CHAPTER - 6

CONCLUSIONS

In the preceding chapters, we have discussed some aspects of Human Rights protection and violation of human rights of women prisoners. In addition, we have also discussed their miseries and other poor conditions of jail system. Since the summary of each chapter presents a partial picture of the protection or violation of human rights of women prisoners, in this chapter we attempt to pick up the threads of the narration so far made and present an integrated picture of the violation or protection or both of the Human Rights of the sampled women prisoners. Let us recapitulate a little and go back to the broad interest of our study.

The movement of human rights now going on all over world should be regarded as man's determination to take democracy to social and economic spheres so as to usher in a new era ensuring dignified way of life. It is the concern of the humanity as a whole in view of this outstanding fact that the system of the rights of man should be universalised without any distinction on conventional grounds. Irrefutable is the maxim that justice is the bond which unites political values of liberty, equality and fraternity, it is a ligament that holds civilized people together. Thus, the crusade for human rights may be identified with man's struggle for justice covering all spheres of his life. Success in this direction would signify march towards the inauguration of a new international order-a grand shift from the kingdom of darkness to the kingdom of light.

One of the remarkable contributions of the classical, medieval, modern and contemporary social and political thought to the culture and civilization of mankind should be traced in the reiteration of human rights. Facts demonstrate
that the struggle to preserve, protect and promote such rights has remained till this day in each generation of the people belonging to any part of the great human society. The slaves fought for their rights against the masters, the serfs against the feudal lords, the workers against the capitalists, the females against the males and so on. It is as a result of such struggles that the committed fighters could get something in the form of a great charter signed by the head of state or great declaration made by their leader to herald a new order. The matter though discussed at various international, multinational and regional meets has now come to have a concrete form of its own after the General Assembly of the United Nations adopted the Universal Declaration of Human Rights in 1948. It include civil, political, economic, social and cultural rights and fundamental freedoms to which every human being is entitled. Although a declaration does not have the binding force of a treaty, the Universal Declaration has acquired universal acceptability. Many newly independent countries have cited the declaration or included its provisions in their basic laws or constitutions and many human rights covenants, conventions and treaties concluded since declaration have restated its principles.

India is a parliamentary democracy with a free press, civilian controlled military, independent judiciary and active political and civic associations. Competitive elections produce regular changes of leadership at the national, state and municipal level. The state governments have primary responsibility for maintaining law and order. However the central government provide guidance and support through use of national paramilitary forces and in law has ultimate responsibility for protecting human rights.

Despite extensive constitutional and statutory safeguards, significant human rights abuses persist throughout India. As in past years areas of abuse
include; political killings, kidnapping and extortion by militants, torture, rape and deaths of suspects in police custody and other agents of government against women, infrequent prosecution of dowry deaths and widespread exploitation of indentured. The fourth United Nations Conference on women endorsed women's rights as human rights, yet the denial of basic human rights of women and girls in our nation continues on every level.

The National Commission for women, since its inception, have undertaken manifold activities in the cause of women in our country. Of them, an important field of activity relates to custodial justice for women and gender justice in criminal law administration. Chairperson of National Commission for women observed that unfortunately exploitation of women were being carried even to the prisons. So problems of women prisoners in Human Rights perspective is of great concern. But no comprehensive work has been done so far in the state of Haryana. Hence a modest attempt has been made through the present study. In the present study an attempt has been made to explore the Human Rights perspective of women prisoners in Haryana. Focus of the present study is on socio-economic, environmental, and civil and political human rights of women prisoners in Haryana. Borstal Institute Hisar is unique institute in the state of Haryana for women prisoners. Both categories of women prisoners, convicted and undertrials were incarcerated there. At the time of investigation there were ninety convicted women prisoners in the institute. We took all convicted women for the study. Therefore no problem of sampling arised. We took ninety undertrials to pace the number with convicted by random method. For the purpose of the collection of data both the primary and secondary sources of data were adopted. Interview of respondents was conducted through questionnaire with open ended and close ended questions.
The information from respondents was taken on various aspects as: socioeconomic status of respondents, civil and political rights, socio-economic rights, and environmental rights, of the respondents women prisoners.

Women prisoners are most sensitive section of a democratic community. They do crime due to some violation of their rights at any stage. In reaction they may take offensive step for their dignity and then they find themselves behind the bars. They have to pass through police lock ups and judicial custody before their conviction. Therefore they have experience of community in which they were living as well as experience of police dealing and other law giving officials before their conviction. Our study of Human Rights is having great concern in a peace state of Haryana, for the sensitive section of our society which is women. Before coming to main focus of the study we are discussing concept evolution and machinery setup at various level.

We are recapitulating the origin and evolution of human rights here. Human Rights are not new. History shows that people have been thinking about human rights for hundreds of years. The roots of human rights can be found in most of the world's religions and philosophies. Some cultures emphasise the human rights of the individual person and others the rights of the groups such as Clan, Tribe or Community. In spite of the cultural differences that exist, there seems to be the general agreement about certain basic values. These values include respect for human life and human dignity.

What is known today as human rights is a process that has taken years in the story of mankind. It has been a process which has gone through many stages.

The development of human rights began in Greece, around the year
300 B. C. Philosophers then, began to take an interest in the relationship that exists between the society, the state religion and the individuals that make up the city state. A group of people known as the Stoics were the first people to emerge and discuss their perception of the world and the role or place of man. They claimed that human beings were the masters of their own destiny: a person's destiny did not depend on the gods.

The contributions of Plato, a philosopher, laid the foundation for the concept of universal and eternal set of laws derived from and based on the dignity of the individual human being. The Sophists later on developed the notion of a Natural Law. They claimed that there were two sets of laws: natural laws and man-made laws. Natural laws were eternal and unchangeable and applied to the whole world. Man-made laws were valid if only they agreed with the natural laws. Christian philosophers like St. Thomas Aquinas furthered the notion of natural law. Natural laws were the laws set out in the ten commandments and certain other laws of Moses; they are the laws of God. Man-made laws are the laws made by men for their good governance.

By the 17th and 18th century a group of people known as the Rationalists provided for what was to become the doctrine of individual rights. Rationalists based their thought on reason and logic but to them natural laws were not subject to the will of God or laws as laid down by religious teachings. These thoughts were further developed in the doctrine of Social Contract. The doctrine of social contract was based on the relationship between the state and its subjects; which was a contract or agreement between both the state and its citizens and neither of the parties could change the contract without the consent of the other. The doctrine of social contract is seen in terms of the individuals in the society
submitting their rights and freedom to the state which in turn protects the individuals and their rights.

The doctrine of natural law was presented as far back as in 1689 in the works of a philosopher, John Locke. To Locke, man was originally in a state of nature (wild and free to do whatever he sought, irrespective of others) before any state or country existed and all people had same rights and duties. An organised country or community was established by means of social contract, the individual surrendered some of his rights to the community. If his rights were abused, the individual had the right to rebel against the government and withdraw all the rights he had voluntarily submitted to the state.

During the Age of Enlightenment, leading up to the American revolution and the French revolution at the end of the 18th century, natural law took on a new meaning. Attention was now directed more to the rights of the individual and there emerged a "theory of rights" which was first given application in the British Bill of Rights in 1688 and nearly a decade later informed the basis of the American Declaration of Independence of 1776 which claimed that: "We hold these truths to be self-evident, that all men are created equal, they are endowed by their creator with certain inalienable rights...."

In the year 1789, the French Declaration also reflected the nature of human rights as being inseparable and an inherent part of man. This is today even reflected in International human rights treaties and instruments signed by numerous countries the world over.

Through the British Bill of Rights, the French Declaration and soon after the United States Bill of Rights (1791) the concern with natural law had made a change from philosophy to the law and was adopted as part of the
constitution of many countries worldwide. However, there is often considerable
gap between the promise of the constitutions and the reality which individuals
face. The development of human rights at both national and international levels
has resulted in a modern concept of human rights quite different from the
philosophy of natural law of the past 16th and 17th Century.

Today the concept of human rights is closely linked to the "state" or an
organised society with a government. The concept of human rights now refers to
the relationship between the individual and the state of its government, their rights
to political participation, the freedoms that the individual should enjoy and their
claims on the state most especially with regard to the provision of basic needs of
life, education, health, etc.

International laws and treaties, customs of general practice that have
acquired the force of the law, general legal principles, international law of human
rights, judicial decisions both within the international and national court system
have been indispensable of human rights principles. In the global effort towards
the protection of human rights, the United Nations adopted the Universal
Declaration of Human Rights on 10th December 1948. It was followed by more
specific Covenants such as Genocide Convention, the International Covenant on
Civil and Political Rights and the Covenant on Economic, Social and Cultural
rights. Other International covenants exist under the United Nations; like the
Convention on the Elimination of Racial Discrimination, the Convention on the
Elimination of All Forms of Discrimination Against Women, the Convention
Against Discrimination in Education, and the Convention on the Rights of the
Child.

Every human being has certain fundamental rights which every
individual and government must uphold and respect. This concept is rooted in most of the world's religions and cultures and is reflected in many legal systems. It can therefore be implied that in every community, despite cultural or traditional differences, people have the same basic aspirations and ideals of life. In 1948, the United Nations (UN) General Assembly adopted the Universal Declaration of Human Rights in which many countries reached an agreement on what basic rights should be. It states: "...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..."

The United Nations in 1987 described human rights in the following manner: "Human rights could be generally defined as those rights which are inherent in our nature and without which we cannot function as human beings." Human rights and fundamental freedoms enable a person to fully develop and use all human qualities, intelligence, talents and conscience to satisfy both spiritual and mundane needs. They are basic for mankind's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection.

Human rights are universal and apply to all persons without discrimination. Respect for individual rights needs to be upheld at all times, irrespective of circumstances or political systems. The rights of any particular individual or group in any particular circumstance can only be restricted if they threaten to curtail similar or comparable rights of other persons.

From the above definition, certain basic ideas are significant to our understanding of human rights. First, human rights are inherent in our nature, this implies that human rights are basic, inborn or inseparable qualities or characteristics
in us as human beings, without which we cannot carry out basic functions as human beings. Secondly, human rights are basic for mankind’s increasing demand for a life in quest of respect and protection which means that human rights, being part of our existing nature are tools used to achieve and satisfy our needs as human beings in pursuit of respect and protection. Human rights includes social rights, political rights, economic rights, civil rights and cultural rights. The guiding spirit is to respect and protect the right to life, the freedom and dignity of every human being no matter his race colour or creed. It is very big task but every person bears it as a sacred duty to contribute towards promoting and safeguarding his/her rights and that of his neighbour.

As Article 28 of the Universal Declaration of Human Rights states that there is a need for the creation of a social and international order in which all human rights and freedom can be attainable. All states and governments should play an effective and visible role in changing their country and by extension, the whole world, to a more humane and just society, but with the active participation of their citizens. The Commission on Human Rights is the main United Nations body dealing with human rights which is called a "Functional Commission" of ECOSOC (Economic and Social Council).

Vienna Declaration and programme of Action adopted by the World conference on Human Rights rightly stated that every state should provide an effective framework of remedies to redress Human Rights grievances or violations. The administrations of justice including law enforcement and prosecutorial agencies and, especially an independent judiciary and legal profession in full conformity with applicable standards contained in international Human Rights instruments, are essential to the full and non-discriminatory realisation of Human
Rights and indispensable to the process of democracy and sustainable development. National Human Rights Institutions are a necessary corollary to the democratic machinery of governments. They are a means of democratic empowerment for those who are less powerful and less advantaged. Majority rules in a democracy. Standard Government machinery and institutions are not always sufficient to guarantee to protection of human rights. This becomes very much relevant for those section of people who are in minority and for those without significant financial or intellectual resources, as well as for the section of society that are not as legally empowered as others e.g., children. The National Human Rights Institutions can complement existing democratic bodies within the government. In India National Human Rights Commission has been created to check human rights violation in the country in 1993. Human Rights and Fundamental Freedoms are the birth rights of all human beings irrespective of gender. Women's Human Rights are not secondary but rather primary. The fourth world conference on women, has again highlighted women's sufferings and exploitation throughout the world. It has proposed numerous measures to safeguard and enhance the Human Rights of women in various areas.

Protective legislation for women is found in part III and IV of the Indian Constitution. While part III enunciates the fundamental rights, part IV enshrines the Directive Principles of state policy. The basic freedom guaranteed under fundamental rights include among them special provisions for women. The Directive Principles of State Policy, connote the principles of social justice in relation to women. While proceeding further with the question of Human Rights for women one should also look into Art. 31(2) of the Indian Constitution. Discussion relating to equality or prohibition of discrimination has been dealt
with in Articles 14, 15 and 16. Article 14 secures to every person equality before law or the equal protection of the laws. The directive is in negative terms. The underlying principle of right to equality means that "amongst equals the law should be equal and should be equally administered and that like should treated alike." Article 14 while clearly prohibits discrimination, it also indicates the presence of classification. The supreme Court in a number of cases uphold the classification on rational basis.

In 1976, the United Nations General Assembly adopted the declaration on the protection of all persons from being subjected to torture and other cruel, and inhuman or degrading treatment or punishment. At the same time, it also reiterated in its conviction that further and sustained efforts were needed to protect the basic Human Rights to be free from those types of punishments and asked the Commission on Human Rights to study the formulation of a body of principles for the protection of all persons under any form of detention or imprisonment. The Body of Principles for the protection of all persons under any form of detention or imprisonment was completed at the forty third session of the Assembly and it was approved at the same session by a resolution of 43/173 of 9 December 1988. The main objective of the Body of Principles is to establish international legal and humanitarian standards against which the treatment of persons under any form of detention or imprisonment may be assessed and to provide states with guidelines for improving their domestic legislation.

Like the 1966 International Covenant in Civil and Political Rights and the 1955 Standard Minimum Rules for the Treatment of prisoners, the Body of Principles builds on Article 9 of the Universal Declaration of Human Rights which recognizes the rights of everyone to be free from arbitrary arrest, detention,
punishment and exile. With a view to ensuring that all detained or imprisoned persons are treated humanly and that the inherent dignity of the human person is respected, it enunciates a series of substantive principles and provides for legal and procedural guarantees as the most effective means of ensuring that the principles are observed in practice. At the same time, the Body of Principles in no way detracts from the obligation of states to fight crime and uphold the rule of law in the interest of society as a whole.

Throughout the course of human history, discrimination has been a scourge at the heart of war, repression and barbarous (cruel) acts that shatter the fabric of society. The United Nations has long sought to improve public understanding of the phenomenon of discrimination and to counter its crippling effect with action through legally binding human rights instruments, covering social discrimination, genocide, apartheid and the rights of women and vulnerable groups such as children, migrant workers and refugees. The constitution of India is not just a pedantic legal text, but it is a living organ. It embodies human values, cherished principles of civilized society and spiritual norms. It is not only upholds the dignity of man but also accepts the individual as the focal point of all development. It has adopted the principle of the rule of law. The constitution also manifests the purposes intended to be an instrument of government, whether it be Executive, Legislative or Judicial. The Preamble of the Constitution of India resolves to secure to all its citizens social, economic and political justice. It also affirms a determination to secure liberty of thought, expression, belief, faith and worship and equality of status and opportunity, and to promote amongst the people a feeling of fraternity assuring the dignity of the individual and the unity and integrity of the nation.
To achieve the aims, objectives and purposes of the constitution, it has struck a balance between the rights and privileges of the citizens and the powers of the government. It has also adopted a democratic ideal which not only means that the people directly exercise the political power but also that the state should promote a social order in an holistic sense. For this purpose the constitution has sanctioned beneficial discrimination so that the weaker sections of society can make up with the rest. To protect the rights, it has classified the rights of citizens as fundamental Rights which are enforceable in the court of law. To protect the rights of the weaker sections of society the Supreme Court has allowed public interest litigation. But all these ideal and protective measures are of no use unless they are made known to the general masses. Most of them are poor, illiterate and ignorant. The fruitful provisions of the constitution are neither interpreted nor executed to serve the needy and the people in harness. That is the reason why India has not progressed at the rate it should have despite possessing all kinds of resources.

Having recapitulated some of the theoretical assumptions that went into the spelling out the broader concerns of this study, we now discuss the findings of the study in a more coherent fashion by pulling together different strands and weaving them in a meaningful pattern in order to draw certain concrete conclusions. The performance of the programme has a direct co-relation with the profile of that area were it is going to be implemented. The profile does not only determine the viability of a particular programme but also the perception of the people to a great extent. Hence a brief review of the profile of the state has been presented here. The state of Haryana which came into existence on November 1, 1966 as the 17th state of Indian Union, is still pre-dominantly a rural state. It is a small
state with an area of 44,212 Sq. K.m. constituting 1.35 per cent of the Indian Union. It is situated in the north-west part of the country. Physically, it falls into the broad natural divisions- the sub Himalayan and the Indo-Gangetic Plain which runs in South-Eastern directions almost parallel to each other. The state does not enjoy the passage of any important river through it. Hence, the climactic conditions in the state are not much favourable. It is very hot in summer and markedly cold in winter. There are two well marked seasons in the state. The state has a total population of 1,64,63,648 of which 88,27,474 are males and 76,36,174 are females. The sex ratio is 865 females per 1000 males which is lower to the national average of 927. The state is more densely populated as compared to the national average and three-fourth of its population is dwelling in rural areas. The SCs are about one-fifth of the state's population and there are no scheduled tribes in Haryana. It is a Hindu dominated (89 per cent) state. The literacy rate in the state is somewhat better(55.35 per cent) than the national average (52.21 per cent). However, it is poor on the part of women who constitute only one-third of the total literate population of the state and two thirds of the literates are residing in urban areas. A satisfactory network of human and animal health services has been established in the state. It has shown significant development in the field of agriculture, industry and infra-structural facilities in a short period of its existence. Today, it is one of the most developed states of the Indian Union. It has provided all the basic civil amenities to all its towns and villages up to 1981 and enjoys the status of being the first in the country to do the same. Besides, tremendous developments have been made by the state in the fields of transport and communication. All the towns are equipped with the facilities of STD/ISD. The state has made remarkable development on economic fronts in the last three decades and is one of the states
heaving highest per capita income which is about one and half time to that of national average. Less than one third of the state's population is engaged in production and two-thirds are non-workers. Among the non-workers three-fourths are inhabiting in rural areas. About sixty per cent of the rural population is engaged in Primary sector and almost the same number derives their earnings from this sector. The average size of land holdings is 2.43 hectares at present which is decreasing day by day. Agriculture is the backbone of the state's economy. Though considerable network of industry has been established. Forty per cent of the state's Gross Domestic Production comes from agriculture and allied sectors. The area under forest in the state is not only poor (2.5 per cent) as compared to the national average but also thinly dispersed. The area under cultivation is about four-fifths of the total cultivable area in the state and half of it is double/multiple cropped. Haryana is the beneficiary of multipurpose projects on Satluj and Beas. Western Yamuna Canal, Bhakra Canal and Gurgaon Canal are the major irrigation projects. The rural economy of Southern Haryana including Bhiwani District has been transformed after completion of Jui, Siwani and Loharu Lift-Irrigation Schemes and Jawaharlal Nehru (JLN) Irrigation Scheme. The major sources of irrigation in the state are canals (51 per cent) and tube wells (48 per cent). The state government has taken concrete steps to raise the standard of living of the farmers. It has not only written off their cooperative loans but also provided them other supporting facilities. The effects of the Green Revolution can be clearly observed in the state. Today, Haryana is not only self-sufficient in food grains production but also among the top contributors of food grains to the central pool. Besides, the state has a very sound industrial base and it produces the largest number of tractors in the country. One out of every four bicycles is produced here. Panipat,
Faridabad, Gurgaon, Hisar, Ambala, Yamuna Nagar etc. have come up as the advanced centres of industries and the future of the state as far as this sector is considered is very bright.

Man is the product of environment in which he lives and the socio-economic factors are bound to mould to some extent values, attitudes and perceptions. Thus analysis of socio-economic background of women prisoners has its special significance. This helps to understand the effect of different variables, on value orientation and behavioural pattern of these women prisoners. Birth place plays an important role in the life of an individual. Generally rural people are less conscious about their rights. Interestingly out of the convicted women prisoners about two third (73.3) per cent of them belonged to rural areas. Only slightly more than one fourth (26.67) per cent of them belonged to urban areas. Mostly people believes that with the increase of age maturity comes; but our data do not indicate such a sign as our undertrials of middle age group (46.67) per cent were approximately double in number than young age group (24.44) per cent. Some other factors might be responsible for this increase.

Our data did not present an encouraging picture as for as the education of women prisoners is concerned in the state of Haryana. Since a large majority of undertrial women prisoners (83.35) per cent and more than half of the convicted women prisoners (57.78) per cent were illiterates.

Religion was not important as far as criminality among the women was concerned. Women of so called savaran castes (46.11) per cent involved in crimes more than the other backward castes (35.56) per cent. Similarly the women of backward castes do more crimes as compared to the women of scheduled castes (18.33) per cent. Our data go against the established belief that the women of
lower castes enter into the crimes more than the women of other castes.

On the basis of our data we are inclined to conclude that the unmarried girl are by and large away from the crimes. Married women face more harrassment from their in laws or husbands and hence are more amenable to crimes.

A large majority of our respondents were housewives. A very small number (2.22) per cent convicted women prisoners were students. The crime rate among the educated women was found lesser than the non-educated women in the state of Haryana.

Both categories of women prisoners came from the joint families. This shows that inspite of hue and cry that Indian joint family system has been broken, there still exist joint families in large numbers. Trend of our data reveal that women prisoners of both categories by and large were from larger families. By and large our data did not support the relationship between crime and the income of the families of women prisoners. On the whole women prisoners were from the families of lower income group.

Rights of persons behind prison walls are least known to the public. People in general are not concerned about prisoners. People generally avoid mention of their relations and friends who are in prison to escape social embarrasment. People in general are not concerned about prisoners and their treatment in prisons. Reports of the All India Jail Manual Committee (1957-59), as well as the Annual Reports (1994-95, 1995-96) of the National Human Rights Commission have highlighted the ills bedevil the prison administration and advocated the need for both short term imporvements and long-term reforms.

For a prisoner all fundamental rights are an enforceable reality, though restricted by the fact of imprisonment. Trend of our data suggested that by and
large the right of information of women prisoners was not violated by the police. However, still there are many instances where the police did not inform the women prisoners about their offences at the time of arrest. Police behaviour in a democratic set up needs to improved upon so that the right of information of an individual should not be violated in any case.

Women prisoners were not acquainted about their rights. The women prisoners did not have any idea about these rights. Hence the violation of Human Rights occured during custody. Behaviour of police towards women prisoners was neither good nor bad. It was simply so-so. Both categories of women prisoners were not found unhappy with the dealing of the jail staff with them. However, the undertrial women prisoners were better treated as compared to convicted women prisoners by the jail staff. Even very few of the convicted women prisoners did not have good experience in their dealings with the staff of the jail.

Majority of women prisoners were not allowed to make complaints or they were not convinced regarding the solution of their problems and hence never made the complaints. Therefore they did not make any complaint. However, a sizeable number of them were not given a chance for listening their complaints. Still a few of them were satisfied that their complaints were entertained and listened.

Majority of women prisoners were incarcerated at distant place from their residences. However, in our informal discussions with the women prisoners, we found almost all of them wanted to be transferred to the nearest jail from their residences. On our informal enquiry from the jail authorities, we found they were of the opinion that least the undertrial women prisoners could have been put in each district jail which are close to their homes. According to the jail authorities this was not possible for the time being because of paucity of women warders in
all district jails which were having women cells.

Comparatively undertrial women prisoners were suffering from physical and mental problems than convicted women prisoners. This difference might be due to the adaptability of the convicted women prisoners who have to stay longer in jail whereas the undertrial women prisoners live in hopes of being freed by the judiciary at any stage of trial. Majority of women prisoners did correspondence with their relatives without hindrance. More than half (58.89) per cent of the undertrial women prisoners thought that their dignity has certainly been affected while in jail, whereas about an equal number (56.67) per cent of the convicted women prisoners never had a chance in jail where their dignity was affected in any way.

Indian jails have very poor medical facilities Mulla Committee in its report highlighted woeful lack of facilities for treatment of prisoners in jails. Majority of women prisoners were given entry without their checking up of health in the institute. A large majority (68.89) per cent of convicted women prisoners were having the experience of regular medical check up in the jail while a small number undertrial women prisoners were having same experience. A large majority of convicted women prisoners (71.11) per cent was satisfied with the medical treatment given to them in jail but a large majority (61.11) per cent was not having experience in this direction.

More than half convicted women prisoners (57.78) per cent were satisfied with the food provided to them but a large majority of undertrial women prisoners were not satisfied with the food provided to them in the jail. Out of ninety convicted women prisoners, there were seventy two were provided with work in jail. Eighteen convicted women prisoners were not provided with work
due to old age. (73.61) per cent convicted women prisoners were satisfied with the work provided to them. Out of ninety undertrials forty four were provided with work which is not according to the body of principles for undertrials. They should not be provided with work, if they offered themselves voluntarily, that is a separate matter.

Majority was not satisfied with entertainment facilities of the jail. Majority of convicted women prisoners (73.33) per cent and undertrial women prisoners (80) per cent retained marriage symbol i.e. bangles in the jail and in an open ended question majority expressed their will to retain vermilion but they were not allowed by jail authorities, although it was not dangerous from security point of view. More than half convicted women prisoners (52.22) per cent were performing religious activities in the jail. But a large number of undertrials (74.44) per cent was not acquainted with such practice in the jail.

In India the concern for environment protection has not only been raised to the status of fundamental law of the land, but it is also wedded with the human rights approach. It is now a well settled fact that it has been accepted as a basic human right of every individual to live in pollution free environment with human dignity. Over crowding is harmful for health. By and large most of the women prisoners of both categories were feeling uneasy in the jail because of overcrowding. A large majority (76.67) per cent convicted women prisoners and (68.89) per cent undertrials were not feeling sufficient ventilation facilities in the jail. Trend of our data revealed that convicted women prisoners were more satisfied with bedding facilities of the jail as compared to the undertrial women prisoners. Further we might say that quite a good number of both the categories of women prisoners were found dissatisfied with the bedding facilities provided to them in
the jail. Hence it needs improvement, on this count.

A large majority of convicted women prisoners (74.44) per cent and undertrial women prisoners (67.78) per cent were not satisfied with latrine facilities hence improvement is suggested for personal hygiene. Majority of women prisoners were not satisfied with washing and bathing facilities because they had not been provided with suitable quantity of soap and detergents. A large majority of undertrial women prisoners (75.56) per cent and convicted women prisoners (58.89) per cent were not aware of ill affects of habits of other women prisoners but a reasonable number of convicted women prisoners (41.11) per cent was aware of the ill effects of the activities of other women prisoners. Environmental rights were violated to a large extent. There was scarcity/dearth of hygienal atmosphere; because of overcrowding within the jail.

Women prisoners of Haryana are middle aged, rural, illiterates married, Hindu, housewives of higher castes and from joint families as well as from lower middle income groups.

Lastly we can say that in Haryana women prisoners live in overcrowding atmosphere in the jails. Women prisoners were provided with insufficient physical requirement, which affects the personal hygiene. Although they have been provided as per jail manual which is out-dated in present day environment. Women prisoners were not aware about their human rights and law enforcing officials did not inform them about their rights at any stage. Most of the women prisoners felt that police and jail authorities have indifferent attitudes towards them. Some women prisoners had bitter experience of police behaviour. Most of the women prisoners were incarcerated at distant places from their residences. They were not satisfied with jail authorities about listening and solution of their complaints. Almost all the
women prisoners wanted to transfer themselves in the nearest district jails from their residences. Although jail authorities provide food and bedding according to prescribed norms however, women prisoners, especially undertrials were not satisfied with such facilities. Women prisoners were provided with work in the jail but their work was not training oriented as prescribed in jail manual. Undertrial women prisoners were provided with work, which was not according to the body of principles for undertrials. There should be proper accommodation for women prisoners, as there is overcrowding at present which is harmful for personal hygiene. Rehabilitation is motive of imprisonment; so factories in the jails should be training oriented in place of growth oriented. Women prisoners are not acquainted with their Human Rights; so they should be educated by law enforcing authority. Physical requirement can be met by immediate authority by taking into confidence higher authorities and women prisoners with optimistic approach. There should be impartial dealing in distribution of work among women prisoners. There should be rotation work in cleaning and preparing meal. Medical facilities for them in the jail were inadequate and poor. Female doctor should be appointed for health care of women prisoners. Medical officer should adopt sympathetic attitude towards women prisoners while doing medical check-up particularly with those who are in their old age, suffering from heart problems and such other sensitive diseases. They may be referred to civil hospital at the earlier stage of the disease for their medical check-up and treatment. Medical officer should care for personal hygiene of the women prisoners.

Finally we can say that jail authorities should feel concerned towards the human rights of women prisoners as laid down by United Nations. This study is exploratory in nature. However, it is helpful for policy makers and law enforcing
authorities to formulate policies so that the conditions in jail may improve and the rights of the women prisoners get protected.