

# Collective Violence in India

**Priyanka Mandlik**

LL.M. Coordinator, Dr. D. Y. Patil College of Law

## Abstract

Collective communal violence is one of the defining features of post-Independence Indian politics. Although Hindu-Muslim violence predominates, violence against Buddhists, Christians, Sikhs and Hindus (in states where they are a minority) is not unknown.

**Keywords:** Collective Violence

## INTRODUCTION:

### Meaning of collective violence:

Collective violence may be defined as: the instrumental use of violence by people, who identify themselves as members of a group – whether this group is transitory or has a more permanent identity – against another group or set of individuals, in order to achieve political, economic or social objectives.

E.g., Riots, Revolutionary terrorism, Militia etc.

-Society needs gentle and peace living.

- In order to secure gentle and peace living in India, the Government is taking care of Peace and Security by making laws for maintaining such peace and security.

### Meaning of Force:

• According to IPC,1860:

**Section 349** of IPC,1860 “A person if causes motion or changes motion or causes cessation of motion that other person or thing or anything which other is carrying or wearing is called as **Force**”

• **Section 350** of IPC,1860:

Section 350 of IPC,1860 “whoever intentionally uses force to any person, without that person’s Consent in order to commit any offence or intentionally by use of such force to cause or knowingly it to be likely that by the use of such force he will cause injury, fear annoyance to the person whom the force is used is said to be as **criminal force**”.

• **CRIMINAL FORCE= INTENTIONAL FORCE + WITHOUT CONSENT+ TO COMMIT AN OFFENCE + PRESENCE TO INJURY + FEAR ANNOYANCE**

### Meaning of Coercion:

• According to **Contract Act,1872:**

• Coercion has been defined in **Section 15** of the Indian contract act, “Coercion is the committing or threatening to commit, any act forbidden by Indian Penal Code, or the unlawful detaining, or threatening to detain, any property, to the prejudice of any person whatever, with the intention of causing any person to enter into an agreement.”

**Coercion:** Committing any act forbidden by law +Threatening + Force coercion is said to have taken place where the consent has been caused either by:

- Committing, or threatening to commit any act forbidden by IPC; or by
- Unlawful (illegal) detaining or threatening to detain any property.  
“A force (These Force includes threatening) which is caused to any person to agree the terms and clauses of the agreement and to enter into an agreement is called as coercion”
- Eg. Of Coercion: A’ went out for a walk, ‘B’ approaches ‘A’ with a stranger, pulls out his gun and asks ‘A’ to give all his possessions. The consent of ‘A’ is obtained by coercion here.
- According to **MCOCA,1999**

“Violence” + “Coercion” both these terms are used in MCOCA ACT,1999 in order to explain Organized crime.

- **organized crime** means any continuing unlawful activity by an individual, singly or jointly, either as a member of an organized crime syndicate or on behalf of such syndicate, by use of violence or threat of violence or intimidation or coercion, or other unlawful means, with the objective of gaining pecuniary benefits, or gaining undue economic or other advantage for himself or any other person or promoting insurgency.
- **EG. For Consent when taken under force and coercion:**

Child if brought before the court in order to act as a child witness here if child is forced, coerced or tutored then for giving False statement as a witness then it is proved that such statement of child witness is taken:

- 1) **Voluntarily Taken**
- 2) **Without any force, coercion, threat**
- 3) **At Personal liberty without force, coercion and threat.**

### **Violence under Indian Constitution:**

- Article 51A: It shall be the duty of every citizen of India: **to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem.**
- It is the duty of every citizen to safeguard public property and to abjure violence;
- Violence is an intentional use of physical force or power, threatened or actual against oneself, another person or against a group or community, which either result in injury, death, psychological Harm, Mal-development etc.

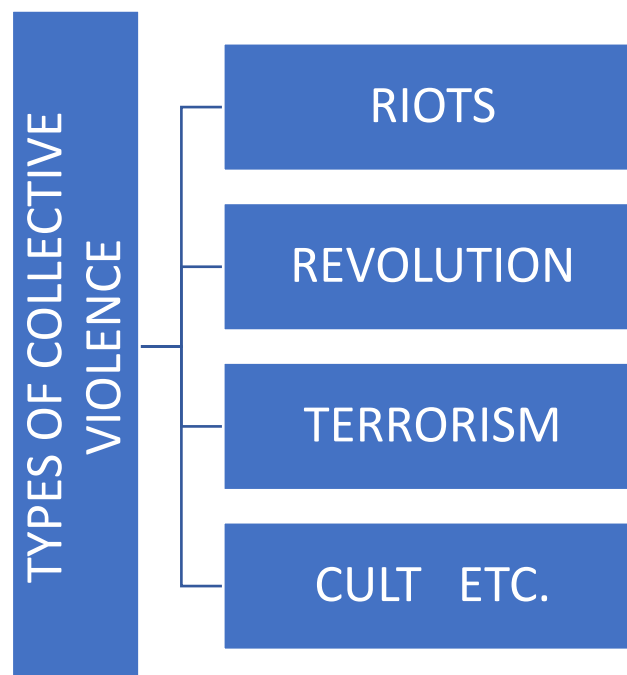
#### **Meaning of Collective Violence:**

- Violence is continuous threat to the society.
- Word Collective means- When large No. of people are involved deliberately or premeditatedly in violence such a collectiveness is called as collective”
- Word Violence means- A process of destroying human, property, thing or object with spontaneous reaction is called as violence.
- Collective violence receives a high degree of public attention. Violent conflicts between nations and groups, state and group terrorism, rape as a weapon of war, the movement of large numbers of people displaced from their homes, and gang warfare – all these occur on a daily basis in many parts of the world. The effects of these different types of events on health in terms of deaths, physical illness, disabilities and mental anguish are vast.

Collective violence may be defined as: the instrumental use of violence by people, who identify themselves as members of a group – whether this group is transitory or has a more permanent identity – against another group or set of individuals, in order to achieve political, economic or social objectives.

- Collective Violence can be expressive or instructive.

### TYPES OF VIOLENCE:



### FACTORS RESPONSIBLE FOR COLLECTIVE VIOLENCE:

#### 1) Political factor:

a lack of democratic processes; Violations of human rights Criminal behaviour by the state Corrupt governments;

— unequal access to power;

— political and economic power exercised and differentially applied according to ethnic or religious identity

#### 2) ECONOMICAL FACTOR:

unequal access to resources;

— Grossly unequal gains or losses between different population groups or geographical areas resulting from large economic changes;

— Massive economic transfers or losses over short periods of time;

— control over key natural resources;

— control over drug production or trading.

— Widening social and economic inequalities, especially those between, rather than within, distinct population groups.

### 3) SOCIAL FACTOR:

- inequality between groups;
- the fueling of group fanaticism along ethnic, national or religious lines;
- the ready availability of small arms and other weapons.

### 4) DEMOGRAPHIC FACTOR:

- **rapid demographic change;**
- **High rates of infant mortality;**
- **Rapid changes in population structure, including large-scale movements of refugees;**
- **Excessively high population densities;**
- **High levels of unemployment, particularly among large numbers of young people;**
- **Disputes over territory or environmental resources that are claimed by distinct ethnic groups.**

### CONSEQUENCES/ EFFECT OF COLLECTIVE VIOLENCE:

#### Impact on health

The impact of conflict on health can be very great in terms of mortality, morbidity and disability.

#### Infant mortality

In times of conflict, infant mortality generally increases. Preventable diseases such as measles, tetanus and diphtheria may become epidemic.

#### Mental health:

- anxiety,
- depression,
- post-traumatic stress disorder,
- suicidal behavior.

### Stories/Incidents related to collective violence:

#### 1) At: Jamdehi Village, Betul District, M.P

Year: 1992

Accused: 5 Brothers were involved in Crimes like theft, hafta vasulli, illegal control, frightening others, electricity chori etc.

Panchayat Ordered: Sarpanch ordered to stop these illegal activities or to go away from these village. Trail keeps on going on in which 1 accused was put behind the bars, 3 were killed, and 1 was injured and admitted in the hospital.

#### 2) At: Khapa Village, Betul District, M.P

Year: 2005

Accused 7 Brothers were involved in Crimes like theft, hafta vasulli, illegal control, frightening others, electricity chori etc.

Proceeding: One witness complained police but then to police did not took any action against these criminals who were involved in collective violence.

Police later tried to arrest many times but then to they were failed to catch them. till now such crimes keep on going on in villages but there is no conclusion and proceedings goes on and on in court and panchayats.

**Religious sanctioned Structural Violence:**

**1) Caste based & 2) Gender based.**

**1) Caste Based:**

**Introduction to Structural Caste based Violence:**

- According to Prof.Galtung –  
“Cultural Violence”-Generally refers to aspects of culture that can be used to justify.
- Indian Constitution prohibits discrimination on the basis of caste system in our Country.
- Longest Civil War=Naxalism (A War which was originated due to caste disparity and exploitation)
- The Caste system have hierarchical ordering on social, economic, cultural and political Bias.
- A particular class have dominance and lowest strata is subjected due to atrocities and exploitations.
- Violence against Weaker Section, Lower caste people is called as Atrocities.
- In order to avoid discrimination and to avoid such violence’s based on caste, against Minorities there were following Acts established in order to improve socio-economic conditions of these caste and minorities:
  - 1) The scheduled Castes and Schedule tribes (Prevention of Atrocities) Act, 1989. (It was designed to prevent abuses against member of SC and ST &Punish Responsible person)
  - 2) The Protection of Civil Rights Act, 1955.
  - 3) Indian Penal Code, 1860.
  - 4) National Commission for S.T
  - 5) Atrocities Act,1989: Section 3 imposes or threatens a social or economic boycott of any person or a family or a group of people belonging to SC or ST then such person is punishable for 6 months imprisonment.
  - 6) International Convention and Elimination of All forms of Racial Discrimination (CERD)
  - 7) National Commission of Minorities Act,1993. (5 Chapters divided into 15 sections)
  - 8) **ICESCR, CERD, ICCPR (Geneva, 18 Members)**
- The issues based on caste-based violence are as follows:

<p>Untouchability and Discrimination</p>	<p>Definition of Untouchability: In normal words= “Someone being rendered to stay away due to feeling of impurity” Discriminatory behaviors under Untouchability’s:  <ul style="list-style-type: none"> <li>• Prohibition from eating with caste members</li> <li>• Provision of separate cups in Village Tea Stalls.</li> </ul> </p>
--	---

	<ul style="list-style-type: none"> <li>• Separate seating arrangements and separate utensils to be placed for certain caste in restaurants.</li> <li>• Segregation of Seating arrangements in village functions.</li> <li>• Prohibition of some caste members to enter into village temples.</li> <li>• Prohibition of some caste members to wear sandals or using umbrellas in front of higher caste family member.</li> <li>• Prohibition a group of lower caste people to use common village path.</li> <li>• Bonded Labor</li> <li>• Separate burials grounds for lower caste.</li> <li>• Social Boycotts by other caste for refusing to perform their duties.</li> </ul>
<p>Honour Killing</p>	<p>Definition of Honour Killing:  An act of Vengeance, death, committed by male family member against Female Family Members who have held to be dishonored upon the family.</p> <p>Women can be targeted by her in laws or husband or from her matrimonial family= for various reasons like Refusing to enter into an arranged marriage, being a victim of sexual assault, seeking divorce from a abusive husband or leaving husband for adultery commission.</p> <p>Therefore, in short, above mentioned way of women behavior which shows dishonor to the family (Khandan ka Nak katva di) such dishonor is sufficient to trigger an attack on her life.</p> <p>Men can be also a victim of Honor Killing- such honor killing is done by women with whom they perceived to have inappropriate relationship.</p>

**Example of Honour Killing:**

- **Khap Pancharyat:**

- A **Khap** is a community organisation representing a clan or a group of North Indian castes or clans.<sup>[1]</sup> They are found mostly in northern India, particularly among the **Jat** people of **Haryana** and **Uttar Pradesh**, but also amongst other states like **Rajasthan** and **Madhya Pradesh**<sup>[2]</sup> although historically the term has also been used among other communities. A **Khap Panchayat** is an assembly of Khap elders, and a **Sarv Khap** is an assembly of many Khap Panchayats. A cluster of villages united by caste and geography is called as Khap Panchayat. These Khap Panchayat System was started by Upper Caste Jaats to Consolidate their position and power. In these group-The love marriage was totally banned and those who deny to follow these rules and break the banned rule were succumb to honor killing.
- Violence in any form is not healthy for the society, a structural violence is the form of indirect violence which is gradually grown in the people’s behavior due to restriction imposed on them.
- People are often asked to follow certain rules, regulations etc. based on caste and customs which tends them to act in violent way.
- If person rejects to act in manner which is prescribed under the rules of

**Rights of Dalits:**

**Introduction:**

- Caste system in India is a major source which results into human rights violations.
- As documented and recorded, Police officials routinely used to refuse to register cases routinely used to refuse to register cases against Hindus Caste & enforce relevant legislation that protects Dalits.
- Powerful upper caste Hindus used to detain Dalits who organizes protest against discrimination and violence.
- Police Officer used to arrests or punishes Dalit Villagers who are supporting Militant groups.

**Provisions Under Indian Constitution:**

Article 243 T	Reservations for ST, SC in Municipalities
Article 243 D	Reservations for ST, SC in Panchayat
Article 15 clause 1 and 2	Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
Article 16: clause 1 and 2	Equal Opportunity in matter of public Employment without discrimination on grounds of Caste.
Article 25 clause 1	People’s freedom of conscience and right to freely profess, practice and propagate religion – subject to public order, morality and other Fundamental Rights;
Article 26	Right of every religious denomination or any section thereof – subject to public order, morality and health – to establish and maintain institutions for religious and charitable purposes, manage its own affairs in matters of religion, and own and acquire movable and

	immovable property and administer it in accordance with law
Article 29 clause 2	- Non-denial of admission to any citizen to any educational institution maintained or aided by the State, on grounds only of religion, race, caste, language or any of them;
Article 30 clause 1 and clause 2	Right of all religious and linguistic minorities to establish and administer educational institutions of their choice Freedom of minority-managed educational institutions from discrimination in the matter of receiving aid from the State;
Article 46	The State shall promote, with special care, the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes, and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation
Article 244	Clause (1) Provisions of Fifth Schedule shall apply to the administration & control of the Scheduled Areas and Scheduled Tribes in any State other than the states of Assam, Meghalaya, Mizoram and Tripura which are covered under Sixth Schedule, under Clause (2) of this Article.
Article 275	Grants in-Aid to specified States (STs & SAs) covered under Fifth and Sixth Schedules of the Constitution.
Article 335	Claims of Sc and ST in matter of services and Posts.
Article 330	Reservation of seats for ST, SC in Lok Sabha (House of People)
Article 332	Reservation of seats for ST, SC in Rajya Sabha (Council of States)
Article 334	Reservation of Seats and Special Representation to cease after certain period. (a) the reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People and in the Legislative Assemblies of the States; and



	<p>(b) the representation of the Anglo-Indian community in the House of the People and in the Legislative Assemblies of the States by nomination,</p> <p>shall cease to have effect on the expiration of a period of <b>eighty years</b> in respect of clause (a) and <b>seventy years</b> in respect of clause (b) from the commencement of this Constitution:</p>
Article 337	Reservation of Seats of ST, SC in State Legislature.
Article 338A	<p>National Commission for ST:</p> <ol style="list-style-type: none"> <li>1) There shall be one commission to be present for ST</li> <li>2) Commission shall consist of: Chairperson, Vice-Chairperson and three other Members and the conditions of service and tenure of office of the Chairperson, Vice-Chairperson and other Members so appointed shall be such as the President by rule determine.</li> <li>3) Etc.</li> </ol>
Article 350	Right to conserve distinct Language, Script or Culture; and Instruction in Mother tongue.

**Stories of Dalits:**

**1. Dholapur District Dalits, Rajasthan:**

- 50 years after Independence, Government have done everything to end violence and discrimination that rules the lives of Dalits.
- In April, 1998, Dalits were assaulted by an upper caste Family forcibly pierced his nostril drew a string through his nose, paraded him around the village & tied him to a cattle post.
- This assault was been done by Upper Caste family because Dalits rejected to sell bidis (Hand Rolled Cigarettes) On Credit.

**2. U.P, Allahabad H.C:**

Chambers of Allahabad High court were occupied by Dalits earlier than the chambers were purified by Ganga Jal Purification before other upper caste judges enters the chamber.

**3. Marama Village Festival, Karnataka State:**

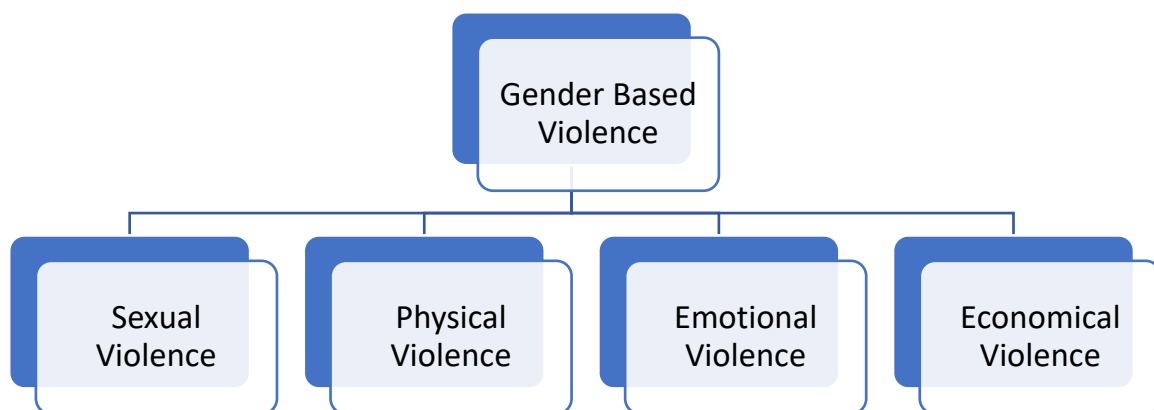
- High Caste Hindus Forced Dalits to sacrifice Buffalos and drink their blood.
- They were forced to mix that blood of Buffalos into cooked rice of Dalits.

- They were forced to run on the fields without chappals.
- Dalits were made to clean the whole village, digging of graves, carrying firewood and disposal of dead animals are all tasks that Dalits are made to perform.
- Practice of untouchability are even more severe therefore many Dalits converted into different caste/ religions due to which untouchability against them were stopped but they lost some reservations and privileges of government.

#### 4. Gujjar Agitation:

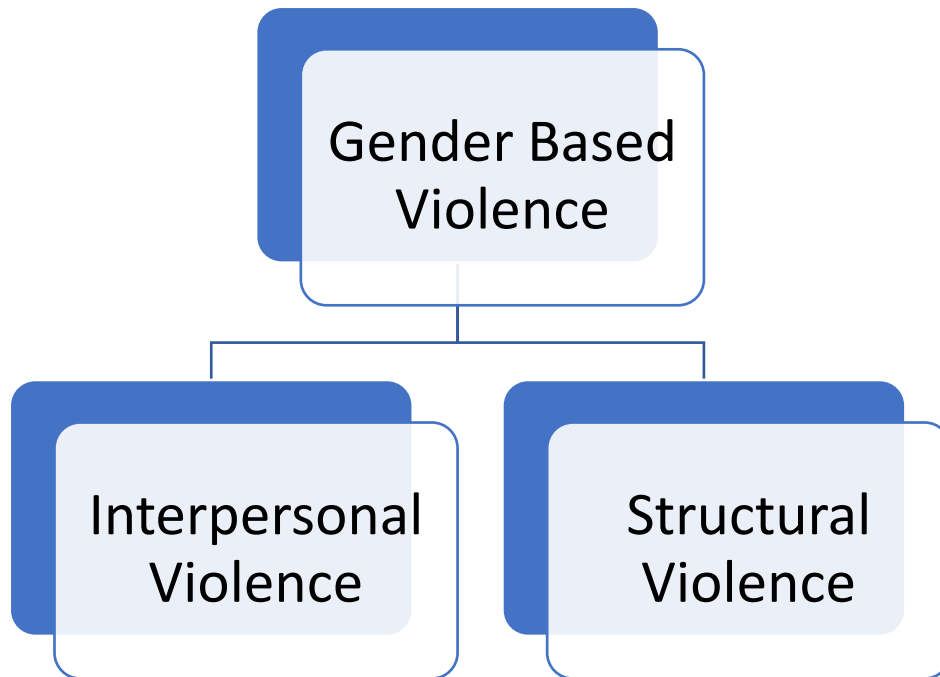
- Serious protests took place in Rajasthan in 2008 in which Gurjar demanded special status under Indian Reservation System.
- Violence for reservation took place in which rails and roads were disrupted after demand of “Gujjar”.
- Government made order to 8 collectors to make preventive detentions.

### Structural: Gender Based Violence

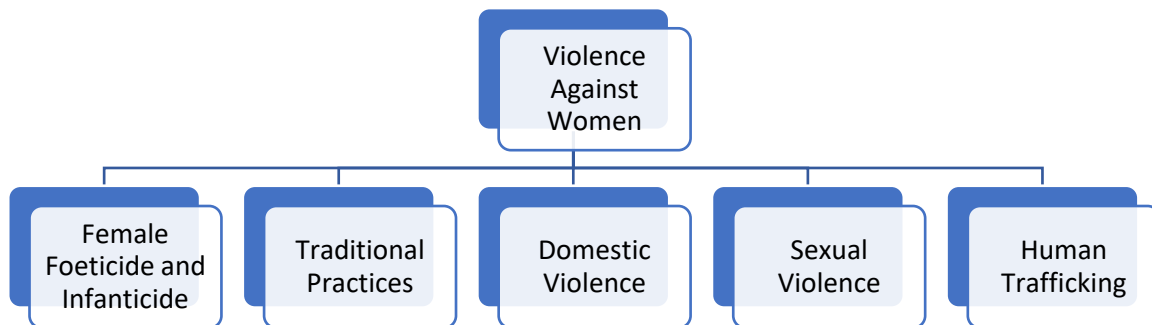


#### Introduction to Gender Based Violence:

- Human beings = “Homosapiens” which means species which enjoys sheer virtue of being human.
- In the form of structural Violence based on Gender- Gender is targeted as victims to violence.
- Violence against women across the world and particularly in India and China are covered under Gender Based Violence.



- Above mentioned both Violence includes masculine dominance over the feminine Violence. Violence faced by women are as follows:



- Gender Based Violence affects the health of women at large extent.

<b>Physical Health</b>	<ul style="list-style-type: none"> <li>• Injury</li> <li>• Unwanted Pregnancy</li> <li>• Miscarriages</li> <li>• Anemia</li> <li>• HIV/Aids</li> <li>• Performance disability</li> </ul>
<b>Mental Health</b>	<ul style="list-style-type: none"> <li>• Depression</li> </ul>

	<ul style="list-style-type: none"> <li>• Anxiety</li> <li>• Sexual Dysfunction</li> <li>• Fear</li> <li>• Neurosis</li> <li>• Obsessive behavior</li> </ul>
--	---

**VIOLENCE AGAINST SCHEDULED CASTES (Weaker section Caste)**

**Introduction to Violence against ST AND SC:**

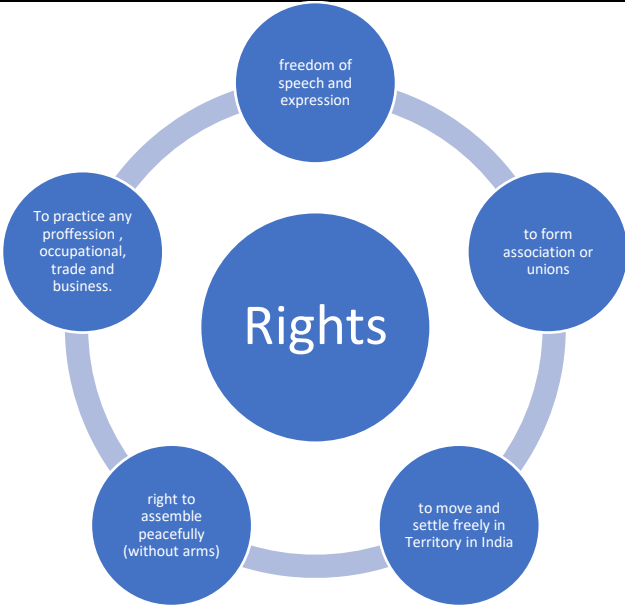
- The people belonging to ST (Scheduled Tribe) and SC (Scheduled Caste) are discriminated in various things in this society.
- Violence against ST and SC is increasing day by day nowadays.
- In 1999 almost more than 34 k cases were registered regarding violence against SC and ST under Prevention of Atrocities Act.
- In year 2000, more cases of atrocities of ST were register in MP and atrocities of SC were reported in Rajasthan.
- Children belonging to SC and ST also faced a tremendous amount of criminal assault as eg. Rape, abuses and torture etc.
- Our Indian Constitution prohibits discrimination under Article 15,16,17 then to many people and children are facing discriminations which are not been reported due to fear or due to low financial conditions.
- Untouchability’s of Dalits are seen at large extent.
- Untouchabilities is a bottom cadre of Indian Caste System.
- “Hidden Apartheid”- This concept was used by Americans and they got free from discriminations but India is still facing the issue in villages.

**Indian Constitutional Safeguards to Members of Scheduled Caste and Schedule Tribes:**

**Provisions for Dalit womens or womens belonging to SC & ST Castes:**

Article	Explanations of Safeguard to SC and ST
<b>Article 14</b>	“ <b>Equality before law</b> ”- The state shall not deny any person equality before law and equal protection of laws within territory of India.
<b>Article 15</b>	<p><b>Prohibition on Discrimination</b> on grounds of 1) religion 2) race 3) caste 4) sex 5) place of birth</p> <p>The state shall not discriminate against any citizens on abovementioned grounds with regard to:</p> <ol style="list-style-type: none"> <li>1) Access to shops, Public Restaurants, Hotels and places of public entertainment</li> <li>2) The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds</li> </ol> <p>Nothing in article 15- shall prevent the State from making any special provision for women and children and Scheduled Castes and Scheduled Tribes-under Article 29 Clause (2).</p>

<p><b>Article 16</b></p>	<p><b>Equal Opportunity in Matters of Public Employment</b></p> <ul style="list-style-type: none"> <li>• Article 16 provides equality of Opportunity for all citizens in matters relating to employment or appointment to the office under State.</li> <li>• No citizen shall be disallowed or discriminated on the grounds of religion, race, sex, place of birth in respect of /in regard to : Employment in public sectors under State.</li> </ul> <p>Nothing in these Article shall prevent State from making any provision for the reservation of Appointments or Posts in favor of Backward Class of citizens under State.</p>
<p><b>Article 17</b></p>	<p><b>Abolition of Untouchability-</b> Untouchability is abolished `and its practice in any form is forbidden by law under these Article. Untouchability shall be an offence punishable by law.</p> <p>Right to freedom (Articles 19–22)</p>
<p><b>Article 19</b></p>	<p><b>Certain rights based on freedom of speech</b></p> <ul style="list-style-type: none"> <li>• THE ARTICLE 19(1) (A) OF THE CONSTITUTION OF INDIA STATES THAT,</li> <li>• “all citizens shall have the right to freedom of speech and expression”. The philosophy behind this Article lies in the Preamble of the Constitution, where a solemn resolve is made to secure to all its citizen, liberty of thought and expression.</li> <li>• The exercise of this right is, however, subject to “reasonable restrictions” for certain purposes being imposed under Article 19(2) of the Constitution of India.</li> <li>• THE ARTICLE 19 (2) states that nothing in sub clause (a) of clause (1) shall affect the operation of any existing law, or prevent the State from making any law, in so far as such law imposes reasonable restrictions on the exercise of the right conferred by the said sub clause in the interests of the sovereignty and integrity of India, the security of the State, friendly relations with foreign States, public order, decency or morality or in relation to contempt of court, defamation or incitement to an offence.</li> </ul>

	
<p><b>Case Name</b> <i>Romesh Thapar v State of Madras</i> (AIR 1950 SC 124)</p>	<p><b>Law</b> <b>Based on Article 19</b> In <i>Romesh Thapar v State of Madras</i> (AIR 1950 SC 124), the Supreme Court of India held that the freedom of speech and expression includes freedom to propagate ideas which is ensured by freedom of circulation of a publication, as publication is of little value without circulation.</p>
<p><b>Article 20</b></p>	<p>Protection in a conviction for offences. No one can be convicted for an act that was not an offence at the time of its commission, and no one can be given punishment greater than what was provided in the law prevalent at the time of its commission. Also, no one can be prosecuted and punished for the same offence more than once and can be forced to give witness against his or her own self.</p>
<p><b>Article 21</b></p>	<p>Protection of life and personal liberty. No one can be deprived of his or her life or personal liberty except according to the procedure established by law.</p>
<p><b>Article 21A</b></p>	<p>Right to elementary education.</p>
<p><b>Article 22</b></p>	<p>Protection against arrest and detention in certain cases.</p>
<p><b>Article 23</b></p>	<p>Prohibition of Human trafficking and forced labor. Trafficking of Human beings are not allowed in the form of forced labor or beggar under these articles. Nothing in this article shall prevent the State from imposing compulsory service for public purpose and in imposing such service the state shall not make any discrimination on grounds of article 15.</p>
<p><b>Article 24</b></p>	<p>Prohibition on employment of children in Factories. No child below the age of 14 years old shall be employed to work in any factory or mine or engaged in hazardous employment.</p>

<p><b>Article 39</b></p>	<p>Certain Principles to be followed by State:  The State shall, in particular, direct its policy towards securing—  (a) that the citizens, men and women equally, have the right to an adequate means of livelihood;    (b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good;    (c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment;    (d) that there is equal pay for equal work for both men and women;    (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;    (f) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.</p>
<p><b>Article 43</b></p>	<p><b>LIVING, WAGES OF WORKERS</b>  The State shall endeavour to secure, by suitable legislation or economic organization or in any other way, to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities and, in particular, the State shall endeavor to promote cottage industries on an individual or co-operative basis in rural areas.</p>
<p><b>Article 44</b></p>	<p><b>UCC for Citizens</b>  Uniform Civil Code:  State shall endeavor to secure for citizen a Uniform Civil Code throughout the Territory of India.</p>
<p><b>Article 45</b></p>	<p><b>Free and Compulsory Education</b>  All children below the age of 14 years should be compulsorily engaged in education free of cost- while This was implemented within the period of ten years from date of Commencement of Constitution.</p>
<p><b>Article 46</b></p>	<p><b>Promotion of Education and economical interest of ST and SC (Weaker Section)</b>  The state shall promote with special care the educational and economic interests of weaker section of people ( ST &amp; SC) – protects them for Social Injustice and all forms of exploitation.</p>

<p><b>Article 51 A</b></p>	<p><b>Fundamental Duties</b>  It shall be the duty of every citizen of India: To promote harmony and the spirit of common brotherhood amongst all people in India belonging to different religious groups, linguistic (Belonging to different Languages) and sectional diversities, Different customs, practices etc.</p>
<p><b>Article 243 D</b></p>	<p><b>Reservation seats for ST &amp; SC in Panchayat</b>  the ST AND SC, in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the, total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat.  One third Seats to be reserved for women belonging to SC &amp; ST Caste in Panchayat.  Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat.   The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide:  Provided that the number of offices of Chairpersons reserved for the Scheduled Castes and the Scheduled Tribes in the Panchayats at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayats at each level as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State:   Provided further that not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level shall be reserved for women:   Provided also that the number of offices reserved under this clause shall be allotted by rotation to different Panchayats at each level.</p>
<p><b>Article 243T</b></p>	<ul style="list-style-type: none"> <li>• Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes in every Municipality and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Municipality as the population of the Scheduled Castes in the Municipal area</li> </ul>



	<p>or of the Scheduled Tribes in the Municipal area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Municipality.</p> <ul style="list-style-type: none"> <li>• (2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes.</li> <li>• (3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Municipality.</li> <li>• (4) The offices of Chairpersons in the Municipalities shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide.</li> <li>• (5) The reservation of seats under clauses (1) and (2) and the reservation of offices of Chairpersons (other than the reservation for women) under clause (4) shall cease to have effect on the expiration of the period specified in article 334.</li> <li>• (6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Municipality or offices of Chairpersons in the Municipalities in favor of backward class of citizens.</li> </ul>
<p><b>Article 330</b></p>	<p>1) Article 330 of the Indian Constitution provides for the reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People (LOK SABHA)</p> <p>Seats shall be reserved in the House of the People (Lok sabha) for:</p> <ul style="list-style-type: none"> <li>• The Scheduled Castes; SC</li> <li>• The Scheduled Tribes ST, except the Scheduled Tribes in the autonomous districts of Assam;</li> <li>• The Scheduled Tribes ST in the autonomous districts of Assam.</li> </ul> <p>2) The number of seats reserved in any State or Union territory for the Scheduled Castes or the Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to that State 2 [or Union territory] in the House of the People as the population of the Scheduled Castes in the State or Union territory or of the Scheduled Tribes in the State or Union territory or part of the State or Union territory, as the case may be, in respect of which seats are so reserved, bears to the total population of the State or Union territory.</p>

	<p>(3) Notwithstanding anything contained in clause (2), the number of seats reserved in the House of the People for the Scheduled Tribes in the autonomous districts of Assam shall bear to the total number of seats allotted to that State a proportion not less than the population of the Scheduled Tribes in the said autonomous districts bears to the total population of the State.</p>
<p><b>Article 332</b></p>	<p>Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes, except the Scheduled Tribes in the autonomous districts of Assam, in the Legislative Assembly of every State.</p> <p>(2) Seats shall be reserved also for the autonomous districts in the Legislative Assembly of the State of Assam.</p> <p>(3) The number of seats reserved for the Scheduled Castes or the Scheduled Tribes in the Legislative Assembly of any State under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats in the Assembly as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State or part of the State, as the case may be, in respect of which seats are so reserved, bears to the total population of the State.</p> <p>(3A) Notwithstanding anything contained in clause (3), until the taking effect, under article 170, of the readjustment, on the basis of the first census after the year 2026, of the number of seats in the Legislative Assemblies of the States of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland, the seats which shall be reserved for the Scheduled Tribes in the Legislative Assembly of any such State shall be,—</p> <p style="padding-left: 40px;">(a) if all the seats in the Legislative Assembly of such State in existence on the date of coming into force of the Constitution (Fifty-seventh Amendment) Act, 1987 (hereafter in this clause referred to as the existing Assembly) are held by members of the Scheduled Tribes, all the seats except one;</p> <p style="padding-left: 40px;">(b) in any other case, such number of seats as bears to the total number of seats, a proportion not less than the number (as on the said date) of members belonging to the Scheduled Tribes in the existing Assembly bears to the total number of seats in the existing Assembly.</p> <p>(3B) Notwithstanding anything contained in clause (3), until the re-adjustment, under article 170, takes effect on the basis of the first census</p>

	<p>after the year 2026, of the number of seats in the Legislative Assembly of the State of Tripura, the seats which shall be reserved for the Scheduled Tribes in the Legislative Assembly shall be, such number of seats as bears to the total number of seats, a proportion not less than the number, as on the date of coming into force of the Constitution (Seventysecond Amendment) Act, 1992, of members belonging to the Scheduled Tribes in the Legislative Assembly in existence on the said date bears to the total number of seats in that Assembly.</p> <p>(4) The number of seats reserved for an autonomous district in the Legislative Assembly of the State of Assam shall bear to the total number of seats in that Assembly a proportion not less than the population of the district bears to the total population of the State.</p> <p>(5) The constituencies for the seats reserved for any autonomous district of Assam shall not comprise any area outside that district.</p> <p>(6) No person who is not a member of a Scheduled Tribe of any autonomous district of the State of Assam shall be eligible for election to the Legislative Assembly of the State from any constituency of that district</p> <p>Provided that for elections to the Legislative Assembly of the State of Assam, the representation of the Scheduled Tribes and non-Scheduled Tribes in the constituencies included in the Bodoland Territorial Areas District, so notified, and existing prior to the constitution of Bodoland Territorial Areas District, shall be maintained.</p>
<b>Article 334</b>	<p>Notwithstanding anything in the foregoing provisions of this Part, the provisions of this Constitution relating to —</p> <p>(a) the reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People and in the Legislative Assemblies of the States; and</p> <p>(b) the representation of the Anglo-Indian community in the House of the People and in the Legislative Assemblies of the States by nomination,</p> <p>shall cease to have effect on the expiration of a period of eighty years in respect of clause (a) and seventy years in respect of clause (b) from the commencement of this Constitution:</p>

	Provided that nothing in this article shall affect any representation in the House of the People or in the Legislative Assembly of a State until the dissolution of the then existing House or Assembly, as the case may be.
--	--

## CONCLUSION

On basis of all above points we can conclude many things regarding the collective violence, as the definition tells us that the collective violence is the action of a definite group, we can say these groups can be for anything depends upon the mentality of the members and the cause behind the formation of those groups. The formation of groups and the emergence of the collective violence can be understood by the theories we have seen in the point Understanding of collective violence where we have seen several reasons behind different types of collective violence and also some of the suggestions given by different thinkers. We can see in this project report the different types of collective crimes and the factors responsible for this. We can also see how the society suffers at large at last after every action taken by a particular group in the society, no matter the action is against whom. As the children suffers, women suffers that we can see in the cases I have discussed above where the male members are in jail and the females are working in the fields with their children, there is the lack of time for them to take proper care of their children and also suffering by economic problems so they must have to work at any cost. Similar things happen after any group crime because somebody has to pay the cost. We can see it in the point Consequences. I have discussed some of the preventive measures for the stopple of collective violence that I have got from various sources and given my opinion regarding collective crime.

## OPINION

In my opinion the collective violence is some kind of revolution against the present society or that emerges due to the conflict between thoughts. The collective violence can be of either type lawful or illegal but we have to look what is the reason behind the crime of this type. As we can take example of these two stories where in both of these cases, we can see that almost 80% of the facts are similar and we have to see who is wrong? No doubt the villagers has taken a wrong decision to kill them but can we see towards the other side of the coin where they were suffering a lot and not getting any help from police or other authorities. The acts of brothers were not legal at all and also of the villagers but in my opinion since there was a need to take some tough decision and that they have taken. Definitely it is no the solution to go against the law but what anybody can do if he is not getting any help from the law but we can prevent this kind of collective violence by taking the measures we have discussed above. In my view the best way to eradicate the collective violence is to find the root cause for which the people have joined and remove that cause by talking with the group or remove it by the way of law, same as the government taking action in case of Naxals.