

# Swadhikar Rally Beckons Dalits

**“Another World is Possible” is the slogan of IV WSF whereas “Another World must be made” is the demand of Dalit Swadhikar Rally**

**T**he life and struggle of our great leader Dr. B.R. Ambedkar and his direction inspired many of us to struggle against oppression, exclusion and intolerance. Further it helped us build up a momentum in the the revolts against bondage and slavery.

To make the World Social Forum meaningful for Dalits, NCDHR is organising a Dalit Swadhikar Rally, National Rally of Dalits for Assertion of Rights from all four corners of the country. The NCDHR strongly feels that the Dalit Swadhikar Rally is an occasion that calls forth all Dalit groups in the country to stand united to combat the destructive designs of the market, caste and communal forces.

The rally focus is to enlighten Dalit masses to assert their identity as a people — against the aggression of casteist and communal forces on Dalits' right to life and security as citizens.

To claim their rights as a community — against the onslaught of the forces of globalisation, liberalisation and privatisation on Dalits' rights, livelihood rights in particular.

To affirm the dignity of Dalit women — against the dehumanising forces of feudal and neo-liberal forms of patriarchy, caste and free market.

To demand a rights-ful place in society for Dalit children - against all dominant and oppressive forces which deny a legitimate future for them.

To assert the individuality of Dalits as a unique people, with a distinct culture though sought to be destroyed, and an ancient history despite attempts to delete it from human memory - against the Brahminic fundamentalist forces which attempt to deny this specificity through their own chauvinistic brand of nationalism.

“Another World is Possible” is the slogan of IV WSF, Where as “Another World must be made” is the demand of Dalit

Swadhikar Rally.

All those experiencing economic, social and cultural rights violations the world over are the partners of Dalit Swadhikar in this liberating and liberative journey.

OBJECTIVES OF THE RALLY

To generate Dalit power from the grassroots panchayats to the national and global levels in order to uphold Dalit pride and dignity in the footsteps of Dr. B.R. Ambedkar;

To serve as a focal point for all streams of Dalit power in the nation to merge and become a massive force of resistance against the oppressive forces and liberation for the Dalits and for all;

To underline the economic, social and cultural rights of Dalits and of all other suppressed peoples as the priority of priorities of this nation and to demand from the State and its governance system implementation of livelihood rights on a war footing;

To forge unity with all democratic, secular and socialist forces to combat the anti-people policies of the Indian State, the casteist and class-based dominant sections of civil society and the global market institutions and nations;

To demand the establishment of a people-friendly governance system at the national, state and panchayat levels, and to demand greater powers to the grassroots panchayats wherein Dalits' roles and functions will be fully ensured and protected in accessing all types of resources for their welfare and progress;

To build linkages with all the peoples in South Asia and around the world who suffer from the scourge of descent and work based discrimination similar to that of Dalits in India;

To offer partnership with all human rights forces in the world which continue their fight against the market, militarist, communal, fundamentalist, casteist and patriarchal forces.



# Why Should Dalits Take Part in WSF

*After liberalization all the educational institutions including universities, IIMs and IITs, suddenly turned as Gurukulas of Hindu age, where there was no entry for Dalits*

**W**hy Dalits should oppose globalisation? The discussion on the issue has been going on for more than a year. Several organisations, learned intellectuals and political groups expressed their doubts on WSF and warned Dalits against joining Asian process of WSF.

It is a fact that in the last one decade the livelihood of Dalit communities became miserable. The withdrawal of the State from the economical and social governance as part of the structural adjustment programmes has thrown the Dalits and other marginalized groups out of their economic activity. Under the old economic policies of Indian government, Dalits were given minimum protection and support in the field of education, land, capital and employment.

Till 1980s there was a visible growth and development among Dalits in these fields. One can observe decrease in unemployment, increase in wages and fall in poverty mainly due to high expenditure of government on welfare sector and particularly in the rural areas. However in the present era of privatization, the State's withdrawal from 'welfare' and service sector people particularly Dalits became vulnerable.

Governments started 'disinvestment' heavily in public sector and imposed huge cuts in the welfare part of the budget and privatised all the sources of services and work places. In the process many Dalits on one hand losing their jobs from public sector industries and factories and on the other hand they are not able to find any new jobs in the 'open' market. Since there is no reservation in the private sector a Dalit could not step in it.

In the market economy education became a saleable commodity. After liberalization all the educational institutions including universities, IIMs and IITs, suddenly turned as Gurukulas of Hindu age, where there was no

entry for Dalits. All the higher education institutions are showing 'budget cuts' and 'fund crunch' as a reason and raising their fees, which is not affordable to any Dalit.

Unfortunately, some intellectuals are giving very rosy picture of Globalization and constructing castles in the air as if the privatization is readily accommodating every Dalit. These convent educated, urban oriented, second-generation intellectuals talking about the 'new opportunities, 'new openings, and 'new environment'. But it is a fact that there is no new wine in the age-old bottle. Dalits should understand the caste-class relation of the capital. As they believe the globalization is not opening any 'window' for Dalits but it certainly open floodgates to 'Bill Gates'. These multi-national companies and market forces readily joined hands with Brahman, Baniya business sections to suck the blood of poor and oppressed. With this unholy marriage a new Caste group is added to Indian capitalist class earlier dominated by only Brahmins and Baniyas. The last one decade liberalization is neither liberal to encourage Dalits into 'new openings' nor strong enough to break the caste domination over Indian market. However, it is the fundamental right of Dalits to get their due share in the private sector and it is welcome sign that the new generation is raising their voice and marching towards the top Indian Industrial Associations and Business groups by building an impressive movement over 'Diversity' issue.

On the other hand in the rural agrarian sector, Dalit farmers, cultivators and wage labor are facing similar exclusion from their fields. At one level government it self denying access to land by not distributing at least the surplus lands as promised in the land reform acts. In the state like Andhra Pradesh, though there is a very 'perfect' Land Reform Act, still 16 lakh acre surplus land is identified but not distributed an inch of it. The situation is not different in other parts of the country.



Though India has very strong legal mechanism atrocities on Dalits are growing every year. Because of the vulnerability in their position and lives Dalits are not in a position to resist the attacks on them. The statistics shows every day nearly 50 cases of atrocities on Dalits are registered all over the country. More than three Dalit women are raped and six are disabled on each day round the year. The National Commission of SC STs analysed the causes of each of the atrocities in a sample of 45 cases. The analysis shows that out of 45 cases 13 are clearly attributable to the economic reasons. According to commission reports every hour more than 3 atrocities are taking place on Dalits. It reflects the pathetic state of Dalit Human Rights situation in the country.

Atrocities are seen to occur where the dependency relationships are more pronounced. Villages, where the dalits as landless labourers depend upon landlords or rich farmers for their livelihood and where the traditional caste equations have a potential to yield economic surplus to the latter, provide ideal setting for atrocities. What impact would the new regime have on the socio-economic setting of Indian villages? In face of it, this relationship cannot be altered till the Dalits get land. Can the new regime afford this economic empowerment of the Dalits? Can it, for instance, grant them land? The answer to all these questions will be in negative. Instead of talking about land reforms, the new regime will promote de-peasantisation of Indian agriculture and consolidation of their holdings to start corporate farming.

*Multinational Companies and market forces readily joined hands with Brahman, Baniya business sections to suck the blood of poor and oppressed.*

Thus the privatisation and free market components of the reforms are certainly affecting very adversely on the livelihoods of Dalits. The impact of the Reforms already made the Dalit society more insecure and no doubt it will uproot the entire community if we allow it in the same fashion.

The more worrying fact is the global capitalists, fundamentalists and communal forces are joining hands to consolidate their hegemony and power over the poor, oppressed and minority sections of the world. These imperialist forces are destabilising the autonomous States and nations, dethroning the independent governments and destroying the cultures and civilizations. The world has witnessed most inhuman and brutal aggressions in recent years under the leadership of US. In the 'name of war on terrorism' US and its military allies destroying one country after the other and threatening the humanity and global diversity.

The central question is whether the reforms are necessary? If so, for whom? and for what? In fact Dalits are not against any reform in the system. For generations Dalits across India are fighting for reforms in the socio economic structure of the country. As pronounced in the Asian Social Forum, 'Dalits would welcome the reforms if they destroy the caste and abolish the poverty'.

*Though India has very strong legal mechanism, atrocities on Dalits are growing every year. The statistics show every day nearly 50 cases of atrocities on Dalits are registered*

All over the world Dalits and the other depressed groups are marginalized in the process of globalisation Whether it is the Sri Lanka, Nepal, Bangladesh or the world's most developed society like Japan the pain and cry of 'the untouchable' sounds similar. The concept of pollution, impurity, exclusion and other inhuman practices are victimising oppressed section all over the world. The Asian Social Forum has heard the 'voice of these victims' and promised them 'another world' where is no discrimination and intolerance on the basis of birth, status and occupation. The agenda of the World Social Forum is also to fight the discrimination and to promote the diversity to end the imperial globalisation. The WSF is the best place to share and exchange the experiences, views, ideas and strategies of the similar suffering communities.

The organisations may have differences in the understandings, ideologies, perspectives and plan of actions but one should not forget the enemy is common and also powerful. One cannot fight the battle with ut others support.

More over the WSF is very flexible forum where different ideas and ideologies can meet. Neither does the WSF have a common political manifesto on which all those who participate have to agree. The basis of the World Social Forum is anti-imperialism, anti neo-liberalism, and the conviction that 'another world is possible'. The basic idea is the creation of a convergence space for everyone to come together with a respect for the diversity of that space.

The World Social Forum is an open space for movements to come together, to challenge imperialist globalization, communalism and war, and to propose a diversity of alternatives in order to build a genuinely democratic, socially just and sustainable world.

**ANOTHER WORLD IS POSSIBLE WHERE EQUITY, UNITY AND DIVERSITY PREVAILS**



# दलित स्वाधिकार रैली

एक नागरिक के रूप में अपनी पहचान के लिये

जातिवादी एवं साम्प्रदायिक ताकतों के दमन के विरोध में समान नागरिक के रूप में, जीने के अधिकार एवं सुरक्षा की गारंटी के लिये ।

एक समुदाय के रूप में अधिकार के लिये

दलितों के रोजी-रोटी के अधिकार पर वैश्वीकरण, उदारीकरण एवं निजीकरण द्वारा किया जाने वाला कुठाराघात के विरोध के लिये ।

दलित महिला की गरिमा के लिये

सामंतवादी एवं नव-उदारवादियों से उदय हुये पुरुष प्रधानता, जातिवादी एवं खुला बाजारवादी अमानवीय शक्तियों के विरोध के लिये ।

दलित बच्चों को समाज में न्यायपूर्ण स्थान के लिये

सभी दमनकारी, अत्याचारी ताकतों के विरोध में जो मासूम बच्चों को उनके विधि संगत भविष्य से वंचित कर रही है ।

दलितों की एक विशिष्ट लोगों के रूप में अपनी व्यक्तिगत पहचान है, अपनी विशिष्ट संस्कृति है, जिसको नष्ट किया जा रहा है । हमारे प्राचीन इतिहास को मानव स्मृति से मिटाने की कोशिशें की जा रही हैं इसके विरोध के लिये ।

ब्राह्मणवादी, रूढ़ीवादी ताकतें अपनी विकृत अंधभक्त राष्ट्रीयता के कारण हमारी जातिगत विशिष्टताओं को नकारती है इसके विरोध के लिये ।

चतुर्थ वर्ल्ड सोशल फोरम (WSF), मुम्बई दिनांक 16 जनवरी से 21 जनवरी से 21 जनवरी 2004 के अवसर पर दलित स्वाधिकार रैली का आयोजन-एक वैश्विक अवसर

“एक

नई दुनिया बनाना संभव है”

...चतुर्थ विश्वसामाजिक मंच का यही नारा है ।

“नई दुनिया का निर्माण होना ही चाहिये”

....दलित स्वाधिकार रैली की

यही मांग है

• विश्व समुदाय के समस्त स्त्री-पुरुष एक हो कर विनाशकारी बाजार-व्यवस्था, सैन्य हस्तक्षेप, रूढ़ीवादी, जातिवादी, साम्प्रदायिक, पुरुष प्रधानतावादी ताकतों के खिलाफ संघर्ष करें ।

• सब मिलकर स्वतंत्रता एवं सर्वजन हिताय एक नयी मानवता का निर्माण करें ।

विश्व में जहां कहीं भी, जिसके आर्थिक, सामाजिक एवं सांस्कृतिक अधिकारों का हनन हो रहा है, वे सब आजादी की इस यात्रा में “दलित स्वाधिकार रैली के प्रतिभागी हैं ।”

एकता एवं भाई चारे वाले इस स्वाधिकार अभियान में विश्व की समस्त प्रजातांत्रिक, धर्म निरपेक्ष एवं समाजवादी ताकतें सम्मिलित हैं, जो दलितों एवं समस्त स्त्री-पुरुषों और बच्चों की स्वतंत्रता, समानता एवं बंधुत्व के लिये संघर्षरत है ।

## दलित स्वाधिकार रैली के उद्देश्य

- बाबा साहेब डॉ. अम्बेडकर के पदचिन्हों का अनुकरण करते हुए राष्ट्रीय एवं वैश्विक स्तर पर दलित गौरव एवं गरिमा का बढ़ाने के लिये जमीनी स्तर पर पंचायत से लेकर राष्ट्रीय एवं वैश्विक स्तर तक दलित शक्ति का सृजन
- अत्याचारी ताकतों से लोहा लेने के लिये संघर्षरत समस्त दलित शक्ति प्रवाहों को एक केन्द्रीय मूल धारा से जोड़ कर प्रभावशाली विशाल विरोध खड़ा करना ।
- दलितों, वंचितों एवं दबे-कुचले लोगों के आर्थिक, सामाजिक एवं सांस्कृतिक अधिकारों को इस राष्ट्र की सभी प्राथमिकताओं में प्रथम स्थान दिलाना, राज्य एवं उसके शासन-प्रशासन तंत्र से जीवन-निर्वाह का अधिकार युद्ध स्तर पर कार्यान्वित कराना ।
- सभी प्रजातांत्रिक, धर्म निरपेक्ष एवं समाजवादी ताकतों में एकता स्थापित करके भारत सरकार और बाजारवादी वैश्विक संस्थाओं एवं राष्ट्रों की जनविरोधी नीतियों तथा सभ्य समाज में जातिवादी एवं वर्ग आधारित प्रभावी ताकतों के खिलाफ लड़ाई लड़ना ।
- पंचायत, राज्य एवं राष्ट्रीय स्तर पर जन-कल्याणकारी प्रशासन व्यवस्था की स्थापना की मांग करना साथ ही गांवों में पंचायत स्तर पर लोगों को अधिकाधिक स्वशासन अधिकार मिले जिसमें दलित, महिलाओं एवं समाज के कमजोर वर्गों की भागीदारी सुनिश्चित हो सके तथा उन्हें एक मजबूत वित्तीय आधार एवं वे सब अधिकार एवं शक्तियां मिलें जिससे दलित कल्याण एवं प्रगति के विकास कार्यक्रमों में उनकी भागीदारी सुनिश्चित हो सके ।



- विश्व एवं दक्षिण एशियाई राष्ट्रों के लोगों से सम्पर्क स्थापित करके भारत में दलितों के समान कर्म आधारित भेदभाव पूर्ण व्यवस्था में सताये जा रहे लोगों को एकजुट करना ।
- विश्व की समस्त मानव अधिकार हेतु संघर्षरत ताकतों से हाथ मिलाकर सभी बाजार आधारित व्यवस्था, सैन्य हस्तक्षेप, साम्प्रदायिक, रूढ़ीवादी, जातिवादी, पुरुष प्रधानतावादी ताकतों के खिलाफ लड़ाई में उन्हें भागीदारी प्रदान करना ।

## दलित स्वाधिकार रैली की विशेषतायें

- स्वाधिकार राष्ट्रीय दलित मानव अधिकार अभियान की एक पहल है ।
- यह सभी दलित संगठनों की भागीदारी के लिये खुला है ।
- सभी जन आंदोलन जो बाजार, राष्ट्रवादी, लिंगभेदवादी, जातिवादी, साम्प्रदायिक एवं सैन्य-हस्तक्षेपवादी ताकतों की नीतियों एवं योजनाओं से पीड़ित हैं, सताये जा रहे हैं, दबाये-कुचले जा रहे हैं, इस रैली में भाग लेंगे ।
- सभी प्रजातांत्रिक, धर्म निरपेक्ष, समाजवादी शक्तियां जो दलितों एवं किनारे पर धकिया दिये गये लोगों के आर्थिक, सामाजिक, सांस्कृतिक अधिकारों की रक्षा करने एवं बढ़ावा देने के लिये समर्पित हैं, उनके लिये इस रैली में स्थान है ।
- रैली अपने उद्गम स्थान से महाराष्ट्र में अंतिम पड़ाव तक लगभग 1500 कि.मी. की दूरी तय करेगी ।
- रैली चार मार्गों से अपनी संघर्ष यात्रा 250 अभियान विराम स्थलों से गुजरते हुये पूरी करेगी ।
- अभियान पड़ावों के दरम्यान स्थानीय जनता एवं समर्थक अपनी भागीदारी एवं आवश्यक संसाधनों की व्यवस्था करेगी स्थानीय अधिकार हनन के मुद्दे जो कि बाजार, राष्ट्रवादी, रूढ़ीवादी एवं अन्य जन विरोधी ताकतों द्वारा निर्मित किये गये हैं, उन्हें उठाया जायेगा ।
- अभियान यात्रा अपने उद्गम स्थान से चार रैली मार्गों से 40 दिन में महाराष्ट्र में अपने गंतव्य स्थान तक पहुँचेगी ।
- 100 से भी अधिक पूर्णकालिक दलित कार्यकर्ता एक मूल अभियान दल का गठन सभी चार रैली मार्गों हेतु करेंगे ।

## दलित स्वाधिकार रैली मार्ग

बाबा साहेब डॉ. अम्बेडकर के महापरिनिर्वाण दिवस दिनांक 6 दिसंबर 2003 को दलित स्वाधिकार रैली अपने चार उद्गम स्थानों से एक ही दिन प्रारंभ होकर अपने गंतव्य स्थान तक निम्न चार अलग-अलग मार्गों से एवं विभिन्न राज्यों से होकर गुजरेगी ।

महाराष्ट्र में प्रवेश करने के उपरान्त सभी अभियान दल रैलियों का आयोजन करेंगे ।

दिनांक 14 जनवरी 2004 को सभी अभियान मार्ग दल चतुर्थ विश्व सामाजिक मंच की स्थल मुम्बई में प्रवेश करेंगे ।

मार्ग क्र.	मार्ग एवं राज्य	उद्गम स्थान एवं दिनांक	महाराष्ट्र में प्रवेश के स्थान एवं दिनांक
1.	जम्मू पंजाब हरियाणा राजस्थान एवं गुजरात	जम्मू 6 दिसम्बर 2003	धानू (महाराष्ट्र) 10 जनवरी 2004
2.	उत्तरप्रदेश बिहार झारखंड मध्यप्रदेश	दिल्ली 6 दिसंबर 2003	गोंदिया 5 जनवरी 2003
3.	पश्चिम बंगाल उड़ीसा छत्तीसगढ़ अंध्रप्रदेश	कोलकाता 06 दिसंबर 2003	चन्द्रपुर (महाराष्ट्र) 06 जनवरी 2004
4.	तमिलनाडू पांडिचेरी कर्नाटक केरल	कन्याकुमारी 06 दिसंबर 2003	शोलापुर (महाराष्ट्र) 7 जनवरी 2004



# Dalits Put at the Mercy of Market

*Speakers at a conference in Asian Social Forum meeting in Hyderabad analysed the impact of the new economic policies on the Dalits and other marginalised sections*

**D**alits and similar marginalised groups around Asia are the biggest losers of the economic liberalisation process imposed on developing countries by agencies such as the World Bank, the IMF and WTO.

Addressing a conference on Dalits, Other Social Groups and Globalisation at the Asian Social Forum meeting in Hyderabad, speakers from India, Japan, Nepal and Sri Lanka said that the withdrawal of the state from economic and social governance as part of the structural adjustment programmes has put the marginalised groups at the mercy of market.

Prof. S. K.Thorat from JNU said that the structural adjustment programme was reversing the economic policies of India that were built up as a result of the national movement. The Dalits were given special protection under the old economic policies in the fields of education, land, capital, employment etc. In the 70s and 80s there was a decrease in unemployment, increase in wages and a fall in poverty mainly due to high government expenditure in the rural areas. However, in the present era of privatisation and withdrawal of the State, the unemployment especially among the scheduled castes has increased manifold. The Dalits are at a crossroads with the reversal of the minimum support policy of reservation affecting the working and health conditions of the marginalised. Nazomi Bando of the Buraku Liberation League spoke about how globalisation has an adverse effect on the 3 million Buraku people of Japan who were confined to certain occupations that were considered demeaning because of their "mpurity". Even these traditional occupations like leather work were being threatened with the coming in of cheaper products as an impact of liberalisation. Moreover, all the special measures that existed for the Buraku people have been terminated in March 2002. She believed that without the help of the government their situation would get even more pathetic.

Padmalal Viswakarma of the Dalit Preparatory Committee, ASF in Nepal, talked about the issue of Dalits in the context of a Hindu nation where other religions and faiths are not tolerated. Dalits are extreme Sudras who are discriminated not only by the Brahmins but also the

adivasis under the influence of Hinduism. The market power is always with the upper castes because the Dalits are considered impure and not even allowed to sell water or any food items. Dr Chalam from Andhra University argued that imperialism is an Anglo-Saxon and Aryan conspiracy against weaker sections. Globalization is nothing but Kentucky fried Chicken, French Fries, Lipton Tea and transcendental meditation of India. Previously the essence of India was social and cultural but now the focus was entirely on making money. He proclaimed that along with the MNCs the Brahmins, Kshatriyas and Vaishyas were sucking the blood of the country. With privatisation, jobs are being cut in the public sector. With no reservation in the private sector, employment of Dalits is under threat.

Ruth Manorama of the National Federation of Dalit Women spoke about how the liberalisation policies affected Dalit women. She proposed that Dalit women who were the most marginalised section in society should be given attention as a distinct social group. They are involved in the most inferior jobs like scavenging and were also exposed to a lot of violence including sexual harassment by the upper castes. She demanded that 5 acres of cultivable land must be distributed to every dalit family in the name of the woman.

Siva Paragasam, HDO Sri Lanka, said in Sri Lanka globalisation is defined as 'peopleisation' in favour of the poor and marginalised. But in practice, many marginalised groups were badly affected by the globalisation policies. The 1.2 million plantation workers who were originally brought by the British mostly from Tamil Nadu were an oppressed group whose social conditions were getting worsened due to privatisation of the plantations. Most of these workers are Dalits.

Bojja Tarakam speaking on the impact of globalisation on Dalits in Andhra Pradesh said that for Dalits in the villages globalisation only means 'proclaimers' and in cities it is equated with the rise of information technology both of which they do not have access to. In Andhra Pradesh globalisation is visible only in the widening of roads and demolition of huts.



# Preparations for WSF meet in India

The World Social Forum, with the slogan, "ANOTHER WORLD IS POSSIBLE" has been conceived as an International Forum to contest "Neo-Liberalism" being spearheaded by the World Economic Forum. The Open Space principle of WSF, that has been formulated in 2001 in Brazil, has gradually gathered momentum and the increasing strength of all forces fighting against Economic Globalisation. The 3rd Conference of WSF, held in January 2003, has witnessed the participation of more than one lakh activists from 130 countries, representing different sectors viz — workers, peasants, social movements, NGOs, human rights organisations, excluded & discriminated communities, minorities and all other marginalised sectors. This resulted in emergence of various social forums in Europe, Asia, Africa, Caribbean and Scandinavian countries, including North America. To expand the diversity of the process, International council (IC) has also been constituted by different organisations working on various issues, which includes economic justice, human rights, environmental issues, labour, youth, Dalits, indigenous peoples, women etc., and IC is now active in formulating strategies and methodology to take forward this process with democratic values and the spirit of plurality.

## WSF - IV in INDIA

The idea of moving WSF from Brazil has been mooted out in the year 2002 itself during the time of the WSF-II and Indian activists who participated then, have agreed to explore the possibility of hosting WSF-IV in India in the year 2004. With this process in mind, Indian Activists have organised ASF-Asia Social Forum - in January 2003, prior to WSF - III, wherein more than 20,000 delegates representing 840 organisations have participated and raised their voice against Imperialist and New Economic Globalisation. Having strengthened by this overwhelming enthusiasm shown by various movements and organisations, India renewed its plea with IC and the International Council at the end of WSF III, has decided to invite India to hold WSF-IV, in the year 2004, with an added objective that it would definitely pave way for the inclusion of more organisations and activists from the Asian and African countries, where the life of the majority of people has been shattered by the policies of Privatisation, Marketization and Liberalisation. Back home, the Indian activists have commenced the process for holding WSF-IV in India. Series of meetings took place in Delhi, Nagpur, Mumbai, Ranchi and Chandigarh wherein the following themes have been finalised and the committees formed to undertake the task of organising this world event.

## THEMES:

The following 5 foci have been finalised to be addressed in this WSF-IV

- Imperialistic Globalisation
- Militarism and Peace
- Communalism (Religious sectarianism and fundamentalism)
- Casteism, Racism, Exclusion and Discrimination
- Patriarchy

## COMMITTEES:

The following Committees have been formulated to undertake the task of holding this event.

**IGC-INDIA GENERAL COUNCIL:** It is the Decision making body and is open to all Movements and organisations that are committed to the charter of principles of WSF. At the moment 184 organisations have enlisted their names in this council.

**IWC-INDIA WORKING COMMITTEE:** This is responsible for formulating policies and Guidelines and to monitor the functioning of all other committees. There are 68 organisations involved in this.

**IOC-INDIA ORGANISING COMMITTEE:** It is the executive body and responsible for organising the event with the help of 8 functional groups. It consists of 45 individuals who are committed to take forward this task, by giving their time and energy.

## FUNCTIONAL GROUPS:

The following 8 groups have been set to take up different task for this world conference.

1. Program
2. Mobilisation
3. Venue and Logistics
4. Finance
5. Culture
6. Liaison
7. Media and communication
8. Youth and students.

All these committees and groups are extremely active for the past six months to make this world event a grand success. Mumbai has been selected as the Venue for WSF-IV and the dates have been announced as 16th - 21st January 2004. A secretariat has been set up in Mumbai to undertake the day to day activities. The exact venue has been fixed in Goregoan in Mumbai.



# NCDHR plan for World Social Forum

**P**articipation of NCDHR during WSF 4 will center around the impact of globalisation on Dalits and on other caste and descent based communities. In an effort to develop a wider perspective of the implications of globalisation on several discriminated communities, seminars, round tables and workshops organised by NCDHR, will bring in voices representing different marginalised communities and how they are being affected by globalisation and liberalisation.

The purpose of these events is to inform, sensitise and educate both Dalits and the wider audience. Networking and building up strategic alliances across States and countries, as well as discussing possible alternatives to counter globalisation are also an essential goal of NCDHR's participation.

**1). Seminar : Impact of Globalisation on Caste and Descent based communities**

The Seminar on the impact of globalisation on caste and descent based communities will discuss the different consequences of globalisation and liberalisation on the social and economic conditions and livelihood of marginalised social groups in various countries of the world. It will also suggest alternative solutions.

**2). Round Table 1 : Strategies to counter the impact of globalisation and communalism on Dalits**

By bringing in people from the grassroots, movement leaders, Dalit academics and organisations, activists, professionals, government officials we hope to discuss the impact of globalisation on Dalits and the ways to counter it. Through sharing of experiences and opinions, we can develop common strategies to face the challenges posed by globalisation and communalism.

**3). Round Table 2 : Inter-sectoral discussion : Building alliances to face the challenges posed by globalisation**

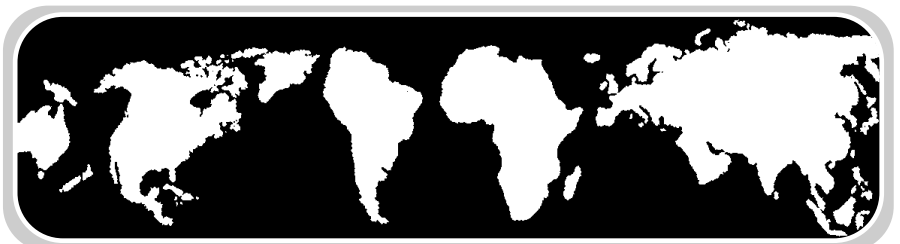
In an effort to bring together different marginalised groups being affected by globalisation such as Dalits, Adivasis, Women and Muslims this round table aims at dealing with themes of common interest proposed by the different participants (land, water, livelihood, employment, education, environment, human rights, discrimination, health, trade). An open discussion of these issues will help identify common demands and areas of work and intervention and thus promote linkages among the groups.

**4). Workshop : Land, Water and Globalisation : impact on Dalits**

Considering 75 per cent of Dalits depend on agriculture related activities for their livelihood, the issue of land rights lies at the core of the problem. Land and water constitute two main issues affecting Dalits. As landless agricultural labourers they already face exclusion from land. The changes in the agricultural land policy such as corporate farming, removal of the ceiling on agricultural land, privatisation of common resources like water bodies and other commons has furthered damaged the livelihood of Dalits.

The purpose of this workshop is to discuss in detail the issues pertaining to access to land and water as they affect Dalits in the context of globalisation.

*In an effort to develop a wider perspective on the implications of globalisation on several discriminated communities, seminars, round tables and workshops to be organised by NCDHR, will bring in voices representing different marginalised communities and how they are being affected by globalisation and liberalisation*



# Dalit sector meetings at Mumbai, Hyderabad

**T**he second meeting of the Dalit sector in WSF process was held at Hyderabad on August 1 and 2. More than 120 representatives from NCDHR, NFDW and NDF and other several Dalit Organisations and networks participated.

Senior retired bureaucrats (IAS) who belong to Dalit communities like Sri. Karuppan from Tamil Nadu, Sri. Danam and Sri Gopal Rao, Prof. Enoch (Previous Vice Chancellor of Venkataswara University) and accomplished Dalit writer and poet from Andhra Pradesh also participated in the meeting. Two persons representing Dalit organizations in Nepal also participated.

Mr Paul Divakar welcomed the participants on behalf of all the four national organisations and briefed a little about the first meeting of the Dalit sector that took place in Mumbai on the 28th and 29th June 2003.

After the self-introduction of the participants Then, Vincent Manoharan explained the process of WSF: Then Dr.Ghanta Chakrapani presented a paper on 'Why Dalits should participate in WSF'.

After the paper was presented, the participants had a lengthy discussion on this covering various aspects as to how Dalits are being further marginalised owing to the advent of globalization. After briefing from Paul Divakar and Mr. Vincent Manoharan, it was unanimously decided that Dalits should participate in the WSF.

Seniors like Sri. Karuppan, Sri. Danam and Sri. Gopal Rao and other participants from all states including Ms. Rajani representing NDF, Ms. Leela Kumari representing NFDW and others like Mr. Prabhudas from AP, Mr. Martin Macwan from Gujarat expressed the need for Dalits participation in the WSF.

However, the need for reworking Dr. Chakrapani's paper was felt. It has to be broadened by covering all aspects and concerns of Dalits.

A team consisting of Ms. Leela Kumari, Mr. Yadaiah, Mr. Bojja Tarakkam, Fr. Antony Raj Thumma, Mr. Danam and Mr. Karuppan was formed to talk to other Dalit networks who are preparing for participating in WSF parallelly and request them to join together instead of working separately.

The need for a secretariat that can take care of all aspects of Dalits participation in WSF was discussed. It was felt that the secretariat should not limit its role of mere mailing office, but coordinate between all Dalit organisations, non-Dalit organizations.

Earlier, the first Dalit sector meeting was held at Keshav Gore Memorial Hall, Aarey Road, Mumbai, June 28 and 29, 2003

On behalf of the presidium, Mr. Lalit Babar welcomed all the delegates and wished all the delegates a fruitful time during the meeting. Later Mr. Paul Divakar has called all the member organisations that are present during the meeting to share their organisational and work experiences. The following organisations have shared their work experiences. Mr. J. Vincent, who is also the member of IWC and IOC of WSF spoke about WSF process.

Ashok Bharti briefed the members on WSF -India process. He briefed the members on Nagpur meeting where various functional groups have been formed.

Mr. Vincent, who has attended International Council, shared his experiences.

Ms. Ruth Manorama suggested institutional meetings and exchanges like sharing of information, building organic relations with Dalits vis-à-vis trade unions. Ashok Bharti has made presentation on "World Dignity Forum" for consideration of Dalit sector as part of collective action during WSF. A copy of proposal was circulated to all the members during the meeting. The World Dignity Forum (WDF) would be right platform to organise various events under this forum. He proposed to declare one day as 'Dignity day' focusing on caste, racism, discrimination and exclusion.

## NOTE TO READERS

NCDHR Monthly Newsletter will be published on a regular basis, Dalit intellectuals, activists NCDHR partners and friends are requested to send their articles, reports, news and analysis of social, economic developments for publication.



# State level meets decide routes, other issues

## JAMMU ROUTE PLANNING

A Jammu Route planning meeting had taken place at the Ambedkar Bhavan in Chandigarh on September 21, 2003. There were 38 persons from the states of Punjab, Haryana, and Jammu and from Chandigarh UT. NP Divakar, PL Mimroth and Vimal Thorat represented the NCDHR. The participants were from a wide a range of backgrounds including State employees, offices and executives, advocates, educationists, mass organisations and NGOs and human rights organisations who had participated in this planning meeting.

### CHANDIGARH

1. Routes for Jammu, Punjab and Haryana were planned
  - a. Jammu - 3 days (including the inaugural on Dec 6). Contact persons till the next meeting (Mr. K.C. Bhagat)
    - i. 6th December - Inaugural
    - ii. 7th December - Jammu - Bari Brahman - Bishna
    - iii. 8th December - Bijaypur - Kathua
    - iv. 9th December - Kathua - Pathankot
  - b. Punjab - 8 days. Contact persons till the next meeting (Mr. Anil Kumar Landharia, Mr. G.S. Bal, Mr. Jai Singh, Ms. Jasunita and Ms. Poonam)
    - i. 9th December - Pathankot - Amritsar
    - ii. 10th December - Amritsar - Hoshiarpur
    - iii. 11th December - Hoshiarpur - Jalandhar
    - iv. 12th December - Jalandhar - Ludhiana
    - v. 13th December - Ludhiana - Sangrur
    - vi. 14th December - Sangrur - Patiala
    - vii. 15th December - Patiala - Khanna, Kharrar
    - viii. 16th December - Chandigarh
  - c. Himachal Pradesh - 1 day. Contact persons till the next meeting (Ms. Poonam) It was suggested that the rally in HP is limited to the plains area of HP and not take up to the Simla.
  - d. Haryana - 5 days. Contact persons till the next meeting (Mr. M.L. Baggan, Mr. Shewli Kumar, Mr. Hemant Singh, Mr. Veer Metha and Mr. Karmvir Dyyal)

- i. 18th December - Ambala, Kurukshetra, Kaithal
- ii. 19th December - Kaithal, Karnal, Panipat
- iii. 20th December - Panipat, Jind Rohtak
- iv. 21st December - Bhiwani Charkhidadri, Jhajjar
- v. 22nd December- Jhajjar - Rewari, Bawal

2. The next meeting is decided on the October 19 at Chandigarh involving all the states in the route to finalise the route.

3. NCDHR to write the invitation letters and send them to contact persons in the states that have been mentioned above. These letters to be sent to them by the first week of October.

### UTTAR PRADESH

#### NCDHR State Meeting

A State level meeting of the representatives of Ambedkarite social organisations and dalit groups was called by the *Dynamic Action Group (DAG)* at the initiative of *National Campaign for Dalit Human Rights (NCDHR)* on 20th Sept. 03 at Chedilal Dharmshala, Aminabad, Lucknow. It was attended by about 50 participants drawn from Bundelkhand, Purvanchal, Western and Central parts of the state besides NCDHR activists from MP, Bihar & Uttar Pradesh.

The NCDHR has taken this initiative to formally launch its Campaign in Uttar Pradesh with an immediate objective of planning and resource mapping for the proposed *Dalit Swadhikar Rally* aimed at grassroot mobilisation of dalits so as to enable them to raise their voice in the forthcoming global event - the forth *World Social Forum (WSF)* - at Mumbai in January 2004.

Inaugurating the proceedings, Ramkumar, the Convener of Dynamic Action Group provided a backdrop in which dalits of Uttar Pradesh are facing the onslaught of economic policies and social injustices by virtue of casteism on the one hand. And, on the other hand, asserting their rights as a people towards *making another world possible*.

He brought into focus the overarching impact of globalisation in developing a conducive atmosphere for marginalizing the socially and economically marginalized



dalit population and multiplying casteist discrimination, atrocities and exploitation.

Welcoming the Gen. Secretary of NCDHR, Vincent and a member of its National Coordination Committee, Anand, Ramkumar passed the baton to NCDHR to take along these dalit concerns to the WSF.

### NCDHR and Its Campaigns

Building upon the backdrop, Vincent highlighted the need of Campaigns like NCDHR in taking up issues of dalits to international fora where these were not entertained until recently. For instance, the UN did not hear the voice of dalits but the governments. There is this UN Commission on Human Rights. It could hear everything, all forms of violations of human rights except the issue of casteist discrimination, violence and atrocities. Even in the past UN Conference on Racial Discrimination at Durban, the Indian govt. was ashamed of sharing its pervasive social and economic experience of casteism with the world community. But Dalits of India finally succeeded in making their voice heard at Durban. And it was heard largely due to the efforts of NCDHR.

Launched in 1998 with a commitment to address the issue of caste based discrimination, the NCDHR brought out a manifesto and prepared a Black Paper on the state of dalits in India. It reached out to some 25 lakh people, took their signatures and organized a Public Hearing and published its massive Report in two volumes. It was thus when NCDHR reached the world community and placed its Reports and other documents before them, the Human Right Commission not only endorsed the demands but forwarded them to the UN Committee. This sub-Committee of UN went ahead with the appointment of a Sri Lankan expert to study the caste system in the sub continent. And the UN Committee on Racial Discrimination asked the Indian govt. to file a Report on the state of dalits as an ongoing annual exercise. Obviously, this was not a comfortable position for the government.

### World Social Forum and Dalit Agenda

Curtailling the discussion at this point, Vincent switched over to the forth World Social Forum 2004 going to be held in Mumbai during 16th to 21st January, 04. Describing the event as the democratic and people centred alternative to globalisation, the Gen. Secretary reasoned out its purpose of providing a platform to all the people of the world to fight for their rights, social justice and economic and political autonomy.

The first Conference of WSF was held in Porto Allegre, a

Latin American town of Brazil, in 2001. It was represented by more than 20,000 people and 500 national and international organizations from across 100 countries of the world. And from then onwards WSF became an annual event.

The second meeting took place in 2002 at Brazil again. This time there were more people : about 55,000 people from across 131 countries. Subsequently, the third Conference of WSF was again held in the same venue with more than 1 lakh organizations - not just people - participating. The success of this experience created the need of its diversitation and expanding its outreach. The *Asian Social Forum*, that took place in Jan.03 at Hyderabad, was an expression of that need. On the other hand, this event substantiated India's claim of holding the fourth Conference at Mumbai during 16-21 January 04.

This WSF India 2004 bears special significance for dalit groups. According to Vincent, this is high time to impress the world community and solicit their attention on dalit issues - the issue of casteism vis-à-vis globalisation. The dalit segment would be very strong in the whole process. It would be more so because of NCDHR being recognized as one of the four groups entrusted with the task of presenting the issue to the Conference.

### Towards WSF : Dalit Swadhikar Rally

Anand, a member of National Coordination Committee of NCDHR, shared the ongoing planning exercise for making a representation in WSF India. This brought into focus the programme of *Dalit Swadhikar Rally* which would start simultaneously at four points on 6 December, 03. The objectives of the rally are :

- ◆ to take the process of WSF to masses. (Over 20 crores of dalits cannot reach Mumbai but they could be reached through the rally. )
- ◆ to develop unity with all democratic, secular and progressive forces to combat anti-people policies of the government and, casteist and class-based discrimination of the society.
- ◆ to highlight economic, social and cultural rights of dalits.

The rally would set in motion the process of mass mobilization to build up a strong dalit movement from the grassroots.

### UP Component in Swadhikar Rally

The above exposition invited the attention of the audience on the second segment on the Rally beginning from Delhi on 6th Dec. 03. This Rally would travel in



Bihar, Jharkhand, Chattisgarh and MP besides UP which has been the main concern of this Lucknow meeting.

The exercise thus commenced with the finalisation of Rally routes in Uttar Pradesh as shown under :

Sl. No	Destination	Date	Programme
1.	Delhi	6th Dec. 03	
2.	Amroha	6th Dec. 03	Night Stay
3.	Moradabad	6th Dec. 03	
4.	Rampur	7th Dec. 03	Night Stay
5.	Bareilly	8th Dec. 03	
6.	Shahjahanpur	9th Dec. 03	Night Stay
7.	Hardoi	9th Dec. 03	
8.	Lucknow	10th Dec. 03	Night Stay
9.	Barabanki	10th Dec. 03	
10.	Sultanpur	10th Dec. 03	Night Stay
11.	Jaunpur	11th Dec. 03	Night Stay
12.	Varanasi	12th Dec. 03	Night Stay
13.	Gazipur	13th Dec. 03	Night Stay
14.	Buxar (Bihar)	14th Dec.03	

- ◆ The Rally would take off from Delhi after garlanding the statue of Baba Saheb at the Parliament house.
- ◆ All the rallies are to be organised at district headquarters as a measure to prop up mobilisation and create widespread awareness about dalits' march to *make another word possible*.

### Organising Committee

A state level organising Committee was formed by involving persons from across the destinations in the rally routes.

Ramkumar (Convenor)  
Dhiraj  
Mohd. Musa Azmi  
Rani  
Shyam Bihari  
Uma &  
Daulat Ram

It is, however, to be noted here that the membership of the Committee is open. It is kept open to ensure the representation from all the destinations. The concerned Committee member of the District would take the responsibility of hosting the night stay, organising local

resources and mobilizing people from across the district. The rally would be addressed by at least one local leader.

The Committee would meet on 30th Sept.03 at the coordination office of Dynamic Action Group in Lucknow to finalise the critical matters pertaining to logistics, funds, expansion of the Committee, police permission for holding programmes etc.

### Rally Volunteers

It would be a small group of 5 persons - including a minimum of 2 women. They would preferably be dalits of Ambedkarite leaning with a flair for Human Right activism. The group would travel all the way from Delhi to MP until it reaches Mumbai on 14th Jan. 04. Thenafter, they would return back after participating in the WSF slated to be accomplish on 24th Jan. 04. The list of volunteers provided hereunder would serve the purpose of organising the final team by the Organising Committee:

Mohd. Musa Azmi  
Kanti Maurya  
Kallu Prasad Ambedkar  
Bharat Prasad Atal  
Ghekhiya  
Sher Bahadur  
Brajesh Kumar  
Ram Awatar Pankaj  
Santosh Kushwaha  
Ravindra &  
Vasist Narayan

### Consolidation of the Meeting

Expressing his happiness and satisfaction with the proceedings and its outcome, Vincent warned the house against the possibilities of disruptive activities of communal and fascists forces. He also drew the attention of the participants to growing factionalism within the dalit movement.

Anand thanked the participants, particularly those coming from MP and Bihar. He also acknowledged the presence of Daulat Ram and expected the participation of Kapil Dev in the process.

Finally, Ram Kumar extended his vote of thanks.

