

QUARTERLY

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Voice of minorities and oppressed people in South Asian societies

## APP May Hurt BJP in Haryana With The Help of Dalit and Muslim Votes



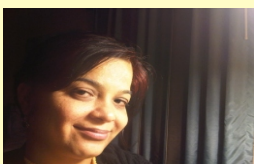
## Reception In The Honor of India Delegation of Katas Raj



Declaration Of Empathy Avowing Solidarity With Dalits Of India



Bangladesh Elections: Growing Turmoil And Fragile Human Rights Situation



Current Scenario Of Dalit Womens In India: By, Manjula Pradeep

Dalits And Women Suffer Harsh Impact Of Nepal Elections

Produced by: Sir Ganga Ram Heritage Foundation, Lahore

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**by Thummapudi Bharati**



# EDITORIAL

Since last ten month election atmosphere continuously Prevail in most of the South Asian countries During May 2013 a political change in Pakistan was witnessed when People Party was washed out and Pakistan Muslim League [N] formed its government with clear majority and emerging Tehreek- e- Insaaf became the third biggest party which formed its government in the province of KPK. But unfortunately no change was seen in the fate of minorities, as Minorities representatives in assemblies are still not elected on general seats rather selected on the reserved seats. In January 2014 controversial election of Bangladesh was witnessed, opposition parties boycotted the election. Many cases of human right violation against minorities were also reported. It is incredibly sad to witness that, election in Nepal took such a giant backward leap regarding Dalit participation. The first past the post [FPTP] Results are out and Nepali Congress Party emerged as winner. Congress did not nominate a single Dalit candidate and other major political parties have drastically reduced the number of Dalit nominations. Only two Dalit candidates have been elected under [FPTP]. In December election the Congress in India faced a great set back while the Aam Aadmi Party (AAP) emerged as an impressive winner mainly due to minority muslim and dalit votes. Yashwant deshmukh's Political

analysis shows that APP may hurt BJP in Haryana in upcoming election with the help of Dalit and muslim votes. According to Gail Omvedt the Past trend of dalit voting is markedly different from that of other Hindus. Dalits votes more and vote differently from other sections. There is also interesting aspect of Dalit voting. Younger voter are in favour of BSP, women are more likely to vote for Congress and men for BSP and others. In the same way poor votes for BSP, middle class for Congress and the rich votes for BJP. But now AAP appeared as a new political force to catch Dalit and Muslim votes in forth coming elections. Miss Manjula Pradeep, NAVASARJAN, Ahmedabad, Gujarat-India is kind enough to send her Article *Current Scenario of Dalit women in India* for the magazine. The present issue of Mino-View is a small attempt on our part to promote justice and quality for the peace and stability of the region. It will act as a mirror reflecting the issues related to the identified minorities and other oppressed classes in the region. It will shed light on the darkest issues of our social system by voicing the concerns of minorities, Dalits and other oppressed sections of the SA societies. We will welcome feedback from our respected readers and concerned quarter. We invite social forces from all over the region to join hands for adopting a way towards egalitarianism.

**EDITOR**



## PAKISTAN

# Reception in The Honor of Indian Delegation of Katas Raj

The Indian delegation consisting of 112 people came to Pakistan to visit Katas Raj located in the salt range 18 miles South of Chakwal. The leader of the Indian delegation was Shri Shiv Pratap Bajaj.

A reception cum seminar was organized for the Indian delegation by Sir Ganga Ram Heritage Foundation on 23<sup>rd</sup> December 2013 in Al-Razi Hall, Punjab University. Dr. Mujahid Kamran, Vice Chancellor of Punjab University was the chief guest. Khalid Ali (Additional secretary) addressed the guests with a welcome note. The topic of the seminar was **‘Pak-O-Hind mein Siyasi tabdeeli ka maahol!** Speeches were delivered by Dr. Mujahid Mansoori, Dr. Mujahid Kamran V.C Punjab University, Shiv Pratap Bajaj (delegation leader), Shiv Sat pal Muhajan (Deputy Leader), Veena Chibbar ex, MLA Haryana.

### **Khalid Ali (Additional secretary).**

He warmly welcomed the yatarees who came over from India and said that the Government has tried to improve the arrangements. I hope in future when you will come there will be



farther improvement in these arrangements.

### **Dr. Mujahid Mansoori**

If we overview the democratic system of both the Governments, you will notice the rich and stronger section of the society dominate, who practically are doing nothing for the betterment of the masses rather than lip servicing. As the result people on both sides don't get the due importance which is the right of democratic society. Now political status-quo is being challenged in both the countries. And encouraging atmosphere is prevailing and we are also getting signals of true democracy as is seen in many countries of western regions. In India a slogan of common man coming into power is being heard. PTI has also emerged as a powerful political force. He further said that during partition both of the countries committed mistakes. We have overcome many hurdles and now time has come for people to people contact.



**Dr. Mujahid Kamran (V.C Punjab University)**

He said this region is the birthplace of many religions; here Buddhism, Hinduism, and Sikhism were born. Islam has also largely spread in this region. He said Pakistan and India are two atomic powers but on the contrary people still sleeps on the footpaths. Poverty and unemployment prevail in large segment of the population. Both the nation must consider the situation seriously. The syllabus of both of the nations should be free



of hatred and prejudice. He said that harmony between the two nations cannot develop if it is constricted within a frame; instead it develops in the heart. For this

purpose free person to person contact is required.

**Shiv Pratab Bajaj (Delegation Leader)**

Kataas is a symbol of love for millions of Hindus. On behalf of my government and yatrees, I thank you for your hospitality. I have been in contact with this part of continent and their people since 1982, and then only 20 yatrees came. I know how much the people of Pakistan love us and the



good views that they carry for us in their hearts. Every yatree who has come along with me are acknowledging

that whatever they are told is actually not true and Pakistan take care and treat their neighbours and guests according to the teaching of The Holy Quran.

**Shivrat pal Muhajan Deputy Leader.**

After 1982, this is my first visit here, their hospitality and the manner in which they are treating us is praiseworthy and beyond words. All of us hold a common opinion that the feelings and the voice of the people are not reaching through media. The hearts of the people of two countries are beating together forever. I am hopeful that a day will come when the visa hindrance will be removed, just like as we visit Nepal and Singapore without visa requirements.



**Prof.Dr. Muhammad Iqbal Chawla, Chairman History Department P.U.**

He said the common man has been engulfed by hunger, inflation, poverty, unemployment and illiteracy. No satisfactory efforts were ever made to eradicate unemployment and to provide social services to the common man.

The Aam Adami Party in India and the Tehrik-i-Insaf in Pakistan are considered those parties which seem to present a challenge to the old parties and will usher in a new era in the history of India and Pakistan.

Both PTI and Aam Aadmi Party



have some common features

- Both are newly emerged political parties with belief in the democratic system.
- Both have emerged as alternate to the existing major political parties in their country.
- Both are political parties as well as social movement.
- Both represent the middle and the lower middle-classes and the common man as well.
- Both aim at eradication of corruption

### **Veena Chibbar Ex MLA Haryana.**

She said that I will request the Pakistani government



to provide visa to the youngster. Youth of both countries don't know about each

other whereas the elder people of the country are more in touch with each other. When the youth representative will come over here and tell their experiences back home about Pakistan and how good the people of Pakistan are, this will help in bringing up a true change and the mindset of the people in India which will definitely change. She requested the government firstly that in future they should be allowed to visit Khewra mines which are not far away from Kataas Raj district of Chakwal and secondly she requested that Pakistan should make permanent arrangements of a pandit at Kataas Raj Mandir. In the end she

praised the forum where mutual exchange of view took place.



In the end Dr Mujahid Mansoori made some recommendations and asks the executive body of the Sir Ganga Rama Heritage Foundation (SGRHF) to place them in front of government and the concerned ministry.

The Recommendations are:

- *The Government should consider youth in their Visa policy.*
- *Make arrangement for permanent Pandit at Kats Raj Mandir.*
- *Yatrees of Katas Raj should also be allowed to visit Khewra mines.*

In the end he thanked the SGRHF for arranging such forum of mutual exchange of views and concluded with the statement that war does not give any thing and whatever we get we will get through peace.



# INDIA

## APP May Hurt BJP in Haryana With The Help of Dalit and Muslim Votes

The BJP is all set to sweep Haryana at Lok Sabha level, while the debutant Aam Aadmi Party (AAP) makes an impressive entry in the state next-door to Delhi, where AAP has formed its first government.

The AAP is giving sleepless nights to the Congress in Haryana as well. The BJP must read the warning signs written on the wall.

If it allows AAP just an elbow's room the party

might very well end up putting in the entire head the way it managed to in Delhi. Following the pattern in Delhi, AAP is eating up the entire BSP vote bank that would have gone to the Congress in a normal scenario. The current scenario shows that half of the votes are coming to the fledgling party's kitty from the BSP and the other half from voters who are not inclined to any other party.

This base is done; the natural expansion for AAP is going to be the urban middle class votes which are strongly behind the BJP at the moment. But we have seen these votes slip away to AAP when the BJP was too busy sorting out its own internal mess.



So, the AAP has already hit the BSP and Congress in Haryana; the next target would be the BJP.

The entry of AAP is ensuring that it eats up the buffer vote of the Congress, which would have compensated for the loss of the anti-incumbent vote going to the BJP. Now the Congress stands to lose big-time in the 10-odd Lok Sabha seats of the state.

Looking at the Lok Sabha elections, the BJP seems to be sweeping the state at the moment. But if the AAP enjoys the same growth in the run-up to the General Elections, the contest might become bipolar between the BJP and AAP.

If AAP crosses 25 per cent vote share in a triangular or multi-

The survey shows that the Congress and BSP's Dalit vote bank has gone down drastically in the state

Muslims angry with the grand old party and a huge population of Moe Muslims in Haryana and Faridabad might shift for AAP



corner contest, the quantum of seats will start increasing big time.

Ahead of Delhi Assembly elections, AAP saw a rise in vote share from 20 per cent to 30 per cent, which might also get replicated in Haryana.

There is an upstart for AAP in urban areas of Haryana, particularly in the extension part of the national Capital. The debutant party is basically eating up the non-aligned and Dalit votes.



Interestingly, the symbol of the broom has worked well for the AAP in pulling the Dalits, a sizeable community in the state, who feel strongly attached to the symbol just as in Delhi.

One of the reasons is the lack of focus by BSP supremo Mayawati. Her step-motherly treatment to local leaders in Haryana and states other than UP has resulted in the frittering away of Dalit votes. The BSP's fiasco in the Delhi and Rajasthan Assembly polls is one such example. The second important trend, which was also witnessed in the Delhi Assembly polls, is the shifting of Muslim votes in AAP's favour. Muslims

angry with the grand old party are showing their inclination towards AAP.

A huge population of Meo Muslims in Haryana and Faridabad might shift for AAP. In other words, the Congress is seen as the biggest loser at the moment. And it is unable to compensate for the loss.

In the NCR part of Haryana, even the middle-class is voting for AAP. Just as in Delhi, the AAP has hit the anti-incumbent votes in Haryana.

*Interestingly, the symbol of the broom has worked well for the AAP in pulling the Dalits, a sizeable community in the state, who feel strongly attached to the symbol just as in Delhi*

As AAP has an important leader in Yogendra Yadav, who is also projected as the chief ministerial candidate for the state, this might swing Yadav votes in AAP's favour. However, this trend would be limited to Haryana.

Talking about the BJP, in Haryana, the saffron party was never a big player. However, in the case of Assembly



elections, the **YogendraYadav** BJP is bound to emerge as the single largest party at the moment. But if the AAP enjoys the same growth, it is going to hurt the BJP in the same manner as it did in the recent Delhi Assembly polls.

**Source: By YASHWANT DESHMUKH**

**In the NCR part of Haryana, even the middle-class is voting for AAP. Just as in Delhi, the AAP has hit the anti-incumbent votes in Haryana s**



## AMERICA

# Declaration of Empathy Avowing Solidarity with Dalits of India

On January 15, 2014, in commemoration of the 85th anniversary of Dr. Martin Luther King, Jr.'s birth, an historic event will occur in Washington, D.C., on Capitol Hill. Beginning at 3 p.m., descendants of some of America's most prominent African American Legacy Families will join U.S. Congresswoman Eleanor Holmes Norton, Congressional members and staff, and representatives of Dalit Freedom Network in the U.S. Capitol Visitor Center's Congressional Auditorium to sign "The Declaration of Empathy" which addresses the modern-day oppression and enslavement of the Dalit people of India. This event is a collaborative effort between Gye Nyame, Inc. (a nonprofit that focuses on

Cultural and educational advancement), Dalit Freedom Network-USA (a nonprofit dedicated to ending the subjugation of the Dalits in India), and Quander Historical Society (which represents the descendants of George Washington's slaves). The general public is invited to attend. The Dalits, India's so-called "Untouchables," are history's longest standing oppressed people. Today, there are an estimated 250 million Dalits in India still being subjected to harsh and inhumane treatment that rivals the worst aspects of historical slavery. In 2007, the U.S. Congress passed House Concurrent Resolution 139, "expressing the sense of the Congress that the United States should address the ongoing problem of untouchability in India."

**With this Declaration  
of Empathy, we stand  
in solidarity with the  
oppressed Dalit  
people of India. Until  
they are free**

*President of the Quander  
Historical Society*

Now, several prominent African American Legacy Families, descendants of those who directly experienced unspeakable degradation and brutality during the dark days of American slavery, wish to voice their own concern and empathy for those families suffering the misery of being trapped in modern-day slavery. The Quander Family (descendants of the slaves of George Washington) is joining together with descendants of Frederick Douglass, Booker T. Washington, Thomas Jefferson, Benjamin Banneker and Mary McCleod Bethune, among others, in a spirit of unity and solidarity to assert that African Americans

and fellow Americans should oppose the modern-day enslavement of the Dalits and declare empathy with their plight. Also attending will be descendants of Solomon Northrup, whose autobiographical memoir was the subjects of director Steve McQueen do widely-acclaimed 2013 film "12 Years a Slave." This event will become a milestone in the history of the contemporary abolition movement.

Rohulamin Quander, President of the Quander Historical Society, states, "The Quander Family, like other African American families, still feels the pain and sting that institutional discrimination visited upon us. With this Declaration of Empathy, we stand in solidarity with the oppressed Dalit people of India. Until they are free, none of us is, indeed, free." According to Dr. Ana Steele, President of Dalit Freedom Network, "The Declaration of Empathy is the culmination of a tremendous commitment on all our parts to bring the Dalits' plight into the public square, and what we hope will be the beginning of an international groundswell of support for their freedom."



*Dalit woman and child, known as "Untouchables"*

As a lead-in to this event, Howard University's African American Studies Department will host a Round Table/Panel Discussion in the Browsing Room of Founders Library on the afternoon of



*Congresswoman Eleanor Holmes Norton*

Tuesday, January 14th, beginning at 1 p.m. Topics to be explored include the past efforts of Dalit individuals and organizations to reach out to black Americans, having long identified their struggle with African Americans' struggle for civil rights, and how to now forge meaningful and mutually beneficial contacts and associations based on the continuing struggle for civil and human rights. Panelists include Dr. Bachuchu Lal, President of the Ambedkar Association USA, and Dr. Howard Dodson, Director of the Moorland Spingarn Research Center, H.U. African American Studies Department.

By hosting "The Declaration of Empathy" event on the birth date of Dr. Martin Luther King, Jr., the conveners intend to magnify and draw upon the courage and conviction of the historic human rights champion. During a sermon given at Ebenezer Baptist Church on July 4, 1965, Dr. King reflected upon his journey to India, and acknowledged the parallel between African Americans and Dalits, stating, in part, "Yes, I am an untouchable, and every Negro in the United States of America is an untouchable." Through declaring empathy with the oppressed and downtrodden of India, participants of "The Declaration of Empathy" signing event hope to further the possibility that slavery, in all of its aspects, will someday be dredged from the human reality, for once and for all.

Source: **PRWeb.com**

## BANGLADESH

# Bangladesh Elections: Growing Turmoil and Fragile Human Rights Situation

The fairness and legitimacy of the elections are questionable; no votes were cast at all in 41 voting centres, and minorities refrained in many instances from casting their votes. 19 opposition activists were killed

After 5 years of Awami League rule, the parliamentary elections held on 5<sup>th</sup> of January 2014 created a worse situation compared to the turmoil Bangladesh endured during former elections. In 2008, the election was held in a highly polarised environment and under the military-backed caretaker government. The clashes between political activists and police resulted in forceful dispersion of peaceful rallies, and detention of and injuries among demonstrators. *Hartals* (strikes) and street violence engulfed the nation. Despite these increasingly frequent violent incidents, Awami League and Bangladesh National Party reached

an agreement and elections were held without any boycotts. The current situation in the country has deteriorated: rule of law and democracy have been undermined by political interference, fragile institutions and negligence of human rights.

The opposition boycotted the elections and consequently 154 of the 300 seats were won by uncontested ruling alliance candidates. during violent clashes and more than 100 polling stations were torched. Minorities continue to be one of the most vulnerable groups during rising election violence. On



*Hasina Wajid and Khalida Zia*

5<sup>th</sup> of January, Hindu houses were vandalized in Malopara village after the villagers cast their votes. Almost 600 Hindus fled to take refuge in neighbouring villages. Minorities faced intimidation from the opposition parties throughout Election Day. Due to the boycott and fear of attack by the opposition, the voter turnout was low.



*Hindu houses were vandalized at Malopara village*

Hindu houses were vandalized in Malopara village after the villagers cast their votes



The EU, the USA and the British Commonwealth declined to send election observers to Bangladesh and stated their disappointment Bangladesh's political parties who were unable to reach a consensus regarding the 2014 election date.



*Common Wealth Countries*

GHRD's partners in Bangladesh observed the elections in various divisions such as Dhaka, Chittagong, Khulna and Barisal. GHRD firmly condemns the lack of democratic participation and the violation of fundamental rights in the country during the elections.



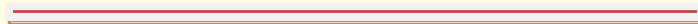
*No votes were cast at all in 41 voting centres*



*Violence during the Bangladesh 2014 election*

The questionable credibility of the election represents a serious threat not only for democracy and stability in the country, but also for the human rights of Bangladeshi people as a whole.

**Source: Global Human Rights, Aljazeera, BBC news**



## INDIA

# Dalits Vote More and Vote Differently From Other Sections

By Gail Omvedt

Dalits vote more than and vote differently from other sections. Dalits in general have taken elections as a means of exercising some kind of democratic right.

Second, the Dalit voting is markedly different from that of other ``Hindus''. The Dalits are significantly less likely to vote for the BJP than caste Hindus would.

This does not mean that the Congress is benefiting significantly; the Dalit vote for the Congress has gone down even more decisively than that of the general population.

Who then are the Dalits voting for? They are voting somewhat more for the Left. The most significant trend is that where possible the Dalits are voting for their own parties, which not only openly proclaim their identity as Dalit-based but are led by the Dalits. In Maharashtra, this has meant the Republican Party founded by Babasaheb Ambedkar; here the survey results are rather distorted because a major section of the Dalits, ex-Mahar Buddhists, is often not counted as Scheduled Castes. The BSP has clearly been a rising political force among

the Dalits and to a lesser extent among OBCs. There are other interesting aspects of the Dalit voting, according to the CSDS survey. Young voters are more likely to favour the BSP. The Congress and the BJP get more votes from ``adults'' of 36 to 45 years, while the Left parties get their highest votes from the 26-35 year group. Women are more likely to vote for the Congress; men are more likely to vote for the BSP, the Left and even the BJP. There is a clear rural-urban difference: urban voters are much in favour of the two main parties, while rural votes go disproportionately to the BSP, the Left or the Janata Dal. And in terms of class, the very poor heavily favour the communists and socialists, but this trend quickly changes; the merely ``poor'' are more likely to favour the BSP and the middle level voters the Congress and the BJP, while the ``rich'' Dalits, yes there are a few, vote for the BJP.

The Congress and the BJP get more votes from ``adults'' of 36 to 45 years, while the Left parties get their highest votes from the 26-35 year group.

The Dalits are significantly less likely to vote for the BJP than caste Hindus



*For all the specific voting patterns, there is little evidence that the Dalits are yet able to emerge as a direction-giving political force*

For all the specific voting patterns, there is little evidence that the Dalits are yet able to emerge as a direction-giving political force. The general accusation against the Dalit electoral politics is that it is marked by opportunism and negativism. But the situation faced by the Dalits needs to be carefully understood. Participation seems at best populist; the BSP itself specifically does not offer a programme but interprets Ambedkar's bold dream, "we must become a ruling community", as if political power were sufficient by itself..



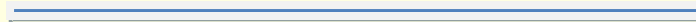
In the end the linking the two was crucial to Ambedkar's politics; and his writings on cultural, political and economic issues were concrete and detailed.

Moving into the changing times of the new millennium, when the old political lines of "right" and "left" in any case become outmoded, when not a factory proletariat but an information-based "service sector" is dominant in the work force, the Dalits will be in a position to make a contribution to a new vision.

*Dalits will have to be more visionary than the general population. They have their short-term and long-term agenda: first to fight the immediate oppressors, make a step forward, survive; and then transform society*

They need a state which can intervene for welfare purposes and to ensure the base of education and health; they also need a well-functioning market. Assertive electoral participation for a long-term project of reformulating the path towards a society of social justice is their challenge ahead.

*Source: Ambedkar.com*





## PAKISTAN

# Dalit Organization Condemns Minority Woman killing

**KARACHI:** The Pakistan Dalit Solidarity Network (PDSN) has condemned the gruesome murder of a young scheduled caste Hindu (Dalit) woman, Kaku Kolhi in district Umerkot. She was allegedly killed by the same person who raped her six weeks ago, and was roaming freely in the area despite a police case against him.

The PDSN, in a statement issued on Tuesday appealed the Chief Justice of Pakistan to take suo moto notice of this cold-blooded murder of innocent Dalit woman and initiate legal proceedings against the accused.

PDSN, a network of over 30 organizations supporting rights of marginalized groups, particularly the minorities and scheduled castes have declared this murder "a total failure of the local law enforcement agencies and the state mechanism to protect the honor of Dalit women". "No excuse is acceptable as this cold blooded murder of an innocent woman shows clear failure of the police system in Sindh," said PDSN Secretary Zulfiqar Shah. "Had the rapist been arrested and punished, this murder would have not happened." According to the FIR, Kaku Kolhi and her sister Nellan was gang raped in the jurisdiction

of Shadi Pali police station in Umerkot in October by sons of a local landlord. An FIR was registered; the culprits were briefly detained at the police station but were freed under a supposed compromise with the police. On November 28, Kaku Kolhi was on her way to home with her mother when the accused man allegedly kidnapped her at gun point and shot her in front of the mother at some distance, saying that "how a bloody Kolhi woman dared to go to police against us."



*Dr, Sono Khangharani*

"Unfortunately, rape of Dalit women is considered as an act 'for granted' because of their inferior social status in the Pakistani society. Hence, hardly any action is taken against the influential and wealthy landlords," said Dr Sono Khangharani, another member of the PDSN. "Scheduled castes are living miserable lives with no protection to their honor and property."

The statement said that though marginalized groups generally belonging to minority communities of Hindus are under threat in many areas in Pakistan, Dalits are officially known as scheduled castes and are the worst victims of violence and discrimination, particularly in lower districts of Sindh. A large number of scheduled castes are working as agriculture workers and are in the worst

Unfortunately, rape of Dalit women is considered as an act 'for granted' because of their inferior social status in the Pakistani society. Hence, hardly any action is taken against the influential and wealthy landlords," said Dr Sono Khangharani

condition of debt bondage due to their poor working conditions. While men are exploited and forced as bonded labourers, landlords and local influential often sexually abuse the women, particularly young girls.

PDSN statement says that sexual violence against scheduled caste women and young women is on rise in rural areas of Sindh. Newspapers have been publishing many news items about acts of sexual violence against Dalit women during the last three months alone in the province of Sindh. In many cases women were gang raped, but the irony is that hardly any culprit is booked, leave along punished by the legal system. The statement said that this is high time for the provincial government of Sindh, police department and other relevant authorities to bring this crime to an end by taking severe action against rapists and criminals who take advantage of the poor status of scheduled castes.

"The state of impunity must end now," demanded Shah. "This whole issue shows that the families of the poor women who are raped,

receive pressure from police of landlords to enter into a compromise as local police did not take action and then accused can go the extent to kill the complainants." He

appealed to the recently established official

Human Rights Commission in the province to take Kaku murder as test case and ensure that justice is provided.

The statement said that local members of the delegation have visited victims' family and assured full legal and other support. "We will continue to raise our voice till full justice is provided to victims. Police officials who did not take any action against the rapists should be punished and a mechanism should be put in place such that these acts are not repeated again," concluded the statement.

**Source: Pakistan Times**

**This whole issue shows that the families of the poor women who are raped, receive pressure from police of landlords to enter into a compromise as local police did not take action and then accused can go the extent to kill the complainants**

# INDIA

## Current Scenario of Dalit Women in India

*By Manjula Pradeep*

Dalit women are placed at the absolute bottom of the social hierarchy in India as they face systemic and structural discrimination threefold: as Dalits, as poor, and as women. The population of Dalit women in India as per the 2011, National Census is 9.79 crore which is 48.59% to the total Dalit population in India. As per the 2011 National census, the total female population in India is 58.7 crore of which 16.68% is Dalit woman's population.

### Gender disparity:

The growth rate of Dalit women has improved in comparison to the general women. The gender ratio of Dalit women in comparison to the Dalit men as per National census is 945 against 1000 men. However there are states/union territories which have the lowest gender ratio in comparison to the National. They are:

Sr. No.	State/Union territory	Dalit Female ratio in comparison to 1000 Dalit Males
1.	Mizoram	509
2.	Dadra/Nagar haveli	853
3.	Chandigarh	872
4.	Haryana	887
5.	National Capital territory of Delhi	889

Similarly the point of concern is that the growth rate of child population (between 0-6 years) amongst Dalit communities has reduced from 17.4% in 2001 to 14.5% in 2011. The states/union territory which have the lowest gender ratio amongst Dalit children are all from North India. They are:

Sr. No.	State/Union territory	Dalit Female ratio in comparison to 1000 Dalit Males
1.	Jammu/Kashmir	861
2.	Haryana	876
3.	Chandigarh	887
4.	Punjab	888
5.	National Capital territory of Delhi	891

### Literacy rate:

The literacy rate amongst the Dalit women has improved from 41.9% in 2001 to 56.5%. But it's still behind the general women whose literacy rate is 64.6%. The five states where the literacy rate amongst Dalit women is below the national figure are:

Sr. No.	States	Literacy rate
1.	Bihar	Below 45%
2.	Jharkhand	Below 45%
3.	. Rajasthan	Below 45%



4.	National Capital territory of Delhi	Between 45 to 50%
5.	Uttar Pradesh	Between 45 to 50%

## Economic Situation

### Occupational status:

In 2001, about 57 per cent of SC women respectively were agricultural wage labour in rural areas, as compared with 29 per cent for non-SC/STs. In urban areas, 16 per cent SC women were daily wage labourers as compared with only 6 per cent from non-SC/STs. Only 21 per cent of SC women were cultivators compared with 51 per cent for STs and 45 per cent for non-SC/STs. SC women also faced differential treatment in wage-earning, particularly in urban areas. In 2000, SC women casual labourers received daily wages of Rs 37 compared with Rs 56 for non-SC/ST women; the national average was Rs 42. Besides this, a large number of SC women are engaged in so-called 'unclean' occupations, like scavenging.

Because of their association with these occupations, Dalit women face discrimination in the social and economic spheres. (Thorat, 2008)

### Impact of Globalization on Dalit Women:

The process of globalization has affected Dalit women considerably. With the introduction of new farming techniques, such as mechanization for harvesting and transplanting, women have lost their traditional work in the agricultural sector. Food crops have been replaced by cash crops. Horticulture has been introduced by

big agribusiness corporations for export purposes. This has deprived Dalit women of their land and the common resources in the village. Women used to collect greens, fish, and shells from fields for their food requirements for free. This is no longer available to them. Abject poverty has driven large numbers of Dalit women into the sex trade to earn for their families. The globalization process has increased the feminization of poverty and this has affected Dalit women in every sphere of their lives. There is also large-scale migration from rural areas to the urban centres in search of better livelihood options. Women are left behind to bear responsibility for the family. More and more female headed households emerge and most of them are headed by Dalit women. Such situations push the women into further situations of impoverishment, making them more and more vulnerable to all forms of discrimination and violations. (Unheard Voices: Dalit Women, 2007)\



*Manjula Pradeep is presently Executive Director of Navsarjan Trust. She has been involved for the rights of the marginalized women for more than two decades in India*

## SOUTH ASIA

# *Dalit Watch*

### **Dalits call for unified struggle**

Jan 12, 2014

**KATHMANDU:** Dalit leaders from different political parties today said Dalits should launch a joint struggle to institutionalize the achievements of the first Constituent Assembly. At an interaction on 'Review of Dalit movement and guarantee of Dalit rights in the new constitution', Unified CPN-Maoist leader Bishwo Bhakta Duwal pointed out the need to reconstitute the united Dalit struggle committee. A reconstituted committee will pile pressure on authorities concerned and the public to incorporate issues related to the Dalits in the constitution. Tilak Pariyar, adviser to the CPN-Maoist, said a street-based movement is a must to press 49 Dalit Constituent Assembly members to ensure the promulgation of a Dalit-friendly constitution. Dalit activist Padma Sundas said all political parties in and out of the constitution-making body, their youth wings, Dalit civil society, and other concerned should make concerted efforts to ensure Dalits' rights in the new constitution. Chairperson of the National Dalit Commission, Sushila Shreepaili, also stressed the need to intensify the Dalit movement for the rights of the marginalised community. The first Constituent Assembly had 50 Dalit parliamentarians, whereas the second CA has 40 parliamentarians.

Source: HIMALAYAN NEWS SERVICE

### **AAP to seek more quota for lower castes, women**

Jan 6, 2014,

**NEW DELHI:** The Aam Aadmi Party (AAP) now has more clarity on reservation based on caste, gender and class than before, and will fight for additional quota for the lower castes, women and the economically backward, senior leader Yogendra Yadav said. AAP had come under attack from political pundits for focusing on populism and for being silent on issues related to castes and reservation. Yadav — a key architect of AAP's spectacular poll debut in Delhi polls alongside Delhi CM Arvind Kejriwal and others — said AAP, which until recently didn't have "much clarity" on issues such as reservation, is very much in favour of a quota for SC/STs and OBCs. "We came from different backgrounds. We (AAP) didn't have clarity about it until recently. However, we are now clear about it. We will work for more reservation for disadvantaged groups. Discrimination on the basis of caste is extreme in India. Equally worse is discrimination based on gender and class. We will work towards the welfare of all groups that are victim to such discrimination," he told ET. He didn't elaborate or disclose details of AAP's likely new proposals on quota.

Notably, AAP has done exceedingly well in reserved seats in the Delhi elections and has

been a rage among disadvantaged sections, several of them belonging to lower castes.

It secured 29 per cent of the Dalit vote, and won nine of the 12 reserved seats to the 70-member assembly. While AAP grabbed a lion's share of Congress' traditional Dalit vote base, the BJP managed to win 28.8 per cent of the Dalit vote. AAP also named two Dalits in the seven-member cabinet led by Kejriwal. Girish Soni, 49, is one of the Dalit faces in the cabinet, and the other being giant-killer Rakhi Birla, 26, who defeated four-time MLA and minister Raj Kumar Chauhan in Mangolpuri.

Source: The Economic Times

### **Congress Prepares Four-Pronged Strategy to Woo Back Dalit Voters**

6th January 2014

**HYDERABAD:** The Congress leadership, which is chalking out various strategies to rejuvenate the party in the state to improve its electoral prospects in the ensuing general polls, now believes that "old friends are like old wine". The party, whose traditional vote bank such as SCs, Dalit Christians and STs appear to have moved away from it in the wake of the emergence of YSR Congress, has begun an exercise to woo them back.

A day after MRPS founder Manda Krishna Madiga floated the Mahajan Socialist Party, AICC SC wing chairman Koppula Raju on Sunday held a meeting with Dalit leaders of the party at Gandhi Bhavan here. Though some of the prominent Dalit leaders of the party, such as deputy chief minister C Damodara Rajanarasimha, and ministers Sake Sailajanath and Dokka Manikya Vara Prasada Rao, had given a miss to the meeting, party veterans like Rajya Sabha member Nandi Yellaiah and several youngsters, including TJR Sudhakar Babu, attended the meeting held in the presence of PCC chief Botcha Satyanarayana. Deputy speaker Mallu Batti Vikramarka was also present. According to sources, the PCC SC

cell was asked to identify young leaders from the Dalit community in various constituencies across the state so as to groom them as the next-generation leaders of the party. Earlier, addressing his maiden press conference as chairman of the AICC SC department, Koppula Raju said henceforth Rahul Gandhi would focus on drawing the traditional voters back to the party fold by broadening the Dalit leadership. As a part of this exercise, the SC department has decided to lay stress on four key issues to win over the SCs. First, the party would identify potential Dalit leaders both within and outside the party from village to state level and groom them as next-generation leaders. "Rahul Gandhi has decided to give priority to Dalits in all positions in the party. He wants to nominate potential Dalit leaders as party candidates in local body polls as well as general elections," Raju said. Second, the party leadership wants to take steps so that the voice of Dalits is heard more strongly on the party fora. "Henceforth, during the meetings of the executive bodies of the PCC and DCCs, problems of Dalits will be more extensively discussed and an action plan will be formulated to solve those problems by exerting pressure on the government," Raju divulged. Third, the SC cell of the Congress will try to transform itself into a policy advocacy body of Dalits across the country by undertaking in-depth study into the problems being faced by SCs to give suggestions to lawmaking bodies in framing policies.

Source: The New Indian Express

### **BJP plans stir over denial of SC/ST quota in promotions**

Feb 10, 2014

**SHIMLA:** The decision of Congress government in the state not to give reservation to SC/ST employees in promotions as per the Constitution (85{+t}{+h} Amendment) Act of 2001 has



snowballed into a political controversy ahead of parliamentary elections. While the state government has decided not to grant promotions to members of SC/ST categories as per the Act, the BJP has claimed that after Narendra Modi forms the government at Centre, these benefits would be restored. The party also plans to gherao the state assembly on the issue. Senior BJP leader and former Lahaul-Spiti MLA Dr Ram Lal Markanda told mediapersons that SC/ST population constitutes around 32% of total population of state as per 2011 census and denial of benefits would cost the Congress party dear in the state. "Narendra Modi is set to become the Prime Minister and we would ensure that due benefits to SC/ST employees in the state are provided through the next BJP government at the Centre," he added.

"Disposing of a case, the Supreme Court had observed that promotions should be granted considering cadre strength and backlog. But in Himachal Pradesh, instead of considering the backlog and cadre strength, government has denied these benefits while filling the posts," he added.

Markanda said that the previous BJP government was preparing to give benefits in promotions to SC/ST employees as per the Act and had constituted a committee in this regard. "But before a final decision could be taken, assembly polls were held and Congress came to power. A statewide agitation would be launched on the issue in the coming days," he said. He said that population of Himachal Pradesh is 68,64,602, of which SC population is 17,29,252 which is 25.5% of total population, while ST population is 4,18,126 which is 6.05% of total population. "The Congress government is misleading people on the issue. On one hand, it has denied benefits in promotion, while on the other, it has formed a committee to look into the matter," he added.

Source: The Times of India

## TRS forgot promise of a dalit CM for Telangana: Srinivas

Mar 3, 2014

**NIZAMABAD:** Former APCC president D Srinivas on Sunday said the Telangana Rashtra Samithi seemed to have forgotten its promise of making a dalit leader the first chief minister of Telangana state if the party comes to power. On the latest slogan of the TRS leadership that reconstruction of Telangana state is possible only with party chief Chandrasekhar Rao at the helm of affairs, Srinivas said the TRS has forgotten its earlier promise. He added that KCR should not go back on his promise to merge TRS with the Congress. "After formation of Telangana. He is now setting fresh deadlines on the merger," Srinivas said.

While thanking the BJP for supporting Telangana Bill in the Parliament, Srinivas said the party was not sincere on Telangana, but had supported the separate state since it was inevitable. He also came down heavily on former chief minister N Kiran Kumar Reddy for 'backstabbing' the Congress. Union minister Balram Naik regretted that voters in Nizamabad had defeated a staunch Telangana leader like Srinivas. "The chief minister's post was given to Andhra leader only because of the defeat of Srinivas," he said. Voters should not 'repeat the mistake' this time, he said. Former minister Mohammad Ali Shabbir organized a separate thanksgiving meeting in Kamareddy town in which former minister P Sudarshan Reddy and Zaheerabad MP Suresh Shetkar participated.

Source: The Times of India

# INDIA

## Increased Dalit Literacy Rate

### Success Story

There has been a substantial increase in the literacy rate among the Scheduled Caste people with the literacy rate going up to 77.9 per cent in 2011 from 69.1 per cent in 2001. The rural literacy has seen a jump from 64.3 per cent to 73.9 per cent while the urban literacy has increased from 75 per cent to 83 per cent, according to a presentation given by deputy director of census operations, Puducherry, J Jayapragasam, at a workshop here on Wednesday.

The male literacy rate has gone up from 78.4 per cent to 85.2 percent, while the female literacy rate has increased from 60.1 per cent to 71.1 per cent.



The work participating rate of SC has gone down from 40.2 per cent in 2001 to 38 per cent in 2011. More significantly, in rural areas, the rate has decreased from 44.4 per cent to 39.7 per cent. But in urban areas, it has gone up from 34.9 per cent to 35.9 per cent. While 66 per cent are male workers, 44 per cent are female workers.

A total of 18.98 per cent of the SC population in Puducherry town lives in slums, while 56 per cent of the population

lives in slums in Yanam, 9.71 per cent in Mahe and 30.88 per cent in Karaikal.

While cultivators in the general population has declined from 3.18 per cent to 2.71 per cent in the last decade, among the SC population, it has marginally increased from 1.18 per cent to 1.62 per cent. The literacy rate in slums is 82.37 per cent in Puducherry, 97.18 per cent in Mahe and 83.78 per cent in Karaikal. The agricultural labourers have declined from 55.36 per cent to 39.11 per cent.



The percentage of SC population employed in household industry as compared to other industries has increased from 0.83 per cent to 1.03 per cent. In other industries also it increased from 42.63 per cent to 58.24 per cent.



Source: New Indian Express

## NEPAL

# Dalits and Women Suffer Harsh Impact of Nepal Elections

Democracy in Nepal looks to have taken a sharp turn away from inclusion, with November's Constituent Assembly election First-Past-the-Post results yielding close to zero representation for Dalits and only sparse representation of women. This is a major blow to Dalits, and particularly to Dalit Women, who have fought long and hard to have their voices heard in

Nepali Congress did not nominate a single Dalit candidate and all major political parties have drastically reduced the number of Dalits nominated

previous Parliament and Constituent Assemblies and have over the years gained influence in committees and in the constitution drafting process.

"It is incredibly sad to witness Nepal take such a giant leap backwards in relation to ensuring human rights, inclusion

and welfare for its most disadvantaged groups including the Dalits. Over the past years Nepal has been on a path towards inclusion, which now risks being completely undermined following this election," says Rikke Nöhrind, Coordinator of the International Dalit Solidarity Network (IDSN).

The First-Past-the-Post (FPTP) results are out and the Nepali Congress party came out

of as a clear winner and the Maoists clear losers. Congress did not nominate a single Dalit candidate and all major political parties have drastically reduced the number of Dalits nominated. Media is reporting that only 10

women and two Dalit candidates have been



elected under the FPTP votes. Dalit rights activists are deeming the representation of Dalits in the new CA to be completely insignificant.

"Without the presence of Dalits in the CA, who represent 20 percent of the population, the constitution making process will not address the many serious human rights violations and impediments to development faced by Dalits due to caste discrimination. The future for Dalits and women in Nepal right now looks very bleak," said Durga Sob, President of the Feminist Dalit Organization (FEDO).

The result is a clear indicator of the importance of solid proportional

The future for Dalits and women in Nepal right now looks very bleak," said Durga Sob, President (FEDO)

representation and of the necessity of caste-based reservations in caste affected democracies, to ensure that marginalized voices are not relegated to the absolute outskirts of influence. The final election PR results are still pending, and the amount of seats for Dalits in the CA is yet to be finally determined.

Minendra Rijal of Nepali Congress is showing no signs of remorse at this dismal outcome, stating that, "There is no constitutional or any other legally binding reason for political parties to ensure 33 percent women's representation in the CA or a definite level of representation for any other group ...

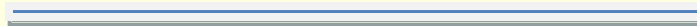
What we have to do is field candidates as required by the election laws and that we have already done." Keeping Nepal's recent history in mind, disempowering



*Durga Sob, President (FEDO)*

and cutting off a large proportion of their population from political influence, is a very dangerous path to tread. Dalit rights activists are currently preparing a response to what looks to be a desperate situation and a democracy in peril.

**Source: International Dalit Solidarity Network**





# INDIA

## Disadvantage of Being a Dalit Woman

By Thummapudi Bharati

To be a woman is a disadvantage; to be a Dalit woman is a double disadvantage. Her sex is her great disadvantage. The world is a patriarchal world, primarily. Sociology openly demeans her gender and her caste; theology openly deifies her but secretly undermines her dignity and security as a human being. No religion has ever come to

her help or help to empower her. Religions have only deified her; they have canonized her: they have never

humanized her. In the Bible very subtly she is called by her generic name 'woman' at the birth; only after her fall she is called Eve.

There was a time, that too, a long time, during which Hinduism was the only religion in our country. Its rituals, and scriptures nurtured and glorified superstitions of all types which encompassed not only its theology but they also enveloped the sociology of the subcontinent. Its superstitions oppressed the inferior castes but specially oppressed the women of India. The worst sufferings of the women were not only that they were kept under a kind of unannounced house-arrest

but they were even pushed to a sub-human condition of existence. Their souls were shrouded and their bodies given prominence and were thereby exploited. Their lives were cheapened and they were involved in the



Thummapudi Bharati

practice of pleasurable arts like *natana* and *natya* and music. In their private as well as their public lives they were merely toys in the hands of their men folk.

Even their dresses were those designed by men; their ornaments and external decorations were though declared only to improve their physical appeal, they even cluttered their movements. Long hair on their heads has no functional value; it only consumed their time in the upkeep. The flowers they wore on their hair and their dress prevented their quick movement. They were tied to delicate and effeminate gestures which incapacitated them from public participation in social activities. Their flowers and face-

*A majority of the liberated working Dalit women do not have the freedom and time to spend their salaries for any pro-Dalit activities. Their lives are controlled by their men-folk, who most cases are unemployable*

*Religion, caste, illiteracy and financial dependence have all joined together to entangle the Indian Dalit woman in her sociological trap*

wash and their flowing hair were all dove-tailed or the presence or absence of their consorts and became symbols of their marital or windowed status of existence in their family and society. Even their lives were contingent on those of their husbands that "Sati" became not only a practice but a sacred ritual. Killing the female fetus or the newborn female baby became an ingredient of the Hindu culture. All these were the fate of women in India. They were worse-compounded in the case of the Dalit woman. Women's literacy rate was low enough; Dalit women's literacy was the lowest imaginable. 97% of Dalits come under poverty-line depending on daily wages. When men folk go to their daily chore, women and girls serve as baby-sitters or field-workers. In the urbanized context young Dalit girls sometimes at the age of 10 years or so are employed as full-time maid-servants where both the couple is employed. Hence they are denied education. Their alienation from education and financial poverty and dependence nurture their backwardness and superstitions.

Religion, caste, illiteracy and financial dependence have all joined together to entangle the Indian Dalit woman in her sociological trap; added to all these her sex had also been constructed into a gender by the ignoble patriarchal philosopher. Genderization has been the concerted work

of not only the conspiratorial patriarch but also the dedicated contribution of the matriarchs in our households. The small percent of women who were educated and employed and therefore have attained a certain level of liberation are refusing to come forward to liberate the still unliberated Dalit woman. They even refuse to participate in public life leave alone Dalit movements and activities. A majority of the liberated working Dalit women do not have the freedom and time to spend their salaries for any pro-Dalit activities. Their lives are

controlled by their men-folk, who most cases are unemployed; unemployed men who try to live in the earnings of their spouses and daughters. Dalit oppression has not merely been social, economical and political, it has, at its roots, been psychological; the worse for it. It has killed the minds of the Dalits even the desire to be self-respecting and

dignified: long time mental bleaching has made them and kept them as vagabonds and drunkards. It has nurtured their irresponsibility almost as a counter-value. Because of this most of the Dalit families hang round the necks of the Dalit woman. Man has developed the negative capacity to abandon the family's interest while woman cannot shirk her responsibility as a mother. She plays, tragically, a mother even to her husband. There is another danger the Dalit women have to face. If they overcome all

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hurdles and become Dalit activists and participate in public programmes they are easily mistaken for being light-hearted and men try to exploit them. Such women become easy prey to the evil designs and desires of men. It is also a general opinion of a majority of men that a woman in public life is a sign for her willingness to drink and have a free sexual affair with any man. A woman on a public stage is not held in high regard as a sweet-stay-at-home is. A solo woman has not been able to win respect from the men-folk in our country. Even other women don't respect her.

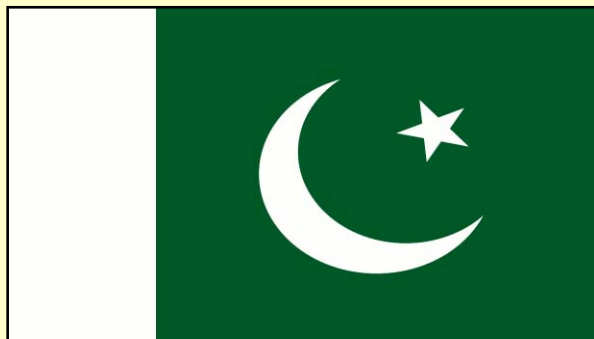
A highly professional woman is accused of violating traditional norms and a highly traditional woman is to an equal extent accused of being old fashioned. This is a dilemma for the Indian Dalit woman.

She knows not what to do because a liberated woman is easily considered exploitable socially, physically and sexually. Women, given the opportunities, have not only proved equal to men, they have even surpassed them in public and professional lives. One can reel out names from all over the world. Hence patriarchy has skillfully kept women out of many areas of human activity, especially from society-forming. Child-bearing, a natural biological activity has been ritualized into a religious drama to insulate woman from dynamic social involvement.

The British women got their voting rights through street fights. Later and because of that when India got her freedom at midnight our women got their voting right even without asking for it. Our Dalit women too got it that way. But it was like a penalty corner, they have failed to convert it because they have gone on trying to get this goal through converting men which has proved impossible. Therefore, if men cannot be converted, there is only one alternative: they have to be conquered. Only a conquest will end the woman's quests for a place in the sun.

**Dr. Thummapudi Bharathi, Department of English  
S.P.Mahila University, Tirupati, Andhra Pradesh India.**

**Dalit women activists who participate in public programmes they are easily mistaken for being light-hearted and men try to exploit them. Such women become easy prey to the evil designs and desires of men**



## ***We Remind the Nation***

The importance Pakistani nation gives to its minorities can be measured by public announcement of the founder of the nation, Quaid-e-Azam Muhammad Ali Jinnah, which he made just three days before the declaration of the partition of India. He said in his historical speech delivered in parliament on September 11, 1947 that: There would be complete freedom to the minorities in Pakistan for spending their lives according to their faith and life style. They will be absolutely free to go to their temple, churches, and other worship places for performing their religious practices.

It was not just the word of ordinary assurance after the formation of Pakistan when a three Member committee had been constituted under convener ship of Syed Ameer Hussain Qudwai, for designing the national flag of newly born nations, the committee followed Quaid's approach towards the minorities in the region by considering minorities as essential part of the nation, our First national assembly approved the proposed national flag, where, color white was suggested as the symbols of minorities. By adopting this two colored flag we gave message to the whole international community that minorities are essential section of Pakistani nation. Although minorities at large in Pakistan are satisfied, as they themselves and the people outside the country recognized this fact. Now when election campaign is going to stand, Sir Ganga Ram Heritage foundation remind the nation Particularly all political parties that chalking their election program they should keep in mind Quaid's and people's commitment with our friendly and patriotic minorities as Pakistani Muslim majority is religiously and morally bound to protect the interests and right of the minorities of the country.

**SIR GANGA RAM  
HERITAGE FOUNDATION  
LAHORE**