CHAPTER II

REVIEW OF LITERATURE

Review of literature is a vital part of any research. It helps the researcher to know the areas where earlier studies had focused on and certain aspects untouched by them. There have been numerous thought-provoking studies on human rights violation against women and dalits. A look at the studies shows that violations against women and dalits are increasing day by day in the local and global context.

Women have always been treated differently, whereas men have claimed all rights they have denied them to women. Religion has also helped in perpetuating the denial of equal rights to women. They have also been subject to socio-economic and cultural deprivations. They have been vulnerable to violence and exploitation such as harassment, taunts, abuses, battering, molestation, rape, dowry deaths, sati, mental and physical torture. In many countries, women are dehumanized, forcibly married, sold off and subject to all kinds of humiliation.
Caste system is peculiar to India. Here people are branded as untouchables, denying them the right to live as human beings. They are oppressed, suppressed and marginalised by the so-called upper caste people. A dalit is denied all human rights while alive. The caste people do not spare a dalit even after his death. The dalits in India, who are the most disadvantaged and stagnated group, are serving mostly under caste Hindus. As the dalits don’t have a strong national political party of their own to influence the ruling party, there is none to fight for their rights. Religion seems to sanction and sanctify both the caste system and untouchability.

Violence, discrimination and abuse against women and dalits should be eliminated. Governments, private organisations and individuals have been fighting against these evils, but not with much success. Education and enlightenment can go a long way to break the social, economic and cultural shackles that have bound women and dalits.

2.1 Human Rights Violation

Not a day passes without papers reporting violation of human rights. Human rights violation has become a worldwide phenomenon and is increasing day by day, i.e. developing countries like India, which boasts of ‘unity in diversity’ witnesses such violations almost everyday. Women, children, dalits, adivasis, minorities and other marginalised groups are discriminated for no fault of their own. It is true that many countries, including India have enacted legislations with the sole aim of putting an
end to such violations. But quite sadly one does not find any decreasing tendency in the occurrence of human rights violation.

Mander (2008) argues that employing manual scavengers to clear human excreta is punishable under the law. Yet, many institutions, private and public, continue to do so. Manual scavengers themselves do not speak out because of shame and fear of losing even this frequently insecure source of livelihood. Instead they remain trapped in a vicious cycle of intense stigma, segregation, poor health and education, destructive coping strategies like alcohol and drugs.

Rajkumar (2006) also asserts that this was the first time, the National Human Rights Commission examined the issue of corruption from a human right standpoint. The gravity of human rights violation resulting from corrupt practices is no less than that of custodial violence or any other form of violation of civil, political, economic, social and cultural rights.

Kaarthikeyan (2005) discusses a variety of issues including poverty, gender justice and child rights. Role of police as protectors of human rights is highlighted by him. He shows terrorism as the gravest violation of human rights. To him custodial justice and role of law enforcement agencies in protecting human rights, without committing excesses, are necessary for a good social set up.
Chaudhary (2005) states that human rights and poverty are inter-related. Of course, there is organic interface between the two in the negative sense because poverty and violation of human rights go hand in hand but poverty is not the only manifestation of violation of human rights. The causative factors contributing to the gross violation of human rights are both historical and contextual as well as global and local in nature.

Malhotra et al., (2005) point out that in a country, in spite of various constitutional safeguards, violation of human rights takes place every day in a variety of forms. These violations include breach of civil, and political rights, discrimination against minorities, women and weaker sections of society like scheduled caste and scheduled tribes, arbitrary arrest, torture and death of suspected culprits in the police custody, female infanticide, killing of suspected militants in police custody, religious violence, child labour, ethnic killings and kidnapping for ransom. Moreover degraded or polluted environment itself is a human rights violation. It is time to recognize that those who pollute or destroy the natural environment are not just committing a crime against nature but are violating human rights as well.

Narain (2005) observes that poverty as a denial or violation of basic human rights because it violates one’s dignity. It is very essential to understand poverty as a human rights violation. Poverty is not natural.
It is the expression of many forms of human rights violation. At the outset, poverty denies the right to life, which is the cardinal right.

Shamsi (2004) explains that according to authentic source the rate of human rights violation is increasing day-by-day. The people are besieged by human rights violation in all fields, both internal and external.

According to Sharma (2002) violation of human rights is one of the most worrying problems of our times for the entire civilization of the world. All value-based violence which contravenes generally accepted norms of social order, human behaviour and right to life and equality of all men, is retrogressive. Terrorism is negation of life and violation of the norms of human behaviour recognized by all civilized people of the world.

Stephen (2002) emphasizes the fact that human beings should overcome the problem of human right violation as they live and respond creatively.

Kumar and Srivastava (2001) argue that there is no doubt that corruption creates a vicious atmosphere of human rights violation. As a consequence, civil, political, economic, social and cultural rights of people are violated. Corruption has enormous negative consequences for development. The development of states to a large measure depends on the economic policies and social consequences of these policies. Corruption affects both these aspects in a numbers of ways. It undermines economic growth, discourages foreign investment and diverts resources that are
meant for infrastructure development, health and other public services, education and anti-poverty programmes. Corruption poses serious challenges for governance as states cannot achieve the goals of development without ensuring corruption-free governance. Owning to corruption, there is inefficiency and inequality in resource allocation.

2.1.1 World Scenario on Human Rights Violation

Human rights violation takes place throughout the world. There is no difference between developing countries and developed countries, as far as human rights violations are concerned. Even in the west, women are treated as second class citizens. Women in the Gulf countries are denied most of their rights. Their honour killings are also accepted and practised. In some of the African countries many people belonging to certain tribes are denied their birth rights.

Fuller (2008) explains that the violence against women has been increased in the xenophobic violence that swept across South Africa at the beginning of the year 2008. More than 50 people have died, hundreds were injured and thousands were displaced. Sexual violence against women in South Africa as a means to control and punish women was committed in large number. Men rape South African women as a means of controlling them or curbing their preference to choose foreign men. Also they are subject to all sorts of physical assaults.
Majumdar (2008) expresses his views about human rights in Afghanistan. According to UN figures for 2007, in Afghanistan a total of 1500 civilians were killed. Common people are kidnapped, assaulted, beaten, insulted, threatened and tortured by Taliban. They are threatening the common people’s security and their dignity. Day by day the violence in Afghanistan is increasing.

Naik (2007) states that the imposition of emergency by Bangladesh’s caretaker government has seen the curtailment of civil liberties along with several human rights violations. Initially greeted with some approval, the excess of the emergency have now evoked widespread apprehension amongst the people.

Veisskopf (2006) states that in every country in South Asia there are racial caste or other ethnic communities whose average welfare – by many social and economic indicators – is significantly below that of the population as a whole. In several of these countries, policies of positive discrimination have been introduced in an effort to reduce historically persistent lags in the social and economic welfare of relatively poor communities. By positive discrimination it means preferential selection of numbers of under represented ethnic communities to desirable positions in society, where such policies have been implemented, they have most often proven highly controversial.
Malhotra, et al., (2005) explain that the present century characterized by the paradox of sustained and unrelated efforts at the international arena for basic human rights on the one hand and the borrowing tales of Jewish holocaust and ethnic based upheavals in Bosnia, Kosova and Albania which were blatant slap on the face of humanity, gross violation of basic human rights and the growing intolerance and religious fanaticism among people. The tumultuous changes across the world today are unfolding new promises, challenges and threats. Global interdependence has now become a reality and the twentieth century has been characterized by the paradoxes unparalleled in human experiences. The most significant feature has been the shrinking of geographical boundary due to easy access of different forms of sophisticated information and communication technologies converting the whole world into a global village. However, new walls of caste, class, region, ethnic, cultural and gender discrimination, religious fanaticism and fundamentalism have been erected. Therefore while the iron curtains are gone, there are much more curtains in the minds of human being than ever before giving rise to serious socio-political problems all over the world. In spite of unparalleled scientific technological and material advances, the finer and delicate bonds of humanity have somehow been forgotten and the world appears to be going back to the primitive age where might is right was a rule of law.
Stephen (2002) studied that the human rights violations are taking place in the local and global context everyday. The human rights violations are evident in the form of patriarchy, fascism, colonialism/imperialism and discriminations based on race, class, or gender. The western imperialism has contributed so much to global level human right violations. The economic exploitation and political oppressions are the main forms of human rights violation, which the westerners practised everywhere.

2.1.2 Human Rights Violation in India

India is not an exception to human rights violation. In India human rights violation takes place in the form of women right violation, caste right violation and other types of violations. Rape, assault, molestation, brutal killing, abduction, dowry death are very important violations against women. Untouchability, ill-treatment, prohibition of temple entry, non-entry to common places, filing of false case, cheating, assault, robbery are some important violations against SC/ST people and terrorism, kidnapping, custodial death, poverty, corruption, environmental problems are the other types of violations.

Jacob (2008) by indicating the report of The World Health Organisation says that health and human rights are inextricably linked. Violation of human rights creates serious health problems. Ill-health can be reduced by taking steps to protect rights such as freedom from
discrimination, rights to health, education and housing. A human rights based approach to health care is the necessity of the honour.

Menon M., (2008) argues that a clash between two religious groups (Hindus and Muslims) that took place at Rabodi in Maharashtra draws attention. The Hindus burnt the belongings of the Muslims including note books of school students, new dress for Id, currency notes and everything valuable. Many shops were completely gutted. People complained that the police encouraged the rioting and even incited the mob. But both communities blamed each other for the incident.

Menon, P., (2008) states that in Kandhamal district of Orissa Hindutva mobs destroyed Christian homes and nine churches. Sangh Parivar mobs have been allowed to take the law into their own hands and unleash terror against the Christian population driving them into the forests, into relief camps, or out of the district. Those who return for livelihood are forced to embrace Hinduism to survive. This view is upheld by Das (2008), Thampu (2008).

Sharma, M., (2008) explains that torture dehumanises both the victim and the perpetrators. Torture has new developments in contemporary India. In the name of security and fight against terrorism, there is increasing use of torture, arbitrary detention and unfair trial. However, torture does not stop terror. Torture itself is terror. Safeguards
for the protection against torture of minorities, women, children and others are the need of the hour.

Rajkumar (2006) explores that terrorism in all its dimensions has a long history in India; the attack at the Indian Institute of Science (IISc), Bangalore, was only the latest incident. Every time a terrorist strike takes place on Indian soil or elsewhere in the world. Values of non-violence and fraternity are essential to the progress of societies and for the common good of humanity. The present state of anti-terrorism efforts worldwide, including in India, has given little assurance to people who are living without any hope of development and whose human rights are violated day in and day out.

According to Khandela (2004) the Hindu nationalist policies espoused by India’s governing Bharatiya Janata Party (BJP) and its affiliated organisations undermined the country’s historical commitment to secular democracy. Abuses by all parties to the conflict were a critical factor behind the fighting in Kashmir. Caste violence continued to divide the impoverished State of Bihar. In Orissa Bajrang Dal activist Dara Singh was arrested in connection with several murders, including the Australian Missionary Graham Stains and his two sons.

2.2 Women Right Violation

Women have been subject to socio-economic and cultural deprivations for such a long time that there is a general indifference and
lack of awareness for all types of violation against them. They are victims, always vulnerable to violence and exploitation. They are confined to child bearing and rearing. In remote Indian villages still superstitions and deadly rituals like sati are being observed in our society. They have been affected by violations like harassment, taunts, abuses and threats. Women have been oppressed, suppressed, marginalized or rather colonized by men since ages.

Ramakrishnan (2008) asserts that we talk about freedom and education of women. But everyday in some part of our world, women are being brutalised. They are being raped and mutilated. Like inequalities in wealth, the description of women’s rights varies from place to place. Even the most basic of human rights, the right not to be violated sexually or otherwise are violated and many violations are committed against many women.

Behera (2006) observes that in all societies, to a greater or lesser degree, women and girls are subject to physical, sexual and psychological abuse that cuts across lines of income, class and culture.

Devi and Prema (2006) assert that violence against women should be viewed as a human right violation and a crime, detrimental to the development of women and the society. Capacity building, awareness generation and developing leadership skills among women can help them gain confidence to raise a voice against violence and assert their rights.
Dhamija and Sushanta (2006) say that women constitute 48 per cent of the Indian population, but when we often sermonize human rights, we often forget that women, as human beings, are also entitled to fundamental human rights. They are denied of their basic human rights. Even after 58 years of independence these women continue to live in a state of neglect and exploitation.

Kaarthikeyan (2005) explains that discrimination against women violates the principles of equality of rights and respect for human dignity. It is an obstacle to the participation of women, on equal terms with men in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity.

Devi (2005) points out that in Indian society the problem of violence against women is not new. The ever present fact of violence, both overt and covert, physical and non-physical has an alarming influence on the status of women. Violence against women causes more deaths and disabilities among women than any other illness. By 2010 the growth rate of crime against women is likely to be higher than population growth. Further she explains that low income families suffer severe malnutrition. But low income boys fare better than low-income and upper-income girls. Adult women suffer more than men from malnutrition from iodine
deficiency, anaemia and stunting caused by protein-energy malnutrition. In most poor countries pregnancy complications are the large single course of death among women in their reproductive years. An African woman is 180 times more likely to die from pregnancy complications than a Western European Woman.

Veer (2004) reveals that women are a soft target for the criminals and anti-social elements. He studied all areas and aspects of the world of crime against women. The crime against women include molestation, sexual abuse, forced labour, victimization, physical and mental torture and all sorts of exploitation. In other words, women are subject to all sorts of torture and violence.

Seehon (2003) explains that the way they are being tortured, dehumanized, forcibly married, sold off, murdered and paraded naked through the streets speak volumes about the degradation and victimization of our weaker gender in a male dominated traditionally sick society. The law seems toothless, the legislation ineffective and the authorities indifferent.

Kahol (2003) states that women have been neglected for centuries. Everywhere the women are the victims, always vulnerable to violence and exploitation. Women accept atrocities against them with light hearts. They are confined to the child bearing and rearing. Child marriage is still prevalent in many parts of rural India. Wife abuse is perhaps the
most prevalent form of the atrocities in family life. Today, in our society, women are vulnerable to all sorts of exploitation, molestation, violence and even fatal assaults.

Mishra (2002) explains that violence affects the lives of millions of women worldwide, in all socio-economic and educational classes. It cuts across cultural and religious barriers, impeding the right of women to participate fully in society. Violence against women takes a dismaying variety of forms, from domestic abuse and rape to child marriages and female circumcision. All are violations of the most fundamental human rights.

2.2.1 Woman Rights Violation – A World Scenario

Violence against women is a global phenomenon. Cases of female foeticide, female infanticide, sexual abuse, child prostitution, molestation, rape, wife-beating and bride burning have become a common phenomenon all over the world. Women have borne the brunt of this violence and discrimination. All the social institutions and the moral codes are favourable to men and throw open possibilities of suppressing women all over the world.

Sharma, K., (2008) explains that every man, woman and child in Afghanistan pays for the continuing and ever increasing violence. Although some things have improved in Afghanistan since the Taliban regime was removed, much remains difficult to set right. The problems
women face are various. The government has set up a Ministry of Women’s Affairs to deal with women’s issues and the other forms of violence against women. There even under-aged girls are forced to marry men much older than them. The desperation of women caught in such circumstances is the increasing incidence of self-immolation as a form of suicide. According to the Afghanistan Independent Human Rights Commission, last year 165 such suicides were recorded, apart from many unreported cases.

Habib (2008) cites the study conducted by the Social Science Research Council of the Planning Ministry in support of his view. It is revealed that more than 90 per cent of adolescent girls and women in Bangladesh were being sexually-abused in their workplace, but many of the cases are not reported.

Sethi (2008) explores the various kinds of systemic violence that women face even in developed countries. In United States, for instance, wife battering is the prime cause of injury to women. Over 4,000 women yearly get beaten to death. Every nine minutes a woman gets raped in Mexico. Every 10 days one woman is beaten to death in Sweden.

Shadnazkhan (2005) proves that acid throwing is one of the most alarming and horrific forms of violence targeted at woman. Unfortunately, Bangladesh has the highest incidence of such attacks in the world. Despite increased public awareness and efforts of the government
and Non Government Organisations (NGOs) to tackle the problem, the number of acid attacks in the country is on the rise. Acid throwing has a devastating effect on the victims. It inflicts lifelong suffering on them.

Rahman (2005) asserts that in Bangladesh the flinging of acid on the face and body of a person is truly a heinous, vengeful and calculated act. It reveals both physical and mental scars that will visually remain with the person for life. The victim will always be in pain. A large majority of the women who have fallen victim to this violence are those who have rejected marriage proposals and proposals for sexual relationships. To date, the perpetrators of acid violence have always been men.

Suroor (2005) says that British government has announced proposals to outlaw forced marriages, seen as a growing social problem among Asian communities, especially among the Pakistani and Bangladeshi immigrants. She said it is an abuse of human rights and form a domestic violence which can not be justified on religious or cultural grounds.

Malhotra, M., (2004) explains that women in Pakistan are constantly being harassed, at work place and on other public places. But, they do not report these incidents for fear of being restricted in their movements. Women also fear retaliation, stigmatisation, and the uncooperative and humiliating attitude of officials and law enforcers. The
Pakistan Penal Code prescribes punishments for sexual harassment offences, often policemen turn a blind eye even when they are approached by women. Women in Afghanistan have suffered a catastrophic assault on their human rights during regime of the Taliban.

Sharma, V., (2002) points out that in sub-Saharan African countries, women are not permitted to enjoy the property ownership and inheritance. In Neigeria, Ghana, Kenya, Uganda and Zimbabwe statutory law reforms over the past twenty years gave women equal rights to inheritance but judges in these countries continued to apply customary laws.

Punshi (1993) states that undoubtedly woman is a magnificent creature, a power of benevolence and tolerance, a protector and a provider, an embodiment of love and affection, an epitome of integrity and understanding all wrapped in one. But millions of women are in low pay, low status; they work with no proper prospects of pension or care in their old age. Sexual harassment at work is one of the worst attacks on a woman’s right of equal opportunities especially in countries of the former Soviet Union and in countries where customary laws hold powerful sway. In Jordan one third of reported murders are family murders of women. In the former Yugoslavia, there were reports of about 40,000 Muslim women who were raped by Serbs and Croats. In Pakistan, in recent years, two hospitals in Rawalpindi and Islamabad have treated 794
cases of young women burned with kerosene stove. In Bangladesh men have taken to throwing sulphuric acid on the faces of young girls who refused to fall prey to their sexual intentions. The unfortunate part is that only 44 countries today have laws against domestic violence about 17 countries have made marital rape a criminal offence, and only 27 countries have passed laws on sexual harassment.

2.2.2 Women Right Violation in India

In Indian Society the problem of violence against women is not new. Indian Society has been bound by culture and tradition since ancient times. The patriarchal system and the gender stereo-types in the family and society have always shown a preference for the male child. Cases of female foeticide, female infanticide, sexual abuse, child-prostitution, molestation, rape, wife-beating and bride burning have become so common in India.

Kapadia (2007) studied the occurrence of physical violence experienced by young married women at the hands of their husbands. This study also examines linkages between gender role expectations and physical violence in two low-income settings in Maharashtra. Their analysis of two low-income settings indicate two patterns of initiations of physical violence in young married women i.e. within six months of marriage and after the birth of the first child. Their study highlights a
critical social construct as a main trigger for physical violence against women.

Sarode (2006) explains that an average Indian woman is bound by all the social constraints that men are not bound by. She is brought up with the values, to live a chaste and righteous life.

Devi and Prema (2006) bring to light that Indian society has been bound by culture and tradition since ancient times. The patriarchal system and the gender stereotype have always preferred a male child. Sons are regarded as a means of social security. Throughout life, a woman remains under male domination; subject to the confines of her home. Due to her subordinated position, she has, suffered years of discrimination, exploitation and subjugation. She has become the victim of several social evils like child marriage, stari, polygamy, purdah system, female infanticide and restriction of widow-remarriage. The gender discrimination and violence against women have had a profound effect on the sex ratio in India. The child sex ratio (number of females per 1000 males (0-6 years)) shows a decline from 945 in 1991 to 927 in 2001.

Shankarjha (1998) explains that even today, various forms of violence against women are manifested themselves directly in foeticide, female child killing, bride-burning dowry-murder, wife battering, abduction, eve-teasing, verbal abuses or verbal rebukes. Women on many
occasions are victimised by all sorts of discriminations, deprivations and obstructions. It is upheld by Bhambri (1997).

Banerjee (1993) states that molestation and rape, sexual harassment and wife abuse; bias against the girl child are a global phenomenon, and India is being no exception. Male characteristic milieu has reduced her status to a plaything of men’s whims and fancies. Gang rapes and custodial rapes, molestation, eve-teasing, bride burning, child and sexual abuse, prostitution, dowry, wife battering, domestic bias and social injustice take a heavy toll on Indian women. Sexual harassment outside the house is of the major atrocities. When she complains of harassment, no one believes her, then the second thing she encounters is the doubt cast on her moral character.

Sahay (1991) highlights that as young girls they are loaded with the albatross of guilt about being female. Much of our folk music and dance and Hindi films perpetuate the theme that a girl child is a burden to be got rid of.

2.2.2.1 Violence against Women in Working Place

It is an unpleasant truth that harassment of Indian working women at the place of work is very common. There are about 10 million women who have entered into all fields of an Indian economy from medicine to politics but most of them face the same problem of sexual harassment at the work place.
Jesudasan (2008) briefs that most people think of violence as physical assault or using guns and bombs. But, workplace violence has a broad spectrum i.e. from prejudice, discrimination, bullying, oppression, to acts in which a person is abused, threatened, intimidated or assaulted and to rumour mongering, gossiping and bitching behind someone’s back. Workplace violence also includes threatening behaviour such as shaking fists, glamming doors, destroying property or throwing objects; verbal or written threats, harassment, behaviour that demeans, embarrasses or humiliates person; swearing, insulting or using condescending language and of course physical attacks.

Chaudhuri (2008) observes that implementation of the Supreme Court guidelines on sexual harassment at the workplace, the Vishaka guidelines, remain unfulfilled. His study conducted in several workplaces in West Bengal reveals that Complaints Committees have not been constituted in most organisations and many are yet to amend their service rules as directed by the guidelines.

Panda (2006) states that sexual harassment at work place is an extension of violence in everyday life and is discriminatory, exploitative thriving in atmosphere of threat, terror and reprisal. Working women most commonly face many problems, especially sexual harassment. There is a shocking revelation of a report that nearly about sixty per cent of working
women have faced sexual harassment at some point of time in their working lives.

Verma (1997) states that a tremendous sociological change has taken place. Even then, Indian woman has no sense of individuality – working only for her household. Indian society has always been a male-dominated society. Today’s woman, who is committed to her job equally, is divided between her work and home. Her day starts early in the morning with many responsibilities on her shoulders before going to her work place. She is subject to various kinds of exploitation just because she is a female. Another major problem which a career woman confronts is the so-called high and mighty ego of her husband.

2.2.2.2 Violence against Women in Public Place

Violence against women in public places is treated as low priority crimes. One can find women being insulted almost every day, everywhere and every time. It is almost a torture for a woman to walk alone on the road. Indulging in obscene acts or singing of vulgar songs by young men are very common in public places and abusing obscene words and also making indecent gestures.

Bindel (2008) states an incident that happened in South Africa wherein four women wearing miniskirts were sexually assaulted at a taxi stand in Johannesburg by a group of men. They were forcibly stripped
and paraded naked. Such a type of public assaults on women is a cause for concern of everybody.

Reddy (2008) explains that eve-teasing has become a perennial problem for women. They are not able to stand at public places like bus stops, but even inside the bus, at cinema halls and markets peacefully, because the eve-teasers who pass comments at them.

Veer (2004) explains that eve-teasing which involves the verbal and physical harassment of women is the scourge of the urban society. A woman can not go out in the street without fear of being harassed. In crowded places, very often women are subject to physical harassments. The miscreants hurl indecent remarks. There is no woman who has not suffered this menace of society. In daily life if not all men are potential eve-teasers, all women are potential victims. All women suffer from the fear of being teased, irrespective of her age, health, appearance and mental state. Also he explains that eve-teasers are everywhere, on the campus, in the markets, in parks and in buses. In educational institutions, eve-teasing hinders healthy academic atmosphere and damages the career of girl students. Eve-teasing is a group activity and often it leads to severe complications. On several occasions eve-teasing led to communal disturbances. Some recent news report that eve-teasing is also committed by professionals. They play with their subordinates, working women in
lighter form and watch the response of the opposite sex in this regard. Kahol (2003) who expresses the same view.

Shankarjha et al., (1998) explain that women, on many occasions, are victimized by all sorts of discriminations and deprivations. These incidents may occur in all places including her home, offices, industries and even public places.

### 2.2.2.3 Domestic Violation against Women

In many cases after marriage extreme torture of women by their husbands or by in-laws takes place which is termed as domestic violence. Her marital home becomes a den of torture and fear. Her life partner and family members become the perpetrators of all forms of violence against her. There are a number of studies narrating the domestic violence and its causes and impacts.

Luthra (2007) asserts that the law on domestic violence seems more effective. After the recently enacted Domestic Violence Act 2005 in Delhi alone on an average, 137 cases under 304-B IPC (deaths due to dowry) and 1,728 cases under 406 IPC & 498-A IPC (demand of dowry and violence for dowry) are registered in 2006. The new law can make a difference, if used effectively.

Devi and Prema (2006) explain that the main cause of domestic violence against women are unequal power relations, gender discrimination, patriarchy, economic dependence of women, dowry, low
moral values, negative portrayal of women’s images in media, no participation in decision-making, gender stereotypes and a negative mindset. There are various manifestations of violence, which includes beating, mental torture, forced pregnancy, female infanticide, rape, denial of basic necessities and battering. The worst form of violence is dowry murder.

Devi (2005) states that domestic violence against women is a global phenomenon. The domestic violence may take the form of wife battering, demand for more dowry, divorce, bride burning, psychological torture, wordy quarrels, uncare and so on. The increased economic insecurity, unemployment, poverty, alcoholism, lack of mutually satisfying relationship and lack of a sense of belonging are the reasons for the increased domestic violence.

Kothari (2005) explains that domestic violence needs a co-ordinated and systemic response from the justice system. Though section 498A of the Indian Penal Code is one of the most significant criminal laws protecting women’s rights and the law may consider domestic violence against women an offence, the police may still not comply and implement it effectively.

Mahalick (2005) states that in spite of hallowed tradition of respecting our women, there has been constant onslaught on their lives and liberties. There are many crimes against them such as burning, harassment,
rape, and desertion. Some husbands in slum areas desert their wives in a helpless condition. While their wives lead a miserable condition with their children, they lead a happy life by getting re-married to some other women. Such cases are quite different from the system of upper class and middle class society. Who can get legal separation and have re-marriage. But most of the inhabitants of slums are ignorant of their rights. This is the root cause of their misfortunes. Generally most of the couples of slums are low paid labourers and daily workers, they languish in conditions of poverty and deprivation. The men cannot fulfil the assurance of providing food and other necessities required for the life of their wives. The situation gets complicated when they give birth to two or three children. The peace of family remains a dream due to acute poverty. Consequently the men choose the safest way of deserting their families and develop illicit relationship with other women living in the same slum or some other slums and get remarried.

Veer (2005) states that living in a society which is largely patriarchal though centred around the wife, the family has its share of marital violence in which the woman bears the brunt in spite of being the pillar of the home. To maintain his dominant position in the home, a man inflicts some or other kind of violence on woman and harasses her throughout her life. A common name given to domestic violence is silent crime.
Mishra (2002) explains that violence against women in the family occurs in developed and developing countries alike. It has long been considered a private matter by bystanders – including neighbours, the community and government. But such private matters, now, have a tendency to become public tragedies.

2.2.2.3.1 Wife Battering

Men resort different methods and strategies to subdue women. Among these, commonly prevalent one all over the world is wife battering. Due to the fact that men possess more physical strength than women, many men involve in wife battering.

Veer (2005) reveals that wife battering is the most prevalent form of violence against women. It is prevalent among working and non-working. Usually, the mother-in-law instigates the son to torture the daughter-in-law only to subjugate her. She encourages the ears of her son to rationalize his battering saying that he is not satisfied with the conduct of his wife.

Shankarjha (1998) indicates that beating of wife or battering is perhaps the most pervasive and age-old method of subjugating women to males in marital life. Jealousy on the part of husband towards his wife is an important factor in the battering of wife.

2.2.2.3.2 Dowry Harassment

Dowry is a common phenomenon prevalent all over India. It
was initially a kind of primortem inheritance of daughters in parental property which was given at the time of marriage ceremony for better status at the in-laws house. Dowry today is being demanded and paid without any relation to the bride’s father’s income and wealth. It has been usually found that the attitude of a woman as a mother is different from that as a mother-in-law. This social evil prevailed in India since ancient times though any person giving or taking dowry or abetting is punishable.

Mehra and Rama (2005) explain that dowry, a monstrous social evil, forms its context from the patriarchal society. It is the main frame of all type of domestic problems, that is prevalent both in urban and middle class families. Of course, the reason for both the social groups vary, where the middle class does out of compulsion, urban/high class does this willingly. The groom’s family tries to obtain resource through dowry, making up for all the capital they have invested in their son. And as a result, they stick a huge price tag to sell off their son in marriage market. The bride’s family on the other hand, tries to protect resources. And the real problem occurs, when the bride’s family is aware of the dowry demands, but they knowingly put their daughters in the hands of greedy family, just to shunt away from their responsibilities.

Bhave (2007) states that in Bangalore on May 21, 2001, Rinki, a newly married nineteen-year old housewife, was allegedly tortured
and set on fire by Anil (her husband) and his family members. This heinous murder was a familiar example of dowry harassment.

2.2.2.3 Treatment of Widows

A widow’s life swings between danger and difficulties. In their daily life, widows are routinely defined by sex and even if not all men are potential kidnappers rapists, batterers, molesters and torturers of widows, all widows are potential victims.

Rao and Suneetha in Devi (2005) explain if a woman loses her husband, she is deprived of her average living conditions and benefits of worldly desires. A widow irrespective of age has to follow religious and social sanctions such as to discard colourful clothes, glass bangles, flowers and even good food. The young widows have to deprived of even the biological necessity, the sex life and were always looked upon with suspicion.

2.2.2.4 Treatment of Elderly Women

Senior citizens, especially aged women, are the repository of wisdom. They can serve as good guides, guardians and philosophers. But old age has its own infirmities and they have to depend on youngsters during the evening of life. But the younger generations rarely listen to their words. They consider them as troublesome burden.

Rao and Suneetha in Devi (2005) state that the elderly women face a number of socio and economic problems. There is no
retirement for women form domestic work. To supplement family income, the aged women have to perform various household activities which are beyond their physical stamina. For the elderly women, the lack of income, acute and chronic illness, inadequate housing, food, clothes and insufficient social support are the main problems.

Women, apart from violations discussed above, have also suffered a variety of abuse and evils starts from womb to grown up girl children.

2.2.2.4 Female Foeticide

Female foeticide refers to the practice of destroying female foetus. Problem of foeticide has been cropping up seriously in our country. Foeticide is still a serious menace.

Chandrakala (2005) explains that abortion act legitimised the medical termination of pregnancy on the grounds of risk to the life of physical or mental health of the mother or alternatively on the ground that, if the children were born, it would itself be likely be seriously handicapped by physical or mental abnormality, but people are doing abortion only because of avoiding the birth of female babies. In India thousands of cases of female abortions occur every year.

Baruah (2003) tells that despite banning sex determination tests, the government of Madhya Pradesh, Maharashtra, Rajasthan, Delhi and Haryana have not been able to check this evil. By quoting the National
Crime Records Bureau (NCR) data, he highlights that Madhya Pradesh was leading in the contribution with 36.8 per cent of crimes to the national figure. Maharashtra contributes 33.3 per cent and Bihar with 7.0 per cent. Haryana, Rajasthan and Delhi shared 5.3 per cent during 1997. Again he explains that the worst form of child victimisation is female foeticide as it results in the killing of a female child before she is born. It is most unfortunate that even after entering the new millennium, preference for the male child remains a predominant socio-economic factor.

Kahol (2003) explains that foeticide is the unlawful expulsion of foetus. It is also called “criminal abortion” or “causing miscarriage”. When used in the legal sense, it is abortion. The term “abortion” or “miscarriage” signifies the expulsion of foetus or ovum at an earlier period.

2.2.2.5 Female Infanticide

Female infanticide is motivated by the necessity of getting rid of an illegitimate child as well as unwelcome offsprings whom the parents cannot afford. Infanticide means murder of an infant or a newly born baby. Infanticide of female children in India usually arises out of the under mentioned necessity.

Chandrakala (2005) states that children have been neglected, treated cruelly and even killed. Mostly children from 6 months to 5 years of age are subject to such treatment. The peak period is the usual period of
infanticide in the first three years of a child’s life when it is likely to prove a burden on the parents’ endurance.

Prasad (2004) points out that the number of babies received by the Cradle Baby Centre in Dharmapuri district has come down drastically. It was reported that the centre has received 800 in 1999, 498 in 2002, 207 in 2003 and 133 in 2004. But, it is disheartening to know that most of the abandoned babies are female babies. For example in 2002, out of 498 abandoned babies 473 were girl babies.

Baruah (2003) explains female infanticide is another worse form of child victimisation which has been practised in our patriarchal, male chauvinistic society for the past several centuries. In fact, female infanticide was one of the agenda of the social reform movements in India during the eighteenth and the nineteenth centuries led by Raja Ram Mohan Roy (1772-1833).

2.2.2.6 Girl Child

A girl child is one of the most important segments of the society. Right from the day of her birth she carries the stigma of an unwanted child and so is tortured mentally and physically by her parents, her in-laws and societies as well for no fault of her. She is neglected from the womb to the tomb. The girl child in India leads a life of multi-curse, multi-abuse, and multi-neglect.
Dhar (2009) comments that 40 per cent of the world’s child marriages take place in India, resulting in a vicious cycle of gender discrimination, illiteracy and high infant and maternal mortality rates. She also says gender discrimination is the reason for high maternal mortality rate. The need of the hour is respect for the rights of women and children, quality education, a decent standard of living, protection from abuse, exploitation, discrimination and violence and employment of women.

Sinha, S., (1997) narrates that the girl child is deliberately deprived of love, affection and care which she needs during the vulnerable period of her development. Considered more to be a liability than an asset, she is treated as a second class citizen. Education remains a distant dream for most of them. From puberty to adulthood, dowry stalks them. Failure to fetch it, leads to her torture, her burning and even her death. For that parents want to get rid of their daughters either by an abortion or by killing them once they are born. Rearing a female child is also a very tedious and tenuous job in Indian society, where her security is of prime concern. But there are also many families where a girl child is considered to be a prized possession, and she is treated with great love and affection, provided with every opportunity, which helps her to attain an honourable social status in every walk of life.

Sinha, M., (1995) says that girl child is one of the most important segments of the society, deep-rooted, inbuilt social prejudices
ensure that she is shackled to a life of deprivation, humiliation, docility, blind obedience and total dependence. According to available statistics, about 12 million girls are born in India every year. Out of these, one and a half million can not see their first birthday and within the first year another 8,50,000 will succumb to premature death and by their fifteenth year only nine million of them will be alive. She learns fast that to be born female is a misfortune. Most tragically the girl child in India is not only unwanted, but is also considered a liability by her own family. As she attains puberty, she becomes sexually vulnerable. Early child marriages lead to early pregnancies which in turn, lead to a high rate of maternal mortality. It also increases the risk of higher numbers of low birth weight babies, child deaths, disabled children, gynaecological problems and an increasing number of pregnancies to replace lost children. This perpetuates the cycle of misery, ignorance, poverty and prejudice from one generation to another.

Rath (1995) makes a strong case for sex education in schools. To prevent widespread sex abuse among children and adolescents, he says that education must be imparted in schools as education in hygiene or biological sciences. Sex education must, however, be combined with spiritual education to prevent our children from going the western way which is looked upon as a moral in our society.
2.2.3 Causes

Men are always considered a stronger and superior sex. They have been led to believe that dominance over the ‘weaker sex’ is their birthright. Maladjustments between husband and wife result in violence against women.

Bahl (2008) argues that patriarchy is the main reason for violations against women. The social structure and cultural system that are keeping Indian women subordinated are perpetuating violence against women, not only during their lifetime, but even before they (girls) are born.

Arora (2008) observes that women were affected by violence because of their silence and compromise. Women from comparatively conservative backgrounds gradually learn to adjust to every kind of environment. It has been deeply ingrained in her that a women must learn to compromise.

Bindel (2008) asserts that the way in which woman dress is one of the causes for women right violations. Tight jeans, miniskirts, bell bottoms, projection of breasts, high heels, birghtly coloured lipstick are seen as objects of provocation that stimulate men to commit rape. He argued that women make themselves vulnerable to assault and rape because of their provocative dress code.

Worth (2008) points out that the young girls below the age of 10 are sexually abused and beaten. Also they are motivated for child
marriage. All these are due to poverty, their parents also accepted it against their will.

Ghatnekar (1997) says that the contemporary Indian films have failed to project a correct image of women. Current cinema has corrupted the minds of the youth to participate in anti-social activity, sexual violence and crime in the society. Neeraja (1997) and Virk (1996) have also expressed the same view.

Seshagin (1997) tells that we are also finding an increasing amount of violence shown on T.V and cinema. Visual media only reflect what is already taking place in society. A criminal is not necessarily inspired by films. Wife beating and domestic violence on women is nothing new in India. A wife is considered her husband’s property and outsiders cannot interfere, no matter what tortures are inflicted by the husband. Violence is becoming the means for gaining power and wealth. So the media cannot be wholly blamed for contributing to violence against women. But, she concludes that there is a lot of scope for the visual media to contribute in building a society where a woman is honoured and respected.

2.3 Dalit’s Rights Violation

Human resources and social factors are highly affected by violations. Among all types of violence the most damaging is the caste violence. If there are bodily injuries they have to spend a lot of money on
treatment and they loose their earnings during the period of their illness. The wealth of victims may be wasted to litigation. The educational progress of victims and their family members is affected. The society is disintegrated and divided into different groups on caste line.

Sabastian (2009) says by indicating an incident happened in Haryana that dalits are not treated like human beings. The incident is, police arrested some dalits and kept them in police station. Immediately Bajrang Dal mob entered into the police station and attacked the Dalits to death. The policemen kept mum. Later their explanation is that upper castes are human beings who had precious lives to lose while the dalits had no such value in their lives.

Sainath (2008) explains that dalit students are routinely humiliated and harassed even at schools and colleges and other educational institutions. There are many drop outs in schools because of caste based discrimination. They are seated separately in the classrooms and at mid-day meals.

Regunathan (2008) says that dalit Christians of about 150 families complained that they were discriminated against in offering worship at the Annai Sahaya Mary Church at Eraiyur, a village in Tamil Nadu. Since Vanniyar Christians constituted a majority, numbering about 2000 families, they got preference in all Church functions and dalit Christians were relegated to the background.
Wankhede (2008) points out that the underprivileged sections, especially, the “bahujans” and the “dalits” have had a history of struggle in challenging given identities and furthermore constructing their own alternative identities and political concepts to fulfil the requirements of contemporary times. In this discourse, dignity of the self became the outcry for targeting the nature of the existing social control.

According to Venkatesan (2008) it is very clear from the report given by Justice Lakshmanan that in India about 13 lakh of people carry human excreta on head for disposal. It is rampant in Delhi, Madhya Pradesh, Uttar Pradesh, Maharashtra, Rajasthan and Bihar. He further says that carrying of human excreta on head is the most inhuman.

One can easily understand how dalits are treated in India from the incident narrated by Menon (2008). She points out that the school at Krishnagiri in Tamil Nadu, students and answer sheets were purified by sprinkling cow urin as a dalit person occupied the headmaster post for a very short period. The high caste people did this purification after the transfer of the headmaster to another school.

Gunasekaran (2008) illustrates the violence against Dalits at Salarapatty in Coimbatore. A mob of caste Hindus ransacked more than 10 tiled houses and two motorcycles were smashed. Fifty dalit students were not able to attend classes. The violence is due to the opposition shown by certain dalits for the two tumbler system practised in this village.
Karthikeyan (2008) points out that in Uthapuram in Madurai district where Caste Hindus of the village have electrified a 600 metre long wall which passes through the area of common use by people of all castes. The wall is intended to block common entry points, thereby preventing the dalits from mingling with caste Hindus. Access to common property resources is also being denied to dalits in that area.

Kumar, S.V., (2008) states that a dalit official is not free from caste based violence by referring an incident in Kanyakumari district.

Kanungo (2007) explains that in Vaso village, Gujarat, the upper caste Hindus did not allow the lower caste people for performing the last rites of a dead dalit man at the panchayat crematorium. A notice at the site pronounces “members of lower castes should take their dead to other locations. This speaks how caste Hindus do not spare a dalit even after his death. His article tries to make a bold attempt in unfolding the contradictions and collaborations between dalits and hindutva, from the vantage points of theory as well as practice.

Menon (2007) explains that in Nagpur, dalits were attacked and assaulted by the caste Hindus, cight of the 11 accused were arrested and released on bail soon after. They roam freely in the village and threaten the dalit families. It makes dalit families more worrisome.

Khajane (2007) highlights that the caste Hindus (Vokkaligas) opposed dalit youth swimming in the Lokapurani river and in the resulted
controversy they brutally attacked a few dalits. There dalits are still in a state of terror after the attacks. It is also reported by dalits that the attack on them by the caste Hindus was followed by police violence in which 20 of them injured and admitted to the hospital.

Kumar, S.V., (2007) says that dalits were never part of the car-pulling event at Kandadevi – Swarnamoortheeswarar Temple. The tradition there has only allowed caste Hindus to play a dominant role. Though people from different castes had the right to pull the chains, the dalits have not been given any chance.

Sarma (2006) states that the State’s attitude towards the adivasis since independence has ranged from neglect to a disregard of constitutional obligations. The growth of naxalite activity in the adivasi tracts has brought down the heavy hand of the State and the tribals are caught between the naxalites and the government. The exploitation of adivasis in Andhra Pradesh is illustrative of the experience elsewhere in the country.

Balagopal (2006) explains that a cycle of violence is committed on adivasis by Maoists, in Chattisgarh. There is no official record of the number of persons killed in the violence against Adivasis by Maoists. The victims are the most marginalized people of the country.

Joshi and Aditya (2006) in Swapna H. Samuel’s (2006) state that only giving reservation in jobs on papers has not been
effective, because the implementing authorities are from forward castes. Unless the scheduled castes have been fully empowered in decision making, implementation and to share the equal opportunities, the situation would not change. Poverty plays a greater role in high birth and death, which scheduled castes are continuously facing. In literacy and education scheduled castes are far behind, because they can’t afford good education and children have to do petty jobs for survival. Extremely low proportion of employment in government or lucrative jobs, maximum number of dalits engaged as scavengers and in petty jobs. They are constantly falling in the lowest strata of the society. Overall, the very poor and unhygienic housing condition has further deteriorated the social status of dalits.

Jafri in Swapna H. Samuel’s (2006) states that not only the past but also the present has been full of innumerable instances of violence against dalits. In spite of passing and coming into force of the various acts and rules, the atrocities are still being committed on dalits, though there is some improvement in educational level and enjoyment of some civil rights during the post-Independence period. Various serious crimes are committed against dalits by dominant castes for various historical, social and economic reasons.

Pantnaik (2006) proves that untouchability of dalits continues to be practised in India in many forms. The localities housing dalits are
often segregated from those housing non-dalits, a segregation which often extends to the provision of separate wells, eating places and temples and restrictions on the use of land for defecation. Many are agricultural labourers. Estimates suggest that at least two thirds of the bonded labourers in India are dalits. While dalit women, and often children, dominate certain spheres of work, such as civic sanitation, scavenging and leather work (including the flaying and tanning of carcasses) it is less pronounced in cities. Dalits in urban areas, who make up the majority of bonded labourers and street cleaners, do not escape it altogether.

Shinde (2005) states that dalit is an important phenomenon in India today. It is no more a question of discrimination alone. They have reservation opportunity in admissions, jobs and promotion. But at the ground level their segregation continues. The police action against the urban poor, slum dwellers, dalits has included arbitrary detention, torture, extra judicial executions and forced evictions. Because they cannot afford to bribe the police, dalits and other poor minorities are disproportionately represented among those detained and tortured in police custody. Although the acute social discrimination characteristic of rural areas is less pronounced in cities, dalits in urban areas, who make up the majority of bonded labourers and street cleaners, do not escape it altogether. Many live in segregated colonies which have been targets of police raids.
Kumar, S.V., (2005) narrates that in Mela Orappanur near Madurai 15 houses belonging to dalits were ransacked and looted by caste Hindus. They switched off the power supply and brought down the tiled roof of many houses and stole valuables including jewellery. While shops were looted and torched, the equipments in a cable T.V office was taken away. The residents told that water and power supply was snapped to the dalit colony.

Malhotra (2004) states that in India, violence on the basis of caste and gender has become the order of the day. Dalits are deemed to be the lowest caste in the highly caste conscious Indian society. They may not enter the higher-caste sections of villages, may not use the same wells, may not wear shoes in the presence of upper castes, may not visit the same temples, may not drink from the same cups in a tea stall or lay claim to land that is legally theirs. Dalit children are frequently made to sit in the back of classrooms. Dalit villagers have been the victims of many brutal massacres in recent years.

Chatterji (2004) explains that the struggle for social justice and human rights in India is inextricably linked to the question of caste and caste-based social structure which continue to be what Marx had termed, ‘decisive impediments’ to India’s progress. Struggles against caste and the caste system have a long history.
Stephen (2002) states discrimination in the name of caste is the human rights violation and a systematic violence. The dalits are treated as sub-humans by dominant groups. The dalits are not allowed to enjoy their privileges in all spheres of life. Even among dalits, dalit women are the most victimized. The dalits and adivasis are tortured, their women are sexually exploited and their privileges are exploited.

2.3.1 Violence against Dalit Women

Dalit woman is a social force, a cultural symbol and has a historical background. She is the prominent feature of a farming culture. She is the true builder and heir of prominent face in the industrial centre. She plays a big role in the construction of buildings and laying roads. Dalit women are estimated to contribute eighty percent of total labour to strengthen the national economy. In India basically women are oppressed and are not treated on par with men. Moreover the dalit women are oppressed among the oppressed and slaves of slaves. A number of studies have been conducted to know the oppressive conditions of dalit women and a few are given below.

Dharanaik (2006) states that educated dalit women are engaged in jobs mostly in educational and administrative field, but still they have a kind of identity crisis in them, the dalit women belonging to white collared middle class suffer from a kind of an inferiority complex, a complex about their caste and their identity. They are
treated in a different manner at the place where they work. They do not expose their caste easily.

Shinde (2005) explains that as dalit men migrate to cities in search of jobs, women are left to work as agricultural labourers in rural areas. They, then become targets to high caste men. Further, he states that most Indian girls and women in India’s urban brothels come from lower-castes tribal or minority communities. Like other forms of violence against women, ritualized prostitution, activists believe, is a system designed to kill whatever vestiges of self-respect the untouchable castes have in order to subjugate them and keep them underprivileged. By keeping dalit women as prostitutes and by tying prostitution to bondage in rural areas, upper caste men reinforce their declaration of social and economic superiority over the lower castes. High drop out rate among dalit women in primary schools is the discriminatory and insulting treatment that they receive first from their non-dalit teacher and from their fellow students.

Malhotra (2004) lists out numerous violations of the rights of dalits. dalit women suffer threefold discrimination on the basis of gender because they are women, on the basis of caste, because they are dalits and as dalit women, by their own menfolk. In India caste and gender discrimination are perpetrated in their worst forms on dalit women. Dalit women’s labour is labelled as unskilled,
unrecognised, underpaid, and even unpaid. About 85 per cent of dalit women work in the agricultural sector, which is unorganised and does not have the social security benefits such as maternity benefits and medical support found in organized sectors. Dalit mothers have to bring their infant children with them to work in the fields. Sometimes they are not allowed to do the work as the employers link that the children they bring are disturbances to do the work given. In urban areas, dalit women also work in the unorganised self-employed sector as hawkers, scrap collectors, petty traders and house servants or they may earn wages in domestic work, construction or small-scale manufacturing. In some areas dalit women work as night-soil removers, without any considerations for hygiene, for as little as one roti per day. Almost all dalit woman workers enter the labour market before the age of 20 and it is stated that 31 per cent of all girl children from dalit communities are child workers.

According to Khandela (2004) violence against Dalit women continued from infanticide to dowry-related deaths to attacks on women whose male relatives were sought by the police. A major campaign on Dalit rights gathered strength, but some human rights defenders were targets of a state-sponsored blacklash against their activism. Caste violence continued to drive the impoverished state of Bihar.
A report of Human Rights Watch (1998) points out that rape of dalit women is a common phenomenon in rural areas. Women are raped as part of caste custom or village tradition. According to Dalit activist, Dalit girls have been forced to have sex with the village landlord. In rural areas, women are induced into prostitution (Devadasi System) which is forced on them in the name of religion. The prevalence of rape in villages contributes to the greater incidence of child marriage in those areas. Early marriage between the ages of ten years and sixteen years persists in large part because of Dalit girls’ vulnerability to sexual assault by upper caste men. Once a girl is raped, she becomes unmarriageable. An early marriage also gives parents greater control over the caste into which their children are married. Dalit women are also raped as a form of retaliation. Women of scheduled castes and scheduled tribes are raped as part of an effort by upper caste leaders to suppress movements to demand payment of minimum wages, to settle sharecropping disputes, or to reclaim lost land. They are also raped by the policeman in the pursuit of their male relatives.

2.3.2 Causes

Violence against Dalits takes many forms perpetrated by different people. Whether they live in villages or in urban areas, men and women belonging to dalit group are targets of violence. Police and private armies employed by higher caste people oppress these people.
Sudhakar (2008) points that as per the 2001 census 9,867 Arunthathiyars (4,993 men and 4,874 women) were in Tirunelveli district. Because of their economic backwardness and illiteracy, they are doing the night soil cleaning works.

Roy (2003) states that poverty, illiteracy, ignorance are the reasons of prostitution and two third of the total Hindu girl prostitutes were from the SC/ST and other backward castes. Poverty is the main reason behind child prostitution and girls being pushed back into the trade by the parents even after they were rescued.

Human Rights Watch (1998) states that women are attacked by members of the upper castes, the police, security forces and private militaries or armies hired by Thevars. Again it states that dalits and other poor minorities found that they disproportionately represented among those detained and tortured in police custody because of their caste discrimination.

2.4 Summary

From the above presentation of related literature, it is obvious that no study was carried out to estimate the impact of violence against women and SC/ST people on the socio-economic conditions of victims. There are detailed reports on human rights violations at the world level and at the Indian level. There are studies on women rights violations, their different forms and the causes for
women rights violations. In the same way there are a lot of literature on violence against SC/ST people and their nature and causes. As there is no study on the impact of human rights violations on the victims, it is necessary to carry out a study to estimate the economic loss and other types of impact on the victims of human rights violations.