

Determinants of International Non-Governmental Organization's Aid Upon Dalit in Bringing Behavioral Policy Governance

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Abstract

The caste system is the stratification of social structure based on Hinduism that has placed the Dalits in the lower strata and made to face various forms of inhuman atrocities and discrimination. The post-independent era of India is influenced by the different types of aid from international non-governmental organizations (INGO). The study looked at the effectiveness of international NGOs intervention in the Dalit community especially in promoting human rights and enhancing socio-economic development, especially in Villupuram District of Tamil Nadu. The struggle of resistance against discrimination by the Dalit community has been a continuous process and it is found that the situation has improved a lot after a lot of activism, social action, and community work through the help of NGOs. Continued efforts by INGOs advocating Dalit-driven policies at various levels are required to liberate the Dalits with the support of the government and various stakeholders.

Keywords: Dalit, behavioral governance, development, International non-government organization, policy

Introduction

International Non-Governmental Organization (INGO) aid is the resources that are generated by donor agencies from developed countries to do altruistic work for the poor in underdeveloped and developing countries. The non-governmental organizations are voluntary agencies and play a crucial role in behavioral policy governance by taking up development activities, especially for the poor and vulnerable. These agencies adopt different approaches from charity to right-based approaches to rendering their services. These NGOs are the mediating link between the donor agencies and the target communities, and how they govern the development policies which is the determinant factor for Dalit development. Dalits are the lowest caste in society and have been subjugated to all sorts of miseries and discrimination for ages. Even today, they continue to be the victims of atrocities and discrimination in society. Dalit development aims at the enhancement of social status with dignity and self-respect, economic development and political assertion, equality, and freedom from all forms of human rights violations, etc. The international aid for Dalit development in Tamil Nadu has been decided in the context of analyzing the Dalit situation in the state. We have witnessed numerous incidents of atrocities and discrimination against Dalits from the historical evidence to the modern day on the basis of a social structure called caste. While reviewing the literature related to Dalit oppression, one concludes that the

status of Dalits continues to be daunting and the majority of them are still in abject poverty. Efforts of a few NGO in the liberation of Dalits have yielded considerable results in pushing them into the mainstream to challenge and resist discrimination in the socio-economic and political milieu.. Therefore the researcher identifies the contributions of INGOs in the development of Dalits. However, it is also revealed that the INGO does not have Dalit funding policies for a country like India where caste plays a major role in discrimination (Bashyam 2006; Degnbol-Martinussen and Engberg-Pedersen 2005; Mawdsley et al. 2002). There are hardly any studies and literature on the contributions of international aid and Dalit development. As a result, the proposed study may be pursued to fill the knowledge gap in these areas and provide more reliable data for determining the need for INGO involvement. It seeks to understand the contribution of international aid and the role of NGOs as behavioral governance in facilitating the socio-economic, cultural, and political changes in the lives of Dalits.

Statement of the Problem:

A study by Irudayaraj (2016) and IDSN (2016) brings out the relation between the Dalit assertion and the growing animosity and intolerance of the caste Hindus towards Dalits. The prevailing Dalit situation in the state is mismatched with the human development index of the state (Mujeri 2013). The one who gives foreign aid and to whom the aid flows is dictated by political and strategic considerations rather than economic development through NGO governance is a global phenomenon in almost all countries, especially in developing countries (Alesina and David 1996; Lumsdaine and Risse-Kappen 1993; Payne 2020). NGOs take a major role in building the basic infrastructure development of different communities through the mobilization of aid from different developed as well as developing countries and sometimes aid from the philanthropists of their own countries (Mohan 2001; Sommer 2001). The development of marginalised communities was the focus of many NGOs in India. Despite the constitutionally guaranteed equal status and various welfare programs of the state along with the engagement of NGOs through international aid organizations, the situation of Dalits continues to be depressing. The Dalits fall prey to atrocities, untouchability practices, a land grabbing honor killing, and all sorts of violence on a daily basis, which need the intervention of the state as well as civil society organizations upholding the value of social justice (Bosco et al. 2010; Chakrabarty 2005; Teltumbde 2005; Vettivel 2008). This can be possible with financial support and alliance building by the governance of international aid organizations. The recent trend of the central government blocking of fund flow in the guise of streamlining NGO's governance has also put a big block on the entry of international aid to India (Devasagayam 1992; Quigley 1993; Srinivas 1995; Tripathy 1994). International Aid organizations are withdrawn from India to a greater extent and it has slowed down and impacted in the blockage of civil society engagement with the Dalits (Begovic 2015; Chimiak, 2014; Doane 2016; Niyonkuru 2016). It is common knowledge that the Dalit situation has not had any significant effects on the economy or social ladder. Social justice is still a dream for them; Dalits are secondary citizens and placed in the lowest rung of the social ladder, meted out with inhuman treatment (Mosse 2012). In order to address India's poverty issues, international aid has been provided in a variety of ways, including bilateral, multilateral, and tied aid. The above-said development was possible basically through the persistent support and facilitation of INGOs, those who adhered to UN treaties and values of social justice.

Objectives of the study

1. To study the effectiveness of NGO governance on civil rights practices and the socio-economic dev-

elopment of Dalits.

2. To ascertain the funding policies and priorities of INGOs for partnership sustainability.
3. To understand the struggles in addressing the issues of Dalit development and seek recommendations

Literature Review

Status of Dalit

Caste identity based on traditional social structure is still practiced as norms either giving or denying the opportunities of the person as it has gained wider acceptance as a culture of practice. This trend on the whole negatively impacts the lives of the Dalits who are basically weak in the socio-economic and political spheres. Decades of globalization, liberalization, and privatization have changed the global political scenario in controlling resources on the basis of religious supremacy. Communal mobilization and sectarian violence against Dalits, Adivasis, and minorities have increased the threat to Indian democracy. The Dalits who have been subject to many kinds of deprivation and discrimination after independence can be attributed due to the apathy of the state policies mainly controlled by the elite class/Caste. The efforts to educate the Dalits were opposed by the conservatives during industrialization and modern education and they formed communal organizations (Puniyani 2011). Bosco et al. (2010) mention various forms of discrimination among Dalit Christians in the church as well as in the community. Endogamy is strictly followed and the concept of purity and pollution, having separate churches of worship and burial grounds on caste lines are some of them. The positioning of Dalits at the lower rung of the society in the Hindu mythology has been accepted traditionally by the practitioners' of the caste system. Economic backwardness, poverty, and helplessness as a result of ignorance, lack of resources, and knowledge are all consequences of this practice. (Vettivel 2008). Indian nationalism is nothing but the Hindutva nationalism and therefore it alienates, discriminates, and installs fear among the excluded communities /minorities with continued intimidation. It sees the cultural practices of the indigenous and minorities as anti-national (Raj and Jyothi 2007).

NGO Interventions, International aid for development

In response to the misery of Dalits, there have been various supports booming from time to time from the civil society, social reformers, cultural and political leaders, intellectuals, social activists, and many developmental NGOs to bring the Dalits into mainstream society (Doane 2016). Aid from NGOs addresses various concerns such as basic issues of poverty, higher education technological transfer, etc. NGOs address the areas where the government has not been adequately able to intervene. The role of NGOs in bringing institutional accountability, poverty eradication, and advocacy for human rights and good governance needs to be acknowledged in the case of India. (Lumsdaine and Risse-Kappen 1993; Degnbol-Martinussen and Engberg-Pedersen 2005). The contribution of INGOs in conscious raising, policy formulation, and promotion of good governance, gender equality, and being as pressure groups are noteworthy. . However, the withdrawal of INGOs by themselves was also high as they do not have any obligation to stay back in the field. In order to be on the safe side, INGOs are spending less on political advocacy and more on bureaucratic spending than they are on self-censorship. The role of INGOs in negotiating aids and their role in aid effectiveness show the importance of INGOs and further argued that the INGOs need to adopt structuralism theory to challenge the inequalities and promote individual entrepreneurship and rights and freedom (Chimiak 2014).

The “Dalit castes that have been oppressed and depressed, and have been struggling hard for their survival and identities. Structural-functionalists view social structure as concrete reality, Dalits who have been struggling hard to be located in a space for their recognition and self respect in Indian sociology, whereas the mainstream people, dominant castes and their so called great traditions have been comfortably set in it. The dominancy of upper caste by any lower caste on the basis of their material possession, numerical strength, economic development and political power. Caste is looked upon as a structural as it refers to interrelated statuses, patterned interaction among castes on the basis of different restrictions, and a stable set of social relations. The structural theory explains that stratification is a universal reality, and caste is, therefore, an aspect of this reality. Structural theories explain poverty in terms of the conditions under which the poor live: unemployment, underemployment, poor education, and poor health.

Valarmathi T., Sapna Jaiswal & Ajeet Jaiswal (2018), Many Dalit Non-Government Organizations , both in India and abroad, have been involved in raising the plight of India’s 250 million untouchables. One of the most important tasks of these Dalit NGO’s is to bring the plight of Dalit people to the attention of the International community and to document and publicize human right violations. As the poorest of the poor, Dalit women lack the means and the opportunity to defend themselves at home or to make their problems known outside of rural India (Sonia Mahey, 2012). Many Dalit women have formed NGO’s through which they collectively fight against abuse from the upper classes. The courage, struggle, and persistence of today’s Dalit women against suppression, exploitation and torture has the power to ensure that the future generations will not have to face the bleak reality that Dalits have faced for the past two thousand years. The caste system is truly a crippling disease to approximately more than 250 million Dalits in India today (Narula, 2009). Since its roots are embedded in the Hindu religious scriptures, it seems this disease has no cure, but every voice raised against caste-based discrimination and suppression through Dalit Organizations will turn this from a losing battle to one of victory in which every Dalit will have equal rights, access to education, and a chance to succeed and prosper. Many of the Dalit NGO’s are involved in establishing schools, scholarships, and basic supplements to Dalits in the rural parts of India. Many NGO’s and other Social national and International organization are involved in bringing the plight of the Dalit people to the attention of the international community and to document and publicize human rights abuse. The long term objectives are to enfranchise Dalits as full citizens of their society and eliminate caste-based discriminations.

Challenges faced by INGO’S and NGO’S

The theory and practice of foreign aid depict the theory of the poverty trap for foreign aid, the supply and demand side of foreign aid, and the inefficiency of the donor countries to check the corruption and another impediment to development for the recipient countries and raise the question about accountability of the recipient countries. He argues that the foreign aid policy depends on the rational behavior of the recipient country on public spending on development (Begovic 2015). The emergence of Dalit politics and international movements on the promotion of Human rights like the International Dalit solidarity network and the National Campaign on Dalit Human Rights began to challenge and highlighted the human rights violation of Dalits at the global level (Scott 2011). The stand of the India Government in closing more and more NGOs is for the loss of GDP due to the campaign of NGOs against the projects that affect climate change, workers’ rights, etc. The civil society organisations that challenged the economic and political elites of the country are mainly who work for human rights and

thus come under scrutiny (Niyonkuru 2016). According to Chimaik (2014), INGOs are the offshoot of post-World War II, initially focusing on economic growth and moving to equitable and sustainable growth. The human and idealistic principle of aid is based on socialist, religious, and humanitarian and is considered as an acceptance of the responsibility to fight for social and developmental issues. International aid was started primarily to address economic backwardness such as poverty and to create a workable international order. Human internationalism has made the developed countries responsible for the underdeveloped countries as the whole world is interdependent and everyone is concerned about all the problems.

Times of india(2017-18)Registration certificates of approximately 14,500 associations have been cancelled during the last five years.Certificates of registration of 1,808 FCRA (Foreign Contribution Regulation Act)registered NGOs have been cancelled recently for non-submission of mandatory annual returns for 2017-18.The FCRA and rules made there-under provide that all FCRA NGOs and associations have to file annual returns on time. The minister said the FCRA registered NGOs in the country have received a total of Rs 2,244.77 crore in 2018-19 (as on November 28) and Rs 16,902.41 crore in 2017-18.

Making use of a controversial law criticized by the UN Human Rights office, the Indian government in early January stripped nearly 6,000 NGOs of their permits needed to accept funding from overseas donors.India's Ministry of Home Affairs said that while it had cancelled the licenses of some NGOs for violations of laws that regulate foreign donations, most other NGOs had failed to renew their old licenses.Government data indicates that over 20,000 Indian NGOs have been stripped of their foreign funding licenses since 2011.Organizations that lost their permit in the latest round of penal action include NGOs such as Oxfam India, Tuberculosis Association of India, the Ramakrishna Mission as well as the Missionaries of Charity, which was founded by the late Mother Teresa. The ministry told India's Supreme Court that receiving foreign funds was not a fundamental right, adding that "genuine NGOs need not shy away from regulatory compliance. "The bigger NGOs are getting cut off from the ground while some of the smaller NGOs have to shut shop, while others are forced to look at newer, alternative models of funds."

In 2016, Government of India has claimed that NGOs were conspiring against the current & NGO'S are believed to have suspect sources of funding and were linked to fundamentalists and extremists. NGO'S were pushed for more accountability in the sector. The National Security Advisor called civil society a "new frontier of war," which could be "subverted, suborned, divided, manipulated to hurt the interests of a nation."All this has had a tangible effect on the way the country's NGOs are regulated.Ministry of Home Affairs data show that since 2011, permits of 20,675 NGOs, also known as Foreign Contribution Registration Act 2020, or FCRA, licenses, have been revoked, most of them due to purported "violations" of the act, 80% or 16,745 have been canceled since 2014. In 2016, the government asked all NGOs, which receive government or foreign funds, to declare the assets owned by their officeholders. Three years later, the Indian government warned NGOs with foreign donors of action if they did not submit and seek approval first before making any changes in the list of officeholders.In September 2020, amid the pandemic, the government amended FCRA 2010 to ban NGOs from making subgrants of the overseas funds it receives to other NGOs who have the FCRA permit while capping administrative expenses at only 20% of the funds they receive. It also asked all NGOs to open a new account in one designated New Delhi branch of a state-owned bank to receive this funding. The changes empowered the government to ban organizations from using the foreign funds they have received if the

government “after a summary inquiry ... pending any further inquiry” believed that the NGO could have flouted FCRA norms. All these changes have dealt a devastating blow to NGOs, say sector veterans. “Before the amendments, bigger NGOs would draw in funds from international donors and pass it on to smaller NGOs who lacked fund raising resources.

INGO’S with NGO’S in United Nations Treaties and Social Justice

GENEVA (16 June 2016) – Three United Nations human rights experts informed the Government of India to repeal the Foreign Contribution Regulation Act (FCRA), which is being increasingly used to obstruct civil society’s access to foreign funding, and fails to comply with international human rights norms and standards. “The FCRA provisions are being used more and more to silence organizations involved in advocating civil, political, economic, social, environmental or cultural priorities than the sound organizations which may seem to be involved in antisocial activities.

The Indian Ministry of Home Affairs suspended NGO’S registration for six months under the FCRA. The NGO’S have violated the act provisions by using foreign funding for purposes other than intended. The experts said that the NGO is known for its public interest litigation and advocacy in defence of the most vulnerable and marginalized members of Indian society. “the UN Committee on the Elimination of Discrimination Against Women (CEDAW), the UN Special Rapporteur on the right to health from 2008 to 2014. “We strongly urge the Government to reverse its decision and embrace the invaluable contribution of the two prominent human rights defenders in upholding constitutional values in India,” the experts said. “We encourage the authorities to ensure a safe and enabling environment for human rights defenders and civil society, which play a critical role in holding the Government to account and buttressing the Indian democracy.” FCRA vs. Indian civil society. Many civil society organizations in India now depend on FCRA accreditation to receive foreign funding, which is critical to their operations assisting millions of Indians in pursuing their political, cultural, economic and social rights. The ability to access foreign funding is vital to human rights work and is an integral part of the right to freedom of association. However, FCRA’s broad and vague terms such as ‘political nature’, ‘economic interest of the State’ or ‘public interest’ are overly broad, do not conform to a prescribed aim, and are not a proportionate responses to the purported goal of the restriction.

Human rights defenders and civil society must have the ability to do their important job without being subjected to increased limitations on their access to foreign funding and the undue suspension of their registration on the basis of burdensome administrative requirements imposed to those organizations in receipt of foreign funds,” the UN human rights experts said. In the UN Human Rights system, the human rights Council’s is acting as independent fact-finding and monitoring mechanisms that address either specific country situations or thematic issues in all parts of the world. . Most recently, many international organizations were compelled to close its offices in India after its bank accounts were frozen over alleged violation of the FCRA. The reason behind is for “transparency of license adjudications related to the Foreign Contribution Regulation Act (FCRA) and create easier pathways for NGOs to appeal adverse government decisions on FCRA licenses”. Similarly, many countries such as Estonia, India, Ireland, Germany, Switzerland, Belgium. Luxembourg urged for the release of “all detained human rights defenders”. The Italian side conveyed that India should “ensure a safe and enabling environment for civil society, as well as freedom of expression and media freedom and ensure accountability for violations”. Finland had explicitly called for bolstering the implementation of the Whistleblowers Protection Act, 2014 and providing universal protection to all whistleblowers. The Irish

representative expressed concern “about the application of the FCRA, under which over 6,000 NGOs have had their operating licenses revoked” .Among Latin American countries, Mexico and Uruguay both proposed effective legal and legislative frameworks to protect human rights defenders.

INGO’S partnership sustainability with NGO’S.

INGOs are partnered with NGO’S to recover the social welfare of underdeveloped and developing countries and acts as operational arm of civil society and have an important role in the developmental process. Claiborne (2004) Non-Governmental Organizations (NGOs) have a major role to alleviate poverty and assertive for sustainable growth at the local level. It is through complementary efforts of NGOs and interest groups that good Governance can be fortified and to ensure that Government goods and services spread the grassroots, the poor, the deprived in the society in a fair manner. Clay (2009) N.G.O’s strengthen its work by funding projects, attractive in service provision and capacity building, creating awareness, and encouraging self-organization of various groups. Non-governmental Organizations (NGOs) show an important part in economic development of different countries. They provide facilities to society through welfare works for community development, assistance in national disasters, sustainable system development, and popular movements. Hedayat and Ma’rof (2010) NGOs play an important role in associating with international development partners to bring resources to countries that are in need. One characteristic diverse NGOs have is that they are not interested in short-term financial goals.

Israel et al., (2008), NGOs provides a) service delivery (e.g. relief, welfare, basic skills); (b) educational provision (e.g. basic skills and often critical analysis of social environments); and (c) public policy advocacy. NGOs can inspire the group and approval of the poor, particularly poor women, through a combination of micro-credit, awareness-raising, training for group members, and other social services. NGOs can inspire the group and approval of the poor, particularly poor women, through a combination of micro-credit, awareness-raising, training for group members, and other social services.

Behavioral governance

Non-governmental organizations (NGOs) are formed by service-oriented individual members or groups towards conducting activities to enhance the social stature and welfare of the targeted public. By the nature of their existence, the success of NGOs depends on good behavioral policy governance. It is the combination of two subfields known as behavioral public administration (BPA) and behavioral public policy. Behavioral policy and governance have the dimensions of a broad arena of government laws and have a set of activities that governments engage in for the purpose of changing the lives of depressed and oppressed women and children by means of the distributive economy through International aid to NGOs (Schneider and Ingram 1990). Behavioral policy and governance are basically restrictive, regulatory, and facilitative in nature. This is an integrative approach that discusses how a behavioral perspective can deepen in our society to address the needs of depressed communities (Gana 2006). The NGO’s perceived as having these attributes as a useful source of best practices for the private and public sectors in ensuring women and children their developmental needs through international aid (Alexander et al. 2001; Clark 1991). NGOs are donor-driven, and the donors see themselves as funding institutions and ignore the voices of the needy in decision-making for any kind of project for them. Hence it doesn’t address the root cause of economic, gender, and caste oppression and therefore the donor support essentially has not addressed the social inequalities and power relationships in the villages (Sommer

2001). He elaborates that many NGOs do good work for poverty alleviation; however, it does not result in self-reliance, human rights, and human dignity for the Dalits and retain their status quo as Dalits, as the discrimination and human rights violation continues. Some NGOs behavioral governance looked at development from a charity perspective with projects driven welfare activities, some of them had the vision to look at from the right perspective of welfarism (Mohopatra and Kumar 2012; Moore and Moore 2003).

Methodology

The design adopted for the study was descriptive where the effectiveness of intervention of international aid on Dalit development was studied. Multi-stage random sampling method was adopted and respondents were selected from Villupuram District of Tamil Nadu based on the presence of INGOs working for Dalits. From that particular district, two panchayat unions were selected from among the NGO members. Six villages were identified, and fifty members were selected using a random sample. The sample size was 300 people. Primary and secondary data serve as the foundation for the study. Using a schedule of structured interviews, primary data was gathered. The interview schedule was chosen because it ensured that all respondents would provide quantifiable responses to the same questions. The majority of adult respondents over the age of 18 were female. Women face numerous issues in society, so non-governmental organizations have chosen them as beneficiaries. They were first informed about the objectives of the study, voluntary nature and confidentiality to be maintained and only those who gave verbal consent were taken for the study.

Results and discussion

Demographic profile of the respondents

In all the respondents (300) families, the head of the family are men and therefore gender division of roles is practiced in those households. 60.7% of the respondent's households belong to joint family while the rest are found to be having a nuclear family. 89.7% of the respondents are literate and only 10.3% are illiterate among the total respondents. which indicate that the literacy status of Dalits in the state is high. The contribution of the organization was through awareness building on the importance of education, career guidance, and financial support for students, livelihood programs, and fighting the issues through right based approach and social action. Therefore, the level of education is yet another symbol of social status and a key empowerment indicator for the community. The absolute majority (93%) of the respondents were female and only 7% were male respondents which signify that the majority of the beneficiaries from the NGOs are women. And in support of that, initiatives of the NGOs, such as Self Help Groups are to do with women only. The majority of the respondents (56) were found to be earning Rs. 5001-Rs 1000 per month, 20.7% to be earning Rs. 10001- Rs. 15000, 18.7% were earning more than Rs. 15001 and above while 4.6% were found to be earning less than Rs. 5000 per month.

Socio-economic development intervention and its impact

Initiatives such as skill development and income generation programs, the formation of SHG, and linkages to credit are some of the efforts to develop the economic status of the Dalit community. The result indicates that 68% of the respondents had undergone skill development training organised by the NGOs. Among the various programs organised, 60% of them received inputs on income generation

programs, 12.9% availed agriculture-based livelihood training, 44.6% of them accessed loan facilities, and 49.50% were involved in SHGs. The findings of this data describe that the communities had easy access to NGO programs supported by INGO, whereas it was not easy to access economic support from the state as it had difficult procedures for the Dalits to access. 97.3% of the respondents owned a house but the percentage of households with sanitation facilities is only 30.3%. The intervention of the NGOs was mainly on dealing with the inadequacies of basic amenities and entitlements to regain the dignity of Dalits, also addressing the issues of basic entitlements including education and other infrastructure needs. 56.60% of them mentioned that their daily spending on food has increased after the intervention, indicating that they are more concerned about their diet and health. Also, 71.60% of the respondents are found to be spending more money on education, especially for higher education.

Civil rights practices of Dalits and NGO governance

The entire respondents (100%) expressed that they were the victims of discrimination for wearing footwear on the main street of the villages. 96% said that through the protest of social action and litigation now they are able to wear footwear freely. 83.30% also agreed that prior to the governance of NGOs, vandalizing of the houses by the dominant caste was common and now such issues hardly occur again. Also, 66.7% of them responded that discrimination in schools is still practiced in the form of mistreatment. All the respondents (100%) mentioned that inter-caste marriages are still not accepted by the dominant caste and they live in a separate residential area away from the main village and (100%) have a separate place of worship and graveyard. 89.3% also shared that getting a place for housing located in the main village was a difficult task. The respondents have experienced the practice of untouchability by the dominant communities; the discussion reveals that the feeling of alienation and untouchability has reduced due to the NGOs governance. 88.70% of them said that many issues had been settled through social action, activism and community work supported by the NGOs.

Relevance of funding policies and priorities of INGOs

INGOs with right-based perspectives have also supported the NGOs through their funding. The time span set by the INGO for the projects are in some ways found to be unrealistic. In the Dalit context, the results of the discussions with the NGO experts and leaders revealed affirmative actions for up scaling and empowerment of Dalit leaders through special efforts by the INGOs seldom took place. Failure to understand the caste system and its connectivity to poverty by the INGOs is a major setback in Dalit development. Most of the INGOs did not have any special policy on Dalits to address the caste issue in India. The intervention of INGOs without a proper understanding of the target group and sustainability has affected the liberation and empowerment process of Dalits in India. Among the total respondents, only 19.7% had knowledge about the funding partner, likewise, only 18.7% had an awareness of the quantum of funds received as they were involved in a few fundraising roles. The findings reveal that the communities were not consulted and included in the fundraising process as they were involved only in reviews and in deciding the withdrawal strategy. The results show that 90.3% of the respondents were part of review and evaluation - internal and external and while 87.0% were involved in social audit. It can be concluded that the approaches of communities by the INGOs were not based on partnership hence the role of communities in negotiating and lobbying for the continuous involvement of INGO stands limited. The policy restrictions and impositions on receiving aid by the Government of India had impacted negatively on the NGOs, as many registrations were canceled for NGOs who came under the

scanner of the Foreign Contribution and Regulation Act (FCRA). It is observed that due to the withdrawal of international aid, there was a minimal presence of NGOs in the community as two of the NGOs have almost wound up their regular activities with these communities. At a time of growing momentum in uplifting the Dalits, the withdrawal of INGO is a big blow to the process of Dalit assertion and liberation. In the due course, it has become clear that the aid flow is politically oriented rather than economic and poverty alleviation and the Government has been very critical of the presence of INGOs in India and stopping their funds, particularly those who are working on human rights. Due to the absence of clear-cut policies for Dalit aid, the sustainability of the projects working for Dalits came to a standstill and the INGOs have started to withdraw their aid.

Recommendations

The role of NGOs in Dalit liberation is crucial and their sustained intervention is essential for Dalit development. NGOs need to be motivated to work with the oppressive community in erasing the caste differences, through awareness building, building social equality, strengthening Dalit rights, and implementing the SC/ST Act. NGOs should involve in lobbying work with the government to bring out exclusive Dalit Industrial estates and also continue monitoring the human rights violations of Dalits. NGOs need to adopt professional approaches to development and demonstrate transparency and accountability towards the community by involving them at all levels. The need for foreign aid in India may not be just to alleviate poverty but for good governance and promotion of human rights and social justice. Therefore, the withdrawal of INGOs from India based on the projections is rewinding the opportunity cycle for Dalits and facilitating the prevalence of caste discrimination. The INGOs should reconsider the withdrawal of funding and evolve in bringing a Dalit liberation policy in a sustainable manner. Vettivel (2008) argued that dignity and freedom for Dalits are possible through long-term engagement with them. The role of donor agencies in supporting the Dalit empowerment process through resource mobilization is seen as an inevitable part in the upward mobility of Dalits in the region. The Government of India needs to be reminded of the tremendous works carried out by the INGOs and therefore be open to them and frame a policy that is accommodative and inclusive in nature. Dalit liberation is possible only with the transformation of Dalit consciousness into politics where there is participation by the Dalits in the governance (Raj and Jyothi 2007). Supporting the development of entrepreneurial skills among the Dalits can be a strategy to lift the socio-economic status of Dalits. INGOs can influence the industries of the donor countries through lobbying for policy changes for employment, skill development, and capacity building of Dalits in India, as affirmative action. It is recommended that Dalits have to be considered as development partners rather than as beneficiaries and to be involved in all the processes of program planning to evaluation. Donors should be strengthening the leadership and capacity of the organizations and working on the bottom-to-top approach, the political action approaches (Sommer 2001). The intervention of INGOs by using many methods and approaches such as community mobilization, social action, and litigation is seen as the most powerful approach to community change. The social work approaches for Dalit development such as welfare, community organization, social action, and also the right-based approaches for asserting the communities are seen to be successful in the operational areas. Interventions of INGOs in exposing the discrimination against Dalits at the international level have contributed to the process of Dalit empowerment and it needs to be continued until they are liberated. Taking up empowerment as the approach and the efforts in building the NGOs to challenge the inequalities of power through identifying the potential leadership and

strengthening them at the grass root level is considered important (Sommer 2001). Lobbying strengthens human rights efforts, at the international level, gains publicity outside the country, and therefore foreign NGOs can support grass root empowerment. The INGOs should lobby with their Government/parliament to enact laws to monitor and eliminate Dalit discrimination at their county levels and to lobby with the recipient country India to adhere to the International covenants on equality. A special effort needs to be given to facilitate the membership of Indian NGOs in International bodies for better network and global concern.

Conclusion

The research focused on how international aid has contributed to Dalit development through the NGO's governance. Dalits are the creation of social stratification based which has resulted to the dominance of the strong over the weak. Even in the era of technological advancement and easy access to information, the social status of Dalits is questionable and they are discriminated against and considered low based on their origin. Their social confidence has been challenged time and again whenever they come out openly in the public space to claim their due space by the dominant group. Hence Dalits attaining equal social status is not an easy task; sustainable efforts need to be taken in mainstreaming them. The efforts of NGO governance through the support of INGOs have opened up avenues of social change along with the commitment of the state to the constitution. The findings tell us the need to break the attitude of the mainstream communities toward Dalits, and coordinated and sustained intervention from multiple stakeholders. The NGO governance has to be continued with the Dalit communities, to help in the process of liberation of the Dalit community from the socio-economic, political, and cultural clutches. There may be arguments that the situation has improved, however, liberation can be seen only when a person/community attains freedom from low status and social equality. The multiple stakeholders that include INGOs, government, civil society organizations, academicians and religious institutions have to play different roles at various levels. The role of INGOs in the International arena is to support the developmental efforts of Dalits in India through NGO governance, exposing the issues, lobbying for the cause influencing the state and their own donor countries to draw policies in favor of Dalit empowerment. Hence withdrawal of foreign funding at this juncture has jeopardised the INGO's efforts. The long-term association of INGOs is an essential factor in Dalit development and in restoring the dignity of Dalits.

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