

THE PAIN OF FIFTH VARNA (GROUP) AND FOOT STEP FOR STRUGGLE

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According to the Hindu Varna (group) system the Sudra are supposed to work for the upper vernas (groups) such as Brahmin, Chettri and Vaishya. The Sudras are also categorized as touchable and untouchable. The Mongol and Kirat communities who really do not belong to the Hindu religion have been considered as touchable and castes such as Kami, Damai, Sarki, Pode, Kusule, Chyame, etc. are considered as untouchable. In other words these castes are known as Fifth Varna (group). These castes are lagging behind for a long time by the negligence of the state itself. They are depriving of human rights. To make their own identification for the achievement of minimum level of human rights the so called untouchable used to recognise themselves as Dalit.

ILLUSIVE STATISTICS

According to the population census of 1991, the population of Dalit is 15.57% of the total population of Nepal. Some of the castes have been missed in the figures given by the Bureau of Statistics. There are more than fifty Dalit castes existing in Nepalese society. Among them only fourteen castes have been included in the government figures. Dalit within the Newar community and many Dalit living in the Terai region are seemed to be excluded. The population of some of these castes has been shown much less. For instance the population of Badi (one of the Dalit castes) is two Hundred Thousands according to the Human Rights book of INSEC, 1993 whereas it is 7082 according to the Bureau of Statistics. This obviously reflects that there have been many errors while launching the population census program particularly in case of Dalit. The reason may be that the government is hesitating to show the actual population of the Dalit or some of the Dalit might have given the wrong information pretending themselves as higher caste. But the model survey done by Save the Children (USA) in 1994 in five different districts reveals that the population of Dalit is 20% of the total population of Nepal. Similarly, the president for the Forum for the preservation of Human Rights Mr. Bishwa Nath Jaisawal has made clear that the population of the caste Kalawar only is 500 thousands. Therefore, it is obvious that the population of Dalit is around 4 to 5 Million.

The settlements of Dalit are found to be scattered rather than concentrated at one area. The tradition of the rulers has been such that they used to take Dalit where they need from the time unknown. Dalit are found in almost all villages of Nepal. The population of these castes in mountain regions varies from 10 to 20 percent. Since each caste belonging to Dalit has got its own occupational importance, all kinds of these castes can be found in every village. The situation of Dalit of Terai is also more or less the same. The same survey of SCF (USA) has proved the fact. Therefore, the reason of not being able to form a powerful force to protest against the anti-social kind of mechanism is the scattered and impropotional population distribution of this particular community.

VARIOUS FORMS OF OPPRESSION

It seems that beginning of the economic exploitation of Dalit was started right from the inception of caste system in Hindu religion. On the one hand they were pushed down by caste reason and on the other hand the so-called untouchable were restricted to own the property by law in order not to let them self-dependent. This all was done because of fear that if the Dalit become economically rich they would organise against the so-called master. Such rules were formulated that Dalit were forced to eat in earthen pots, wear ornaments made of iron, live in a thatched house, no authority to own property, etc. This is also stated in one of the Hindu scripture called Manu Smriti. The rules were followed strongly by the state itself. Even in the present time of democracy these castes are deprive of doing business having direct benefit and hence the economic condition has not yet been improved. The poverty is increasing day by day because they are still not allowed to do the business like selling milk, opening tea shops and so on. People having interest in getting loan from government and nongovernment organisations to invest on the occupation like fostering buffalo/cow for milk production are also discouraged by saying “the loan is useless because the milk is unsellable due to the caste region”. Therefore, how can these people improve their economic situation when the responsible authorities are not prepared for this.

Generally these castes are doing their traditional occupation such as Kami(Smith) makes pots, ornaments, various instruments and farming tools; the Sarki (Cobbler) makes shoes, cover for sword, saddle, etc. ; Damai (Tailor) sews clothes; the Gaine sings songs, etc. Similarly in Terai also the lower caste people used to do the supportive work for the so-called upper caste people for their livelihood. But the matter of sorrow is that they do not get money against their work immediately. They have to wait a year or so to get little amount of grains as their remuneration. This kind of system is still prevailing in the rural areas and is known as **Balighare Pratha**. The modern concept of industrialisation is also affecting on the traditional occupation of these people. Most of the people are being jobless, as the new technology has been intervening on their traditional skills.

The educational condition of Dalit is also poor since they have been deprived of gaining the bright rays of education from the time unknown. These castes are not allowed to read, to touch and even hear the Hindu religious scripture Beda. The Manu Smriti (one of the Hindu scriptures) states that if somebody of this community hears the Beda “ his ears should be filled with melting lead”. Therefore, it can be concluded that the state itself has committed a blunder mistake in this regard.

In the Rana regime all the rules and regulations were based on Manu Smriti. Even after the done of democracy in 1951, nothing special in relation to Dalit welfare was observed except little bit change in the ruling system.

After getting the membership in UN, few words of equality have been addressed in the constitution of Nepal. But because of the social and economical disparities the educational status of these people did not improve. Some of the Dalit of city areas could get access to the education by struggling with the problems within the country and some went to study in India. However, the number of educated people was negligible. The situation did not

improve during the thirty years of Panchayat regime too. No proper record has yet been prepared by the government in regard to the status of this community.

As in America and in south Africa the whites used to put sign boards saying “ the Blacks and dogs are not allowed” in hotels and restaurants, similarly in Nepal Dalit are not allowed to enter into the hotels, restaurants, tea shops, private houses, temples and so on.

Dalit have been suffering in the villages for drinking water. Since they are living at the fringes of the settlements they rarely get facility of clean drinking water. Nobody cares about their health and sanitation. They either have to fetch water from the tap of others or from the pond or springs located very far from their residence. It is not so easy to borrow water from the others tap, they have to wait for hours and hours until others get enough water. If somebody touches the water pot of so-called upper caste people then they have to be prepared for the sever punishment. In addition to this they are also bearing the cost of intercaste marriage too.

There is also big discrimination in jobs. For instance, an incident of Sarki (Cobbler) teacher of Kaski district is presented here. The students and their guardians did not accept him as a teacher because of his caste and the District Education Office recruited another teacher from higher caste. In this way he was bound to resign from his post. These kinds of incidents are happening always in our daily lives and it does not seem to have been a major problem (?) for Dalit.

The surrounding environment and health situation of Dalit who are neglected in all respects is also not suitable as needed for the human beings. They are also becoming the victim of malnutrition more than others. The mother and child mortality rate is also higher than others due to the lack of knowledge of health and family planning.

Because of poverty and hateful situation they used to foster pig and drink alcohol. They used to become the victim of the epidemic such as Colera, worms, typhoid, jaundice, etc. due to the lack of potable drinking water. The survey done by the CARE Nepal some years ago reveals that the average life expectancy of the caste Mushahar (one of the Dalit castes) is 42% whereas the national average is 52%

DALIT WOMEN

The 57% of the people laying below the poverty line are Dalit. Therefore, one can easily imagine the situation of Dalit women who are the women belonging that percentage. If the whole community is surviving under poverty and scarcity, the women of that community can not be separated. The women are the ultimate sufferers. Because of the low level of thinking the male of this community used to spend most of their income in drinking alcohol, playing cards, etc. in turn the women are forced to do hard physical work. In fact the whole family is sustaining on the women’s income. There is also discrimination on the wage rate even if the nature of job is similar. Therefore, it becomes very difficult for the women to support the whole family. They also have to suffer because of the caste in their jobs. They are not allowed to work every where, their caste determines where they have to work and where not. They as I mentioned earlier are not allowed even to do the business as other can and hence are compelled to do the lowest grade of work for their existence. Some women have also fallen in addiction of alcohol, but they do not become that much wild in comparison to men. Sometimes women have to lose their lives due to the domestic violence. An hateful example

that happened in Godamchaur of Lalitpur Village Development Committee (VDC) can be taken as an example. Two years ago a man belonging to Cobbler family bite his wife with a piece of wood in addiction of alcohol by which at the spot death was caused. The person now is in the prison. This is just as an example, lots of incidents used to happen in the country these all can not be listed here. Apart from this the Dalit women have to suffer from the misconduct of the upper caste men / women too. Dalit are not even allowed to touch the tap. If somebody of so-called upper caste is going somewhere outside from his home encounters with a Dalit woman then he starts to abuse her because it is believed that he will have a bad day.

The Dalit women are also becoming the victims of inter-caste marriage. If a boy of lower caste gets married with upper caste girl then the boy's family can easily accept the girl. But if the girl is from lower caste then they are not accepted. Nobody wants to see this situation to happen. An example of Palpa district can explain the situation very well. One boy of Nakarmi caste gets married with the girl of Poda (untouchable). They lived together for sometime and gave birth to a child, but later on the parents of the boy convinced him and the boy escaped from the village. Now the woman is with her child but helpless. Nobody cares her. She is out of the society. There are many examples like this happening from time to time in the country.

The women's literacy rate is 24% in an average. In the situation where the whole Nepalese literacy rate is quite low, one can easily imagine the educational status of Dalit who were completely restricted from gaining education until 1951. According to the same survey of SCF (US) only 5% Dalit are literate. It is a sadful fact of the country to have only 5% literate among 4 million Dalit. In this situation what will be the situation of women living within this society. The survey done recently in the Godamchaur VDC of Lalitpur district reveals that only 3% women out of 300 are literate. None of them have passed SLC (10th class). This is the picture of a village situated near by the capital, Kathmandu where there are schools and campuses at the surroundings. let us imagine the situation of remote rural areas where schools used to be at a distance of 2-3 hours walk.

There is no doubt that the literacy rate of Dalit women is very poor in comparison to other women. There are several facts behind this. The major is:

- poverty
- government's negligence
- traditional concept of not sending daughters to school
- not understanding the importance of education

Sexual exploitation is also one of the biggest problem of Dalit women. Because of the poverty, ignorance and scarcity most of the women compelled to involve in the prostitution within the country and out side as well are from this community and ethnic groups. The evidence of the fact is the news published in the papers from time to time. The religious culture has also been the cause of prostitution in these communities. The caste Badi can be taken as an example. The main occupation of the women of this caste is to sing, dance and involve in the prostitution. They have been doing this from the time unknown. No one has paid attention to these women that are bound to survive involving in such a hateful occupation. The historical fact reveals that the so-called upper caste people have been

keeping Dalit women as sex-slaves. In spite of this the social, educational and economic situation are the main reason reasons of sexual exploitation.

The mortality rate of this caste is quite high in comparison to the others. Because of the lack of resources and knowledge of managing things, thousands of children are becoming the victim of malnutrition yearly. One of the most important reasons of the child death is that most of these women do not have the basic knowledge of taking care of their children. The another big problem is the environment, health and sanitation. They do not have knowledge about as to how the dirty environment causes epidemics like Cholera, Typhoid, etc. The drinking water problem is also the another factor, which creates different kind of diseases.

The lack of knowledge of family planning has caused deterioration on the health of the women on the one hand and the country has to bear the extra burden of population growth on the other. According to the survey done by the Action Aid Nepal few years back in Sindhupalchowk district, about 90% women are suffering from the disease **Prolapsed Uterus**. Actually, in Nepal women do more physical work than men. On the one hand they have to do physical labour for their livelihood and on the other hand they used to give birth almost each year which obviously has shortened their life period. Although this is a common type of problem, the Dalit women in particular are suffering more than others. No proper attention from the government side and Dalit's inability to cope with the situation has been the major problems. If the government and other non-government organisations do not realise the fact that the Dalit women have an extreme suffering then the problem will be more severe in the days to come.

GOVERNMENT'S EFFORTS FOR THE UPLIFTMENT OF DALIT

If we look at the history of Nepal, the Dalit have played an important role in the process of the unification of the country. Mainly the name of Mani Ram Gaene and Kalu Sarki has been mentioned in the history. But no efforts have been made to uplift the status and values of these castes. The king Rana Bahadur Shah had made some efforts on this but no ruler after him did such benevolent deed. And the religious bigots have always been against the change. The traditional concept of caste and untouchability had been legalised by Janga Bahadur Rana at the time of king Subarna in 1853. As a result of this the life of Dalit became worse. This act was opposed by Gyana Dil Das by demonstrating the burning flame out side the country. The king Prithivi Bahadur had also sent Kul Bul and Rabi Dase Damae (Tailors) for the training to the foreign country to create the feeling of brotherhood by breaking the concept of casteism.

After the dawn of democracy in 1951, the then king Trivubhan had announced that no citizen of Nepal will observe discrimination on the ground of caste (race), colour, religion and gender. In the contrary later on he himself stated that “ one or two people can not change the tradition of casteism, for this all people should make a decision and added that the former will not be materialise until the constitutional centre is formed”.

After the freedom, the 1853 act was proved to be impractical by the effort of the people themselves, but no efforts made by the state. The political parties are also limited to their self interests. Since they all have grown up in the same concept they do not seemed to be intended to eradicate the social disease of racial discrimination.

In 1963 king Mahendra amended the Civil Act of 1853 and added the clause, which read “no racial discrimination will be entertained in the country”. But this almost became meaningless, as there was no provision of punishment against the violation of the Act. Though this act was practically meaningful, this has got its own importance as this has replaced the inhuman act formulated in 1853 on the basis of Manu Smriti.

The then Panchayati ruler used to nominate one Dalit person as a representative to the Rastriya Panchayat (like a national assembly in that period) like a showing teeth of an elephant. Those nominees did not even speak in favour of Dalit community because they were nominated according to the interest of the others and to act accordingly. This kind of system was not significantly important for Dalit, in contrary it worked as a act of hammering an axe to the legs of all Dalit. In the situation when all the Dalit were voicing for the provision of punishment against the violation of law, the then Minister Mr. Hira Lal Bishwakarma (Dalit nominee) said that there was no need of such provision because the king himself ate together with him in his house. This of course is an unforgettable time in the history of Dalit movement.

After the restoration of democracy in 1990, a constitution drafting committee was formed for the introduction of democratic constitution, but no Dalit were included into the committee. This committee as far as I am aware, took off the provision of reservation of three seats for Dalit in the parliament from the constitution, which was proposed earlier. In contrary strong base was prepared in favour of casteism and announced once again that Nepal is a Hindu country.

None of the welfare organisations have been worked for the eradication of untouchability. The effort made by some individuals in this regard is remarkable. Before 1963, Mahendra Sapakota and Chhabi Lal Pokharel help much to send the children of Dalit to school. Jawahar Rokka of Chainpur and Hira Lal and T.R. Bishwakarma of Dharan were encouraged to join the school in that time. Indra Prasad Prasai in Ilam and Narad Muni Thulung in Bhojpur also had helped Dalit to enter into the public places like temples, schooles, etc. In this way it seems in the past that the government and the political parties have only tried to use Dalit in favour of them whereas the individual has made some efforts instead. After the restoration of democracy the former situation is prevailing dominantly. Political parties used to give sweet slogans in the time of election to improve the situation, but all these assurances used to go in vain after the election. Therefore, it is very clear that the politician used to use Dalit votes for the fulfillment of their selfish desire in the name of freedom of Dalit.

The RPP(National Democratic Party) which is the coalition of ex-Panchas is also like as before. Similarly, the CPN-UML is also not paying proper attention to this problem. The another big party Nepali Congress has not spoken even a single word about this. Some other small parties have shown their concerns about this, but will they continue this when they will be in power (?) question remains.

DALIT MOVEMENTS

If we look back the history of Dalit movement, no continuous efforts have been made in an organised way for the emancipation. It can be seen that some of the people had protested against in their own interest. Those protests could not become effective.

In the time of Rana regime, Bhagat Sarbajit Bishwakarma of Baglung, Kale Damae of Ilam and Rip Lal Bishwakarma of Palpa had thought about the social revolution and the eradication of untouchability. Similarly Khadka Bahadur Bishwakarma, Ganga Bahadur Pariyar, Hikmat Sing Bishwakarma had also raised these issues in the past. In the time of cruel ruling of Rana to voice against the rule was an inexcusable crime and one should be prepared for death penalty. Therefore, most of the people were not involved on such activities. On the one hand the ruler threatened them and on the other hand their poverty, dependency and illiteracy, etc. were the main hindrances for the movement.

After the people's movement in 1951, the autocratic Rana regime was collapsed and the democracy was established. After that people got freedom of speech and publication. But nothing new was observed in the racial system. Obviously the political system was changed, but the social situation remained the same. This political change became an example for Dalit that any system howmuchsoever cruel it is can be thrown if people are aware and well organised. By realising this fact, in 1948 Bhagat, Sarbajit Bishwakarma of Baglung established an Organisation called "Bishwa Sarbajana Sangh" and in Sunsiri Jadu Bir Bishwakarma, T.R. Bishwakarma and Umalal Bishwakarma also established another Organisation called "Nimna Samaj Sudhar Sangh" (Low Society Improvement Union) in 1952. After that an Organisation named as "Jati Todau Mandal" (Let us Break the Caste System) was formed by merging two organisations called "Nimna Samaj Sudhar Sangh" and "Tailor Union" in the leadership of Shahashra Nath Kapali. Though these Organisation could not extend very much, but can be taken as indicator of the background of Dalit organisations.

The Jati Todau Mandal was formed again in 1953 in the leadership of Shahashra Nath Kapali. With the effort of this Organisation the "Enter Into the Pashupati Nath Temple" movement was organised in the leadership of Siddhi Bahadur Khadki. Thousands of Dalit had taken part in this movement. The police in the order of the then home minister Tanka Prasad Acharya attacked the mass and altogether 750 persons were taken in to custody. The number of women taking part in the movement was also quite high. After this protest the government was compelled to take off the board mounted on the main gate of the Pashupati Nath temple where it was written that "No admission to the untouchables".

After the Enter Into the Pashupati Nath Temple movement and formulation of 1963 Civil Act the Singh Kali temple enter movement was organised in the leadership of Padam Sundash and Lal Kumari Bishwakarma of Bhojpur to check the practicality of the new Civil Act. This program was organised in October 1964, for which the social workers such as Narad Muni Thulung and Chief Officer Niranjan Bhakta Shrestha had also supported. The police, the administration and the priest were against the program. As a result the following day's program was failed.

Similarly, "Pariganit Nari Sangh" (Backwards Women's Union) was formed in the leadership of Mithae Devi Bishwakarma in 1955 for the upliftment of Dalit women. Samaj Sudharak Sangh changed its name and new Organisation named as "Nepal Rastriya Pariganit Sangh" was formed in the leadership of Sahashra Nath Kapali in 1958. The "Pariganit Mahila Sangh" was also merged into this Organisation in 1959. In 1968 another Organisation called "Dalit Janabikash Parishad" was formed in the leadership of Sahashra Nath Kapali. This Organisation extended its programs nation wide and tried to organise all Dalit of Nepal. But this also could not lead the movement because of the selfishness of its leaders.

Another Organisation Samaj Sudhar Sangh was established in the leadership of Shankar Bishwakarma in the committed effort of Padam Lal Bishwakarma, Chitra Sikaru, Man Bahadur Bishwakarma and Hira Bishwakarma. This was formed with the objective of directing the movement in a right way and to publish a magazine to provide opportunity to the young generation having potential knowledge. They started to publish a magazine called "Pratinidhi" (Representative). This Organisation also could not sustain because of the inactiveness of some of the members and also conflict among themselves. The magazine also did not survive after it's 2-3 issues.

Similarly, "Jati Sudhar Sangh" by Jawahar Rokka in Morang in 1981, "Nepal Ati Pichhadiyaka Jana Bikash Parishadh", Kathmandu by Narayan Kapali in 1982, "Nepal Rastriya Samaj Kalyan Parishadh" in 1983 by Pratap Ram and Siddhi Bahadur Khadki were formed. In the process of growing organisations like the growing mushroom in the rainy season, "Jatiya Bived Unmulan Munch" (Forum for the Eradication of Racial Discrimination) was also formed but could not exist.

In the leadership of Golchhe Sarki, the Organisation called "Utpidit Jatiya Utthan Manch" was formed in 1989. The effort made by this Organisation was more positive than others. This Organisation has been expanded more. Because of self-conceit among its leaders limiting this Organisation only to a particular party politics, this also could not gain popularity as it was expected.

In this way several Organisation came into existence in the name of Dalit emancipation, but the environment has not yet been created to lunch a movement by coordinating all small organisations to meet the common goal. Recently, two nongovernment organisations named "Feminist Dalit Organisation" and "Dalit Welfare Organisation" have been formed in order to uplift the social, economic and educational condition of Dalit society. These organisations are at the threshold of development and it is hard to predict now that how they will make progress in the future.

If we look at the history of past 50 years, no significant role from the government side has been played for the welfare and upliftment of Dalit community. In the process of celebrating the Silver Jubilee of the Civil Act 1963 in 1989 the function was organised and celebrated in all regional development centres on the leadership of Prakash Chitrakar. But the aim of this function was not to draw the attention of Dalit towards their problems, only to butter up the Panchayati ruler instead. The democratic government has also not paid proper attention to the problem. A workshop on "Untouchability problems in Nepal and its Solutions" was organised by Dalit Task Force Group jointly sponsored by USAID Nepal, Social Welfare Council and Save the Children (US) in the capital city, Kathmandu in April 1994. This workshop, to some extent became able to draw the attention of NGOs and INGOs. As a result of this some of the INGOs have taken initiative to launch programs for these communities in particular. This of course is a very positive achievement.

THE VOICES OF PROTEST

The government should do the following important works as soon as possible for the welfare of Dalit. These are also the demands of Dalit movement at present.

- The population census of 1991 has not reflected the actual population of Dalit. Population of only fourteen Dalit castes has been shown and the number is also not realistic. Most of the castes have been missed. It becomes very difficult to conduct any program unless the actual population is known. Therefore, it is advised to the government to conduct a population census program as soon as possible.
- The world now is at the threshold of 21st century, but most of Nepalese are living in the age of Jayasthiti Malla (i.e. 18th century). Every matter is analysed on the basis of fortune, superstition, previous life and traditional concept. The lack of sufficient education is the main reason of this. The government is responsible for the situation. Therefore, the government should introduce such an education that opposes the faulty traditional ideas and brings a sense of equality in the society.
- Special facilities should be provided for Dalit from primary to higher education to raise the level of education and encourage them.
- Curriculums creating racial conflicts should be removed. Programs based on equality should be broadcasted through the mass media.
- While preparing budget the government should consider the life standard of 35% of Dalit out of 42% of national average lying below the poverty line. If this is not taken into consideration then the slogan of poverty alleviation will remain only as slogan.
- As all are aware that no welfare can be safeguarded without political competition. Therefore, the government should reserve few seats in the parliament to bring all Dalit in the main stream of political movement. Because a horse fully feeded and a hungry horse can not compete.
- Dalit are compelled to write their caste in their name while making the citizenship instead of their surnames as others, by the pressure of upper castes. To break such kind of unfair tradition the government should direct the concern administration for equal treatment.
- Dalit have not been involved in the development programs launched by the government sectors at village levels as well as district levels by which they do not get opportunity to share the benefit. The local so-called higher caste people do not include them. Therefore, the government should formulate a policy to include Dalit in each and every development activities.
- The Sub-clause 10 Ka of the Civil Act should be implemented if somebody discriminates on the basis of caste in public places.
- the unfair laws against Dalit should be dismissed.
- The restriction for Dalit in joining the military posts should be removed.
- Special reservations should be make available for the educated Dalit in different government departments.

One should be aware that right is not given freely. The world's history has proved the fact. If Dalit do not work hard for their welfare then the emancipation will just be a daydreaming. The world is selfish. The political parties or the state give limited authority (freedom) making sure that it will not cause any problem to themselves. The state will be bound to provide freedom only if we could organise ourselves in time.

Now it seems that the racial problem is only the problem of Dalit in particular. The ethnic group have established their own Organisation named "Janajati Mahasangh" to achieve their goal. Similarly if we really want to get rid of these problems, all scattered Dalit organisations should be united and organised for the emancipation of Dalit from the age-old racial discrimination. We also should make utmost efforts to create awareness among our peoples in a well-organised way. We ourselves should also try to get involve in the programs

launched by GOs, NGOs and INGOs. The protest against anti social activities should be actively continued. The Dalit leader must abandon playing dual role for his/her self-interest. The government or the political parties should be criticized for their misdeed. The persons committed to this society should be supported financially, morally and physically. Dalit women should also get equal opportunity in each and every sector.

If concerned authority does not take these problems seriously even in the age of democracy, the whole nation may get trapped into the net of inequality and the nationalism itself may be in danger. The same situation is happening in most of the countries. The war of minority Tamils in Shrilanka is obviously a recognition of racial feelings. The war between Hutu and Tupsi in Rwanda is also an example of this.

According to the survey done by SCF (US), the response for the question regarding racial discrimination from Dalit is as below.

55.5%	no response
20.8%	accepted the system
3.5%	accepted the system because they feel that this is God's creation
13.7%	did not accept the system and believe that this is injustice and needs to be protested.

Therefore, we can conclude that, if the percentage of people having the feeling of protesting against the injustice then the situation may be out of control. It is obvious that when a person becomes aware of the situation then the voices of struggle against anti-social system begins to grow in his/her mind and the result may be unpleasant. The inception of Dalit Sena in India is a good example of this. This of course is a sign of destruction. Therefore, to safeguard the national integrity the government, political parties and the society itself should create such an environment where Dalit also feel respected as human beings.

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