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Violation of dalit human rights: The Indian experience

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Abstract

As far as my knowledge I describe the present position of dalits in Indian society. Even today what are the problems facing in society and social status of Dalits. What are the reasons for discrimination on dalits. Suggestive measures for improve social equal status in India. Nobody knows I may born particular community in future. Birth is major cause to treat as dalits in society. I strongly believe that lack of human values is only reasons for discrimination on dalits in society. We were celebrated several Independence and Republic days but there is no social equality in village level. More than 165 million Dalits in India are condemned to a lifetime of abuse simply because of their caste. On December 27, 2006 Manmohan Singh became the first sitting Indian prime minister to openly acknowledge the parallel between the practice of "untouchability" and the crime of apartheid. Singh described "untouchability" as a "blot on humanity" adding that "even after 60 years of constitutional and legal protection and state support, there is still social discrimination against Dalits in many parts of our country." "The Indian government can no longer deny its collusion in maintaining a system of entrenched social and economic segregation". Dalits endure segregation in housing, schools, and access to public services. They are denied access to land, forced to work in degrading conditions, and routinely abused at the hands of the police and upper-caste community members who enjoy the state's protection. Entrenched discrimination violates Dalits' rights to education, health, housing, property, freedom of religion, free choice of employment, and equal treatment before the law. Dalits also suffer routine violations of their right to life and security of person through state-sponsored or -sanctioned acts of violence, including torture.

Keywords: Violation, dalit human rights, Indian experience

Introduction

All human beings have the right to live as human beings. For living as human beings certain rights are essential for them. Even today there is no scope to Dalits to move freely in Indian society. There are so many rights guaranteed by the Indian constitution but it is not permanent solution stop discrimination in society. In present day we can see discrimination on Dalits throughout country villages in India. As far as my knowledge Caste system is major social evil and threat to development of India. There is no special features in upper caste and lower caste people but discrimination is included their blood shells. At present we can find easily dual glass system in village level. A higher professional are also facing discrimination, low priority, dominance from elite group. Now a days there are several attacks on Dalits, rapes, killings and discrimination. It is major threat to human rights violations in India. These basic rights are essential for security and full development in social, political and cultural spheres of every human being. The concept of human rights aims at protection of basic rights such as the right to life, liberty, property and pursuit of happiness. Human rights help us to develop our intrinsic qualities, intelligence, talents and conscience to meet our material and other needs. It is needless to say that without the recognition and protection of these human rights realization of the right to protection and full development of any human being or nation is impossible. The Universal Declaration of Human Rights containing certain principles of human life was unanimously adopted by the UN General Assembly on December 10th 1948. It is to be kept in mind that the struggle for human rights and human dignity is not a new phenomenon. It had existed even before this declaration of human rights was adopted. But it is to be said that human rights and the struggle for human rights came into effect and got momentum after the Universal Declaration of Human Rights was signed. These rights can be divided into six categories. These are: security rights that protect people against crimes such as murder, massacre, torture and rape; legal rights that protect against abuses of the legal system such as imprisonment

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without trial, secret trials and excessive punishments; liberty rights that protect freedoms in areas such as belief, expression, association, assembly and movement; political rights that protect the liberty to participate in politics through actions such as protesting, assembling, voting and serving in public office; equality rights that guarantee equal citizenship, equality before the law and non-discrimination; and social rights that require provision for education to all children and protection against severe poverty and starvation India as a democratic state is committed to follow the Declaration of Human Rights.

Who are Dalits

According to Manu dharma theory Dalits are belongs to Sudra community and they were born from the god's feet. Now dalits are lower community people and suppressed their rights by Upper community People. Whole the dalit community in India whatever position they reached through their knowledge they should face discrimination. Even today dual glass system common in all the villages in country. According to Indian constitution that who is belongs to SC community they are dalits. Dalits, literally meaning "broken people" or "oppressed" in Hindi, are the lowest members of the Hindu caste system in India. The caste system is a Hindu hierarchical class structure with roots in India dating back thousands of years. In descending order, the caste system is com- prised of Brahmins (priests), Ksya-triyas (warriors), Vaisyas (farmers), Shudras (laborer-artisans), and the Dalits, who are considered so pol- luted they are beyond caste. Traditionally, caste, determined by birth, defined whom one could marry and the occupation one could pursue historically, the caste system entailed a life of degradation for Dalits. For instance, Dalits undertook occupations that the rest of Indian society found ritually polluting, such as handling carcasses, disposing of human waste (also known as the practice of manual scavenging), sweeping streets, or cobbling considered degrading because of its association with feet and leather. Dalits also received ill treatment from members of higher castes, particularly from Brahmins.

Present position of Dalits in Society

We are celebrated 66 years Republic day in India but there is no change on dalits social status. It is shame to every Indian citizen. Several governments were ruled but they did not concluded permanent solution to avoid discrimination from the society. There are so many crimes increasing crimes on dalits. Whole the dalits are still they are struggling for social equality and fighting against discrimination. How can I express my grief to terminate discrimination completely from the society? All the well-known persons in the society they strongly believe that villages are ideal to Indian Nation but there is no social equal status in all the villages of our country. Even today a village president if he may belong to the Dalit community he does not allow to sit a village gram sachivalayam meeting by the upper community. Dalits also human beings in India but they are treated like animals or ghosts by the upper community.

A 2005 government report states that a crime is committed against a Dalit every 20 minutes. Caste-motivated killings, rapes, and other abuses are a daily occurrence in India. Between 2001 and 2002 close to 58,000 cases were registered under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act – legislation that criminalizes particularly egregious abuses against Dalits and tribal community members. Though staggering, these figures

represent only a fraction of actual incidents since many Dalits do not register cases for fear of retaliation by the police and upper-caste individuals.

Both state and private actors commit these crimes with impunity. Even on the relatively rare occasions on which a case reaches court, the most likely outcome is acquittal. Indian government reports reveal that between 1999 and 2001 as many as 89 percent of trials involving offenses against Dalits resulted in acquittals. A resolution passed by the European Parliament on February 1, 2007 found India's efforts to enforce laws protecting Dalits to be "grossly inadequate," adding that "atrocities, untouchability, illiteracy, [and] inequality of opportunity, continue to blight the lives of India's Dalits." The resolution called on the Indian government to engage with CERD in its efforts to end caste-based discrimination. Dalit leaders welcomed the resolution, but Indian officials dismissed it as lacking in "balance and perspective."

"International scrutiny is growing and with it the condemnation of abuses resulting from the caste system and the government's failure to protect Dalits," said Brad Adams, Asia director at Human Rights Watch. "India needs to mobilize the entire government and make good on its paper commitments to end caste abuses. Otherwise, it risks pariah status for its homegrown brand of apartheid."

Attempts by Dalits to defy the caste order, to demand their rights, or to lay claim to land that is legally theirs are consistently met with economic boycotts or retaliatory violence. For example, in Punjab on January 5, 2006 Dalit laborer and activist Bant Singh, seeking the prosecution of the people who gang-raped his daughter, was beaten so severely that both arms and one leg had to be amputated. On September 26, 2006 in Kherlanji village, Maharashtra, a Dalit family was killed by an upper-caste mob, after the mother and daughter were stripped, beaten and paraded through the village and the two brothers were brutally beaten. They were attacked because they refused to let upper-caste farmers take their land. After widespread protests at the police's failure to arrest the perpetrators, some of those accused in the killing were finally arrested and police and medical officers who had failed to do their jobs were suspended from duty.

Exploitation of labor is at the very heart of the caste system. Dalits are forced to perform tasks deemed too "polluting" or degrading for non-Dalits to carry out. According to unofficial estimates, more than 1.3 million Dalits – mostly women – are employed as manual scavengers to clear human waste from dry pit latrines. In several cities, Dalits are lowered into manholes without protection to clear sewage blockages, resulting in more than 100 deaths each year from inhalation of toxic gases or from drowning in excrement. Dalits comprise the majority of agricultural, bonded, and child laborers in the country. Many survive on less than US\$1 per day.

In January 2007 the UN Committee on the Elimination of Discrimination against Women concluded that Dalit women in India suffer from "deeply rooted structural discrimination." "Hidden Apartheid" records the plight of Dalit women and the multiple forms of discrimination they face. Abuses documented in the report include sexual abuse by the police and upper-caste men, forced prostitution, and discrimination in employment and the payment of wages. Dalit children face consistent hurdles in access to education. They are made to sit in the back of classrooms and endure verbal and physical harassment from teachers and students.

The effect of such abuses is borne out by the low literacy and high drop-out rates for Dalits.

The Center for Human Rights and Global Justice and Human Rights Watch call on CERD to scrutinize the gap between India's human rights commitments and the daily reality faced by Dalits. In particular, CERD should request that the Indian government:

Overview of Dalit Human Rights Situation

Over one-sixth of India's population, some 170 million people, live a precarious existence, shunned by much of Indian society because of their rank as "untouchables" or Dalits—literally meaning "broken" people—at the bottom of India's caste system. Dalits are discriminated against, denied access to land and basic resources, forced to work in degrading conditions, and routinely abused at the hands of police and dominant-caste groups that enjoy the state's protection.

Historically, the caste system has formed the social and economic framework for the life of the people of India. In its essential form, this caste system involves the division of people into a hierarchy of unequal social groups where basic rights and duties are assigned based on birth and are not subject to change. Dalits are 'outcastes' falling outside the traditional four classes of Brahmin, Kshatriya, Vaishya, & Shudra. Dalits are typically considered low, impure & polluting based on their birth and traditional occupation, thus they face multiple forms of discrimination, violence, and exclusion from the rest of society. Beginning in the 1920s, various social, religious and political movements rose up in India against the caste system and in support of the human rights of the Dalit community. In 1950, the Constitution of India was adopted, and largely due to the influence of Dr. B.R. Ambedkar (chairman of the constitutional drafting committee), it departed from the norms and traditions of the caste system in favor of Justice, Equality, Liberty, and Fraternity, guaranteeing all citizens basic human rights regardless of caste, creed, gender, or ethnicity. The implementation and enforcement of these principles has, unfortunately, been an abysmal failure. Despite the fact that "untouchability" was abolished under India's constitution in 1950, the practice of "untouchability"—the imposition of social disabilities on persons by reason of their birth in certain castes—remains very much a part of rural India. "Untouchables" may not use the same wells, visit the same temples, drink from the same cups in tea stalls, or lay claim to land that is legally theirs. Dalit children are frequently made to sit in the back of classrooms, and communities as a whole are made to perform degrading rituals in the name of caste. Most Dalits continue to live in extreme poverty, without land or opportunities for better employment or education. With the exception of a small minority who have benefited from India's policy of quotas in education and government jobs, Dalits are relegated to the most menial of tasks, as manual scavengers, removers of human waste and dead animals, leather workers, street sweepers, and cobblers. Dalit children make up the majority of those sold into bondage to pay off debts to dominant-caste creditors.

Dalit women face the triple burden of caste, class, and gender. Dalit girls have been forced to become prostitutes for dominant-caste patrons and village priests. Sexual abuse and other forms of violence against women are used by landlords and the police to inflict political "lessons" and crush dissent within the community. Less than 1% of the perpetrators of crimes against Dalit women are ever convicted. The plight of

India's "untouchables" elicits only sporadic attention within the country. Public outrage over large-scale incidents of violence or particularly egregious examples of discrimination fades quickly, and the state is under little pressure to undertake more meaningful reforms. Laws granting Dalits special consideration for government jobs and education reach only a small percentage of those they are meant to benefit. Laws designed to ensure that Dalits enjoy equal rights and protections have seldom been enforced. Instead, police refuse to register complaints about violations of the law and rarely prosecute those responsible for abuses that range from murder and rape to exploitative labor practices and forced displacement from Dalit lands and homes. Laws and government policies on land reform and budget allocations for the economic empowerment of the Dalit community remain largely unimplemented.

Dalits who dare to challenge the social order have often been subject to abuses by their dominant-caste neighbors. Dalit villages are collectively penalized for individual "transgressions" through social boycotts, including loss of employment and access to water, grazing lands, and ration shops. For most Dalits in rural India who earn less than a subsistence living as agricultural laborers, a social boycott may mean destitution and starvation. The present time is an historic moment, not only for Dalits, but for all those committed to basic human rights and principles of justice, equality, liberty, fraternity. India, a rising star and increasingly important player on the world stage, must not be allowed to ignore the injustice and oppression within its own borders any longer. Together, we must unite, nationally and internationally, to force the Indian government to rise above an entrenched caste-mentality and to properly enforce its laws, implement its policies, and fulfill its responsibility to protect the basic human rights of ALL of its citizens. Among the Dalit community and its supporters & sympathizers, Dr. Ambedkar's statement resounds louder today than ever:

"My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle not for wealth or for power. It is battle for freedom. It is the battle of reclamation of human personality. It is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle not for wealth or for power. It is a battle for freedom. It is a battle for the reclamation of human personality."

Important points on Dalit rights violation

- Although Indian law contains extensive protections against such discrimination, the government still fails to enforce its domestic and international obligations to ensure Dalit rights.
- Human rights organizations and newspapers tell countless stories of Dalits who have been beaten, unlawfully detained, tortured, raped, killed, and had their homes burned in caste violence.
- Dalits still "endure severe social discrimination "and face "inter caste violence, bonded labour, and discrimination of all kinds.
- Although the Indian government denies the problem of mistreatment of Dalits. The numerous reports of violence and\ discrimination indicate that Dalits remain India's "broken people."

Human Rights Violations against Dalits in India

According to the Hindu religious belief, "All human beings are not born equal." This creates caste-based discrimination against Dalits, which is then open to various forms of violence against them, which include public humiliation, torture, rape, beating, and killing, etcetera. The untouchability is the basis for atrocities and violence, denial of basic needs, land rights, legal discrimination, infringement of civil liberties, inferior or no people status, de-humanizing living and working conditions, impoverishment, mal-nourishment, bad health conditions, high levels of illiteracy and continuing social ostracism is continue to the reason for human rights violations against dalits.

Even today, in rural India, Dalits are prevented from most common 158 social activities such as sharing water, food and drinks. They are barred from wearing shoes when meeting high caste Hindus. They are not allowed to cycle through village streets in which higher caste people live. They can be publicly dehumanized by small crimes such as shooing away a chicken, dogs, and other pets that belong to higher caste people. They are discriminated against, denied access to land, forced to work in the most degrading conditions, and are routinely abused by the hands of the police and higher caste Hindus who enjoy government protection. Most Dalits continue to live in precarious conditions and are not allowed to use the same well, visit the temples, drink from the same cups in tea stalls or even cannot claim the land that legally belongs to them. Most Dalits continue to live in extreme poverty, without land, and they lack opportunities for better employment and education (Narula; Ambedkar, Annihilation).

According to the National Commission of Human rights of India, more than 62,000 human rights violations are recorded annually. On average, two Dalits are assaulted every hour, three Dalit women and children are raped, two Dalits are murdered, and at least two Dalits are tortured or burned every day (Narula; National Commission n.pag). Due to space, it is not possible to describe an individual human rights abuse. Following are some of the most inhuman "Human Right Violations" that took place in recent time in India. For instance, recently, five Dalits in the Northern district of India, Haryana, were lynched by a mob of 4,000 Hindus on the allegation that they skinned the cow (according to Hinduism, the cow is considered holy), as these victims denied a bribe to police. In another incident, a four-month pregnant Dalit women from Tamilnadu district (Southern part of India), was beaten by upper caste Hindus from the same village. She was stripped naked and paraded in front of the village as well as her family members. Later, police beat her in jail, which resulted in her miscarriage (Ambedkar, Annihilation).

Less than 3.5% culprits are prosecuted for such crimes, and out of 10 cases of atrocities against Dalits, only one is prosecuted. The problem is not the law; implementation is a total failure because the less than 15% high caste Hindus who control 85% of the wealth, power, justice system, police and 100% of the media. Hence, the culprits go unpunished (National Commission

Most importantly, these violations are not only performed against Dalits, but also on other minority communities in India. For the last few years, 159 Hindu masses have been directly associated with the human rights violations against Muslims, Christians and Sikhs throughout India. For instance, Hindus killed more than 3,000 Muslims in a Mosque demolition in 1992. In 1994, more than 4,000 Sikhs

in the Delhi area were killed in Communal riots. In recent years, more than 2,000 Muslims in Gujrat and hundreds of Christians have been killed.

Atrocities against Dalits

The term "atrocities" is a legal one. Atrocity cases against Dalits vary in severity and form, including the following:

1. Causing injury, insult, or annoyance to a Dalit;
2. Assaulting, raping, or using force of any kind against a Dalit woman or a Dalit girl;
3. Physically injuring or murdering a Dalit;
4. Occupying or cultivating any land owned by or allotted to a Dalit;
5. Forcing a Dalit to leave his/her house, village, or other place of residence;
6. Interfering with a Dalit's legal rights to land, premises, or water;
7. Compelling or enticing a Dalit to do 'begar' or similar forms of forced or bonded labour;
8. Intentionally insulting or intimidating a Dalit with the intent to humiliate him.

The Practice of Untouchability

The practice of untouchability is also still very common in Gujarat. The following are some of the forms in which untouchability is practiced:

1. In rural areas, Dalits are often not allowed to engage in cultural and social activities with the rest of the community, including entering temples, sitting in the main spaces of villages, taking part in religious programs, and eating with the rest of the community during village ceremonies.
2. Dalits are also not allowed to use the same items as non-Dalits in the communities; they are not allowed to rent or even enter homes of non-Dalits, use the same wells, eat and drink from the same dishes,
3. In schools, Dalit children are often forced to sit separately from the rest of the students during the midday meal and are the only ones asked to clean latrines in the schools.
4. As a result of this caste-based discrimination in schools, Dalits are often less educated than the rest of the community.
5. Due to these low levels of education, the majority (78%) of Dalits are labour workers. They have limited opportunities for upward mobility and remain economically backward.
6. Attempts to set up stores in villages by Dalits are often unsuccessful. Due to untouchability practices, the rest of the villagers refuse to purchase things from their shops.
7. Dalits are forced to do some of the dirtiest jobs in Gujarat. For instance, manual scavenging is still widely practiced almost entirely by women belonging to the Valmiki sub-caste, even though the government denies its existence.
8. Government authorities often deny basic needs such as electricity, and water to Dalit families, while they provide them for non-Dalits. When Dalits petition the government to provide these facilities, their requests are often ignored.
9. When Dalits do try to stand up for their legal rights, members of the dominant castes often assault them and/or practice social boycotts against the community.
10. The SC/ST (Prevention of Atrocities) Act: 1989 is often not implemented properly (i.e., cases are either not

registered under the Act when they should be, or are not registered under the relevant provisions) due to discriminatory practices by government officials.

11. Dalits are often landless, as non-Dalits often own the majority of land in the villages, and government officials often do not enforce laws and policies to allocate land for the Dalits. In those cases where the government does allocate land for the Dalits, they are often denied access to that land because of the practice of caste-based discrimination in the villages.

Causes of Dalits human rights Violation

1. Hindu tradition and culture

Hindu Culture was totally based on manu darma theory. Here is no priority to all the Dalits in Indian society. According to news critics so many dalits suppressed by the Hinduism. There is no scope to social equality in Hinduism. Because all the upper caste people are included manu darma theory in their blood shells. So in this cause we can find so many dalit human violations in present society.

1. Faith on Hinduism

It is our ancient tradition in our Indian people. All the Brahmin community people are trying to survive in society through manu darma theory. They will think that dalits are sarvents, slaves, supporters and helpers of the upper community. In this way dalits are discriminating by Hinduism. There are several reasons to violation of dalits rights in present day.

2. Upper Caste Domination

Everywhere in Indian society upper caste domination is common phenomena. They will not digest lower caste development in society. They are always trying to keep all the dalits in their hands. It is main discrimination cause in the society. Upper caste people never agree to sit equally along with upper caste people in all the villages in India. As for as my knowledge on Dalits are not having social equality in present society. It is same to all the Indians and constitution believers. It is totally based on upper caste dominance rule.

3. Bonded labour

There are several changes occurred in India through reservation system. In all the villages Dalits are treated like bonded labour. Dalits are facing maximum illiterates they are unable to read and write in this way they are utilized by upper community as a permanent slave. They cannot realize for their rights and they cannot raise questions on daily wages. In this way they are suppressing by the higher community people. A Dalits person should obey upper class people's orders without any hesitation.

4. Discrimination

When Indian hindu society agreed to apply Manu Dharma theory in India from that day onwards discrimination is common. If a dalit person highly educated in village he should face discrimination. It is common to all dalits in present society. Discrimination will be several ways in all the villages of our country. A dalit person cannot move freely from upper caste people's side. All the village dalits should sit down side in front of higher community. In Indian society higher community peoples will no digest social equal status for dalits in villages.

5. Child Labour

Dalits are very poor people in almost all areas in this movement they are unable to spend amount for children

education. Dalits peoples are helpless movement they don't know how to utilize governmental schemes that is why they are agree with land lords to keep their children as permanent slave. Child labor is common phenomena in dalits.

6. Inter Caste violence

There are several incidents occurring inter caste disputes in India. These are best examples for Dalits rights suppression in Society. Whatever the governments came to power but there is no change in dalit peoples killing in India. Whole the dalit peoples were killed on discrimination cause. In villages Dalits should be under upper caste orders without this they cannot survive even a single day.

7. Mis Treatment of Dalits

In Hindu Society we can find everywhere mis treatment on Dalits. It is same to our Indian Society. There is so much narrow look between the several groups in India. Basically dalits are suppressed people in present day. They are unable to get their rights because abuse of Dalits.

8. Untouchability

According to Indian constitution untouchably abolished from the society. Article 17 of our fundamental right explained but there is no change in India. Even today dalits are treated as untouchables. There are several rights framed to provide social equality in the Hindu society. As for as my knowledge discrimination is common in society. All the human beings are having same feature but untouchability is common.

9. Denial of Entry to Police Stations

Denial of justice Entry to Dalits into the police station in mandal level. We can see justice in police station only newspapers. It common in all police station with too much political pressure from the ruling government. Dalits are totally suppressed by the dominant group and higher officials are also belongs to the dominant community. Then it is not easy to give complaints in police station.

10. Denial of Dalits' Entry to Temples

Even today in almost all the villages Dalits are not allowed into village temples. I am sure to say about that dalits not allowed to village temples. Now we can identify how social equality is applicable. It is mainly to much faith on Hinduism. According to hindu tradition it will not agree to treat equally. But there is no change at village level.

11. Denial of Water and Irrigation Facilities

According to hindu religion dalits are least community in the society. In this way dalits should be always under control of upper community. The Government of India provided land to develop dalits. Upper community people at village level they will try to suppress and ignore to provide water and irrigation facilities. They never agree to give equal status to cultivate their land. Agricultural cultivation is continues struggle to protect their land and survive at village level.

12. Poor implementation of development programs

The government is providing day to day programs to improve dalits social and economic conditions. But there is lack of proper implementation in India. It is mainly based on Political faith. Poor implementation of government programs by the ruling government. It is also major reason to dalit rights violation.

13. Dalits prohibited from taking part in religious and cultural rituals and festivals

Today itself dalits are ignored to involve cultural and festivals in villages. Dalits are totally ignored by the upper community. They never consider dalits voice in village festivals. Even today they are not eligible to sit equally in upper community streets. In this way how they will accept to participate in village festivals.

14. Failure to prosecute rape cases of Dalit women

According to National Human Rights commission discrimination on dalits is common phenomena. But rapes are common on dalit women are in society. Upper community people will try to commit to discriminate every movement and they will commit to rape on dalit women. Because social inequality at village level.

Suggestions for eradication of Dalit human Rights Violation in India

1. Dalits and law enforcement

According to Indian constitution there are several rights provided for dalits peoples rights protection. But there is lack of observation in India. The governments should be strict on discrimination and effective implementation of dalits rights. The welfare of dalits in society to avoid discrimination it is must present nation. Awareness camps should conduct by the governments on Dalit rights.

2. Ensure Dalits' political rights

The political rights are essence to dalits for wellbeing of the dalit community. Whole the state governments should provide independent authority on political rights. It is must to survive them self in India. A political gain will be good to dalits growth in present society. All the ruling governments should provide cabinet ministers for the development of dalits in politically.

3. Abolish crimes on Dalits

All the governments failed abolish crimes on Dalits in society. In this way government should take step to move forward abolish crimes on dalits completely in India. It is must effect on government administration. We should bring very strict rules to avoid discrimination in society. The governments should be ready to speedy justice to dalits rights violation.

4. Eradication of Bonded labour and Child Labour

Even today we can find several bonded labour and child labour in India. Now the ruling governments should put pressure on elimination of such social evils in the nation. Who are suffered by the poverty and bonded labour with forcefully. Then complaints must file strictly on dalit rights violation base.

5. Speed Justice on Atrocity Cases

There is so much political influence on dalit atrocity cases because to save them dalits rights violation. This is must to terminate discrimination on dalits. The governments should order immediate justice to dalits. The ruling governments must apply technology to provide speedy justice. A clear cut direction must be needed for speedy justice.

6. Provide equal social Status to Dalits in villages

In Indian villages discrimination is common phenomena. Now we are facing social reformer to recognize social equal status for dalits in villages. The central governments should

bring mandatory orders for social equal status. A powerful constitution amendment should be needed to social equal status for dalits.

7. Improve Literacy Rate in Dalits

Which is improves dalits social status better manner that is education. Education is powerful weapon to develop economic and social status of dalits. The governments should concentrate to improve literacy rate in dalits. This kind of justice is essential for dalits development. Education can give good knowledge to dalits.

8. Government should issue mandatory to allow dalits to temples in all villages

The Government should issue mandatory order to bring out social equal status. This is only possible to allow dalits into all village temples. Ruling governments are playing political drama. It is dream of dalits to independent India. We can expect these kind of change through government mandatory orders. The government should take it as an important social cause to provide social equality.

9. Economic Development

Several dalit people are belongs to below poverty line. When all the dalits are economically developed then their living conditions can hike and they can develop better way. The government should provide free and compulsory financial assistance to the dalit people without any corruption.

10. Government should conduct free inter caste marriages with high protection

In hindu society inter caste marriages will bring out social equal status to the dalits. It should be high protection from the government. The government should increase financial assistance to dalits to on inter caste base. Dalit people can survive their life with government support.

Some important suggestions for Dalits Protection

- Identify measures taken to ensure appropriate reforms to eliminate police abuses against Dalits and other marginalized communities;
- Provide concrete plans to implement laws and government policies to protect Dalits, and Dalit women in particular, from physical and sexual violence;
- Identify steps taken to eradicate caste-based segregation in residential areas and schools, and in access to public services; and,
- Outline plans to ensure the effective eradication of exploitative labor arrangements and effective implementation of rehabilitation schemes for Dalit bonded and child laborers, manual scavengers, and for Dalit women forced into prostitution.

Mejor incidents on Dalits

Phoolan Devi, Uttar Pradesh 1981

Phoolandevi (1963 – 2001) was an Indian dacoit (bandit), who later turned politician. Born into a traditional boatman class mallah family family, she was kidnapped by a gang of dacoits. The gujjar leader of the gang tried to rape her, but she was protected by the deputy leader Vikram, who belonged to her caste. Later, an upper-caste Thakur friend of Vikram killed him, abducted Phoolan, and locked her up in the Behmai village. Phoolan was raped in the village by Thakur men, until she managed to escape after three weeks.

Tsundur Andhra Pradesh 1991

The village became infamous for the killing of 8 dalits on the 6 August 1991, when a mob of over 300 people, composed of mainly Reddys and telagas chased down the victims along the bund of an irrigation canal. This happened after police department asked locals to go aggressive against large number of eve teasing outsiders entering village. In the trial which was concluded, 21 people were sentenced to life imprisonment and 35 others to a year of rigorous imprisonment and a penalty of Rs. 2,000 each, on the 31 July 2007, by special judge established for the Purpose under SC,STs Atrocities(Prevention) Act. But so many people who are in that village oppose that, as the Christian community people filed a case on government employees who were in job. There might be a rumor the Christian community people put case on reddy and telaga communities on the basis of voter list. However, the case is surrounded by many rumors hence a completely reliable source of evidence is not known for this incident.

Bathani Tola Massacre, Bihar 1996

21 Dalits were killed by the ranvir sena in Bathani Tola, Bhojpur in Bihar on 11 July 1996. Among the dead were 11 women, six children and three infants. Ranvir Sena mob killed women and children in particular with the intention of deterring any future resistance which they foresaw. Six members of Naimuddin Ansari's family were slaughtered by Ranvir sena according to the Naimuddin Ansari's witness statement. The FIR was lodged against 33 persons the day after the massacre. Niamuddin was a bangle-seller at the time of the carnage, whose 3 month old daughter was killed. Widespread claims suggest they were killed by Ranvir sena aggressors. Naimuddin's 7 year son Saddam was attacked and his face was mutilated by sword lacerations.

Bant Singh case, Punjab 1999

In January 1999 four members of the village panchayat of Bhungar Khera village in Abohar paraded a handicapped Dalit woman, Ramvati devi naked through the village. No action was taken by the police, despite local Dalit protests. It was only on July 20 that the four panchayat members and the head Ramesh lal were arrested, after the State Home Department was compelled to order an inquiry into the incident.

Dharmapuri violence 2012

In December 2012 approximately 268 dwellings – huts, tiled-roof and one or two-room concrete houses of Dalits of the adi dravida community near Naikkankottai in dharmapuri district of western Tamil Nadu were torched by the higher-caste group. The victims have alleged that 'systematic destruction' of their properties and livelihood resources has taken place.

Jat-Dalit violence in Dangawas, Rajasthan 2015

On Thursday, May 14, 2015, clashes between Jats and Dalits in Dangawas village of Rajasthan's Nagaur district left 4 people dead and 13 injured.

Rohith Vemula Suicide in Central University of Hyderabad 2016

Rohith Vemula suicide on 18 January 2016 sparked protests and outrage from across India and gained widespread media attention as an alleged case of discrimination against Dalits and backward classes in India in which elite educational

institutions have been purportedly seen as an enduring vestige of caste-based discrimination against students belonging to "lower classes".

Conclusion

How can I express my grief on discrimination and untouchability to avoid completely from the society? All the human beings are having same features but discrimination is common in hindu religion. In this way we can find day to day hour to hour discrimination cases occurring in present day. As an Indian citizen I feel very shame on discrimination on dalits in present society. In my view social equal status is never reachable goal to dalits in Independent in India. I strongly believe that discrimination will be forever because it is included every educated upper community fools blood shells. I am asking all the dominant community human beings you are struggling for reservation in governmental posts but why you're not willing give social equality status in society. Why you're not willing treat as human beings. Strait way I am asking you is it humanity. I am asking all the upper community human beings when you tried to discriminate dalits then how they will suffer, how they will worry in animal society. Can you think how they are struggling to get social equality in society? Although India has made measurable progress in terms of the protections afforded to Dalits since independence, Dalits still suffer invidious discrimination and mistreatment at the hands of upper caste members and law enforcement officials. Such mistreatment is inexcusable under both India's domestic laws and its obligations under international law. Although the Indian government denies the problem of mistreatment of Dalits and points to extensive legal protections evidencing compliance with international standards, the numerous reports of violence and discrimination indicate that Dalits remain India's "broken people." Until the atrocities against Dalits end, the international community ought to continue to publicize the conditions of India's disenfranchised population and encourage India to live up to the standards established in its domestic laws and international.

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