

Durban and Post-Durban Dalit Discourse

Retrospect and Prospect¹ Retrospection of Durban Conference

The attempt to include caste discrimination in the 'World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerances' has unearthed many basic issues about the very polity and society of the Indian sub-continent. The WCAR held in Durban from 28th August to 7th September 2001, witnessed on the one hand, the concerted efforts of the Dalit activists and human rights activists from India to lobby and pursue the issue of including the caste discrimination as one of the problem of human rights violation in the agenda of the WCAR. The proponents of this cause, found overwhelming support from not only the NGOs but also from delegates representing various Governments as well as national and international organizations. The delegation 'handpicked' by the Indian Government was isolated whenever they tried in eloquent manner to denounce and decry the efforts to introduce caste discrimination as the form of human rights violation in the international forum.

There are various interpretations about the very nature of the WCAR, the expediency and the legitimacy of presenting the issue of untouchability and the socio-historical discrimination that goes with untouchability, the outcome of all these labour. There are also others who express their strong indignation for

¹ This piece is based on the lecture delivered to the students of JNU, New Delhi and to the students of Vidyajyoti Theological College, Delhi. I am grateful to the students of both these institutions, who enabled me to clarify my thoughts through their perceptive questions and comments.

'internationalising' an 'internal' matter. But anyone who wants to engage in a serious examination of the processes that took place in the pre-Durban period and what unraveled in the Durban conference would be struck by this fact that the discourse about discrimination of the Dalits has moved from the internal arena to the international forum. This is not due to what just happened in Durban but it is because of the years and centuries of the struggle that the Dalits and the downtrodden had waged against every form of oppression. Moreover, those who highlighted the caste issue in the Durban conference have also brought another historical social fact before the international community that race is only one form of discrimination. Since race was the western form of social stratification, other horrendous forms of discrimination or what is known as 'hidden apartheid' got swept under the carpet.

This has gone contrary to the stand of the Indian Government which continued to treat caste discrimination as an 'internal matter'. The ruling establishment of India which till now projected itself to be the 'Masiha' or the crusader against apartheid, found its hypocrisy challenged from within. The Dalit activists and human rights activists forced the Indian ruling caste/class to 'set its own houses in order'. This reduced the space for the Indian rulers to cry hoarse about apartheid out there. This is a major achievement for the Dalit activists, human rights activists and all those who had perceived the validity and the legitimacy of this struggle. Above all it is the victory of the common masses from the Dalits and the downtrodden communities who have

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entered into protracted struggle for continuing their lives and for maintaining human rights at all cost. It is here that the international solidarity to root out all forms of discrimination has come to central focus.

Durban conference: The agenda and the achievement

At the outset it needs to be stated here that the objective of raising the caste issue in the WCAR is not to equate caste with race or to argue casteism is racism. This was the exercise engaged in by the so-called social scientists and social anthropologists of the prestigious Indian universities. But for those who carried the issue to the WCAR the issue was crystal-clear. Their main objective was to make the caste discrimination visible to the international community and expose the double stand of the Government of India. The campaign that was carried out as run up to the Durban conference continued to make its stand clear both to the Indian and the international community that the issue is not brought to the global conference to 'defame' anybody, but to 'defend' the rights of the Dalits that since caste discrimination is violation of human rights, it needs to be discussed in a conference which is engaged in a dialogue about various forms of discrimination.

The central focus of the Dalit caucus needs to be reiterated once again. Any attempt to comprehend and also to search for redressal of the discrimination and the deprivation that the Dalits are subjected to should begin from the atrocities and the oppressions that they are subjected to everyday. Hence, caste discrimination is the starting point for a discourse on discrimination with regard to Indian sub-continent. Moving further, it needs to be asserted that it is due to the determination and the resolve of the Dalit struggle that this issue has come to the centre stage. In this regard any evaluation of the outcome of Durban conference should take into account the pre-Durban preparation as well as the clarity of the issue and unity of purpose. It is in the fitness of the things to state here that in a short span of time, the proponents of this cause have managed to highlight in the international forum the historical discriminatory principles and behaviour towards the Dalits.

The NGO Forum of the WCAR

The NGO Forum in an unprecedented manner had taken note of the caste discrimination and the deprivation of the Dalits. The two hundred and more Indian contingency that was present there left no stones unturned in their efforts to highlight the plight of the Dalits and the other downtrodden masses. Those who were present for the NGO forum could identify four major issues that caught the imagination of everyone in Durban and the entire global body. The four issues were, the Palestinian Struggle for Statehood; the struggle of the Dalit for emancipation and liberation from the clutches of caste system; the African countries had raised the issue 'Landlessness is Racial discrimination'; the struggle for Self-determination of the Indigenous Peoples. The Dalit caucus found enormous support and solidarity from all the three dominant caucuses.

The Dalit caucus as stated above not only succeeded in highlighting their issue in the NGO forum but also received support in the NGO forum as well as assured support to the above mentioned struggles. This is a major achievement for the Dalit activists, human rights activists and all those who had perceived the validity and the legitimacy of this struggle. Above all it is the victory of the common masses from the Dalits and the downtrodden communities who continue their struggle for sustaining their lives and for maintaining human rights at all cost.

Further, the WCAR NGO Forum Declaration has clearly and categorically stated that caste discrimination is one of the most horrendous forms of racial discrimination and hence all the agencies should concentrate their efforts to eradicate caste discrimination. Both the Declaration as well as Programme of Action explicitate this fact. The following is the portion of the Document which deals with caste discrimination:

A. Caste and Discrimination Based on Work and Descent

84. Work and descent based discrimination, including caste discrimination and untouchability, being a historically entrenched, false ideological construct sanctioned by religion and culture, which is hereditary in nature and

affects over 300 million people in the Asia Pacific and African regions at the personal, social and structural levels, irrespective of their religious affiliation.

85. The practice of untouchability, rooted in the caste system, stigmatises 260 million Dalits in South Asia as 'polluted' or 'impure', thereby denying them entry into places of religious worship, participation in religious festivals, assigning them menial and degrading work including cleaning toilets, skinning and disposal of dead animals, digging graves and sweeping, and the forced prostitution of Dalit women and girls through the traditional system of temple prostitution (Devadasi).

86. The system of 'Hidden apartheid' based on caste practices of distinction, exclusion and restrictions denies Dalits' enjoyment of their economic, social, political, cultural and religious rights, exposing them to all forms of violence and manifests itself in the segregation of housing settlements and cemeteries, segregation in tea stalls ('two-cup' system), denial of access to common drinking water, restaurants, places of worship, restrictions on marriage and other insidious measures all of which inhibit their development as equals.

87. Caste discrimination and 'untouchability' practised against generations of Dalits for centuries together amounts to systemic 'generational and cultural Daliticide', which is the mass-scale destruction of their individual and collective identity, dignity and self-respect for generations through cultural methods and practices.

88. Any action or even any sign of an attempt to act by Dalits either individually or collectively to assert their rights is met with extreme measures of violence such as burning or destruction of their homes, property and crops, social boycott, rape or gang rape of Dalit women and murder by dominant caste individuals or groups, police or the bureaucracy, and that in such instances the State often acts with impunity and in connivance with these perpetrators.

89. Work and descent based discrimination against the Buraku people of Japan has existed for over 400 years and continues to be experienced today by over 3 million people in relation to

marriage, employment and education, with new forms of discrimination emerging such as discriminatory propaganda and incitement to discrimination against them, especially on the Internet.

90. The vulnerability of the victims of work and descent based discrimination, including caste discrimination and untouchability, is aggravated by legal systems and law enforcement machinery that fail to protect them and hence are responsible for the continued perpetuation of discrimination, and by States that are themselves often the law-breakers.

The above mentioned eight paragraphs in an unparalleled manner expose the gravity and the burden of the caste discrimination. It also looks at the historical and social processes that went in structuring the intensity and severity of the practice of untouchability and the status of being an outcasted community. The document goes on to take note of the fact that similar discrimination exists in other parts of the world too. The NGO forum also envisages this discrimination as a system of 'hidden apartheid'. In contrast to the view of the ruling establishment of India, the NGO forum recognises the vulnerability of the victims. Hence, the objective of raising the issue at the WCAR is not to engage in 'false propaganda' as the Indian Government argues, but to eliminate caste discrimination and ultimately to annihilate the very caste system.

B. NGO Forum Programme Action

267. Enact suitable legislation to recognise and eradicate discrimination based on work and descent, including caste discrimination and untouchability against Dalits, Buraku people and other affected communities, in those countries where such legislation does not exist; and in countries where legislation banning such discrimination already exists, take immediate steps to create transparent and effective monitoring mechanisms including the establishment of time-bound programmes to ensure effective implementation of such legislation, even where the perpetrators are States or State agents.

268. Declare work and descent based discrimination, including caste discrimination

and untouchability, as Crimes against Humanity and enact and enforce legislation to guarantee the right to life and security, particularly the women and children of these communities, to criminalise violence, atrocities and incitement to discrimination and violence committed against these communities, and to effectively and speedily prosecute offenders at all levels.

269. Enforce speedy and effective legal and programmatic measures to abolish the traditional practice of the Devadasi system and to rehabilitate the Dalit women and improve the quality of their lives by giving them access to arable lands, proper housing, gainful employment and education.

270. Undertake a survey of the situation of the Buraku people in Japan to ascertain the nature and extent of the discrimination they continue to face despite the enactment of temporary 'Special Measures' by the Government of Japan, and take all necessary legal, administrative and other measures to eradicate such discrimination.

271. Ensure that these communities, who have contributed to the nation-building process through their massive but unrecognised and silent labour, are protected by law from exploitation of their labour, including the implementation of laws that provide for a living wage and prohibit child labour, bonded labour and manual scavenging. Also implement laws relating to land reform that would guarantee access to and control of land for these communities, and ensure that these lands are officially registered in the name of women of these communities.

272. Create and strengthen transparent policies and systems of affirmative action, irrespective of religious affiliation, that enhance the access of these communities, especially their women, to higher government posts, including scientific institutions, and to posts in the government administration, the judiciary, law enforcement agencies and the private sector, including multinational corporations.

273. Allocate adequate funds to guarantee the enjoyment of their rights to livelihood, land, education, housing, potable drinking water,

sanitation, health and employment opportunities, with special emphasis on their women, and establish effective monitoring mechanisms to ensure full and proper utilisation of available funds.

274. Undertake mass-scale public awareness raising and educational initiatives, with the active support of NGOs and other segments of civil society, in order to promote positive changes in attitudes towards and within communities discriminated against on the basis of work and descent based discrimination, for which the necessary budget allocation shall be earmarked by the State.

275. Introduce measures of reparation for the centuries-old wrong doings committed against these communities through legislation and appropriate machineries for the purpose of restitution, monetary compensation, rehabilitation and for ensuring guarantees of non-repetition.

276. The United Nations to ensure the implementation by the States of all relevant recommendations and resolutions of the UN human rights treaty monitoring bodies and of the UN Sub-Commission on the Promotion of Human Rights, and immediately appoint a UN Special Rapporteur to study the question of work and descent based discrimination, including caste discrimination and untouchability, against these communities in different parts of the world.

277. NGOs to lobby to ensure that the relevant Governments are made accountable to Parliament and to the UN Committee on the Elimination of Racial Discrimination for their implementation of policies and programmes aimed at eradicating work and descent based discrimination, including caste discrimination and untouchability, by constitutionally mandating their Governments to submit and openly discuss the annual reports of National Human Rights Institutions.

The above mentioned programme of action identifies caste discrimination a crime against humanity and calls for time bound action for the removal of atrocities. The Declaration goes on to demand redistribution of land, legal provisions to protect the rights of the Dalits and other

discriminated communities. A determined demand was also raised by the NGOs that sufficient financial provisions should be made for the upliftment of the Dalits in a time bound manner. With these internal demands, the NGO forum also called for international enforcements. There is a provision within the structure of the United Nations that a Special Rapporteur should be appointed to examine the complaints about various forms of discrimination and human rights violation. But the Indian Government has refused permission to the Special Rapporteur from 1996. Though the Indian Government refused permission to the Special Rapporteur, the NGO forum demanded that the UN should appoint a Special Rapporteur immediately and delegate the person to study the discrimination heaped on the Dalits and other discriminated citizens of the world.

The National Human Rights Commission

The National Human Rights Commission's (NHRC) uncompromising stand that the inclusion of Dalit issue as one of the agenda of the WCAR is the need of the hour has given unprecedented support to the Dalit struggle. Justice K. Ramaswamy in his address has stated 'The National Human Rights Commission of India, has considered it its duty to listen attentively to those, that is, the Dalits and the Adivasis, in our country who have been victims of historical injustices'. The Commission did not only present the monstrous nature of caste discrimination but also proposed concrete measures for its eradication. 'The Commission believes deeply in the value of engaging Governments, non-governmental organizations, national institutions, and all concerned elements of civil society in the process of fighting discriminations, and urges that this processes be conducted at all levels in a spirit that is genuinely interested in the furtherance of human rights, and not vitiated by self-righteousness or by political and other extraneous considerations'.

Significantly, this is contrary to the Government's stand which continued to consider the caste discrimination as internal issue or engaged in the debate 'caste is race' or 'caste is not race'. The bold stand of the National Human Rights Commission was lauded by Mary Robinson the Commissioner for United Nations Human Rights

Commission (UNHRC). Ms. Mary Robinson declared, "I congratulate the principled stand taken by the NHRC, which stood up to help the Dalits and extended moral support". Ms. Robinson also took note of the manner in which the Dalit activists and human rights activists highlighted the plight of the Dalits and other discriminated masses.

Post-Durban Scenario

The World Conference Against Racism held in Durban has once again brought the issues and the struggles of the Dalits to centre stage. It is not that Dalit discourse is a new phenomenon to Dalits, the human rights activists or to the Indian state and polity. Those who raised this issue at the international forum were not in illusion that Durban Conference would put an end to all the ills of the Dalits. Infact the Dalit discourse is as old as caste system and caste discrimination. But for the first time in the WCAR the caste discrimination was brought to the international body. It is in this global conference the caste discrimination was made visible and the horrendous nature of caste atrocities was presented to the international community. Though the Inter Government Conference that proceeded the NGO Forum did not include the issue of caste discrimination as one of the forms of discrimination that cries for global retribution, the atrocities that are committed against the Dalits and the Dalit discourse has come to occupy its own space in the discourses that go on in India.

At this juncture it is the post-Durban scenario that should haunt the Dalit activists, human rights activists and concerned citizens of India and the world. Those who are casteist and feudal in their mind-set and operation may unleash a reign of terror on the Dalits and those who take up their cause. Raising the issue at the UN forum has hurt the 'pride' of some of them. Hence, they would be on the look out for any opportunity to unleash violence on the Dalits. This calls for an all round mobilisation to counter these reactionary forces.

Those who have been part of this struggle are also aware of the polarization that has taken place among those involved in highlighting this issue. The debate about whether the leadership of the Dalit movement should be in the hands of the

Dalits or be with the upper castes has become a sensitive issue. Though the resolution in this regard is a daunting task, yet the Dalit activists and human rights activists can not overlook this debate. In the course of the campaign the cleavages between the Dalit political leaders and Dalit activists also has surfaced. While the nature of the political leadership is to engage in political mobilisation of the Dalits for capturing the state power, the task before the Dalits activists on the other hand is to mobilise and organise the Dalits for their emancipation. If no conscious attempt is made to build interface between these constituencies, the Dalit movement could face crisis of an unprecedented nature.

Further, within the Dalits community there is a sense of vertical divide among the members. This could be seen at times in the emergence two social groups among the Dalits. That is, 'Brahminical Dalits' and 'Dalits among the Dalits'. Here, the second term is not used in the utilised by upper caste politicians, who want to engage in 'divide and misrule'. But in the recent past there is emerging a strong sense among the less privileged, rural based Dalits that a segment among them have become socially mobile and have cornered the major portion of the cake. This sentiment could take the shape of frustration and could ultimately lead to vertical divide among the Dalits. This could result in serious consequences to the Dalit struggle and survival. Because this polarisation will be utilised by the upper caste rulers for continuing their hegemony and monopoly. Moreover, it will also create 'internal enemy' and will lead to ruinous consequences. It is high time that these issues are addressed squarely and plans are worked out to carry out a united Dalit struggle for the annihilation of caste system.

Before concluding here there are two concrete action plans proposed for the continuation of the Dalit struggle leading to emancipation of the Dalits. The primary and crucial programme is to engage in a protracted struggle for the mobilisation and organisation of the Dalits and the downtrodden. This mobilisation and organisation of the Dalits is not just for the protection and preservation of reservation. But in essence for strengthening the struggle for basic issues such as right over natural resources,

proper wages, social dignity and self-actualisation of the Dalits. Thus, Dalit movements are not directed to elimination of caste discrimination but ultimately for the restructuring of the social order. This attempt has to be at the local, regional, state, national and the international level. If those who raised caste discrimination as a serious issue at the WCAR remain consoled that the argument has been made visible at the international level, then they would betray the Dalit cause. It is the fight at home in all sectors that is the demand of the day.

As the Dalit activists and human rights activists are engaged in the mobilisation and organisation of the Dalits, they have to also engage in a long drawn out endeavor to forge a broad alliance with other exploited masses, that is the Dalits, the Adivasis, the women and the most backward castes and the minorities. Any exercise outside this framework would defeat the very purpose of engaging in a struggle with the forces of oppression and exploitation. There is no denial of the social fact that there are some differences among these communities. But there is one common unifying among all of them. It is that they are all the exploited masses of this sub-continent. For instance, the Dalits in Jharkhand are much more vulnerable than the Adivasis of Jharkhand. The Adivasis will be protected by Chotanagpur Tenancy Act and the Santhal Pargana Tenancy Act. They also have the provision of the Fifth Schedule which would uphold their constitutional rights. But the Dalits in Jharkhand do not have any of these provisions. Similarly, the Adivasis in Bihar are more defenseless than the Dalits of Bihar. The Dalits can claim legitimate right due to the reservation policy. But the Adivasis who are in a small minority in 5 out of 34 districts of Bihar will not even be able to demand for proper implementation of reservation policy for them. Women from all these communities are the worst exploited segment of the population.

Moreover, it is this broad alliance that can sustain the exploited masses from the onslaught of the ruling dispensation. Since, the forces of the upper castes and the upper classes are powerful and resourceful any independent struggle would only weaken the strength of the exploited masses. But it is a Herculean task to mobilise and to organise

the Dalits and all the more difficult to forge a broad alliance among the exploited masses. But in the ultimate analysis there is no other alternative available for the Dalits and the downtrodden. The Durban conference on Racial discrimination was also a watershed that irrespective of internal differences and polarisation, an united, broad based struggle alone can pave the path for the liberation and the emancipation of the Dalits.

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EVENTS, Seminars and Conventions

◆ In Delhi

A National Consultation on the “Durban and Dalit Discourse: Post Durban Scenario” has been called by the Indian Social Institute in Delhi on the 21 September 2001.

It is due to consistent and concentrated attempts the Dalit issue has been very well highlighted in the Declaration of the NGO Forum. Though on the other hand due to the deplorable stand taken by the Indian Government, the caste discrimination has been ‘outcasted’ in the WCAR Declaration. It is not the question of success or failure that is at stake here. But it is the urgency and the necessity to continue to wage the struggle against caste discrimination and uphold the rights of the Dalits.

Durban conference is not the end of the Dalit discourse but should only be seen as another milestone in the struggle for Dalit emancipation and liberation.

Keeping these factors in mind, the National Consultation on the theme “Durban and Dalit Discourse: Post Durban Scenario” has been organised in the Indian Social Institute in Delhi on 21st September 2001. This national consultation is an attempt to gather all those who participated in this conference from North India, other Dalit activists and leaders, human rights activists and concerned citizens, to take stock of the situation, to review the various attempts made to present the caste discrimination as a human rights issue and to examine the post-Durban scenario and to identify some action plans.

Contact: Indian Social Institute
Phones: 461-1745, 462-2379, Email ISI@unv.ernet.in

◆ JHARKHAND

Jharkhand: Save the Forest Movement A Seminar on “Forest: A Source of Peoples’ Livelihood”

Jharkhand has almost lost the significance of its name. ‘land of forest’, a land that has witnessed the destruction of nature.

The gainers of this destruction have clearly been the industrialists, forest and administrative officials, police and politicians, contractors and sawmill owners. For the government forests have been a source of revenue, for the

industrialist a source of raw materials and for the rest of the people a source of easy money.

The demand of the Jharkhand movement has been the restoration of peoples’ rights over their ancestral land, forest and water resources. Now since the state of Jharkhand has been formed the foremost task of the government should be to fulfil this demand. In the context of forests it means the formulation of a new forest policy for the state. The point of reference of this policy has to be the indigenous peoples of Jharkhand and they should act as the principal players in the process of formulation of it. With a view to mobilize popular opinion in this regard a seminar on Forest: A source of peoples’ livelihood in Jharkhand has been organised on the 29th and 30th of September 2001 in Ranchi.

Please contact Alistair Bodra and Sanjay Bosu Mullick for more details on this issue raised in the seminar.

Email: sanjay@dte.vsnl.net.in

Xavier Institute of Social Service, Purulia Road, Ranchi

◆ Bhu-Adhikar Padyatra BIHAR

The padyatra has taken off since last week in Bihar from Shram Bharti Khadi Gram, Jamui leadership of Rajgopal P.V, Gandhian activist and National Convenor of the Ekta Parishad to stress upon the issue of land to the landless to the State and Bhudan Yagya Committee and to take steps for ensuring that the nearly 4 lakh acres that still await distribution reaches the poor and landless. It is estimated that nearly 21.2 lakh acres received by Vinobha as bhu-dan (land gift) about 7.22 lakh acres were distributed as of June 1999.

Earlier the Committee had declined to distribute 9.98 lakh acres that it claims is uncultivable land. Another twist to the Bhudan tangle is that the land distributed has never been mutated in the name of the recipients and they may therefore loose possession at any time.

During the first *jan sunwai* (public hearing) 57 landless people of the *mushar* (Dalit) communities from Khalyianpur, Satgama and Vidhari villages spoke about their troubles. Sukhdeo Mhaji, headman of Khalyianpur, said there were 150 *mushar* families in his village and almost all the land there belonged to the big guns in the village, and since they received less than the minimum wages as landless labourer they have to depend on migrating for labour to other provinces.

Similarly at the second hearing 327 persons from Tisrama village demanded that the government should provide them land since agriculture was the only source of livelihood in the area. As the march moved on people continued to echo these charges of landless and low wages.

Besides raising land-wage issues the padyatra and Ekta Parishad is also addressing the challenge of "changing the image of Bihar and bringing together all the processes and forces of change", said Rajgopal. The land rights campaign will also focus on women’s rights and problems of the homeless. It hopes to propose some strategies to end violence by highlighting its root causes and pressuring the state to bring about radical changes.

Though many people have been cynical about positive changes Rajgopal feels there is no space for hopelessness and Ekta Parishad will have to convince people about this through its work in future.

Pradeep Priyadarshi and Raavindra Pratap coordinators of Ekta Parishad-Bihar informed that the padyatra would pass through

Nawada, Nalanda, Gaya and Jehanabad to culminate with a mass meeting at Patna on J.P Narayan's birth anniversary on 11 October.

For more information contact:

*Ekta Parishad-Bihar, Advocacy Support Unit, "Ph: 582369
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In Delhi:

*Ekta Parishad media and information support group, KRITI:
a development praxis and communication team
S-35 Tara Apartments, Alaknanda, New Delhi 110 019,
Telefax: 6477845, Email- padyatra@hotmail.com*

◆ **"People's Power and Dalit Identity": A seminar in Andhra Pradesh**

A National Assembly of Action Groups and People's movements this year is giving a special emphasis on a search for a vision for "People's Power and Dalit Identity". This National Assembly is called by the Programme for Social Action in Madanappally in Andhra Pradesh. Groups from grassroots organisation, of Dalits, Adivasis, Handloom weavers, Fish workers and other marginalized sections along with thinkers and social activists will be participating in this National Assembly.

This assembly is scheduled from the 10th to 15th of October this year in Horesly Hills, Madanappally in Andhra Pradesh.

The contact persons are:

Joy Joseph and S.N.Gardia, Programme For Social Action,
15- JP Nagar – I, Railway.Station. Post,
Thiruvalla –689111, Kerala, India,
Tel 0473 – 635919 Email: psaact@satyam.net.in

◆ **Dalits in Andhra Pradesh: an appeal for Justice**

Dalit activists protesting Panchayat election results illegally detained, stripped, tortured and paraded naked in Chilamanu by Venkatagiri police.

A most shameful series of atrocious actions perpetuated on the poor and the union leaders by the police of Venkatagiri and Baliahpalli stations under the stewardship of the Circle Inspector of Venkatagiri, Mr. Rajinikantha Reddy, the S.I of Police of Baliahpalli Police Station Mr. Sreenivasachari and S.I of Police of Venkatagiri Police Station Mr. Sreenivasulu .

The details of the above mentioned case is following in the next Update Collective. You may please contact Mr.P.Chennaiah, for expressing your solidarity at the following address:

Mr. P.Chennaiah, General Secretary, Andhra Pradesh
Vyavasaya Vruthidarula Union
(A Federation of Agricultural workers and Marginal farmers
unions in A.P.)
No: 6, S.B.I COLONY,
CHITTOOR -517001 A.P.

Press Clippings

- ◆ NGO declaration slamming Israel sours mood in Durban - Deccan Herald 3rd September 2001
- ◆ India opposes final declaration - Deccan Herald 4th September 2001
- ◆ US, Israel pull out of UN racism conference - Indian Express 4th September 2001
- ◆ **Our debates on their terms** - Indian Express 4th September 2001
- ◆ US, Israel pull out of Durban meet - Hindustan Times 4th September 2001
- ◆ US, Israel pull out of Durban meet - Hindu 4th September 2001
- ◆ Uncertainty looms over racism meet -Hindu 5th September 2001
- ◆ EU takes initiative to salvage UN racism meet - Indian Express 5th September 2001
- ◆ A proxy war over racism - Hindu 5th September 2001
- ◆ Racism Vs Humanitarianism -Australia in the dock - Deccan Herald 5th September 2001
- ◆ EU not to pull out of UN meet on racism - Deccan Herald 6th September 2001
- ◆ Dalit voice heard for first time in world community - Deccan Herald 6th September 2001
- ◆ I, me, myself - (from editorial page) - Hindustan Times 6th September 2001
- ◆ Race in the US - Deccan Herald 6th September 2001
- ◆ Arabs studying compromise offer at Durban - Hindustan Times 7th September 2001
- ◆ Dalit problem should not be internationalized - Deccan Herald 7th September 2001
- ◆ UN race meet nears end, not differences - Indian Express 7th September 2001
- ◆ Delegates to racism meet agree on final declaration - 9th September 2001
- ◆ The different shades of hatred - Hindu 9th September 2001
- ◆ Slavery deal at Durban - Hindustan Times 9th September 2001
- ◆ UN meet decides to fight racism 'wherever it is found' - Deccan Herald
- ◆ UN meet ends with last-minute compromises on W. Asia, Slavery - Hindustan Times 10th September 2001

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Update Collective

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