Women have idealised status in scriptures, the prevalent code is that women, children old and disabled should be spared during battles between men but the irony is that women become the most vulnerable victims of communal violence. Women and their sexuality are man's most valued property. That even the propertyless possess. Violence against women of target community becomes an act of valour and revenge. For it is seen as a triumph over the 'enemy'. Communal riots thus provide ideological sanction for man's violence against women.

Violence is almost always instigated by men. Women are essentially non-violent, that in communal strife they are at the receiving end of violence as its victims. The violation of women then, becomes an illustration for the caricature of the enemy community built over years. This violation of the code, coupled with property consciousness about women's sexuality becomes the source of primordial passions.

The violence women experience during communal riots takes particular forms: it is women who are raped, their bodies violated. There are accounts of innumerable rapes, of women being stripped naked and paraded down streets, of their breasts being cut off, of their bodies being carved with religious symbols of the other community.

During violence it is women who are widowed, women whose children and husbands are sacrificed in the name of national integrity and unity. It is their homes that are destroyed, their bodies violated, their men killed and they are left with the task to painfully build a future from the ashes and rebuilding the community companionless without any emotional and material support, which in fact routinize violence in their lives in aftermath.
There are many studies on communalism and communal-violence, but this venture is first of its kind to understand the lasting impact of a moment of violence on women.

This venture is an effort to make an exploratory study in area of communal-violence. There had been Spurt of literature on communalism and communal-violence, but there has been no academic research in area of women and communal-violence, how women are effected by collective violence has not received much academic attention. This particular area is unexcavated, so this study is first of its kind trying to understand how women are effected by communal-violence not only during the on going phase of violence but in post-violence phase. As violence is what follows the event the aftermath.

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