

# Good Practice – 1: Garima Abhiyan

## A story of Change: Struggle for Liberation and Life with Dignity

By Jan Sahas/ Garima Abhiyan, India

### The Issue of Manual Scavenging

The practice of manual scavenging is continuing in India from **Kashmir to Kanyakumari, from backward states to developed states**. Even after making a law to abolish it in 1993 The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act. It is not being implemented even today. In the past 18 years, many political parties have come into power but none of them tried to put an end to this practice of formulate concrete strategies for implementation of the Act. The governments till now have shown acute lack of willpower on this issue. Government extending the time limit 8 times. But this practice has been continuing. It is amply clear that manual scavenging is one of the prominent forms of discrimination and atrocities that has been taking place with Dalits since ages and which is central to violation of their human rights. 95% of those engaged in this practice includes women. In India largely two communities continue this inhuman practice – the ‘Valmikis’ (Hindus) and the ‘Haila’ (Muslims). While the Helas come under the OBC category the Valmikis belong to the scheduled caste and the both are placed in the lowest rung of the Indian society, and therefore – **untouchable within the untouchables**.

**Social Discrimination and Untouchability** continues in varied forms with manual scavengers. **Income** takes a second position before conviction which has its roots in the exploitative caste system. This is quite obvious from the fact that the practice thrives on pittance. An average manual scavenger earns around Rs.5 to Rs.15 per household per month. **Health** is another issue of prime concern. Manual contact with excreta exposes manual scavengers to various diseases. In case of **Education** it is a different story for children of manual scavengers. They are treated with contempt by the teachers and fellow-classmates. These systemic denials of space and dignity generate fear and repulsion ultimately leading to pushing out from school.

### About the Campaign

Garima Abhiyan (National Campaign for Dignity and Eradication of Manual Scavenging) the initiative made by the women of Dalit communities with support of Jan Sahas. Those women have been involved in this practice of manual scavenging since generations. This **campaign started from a village and takes the shape of a nationwide movement today**. This campaign has been working intensively for complete eradication of the inhuman practice of manual scavenging and rehabilitation since 2001. The key interventions include getting the involved people out of this practice, organizing and capacitating them, ensuring education for their children and working for their social, economical and political rehabilitation with holistic development and empowerment. One of the tools we identified during our work was that the women engaged in the practices take the decision that **“I will not do this work from today. I condemn it”**. This strategy proved to be successful in our campaign. Freed women become role model for other women as well. Through freed women, we have been success full in spreading the message to many states of India. The area of interventions to eradicate this inhumane practice of manual scavenging focuses on **“Identification”, “Liberation” and “Rehabilitation”**- Liberation from the inhumane slavery and invisibility to lead a life with ‘dignity’ and rehabilitation in the comprehensive terms encompassing social, economic and political aspects. Garima Abhiyan has encouraged the Dalit community in 54 districts of India to come out of the slavery of manual scavenging through its interventions. As a result **more than 10,000 women from various states of India have librated from this inhuman practice**.

A ‘Maila Mukti’ yatra was organized with the ownership of manual scavengers. The Yatra was started from Mhow, Birth Place of great fighter against caste system, Dr B R Ambedkar and culminated at Bhopal. *Maila Mukti Yatras* were taken out in the months of November – December 2009 in 4 states of India. This *Yatra* covered 5000 kms. When at the last day of Yatra, people related with Yatra shared their experience; Lali Bai from Dhariyakhedi village of Mandasaur had this to say **“I was freed from this practice 5 years ago. During the Yatra, I came to know about the sudden demise of my Grandson due illness to but neither I went back to home, nor I informed anybody here about this. I thought that Yatra was more important for me to participate rather than at home and today, I am proud that we freed 502 women from this practice during the yatra”**

### Legal Basis of the Campaign

The continued prevalence of this inhuman practice is a violation of many national legislation, constitutional articles as well as the Universal Declaration of Human Rights. Some of these legislations and provisions are as under:

- The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993 was made with the avowed aim of eliminating the practice.

- The main objective of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 has been to effectively prevent and punish perpetrators of atrocities against the members of the dalit community. It has provisions of severe punishments for those found guilty
- Bonded Labor System (abolition) Act, 1976
- The Protection of Civil Rights Act, 1955, section 7(a)
- The Article 17<sup>th</sup> of the Constitution
- Various provisions of the Universal Declaration of Human Rights, to which India is a signatory, hold all human beings to be equal and the practice of manual scavenging of human feces violates several of its provisions.

## Strategies, Approach and Action

### One has to strike at the roots

In India various social and political efforts have been made over the past century for the abolition of this slavery and during the past two decades, the Government has also accelerated its attempts and yet the practice still persists across the country. Many organizations and committed individuals in the state and the country have been working on the social and political issues of the Dalits and their problems with the aim that they are also provided the fruits of development; but the issue of manual scavenging gets relegated to the background among the broader issues. If we look at the political parties committed to the interests of the oppressed castes, who have also been in power in some states for some time, we find the issue has not been addressed even by them on priority with genuine concern. The social reform movements aiming at according equal status to the Dalits have a long history in our country, but the issue has never been the main one on their agenda.

It seems to us that the section of the dalit community engaged in this inhuman practice happens to be only a small fraction of it and they don't happen to constitute a large vote bank; hence the issue has remained only a secondary one raised with a weak political will. Secondly, those affected are not organized; hence there have been no full-hearted and effective efforts for putting an end to this practice.

The Garima Abhiyan was able to develop a distinct understanding on the issue as a result of working closely with the community since the beginning of its struggle and had reached the conclusion that for total abolition of this inhuman practice one has to focus single-mindedly on it and devote one's efforts only on generating awareness among the community members against the inhuman nature of the task they have been subjected to. The community has to be motivated so that the decision of abandoning the traditional practice comes from within it. With this perspective, the campaign has adopted the following strategies:

### 1. Emphasis on ending the practice:

*If one focuses only on one thing, one eventually achieves all the others.*

*The Gardner waters the root and gets full bloomed flowers and sense of fulfillment. - KABIR*

The campaign made the above couplet by the great saint poet Kabir its major strategy and its total focus has been on one single issue. It is because of this approach that the campaign is succeeding in its avowed mission and thousands of people of the affected community have been able to give up the practice of manual scavenging.

### 2. Emphasis on equality, honor and dignity:

The campaign has successfully motivated the people of the community by emphasizing on the inhuman nature of the practice and disseminating among them the universal human values of equality, honor and dignity. Their attention has been drawn to such undeniable facts- *'Leave aside the so-called upper classes, even others from the dalit community and the tribal's would never agree to do this task even if they are paid thousands of rupees.'* Such examples have yielded effective results.

### 3. Emphasis on the fact that it is not an employment:

It is a self-evident fact that a particular disease has a definite treatment and the treatment is always based on the nature of the disease itself. Similarly, the practice of manual scavenging persists not solely because of economic reasons. It also has social and political reasons. We have already stated that the campaign doesn't consider the task as a form of employment; but firmly believes that it is another manifestation of the ingrained inhumanity and inequality of the Indian caste system. It is because of this perspective that we don't talk of alternative employment while working for the eradication of this custom. We just motivate the affected community to see themselves as human beings. Sometimes people confront us with the question- *'If they don't engage in their traditional practice, what they would eat?'* But there have been instance where a member of the affected community, who has left the traditional occupation, has been lured with money by some upper caste person to dispose of human feces of his household, but the dalit has told him to do it himself and take 100-500

rupees from him instead. No person from other caste would perform this task even if he is offered Rs. 5,000/- for it. If a person from the affected community seeks some other employment, she/he would be able to earn more.

#### **4. Motivating them to motivate others of their community:**

Two women of Mandsor district had given up this practice and they were telling others from their community in a loud voice –“**we got rid of the disgusting practice by burning our baskets, when would you give it up? You should do it for the sake of the honor of your community and for self-respect. What do we get by engaging in this dirty work? Stale bread, two handfuls of grains and some money; but also heaps of hatred and contempt from others! People go to temples in the morning and we poor souls go to peoples’ toilets for cleaning them!**” Listening to these words, four women of the community immediately took the decision that they would not do so anymore. Thus, the campaign believes that only those engaged in this practice can effectively free themselves of it as it is they who best understand its abject and humiliating nature as they themselves have experienced it all their lives. The pain and the fire in their voice would naturally evoke the same feelings in other community members as well. It is the awakened people of this community who would successfully convince others and make them leave the traditional occupation.

#### **5. Speedy success becomes an object lesson for emulation:**

The Garima Abhiyan in its initial phase happened to choose some villages as its work area where it found that abolition of the custom was a Herculean task because of local conditions. When the Abhiyan held its meetings and other programmes in these villages, the non-dalits there got united, boycotted the families of the dalits who participated in them. These families were harassed in every possible manner. The families cowered down under this pressure and again started performing their traditionally assigned task. This outcome created the general impression among the affected community in the area that it was impossible to give up the practice and they would have to face immense resistance and harassment if they tried to do so. The non-dalits tried their best to strengthen this feeling. Thus, we feel that for eradicating the custom in any geographical area, one should always choose places where there is an intense fire seething in the minds of the people of the affected community against the custom and the associated inequality and injustice. This might lead to speedy success of the campaign and the success can become an object lesson for others in the area to be emulated. The success story would naturally play an effectively motivating role.

#### **6. Organizing the community:**

In the campaign our focus is mainly on Dignity. We strongly believe that building people’s organisation is the only effective and sustainable way to ensure complete abolition of the practice of manual scavenging and comprehensive rehabilitation. Every district has a Garima Shakti Sangathan or platform for the self esteem which works towards motivating, organizing other community members. This sangathan is the backbone of campaign at the district level. Now these sangathans have started playing major role in the campaign work. They also have started addressing issues of larger dalit Untouchability like discrimination in public places etc.

#### **7. Women: the Worst Victims:**

While working with the affected communities, we found at some places that the male members, particularly the elders, of the community join forces with the upper caste votaries of this custom and oppose its abolition. Consequently, the women folk of their families find it hard to make their minds for giving up the practice of manual disposal of human feces. According to our findings, more than 95% of the persons engaged in this practice happen to be women. Hence, apart from being an issue of the dignity of the dalits, it also assumes gender dimension within the dalit community. The women performing this task are victims of caste, gender and poverty. Therefore, the campaign also perceives the practice as a gender issue and has tried to evolve strategy for addressing it. The activists of the campaign have ensured the presence and participation of women. Moreover, the leadership of the organizations formed at the district level has also been given completely in the hands of the women of the affected community. Special attention is paid on the distinct problems of these women within and without their houses.

#### **8. Children as motivators:**

A community meeting was in progress for the abolition of the practice in Mehatwara village of Sihor district and women of the community were sharing their problems that might be caused if they chose to leave their traditional occupation; hence they wouldn’t be able to take the hard decision. Listening to the argument, a child sitting in the meeting said that when he happens to have a fight with other School children, they tease him saying that his mother picks up the feces of other people. When his mother comes to the school with her basket on her head, he feels embarrassed and humiliated. In another village, the children of the community said that other children teased them by giving them various demeaning names to them because of the engagement of their elders in this practice. When the children articulate their views in a vehement manner, their parents start feeling hatred towards this practice and they eventually decide to give it up. Sometimes, children urge their parents to do any other work whatever, but to leave this inhuman practice. The views of

the children invariably leave a very strong impact on the community. It has been the experience of the campaign that some people have abandoned this task because of their children. Hence; we think that children of the community need to be brought into the role of motivators as this strategy can prove to be a formidable weapon in the campaign.

#### **9. Not purely dependency on Government schemes:**

Various programmes and initiatives have been launched by the Government for eradicating this practice and rehabilitating the people engaged in it; but the findings of the district-wise surveys conducted by the campaign in the initial phase of the campaign revealed that the people didn't give up the practice even after availing the benefits of these schemes. Only a very few of the community members have left their traditional occupation as a result of these initiatives and they can be counted on finger tips in these districts. There are six major reasons that have rendered these schemes ineffective:

- a. ***Not focusing on women of the community:*** As has been said earlier, 95% of the people of the community performing this task happen to be women; but even a cursory glance at the schemes would bring to the fore their male-centric nature. These provide loans for employment, a benefit that is usually availed only by the male members of the community. It doesn't mean that their female counterparts are incapable of doing so; but for this, processes for women empowerment need to be initiated. But this is simply not done. We can't assume the role as it involves considerable time which we don't happen to have; hence we would not depend upon Government schemes in our campaign.
- b. ***The benefits of the schemes are inaccessible for the community:*** Most of the times it has been seen that the benefits of such schemes have been cornered by the people of the community who don't bear the brunt of the abominable custom. It is the failure of the concerned departments and the result of the clout enjoyed by middlemen. It is for this reason that the people of the community who are not engaged in manual disposal of human feces oppose its abolition more than the members of the 'upper castes'.
- c. ***Present set of schemes don't offer total abolition:*** We believe that the practice of manual disposal of human feces is not a mere economic problem. It also needs to be addressed socially and politically. The practice is deeply embedded in our society because of the prevalence of the caste system and mere economic measures would at the most be able to focus on only some symptoms, not the root of the problem. It can't be uprooted by economic measures only. Thus, we believe that the practice can't be eliminated completely by these schemes.
- d. ***Lack of participation of the community in scheme designing:*** The present schemes are not designed with the participation of the intended beneficiaries. The main role is rather played by the government and the administration who have never experienced the brunt of this social curse. It is for this reason that the schemes have not been successful and effective. Hence, the Garima Abhiyan has consistently been emphasizing that the schemes should be designed with the active participation of the community members engaged in this practice and the community organizations working for their betterment. Only such schemes could be effective in abolishing the practice and encouraging the community members to give it up. These schemes should also facilitate in addressing the problems faced by such people.
- e. ***Highlighting that this is an issue pertaining to dignity and honor:*** We saw at some places that mothers and wives of some teachers, government employees and others were engaged in performing this inhuman task and yet they thought that they were just serving the time-honored tradition. It further substantiated our belief that the people of the community don't tend to leave this job even after acquiring some degree of economic well being and the practice can't be abolished without making them sensitive to the issue of human dignity and honor. But, most of the schemes designed by the Government are confined only to economic programmes without incorporating the concept of human dignity and honor.
- f. ***Ignoring some vital aspects:*** It has been witnessed at several places that when some members of the community resolve to give up the traditional practice; they face innumerable problems and pressure. There have been instances where they were even beaten or ostracized. The official schemes have never taken note of these problems and therefore have failed to address them.

**We are not anti- Government schemes - Our concept of rehabilitation:** When we point out that the Government schemes have not been effective and the inhuman practice still prevails despite all official efforts, we are termed as '**anti-government schemes**' by a set of people. But, it is our firm opinion that this community that has been bearing the brunt of such an inhuman practice for over centuries must be paid adequate compensation for their woes in the form of effective rehabilitation. The only thing is our concept of rehabilitation happens to be considerably different from them. Firstly, we hold that the people of the community wouldn't leave the detestable task even after taking the benefits of the schemes. Secondly, it is very necessary that those abandoning the practice must be provided with assured **social, economic and political rehabilitation**.

**The concept of social, political and economic rehabilitation:** We have already made it evident that we deem the manual scavenging to be an integral part of the cast system and hence it is essentially an inhuman practice. It is for this reason that

the communities engaged in this practice have been exploited socially, politically and economically for generations. But the time has come when they should make claims to their constitutional and human rights and ensure their development and progress with equal access to opportunities.

#### **10. More emphasis on working with the community:**

The campaign firmly holds that the practice can't be buried once and for all until the initiative comes from the community itself. Hence, the campaign has focused more on working with the community. It has strived to prepare the community members going from one to other village and city to abandon this practice and raise their voice for its complete abolition. The major role in the programmes of the campaign is being played by the women of the community. The campaign has organized *yatras* for generating awareness and motivating the community members for freeing themselves from the hoary social curse by making them see the issue as an issue related to human dignity. These *yatras* have also been led by the motivated women members of the community. The main reason behind the success of the campaign has been the active participation of the community itself. Until the community is convinced that the practice can't die without their active willingness to do so, it would continue to persist. The conviction of the community would toll the death bell for it.

#### **11. Individual to group potential:**

Garima Abhiyan has created community institution of the people liberate from slavery of manual scavenging to realize their individual as well as group potential. Creating community institutions and working through them have been the backbone of campaign's work. We believe that the main problem is because people are not united. For this, we create a platform and bring them together through community institutions. Here they are given inputs on their rights and entitlements through various training and capacity building exercises. Also, **individuals freed from slavery of manual scavenging are prepared such that they help other** to get free from this the change in mind set of these people that this is a social evil and they are not destined to practice it their whole life and even they can get free from this acts a great catalyst.

#### **12. Monitor and Control Re-lapse:**

Develop community based mechanism to promote Liberation and prevent cases of re-lapse.

#### **13. Advocacy:**

- a. **Policy Advocacy and Pressure building:** Policy advocacy would be a prime strategy to address issues of Education, Effective Rehabilitation, Effective implementation of rehabilitation programmes & schemes and appropriate policy amendments. It would also be focused on emphasizing state's responsibility and accountability in liberation and rehabilitation processes. Efforts would be made to address the continuing prevalence of Untouchability. Budget analysis would play an important part in strengthening this strategy. Policy advocacy would also focus onto the issue of land allotment. *For example; in Rajgarh district, land has been allotted to manual scavenging community, but these have been allotted in a location which is 10km from their village which makes commuting and utilisation of the land difficult. Further the quality of the land is very poor.* Further, efforts would be made to facilitate micro-macro linkages so that macro policies, laws and programmes are informed by grassroots initiatives, struggles and learning. In-depth analysis of denial of rights would be taken up for sharing with the community to have better understanding of the marginalisation processes and exploitation thereby creating pressure on the administrative machineries.
- b. **Media Advocacy:** to promote the voices of the community, to generate support from other stakeholders and pressurize the state on issues of accountability, responsibilities and addressing the ongoing denial of rights.
- c. **PRIs and Local Bodies:** PRIs and Local Bodies as a governance institution can play a major role in liberation and rehabilitation of the manual scavengers. It is also a body responsible in adhering to the legislations and laws. Hence, the strategy would be to sensitise and pressure building on the PRIs and Local Bodies in addressing the needs of these marginalised section. The other strategy would be to promote participation of the manual scavengers in the PRIs and Local Bodies

#### **14. Networking & Linkages:**

Networking with various stakeholders like commissions Human Rights Commission, Commission for Women's Rights , Commission for SC, Safai Karamchari Commission, Various Dalit groups, Other likeminded NGOs, CBOs, networks (district, state, national and international level), the government machineries, community leaders and individuals, Media and groups of the community.

#### **15. Making the Government and the broader society accountable:**

The major work of the Abhiyan is community-centric in which efforts are made for empowering the community for giving up their engagement in the practice and for their development. The campaign also strives to make the society and the Government accountable. They are made to understand the inhuman nature of the practice and the fact that its

abolition can't be opposed on any tenable grounds and they have no right to exert pressure on those who resolve to discontinue the practice. For attaining these aims, the campaign engages in the following activities:

- a. *Burning the Baskets*: At the places where the community has given up the practice, symbolically the *Baskets* in which the women of the community used to dispose the human waste are burnt to convey the message that they have boycotted the practice and would not engage in it any further.
- b. *Organizing yatra's*: Thereafter, a yatra is taken across the village with the women who have decided to give up the practice in the forefront. During the rally it is propagated through handbills and announcements that the practice is against the law and inhuman and the people of the village have resolved that they would not practice it any more.
- c. *Interacting with households with kuchcha toilets and demolition of kuchcha toilets*: The households with *kuchcha* toilets requiring manual disposal of feces are identified and its members are met by the Abhiyan group during the yatra's telling them that no one would come for the job and they can no more oppose the resolve of the concerned community and some time *campaign demolished the kuchcha toilets*.
- d. *Pasting slogans and stickers on these households*: At some places another strategy is used. Slogans are written on the walls of the households with *kuchcha* toilets that use of such toilets is illegal and it ought to be abandoned. Stickers are also pasted on these houses.
- e. *Holding meetings with the broader society and the government/departments*: The broader community and government/departments are invited to big meetings held at villages and cities for providing them information on the practice of manual disposal of human feces, Untouchability and atrocities against the dalits and the laws made for their prevention. They are asked to respect these laws as law abiding citizens and thus to make their contribution in national development.
- f. *Grassroots to Parliamentary Advocacy*: Under the campaign we work from grassroots (PRI) to Higher (Parliament and Ministries) level advocacy.
- g. Apart from these, efforts are made to inform the Government and the administration about the prevalence of this practice and appeals and pressure building are made to them for fulfilling their responsibility by making effective efforts for its abolition with their full will in a time bound period.

#### **Impact (Change of Life's):**

The strategy and approach of this campaign is very effective, community based and this is a replicable and sustainable model for the total eradication of manual scavenging and rehabilitation. The experiences of Garima Abhiyan till now prove that putting an end to the practice of manual scavenging is not impossible. Due to the efforts of the campaign changed the life of thousand of most socially excluded Untouchables in India.

1. **Liberation**: In the aspect of liberation, 10,024 (9531 women and 492 men) manual scavengers have been liberated from this inhuman practice.
2. **Rehabilitation**: Ensured the community based social, political and economical rehabilitation of 90% of liberated families.
3. **Organization**: more than 9000 liberated women built the Garima Shakti Sanghathan (federated body of liberated women) for total liberation, rehabilitation and social justice.
4. **Elimination of Untouchability**: Elimination of Untouchability and social exclusion practices in 2124 places.
5. **Women leadership**: thousand of liberated women are getting confidence and are taking leadership in many districts.
6. **Realization of Rights and Entitlements**: Built the awareness and capacity in regard to their rights and entitlements. Community realizing and asserting for rights and entitlements:
  - a. **Schemes**: Total Rs 424.4 lakh has been leveraged by CBOs for rehabilitation of manual scavengers from SC / ST Finance Corporation under different schemes including SRMS and thousand of liberated families got benefits of various schemes.
  - b. **Land**: hundreds of liberated families got land entitlement form the government. They have got possession after the collective struggle.
  - c. **Government Services**: Government institutions and services are now started or improved the functioning in 486 locations and elimination of discrimination. Like started the ICDS centers in community and ANM visiting the hamlets of the community and caring people as per the norms. Liberated women appointed as an ICDS worker or helper and Mid Day Meal Cook in many places. *This is the historical change liberated manual scavenger providing the food to children from other communities.*
7. **Justice**: Community got justice in 48 dalit atrocity cases. Now they have started access to justice.
8. **Dignity full Names of Locations**: 984 places of 32 districts changed their name of locations to remove the stigmatized identity.
9. **Policy level Advocacy**: NHRC, NAC, Ministry of Social Justice and Empowerment (Gov. of India) and many state government stated has taken initiatives on the demands of Garima Abhiyan.
10. **Political Leadership**: 122 liberated women have been elected in the PRIs and local bodies.

11. **Networking and Alliance Building:** Liberated women established a national level network “Maila Mukti Gatbandhan” (Alliance of Freed Women Manual Scavengers in India) with 46 CBOs in 5 states of India and also established the networking with various organizations.
12. **Education:** 8400 children of liberated families have been enrolled in the formal schools. Now these children are continuing their education without discrimination. Community running 27 Garima Kendra (center for dignity). These centers are giving regular and onsite support to more than 746 children.
13. **Appointment:** Appointment of campaign representative in deferent committees at Government of India level: “Act Amendment Committee”, committee appointed by Ministry of Housing and Urban Poverty Alleviation (Government of India), “Task Force on Fresh Survey”. Task Force appointed by Ministry of Social Justice and Empowerment (Government of India) and various other Committees

### Challenges

1. **Political Will:** Political parties are not serious on this issue because they don’t have recognized this community as a big Vote Bank and they don’t have political will to liberation, rehabilitation and improve the situation of this community.
2. **Relapse:** One of the biggest challenge is the chances of relapse of those who have left this inhumane practice due to the pressure or social boycott by Non-Dalits.
3. **Issue of Dalit-Muslim:** Haila Muslim untouchables are not recognized as SC Muslim category. So they are not eligible to get rehabilitation related and other benefits of Gov. Schemes and they are also not covered in the SC/ST (PoA) act.
4. **Continuing the practice:** In many other states of India we found that practice is continuing.
5. **Gender discrimination:** Gender discrimination in the community is also a big challenge.
6. **Education:** Ensuring the qualitative Education for the children of community without any kind of the discrimination by teachers and students.
7. **Inter dalit untouchability:** Inter dalit untouchability practices still exist in many villages.
8. **Attitude and behavior:** The government line department and officials does not help in many districts due to their attitude and behavior towards the dalits.
9. **Patriarchal mentality:** Women and men collective action still a challenge due to the patriarchal mentality exists in the society.
10. **Mentality of non dalits:** Change the mentality of non dalits and involve them in action for equality in the society
11. **Neo liberalization and Privatization:** Policies of Neo liberalization and privatization which impacting dalit people a lot, especially dalits women and children is a big challenge in current scenario.
12. **Other cast based slaveries:** Other cast based work or slavery still exists in the Indian society.
13. **Lacking of resources:** Campaign extended their working area in other part of India but we have lacking resources for larger expansion of working area.
14. **Scholarships for children:** Ensuring the scholarships for children from liberated families. After the liberation from this inhuman practice government stopped the scholarships in many states of India.

### Publicity:

Can IDSN use this case publicly, e.g. on an open conference website or in a conference report?

Yes