



## Atrocities on Dalits- Violation of Human Rights a Study in Andhra Pradesh

**AKEPOGU  
JAMMANNA**

UGC Post-Doctoral Fellow, Department of History, Sri Krishnadevaraya University, Anantapur.

**Prof. PASALA  
SUDHAKAR**

Registrar, Damodaram Sanjivayya National Law University – Visakhapatnam

**ABSTRACT**

Inclusive growth demands that all social groups have equal access to the services provided by the state and equal opportunity for upward economic and social mobility. It is also necessary to ensure that there should not be any discrimination against any section of our society. In India, Dalits have historically been disadvantaged and vulnerable due to centuries of discrimination and exploitation. The domestic state in India is an historical product of very specific caste system. Therefore, there is a serious juxtaposition between the institutional promises of democracy in relation to the victims of the caste system Dalits. However, the caste-based hierarchical relations of dominance and subordinations have provided sufficient conditions for the raise of Dalit consciousness and these objective conditions have transformed into the sites of democratic struggles when Dalits are affronted with real operation of liberal democratic principles of equality, freedom, fraternity and social justice. A caste conflict thus lies at the structural dimension of Indian society in the form of exclusion, discrimination and economic inequality.

**KEYWORDS**

All human societies aspire for stability, peace and prosperity for all. The holy texts of all religions speak of values championing the cause of human equality, dignity, fraternity and need for common effort to attain prosperity. In his foreword to International Documents on human rights compiled by Satish Chandra, G.V.G.Krishna Murthy states as a historical backdrop to the human rights struggle that “the first major statutory attempt in support of human rights against tyranny and arbitrary exercise of power by the sovereign could be traced to Magna Carta of 1215 A.D. in England followed by several other statutes. The movements in favour of human rights remained as national movements for several years till the American Revolution in 1778 and French Revolution in 1789 which made the expression of ‘Liberty, equality and fraternity’ ring and reverberate in all corners of the earth, awakening masses to rise and assert their basic rights which they are entitled by virtues of birth as human beings”.

Several instruments on various domains of human rights are adopted in the 20<sup>th</sup> century. but the most significant international instruments are universal declaration of human rights of 10<sup>th</sup> December 1948, Declaration of human rights of the child of 20<sup>th</sup> November 1959, international covenant on economic, social and cultural rights of 16<sup>th</sup> December 1966, international covenant on civil and political rights of 16<sup>th</sup> December 1966, declaration on social progress and development of 11<sup>th</sup> December 1969 and declaration on the rights to development of 4<sup>th</sup> December 1986. The Indian constitution imbibed many of the basic rights enunciated in international declarations.

The issue for discussion is why are we not able to operationalize the human rights enshrined in the international bill human rights and our constitution itself and what could be the possible actions towards realizing the human rights for all.

The starting point of discussion on this issue is to identify the paradoxes and contradictions, both inherent and induced, which indicate the basic failures. Some of them are:

Human rights, it is very interesting to note, have themselves become the assets and owned by a few and denied to many like the other material assets such as land, capital and technical and entrepreneurial skills. The paradox is that the human

rights instead of universalizing the social and economic assets as instruments of change and development have themselves become the asserts monopolized by a few thus sharpening the inequalities. This must have happened because of a theoretical possibility of the Indian social system highly authoritarian, hierarchic and closed absorbed the human rights element and converted it into the hierarchically distributed asserts instead of allowing it as catalyst to transform the traditional social system. Thus human rights have become the privileges of the privileged.

The existence of dual system, public and private, in such fields as education and health is denying access to quality education and health to the disadvantaged sections that infact are in majority. The paradox is that with the objectives of providing access to all huge institutional infrastructures is created in these sectors but because of their inefficiency and the unhelpful attitudes of the functionaries they are not serving the needs of the poor. Those who can afford economically are served by the institutions in the private sector. Hence the very important human rights of the children, rights to education and health are not effective in the case of the majority of the poor.

In the case of rights related to the administrative and legal systems also, the poor and disadvantaged are denied of their legitimate rights and opportunities. The paradox is that the language of administrative transactions, the terminologies and procedures are beyond the comprehension of the illiterate poor and disadvantaged.<sup>1</sup>

The nature of legal system adopted in the country also denies the poor their legal rights as it is a costly system. The lawyer system facilitates mostly the rich the who can afford efficient lawyers paying huge fee. The poor if they resort to the legal remedies get further ruined. Hence it is dysfunctional to the. Even complaining to the police brings hardship to them.

In the case of rights related to economic development also the situation is similar. The paradox is that most of the schemes of assistance meant for poverty alleviation are not effectively accessible to the poor as the assistance is linked to the assets like land, house, etc. already available with them. They don't have any participatory role in their own development pro-

grammes.

### The Missing links:

The foremost among missing links is the absence of advocacy on human rights. Most of the people, particularly the poor are not aware of their human rights. There is much less sensitization about the rights. Even the educated are largely vague about the awareness of the human rights. There is some awareness about the civil and political rights largely because of media hype on the activities of civil liberty activists. There is no focus on social, economic and cultural rights which are vital for the poor. The documents on human rights are not available in peoples languages. They are mostly in English in this country. In fact this has to be the basic document which need to be used as an effective instrument of empowerment and social mobilization by the NGO's and other organizations and individuals working for the poor and it should also be a basic document for the functionaries of various government departments particularly for the police and revenue departments.

Organizing the people in unorganized sector of economy and society is another basic link missing in operationalising the human rights. Those in the organized sectors are highly organized into associations/unions and getting undue benefits at the cost of the poor who are mostly in the unorganized sector. The government is often helpless and overpowered by these unions/ associations in granting undue benefits.

- ❖ Reforms in the market system are missing and there is no social and public control over it which is monopolized and managed by the dominant and oppressive sections of the society. The reforms should enable the small groups and consumers to gain effective access to the market system on a fair principle basis. Right to fair price and fair value to their limited incomes are basic for the survival of the poor.
- ❖ Empowering and capacity building processes are missing to enable the poor and disadvantaged to participate effectively in the development process on the basis of equality at the planning implementation levels and in sharing the benefits of development.
- ❖ There is need to humanize the administrative, legal, economic and political systems. They have to be people friendly and pro poor.

Unless there is an all out effort with full commitment in bringing in radical reforms and changes of the lines suggested above, there is no possibility for the poor and disadvantaged to enjoy their human rights on the basis of equality, self-determination and human dignity which is the true spirit of human rights. We have to transcend from the principle of survival of the fittest of uncivilized society on the principle of universalisation of human rights of the civil society.<sup>3</sup>

### Social Roots of Violence:

The growing antagonism between the Dalits and the upper castes in rural Andhra must relations and social transformation during the post-1947 period. The caste system in Andhra Pradesh was undergoing a profound change in terms of the formation of new social classes and power relations. The traditional caste hierarchy closely corresponded to the broad class divisions within the society. That is, the landlords and rich peasantry in Andhra were mostly drawn from among the non-Brahmin upper castes such as the Reddy, Kamma, Kapu, Velama, etc., while the poor peasantry/tenants/agricultural labourers belonged to the Dalit communities. The post-colonial socio-economic developmental process led to the decline of parasitic old absentee feudal landlord classes. They lost their predominant position and grip over the economy and polity. Such a decline was also due to the abolition of zamindari system and the shift of landholding from absentee landlords to cultivating/enterprising peasantry, mainly belonging to the Reddy, Kamma, Kapu castes. Available evidence clearly indicates that during the post-1950 period the agrarian society of Andhra Pradesh witnessed the crystallization of a progressive/dynamic peasant bourgeois class, which had taken the advan-

tages of new economic opportunities like commercial farming, green revolution, growth of agro-based industrialization, etc., and consolidated its position as a dominant socio-political class force. The drastic decline and disintegration of absentee landlordism represented by old zamindars and Brahmin inamdars also paved the way for the consolidation of a dynamic rural rich in the countryside. In caste terms, most of the neo-rich "Kulaks" belonged to the dominant upper castes. It may be pointed out that the rich peasantry among Kammas could maintain and improve upon their lands primarily because of the attachment to land and the extraordinary care they took in agriculture. In areas where they are numerically preponderant, as in some coastal district, they emerged as a dominant caste and class in all fields, viz., socio-economic and political by virtue of their riches. Similar was the case also with the Kapu and Reddis.<sup>4</sup>

The strategies for rural development pursued by the state government, like the cooperative credit system, Panchayati Raj institutions, etc., also provided immense possibilities and opportunities for the rural rich to augment resource mobilization and accumulation. Possession of considerable landed property and accumulation of surplus by the upper caste rural rich further intensified the process of stratification within the peasantry, which resulted in the alienation of land by the lower castes and Dalits. A recent study on labour relations in Andhra noted that "the proportion of the agricultural labourers in the total agricultural population had increased steadily and continuously from 27 per cent to 53 per cent between 1951 and 1981". Micro-level village studies of post-1960 period also revealed that a considerable section of the lower Sudhra castes and Dalits do not possess land. Thus, they constituted the rural poor in the Andhra countryside. Census data on caste and occupation indicates that the Mala and Madiga communities accounted for the bulk of the agricultural labour class and worked as farm/field servants, palam and casual workers. Very few of them possessed land. The employment of the entire family (men, women and children) in the various agricultural operations is a unique feature of the Dalit communities. Hence, in the case of Dalits, caste and class positions have closely converged.<sup>5</sup>

The dominant upper caste, a landowners and employers of labourers, thus exerted considerable power over the Dalits. In the villages majority of Dalit agricultural labourers and poor peasants/ tenants were dependent upon the rich Kamma and Reddy peasantry. Whenever the class demands like wage increase were articulated by Dalit communities, they were subjected to caste oppression like social boycott and denial of access to village economic resources. The dominant rich peasantry also did not tolerate any upward mobility among the dalits. Whenever Dalit families acquired some wasteland, house-sites and other land grants from government the caste Hindi rich peasantry subjected them to physical attacks. So the struggle for wage increase and land distribution by Dalits resulted in retaliation from the dominant caste peasantry in the form of abuse, harassment, molestation of women and destruction of property. Dalits became easy targets for trivial accusations of theft and witchcraft. There was no dearth of instances of caste discrimination in terms of preventing their entry into temples, taking drinking water from public wells and tanks, denial of sharing of cups in the tea shops, etc. the perpetration of caste violence of them by the upper castes is closely related to the socio-economic and political domination of the rich peasantry in the countryside. The growing assertion of Dalits for the actualization of the concept of citizenship, mass literacy as the basis of new civil life and the social/spatial mobility as new principle of social life invited victimization by the dominant caste peasantry. The concern of them for social mobility, education and diversification of occupation was consciously negated by the dominant castes. The unabated caste violence against Dalits in the Andhra countryside is a clear proof of this.<sup>6</sup>

### Violations of the rights of the Dalits:

The human rights situation in Andhra Pradesh remained of

concern in 2008. Both the security forces and the Maoists were responsible for gross human rights violations. During the period January to May 2008, the Andhra Pradesh State Human Rights Commission (SHRC) received 439 cases of human rights violations against the police. SHRC chairperson Justice B. Subhashan Reddy stated that the SHRC received 5,392 rights violation cases, including 89 cases of custodial torture, during 2007. Of them, 860 cases (15.9%) were filed against the police.<sup>7</sup>

In 2008 ACHR documented a number of police custody deaths in the state. These included the custodial death of Abdul Nabi at Chennur police station in Kadapa district on the night of 3 January 2008;<sup>8</sup> of Narsimhulu alias Anji Reddy in Devarakonda in Nalgonda district on 23 March 2008;<sup>9</sup> of Nagaraju in Hindupur on 27 April 2008;<sup>10</sup> of Tamanaboni Ramulu in Devarakonda in Nalgonda district on 22 May 2008;<sup>11</sup> of Nagula Ravinder Goud in the custody of the Excise Police in Husnabad in Karimnagar district on 11 August 2008;<sup>12</sup> and of Meka Sankara Rao at Lalapet police station in Guntur district on 29 September 2008.<sup>13</sup>

### Caste Discrimination:

Low castes faced discrimination, social boycott and attacks from the upper castes. On 21 June 2008, upper caste villagers attacked Dalits at Pottilanka village in Kadiyam mandal in East Godavari district, killing a Dalit identified as Palli Veerapanadu. A fact-finding committee of Human Rights Forum (HRF) alleged that although the Dalits specifically named 50 of the upper caste attackers, the police arrested only 29 persons.<sup>14</sup>

The two incidents which occurred in the last decades of the century, wherein the assertion of the 'disabled' has resulted in the elimination of the disabled by the abled. From Belchi to Karamchedu and Lakshmanpur Bathe to Chundur to Vempenta there is only one story line that it's the dominant castes intolerance to yield to just aspirations of the Dalits. Let us look first into the incident of Chundur. Chundur is a big village and by the Indian standards. This is a well developed village wherein the Chundur, the mandal headquarter is located about 15kms from Tenali town to the Tenali Mandal railway line.<sup>15</sup>

The most dominant among the upper castes are the Reddys with nearly 800 families, who also own most of the land. Among the scheduled castes, the largest group belongs to the Malas with nearly 4000 families while there are about 100 Madiga families. Unlike in other villages, the Dalits of Chundur are better educated. Some of them had gained political positions and good numbers of them are employed. On the other hand, members of the upper castes, particularly the Reddys and Telagas are less educated and most of the youth do odd jobs like tractor drivers or are engaged in farming.<sup>16</sup>

Enlightened by education, the Dalit youth have begun challenging the rights 'attained by birth' of the other castes. This was the cause of the constant friction between the Dalits and the Upper castes. Despite their education, the Dalits are economically way behind the upper castes, as most of the farm land belonged to the latter. Despite their economic backwardness, the Dalits could emerge as a successful group politically. The Chundur MPP is a Dalit. Dalits were also elected as MPPs of the adjacent mandals like Amrutalur, Ponnur, Nagaram and Intur. All of them are reserved constituencies.<sup>17</sup> It is the social emancipation among the Dalits that turned as an eyed to the upper castes who felt that their dominance in the village was slowly being eroded.

Here is another incident occurred in July 1989 in Vempenta village of Kurnool district. Here also brutal killings of Dalits numbering about six have taken place. Vempenta, a village in the Pamulapadu mandal in a faction ridden Rayalaseema. Majority of the population in the village constitute Dalits and backward classes. Among the scheduled castes the largest group belongs to Madigas. From backward classes Gandla community occupies prominent position. The land struggle led

by Madiga youth resulted in occupation of the endowment lands nearly 140 acres of extent and was distributed among 76, 56, 106 beneficiaries belonging to Madigas, Malas, backward classes and others respectively.<sup>18</sup> The self assertion of Dalits, however unpalatable to the landlords which led for a gang war on Dalits. Political gangsterism and upper castes intolerance of Dalits self assertion can be seen behind every incident of atrocities on Dalits.

The dominant castes led by Bomma Sivaiah wanted the public auction of the endowment lands.<sup>19</sup> The Sivaiah had the backing of Buddha Vengal Reddy, a landlord and Ex-MLA of Atmakur. There was a feud between Swarna Pullaiah and Bomma Sivaiah belongs to Gandla community to establish their dominance in the village. Bomma Sivaiah was the root cause for the crisis where he used his influence and prevented the Dalits from entering the occupied lands. So there ensued a long drawn battle, where the militant had no other option but to advance their struggle in militant way. This resulted in the death of Sivaiah on July 15, 1998.

The landlords, who were just waiting for the chance, made all preparation and launched attacks on the Madigawada on the 15 night itself. Those who attacked include the followers of Vengal Reddy, Sivaiah and others. These brutal killings continued till the 16<sup>th</sup> early hours up to 8 'O' clock,<sup>20</sup> where in nine people were killed. Among the killed there were six Dalits and three backward castes people. Those who were killed were thrown into the fire, leaving absolutely no evidence of the killings. Not satisfied with the killings, the arsonists destroyed nearly 90 houses of the Dalits.

The incidents at Chundur and Vempenta, clearly demonstrates, one the assailants were not just some persons, belonging to upper castes but were persons with close kinship or political ties with those in power. Two there was prior history of tension between the assailants and the Dalits and police were well aware of that fact but failed to prevent the assault. Even at Chundur police were present at the spot but did nothing to prevent the assault. There even after the incidents the police had been equally lethargic. The police never made any serious attempts to apprehend the principal assailants. Even if they make the arrest, the investigations are made in most causal manner (Resulting in the discharge of accused, the Karamchedu case as the best example)

The struggle raised when Dalits of Papuly, (on Monday, 2003) taking away the Ganesha statue to dip it into the water (nimajjanam). They were protested by non-Dalits, that, the statue of Ganesha belonging to Dalits should not come through their street. By this Dalits of Papuly town, condemned the act of other non-Dalits and they attempted rasta-roko, and made emotional speeches. This made other Non-Dalits, to be angry with them. Resulting their anger (with a motto of showing-rescue towards Dalits). They raised against police smashed the police. Jeep and broke into pieces, the Ganesha statue. To streamline the situation 'the-police', brought a new statue to S.C's and kept it in M.P.D. office. Again they will do this nimajjanam.<sup>21</sup>

### Brutal murder of a Dalit leader, Birusanti Obanna in Andhra Pradesh:

Mr. Birusanti Obanna (40), a Dalit leader, was brutally murdered by the Reddy upper caste leaders, known popularly as factionists in Rayalaseema region. He is a well-known Dalit leader of Koilkuntla area of Kurnool district and also the district Executive committee member of Kula Nirmoolana Porata Samiti. Obanna's body was found on 22.01.04 under Erravagu culvert in between Bijjavemula and Kopperla villages. Obanna was stabbed in his stomach, chest and head. His face was burnt with acid. The relatives of Obanna came to know about the murder of Obanna only on 23.01.04 after reading a small news item in Eenadu daily.

He has taken up several issues such as the house sites for SC/ST/BCs, Ration cards, caste discrimination and so on. Particu-

lar mention may be made of the following issues: i) the reopening of a factory of Polish stones belonging to the Scheduled castes of Kolimigundla mandal. The factory was closed due to the politics and pressure of the local feudal lords. Obanna fought for the reopening of the factory. ii) The other important issue is the struggle for one-acre land occupied and enjoyed by Tulasi Reddy, a local leader of Telugu Desam party. Obanna and other Dalit youth represented the matter to the Collector and other authorities and got the occupied land back to Mala Chenchanna in 1997. This struggle was a big blow to the domination of Tulasi Reddy and other local reddyys. iii) Obanna demanded for the representation of Dalits in the Watershed committee of the government in his village Ramreddy palle. The Upper caste Reddys rejected the demand for Dalit representation and gave up the works worth Rs.20 lakhs.<sup>22</sup>

In 2007, Andhra Pradesh ranked fourth Worst in atrocities against Dalits. According to the NCRB, 3383 cases of crimes committed against Dalits were reported from Andhra Pradesh, representing 11.3% of total such cases in India. These included 46 cases of killings, 105 cases of rape, 25 cases of abduction, 17 cases of arson, 122 cases registered under the Protection of Civil Rights Act of 1955 and 1200 cases registered under SC/ST (Prevention of Atrocities) Act of 1989, among others.<sup>23</sup>

Dalits faced discrimination, social boycott and attacks from the upper castes. On 21 June 2008, upper caste villagers attacked Dalits at Pottilanka village in Kadiyam mandal in East Godavari district, killing a Dalit identified as Palli Veerapandu. A fact-finding committee of Human Rights Forum (HRF) stated that a Dalit youth Ambadi Rajaratnam was beaten up by Kapus (upper caste community) for allegedly having an affair with a Kapu girl near a hotel on the highway on 20 June 2008. On the following morning, when the youth went to the same hotel for breakfast, he was again beaten up. The HRF report stated that "Suspecting the Dalits would retaliate; the upper castes raided the area where the Dalits lived with lethal weapons, pelted stones and beat up whoever they came across. Palli Veerapandu died with his skull broken while Visual Yesu was seriously injured and is still in Kakinada general hospital fighting for life." The HRF further stated that Dalits of the village specifically named 50 of the attackers but the police arrested only 29 persons. While former Mandal Parishad Territorial Constituency (MPTC) member Kothapalli Satyanarayana alias Chantibabu was named as having played a key role in the attack, police did not arrest him.<sup>24</sup>

On the night of 21 August 2008, upper caste people attacked the Dalits at Kodavalapuri village in Kotavuratla mandal in Visakhapatnam district. The attacks were in retaliation to the boycott of the Dalits to perform the age-old ritual of pulling the "village goddess" chariot. The problem started after the upper caste villagers protested against serving of liquor to them in the same glasses used by Dalits. When the Dalits protested against discrimination and untouchability, upper caste people attacked them. During the attacks, the Dalits were dragged out from their homes and assaulted. The attackers attacked indiscriminately attacking pregnant women, old people and children. Despite this the police first filed a case against the Dalits following a complaint filed by the village vice-headman P. Govinda Rao. But following media coverage of the incident, on 24 August 2008 the police registered a case under the SCs/STs (Prevention of Atrocities) Act against a number of upper caste people.<sup>25</sup>

On 8 September 2008, Dalits staged protests against discrimination by upper caste villagers at Nelagonda village in Guntakal mandal in Anantapur district. The Dalits alleged that the upper caste villagers did not allow them to take out a procession as part of "Vinayaka Chaviti" celebrations. Following this, the upper caste people prevented Dalit students from attending the village school.<sup>26</sup> In September 2008, as many as 11 Dalits belonging to three families sought the state

Government's intervention against social boycott by the upper caste for the last three months at Kazigudem village under Pedapadu mandal in West Godavari district. The children from these three families were not allowed to go to the local government school and the local shopkeeper refused to sell goods to them. In July 2007 many villagers suffered losses due to floods. The district administration supplied relief material to 30 families who were affected. However, village elders issued an order saying that the relief material given by the government should be shared among all families in the village, whether or not they were affected by the floods. However, the family members of Mekathoti Naraiah, Kalaparathi Maridas and Dasari Issac (all Dalits) did not accept the decision of the village elders. And on 1 July 2008, the village elders imposed a fine of Rs 1,000 each on the three Dalit families. When the Dalit families failed to pay the fine, they were socially boycotted.<sup>27</sup>

#### **SC man beaten to death:**

Namala in Anantapur district on, March 31, 2011, two persons from dominant upper caste, by name Venkatram Reddy and Narender Reddy, allegedly beat up a Scheduled Caste person, Tirupathi, (30) who later succumbed to injuries on Wednesday afternoon.

According to Sub-Inspector K.Prasad of C.K.Palle police station, a minor scuffle had broken out between Tirupathi and the two persons from Namala village at a meeting organized by Revenue officials for disbursing 'Aadhar' passbooks at Chennekothapalle village. The two persons allegedly beat up Tirupathi when he took his place in the front row for collecting his 'Aadhar' passbook. Tirupathi, who sustained internal injuries, returned home and succumbed to 'severe pain'. When he was taken to the local hospital, the doctor said that he was already dead.<sup>28</sup>

#### **Violations of the rights of women:**

In 2007, Andhra Pradesh was the worst state in India for recorded crimes against women. In its latest report "Crime in India 2007", the NCRB stated "Andhra Pradesh, accounting for nearly 7.2% of the country's population, has accounted for 13.3% of total incidents of crime against women in the country by reporting 24,738 cases." The NCRB recorded 24,738 cases of crimes committed against women including 1,070 cases of rape, 1,564 cases of kidnapping and abduction, 613 cases of dowry deaths, 11,335 cases of domestic violence and 4,406 cases of molestation, among others. In terms of crimes against women, Hyderabad with 1,931 cases was the second most unsafe city in India, next to Delhi (4,331 cases).<sup>29</sup>

The Andhra Pradesh Women Commission (APWC) had been without a Chairperson since the resignation of its Chairperson Ms Renuka Reddy in September 2007 after she was caught on camera by a Telugu television channel allegedly demanding a bribe of Rs 50,000 to help a woman victim.<sup>30</sup> Earlier in July 2007, Chief Minister Dr Y. S. Rajasekhara Reddy asked the then chairperson, Ms Mary Ravindranath, and member, Ms Padma Reddy, to step down from their posts because of their open fighting.<sup>31</sup> On 12 March 2008, all the three remaining members - M. Saraswathi, Shanta Srivatsava and Shabana of the APWC were removed by the state government with a view to revamping the body and inducting new members.<sup>30</sup> In 2007, the APWC registered 1,082 cases of violence against women in the state. It also registered 250 cases in 2008 up to 30 October 2008. As many as 1,227 cases were pending disposal as of November 2008.<sup>32</sup>

Finally, the caste based atrocities are still persisting in the world's largest democracy despite the legal safeguards, and the human rights of this group are under a cloud of danger which quite often burst upon them making them vulnerable and denying them their right to be human. The caste based discrimination is comfortably taking breath in a hierarchical society ruled by the principle of graded inequality thus challenging the constitutional mandate of establishing an egalitarian social order. The ineffective implementation of the anti-atroc-

ities law, under-reporting of atrocities cases, along with the inherent vested interests in maintaining the caste discrimination, are the reasons for the perpetuating atrocities. Improper investigation in atrocities cases results in low conviction rates. Accordingly to the NHRC annual report 27, 894 cases were registered under the Atrocities Act in 2002 and only 2.31% of cases resulted in conviction compared against the high number of atrocities reported against Dalits. The low rate of conviction as the result of varying factors like caste bias of the prosecutors as well as other organs of justice, including the judiciary and the law enforcement machinery's lack of familiarity with the provision of the relevant legislation. A check on the law enforcement machinery in this regard is much needed and requires legal scrutiny.

Majority of women from scheduled castes suffer from suppression and violation of human rights just because they don't have any support from civil society. In spite of constitutional guarantees, and other safeguards, scheduled caste women fail to reap the fruits of their just rights. Most of the scheduled caste women, work in un-organized sector, where there is no security of employment as well security of their livelihood. This clearly indicates how badly the lower rung people are being exploited by the dominant and landlord communities in Andhra Pradesh. Good number of women lib organizations and non-governmental organizations trying their best to motivate the people who, suffer in the hands of upper caste people. Unless and until the civil society feels that the age old practice of bonded labour, caste discrimination and humiliation of lower castes be put to an end, above all this morbid culture should be discontinued, till then Dalits will not be freed from the clutches of dominant castes of Hindu society.

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