

Equalities review Consultation response from the Dalit Solidarity Network UK

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The consultation review asks three main questions.

1. *Has the analysis addressed the factors that are most important for life chances across the life-cycle?*
2. *Do you agree with the priorities for action set out in the interim report? If not, why not?*
3. *Is the framework for defining and measuring equality set out in the interim report, an appropriate way of thinking about inequality? What might constitute a basket of indicators.*

I will attempt to deal with these questions but as the report makes no mention of new forms of discrimination such as caste discrimination and does not identify any mechanism in its current form likely to identify such discrimination, I feel it is imperative to submit our evidence of this form of discrimination and to call for its inclusion in the report.

The Dalit Solidarity Network UK has recently conducted a study to investigate the issue of caste discrimination in the UK and will be publishing this report on the 4th July at our AGM. Unfortunately this evidence was not available at the time of your call for evidence but we feel it appropriate to submit it now as part of our consultation response. CasteWatch UK did submit a response on caste discrimination back in November which we supported however we were disappointed that no mention was given to this issue, either directly or indirectly in the interim report.

Caste discrimination does exist in the UK. The name 'Dalit', a collective term of empowerment chosen by those defined under the Indian constitution as 'Scheduled Caste' is used by some of those discriminated by caste in the UK but not by all. Many choose not to be identified for many reasons such as anonymity or to avoid being discriminated against. However some of those affected by caste discrimination do come together in the UK but have little public voice. Such groups are the Forum for Social Justice and CasteWatch UK both are organisations fighting caste discrimination as do other groups such as the Ravidassis, Valmikis and the Ambedkarites. (see DSN UK report below for further information)

There is a precedent in international human rights law identifying caste as a form of discrimination under the Committee on the Elimination of Racial Discrimination (CERD) Special Recommendation no. 29. (refer to excerpt below). Caste discrimination is also

currently under investigation by the Human Rights Council under resolution 2004/17 which appointed special rapporteurs to investigate the issue in an international context. We have submitted evidence to this investigation detailing the forms of caste discrimination in the UK and the communities affected (see below for text of CHR approval of resolution 2004/17).

Dalits in India total approx. 25% of the population some 240 million people affected by this form of discrimination (information from National Campaign for Dalit Human Rights, India). In India the issue of discrimination is legislated for in the Indian constitution which has numerous provisions relating to caste discrimination. However, It is increasingly recognised that despite these provisions in the constitution for the last 50 years, discrimination and violence of all forms is still committed daily against Dalits with impunity, and still Dalits constitute the majority of India's poor and excluded population. Therefore it is of little surprise that such a deeply entrenched form of discrimination also exists within the Diaspora communities in the UK. This issue must be tackled in the UK too. **Discrimination on the basis of caste must be made illegal and incorporated into UK discrimination/equalities legislation.**

Below I have attached the major findings of our preliminary study into Caste discrimination in the UK. This information is not for general release until the 4th of July and it should be stated that it is in draft form only. The final report will be available in paper copy and electronically from our office after this date.

Our main concerns in response to the consultation document are:

1. Has the analysis addressed the factors that are most important for life chances across the life-cycle?

New form of discrimination not identified in report

The analysis addresses many factors important for life chances but does not address the factors constituting caste discrimination which also affect life chances. For example you state in the report that 'one in five Sikhs (20%) of working age in Great Britain had no qualifications'. As there is no breakdown of the group that constitutes Sikhs we don't know if within this 20% the majority are 'lower caste' and suffering from the effects of caste discrimination (e.g. discrimination in School and low self-esteem as a result)(see also DSN UK report for further information).

There is no reference to Caste discrimination or 'Dalits' in the UK. As explained above 'caste discrimination' does not fall under the Race Relations Act : - **The Race Relations Act makes it unlawful for a person to discriminate on racial grounds against another and defines racial grounds as including race, colour, nationality or ethnic or national origins.**

Dalits or 'lower caste' communities do not fall under this narrow definition of racial grounds. The analysis does not have the potential to capture caste discrimination unless there is more disaggregated data on the most vulnerable groups:

Disaggregation of data and identification of vulnerable groups

This report needs to disaggregate data on different groups to find those who are more vulnerable within a group beyond the current categories of sex, age, disability etc. For example: There is reference to ethnic minorities, Asians and Indians but no recognition of the different groups within these.

Inequality by domain: Ethnic minority / religious identification

Under inequality by domain, page 25 and 26 of the report, mention is made of Indians as as a homogenous group under 'Ethnic Minorities' and Hindus under 'religion and belief'. Within both of these groups there are many sub-groups and 'Dalits' or those of 'lower caste' will probably be the most disadvantaged yet this will not be picked up in the research. Under religion as well Hindus, Sikhs, Buddhists and Christians are referred to as homogenous groups when they are not. This lack of analysis and understanding of different groups seriously undermines the appropriateness or effectiveness of any policy designed to target such groups.

The report does talk of '**Other classifications** which could reveal significantly disadvantaged sub-groups across all six key characteristics. One example here might be region' . (pg 76) This offers the possibility of conducting more in-depth research into the make-up of the sub-groups and the identification of 'Dalits' or 'caste discrimination' if it is approached correctly. **Identifying key characteristics of caste discrimination or factors to research can be done through consultation with existing groups from the Dalit community in the UK, who as a marginalized group within the UK are currently NOT represented in this consultation.**

2. *Do you agree with the priorities for action set out in the interim report? If not, why not?*

The report summary of main challenges/priorities highlights areas of discrimination in groups that are already covered under existing discrimination law. However discrimination within ethnic minority groups upon the basis of descent or occupation is not covered by law. Our concern is more basic than looking at the extent and effect of discrimination legislation in the UK, it is the fact that caste discrimination is **not** recognised as a form of discrimination in the UK and no government department is currently carrying out any research into this issue in the UK. The Commission for Racial Equality have said that this does not fall under their remit or the current Race Relations Act.

This review therefore represents the only foreseeable opportunity to name caste as a form of discrimination in the UK, to call for further research on the forms it takes and the communities/individuals it affects. **DSN UK calls on the Equalities Review to carry out as investigation into the issue of caste discrimination as a priority in the review.**

- 3 **Is the framework for defining and measuring equality set out in the interim report, an appropriate way of thinking about inequality? What might constitute a basket of indicators.**

Over arching priority to name 'Caste discrimination' as a special characteristic

As I have highlighted above caste discrimination is NOT captured under current definitions of discrimination. Looking at the approaches defined in the report the capabilities approach could begin to tackle this issue. It must however remain the main priority to name caste discrimination as a unique form of discrimination alongside race, gender, age etc. Because of the special characteristics of caste discrimination (upon the basis of a persons descent and occupation) these cannot alone be captured by the capabilities approach.

The paragraph below defines the capabilities approach:

'The Review Panel favours a 'capabilities' approach, a version of equality of opportunity which focuses less on the assets of an individual (income, socio-economic status) or special characteristics such as gender or race, and concentrates more on what people are able to do or be in their lives.

What someone is able to do or be in their lives depends not only on their personal resources, but also, crucially, on the context in which they live – the economic, political, legal, social, cultural, and even physical conditions which shape the freedom an individual has to pursue his or her goals in life. We need to acknowledge that people can be held back from fulfilling their potential by the prejudice of others.

The important advantage of this approach for us is that on the one hand it does not simply assert that once all discriminatory barriers are down we leave the rest to competition. It also recognizes that often people make choices that are constrained by cultural or other pressures.'

Caste discrimination occurs on the basis of economic, political, legal, social cultural and physical conditions however it is unclear whether the approach will be able to pick this up due to the often hidden and subtle nature of the discrimination. Please refer to our report below which identifies some of the many different ways that caste discrimination manifests itself in the UK and will provide a basis for understanding the nature of the discrimination and the possibilities for its capture within the capabilities approach.

Difficulties with a capabilities approach

The main concern we have with the capabilities approach is that it is very subjective and open to a lot of interpretation. This may serve to weaken the position of those discriminated in society. Discriminated groups have more solidarity and are more able to make their voice heard than an individual. This is particularly important when tackling a majority group as a minority. Unless a significant number people face a certain type of discrimination it is unlikely that action will be taken to remedy the discrimination. Where individuals/groups are discriminated by a more dominant group they may be afraid to talk about or tackle the discrimination they face. It must also be said that someone may not identify what they are facing as discrimination unless they can identify this discrimination with that suffered as part of a wider more defined group.

Taking a capabilities approach has benefits in broadening the scope for identifying different forms and understandings of discrimination but cannot replace an assets or special characteristics definition which currently captures most of those individuals or groups facing discrimination.

Need for disaggregated data and in-depth research on UK ethnic minorities

What is needed regardless of approach, however, is more disaggregated data on those facing discrimination already and most importantly more research into the ethnic and religious minorities in the UK to create a better understanding of the make up of such groups and how current legislation affects them. Unless this happens then the most vulnerable people within vulnerable groups will continue suffering double discrimination.

Private Sector:

Referring to the 'Good practice' and 'Transparency' paragraphs on page 92. We would like to submit the Ambedkar principles as an example of good practice in tackling caste discrimination in the private sector. These principles are applicable for UK companies investing in caste affected countries and DSN UK is currently in discussions with major UK banks and Unions about their endorsement and implementation.

Please refer to the separate document entitled: 'The Ambedkar Principles'. If you require further information about these principles then please contact us at DSN UK.

Supporting documents:

1. DSN UK report into Caste Discrimination in the UK

Draft text of report. Embargoed until 4th July after which time it can be quoted as 'draft text of research by DSN UK'.

UNWANTED EXPORT: Caste Discrimination in the UK

I was introduced initially to the issue of caste discrimination in South Asia in a serious way on my first visit to India in 1997. I had thought in my innocence that this was a problem created by colonialism, and was astonished to learn that it originated many centuries before the British were even a nation, let alone planting their colonial footsteps around the world.

Having learnt in a short trip enough to write a book about the issue (entitled 'Caste Out!'), and assisted first the Dalit Solidarity Network (UK) and then the International Network to emerge, I have been equally surprised to discover that caste has been exploited wherever the Diaspora from South Asia has penetrated. For practical purposes this refers largely to the Indian community. Those involved in Dalit Solidarity work felt it was therefore important to understand the dynamics of caste within their own countries, as well as seeking to support the struggle for justice of the Dalit communities in India, Nepal, Pakistan and elsewhere. This study is just the beginning of that process.

These initial steps have not been without their difficulties. One of those who has studied the Indian Diaspora in the UK, the Swedish researcher Dr Eva-Marie Hardtmann (2003), comments that caste-affected communities may have real difficulties when they live abroad. She conducted her research on the three main Dalit communities in the UK, the Ravidassis, the Valmikis and the Ambedkarites. Most come from the Punjab, the latter group are primarily Buddhists who see the thought and practice of Dr Ambedkar as the

way forward. Hardtmann comments that the relationship between Ambedkarites and the Ravidassis is 'highly ambivalent'. She also refers to earlier research by Juergensmeyer (1982) who states 'Caste relationships between the caste groups seem to be upheld to a great extent... The rules of endogamy (marrying within the caste group) are still strictly followed'.

One surprising thing is that so many of the lower castes managed to migrate to the UK. Hardtmann observes that a large proportion of the 300,000 Indian immigrants who came to Britain in the 50s and 60s were Punjabis, and among these were 10% from the 'Scheduled Castes'. This was apparently partly due to a Dalit who became a senior immigration official in the Punjab, and who 'began handing out passports to Scheduled Caste applicants with an unaccustomed generosity'. Hardtmann also observes that the Ravidassis and the Valmikis 'are the most stigmatised among the caste groups', even though a part of the Sikh family, which shows that it is not only in the Hindu community where discrimination occurs.

The following study analyses some responses, primarily from Ravidassis, to a questionnaire on the effects of caste discrimination. It also includes stories and anecdotes. It is very much an initial exploration of this area. However certain sectors clearly emerge as matters of concern - employment, education and religious discrimination in relation to Temple entry. There is also a specific example of political discrimination, where the Lord Mayor of Coventry describes in a lengthy interview how he could not obtain nomination as a Party candidate in his own Ward, due to 'upper caste' resistance. He had to move to another Ward to gain a Council seat and eventually to become the Mayor. Where as previously the Indian community have feted any Indian who becomes the Mayor, that honour has yet to be accorded to the current incumbent.

The research has been carried out alongside the process of raising the question of caste discrimination with the Commission for Racial Equality, the Foreign Office and the Home Office in the UK. It is our understanding these bodies are looking into the presence and effects of such discrimination, and whether it ought to be incorporated into UK equality law. If such discrimination does exist, as it appears to, it must be as unacceptable in the UK as any other form of discrimination and should be outlawed. We urge the UK authorities, in particular the Home Office, the Department of Education and the Minister Responsible for Work and Pensions, to continue their investigations, and to propose means of addressing this problem. We also believe strongly that caste should be included in the equality legislation coming before Parliament during 2006/7.

Revd David Haslam, Chair of the Dalit Solidarity Network (UK), April 2006

Major Findings of the Survey

1. Is Caste an Identity in UK?

The survey on caste discrimination among the Indian Diaspora in UK revealed that one in every two Dalits felt s/he identified by caste, with many observing that within the Indian community, Caste is their identity. One of the respondents commented that if one wants to locate someone's house in Southall and ask for help, one would get the information only by specifying that person's Caste and not simply by stating their first

name¹. Caste for Dalits in UK does not only have a relatively harmless identity function, a majority of the respondents (85%) also felt that Indians here actually practise the Caste system. Non-Dalits operated the Caste system by discriminating towards Dalits in: the job market, politics, health care and education/schools. The Mayor of Coventry, Ram Lakha, a Labour Councillor who is a Dalit, faced intense discrimination from the 'upper caste' when he stood for election in a largely Indian ward. He said, "During campaigning I was often told that I would not get people's vote as I was a *chamar* (a derogatory name of Dalits). So I filed my nomination in a non-Asian constituency and was able to win!" He went on to say further, "The Indian Community in Coventry always felicitates every new Mayor; however, till today they have not done this for me." Davinder Prasad of CasteWatch UK reiterated this point and said, "Being a Dalit is a disadvantage – it is very hard for a Dalit to become a Mayor."

Indrajit of CasteWatch UK was born and brought up in Kenya and was not aware of caste till he got to the UK. The Indian community in Coventry identified who he was by asking him where his ancestors were from in India. Not only was his identity established, he faced discrimination at his work place (a church social service centre for the elderly), where he was a manager. When the Asians in the staff realized that Indrajit was a Dalit, they started complaining about him and brought disciplinary action against him saying he was inefficient. They also organized the old people to protest, upon which the management closed down the centre. After a month they restarted it, only this time they did not hire him!

As in Coventry, Dalits in London gave examples of the discrimination that they faced at their workplace. The General Secretary of Buddha Dham, a religious association in Southall, faced opposition from non-Dalits when he was being promoted at his workplace. "The non-Dalits in my community objected to my promotion and did not support me in my work. They did not like me in the position as a supervisor." His job was in dispute as he was not accepted by his colleagues, this caused concern to his English boss as the work was suffering. "But in the end I proved my leadership qualities and proved to be a successful supervisor. However, it took significantly longer because of the caste-based opposition." He continued, "The non-Dalits presume that '*Chamars*' are good for nothing but they don't know that, given the opportunity, Dalits will rise. It is only because of non-availability of resources, suppression and lack of opportunity that Dalits have been pushed down". One of the respondents observed that "at work, there is no open discrimination; it is usually discreet. Most of the businesses are small – if you complain, the person who will listen to your complaint is from the higher Caste... so no action is taken."

Table 1: Is Caste an Identity among the Indian Diaspora in UK? Responses from the Survey:

Questions	Yes	No
Do you think Caste is an Identity?	47.41%	52.59%
Do you believe that Indian people in the UK follow the caste system?	84.67%	15.33%

¹ Nesbitt on her research on Dalits in Coventry observes that, "the Sikh emigration has been from villages within a small area in Punjab, Jullundur district. This makes it possible for the Punjabi immigrants to Britain to keep track of, and know each other's family and Caste background" (Hardtmann, p 156).

Do you think Caste is necessary?	17.78%	82.22%
Does Caste divide people?	80.00%	20.00%
Do you belong to any Caste?	84.44%	15.56%
Are your children aware of their Caste?	29.23%	70.79%

In addition, the survey found anecdotal evidence that, while the children of over seventy percent of the respondents were not aware of their own Caste status, other (non-Dalit) children directed derogatory remarks at them. A member of the *Valmiki Sabha*, a religious organisation in Birmingham said that “my daughter – who is 14 years old and attends a local school with largely Asian students – was called a *chamar* by one of her classmates. I told her to respond by saying that all Sikhs are equal. However, if you think I am lower than you, then it follows that you are not a Sikh.”

2. Caste and Religion

Most Dalits asserted that Hindu religious temples were not open to persons of all castes, with four in five claiming that each temple in the UK only allowed a specific group of people, based on caste, to worship therein and that “temples were classified on caste lines”. In most parts of India, on the other hand, this was not the case. In fact, the Mayor pointed out that “when the *Shankaracharya* (a well-known priest) of Puri, announced that separate temples will be built for Dalits in India, there were large scale protests from various communities. In the UK, on the other hand, they have managed to segregate temples along caste lines.” He also said that “initially everyone worshipped together but, because of discrimination, separate temples were built along caste lines and that is how we worship today. Today our identities are obvious because of where we worship. Within the Indian community, people are referred to by their caste status.”

Those interviewed from religious organisations in Birmingham and London were of the view that Dalits identified themselves within their own communities on the basis of their religious identity (*Valmiki, Ravidassi, Ambedkarite*). [Dr Ambedkar is a Dalit hero who overcame all the prejudices of Indian society to obtain two doctorates at Columbia and the LSE and oversee the writing of the Indian Constitution, falling out heavily with Gandhi in the process]. Dalits differentiate less on the basis of caste, whereas the non-Dalits identify Dalits by derogatory terms like ‘*churas*’ and ‘*chamars*’. This experience was shared by several other respondents.

The survey found further that 70% of the respondents believed an individual's caste played a significant role in the appointment of a Hindu priest in the UK. As an example, Mayor Ram Lakha trained as a Sikh priest but could not disclose his identity of being a *Ravidassi* as he would have lost his post. He states that: ‘Here, too, I am identified as a *Ravidassi* and a *chamar*’. The Mayor also gave an example of how a Sikh priest visiting the UK from India was not allowed to offer ‘*prashad*’ in the local temple because he was a ‘*chamar*’.

Table 2: Caste and Religion - Responses from the Survey:

Questions	Yes	No
Can people of any caste allowed to perform pooja in Hindu temples in the UK?	34.09%	65.91%
Does each temple belong to different Caste group in the UK?	82.58%	17.42%
Can people of any Caste become Hindu priest in the UK?	29.46%	70.54%
Does the Caste system originate from a particular religion?	77.82%	22.14%

Nearly four-fifths of the respondents thought the caste system originated from a particular religion. According to the respondents, “the caste system was deeply rooted in the Hindu religion” and that the “main barrier was Hinduism; wherever Hinduism goes, the Caste system goes and wherever Caste is, discrimination follows”. They also thought “religion was originally used to bring people together but now it is divisive”.

3. Caste and Social Behaviour

A majority of those surveyed were of the opinion that caste was unnecessary and divided people, with 65% adding that the caste system destroyed the development of both the individual and the wider society. According to the respondents, caste “destroys the dignity of the person”, “encourages formation of sub-groups and created friction”, “restricts interaction between members of society”, and “judges people by their birth and not worth.” Respondents emphasised that caste not only leads to separatism between different social groups but also breeds mistrust.

On endogamy (that is, marrying within the caste group or category), an over-whelming majority (four-fifths) responded that people did not marry outside their own caste in the UK diaspora.²

Table 3: Caste and Social Behaviour - Responses from the Survey:

Questions	Yes	No
Do you think caste system destroys the development of the individual and the society?	64.18%	35.82%
Do people tend to marry in their own caste in the UK?	82.09%	17.91%
Is there inter-dining between people of different castes in the UK?	81.68%	18.32%

² This response is similar to the one highlighted by Ballard, 1994, quoted in Eva Maria study, p154.

Some of the respondents knew only of a handful of inter-caste marriages, and these marriages were not socially accepted in the Indian community. Couples not marrying in their own caste faced repercussions “in terms of violence and intimidation, and exclusion from the communities they belong to”; sometimes these pressures led to divorces”, according to the respondents. Respondents pointed out that “the couples were ostracised especially from the higher caste and the elderly”. The status between the caste categories was an important consideration for selecting a life-partner among the youth in the diaspora as well. This was revealed by one of the respondents from Birmingham who had a Sikh girlfriend and they were talking about getting married. But when she found out that he was a Dalit she immediately walked out on him.

On the question of inter-dining, four-fifths of those surveyed said that people from different castes can eat together. Thus in public settings like restaurants this feature of the traditional caste system – where inter-dining between castes was forbidden – seems to have broken down.

4. Caste in the Wider Context

Table 4: Caste in the Wider Context - Responses from the Survey in UK

Questions	Yes	No
Have any of your relatives experienced Caste discrimination?	56.82%	43.18%
Do you know of any International Conventions which protect people against Caste discrimination?	30.53%	69.47%
Should the UK authorities work towards the elimination of Caste discrimination?	85.61%	14.39%

The survey further revealed that over half of Dalits knew of cases of discrimination based on caste that their relatives/friends had faced, which suggests that a substantial proportion have experienced discrimination here in UK. Surprisingly, a majority of the respondents were unaware of any international conventions or organisations that protect individuals against caste discrimination. Only about one-third of the respondents were aware of CasteWatch UK, an organisation geared towards assisting those facing caste discrimination. A few also thought of *Shri Guru Ravidas Sabha*, a religious community organisation, as an institution they could approach if faced with caste discrimination. This indicates the importance of religious bodies in providing support to their community. However, the largest majority (85%) were of the opinion that the UK authority should work towards the elimination of caste discrimination.

5. Conclusions

To summarise, the survey on caste discrimination among the Indian diaspora in the UK revealed that Dalits across the UK felt that, within the Indian community, caste was their identity and that Indians here practised the caste system covertly as well through overt social norms. Non-Dalits discriminated against Dalits in the job market, politics, health care and the education system. Further, while the children of seventy percent of the respondents were not aware of their own caste status, other (non-Dalit) children directed derogatory remarks at them targeting their caste status.

A majority of those surveyed were of the opinion that caste was unnecessary, to put it mildly, as it divided people and destroyed the development of the individual and the society. A majority also thought the caste system originated from Hinduism, with a large proportion asserting that Hindu religious temples were not open to persons of all castes. The survey found that 70% of the respondents thought an individual's caste played a significant role in the appointment of Hindu priests within the UK. On inter-caste marriages and dining, it was found that, while the former was not accepted, the latter was fairly common which indicates that some features of the traditional caste system seems to have broken down in the Indian diaspora in UK.

Listed below are some of the suggestions that the respondents thought would help in eliminating the caste system and discrimination in UK:

Education

- ✍✍ Teaching children the evils of the caste system in the formal school curriculum in relation to Hinduism in the UK.
- ✍✍ Encouraging parents to take responsibility to educate their children about caste, especially first generation Indians.

Temple Entry

- ✍✍ Having one place of worship for everybody.

Action against Discrimination

- ✍✍ Acknowledging there is caste discrimination through local radio channels and newspapers.
- ✍✍ Publicly questioning religious and government organisations and institutions about the relationship between caste discrimination and religious beliefs and practices.
- ✍✍ Involving single-caste organisations in community projects.
- ✍✍ Open criticism of caste discrimination by communities, along with learning to treat people equally.

2. Sections I part 14 of CERD General Recommendation no. 29 Article 1, paragraph 1 of the Convention (Descent) : . 01/11/2002

'1. Measures of a general nature

1. Steps to identify those descent-based communities under their jurisdiction who suffer from discrimination, especially on the basis of caste and analogous systems of inherited status, and whose existence may be recognized on the basis of various factors including some or all of the following: inability or restricted ability to alter inherited status; socially enforced restrictions on marriage outside the community; private and public segregation,

including in housing and education, access to public spaces, places of worship and public sources of food and water; limitation of freedom to renounce inherited occupations or degrading or hazardous work; subjection to debt bondage; subjection to dehumanizing discourses referring to pollution or untouchability; and generalized lack of respect for their human dignity and equality;

2. Consider the incorporation of an explicit prohibition of descent-based discrimination in the national constitution;

3. Review and enact or amend legislation in order to outlaw all forms of discrimination based on descent in accordance with the Convention;

4. Resolutely implement legislation and other measures already in force;'

3. Commission on Human Rights approval of resolution 2004/17 - a comprehensive study on discrimination based on work and descent.

2005/109. Discrimination based on work and descent

The Commission on Human Rights, taking note of resolution 2004/17 of 12 August 2004 of the Sub-Commission on the Promotion and Protection of Human Rights, decided, without a vote, to approve the decision of the Sub-Commission to appoint Mr. Yozo Yokota and Ms. Chin-Sung Chung as Special Rapporteurs with the task of preparing a comprehensive study on discrimination based on work and descent, on the basis of the three working papers submitted to the Sub-Commission on this topic (E/CN.4/Sub.2/2001/16, E/CN.4/Sub.2/2003/24 and E/CN.4/Sub.2/2004/31), the comments made during the sessions of the Sub-Commission at which those working papers were submitted and the provisions of the above-mentioned resolution, and of responses from Governments, national human rights institutions, relevant organs and agencies of the United Nations system and non-governmental organizations to a questionnaire to be elaborated and circulated by the Special Rapporteurs. The Commission also approved the request to the Special Rapporteur to submit a preliminary report to the Sub-Commission at its fifty-seventh session, a progress report at its fifty-eighth session and a final report at its fifty-ninth session, and the request to the Secretary-General and the United Nations High Commissioner for Human Rights to provide the Special Rapporteurs with all the assistance necessary to enable them to accomplish this task.

[See E/CN.4/2005/L.10/Add.14.]