Chapter: 8

On Discrimination of Dalit- Untouchability and Atrocities

8.1 Introduction

In the previous chapter, we have examined the issue of caste discrimination in the sphere of market and non-market economy. This chapter focuses attention on the writings of S. K. Thorat on discrimination of dalit and its impact in the form of untouchability and atrocities. In this concern he highlights the violation of civil rights, forms of untouchability in public life and the incidence of crimes and atrocities against SCs and STs using micro-level evidence and official statistics on atrocities based on the National Crime Records Bureau (NCRB). Thorat gives four regional studies in his writings they are presented the massive literature on the practice of untouchability and other atrocities. These include a study on Karnataka (1973-74 & 1991), Andhra Pradesh (1977), Orissa (1987-88), and Gujarat (1971 & 1996), and also all India study of 550 villages in all states, conduct by Action Aid, Delhi, in 2001. The study from Karnataka and Andhra Pradesh present the evidence from Southern India, Orissa from eastern India and Gujarat from western India (Thorat 2009; Thorat 2008).

8.2 Caste Discrimination evident from different parts of India

In this section, we draw attention towards caste discrimination evident from different parts in India, that includes the Karnataka, Andhra Pradesh, Orissa, Gujarat and All India Study during different time period.

8.2.1 Southern States

Thorat examines caste discrimination in southern states based on Karnataka and Andhra Pradesh. The Karnataka study was conducted in 1973-74 based on a fairly large sample of 3,330 households from 76 villages and 38 urban centers. Of the total households, 73 per cent are former untouchables. Findings indicates that a little more than half of the Dalit respondents were not allowed to draw water from public wells in the village. The magnitude of the problem was much less severe in the urban centers, but even there, 15 per cent of the respondents were not allowed to draw water from public water sources. The practice of untouchability was more widespread in access to village temples and to high-caste houses. In both cases, more than 60 per cent of Dalits
were not allowed entrance. An overwhelming majority (70 per cent) did not get access to the public sphere.

Discrimination in other public spaces such as teashops- which would involve sharing of an environment with caste groups higher up in the hierarchy while drinking or eating- was not far behind from practices of discrimination in the temples. A little less than half the Dalits were not allowed free access to the local village teashop even two decades after the Anti-Untouchability Act of 1955. In the urban areas, the discrimination was much less (only 6 per cent found themselves discriminated against).

In the essential services, the practice of untouchability was widespread. Little more than half the respondents did not receive the services of barbers and washer men in the villages. In the urban areas, access to these services had improved considerably. Most respondents, however, had non-discriminatory access to the service to tailors.

In public services like postal services, health and education, the practice of untouchability was far less. Almost all had access to postal services, but half the respondents faced some kind of discrimination; for example, postmen avoided entering the residential areas of Dalits, opting to hand over the mail to a Dalit person of the locality for distribution. In general, discrimination in the services rendered by government doctors and nurses and village schools was less.

Still, in the early 1970’s one out of 10 SC/ST persons were not allowed inside village shops. One out of 10 persons among SCs could not were ornaments or cloths of his or her own choice, without being harassed.

Nearly 20 years later, another study was conducted in Karnataka with 941 respondents from 52 villages and from most of the districts. Discrimination was much less regarding sitting or drinking tea together in political spaces such as the panchayat office. Other than that, not much had changed during the two decades since the former study was carried out. About three out of four respondents were denied entry into village temples and participation in religious processions. Social mixing or relations across caste barriers were also disallowed. Most people among SCs did not have free access to the water taps of the higher castes, and three-fourths of them had no access to the village water tank.
The second southern study on caste discrimination is conducted in Andhra Pradesh in 1977. The study was covered a sample of 396 respondents (of whom 196 were Dalits) from six villages. In this study, it was found that the temples were still barred to most Dalits and they were also not allowed to enter the houses of caste Hindus. The marriage processions of Dalits through the public village roads were prohibited on one pretext or another. There was no access to public drinking water sources. Wells or taps were located in the high-caste localities, and attempts by Dalits to access these invited objection and physical obstruction.

The majority of the Dalit respondents reported being beaten- ranging from frequently to rarely- by the upper castes. Raids on Dalit hamlets or houses, sometimes followed by looting, were reported. Violence was also perpetuated in the forms of kidnapping, insult, rape, physical torture and threats or attempts to murder. Many Dalit respondents were prevented from exercising their franchise in elections. In some cases, they were also prevented from participating the political activities such as organizing village meetings, taking independent positions on political issues and contesting elections.

8.2.2 Caste Discrimination in Eastern India

Thorat provides interesting finding from Orissa study to understand the prevailing caste discrimination in eastern India. The study was covered 65 Dalit respondents from two villages (one small and the other large) for 1987-88. In both the villages, the settlements of the Dalits were separated from those of the upper castes. An overwhelming majority- 80 per cent of respondents in the small village and 70 per cent in the large village- were prohibited from drinking water from the public open well and public tube well. In the large village- where there were separate pulleys in the wells for the Dalits- 3 per cent of the respondents in the large village and 90 per cent of the respondents in the small village observed that while locating public wells/tube wells, the convenience of the Dalits was not taken into account.

In village community feasts and marriages in both villages, the Dalit were treated unequally. The same was the case with regard to temple worship, the services of barbers, washer men, priests, etc. In the large village, 64 per cent reported being treated unequally in the village meetings while 100 per cent reported the same in the small village; 80 per cent of the respondents in both villages did not have access to teashops; 70 per cent in the large village and 80 per cent in the small village faced unequal treatment or discrimination in getting services from grocery shops;
about 80 per cent in the small village and 100 per cent in the large village faced discrimination in village cultural events and village festivals. In the small village, due to their small numbers and poverty Dalits were discouraged from contesting the elections. Most of the Dalits had free access to schools and hospitals in both villages.

### 8.2.3 Caste Discrimination in Central India

The caste discrimination in central India also has important place in Thorat writing. The study in Gujarat conducted in 1971, was based on a survey of 69 villages. A repeat survey of these villages was done in 1996 to gauge changes in practice of untouchability. To what extent and in which spheres was untouchability abolished, and in which spheres was it still evident. The first study looked into the practice of untouchability in 17 spheres of village life, which included both the private and the public domains.

Between 1971 to 1996, Thorat finds a large amount of reduction in the discrimination against SC students, as SC and non-SC students intermingled in the school freely. However, in many villages, their friendship did not extend beyond school hours. Non-SC teachers did not discriminate against the SC students but they were not easily accessible to the SC students outside the school boundaries. Not all the schools had the facility of drinking water for students. Where it existed, all students drank water from common vessels. Nearly 10 per cent of the village schools had teachers belonging to SCs. None of them complained that their colleagues discriminated against them in school. However, except in south Gujarat, these teachers did not get accommodation in the high-caste locality in the village. They either commuted from their village or from nearby towns, or rented a house in an SC locality.

Almost all villages were covered by state transport. Except in 7 per cent of the villages, untouchability was not observed while boarding and sitting in buses. Crude discrimination against SCs was observed in 1 per cent of the villages, where Dalits were, for the most part, denied the right to sit beside upper-caste persons. In the remaining 6 per cent of the village, untouchability was practiced in a nebulous form- that is an SC was expected to stand up and offer his seat to a high-caste passenger, who was also followed to board the bus first.

The 1971 study found that there were certain restrictions on the free movement of SCs on some roads in as much as 60 per cent of the villages. While this had declined considerably by 1996,
SCs still encountered some restriction on their movement in 23 per cent of the villages. As such, there was no ban on SCs using certain village roads. But they did become victims of wrath-varying from abuse to physical assault- if they entered the streets of the upper castes. They had to stop and give way to members of the upper castes, particularly Brahmins and Rajputs, in general, and elder persons of the dominant upper castes, in particular. Even in those villages where the Dalits did not face restriction in their day to day movements, they were subject to taunts by members of the upper castes about their former untouchable status.

Generally, most of the village post offices and postmen did not practice untouchability as well as delivering mail. The postmen went to the SC localities and handed over the mail to the address. But postal employees observed untouchability in 8-9 per cent of the villages. They did not give postal stationary and mail in the hands of the SC addresses.

Between 1971 and 1996, there has been a slight decline in the practice of untouchability in delivering mail, but in the selling of stamps the proportion of villages practicing untouchability has increased.

Open or subtle untouchability was practiced in Panchayat meeting in 30 per cent of the village in 1996, as against 47 per cent in 1971. The sitting arrangement in panchayat offices is common for all the members, but there was a tacit convention whereby certain seats were marked for SC member. Although tea and snacks were served to everyone, separate plates and cups were reserved for SC members, and stored separately. The earlier practice of SC member washing the utensils they had used no longer existed.

In most village temples, 75 per cent SCs were not allowed to enter beyond the threshold, although they were permitted to worship from a distance. Some temples were open for SCs, while others were not. In many villages where their numbers were large, SCs constructed temples in their localities to avoid confrontation.

In 1971, 44 villages had separate water facility for SCs near their localities. Two more villages had been added to this list in 25 years. Untouchability is not experienced in normal times, but when water is scarce, SCs experience difficulty and discrimination in taking water from high-caste localities. In the remaining 23 villages in which the Dalits took water from the common source, untouchability was practiced in 61 per cent of the villages. Most such villages, SC women
took water after the upper caste upper-caste women, or their tap or position on the well was separately marked. In seven villages (11 per cent of the sample villages), SC women were not allowed to fetch water from the well. They had to wait till the upper-caste women poured water into their pots. The upper-caste women, who shouted at them constantly, humiliated the SC women: ‘keep distance, do not pollute us!’

The practice of untouchability strikingly declined in the buying and selling of commodities. In 1971, in as many as 85 per cent of the villages SC members were barred from entering shops; in 1996, shops in only 30 per cent villages were thus restricted. Similarly, the practice of untouchability in giving things and receiving money was reduced from 67 per cent to 28 per cent.

The status of being untouchable came in the way of potential SC entrepreneurs. They feared that upper-caste members would not buy from their shops or would harass them. In a village in Ahmedabad, an SC auto rickshaw driver who asked for the fare from a sarpanch belonging to a middle-caste was severely beaten. This was not a rare case, and such upper caste attitude inhibited SC enterprise.

Most tailors did not practice untouchability. They touched the SC client to take measurements. However, in most cases, they did dot repair the used clothes of SCs. Nearly one-third of the potters observed untouchability while selling pots to SC clients. Most of the barbers (nearly 70 per cent) refused their services to SC males. Muslim barbers did not practice untouchability. The traditional patron- client relationship continued, although the client paid in cash for the service. A few barbers in the large villages had set up shops. Many, but not all, did not mind serving a SC client.

The extent of untouchability remained almost intact in the sphere of house entry. Except in a few villages, SC members of a village society did not get entry beyond the outer room of high-castes. Even in villages where the young folk did not believe in physical untouchability and who severed tea to SC quests in their houses, the entry of SCs to the dining room was not encouraged.

The practiced of untouchability was considerably reduced in some of the public spheres such as school, postal services and elected panchayats, which were directly managed by state laws and which had a relatively non-traditional character. While the number of villages observing untouchability on public rods, restricting free movement of SCs, declined considerably from 60 per
cent in 1971 to 23 per cent in 1996, it is too early to say that the Dalit is not discriminated against in the public sphere. As many as 30 per cent of the village panchayats observed open or subtle discrimination with their SC elected members.

### 8.2.4 Caste Discrimination at All India Level

In order to examine the caste discrimination at all India level, Thorat examines the Action Aid study which contains information on the issue from about 550 villages in 11 states collected under the Action Aid India Country Study in 2001. From this study, we get insight into the nature of discrimination and widespread prevalence of untouchability in various spheres of public life. Within the scope of the ‘secular public sphere’, the practice of untouchability has been categorized into residential segregation, denied of access and discriminatory treatment in basic public services, and discriminatory restrictions on public behaviour.

The Action Aid all India Study found that the discrimination in labour markets operates through exclusion in hiring, and lower wages. In about 36 per cent of the villages, the SCs were denied casual employment in agriculture. In about 25 per cent of the villages, the SCs faced discrimination in terms of wage payments. The SC wage labour thus, received daily wage at a rate, which was less than the market wage rate, or wages paid to the non-SC workers. Belief in the concept of purity and pollution also come into effect in hiring of SC labourers in house construction- in about one-thirds of the villages, the SCs were excluded from employment in construction of houses.

In the case of other markets, the study observed discriminatory treatment of SC persons in access to irrigation water, public and private services. In little more than one-thirds of the villages, the SCs were denied access to irrigation water for agriculture. In case of agricultural land, the selective evidence from some states brings out the restrictions put by the high castes towards the SCs in the purchase of the private agriculture land, and use of public land for agriculture use and housing. In the case of access to the Common Property Resources like grazing land, fishing pond, and other resources, the SCs faced exclusion in about one-fifth of the sample villages (21per cent).

The continuing faith in the notion of pollution and purity by the higher castes- associated with untouchability was particularly reflected in exclusionary and discriminatory behaviour of higher-castes in the consumer markets that is in the sale and purchase of consumable goods.
Particularly eatables like milk, vegetables, and other goods. In 35 per cent of the villages, the SCs were not allowed to sale any kind of goods at villages’ level markets, wherein the identity of the SC person was known. In about 47 per cent of the villages (out of a total of 347 villages surveyed), the SCs were not allowed to sale milk to village cooperatives, and to provide buyers. The survey data also reveals some isolate evidence on the practice of exclusion and discrimination in the sale and purchase consumer goods such as bakery products, and vegetables etc.

Restrictions on the sale of a number of consumer items such as milk, and milk products, products manufactured in the bakeries owned by the SCs, vegetables, and other items in the village market where the caste identity of the seller was visible, punished the SC seller to go to small towns, and other market places where the caste identity was not so obvious, and remained hidden.

Therefore, Thorat said, exclusion in hiring of the SC labourer in general, and particularly in house construction; discrimination in wage payments (paying lower wages than the prevailing market wages), and selective restrictions on the sale of various consumer items had obvious impacts on the earning of the SC households, and hence, the same was reflected in the incidence of high poverty among the SCs. The exclusion in employment and lower wages reduced the wage earnings of the SC households in the rural areas. Restrictions on the sale of milk, and other consumer items further reduced the sale, and thereby, the income. Obviously, the reduced income of the SC households had poverty aggravating consequences. The linkages of exclusion and discrimination, low income, poverty, and low human development are thus, obvious.

8.3 Residential Segregation

In order to understand the discrimination in the public sphere, Thorat examines the most visible and often the most taken-for-granted aspects of untouchability in the public sphere through analysing residential segregation of SC households (Thorat 2009).

Caste- segregated neighborhoods tend to be the rule rather than the exception in the Indian villages, and the dwellings are usually clustered on caste basis. However, the SC neighborhoods are unique, in the sense that they are subjected to specific and very severe sanctions that are not imposed on other clusters. The starkest form of locational sanction is social exclusion- expressed in palpably physical- spatial terms- of the SC settlement beyond the social boundaries of a village.

The action aid study found that such ‘outcasting’ of the SC wada or cheri or basti
(colonies) was a common feature and was found across the country. Furthermore, the study also found that there were often explicit customs about which particular direction (relative to the ‘main’ village) the SC settlements could or could not occupy. While these customs were not always enforced or followed very strictly, their very existence was indicative of the deeply legitimized nature of untouchability across India.

Furthermore, the study also found that residential exclusion from the villages, while common, was not the rule, and that many villages did have the SC neighborhoods located within the villages perimeters, but these neighborhoods, too were subjected to severe sanctions. It is interesting but also worrisome, to note that even government programmes for SC housing were unable to escape the spatial segregation dictated by upper caste ‘tradition’.

8.4 Nature of Atrocities and Violation

To provide legal safeguard for SC/ST, the government has enacted two acts: Protection of Civil Rights (PCR) Act 1955, and Scheduled Caste and Scheduled Tribe Prevention of Atrocities (POA) Act, 1989. The objective of these Acts is to deliver social justice and enable the SC/STs to live with dignity without the fear of violence and atrocities. Unfortunately, even the presences of such elaborate statues do not seem to be enough deterrent and the perpetuation of crimes against the SCs and their discrimination in secular public spheres continues unabated. However, there is growing incidence of atrocities and violation against SCs and STs. Thorat illustrate eloquently the nature of atrocities and violation against SCs and STs (Thorat 2012).

The extent, magnitude and nature of various crimes committed against the SCs and STs is indicative of the fact that exclusion and discrimination are still being practiced and the traditional mechanisms of its enforcement continue to be in vogue.

According to Thorat, in 2001, at all India level, a total of 633 cases were registered by the SCs under the PCR Act (1955). Further in 2001, a total of 7554 cases of crime, civil right violation and atrocities against the SCs were registered, which included 763 cases of murder, 1316 cases of rape, 400 cases of kidnapping, 41 cases of dacoity, 133 cases of robbery, 554 cases of arson and, 4547 cases of hurt. Also, a total of 12201 other offences were also registered at an all India level in 2001.
In 2000, at an all India level, a total of 672 cases were registered by the SCs under the PCR Act (1955). Also, a total of 5803 cases of crime, civil right violation and atrocities against the SCs were registered in 2000, which include 526 cases of murder, 1083 cases of rape, 261 cases of kidnapping and abduction, 38 cases of dacoity, 108 cases of robbery, 290 cases of arson and 3497 cases of hurt. Further, a total of 11587 other offences were also registered at all India level in 2000.

In 1999, at all India level, a total of 678 cases were registered under the PCR Act (1955). Also a total of 5457 cases of crime, civil right violation and atrocities against the SCs were registered in 1999, which include 506 cases of murder, 1000 cases of rape, 228 cases of kidnapping and abduction, 36 cases of dacoity, 109 cases of robbery, 337 cases of arson and 3241 cases of hurt. Further, a total of 11657 other offences were also registered at an all India level in 1999.

At an all India level, the total incidence of crime, violation of civil rights and atrocities against the SCs stood 25093 in 1999, 25455 in 2000 and 33501 in 2001 in that order.

In 2001, at all India level, a total of 58 cases were registered by the STs under the PCR Act (1955). Further in 2001, a total of 1760 cases of crime, civil rights violation and atrocities against the STs were registered, which included 167 cases of murder, 756 of hurt, 573 cases of rape, 67 cases of kidnapping and abduction, 16 cases of dacoity, 73 cases of robbery and 108 cases of arson. Also, a total of 2732 other offences were also registered at an all India level in 2001.

In 2000, at an all India level, a total of 31 cases were registered under the PCR Act (1955). Also, a total of 996 cases of crime, civil right violation and atrocities against the STs were registered in 2000, which included 59 cases of murder, 447 of hurt, 403 cases of rape, 48 cases of kidnapping and abduction, 05 cases of dacoity, 02 cases of robbery and 32 cases of arson. Further, a total of 2661 other offences were also registered at all India level in 2000.

In 1999, at an all India level, a total of 45 cases were registered under the PCR Act (1955). Also, a total of 1223 cases of crime, civil right violation and atrocities against the STs were registered in 1999, which included 80 cases of murder, 646 of hurt, 384 cases of rape, 59 cases of kidnapping and abduction, 03 cases of dacoity, 08 cases of robbery and 43 cases of arson. Further, a total of 2608 other offences were also registered at an all India level in 1999.
At an all India level, the total incidence of crime, violation of civil rights and atrocities against the STs stood at 4450 in 1999, 4190 in 2000 and 6217 in 2001 in that order.

In 2001, the states with highest incidence of murder were Uttar Pradesh (423), Madhya Pradesh (72) and Rajasthan (51) respectively. Similarly, in 2000, Uttar Pradesh (328) recorded the highest numbers of cases reported for murder followed by Rajasthan (48) and Madhya Pradesh (45). In 1999, the highest incidence of Murder was reported for the state of Uttar Pradesh (279), followed by Madhya Pradesh (55) and Rajasthan (49).

In 2001, the states with the highest incidence of hurt were Uttar Pradesh (821), Madhya Pradesh (663), Andhra Pradesh (518), Tamil Nadu (422), Rajasthan (419) and Bihar (378) respectively. Similarly, in 2000, Uttar Pradesh (845) again recorded the highest numbers of cases reported for hurt followed by Madhya Pradesh (798) and Tamil Nadu (654). In 1999, the highest incidence of hurt was reported for the state of Madhya Pradesh (751), followed by Uttar Pradesh.

In 2001, the highest numbers of cases of rape were registered in the states of Uttar Pradesh (412), Madhya Pradesh (305), and Rajasthan (151) in that order. In 2000, Uttar Pradesh again recorded the highest numbers of cases (379) followed by Madhya Pradesh (289) and Rajasthan (128). In 1999, Madhya Pradesh (305) reported the highest incidence of rape along with Uttar Pradesh (276) and Rajasthan (146).

In 2001, the highest numbers of cases of kidnapping and abduction were registered in the states of Uttar Pradesh (219), Rajasthan (35), and Madhya Pradesh (31) in that order. In 2000, Uttar Pradesh again recorded the highest numbers of cases (185) followed by Madhya Pradesh (26) and Gujarat (15). In 1999, Uttar Pradesh (133) reported the highest incidence of kidnapping and abduction along with Madhya Pradesh (36) and Gujarat (15).

In 2001, the states with the highest incidence of dacoity were Uttar Pradesh (16), Gujarat (8) and Tamil Nadu (5). In 2000, the states with the highest incidence of dacoity were Uttar Pradesh (24) and Madhya Pradesh (5). In 1999, the states with the highest incidence of dacoity were Uttar Pradesh (19) and Gujarat (8).

In 2001, Uttar Pradesh (83) recorded the highest incidence of robbery followed by Gujarat (17) and Madhya Pradesh (9). In 2000, Uttar Pradesh (73) recorded the highest incidence of
robbery followed by Gujarat (16). In 1999, Uttar Pradesh (50) recorded the highest incidence of robbery followed by Gujarat (23) and Madhya Pradesh (16).

In 2001, 178 cases of arson were reported against the SCs in Uttar Pradesh followed by Rajasthan 50 in Madhya Pradesh and 47 in Rajasthan. In 2000, Uttar Pradesh, Rajasthan and Madhya Pradesh reported 165, 49 and 27 cases respectively. Similarly and high incidence of arson were reported in 1999 for the states of Uttar Pradesh (145), Rajasthan (67) and Madhya Pradesh (56).

In 2001, the highest numbers of cases registered by the SCs under the PCR Act were for the states of Andhra Pradesh (312), Karnataka (94), Bihar (81), and Maharashtra (61). In 2000, the highest numbers of cases registered under the PCR Act were for the states of Andhra Pradesh 284, Tamil Nadu (103), Karnataka (100), and Maharashtra (98). In 1999, Andhra Pradesh (266) recorded the highest numbers of cases under the PCR Act followed by Maharashtra (135), Tamil Nadu (109) and Karnataka.

### 8.5 Cases Registered under the POA Act:

In 2001, the highest numbers of cases registered by the SCs under the POA Act were for the states of Uttar Pradesh (4885), Rajasthan (2965) and Karnataka (983) respectively. In 2000, Uttar Pradesh (3018) recorded the highest numbers of cases followed by Karnataka (1176) and Madhya Pradesh (539). In 1999, the highest numbers of cases were registered in the states of Uttar Pradesh (2597), Karnataka (1131) and Rajasthan (887) respectively.

In 2001, the states with highest incidence of murder were Nagaland (46), Madhya Pradesh (28), and Jharkhand (20) respectively. Similarly, in 2000, Madhya Pradesh (22) recorded the highest numbers of cases reported for murder followed by Rajasthan and Gujarat (09). In 1999, the highest incidence of murder was reported for the state of Madhya Pradesh (38) followed by Rajasthan (14) and Gujarat (11).

The number of cases registered by Scheduled Castes under anti untouchability Act of 1955 and Prevention of SC & ST Atrocities Act. Average for 1999-2001 at the all India level. During 1999-2001, an average of 28016 cases of violation of civil rights and Atrocities were registered annually by the untouchables (SCs). This comes to about 3 cases per lakh of population. The ratio
of such cases was highest in Rajasthan (9.3), followed by Madhya Pradesh (7.5), and followed by
Uttar Pradesh (4.9). The ratio was about 3 cases per lakh of population in Orissa, Karnataka,
Gujarat and Andhra Pradesh.

The number of cases registered by Scheduled Tribes under anti untouchability Act of 1955
and prevention of SC and ST atrocities Act. Average for 1999-2001 at the all-India level. During
1999-2001, an average of 4952 cases of violation of civil rights and atrocities were registered
annually by the STs. This comes to about 3 cases per lakh of population. The ratio of such cases
was highest in Madhya Pradesh (2.8), Rajasthan (2.0), and Orissa (1.2).

8.6 Summary

S. K.Thorat examine various issue related to caste discrimination in India. The findings
indicate that the official statistics for the decadal period 1992 to 2001 indicates that a total of about
2,85,871 cases of various crimes were registered countrywide by the SCs, of which 14,030 were
registered under the PCR Act and 81,796 under the POA Act. This means that an average of 28,587
cases of caste discrimination and atrocities were registered by the SCs every year during the
1990’s. if we look at the of civil right violation and atrocities, we get to know that on an average
(for ten years period 1992-2001) 561 murder, 3262 hurt, 982 rape, 266 kidnapping and abduction,
64 dacoity, 181 robbery, 399 persons, 1,403 caste discrimination and 8,179 case of atrocities were
registered by the SCs.

The reported incidence and rate of crime against STs is lower than that against SCs. The
total numbers of registered cases during 1999-2001 were about 47000, out of case of crime against
SCs, the states of Rajasthan and Madhya Pradesh are the top two states in crime rate against the
STs. These two states account for 57 per cent of the all – India cases registered for atrocities on
STs. The ranking of the states based on the crime rate indicating that in certain states the roots of
caste and ethnicity based contempt is equally deep rooted.
Reference


