

Date: 03/05/2020  
Place: Hyderabad

To,  
The Hon'ble Chief Justice of India  
Supreme Court of India  
Tilak Marg, New Delhi-110001  
Email [-efiling@sci.nic.in](mailto:-efiling@sci.nic.in) , Copy to – [supremecourt@nic.in](mailto:supremecourt@nic.in)

Subject: Letter Petition (Public Interest Litigation) Seeking direction to the Union of India, States and Union Territories to stop using the word "Social Distancing" and start using "Physical Distancing" or "Individual Distancing" or "Disease Distancing" "Safe Distancing" or any other appropriate word in view of Covid19 because the stigma associated with the word "Social Distancing"

It may be pleased your lordship

I am Dr B. Karthik Navayan, a practicing Advocate in Hyderabad. I would like to submit this letter petition for your kind intervention on the subject cited above.

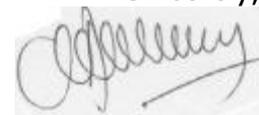
I pray this Hon'ble court may be pleased take this letter petition as a Public Interest Litigation (PIL)

This letter Petition is filed seeking a direction from Hon'ble Supreme Court of India and issue notice to the Union of India, all State Governments and Governments of Union Territories and direct them to stop using the word "Social Distancing" and start using "Physical Distancing" or "Individual Distancing" or "Safe Distancing" or "Disease Distancing" or any other appropriate word that was used to prevent the similar pandemics that happened earlier in the world, for the better interest of our country, society and to uphold the spirit of the constitution of India.

Further I pray this Hon'ble court may be pleased to direct the Central Government, State governments, and Governments of Union Territories to issue guideline to the print and electronic media on the stopping the usage of the word "Social Distancing" and to start using the other appropriate words as required in their local/ regional languages.

Thank you sir

Sincerely,



Dr. B. Karthik Navayan  
Advocate, Hyderabad

Note: The copy of the letter petition is attached / enclosed with this email

**Dr. B. Karthik Navayan**  
**B.Com, LL.M, M.Phil. PhD**  
**Advocate,**  
**Mobile: 09346677007**



**# 3- 6- 260/1, First Floor**  
**Himayath Nagar, Hyderabad**  
**Telangana- 500029,**  
**Email - [navayan@gmail.com](mailto:navayan@gmail.com)**

Legal Advisor – Samatha Sainik Dal - SSD is a social organisation founded by Dr B. R. Ambedkar in 1924 with the objective of safeguarding the rights of all oppressed sections of Indian society.

Date: 03/05/2020

Place: Hyderabad

To,

The Hon'ble Chief Justice of India

Supreme Court of India

Tilak Marg, New Delhi-110001

Email [-efiling@sci.nic.in](mailto:-efiling@sci.nic.in) , Copy to – [supremecourt@nic.in](mailto:supremecourt@nic.in)

Subject: Letter Petition (Public Interest Litigation) Seeking direction to the Union of India, States and Unions Territories to stop using the word "Social Distance" and start using "Physical Distancing" or "Individual Distancing" or "Disease Distancing" "Safe Distancing" or any other appropriate word in view of Covid19 because the stigma associated with the word "Social Distancing"

Most Respectfully Showeth

1. That the Ministry of Health and family welfare, government of India has issued an Advisory on "Social Distancing" Measure in view of spread of COVID-19 disease. The copy of the advisory is enclosed as **Annexure – I** for kind perusal of this Hon'ble court.
2. The said advisory used the word "Social Distancing" but it means that the said advisory requires people to follow the "Physical Distancing" as it explains in the first Para

*"Social distancing is a non-pharmaceutical infection prevention and control intervention implemented to avoid/decrease contact between those who are infected with a disease causing pathogen and those who are not, so as to stop or slow down*

*the rate and extent of disease transmission in a community. This eventually leads to decrease in spread, morbidity and mortality due to the disease”.*

3. In the point No. 2, the advisory clearly mentions that, “2. *Possibility of postponing exams may be explored. On-going exams to be conducted only after ensuring “physical distance” of one meter amongst students”.*
4. The Ministry of Home Affairs, Government of India in its Order No. 40 – 3/2020-DM-I (A) dated 29/04/2020, in page No. 1, Point – D, also uses the word “Social Distancing”. It is clear that all most all the orders and circulars of the central and state governments related to Covid19 – Corona Virus are using the word “Social Distancing” in present times of without any hesitation.
5. That, the using of word “Social Distancing” to ensure the “Physical Distancing” or any other precautions in a country like us, which is a caste based society with graded inequalities and which has a tradition of practicing untouchability towards the Scheduled Castes and Scheduled Tribe communities will lead to furthering the existing discriminatory caste based social practices. Therefore I pray this Hon’ble court to direct the Union of India, States and UTs to use the word, “Physical Distancing” or “Individual Distancing” or “Disease distancing” “Safe Distancing” or any other appropriate word instead of the word “Social Distancing”
6. That, some of the people have started advocating that the existing “Caste based Untouchability” Practice is required to prevent Covid19 by taking excuse in the situation created by Covid19 (Corona virus). They are advocating caste discriminatory untouchability and taking pride in their non-scheduled caste status that they are not untouchables. Scheduled castes were considered as untouchables that’s why the constitution of India with article 17 has prohibited the practice of untouchability.

7. That, one of the Telugu cine lyricist who is a non – scheduled caste has made a video of the poem he wrote and in that 1.16 minutes video he asked his non- scheduled community to take pride in being non-scheduled caste and their practices, which are discriminatory towards SC STs, and asked the non- scheduled castes to live proudly as the entire world is accepting their practices to save people from Coronavirus.
8. The said video has created outrage in the Telugu states and one of the scheduled caste organisations, Mala Welfare Association has filed a complaint against this cine lyricist in Nampally police station in Hyderabad under Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989. The copy of the complaint is enclosed with this letter for kind perusal of this Hon'ble court as **Annexure – II**
9. That, one person named Maria Wirth1, a woman from Germany, living in India for last 38 years Says, *"Social distancing = not touching others unnecessarily. Remember how Hindus were demonised for having rules whom not to touch? "Untouchability" was portrayed as much worse than killing millions in the name of Xian & Muslim God by the West. Now?? #ChineseVirus #CoronaAlert #Hindus.* She wrote this on her twitter handle in support of caste based untouchability.  
Twitter Link - <https://twitter.com/mariawirth1/status/1241319940407214081?s=20>.  
Screenshot of Maria Wirth tweet is enclosed with this letter as Annexure – III for kind perusal of this Hon'ble court
10. That, these two instances quoted above are only samples, but there are many such instances where non- scheduled castes openly advocating the practice of caste based untouchability taking excuse of the situation created by Covid19 pandemic and on the name of stopping spreading of Corona Virus. Some people coming out openly but many people secretly advocating this practicing of caste untouchability against the Scheduled caste communities.
11. The use of the word "Social distancing" by government agencies and media have given scope to the people like Maria Wirth and Jonnavithula Ramalingeswara Rao to promote the practice of caste based untouchability which is prohibited by article 17 of the constitution of India and by subsequent legislations. The actions of promotion

of untouchability by the non – scheduled castes are contrary to law, arbitrary and against the spirit of the constitution of India. The governments should stop using the word “Social Distancing” and issue guideline to the media to stop using the word “Social Distancing”.

12. This kind of advocating of practice of caste based untouchability will lead to the caste prejudices against the Scheduled castes and scheduled tribes. As there are more than 100 forms of untouchability practices that are in existence in country because of caste system which will be justified by the people like Maria Wirth and Jonnavithula Ramalingeswara Rao. The copy of forms of existing untouchability practices enclosed as **Annexure – IV** for kind perusal of this Hon’ble Court.

The copy is also available in the below link:

<https://karthiknavayan.wordpress.com/2013/05/07/above-100-forms-of-untouchability-and-discrimination/>

13. That the attempts of some of the non- scheduled castes and non-scheduled tribes are justifying the untouchability practises on the name of “Social Distancing”. They are linking “Social Distancing” with the untouchability and advocating that “Untouchability is required to prevent the spread of Covid19 – Corona virus. This has to be stopped by governments and the media.

14. That the, World Health Organization (WHO) has started using the phrase "physical distancing" instead of "social distancing" as a way to prevent the spread of the novel coronavirus from people to people, a move widely welcomed by experts as a step in the "right direction". The statement is available here in below link: <https://www.aljazeera.com/news/2020/03/physical-distancing-social-distancing-200330143325112.html>

15. That, the governments advising to maintain the physical distance is a scientific method and the practice of untouchability is being practiced on the birth based aspect. If one takes birth in a so-called lower caste, (Scheduled castes and

Scheduled Tribes) then they are treated as an untouchable for life time and even after death. Such caste based untouchability practices are justified and promoted by some people like Maria Wirth and Jonnavithula Ramalingeswara Rao. Therefore the Governments must stop the word "Social Distancing and start use "Physical Distancing" or "Individual Distancing" "Safe Distancing" "Disease Distancing" or any other appropriate word if it is necessary. In earlier times of such pandemics, no such words are used except the medically required language to prevent the spread of such pandemics.

16. I may be permitted to quote a relevant quote on the subject of social distancing by academics. *"In India, 'social distancing' invokes, and mirrors, distinct social histories of preservation and upholding of caste hierarchies. Social distancing has for long been a central principle and key weapon in the coercive regulation of caste. The discriminatory treatment meted out to Dalits (Scheduled Castes) (formerly 'untouchables') repeatedly bespeaks the 'social distancing' followed by savarnas (so-called 'non-untouchables') long before the pandemic. The low social status and economic marginalisation of Dalits (Scheduled Castes) made them vulnerable to the power of the savarnas and their practice of social distancing. In other words, social distancing has been historically a part of an ensemble of savarna social and cultural life.* (The History of Caste Has Lessons on the Dangers of Social Distancing, written by Charu Gupta, K. Satyanarayana And S. Shankar available at - <https://thewire.in/caste/social-distancing-coronavirus-caste-ambedkar>)

17. That, here is another scholar, linguist and social activist said, *"The distance required for minimizing the spread of the virus is "physical distance" or "safe distance". On the other hand, "social distance" is a term that was used during the colonial times when we had regulations prohibiting the English administrators from "mixing with the natives". It was also used in South Africa during the apartheid era. The railway official who asked Gandhi to get out of the first-class compartment of a train in South Africa was observing the "social distance" regulation"*

(GN Devy on the evils of 'social distancing' written by Somak Ghoshal available at <https://www.livemint.com/mint-lounge/features/gn-devy-on-the-evils-of-social-distancing-11588131950357.html>)

18. Another social activist, Suresh R V, writes on the usage of the word "Social Distancing", "Ambedkar also quoted Thorndyke saying that "that a man thinks is a biological fact what he thinks is a sociological fact." He also referred to untouchability as an aspect of social psychology. We also have to remember that "social is spatial". Meaning what is social is a constructed thought which manifests itself in the outside world in the form of spatial relations. There is no scientific reason behind untouchability. It is a social construct. The main purpose of it is to protect and sustain the material interest's non untouchable castes. So, considering all these points, we can conclude that untouchability, a social phenomenon, takes the form of spatial relations, in that it results in territorial segregation thereby reinforcing isolation and exclusiveness which are the quintessential features of caste. It is in the light of these considerations we should strictly avoid and even more oppose this vile terminology called "social distancing"

Available here:

[https://m.facebook.com/story.php?story\\_fbid=10218791944247336&id=1162458779](https://m.facebook.com/story.php?story_fbid=10218791944247336&id=1162458779)

19. Another Ambedkarite activist, Anu Ramdas writes that, the world has no solutions, no rapid response to human suffering caused by congested spaces and denial of basic resources to vast swathes of humanity. Social distance sounds obscene to me at too many levels. Social distance without its location in supremacism cuts no scientific ice. Social distance of the privileged, by the privileged and for the already socially distant people to be safe from the virus is the only factual part. The Caste belief system in India gave the world the anti-social, anti-human, birth-based, occupation-fixed, religiously sanctioned social and economic structure that codifies social distance and excludes the majority. It

has materialized into the robust supremacist social order called caste. It is a two or three thousand year all pervasive religio-legal power system that is built explicitly to enforce caste distance, carrying a complex system of penalization for violation of the prescribed social distance between members of Brahmin-savarna castes and the bahujan castes. This new virus-induced and suddenly global concept of 'social distance' like so many other isms will be shored up as new justifications for caste, untouchability, and supremacism. Available in below link - [https://roundtableindia.co.in/~roundta3/index.php?option=com\\_content&view=article&id=9837:stairs-and-rails&catid=119:feature&Itemid=132](https://roundtableindia.co.in/~roundta3/index.php?option=com_content&view=article&id=9837:stairs-and-rails&catid=119:feature&Itemid=132)

20. I may be permitted to Quote Ntozake Shange (Born 1948) Black Feminist playwright, poet, UAS, who says, *"I am a firm believer that language and how we use the language determines how we act and how we act then determines our lives and other people lives"*.
21. That, the Centre for Disease Control and Prevention, United States of America also mentioned that, *"Keeping space between yourself and other people outside of your home. Social distancing, also called "physical distancing," means keeping space between yourself and other people outside of your home. To practice social or physical distancing"*.
22. That the definition of Social Distancing Advisory by MOHFW (Ministry of Health and Family Welfare), is to 1) Stay at least 6 feet (about 2 arms' length) from other people, 2) Do not gather in groups, 3) Stay out of crowded places and avoid mass gatherings. That means, what is required to prevent the spread of Covid19 – Corona Virus is that, it is "Physical Distancing" and not "Social Distancing" which resembles like the age old practice of caste based untouchability. There requires a "Social solidarity" and "Physical Distance" instead of "Social Distance".

Therefore in the facts and circumstances explained, I pray this Hon'ble court may be pleased to treat this letter as a Public Interest Litigation and issue notice to the Union of India, all State Governments and Union Territories and direct them to stop using the word "Social Distancing" and start using "Physical Distancing" or "Individual Distancing" or "Safe Distancing" or "Disease Distancing" or any other appropriate word that was used to prevent the similar pandemics that happened earlier in the world, for the better interest of our country, society and to upheld the spirit of the constitution of India.

Further I pray this Hon'ble court to direct the Central Government, State governments, and Union Territories to issue guideline to the print and electronic media on the stopping the usage of the word "Social Distancing" and to start using the other appropriate words as required in their local/ regional languages.

Thank you sir

Sincerely,



Dr. B. Karthik Navayan  
Advocate, Hyderabad

## **Annexure – I:**

The copy of the Advisory on Social Distancing Measure in view of spread of COVID-19 disease issued by Ministry of Health and family welfare, government of India downloaded from -

<https://www.mohfw.gov.in/pdf/SocialDistancingAdvisorybyMOHFW.pdf>

Page 1 of 2

### Advisory on Social Distancing Measure in view of spread of COVID-19 disease

Social distancing is a non-pharmaceutical infection prevention and control intervention implemented to avoid/decrease contact between those who are infected with a disease causing pathogen and those who are not, so as to stop or slow down the rate and extent of disease transmission in a community. This eventually leads to decrease in spread, morbidity and mortality due to the disease.

In addition to the proposed interventions, the State/UT Governments may prescribe such other measures as they consider necessary.

All these proposed interventions shall be in force till 31st of March, 2020. They will be reviewed as per the evolving situation.

The following interventions are proposed:

1. Closure of all educational establishments (schools, universities etc), gyms, museums, cultural and social centres, swimming pools and theatres. Students should be advised to stay at home. Online education to be promoted.
2. Possibility of postponing exams may be explored. Ongoing exams to be conducted only after ensuring physical distance of one meter amongst students.
3. Encourage private sector organizations/employers to allow employees to work from home wherever feasible.
4. Meetings, as far as feasible, shall be done through video conferences. Minimize or reschedule meetings involving large number of people unless necessary.
5. Restaurants to ensure handwashing protocol and proper cleanliness of frequently touched surfaces. Ensure physical distancing (minimum 1metre) between tables; encourage open air seating where practical with adequate distancing.
6. Keep already planned weddings to a limited gathering; postpone all non-essential social and cultural gatherings.

7. Local authorities to have a dialogue with organizers of sporting events and competitions involving large gatherings and they may be advised to postpone such events.

8. Local authorities to have a dialogue with opinion leaders and religious leaders to regulate mass gatherings and should ensure no overcrowding/at least one metre distance between people.

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9. Local authorities to have meeting with traders associations and other stakeholders to regulate hours, exhibit Do's and Don'ts and take up a communication drive in market places like sabzi mandi, anaj mandi, bus depots, railway stations, post-offices etc., where essential services are provided.

10. All commercial activities must keep a distance of one meter between customers. Measures to reduce peak hour crowding in markets.

11. Non-essential travel should be avoided. Buses, Trains and aeroplanes to maximize social distancing in public transport besides ensuring regular and proper disinfection of surfaces.

12. Hospitals to follow necessary protocol related with COVID-19 management as prescribed and restrict family/friends/children visiting patients in hospitals.

13. Hygiene and physical distancing has to be maintained. Shaking hands and hugging as a matter of greeting to be avoided.

14. Special protective measures for delivery men/ women working in online ordering services.

15. Keep communities informed consistently and constantly.

Ministry of Health & Family Welfare

**Annexure – II.**

The copy of the complaint filed against a Telugu cine lyricist who wrote and sung a poem praising caste practises

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Date: 23/04/2020

Place: Hyderabad

To,  
The Station House officer  
Nampally Police Station  
C-9, Shanti Nagar Rd, AC Guards,  
Masab Tank, Hyderabad, Telangana 500004  
Email - [sho-npl-hyd@tspolice.gov.in](mailto:sho-npl-hyd@tspolice.gov.in)

**Copies to:**

Assistant Commissioner of Police, Saifabad, Hyderabad  
Email - [acp-sb-hyd@tspolice.gov.in](mailto:acp-sb-hyd@tspolice.gov.in)

Addl Deputy Commissioner of Police, Central Zone, Hyderabad  
Email: [addldcp-cz-hyd@tspolice.gov.in](mailto:addldcp-cz-hyd@tspolice.gov.in)

Deputy Commissioner of Police, Central Zone, Hyderabad  
Email - [dcp-cz-hyd@tspolice.gov.in](mailto:dcp-cz-hyd@tspolice.gov.in)

Commissioner of Police, Hyderabad city  
Email - [cp-hyderabad@tspolice.gov.in](mailto:cp-hyderabad@tspolice.gov.in)

**Address of the Accused: Jonnavithula Ramalingeswara Rao, Age 60 years, S/o Subba Rao, Occ: Telugu film lyricist, R/o Somajiguda, Hyderabad, Telangana, Phone: 09848568822**

**Subject:** Complaint against Jonnavithula Ramalingeswara Rao under sections 3(1) (r), (u), (Zc) of SC, ST (POA) Act 1989 and under Sections 107, 117, 153-A, 153-B, 295-A, 505 IPC R/w 66-A of IT Act – for instigation violence against scheduled castes, request to register FIR and arrest the accused.

Respected Sir,

I, Battula Ram Prasad, S/o Late B Narayana Swamy, Caste – SC Mala, Occ: State President: Mala Welfare Association, R/o Ho. No. 11- 5- 530, Red Hills, Nampally, Hyderabad – 500004, Telangana Phone: 09948603451, Email – [bramprasad2011@gmail.com](mailto:bramprasad2011@gmail.com)

I am filing this complaint against the accused Jonnavithula Ramalingeswara Rao who is instigating non-scheduled castes to practice untouchability against the scheduled castes and scheduled tribes apart from committing several other offences

On 15-4-2020 Mr. Jonnavithula Ramalingeswara Rao, Telugu Film Lyricist and Poet & BJP Party Member (A.P), Brahmin by Caste, released a video in social Media. In that video, he read a Telugu poem, written by him on that day.

The poem written and read by him contains menace information, message and direction to people in India to restore practice of untouchability and follow stipulated rules of Dharmashastras much like Manu Dharmashastras. He further proposed in that poem to entire human community of entire world to practice such above said inhuman practice.

I belong to Scheduled Caste community. His poem caused grave mental agony to me. His poem aimed to develop hatred on people like us. His poem triggered furious debates in social media. To that affect several messages are reached to me as well same can be traced in social media.

The essence of the poem written and read by Mr. Jonnavithula Ramalingeswara Rao has a malicious intention inciting hatred on Scheduled Caste community and down trodden people in India. He deliberately made an attempt to promote enmity and ill feelings against scheduled caste people. His poem clearly preached upper caste people to practice of abstaining social relations with Scheduled Castes people.

In order to prevent the spread of COVID-19 the Humble Governments has directed all the citizens to maintain distance with each other, which is, must, reasonable, inevitable and it is proposed as a precautionary measure. But Mr. Jonnavithula Ramalingeswara Rao has written the said poem informing particular castes to abstain social relations with particular castes and preached them that the time has ripened to restore such discriminatory practices. Any how the words physical/social distance (though these words not suit to Indian context) using by the Government to fight the pandemic COVID-19 virus is no way equal to words of Dharmashastras used for practice of untouchability in the form of abstaining social relations in between castes. Every word has specific meaning in specific context. The propounded theory in Dharmashastras and words used therein at particular context are to abstain social relations among castes, which is presently amounts crimes under SC, ST (POA) Act. Mr. Jonnavithula Ramalingeswara Rao is proposing the same to Indian Society in his poem. Through his poem, Mr. Jonnavithula Ramalingeswara Rao made all efforts and attempts to give re-birth to the discriminatory caste practices & untouchability and directed the Brahmins to bring the same in Indian society. This is deliberate mischievous play of Mr. Jonnavithula Ramalingeswara Rao and false warning to people of India when all were seriously involved for eradication of COVID-19 Virus.

His entire poem abets the Brahmins to restore practices like untouchability in strict sense as laid in Manu Dharmashastras. The poem read by him and spread it visually in Social Media falls under an act of intentional insult with intent to humiliate members of a Scheduled Castes or a Scheduled Tribes within public view. The entire poem read by Mr. Jonnavithula Ramalingeswara Rao is aimed to promote feeling of enmity, ill will and hatred against Scheduled Caste people. His poem informs non-scheduled castes to practice abstaining of Social relationship with members of

scheduled Caste nothing short of an act of imposing of social boycott on members of Scheduled Castes and Scheduled Tribes. To spread caste ill will among the society Mr. Jonnavithula Ramalingeswara Rao used the social media. It is badly hurting the sentiments of Scheduled Castes and downtrodden people. His poem is giving deliberate message/direction to Indian Brahmins to not to abide by Article 17 of Constitution of India.

I am making this complaint in my capacity of citizen of India and under my fundamental duty to uphold the ideals and spirit of the Constitution of India. The offence committed by Mr. Jonnavithula Ramalingeswara Rao is likely to have serious impact in all Telugu states and creates disharmony among the castes. Your authority has Jurisdiction to entertain my complaint made against Mr. Jonnavithula Ramalingeswara Rao.

Mr. Jonnavithula Ramalingeswara Rao has committed offence under sections 3(1) (r), (u), (zc) of SC, ST (POA) Act 1989 and under Sections 107, 117, 153A, 153B, 295A, 505 IPC R/w 66A of IT Act. Hence, I request you to kindly take cognizance and register an FIR, arrest the accused Mr. Jonnavithula Ramalingeswara forthwith in order to prevent further damage in increasing caste hatred against Scheduled Caste members/Scheduled Tribe members and be pleased to proceed with investigation and filing charge sheet within stipulated time in the concerned Court.

Further, I request you to kindly direct the social media platforms, WhatsApp, Facebook, Instagram, Twitter etc. to remove the video which is creating hatred against the members of scheduled castes and scheduled tribes as the video is dangerous to the public and will create law and order problem

Please keep me Informed about the developments and let me know immediately about the action your authority taken against Mr. Jonnavithula Ramalingeswara Rao.

Thank you sir

Yours Sincerely



Battula Ramprasad

Phone: 09948603451

Email - [bramprasad2011@gmail.com](mailto:bramprasad2011@gmail.com)

**Note:** Copy of the video song recited by Jonnavithula Ramalingeswara Rao is enclosed with this complaint for your perusal and immediate action to initiate the appropriate actions to remove the said video from all social media platforms

Copy of receipt issued by Nampally Police station on the complaint filed against Jonnavithula Ramalingeswara Rao

 <b>Telangana State Police Department</b>		
<b>Reception Centre Acknowledgement</b>		
<b>Police Station :</b>	Nampally	<b>District :</b> Hyderabad City
<b>Acknowledgment Number :</b>	HYDINPL_HYD/240420/00393	
<b>Date &amp; Time of Submission :</b>	24/04/2020 13:42:44	
<b>Applicant Name :</b>	BATTULA RAMPRASAD	<b>Service Name :</b> Petition
<b>Applicant Contact No :</b>	9948603451	<b>Sub Service :</b> Crime Related Petitions
		<b>Issue Authority</b> RO
<b>Contact the Below Officers for any Assistance</b>		
	Office Number	Mobile Number
SHO	:	27852445
ACP	:	27852299

## Annexure – III: Copy of Screenshot of tweet of Maria Wirth on supporting the practice of untouchability

The screenshot shows a Twitter thread on a mobile device. The browser address bar displays the URL: [twitter.com/mariawirth1/status/1241319940407214081?s=20](https://twitter.com/mariawirth1/status/1241319940407214081?s=20). The thread is titled "Thread" and is from Maria Wirth (@mariawirth1) on March 21. The tweet text reads: "Social distancing = not touching others unnecessarily. Remember how Hindus were demonised for having rules whom not to touch? 'Untouchability' was portrayed as much worse than killing millions in the name of Xian & Muslm God by the West. Now?? #ChineseVirus #CoronaAlert #Hindus". The tweet has 403 replies, 1.3K retweets, and 3.5K likes. The right sidebar shows a search bar, a "Relevant people" section featuring Maria Wirth with a "Follow" button, and a "Trends for you" section with three trending topics: #MolesterRolfG (1,148 Tweets), #BengalElectricityBillCrisis (1,018 Tweets), and #ModiTestKarona (8,685 Tweets).

## Annexure – IV

### Above 100 forms of untouchabilities and discriminations

According to a study conducted by Sakshi- Human Rights Watch [1], there are above 100 forms of untouchability and discrimination on SC STs is prevailing. These all are the gross violation of human rights and also violation of laws of the land.

1. Segregation of drinking vessels the SC STs are supposed to get their tumblers or bowls to relish the menu at these outlets.
2. In some instances Dalits are served in aluminium tumblers contrary to steel tumblers used for dominant caste groups.
3. In case of common water source Dalits are not allowed to fetch water but dominant castes draw the water for the Dalits and pour into their pots. They have to wait until dominant caste people come and pleased to fetch the water for them.
4. In certain cases Dalits and dominant castes stand in separate queues at different pulleys of the wells.
5. Dalits are not supposed to touch the pots of dominant castes.
6. Dalits have to fetch water only after dominant castes draw water.
7. In most of the villages separate wells and bore-wells persist for Dalits and dominant caste. In case of acute shortage of water dominant castes can fetch water from Dalit water source. But on the contrary if similar situation arise for Dalits, they are denied. In case dominant castes want to fetch water from Dalits' bore-well they primarily are supposed to clean the bore-well and its surroundings.
8. In case of natural lakes, ponds and tanks Dalits are supposed to fetch from the downstream where dominant castes do not approach.
9. Pouring drinking water in to the hands of SC STs instead of giving it in a glass
10. Dalits are not allowed to enter into their houses and they are compelled to stand far away from the houses of dominant castes. Dalits can only go to certain parts of their houses i.e. the outer extension of the house, outside the threshold but not the interior parts of their houses. In some cases Dalits are allowed but they are asked to clean their feet and hands before they come into their houses. Dalits are sometime allowed to enter to store their agricultural produce at the time of harvest
11. On occasion of marriage or a function in dominant caste families, Dalits are not invited, in case invited they are supposed to dine after the dominant caste finish their turn. In certain cases Dalits are supposed to get their plates and in certain instances they are told to wash their plates after the dinner.
12. Some time they are served in towels or they hold their upper garment. In most of the cases Dalits are served at a distant place from the hosted premises.
13. Segregation in seating – Dalit students have to sit separately that too at backside in the schools, Teachers abuse SC ST children by Caste Name and Not allowed to eat together with non-Dalit students, there will be segregation of Water facilities

14. Discrimination between Dalit and non-Dalit teachers, Discrimination between Dalit students and non-Dalit teacher, Not admitting children in schools at Dalit at SCST villages
15. Prohibit to wear clean/good clothes come to the vicinity of dominant castes
16. Dalits are not allowed to sit on public places such as Racchabanda [2], bus stops. Or Dalit allowed to sit but at down level
17. Dalit have sit separately at some distance from other castes' people.
18. Dalit have to stand at these places with folded hands.
19. Dalits are not allowed to walk with sandals in the vicinity of dominant castes.
20. Not allowed to use umbrella in dominant caste localities.
21. Not allowed to ride cycles, rickshaws, in certain cases not allowed going even on bullock carts.
22. If non-Dalits encounter Dalit women in the way, Dalit women are supposed to walk at a distance.
23. Dalit women should wear their saree above the knees and cover their head whenever they find non-Dalits walking in the way.
24. Dalit women are not allowed to wear blouses.
25. Dalit women are not allowed to wear gold jewellery
26. Forced drum beating for funerals and festivals/jataras
27. Forced grave digging and Cremation
28. Harbingers death news
29. Chappal Making
30. Removal of carcass
31. Animal Sacrifice
32. Dalits are supposed to sweep the whole village at the time of festivals and jataras.
33. Manual Scavenging
34. Standing up in respect before dominant castes and standing with folding hands
35. Denial of laundry service
36. Dalits themselves take their clothes to dhobi ghat (place of washing clothes) and wet their clothes at lower level of the stream and wait till the dhobi washes.
37. Even laundry shop owners deny ironing clothes of Dalits.
38. They render service but they do not take grain as paid by the other non-dalit communities
39. Dalits are denied to provide hair cutting services
40. In some cases if a family member is providing hair cutting services to Dalits the same person is not supposed to provide to non-Dalits.
41. Hair cutting saloons, a recent phenomenon in villages. If Dalits allowed into the shops but they use separate instruments.
42. Dalits are allowed into shops, but are denied the service at home as they do to dominant castes.
43. Person who serves dominant castes is not allowed to serve to the Dalits but another person from same family can provide service to the Dalits.
44. In certain cases they render service to Dalits in Dalit locality but they purify themselves immediately after coming back to their house.

45. Tailor does not touch while taking measurements, take measurements from distance.
46. Darning services are not extended to Dalits as they do for non-Dalits,
47. When Dalit goes to a tailor he/she should take the measurements at home
48. Prohibited to touch pot while purchasing and they take whatever the potter gives
49. Denial of Carpenter Services
50. Prohibited enter into the shops
51. Allowed but should not touch any thing
52. Should stand in separate line not touching non-Dalits
53. Not allowing to touch items and have to show with a small stick while purchasing
54. Dalit can sell in the weekly market but they should only sell dry fish and fish.
55. Keeping money or items Dalits bought on floor
56. Dalit should stand outside the shop and exchange takes place by throwing money and item.
57. Keeping separate tray for Dalit by which exchange takes place.
58. In PDS Depots Dalit should stand outside the shop and exchange takes place by throwing money and item.
59. Should stand carefully without touching the belongings of non-Dalits
60. At any queue Separate timings for SC STs
61. Dealer do not touch Dalits while giving provisions
62. Discrimination at Working in the fields – Standing outside the field until non-Dalits finishes ritual performance in the beginning of agricultural activity.
63. Entering into the fields only after non-Dalits
64. Not allowed to take water from wells and pots
65. Dalits have to bring drinking water to the working place.
66. Need to keep their lunch boxes separately
67. Need to sit separately while taking lunch
68. Should not touch the vessels if the non-Dalit employer provides lunch
69. Lease rates and conditions differ for Dalit tenants and dominant castes
70. Discrimination in Payment of wages – No Physical contact, Keeping money on the floor, throwing in to hands
71. When Dalits invite non-Dalit for some celebrations, they just come but don't eat the food prepared by the Dalit but hire a man from their community and makes him cook separately for them.
72. Non-Dalits never attend the functions or any kind of celebrations in the Dalit families but their quota of food should be ordered directly from the shop without getting into physical contact with Dalits.
73. Food for Dalits is served in leaves but for non-Dalits in plates.
74. Buying Stamps and other things in post office, Discrimination in delivering of letters by postman and late delivery of letters- Delivering letters through other Dalits without visiting SC ST Villages
75. Discrimination in Health services (Private and Public) – Denial of entry into health centres
76. Separate line for Dalits in health centres
77. Avoiding physical touch in check-ups and prescribing medicines

78. Heath workers do not visit Dalit SC ST villages
79. Asking Dalits to come to main village for treatment
80. Denial of selling products – Sale of milk by SC STs
81. Discrimination in Public Transport Services – Dalit have to enter into buses after the dominant Castes.
82. Dalits have to sit on backside seats in the buses.
83. Dalits are not allowed to sit beside the dominant castes' people.
84. Dalits have to offer seats to dominant caste people even though entered late.
85. Electoral and Political Discrimination Denial of entry into polling booths
86. Segregation of seats in village council
87. Preventing exercise of franchise
88. Forced to vote for their candidates
89. Separate queues at polling booths
90. Permitted to Vote only after dominant castes
91. Dalit sarpanch will not be given Panchayat records
92. Ward members, sarpanch to stand in front of non-Dalit ward members
93. Dalits should not hoist party flags of their choice
94. Religious and Cultural Discrimination – Denial of entry into temples.
95. Denial of sitting before temples.
96. Confined to drum beating during festival and jatara (traditional festivals to please deities), and act as harbingers of information pertaining to religious get-togethers.
97. Religious processions of upper caste deities will not enter Dalits localities
98. Dalits deities processions should not enter non-Dalit localities
99. Dalits denied to offer performing puja and breaking of coconut
100. Brahmins deny performing marriage rituals, naming ceremonies, death rituals, house warming, etc.,
101. Dalit men will not be entertained by non-Dalit jogins [3]
102. Dalit jogins cannot bargain for services and cannot deny services to any upper castes
103. Dalits cannot bury their dead in the village burial ground
104. Dalit are not to take marriage processions in the vicinity of dominant castes. In some case Dalits are allowed but should not beat drums.

105. In certain villages Dalits are allowed but bride and groom should be on foot in dominant castes' vicinity.
106. Untouchability in Marriages of the Dalits – Blessings – compulsion Collection of Nuptial Knot (Mangalsuthra or Thaali)
107. Funeral Procession: Dalits are not supposed to take funeral procession through the dominant caste dwelling areas.
108. Sitting arrangements in the Women's self-help group meetings- Segregation of seating arrangements in SHG meetings
109. Prohibit organizing meetings in SC ST Villages
110. Separate groups, upper caste members will not join Dalit groups-Dalits not allowed to join upper caste groups
111. Discrimination in Irrigation facilities to SC STs – Prohibit to irrigate lands before other castes, Need to take permission from other caste
112. Separate seating arrangements in Government tailoring centre
113. Dalit daya [4] allowed entry into house but will not be allowed to take bath after labour service while non-Dalit daya can take bath.
114. Dalit daya is supposed to sit outside with curtains around and help in delivery
115. Non-Dalit daya-if she serves labour service to the Dalit, she will not take bath and not take the saree they offer.
116. Non-Dalit daya will not bathe the baby

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[1] Dr. Prasad Sirivella, *Study on Untouchability in Andhra Pradesh*, Sakshi Human Rights Watch, Andhra Pradesh, 2002, viewed on 1<sup>st</sup> may 2013 at <http://annihilatecaste.org/wp-content/uploads/2012/10/Prevailing-forms-of-Untouchability-Practices.pdf>

[2] Traditional meeting place in the Telangana villages to resolve the disputes in the village by the land lords

[3] In Hinduism, a devadasi (Sanskrit: *servant of deva or devi* (god)) is a girl "married" to a deity and dedicated to worship and service of the deity or a temple for the rest of her life it resulted as prostitution

[4] Traditional child birth experts in Telangana region