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Voice of minorities and oppressed people in South Asian societies

Cleaning Human Waste Caste and Discrimination in India



UN CEDAW Committee Raises
Serious Concern For Dalit
Women And The Lack Of
Implementations Of Laws



Global Minorities Alliance Lament
Sikh Man Shot Dead In Pakistan

- UN Urges Sri Lanka To Protect Muslims Under attack
- The Peaceful Movement Of Dalits For Six Decades In Nepal
- Minorities Rights Must Be Respected says PPHN

Produced by: Sir Ganga Ram Heritage Foundation, Lahore

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EDITORIAL

Practice of social discriminations exist and prevail all over the world but south Asia is more associated with this than any other region of the world. South Asia is religiously very fertile and land of the birth of many religions like Hinduism, Sikhism and Buddhism. Geographical distribution of this land makes one majority religion become minority in other country. But most of the religions do exist in one country. Minority and discrimination is a part and parcel in the societies of South Asian region and women and children are the most vulnerable section who are facing this act. The third quarter of 2014 July-Sep witness number of social discrimination and human right violation against the minorities and other oppressed classes of the region this includes murder, attacks on the minorities, inadequate implementation of the laws for the oppressed, discrimination in allocation of budget for the minorities but the most important discrimination is an human practice of manual scavenging (cleaning human excreta with bare hands) which is highlighted through the report of Human Right Watch "Cleaning human waste, caste and discrimination in India" documents the coercive nature of manual scavenging. Across India, castes that work as "manual scavengers" collect human excrement on a daily basis, and carry it away in cane baskets for disposal. Women from this caste usually clean dry toilets in homes, while men do the more physically demanding cleaning of sewers and septic tanks. The report describes the barriers people face in leaving manual scavenging, including threats of violence and eviction from local residents but also threats, harassment, and unlawful withholding of wages by local officials. In March 2014, the Supreme Court of India ruled that manual scavenging violates

international human rights law. The court called for effective remedy. The new Indian government elected in May has pledged to address the needs of India's marginalized communities, but has yet to take any new measures to end manual scavenging. Some positive and encouraging trends also observed that is SCs growing interest for engineering in contrast with Muslims in Tamil Nadu. In the year 2008-2009 there were 12475 number of SC students admitted to Engineering, the numeral became 29493 in the year 2013-2014 - an eye catching development for the SC communities. Beside this Global Minorities Alliance laments the Sikh man shot dead in Pakistan, UN CEDAW Committee raises serious concern for Dalit women and the lack of implementation of laws, SHAREE, a national voluntary organization of Bangladesh, find out the discrimination of allocation of budget for the Ministry of Religious affairs burning example how the state discriminate against religious minorities. U.N. Urges Sri Lanka to Protect Muslims under Attack and minority day observed in Pakistan is also included in the current issue of Mino-View. The present issue of Mino-View is a little attempt 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



Global Minorities Alliance laments the Sikh man shot dead in Pakistan



Glasgow (August 09, 2014): The Global Minorities Alliance (GMA) has expressed grief over the targeted killing of a Sikh man in Pakistan. Jagmohan Singh, a young Sikh man, was killed on Wednesday (August 06) in the north-western city of Peshawar, Province of Khyber Pakhtunkhwa (KPK). The tragic incident has angered already beleaguered minority community of Pakistan.

According to Pakistan police the two armed assailants opened fire in Hashtnagari on three defenseless Sikh men as they opened a cosmetics shop. Relatives of Sikh youth recently killed in Pakistan.

The three men were rushed to hospital where one teenager, Jagmohan Singh, died from his injuries. The other two victims, Manmit Singh and Param Singh, remain were injured. The Sikh community have reacted passionately to this act of apparent religiously-motivated violence, blocking roads and burning tyres in protest. The body of Jagmohan Singh was placed in the middle of a road by his family and other community

members in order to protest against this senseless act of violence.

The Chief Minister of KPK Province, Pervez Khattak, held talks with Sikh delegation which consisted of 14 members. Mr Khattak promised that foolproof security will be provided to Sikh community.

Global Minorities Alliance Chief Executive, Manassi Bernard lamented Pakistan Government inability to protect minorities who continue to face all forms of violence, intimidation and persecution under one pretext or other.

He expressed his condolences to the bereaved family and demanded that the Pakistan Government punish the culprit as soon as possible.

He further added: "Sikh community is the peaceful citizens of Pakistan who are working hard to feed their families through the sweat of their brow. The Pakistan Government should ensure that protection be provided to its own citizens" "The elements of hatred and intolerance should not break the bond that binds people of all faiths together" he said.

"Global Minorities Alliance (GMA) stands alongside Sikhs in demanding government intervention and justice for a community too often subjected to persecution. This is not the first time that a Sikh community member has been attacked in Pakistan, with kidnappings in the Peshawar region meaning that many have relocated to Rawalpindi, which is considered much safer" reads a statement by GMA. As per reports around 520 Sikh families live in Peshawar with 380 of them living in Mohalla Jogan Shah. Several Sikh families have migrated from tribal regions to settle here.

Pakistan has become increasingly unsafe for minorities. In recent years, minorities who make up 3% of



Jagmohan Singh

Pakistan's 180 million people including Christians, Hindus, Sikhs have become the target of ongoing violence and persecution across the country.

Source: Sikh Siyasat Network

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Manual Scavenging Cleaning Human Waste, Cast And Discrimination in India. *Human Right Watch*

The Indian government should end “manual scavenging” – the cleaning of human waste by communities considered low-caste – by ensuring that local officials enforce the laws prohibiting this discriminatory practice, Human Rights Watch said in a new report released on 25th August 2014. The government should implement existing legislation aimed to assist manual scavenging community members find alternative, sustainable livelihoods.

The 96-page report, “Cleaning Human Waste: ‘Manual Scavenging,’ Caste, and Discrimination in India,” documents the coercive nature of manual scavenging.

Across India, castes that work as “manual scavengers” collect human excrement on a daily basis, and carry it away in cane baskets for disposal. Women from this caste usually clean dry toilets in homes, while men do

the more physically demanding cleaning of sewers and septic tanks. The report describes the barriers people face in leaving manual scavenging, including threats of violence and eviction from local residents but also threats, harassment, and unlawful withholding of wages by local officials.

“Successive Indian government attempts to end caste-based cleaning of excrement have been derailed by discrimination and local complicity,” said Meenakshi Ganguly, South Asia director at Human Rights Watch. “The government needs to get serious about putting laws banning manual scavenging into practice and assisting the affected caste communities.”

In 2014, Human Rights Watch interviewed more than 135 people, including more than 100 people currently or formerly working as manual scavengers, in the Indian states of Gujarat, Madhya Pradesh, Maharashtra, Rajasthan, and Uttar Pradesh. Women who clean dry toilets in rural areas often are not paid cash wages, but instead as a customary practice receive

leftover food, grain during harvest, old clothes during festival times, and access to community and private land for grazing livestock and collecting firewood – all at the discretion of the households they serve. In areas where untouchability practices are intact, food is dropped into their hands or thrown in front of them.



Local authorities are frequently complicit in the discrimination against manual scavengers,

Women who clean dry toilets in rural areas often are not paid cash wages, but instead as a customary practice receive leftover food, grain during harvest, old clothes during festival times

Human Rights Watch said. Human Rights Watch documented cases in which government village councils and

Across India, castes that work as “manual scavengers” Women usually clean dry toilets in homes, while men do the more physically demanding cleaning of sewers and septic

municipalities have engaged in caste-based recruitment to clean open defecation areas. Those who do this work also suffer discrimination in other facets of their lives, including access to education, to community water sources, and to government housing and employment benefits. Human Rights Watch found that the police and other authorities fail to act on complaints by manual scavengers who have been threatened with violence, eviction and other offenses.

“People work as manual scavengers because their caste is expected to fulfill this role, and are typically unable to get any other work,” said Ganguly. “This practice is considered one of the worst surviving symbols of untouchability because it reinforces the social stigma that these castes are untouchable and perpetuates discrimination and social exclusion.”

The rights abuses suffered by people who practice manual scavenging are mutually reinforcing, Human Rights Watch said. Repeatedly handling human excrement without protection can have severe health consequences, including constant nausea and headaches, respiratory and skin diseases, anemia, diarrhea, vomiting, jaundice, trachoma, and carbon monoxide poisoning. These conditions are exacerbated by widespread malnutrition and inability to access health services.

There are currently no comprehensive government surveys that accurately account for the prevalence of manual scavenging in the country. Accepting the lack of proper surveys, in March 2014, the

Supreme Court of India confirmed however that that it is “abundantly clear that the

In March 2014, the Supreme Court of India ruled that manual scavenging violates international human rights law. The court called for effective remedy. The new Indian government elected in May has pledged to address the needs of India’s marginalized communities, but has yet to take any new measures to end manual scavenging.

practice of manual scavenging continues unabated.”

Manual Scavenging Violates Laws and Constitution

India’s Constitution bans caste-based discrimination known as untouchability. The Protection of Civil Rights Act, 1955, prohibits compelling anyone to practice manual scavenging. In 2013, the Indian parliament enacted The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act (the 2013 Act) outlawing all manual excrement cleaning. The 2013 Act also recognized a constitutional obligation to correct the historical injustice and indignity suffered by these communities by providing alternate livelihood and other assistance.

In March 2014, the Supreme Court of India ruled that manual scavenging violates international human rights law. The court called for effective remedy. The new Indian government elected

in May has pledged to address the needs of India’s marginalized communities, but has yet to take any new measures to end manual scavenging.

People who have left manual scavenging, even those who had the support of community-based civil society initiatives, report significant barriers to accessing housing, employment, and support from existing government programs. Notably, under the 2013 Act, rehabilitation provisions are left to be implemented under existing central and state government schemes – the same set of programs that have not thus far succeeded in ending manual scavenging.

To ensure that entitlements under the 2013 Act – including financial assistance, scholarships, housing, alternative livelihood support, and other important legal and programmatic assistance – are available to manual scavenging communities, the government should undertake a complete assessment and audit of all relevant schemes currently in place, Human Rights Watch said. The government should then work in consultation with communities engaged in manual scavenging and civil society organizations to create a comprehensive program that corresponds with the provisions of the 2013 Act. “Caste-based custom, backed by coercion, is still binding people to manual scavenging, and that demands government intervention,” Ganguly said.

“India’s new government has the means and an obligation to bury this rights abusing practice forever.

Source: International Dalit Solidarity Network



UN CEDAW Committee raises serious concern for Dalit women and the lack of implementation of laws

In the Committee on the Elimination of Discrimination against Women (CEDAW), review of India on 2nd July 2014, the issues of Dalit women and girls were brought up by several experts of the Committee and the Committee noted that Dalit women and the lack of implementation of laws were matters of serious concern.

The Indian delegation responded to the concerns raised by the Expert Committee by listing constitutional provisions, legislation and special legislation in place to deal with discrimination and violence against women, also Dalit women.

The Committee responded that while they are aware of the legislation, these laws are not implemented and called on India to address the inadequate implementation of the laws enacted.

The delegation from India also acknowledged the gap between



the legal provisions and their implementation in practice and said that the size of the country and its population and their diversity posed a particular challenge to the implementation of the laws.

The delegation also commented that important strides were being made to ensure access to justice, including providing a project run jointly by The Ministry of Justice and UNDP focused on strengthening access to justice for marginalized and poor people, women, castes and minorities.

The Committee also raised concern for Dalit women and caste discrimination under a range of CEDAW articles commenting on inadequate representation in Government, noting high drop-out rates for Dalits girls in education, the practice of forced labour,

manual scavenging and the Devadasi tradition of caste-based temple prostitution. They also referred to the disadvantages of Dalit women in relation to health giving the high maternal mortality rates of Dalit women as an example. The Indian delegation's response to these questions and comments was chiefly in the form of listings of legal provisions.

Prior to the review a joint submission by AIDMAM, Navsarjan Trust and IDSN addressing multiple discrimination against Dalit women was submitted. Several other NGOs made references to caste in their parallel reports. Please find a link to all these alternative reports and specific links to the reports of Human Rights Watch and Amnesty International that made several references to caste-based

discrimination and the situation of Dalits.

On the first day of the session, the Committee met with representatives of NGOs and the National Human Rights Commission of India to hear information on the situation of women in the states whose reports will be considered in the session. Please find a link to caste references in these meetings.

The SC/ST PoA Act is not implemented effectively. Culprits in serious cases like rape and murder are not punished. Caste abuses, stripping and parading of Dalit women in India is not rare.

It is expected that the Concluding Observations and Recommendations from the CEDAW Committee will reflect the many concerns raised during the review on caste-based discrimination and caste-based violence against women as well as the lack of implementation of laws meant to protect Dalit women.



Dalit women leaders
Asha Kowtal, General Secretary of

AIDMAM and Ruth Manorama, President of the National Alliance of Women took part in the review. Ms. Kowtal noted several comments by the Indian National Human Rights Commission at the meeting the day before the review including,

"There is no dearth of evidence to show that Dalit women elected representatives face severe barriers as they perform the role of leaders in governance," said Justice K.G. Balakrishnan adding that "the SC/ST PoA Act is not implemented effectively. Culprits in serious cases like rape and murder are not punished. Caste abuses, stripping and parading of Dalit women in India is not rare."



Asha Kowtal, General Secretary of AIDMAM

Source: International Dalit Solidarity Network

The Story of Dalit Vote between the BJP and the BSP

The story of the Dalit vote in the 2014 election has two intertwined accounts. First, nationally the Bharatiya Janata Party (BJP) has managed to win more votes among Dalits than the Congress has. Second, the decline of the Bahujan Samaj Party (even among Dalit voters) suggests that the party's ambition of scaling up nationally is now a distant dream.



Narendra Modi



Mayawati

classes, with high media exposure).

Shift in Dalit vote The recent shift among Dalit voters was largely propelled by two reasons. First, pre-election alliances played an important role. The party entered into an alliance with Dalit leaders like Ram Vilas Paswan's Lok Janshakti Party (LJP) in Bihar, Ramdas Athavale's Republican Party of India (Athvale) in Maharashtra, and inducted Udit Raj in Delhi. Second, as evident from the survey data, Narendra Modi's popularity cut across caste lines. Mr. Modi and his party became the symbolic vehicles representing the dissatisfaction with the Congress.

Much of the BJP's gain among Dalit voters came at the expense of the Congress and the BSP. In two-party competition States (Himachal Pradesh, Uttarakhand, Rajasthan, and Gujarat), the Congress lost a huge chunk of its Dalit vote to the BJP. In other States, State-level parties such as the Trinamool Congress in West Bengal, the Biju Janata Dal in Odisha, and the All India Anna Dravida Munnetra Kazhagam in

Tamil Nadu performed well and garnered a major portion of the Dalit vote. The Left Front in West Bengal received a major drubbing and huge chunk of its Dalit vote base shifted toward the Trinamool Congress. The BJD in Odisha gained a share of

Dalit votes from the Congress. Similarly, the Congress lost a substantial share of Dalit votes to the Telangana Rashtra Samithi in Telangana, and to the NDA coalition and YSR Congress in Seemandhra. There was not much change in Dalit voting pattern in the southern states of Kerala, Karnataka and Tamil Nadu.

BSP's decline

On the other hand, the BSP lost a substantial portion of its Dalit vote base to the BJP in Uttar Pradesh (U.P.), Haryana, Delhi, Madhya Pradesh, and Maharashtra. The Aam Aadmi

The BSP's votes share in U.P. declined by 8 percentage points (from 27.4 per cent in 2009 to 19.6 per cent in 2014).

How did the BJP fare among Dalits in this election? The party in the post-1990s era managed to attract only one in every ten

Dalit voters. However, this time, one in every four Dalits voted for the BJP. The ratio is even higher for the National Democratic Alliance coalition where nearly one in every three Dalits voted for it. The BJP has surpassed both the Congress and the BSP in attracting a larger share of

Dalit vote. The BJP's Dalit vote base in this election is largely the upwardly mobile sections (urban, educated, middle



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The BSP failed to win a single seat in this election. Though the party's decline in national vote share (6.2 per cent in 2009 to 4.1 per cent in 2014)

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Party (AAP) became the principal beneficiary of the losses incurred by the Congress and the BSP among Dalit voters in Delhi and Punjab. It wouldn't be an exaggeration to say that the BSP's vote base outside U.P. is largely made of Dalit electorates.

The BSP failed to win a single seat in this election. Though the party's decline in national



Narendra Modi

voteshare (6.2 per cent in 2009 to 4.1 per cent in 2014) is largely due to the drubbing it received in U.P., its poor performance outside the State added to the misery. The BSP's votes share in U.P. declined by 8 percentage points (from 27.4 per cent in 2009 to 19.6 per cent in 2014). The NES survey data helps in understanding the popularity of the BSP and its

leader Mayawati in this election. In 2009 Lok Sabha elections, the BSP and Mayawati were aiming for the high office in Delhi after winning a single-handed majority in Uttar Pradesh in 2007. The party failed to cater to the ambitions of its core constituency. Data show that the preference for Mayawati as Prime Minister has tremendously declined since 2009. Unless Mayawati makes a serious effort in reinventing her organisational machinery, encourages a second line of leadership, and develops a credible political message, Dalit politics is likely to bypass the BSP.

Source: *Rahul Verma Department of Political Science, University of California, Berkeley, U.S.*

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Observation on Budget 2014 about Religious Ministry allocation

A research conducted by
SHAREE



Bangladesh rests on a set of fundamental socio-cultural, linguistic and religious identities that have been uniquely shaped by the history of the Bengal delta. The socio-economic system around which modern civilization has grown up in this part of the world is derived from a distinctive cultural-religious ideology. As a result, relatively flexible religious ideologies were mobilized around the mode of production and economic life of the people.



The essence of secularism in this part of the world is basically the freedom of individuals to practice the faith he or she likes without being subject to any form of state or communal discrimination in literally. In Bangladesh the government publicly supported freedom of religion--government institutions and the courts

protected religious freedom. Hindu, Christian, and Buddhist minorities experienced discrimination and sometimes violence from the Muslim majority as well as from the state. Attempts by the powerful political force to build a unique linguistic or religious identity within Bangladesh have tended to ignore the multiple identities around issues of language, class and profession, and this has occasionally served to provoke confrontation and violence. The above table show that due to such discrimination how the religious minority population, particularly Hindus have been declining even after independence of the country.

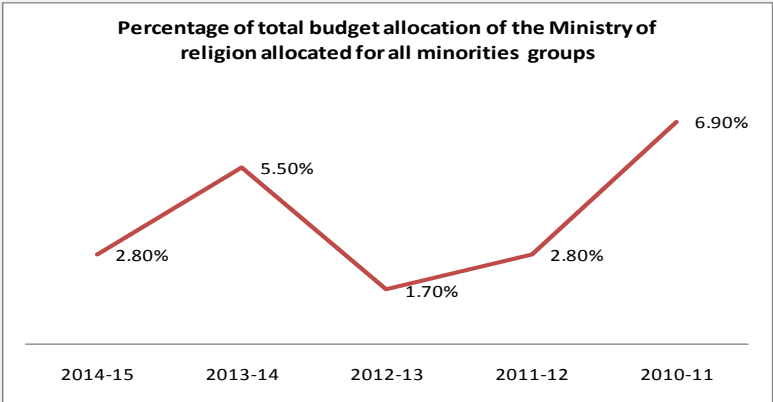
SHAREE, a national voluntary organization of Bangladesh, find out the discrimination of allocation of budget for the Ministry of Religious affairs, which may be provided as burning example how the state discriminate against religious minorities. Out of Tk.163.88 crore religious ministry 2014-15 fiscal budgets Tk.4.61 crore (that is only 2.90% of the total budget for religious ministry) has been allocated for all

religious minorities. It means that 89.9% population endowed with 97.2% of the total allocation whereas remaining 10.1% population got only 2.80% (Hindus-1.75%, Buddhist-0.98%, Christian-09%). In the previous year almost similar trend may be observed, a trend is given in the graph. If the allocation is distributed on per head basis, it shows that allocation of budget per Muslim citizen is Tk.11.00 whereas it is only Tk.3.00 taka for other minorities which is clear violation of the spirit of our sacred constitution of the country.

Discrimination may also be observed in the budget allocation structure- in 2014-15 fiscal budget Tk.44.03 crore has been allocated for Hajj (Pilgrimage for Muslims) where no such allocation for Performing religious



pilgrims/visits ever been made for the people of other religious. The similar trends in allocations in other sub-heads can be also noticed for instance allocations for contribution to international Institution were made only for Islamic International Institutions. There were no contributions for others religious organizations.



Moreover, budgetary allocations for rehabilitation of newly converted Muslims were made in every previous budget.

It is notable that such allocation was interestingly even higher than the total budget allocation for minorities. The minority people of this country provide all kind of tax, vat and do all duties as a good citizen. But Government has no initiatives or any project for minority welfare in the development budget.

Source: SHAREE a national voluntary organization of Bangladesh

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The 'peaceful movement' of Dalits for six decades in Nepal

By:

DHANA BAHADUR MIJAR



The history of Dalit discourse in Nepal spans about six decades.

The word 'Dalits' was used by Indian luminary Bhim Rao Ambedkar for the first time during the constitution drafting process of Republic of India. However, despite Ambedkar's efforts the word 'Dalits' was not inscribed in the constitution after the long and serious discussions within and among Dalits and non-Dalits.

The 'peaceful movement' of Dalits for six decades in Nepal has brought some positive changes within the community. However,

political leaders belonging to the Dalit community accept that the Dalit movement has not

taken off in Nepal. The leaders' psychology that the Dalits have not exerted strong pressure or they have not launched any strong movement has compelled common Dalits to think that the leaders still indulge rhetoric and no action at all. Nepal faces the problem of political instability.

The government keeps changing in the blink of an eye. Even if government changes so fast, successive governments have failed to include Dalits in high posts. Senior leaders don't think of representing even a single Dalit in the cabinet. Continuing this tradition, the present government led by Sushil Koirala has not felt the need to represent Dalits in council of ministers. The government has been formed only by representing non-Dalits, the elite social group. Through the historic People's Movement, Nepal achieved the status of

Federal Democratic Republic. The issue of proportional representation has come up in the national discourse. But the reality is that the state seems apathetic to Dalits from the representational point of view. One cannot find even a member let alone a commissioner in National Human Rights Commission whereas Dalits face cases of human rights violation most of the time. The Public Service Commission lacks Dalit representation and the Commission for Investigation of Abuse of Authority (CIAA) also has failed to include Dalits. In the judiciary, the Supreme Court has not even a single justice from the Dalit community given the fact that Dalits live in pathetic conditions facing caste-based atrocities on day-to-day basis.

The government appoints ambassadors for many countries but can't find Dalits to

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Reality is that the state seems apathetic to Dalits from the representational point of view. One cannot find even a member let alone a commissioner in National Human Rights Commission whereas Dalits face cases of human rights violation most of the time.

take the role. It is because the state and the rulers think that Dalits are incapable and unable to assume a high post and skillfully carry out assigned duties. Till now, only one Dalit Guna Laxmi Sharma Bishwakarma was appointed by the Maoist led government as ambassador to Burma. The decision of the then government was widely praised but some segments of the society later blamed her that 'she couldn't perform the responsibility adroitly'. As mentioned earlier, notwithstanding Nepal's Federal Democratic Republic status, Dalits have not got conducive environment to equally enjoy the fruits of democracy as non-Dalits. Nepali state structures/mechanisms are still

guided by traditional ideology that actively debar the proper and effective representation of Dalits as they are tagged incapable for the particular position. Dalits have been facing caste-based discrimination and indignity from non-Dalits or so-called superior caste groups in every step of social life. They have been inhumanely treated and misbehaved by the larger society. A Dalit boy is severely beaten up and even killed when he marries a girl from the so-called high caste. The fundamental human rights of Dalits are gleefully violated. Dalit victims do not get proper justice on time as the judges are only from non-Dalit community and they can't understand the atrocity on Dalits. The state seems positive towards Dalits in the sense that it has made some affirmative provisions on the direction of eliminating caste-based discrimination and untouchability Dalits have been facing for millennia. The New Country Code (Naya Muluki Ain) 1963 had provisioned against untouchability. The Constitution of the Kingdom of Nepal 1990 also had affirmative provisions for eliminating discrimination. The reinstated House of Representatives declared Nepal as a 'country free from untouchability'. The Interim Constitution of Nepal 2007 inscribed the right against caste-based discrimination and untouchability and right to equality in article 14 and 21

respectively as fundamental rights. In line with this article, Caste-based discrimination and Untouchability (Crime and Punishment) Act 2012, was formulated unanimously by the parliament. But the laws remained in the books only. On the ground, Dalits could not enjoy even the basic rights. They are still in high risk of social boycott and deprivation from the services the state offers. Having experienced inhuman discrimination and untouchability everywhere, one can conclude that until and unless the government takes sole responsibility to eliminate caste-based discrimination and untouchability with proper plan, programs and adequate budgets including the financial, educational empowerment to Dalits and awareness among both Dalits and non-Dalits, Dalits can't live with humanly respect and equal dignity. Their fundamental freedom can't be achieved. Until and unless the state behaves fairly to all, Dalits as equal as non-Dalits, and appoints Dalits in high positions, Dalits are not freed. Until and unless non-Dalits or the elite class or the ruler gives up the prejudice that Dalits can't perform well, Dalits' proper representation can't be made and ultimately they can't enjoy their rights.

Source: The author is a Dalit rights activist and Publisher/Editor of Parivartan Post Weekly

Success Story

SCs growing interest for Engineering in contrast with Muslims in Tamil Nadu

Directorate of Technical Education (DTE) in Tamil Nadu has released Engineering admission statistics community wise over the past few years which reveals that SCs are getting more inclined towards Engineering stream with exponential growth every year where as Muslims figures display steady admission rate – nor significantly increasing nor declining.

TCN studied Muslims and SCs admission data year wise from the DTE website and found out that every year Muslims make up around 4% of all the admissions in Engineering in the state with a negligible variation

	2008-2009	2009-2010	2010-2011	2011-2012	2012-2013	2013-2014
Muslims Admissions	4855	4659	7003	6594	7616	7557
Overall Muslims %	3.950012611	3.880107267	4.316684234	4.091738337	4.173356494	4.146388302
SCs Admissions	12475	12668	17689	17821	22264	29493
Overall SCs%	10.14962046	10.55016073	10.90358805	11.05836653	12.2000537	16.18227209
Total Admissions	122911	120074	162231	161154	182491	182255

Fig : Engineering Admissions in Tamil Nadu - Muslims Vs SCs

where as SCs who were 10% in 2008-2009 continuously grew strength every year reaching to 16% of whole admissions in 2013-2014. It has also been observed that although number of engineering seats increased in the state colleges between

last 6 years but Muslims admission rate has not increased further but maintained the same steady ratio out of total admissions.

It is SCs who have actually benefitted largely with the increased seats in the state colleges as figures show more SC students admitted in Engineering across the state. In the year 2008-2009 there were 12475 number of SC students admitted to Engineering, the numeral became 29493 in the year 2013-2014 - an eye catching development for the SC communities.

When Muslims figures were analyzed gender wise it came to the notice that out of every four Muslims admissions in engineering there was one girl meaning boys and girls maintained ratio of 3:1 every year. There was no significant variation in admissions gender wise for Muslims. None of the



DTEs in other states have released such engineering admission details community wise and hence figures could not be analyzed on a national level. Tamil Nadu state has reservation of 18% for SCs and 3.5% for Muslims in Education and jobs. Tamil Nadu is one of

	2008-2009	2009-2010	2010-2011	2011-2012	2012-2013	2013-2014
Muslim Boys	3514	3486	5167	4860	5584	5635
% Boys	72.37899073	74.82292337	73.78266457	73.7033667	73.31932773	74.56662697
Muslim Girls	1341	1173	1836	1734	2032	1922
% Girls	27.62100927	25.17707663	26.21733543	26.2966333	26.68067227	25.43337303
Total	4855	4659	7003	6594	7616	7557

Fig : Engineering Admissions in Tamil Nadu - Muslim Boys Vs Muslim Girls

the few states in India that provides reservations to Muslims. As per 2001 census Muslims are 5.56% in Tamil Nadu's population and hence accordingly allotted 3.5 % quota for the community by the state government.

Source: two Circle Net

U.N. Urges Sri Lanka to Protect Muslims Under Attack



U.N. Secretary-General Ban Ki-moon has called on the Sri Lankan government to "take necessary measures" to prevent any further attacks against minority Muslims in the country.

Asked to respond to reports of violence there, U.N. spokesman

2014, which urges the government of Sri Lanka to investigate alleged attacks on members of religious minority groups and to take steps to prevent such attacks in the future.

"The secretary-general calls on the government to take necessary measures to prevent any deterioration of the situation, to immediately investigate the incidents and to ensure the safety of all Sri Lankans," Dujarric added.

The Association of Sri Lankan Muslims in North American (TASMinA), which held a protest rally outside the United Nations last week, has sought intervention by the secretary-general.

"We kindly request you to intervene and ask the Sri Lankan government to prevent hatred and violence against Muslims and other minority communities in Sri Lanka, and bring the perpetrators of the recent murder and violence to justice," says a letter addressed to the secretary-general.

In a statement released Wednesday, three U.N. human rights experts called on Sri Lanka "to adopt urgent measures to stop the promotion of racial and faith-based hatred, and violence against Muslim and Christian communities by Buddhist groups with extremist views, and bring perpetrators of this violence to justice.

"More than 350 violent attacks against Muslims and over 150 attacks against Christians have been reported in Sri Lanka in the last two years. Muslim and Christian communities are reportedly subjected to hate speech, discrimination, attacks and acts of violence throughout Sri Lanka frequently," the statement added.

Asked for a response, Sri Lanka's Permanent Representative Ambassador Palitha Kohona told IPS, "Sri Lanka can ill afford any inter-racial or inter-religious conflict at this stage, especially at a time the country is recovering from

In a statement released, three U.N. human rights experts called on Sri Lanka "to adopt urgent measures to stop the promotion of racial and faith-based hatred, and violence against Muslim and Christian communities

Stephane Dujarric told IPS "the secretary-general is concerned about reported attacks against Muslim communities in southern Sri Lanka".³

He said the secretary-general recalls the Human Rights Council resolution of March

More than 350 violent attacks against Muslims and over 150 attacks against Christians have been reported in Sri Lanka in the last two years

27 years of terrorist-inspired violence."

He said the economy is rebounding and "we have a wonderful opportunity to ensure a better life for all our people."



Ban Ki-Moon Sri Lanka, the government of President Mahinda Rajapaksa has unequivocally condemned the recent violence in the country," he said.

Kohona also promised that justice will be meted out to the wrongdoers.

"We must also address our problems ourselves and seek solutions from within and resist the ready temptation to seek outside interventions to address essentially domestic issues," he said.

David Griffiths, deputy Asia Pacific director at Amnesty International, told IPS the London-based human rights organisation "is extremely concerned about the upsurge in violence against religious minorities in Sri Lanka and the impunity with which these attacks are taking place.

"We have received hundreds of reports of threats and attacks on Christians and Muslims and their places of worship in the past two years," he added.

These have often been led by members of hardline Buddhist groups with apparent links to government officials and none of them have been adequately investigated, he said.

"There are numerous reports that police failed to intervene to protect minority Sri Lankans from attacks. All these incidents must be effectively investigated and perpetrators brought to justice."

Griffiths said authorities could wield considerable influence over supporters of these groups and must work much harder to resolve tensions and rein in the violence.

An editorial in the New York Times last week said "hate-mongering Buddhist extremists in Sri Lanka have set off the country's worst wave of anti-Muslim violence in years."

Most Sri Lankans, including the overwhelming Buddhist majority, want nothing to do with the Bodu Balu Sena (BBS), which is accused of instigating the violence, the Times said.

"Sri Lanka needs healing. Mr. Rajapaksa's statements on Monday directing the police to act against any individual or group fomenting ethnic or religious hatred are welcome. But the president did not repudiate the Bodu Bala Sena by name," the editorial noted.

Rita Izsk, the U.N. Special Rapporteur on Minority Issues, told IPS she was "extremely concerned over the situation in Sri Lanka and what seems to be

a pattern of attacks emerging over recent months".

She urged the government to act decisively to bring targeted violence against religious minorities to an end as soon as possible. Concrete actions are required to address impunity, she added. "The Penal Code must be amended so that hate speech and incitement of hatred can be prohibited and punished."

She also said the government must send a strong signal that perpetrators of violence will be prosecuted for their actions and not allowed to act with impunity.

Failure to act and to investigate fully all attacks that have taken place may result in further violence.

"While I am encouraged by comments from the government that action will be taken to investigate incidents of violence and that the President is appointing a High-Level Panel to inquire into recent disturbances, as he says, this must be swift and independent in order to gain the confidence of affected communities".

The government has a "responsibility to protect" all persons and it must live up to that responsibility in practice. This principle places the primary responsibility on States to



Muslim protesters

protect their populations from all forms of violence and through all appropriate means, Izsk added.

In his letter to Ban, Najaf Jamsheed, president of TASMiNA said: "We believe Buddhism is peaceful and non-violent. We respect Buddhism and we love Sri Lanka - our motherland".



Sri Lankan President Mahinda Rajapaksa

The recent attacks against Muslims in Sri Lanka and their property by Sinhala extremist elements led by Bodu Bala Sena, are highly abominable incidents of racism, he said.

The letter urges the government to take immediate and decisive actions to ensure that security forces do not allow religious extremists to attack innocent civilians and vandalize houses of worship and homes

The letter says that while TASMiNA is sincerely grateful to President Rajapaksa for taking personal responsibility to ensure that the victims of last month's anti-Muslim riots are taken care of and compensated for their losses and that those responsible for their suffering are brought to justice, "we strongly urge the government of Sri Lanka to counter perceptions that it supports the activities of organisations like the BBS."The letter urges the government to take immediate and decisive

actions to (i) ensure that security forces do not allow religious extremists to attack innocent civilians and vandalize houses of worship and homes, (ii) proscribe the hate mongering and end the climate of fear perpetuated by extremist organizations like BBS and (iii) uphold the



U.N. spokesman Stephane Dujarric

rights of all Sri Lankans to equality and non-discrimination as enshrined under Sri Lanka's constitution and law.

Sorce: Inter Press Service

Sexual violence against Dalits on rise in Haryana

There has been steep rise in incidents of sexual violence against Dalit girls in Haryana, a report released on 20th July in Chandigarh



The report was prepared by Women against Sexual Violence and State Repression (WSS), some survivors and kin of survivors. The report deals with the atrocities committed against the naive and innocent girls in the name of caste politics. It deals with their experiences and also suggests some demands to enable them to lead a dignified and meaningful life.



The study's findings showed the exponential rise in sex violence against Dalit girls (2001 to 2011) from 33 to 150 cases per year and the sudden drop from 150 cases to just 15 in 2012. This was a very worrying fact as they explained that the state machinery which had been set up for their protection was siding against them and working overtime to shield the accused that often had political links.

The group said that the police try to dismiss such cases as trivial matters and at times even decline to file a FIR. However, caste related violence has a pattern if observed properly. And the legislative, judiciary and the police tend to look the wrong way as far as justice is concerned.

Only 2-3% of the reported cases get some justice they claimed, this is not even taking into the account the number of cases which go unreported. The investigations carried out are flawed and people who sympathize with the plight of these poor young women are also targeted and threatened, said report.

Mary John, a feminist researcher, said that the state was to blame for neglecting the plight of these Dalit women and not taking adequate care of them before and after the incident happened. She said the Jats did this to assert their dominance over the lower castes. Delhi-based Rajat Kalsan, an advocate, talked about his experience with dealing with these cases and

how he himself was targeted and the various discrepancies that the governance brings up to save the accused. Taking one example of Dabra village in 2012, eight Jat boys gang-raped a 15-year-old girl and also made a video to blackmail her. This video was later leaked; the father saw the video and committed suicide. Only four out of the eight accused were framed with charges and the rest were left scot-free.

The survivor of the September 2012 Hisar rape case was also present there. She talked about her personal experience with the authorities and the neglect and humiliation she faced at their hands and other upper class people in her college. She has been rewarded a sum of `8 lakh by the government and she has turned into an activist now.

Source: Hindustan Times

The state was to blame for neglecting the plight of these Dalit women and not taking adequate care of them before and after the incident happened. Mary John, a feminist researcher

Dalit Watch

Separate water taps for different castes



BAJURA: Bajura has the same number of taps as castes. One tap for each caste, though the source of water is the same. People belonging

to Kunwar, Thapa, Kumal and Luwar castes reside in Pipalgaun of Jayabageshwori-1 together. Kunwar and Thapa, the Chhetris by classification, use one tap while Kumal and Luwar, the Dalits, use another. According to Jogi Kumal, a local, they had to construct a separate tap as the Thapas and Kunwars wouldn't drink water from the same tap as they did. "If we accidentally touch their tap, they shout at us," said Kumal. The village has 40 households, 11 Dalits and 29 non-Dalits. Similarly, two taps are managed at Basure of Barhabise VDC-6 as well. "If we touch their tap, they misbehave. We are compelled to operate a separate tap," said Gopa Sunar, a local. "In villages, people from so-called higher castes don't allow the people from indigenous castes to enter their houses or touch their water," bemoaned Dalit leader Kashi BK. Dalit activists have

expressed concern about the ineffective role of various government and non-government organisations working in the district to establish equality among all citizens and prevent discrimination.

Source: Himalayan news service

Dalit children barred from entering govt school in UP

Uttar Pradesh

August 30, 2014

UTTAR PRADESH



Lucknow:

Following a diktat of the upper caste people, at least 60 primary level Dalit students of Nuttuwa

hamlet of Dadraul village in Shahjehanpur district have stopped going school. Nutt community villagers alleged that the people of the feudal class had been opposing their move of sending their children to school for the last two years.

"They used to threaten us to keep our children away from the government primary school as their children too studied there. They claimed that we are untouchables and shouldn't attend the same school," said Ram Naresh, father of a child, who has stopped going school. "When we didn't abide by their 'laws', they started beating our

children at the gate of the school that is located on the outskirts of the village," he alleged. "It is happening at the behest of the school staff who also despises us. They ask us to sit elsewhere during distribution of mid-day meal. They don't call us by our names but address us as Nuts," said a girl who was once a student of the school but has discontinued going to school for the past many days. Shahjehanpur SP Rakesh Chandra Sahu said, "It is a serious case. We have registered an FIR against the accused persons and are conducting raids at several places to nab them." Basic Education Officer of Shahjehanpur Rajesh Verma said, "We have come to know about the incidents and ordered an inquiry into it. We are probing the charge against the school staff." Atrocities against the Dalits are not new in Uttar Pradesh, but this case of restricting children from their share of education has come as a shame.

Source: India Today

State creating a dalit-less Chennai: Evicted residents

Tamil Nadu

Sep 5, 2014

CHENNAI: The atmosphere was surcharged at a review meeting



held by the National Commission for Scheduled Castes, with members of the community alleging that the government was on a mission to create a 'dalit-less Chennai' by evicting them to Okkiyam Thoraipakkam on Old Mahabalipuram Road where tenements built by the government lacked basic amenities. The review meeting by the National Commission for SC for Chennai district had officials representing various government departments such as Chennai Corporation, Slum Clearance Board and Police. The participants were up against the eviction of hundreds of families who were hitherto living along water bodies. With in-situ housing being ruled out, it is alleged that their education and daily earning is hit. "A majority of those living in slums are dalits, and by displacing them to far off places, the state is creating a dalit-less city," said R Kannan of Movement of Slum Dwellers' Right to Livelihood. "Let the government take up restoration of water courses, but it should also consider in-situ housing rather than throwing us out of the city." This set off a series of allegations from the members, prompting NCSC member P M Kamalamma to seek reactions

from the slum clearance board. The officers passed the buck to the corporation. Chennai Corporation is the nodal agency for identifying beneficiaries, the slum clearance board said, and the board's role was confined to building tenements. S K Siva of Tamil Nadu Untouchability Eradication Front said, "It (eviction) is a sort of modern untouchability. Officials call us encroachers, but the contribution of dalits to this city's development is unmatched." Later, Kamalamma visited the tenements at Okkiyam Thoraipakkam and pulled up the departments to provide more amenities. Source: The Times of India

Dalit student's wrist cut off for wearing watch

Tamil Nadu

05 September 2014



Wednesday night because he wore a wrist watch to school. Police said P Ramesh, a plus one student of the Government Boys Higher Secondary School in Thiruthangal village, was confronted by his seniors when he wore the watch to school on Monday. They forcibly removed

it from his wrist and threw it away. The boy fought with his seniors over the issue, and tension prevailed on the school premises. Two days later, on Wednesday night, the boy was walking near the Thiruthangal railway station when a gang of about 15 boys, including his seniors, waylaid him and slashed his wrists with knives. Ramesh managed to escape from them and received first aid at a private hospital. He was later admitted to the Sivakasi Government Hospital. Police on Thursday said the school was notorious for caste issues among students. The non-dalit students often confronted their dalit school mates for wearing footwear and other issues that smacked of caste discrimination. The skirmishes were often resolved at meetings involving parents, teachers, school authorities and education officials. As the attack took place near a railway station, the Thiruthangal Railway police registered a case and are investigating. Members of the dalit outfit VCK staged a demonstration near the railway station where the boy was attacked, disrupting vehicular movement on the Sivakasi-Virudhunagar road for about an hour. The railway police arrested a youth, Muthukumar alias Kumar, in connection with the attack and said they were searching for two others. Cases have been registered under a few IPC sections, including 307 (attempt to murder), and not the ST/SC (Prevention of Atrocities) Act as there was no formal complaint from the injured boy's family, police said. But VCK party men planned to take up the issue with the police on Friday. Virudhunagar

superintendent of police S Maheswaran said the case was filed with the railway police and declined to comment further.

Source: The Trusted News Portal of India

Dalit kids now getting attacked

Tamil Nadu

September 08, 2014



Chennai:

The sense of outrage over the attack on a 16-year-old Dalit boy for

wearing a watch to school by non-Dalit students at Thiruthangal in Sivakasi is only the tip of the iceberg. Figures show that the state has been witnessing a spurt in the involvement of juveniles in discriminating against Dalits. According to National Crime Record Bureau data, the number of cases registered under the Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) act against juveniles went up to 24 in 2013 from 5 in 2011. The discrimination against Dalit students in the classrooms in the state, particularly in the southern districts, goes unchecked, says A. Kathir, executive director, Evidence, an NGO working for uplift of Dalits. He said that the caste system, which is deeply entrenched in the society, has percolated down to juveniles. The caste Hindu students of the Government boys higher secondary school at Thiruthangal had even prevented the teachers from taking a class on Dr Ambedkar lesson, Mr Karthir said, pointing

out the issue was raised in the peace meet held in Sivakasi on September 5 following the attack on the Dalit boy. The meeting, which was attended by both Dalits and caste Hindus, has also recommended constructing a separate school for Dalits in their village, he said. Dalits were forced to seek a separate school as their children were facing discrimination and violent attacks, he added. Sivakasi Tahsildar, Mohamed Rafi Khan who chaired the peace meeting said that it was Dalits who demanded a separate school in their village to end discrimination. "A parent and teachers meeting will be held in the school every month to address the problems faced by the students. The report will be sent to the collector and chief education officer," he said. To end all kinds of discrimination in the society, Mr Kathir said that the government should include lessons on value education. "A rabid anti-Dalit campaign by a castiest party leader is dangerously percolating down to the juveniles on both sides," TN Untouchability Eradication Front president P. Sampath said. The attack on the Dalit student is yet another illustration of that", he said.

Source: Deccan Chronicle

Need to ensure social harmony Narendra Modi

New Delhi

Sep 09, 2014

New Delhi: Prime Minister Narendra Modi on Monday lauded the contribution of reformers from Kerala like dalit icon Ayyankali and Sree

Narayana Guru and said merely achieving social justice was not enough but there should be social

harmony between various sections. "Mere equality will not do. We have to move a step forward. The final destination is harmony in society. For that we have to have a constantly awakened society. "To achieve harmony, one has to move together with equality and love for all. We have to take the feeling of self upliftment and that of all coming together to achieve harmony. Till then, harmony in society cannot be achieved," the Prime Minister said. He was addressing the 152nd birth anniversary of Ayyankali at a function organised by the Kerala Pulayar Maha Sabha (KPMS) that represents the interests of the most oppressed Scheduled Caste community in Kerala. Sree Narayana Guru belonged to the backward Ezhava caste that has a dominant influence in Kerala politics. BJP leaders from Kerala and Delhi were present on the dais. Modi's emphasis on the contribution of Kerala social reformers from dalit and backward castes assumes significance as the BJP is trying to trying to make inroads in the state where its vote percentage went up significantly from 6.4 per cent to 10.3 per cent in the Lok Sabha polls.

Source: The Asian Age



Minority rights must be respected says PPHN



Attention should be paid to issues confronting minorities in their daily lives. He urged the government to treat its citizens equally. Francis said minorities needed to be welcomed into the national mainstream

LAHORE: Pakistan Peace and Harmony Network (PPHN) secretary Javed William said on Sunday that minority rights must be respected in Pakistan. The PPHN had released a statement on the occasion of Minorities Day. William said the people should respect other cultures and traditions. "We will only be able to live in harmony if people understand each other," he said. William said the government was responsible for protecting and guaranteeing religious freedom. He said people following every religion had the right to live in peace. Catholic Council for



(Bishop Andrew Francis)

Inter-religious Dialogue and Ecumenism Chairman Bishop Andrew Francis said minorities had played an important role in

nation building. He said August 11 was a special day for minorities. Bishop Francis said attention should be paid to issues confronting minorities in their daily lives. He urged the government to treat its citizens equally. Francis said minorities needed to be welcomed into the national mainstream. He said the majority must make room for the minorities to enable them to fulfill their potential. Francis said minorities, on the other hand, had to contribute to society to facilitate national integration. He said everyone should be allowed to freely practice their religion, culture and traditions.

Haroon Sarab Diyal, a representative of the Hindu community, said August 11 showed the world that Pakistani society was based on justice, equality and interfaith harmony. He said the day reminded the public that it was their duty to work towards national progress and

development irrespective of religious differences.

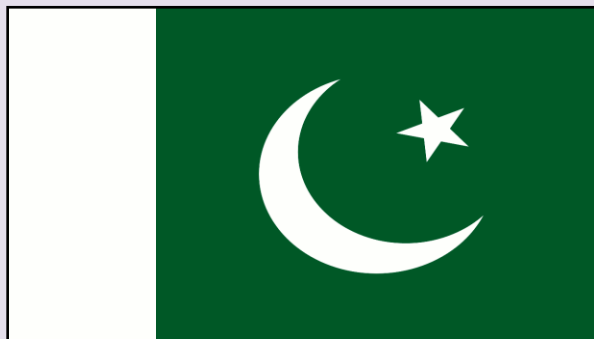
The Minorities Day is officially celebrated on August 11. It is held to commemorate the contribution and services of minorities to Pakistan. Minority representatives have traditionally celebrated the day to urge the public to honour the commitments made to minorities by Jinnah. The



(Haroon Sarab Diyal)

contribution of minorities to Pakistan is also highlighted on this day. Pakistan is home to several minorities including Hindus, Christians, Sikhs, Baha'is and Zoroastrians.

Source: The News



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**