

UNIT – 2

1. Female Infanticide and Foeticide
2. Apartheid and Racial Discrimination
3. Genocide – Prisoners of War
4. International Covenants on the Elimination of all forms of Racial Discrimination

UNIT – 2, Lesson-1

Female Foeticide and infanticide is the ugly and earliest manifestation of discrimination against girl or female members of our society. **Female foeticide** refers to **'aborting the female in the mother's womb'**; whereas **female infanticide** is **'killing the girl child after her birth'**. Active methods of killing girls through selective sex abortion and passive methods like discrimination in care and nutrition are used to eliminate the girl child.

1, Preference for Boys

The patriarchal society in India generally shows cultural bias against women. Girls are generally considered liability until they are married off. Any kind of investment in girl's education and empowerment is considered as investment in failed enterprise. Their physical security is added responsibility on the family. Practice of dowry puts extra burden on the parents and all these results into general preference for son and girl foeticide and infanticide.

2, Socio-economic conditions

In economically poor families there is absence of family planning tools. In such families the discrimination in child care and nutrition leads to increased cases of female infanticide.

3, Absence of women in decision making

Absence of women in decision making circles results into their voices being ignored. Women advice are not solicited or ignored in families and societies. They are forced to carry on foeticide against their choice.

4, Gender inequality in India

Economic opportunities available to women are very few as compared to men. This creates an environment of disabilities for women and effects their overall empowerment. These further results into discrimination and events of female foeticide and infanticide.

5, Instances of sexual harassment and associated law & order problems.

Women are generally considered as weaker sex and their security has always been a concern for family. During historic times Rajputs and Maratha families started the practise of female infanticide and jauhar to protect the dignity of women. Increased cases of rapes and sexual harassment leads to economic disempowerment of women and which further results into them being disfavored by parents.

6, Decline in moral and ethical standards

There has been a decline in the moral and ethical standards as individuals and families have failed to consider the rights of the girl child and the overall benefits that females bring to society, whereas individual or family interests have been promoted.

Impact of female foeticide :

The low sex ratio resulting from female foeticide and infanticide has severe consequences for Indian society which are manifesting themselves in various ways like

- Trafficking of women for sexual work and marriage.
- Buying of brides from other states and even countries like Nepal in Haryana. Such marriages are not sustainable because of cultural differences and results into instances of physical, mental and sexual abuse of the bride. In some instances even the society has fallen to inhumane and illegal practise of polyandry.
- Increased crimes against women like sexual harassment, lewd remarks against women, and instances of eve teasing.
- Women losing their place in society. Fewer women mean less representation in society, polity and economy. Along with these family members become more apprehensive of the security of female members and put more restrictions on them.
- More fragmentation of land as more the number male members more the fragmentation of agriculture land.
- Women bring stability and values in the family. When there is a girl child in a family the members of the family will be more sensitive to other females or girls in society. Female foeticide militates against these cultural values of the society and family.

Female infanticide:-

Female infanticide is the intentional killing of baby girls due to the preference for male babies and from the low value associated with the birth of females.' These practices arise in areas where cultural norms value male children over female children.

- **According to a recent report by the United Nations Children's Fund (UNICEF) up to 50 million girls and women are missing from India' s population as a result of systematic gender discrimination in India.**
- **In most countries in the world, there are approximately 105 female births for every 100 males.**
- **In India, there are less than 93 women for every 100 men in the population.**
- **The United Nations says an estimated 2,000 unborn girls are illegally aborted every day in India.**

Causes:-

This anti-female bias is by no means limited to poor families. Much of the discrimination is to do with cultural beliefs and social norms. These norms themselves must be challenged if this practice is to stop.

The practice of female de-selection in India could be attributed to socio-economic reasons. Studies in India have indicated three factors of female de-selection in India, which are economic utility, sociocultural utility, and religious functions.

- The factor as to economic utility is that studies indicate that sons are more likely than daughters to provide family farm labor or provide in or for a family business, earn wages, and give old-age support for parents.
- Upon marriage, a son makes a daughter-in-law an addition and asset to the family providing additional assistance in household work and brings an economic reward through dowry payments, while daughters get married off and merit an economic penalty through dowry charges.
- The sociocultural utility factor of female de-selection is that, as in China, in India's patrilineal and patriarchal system of families is that having at least one son is mandatory in order to continue the familial line, and many sons constitute additional status to families.
- The final factor of female de-selection is the religious functions that only sons are allowed to provide, based on Hindu tradition, which mandate that sons are mandatory in order to kindle the funeral pyre of their late parents and to assist in the soul salvation

Government Measures:-

The government has initiated many steps and to bring an end to this social evil, and to bring a change in the attitudes of the people in society. It is in this direction that many laws, Acts and schemes have been initiated, such as the following areas :

- The Laws favouring Girl Education
 - The Laws favouring Women's right
 - The Laws favouring Equal Property Share for a daughter
 - Other schemes for girl child
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Unit 2- Lesson 2

Apartheid system is a form of racial discrimination introduced by the white Europeans, unique to South Africa. Struggle for Liberation in South Africa. The trading companies from Europe occupied it with arms and intimidation throughout the seventeenth and eighteenth centuries and became the local rulers. The apartheid system segregated the people and branded them based on their skin colour. All non-whites were classified as inferiors by the White Rulers. The non-white have no voting rights and have been prohibited from staying in white areas. From 1950 the blacks coloured struggled against the system of apartheid. The ANC (African National Congress) was the umbrella organisation that fought hard against segregation policies. Nelson Mandela was among the leaders of the eight whom the white South African government tried for treason. On 27 April 1994, the very first free and democratic elections in the nation permitted all South Africans to cast their vote. It was a quiet moment, it had been a long journey to independence for the vast majority of the population, in which black South Africans had fought against massive odds for several years.

Policies under apartheid system

- **No voting rights for non-whites:** The system of apartheid divided the people and labelled them on the basis of their skin colour. The white rulers treated all non whites as inferiors. The non-whites did not have voting rights.
- **Strict Segregation:** The apartheid system was particularly oppressive for the blacks. They were forbidden from living in white areas. They could work in white areas only if they had a permit. Trains, buses, taxis, hotels, hospitals, schools and colleges, libraries, cinema halls, theatres, beaches, swimming pools, public toilets, were all separate for the whites and blacks. They could not visit the churches where the whites worshipped.
- **Ban on formation of association and protests:** Blacks could not form associations or protest against the extreme discriminatory treatment. This hindered their capacity to fight against apartheid peacefully.

Role played by India

Soon after assuming office Nehru declared that India's policy is the ending of colonialism all over Asia, Africa and elsewhere and racial equality, and the end of domination or exploitation of one nation by another.

- **Gandhi's Impact:** Despite his great respect and sympathy for the Africans, Gandhi's political activities were confined essentially to the Indian community. His influence on the freedom movement in South Africa country was, therefore, by example. However even if indirect his imprint on the course of the South African struggle was indelible as recognized by great leaders like Mandela.
- **Indian diaspora role:** The bond between the national movements of India and South Africa became stronger during the Second World War. With the encouragement of the Indian national movement, they recognized that their destiny was linked to that of the African majority and increasingly participated in joint struggles against racist measures.
- India's complaint to the United Nations in 1946 on racial discrimination South Africa was made even before the establishment of a national Government, because of strong public sentiment in the country.
- **India against apartheid in major International Organizations:** India co-sponsored the General Assembly resolution of 1962 urging all States to impose sanctions against South Africa and establishing the Special Committee against Apartheid. In the specialized agencies of the United Nations, the Movement of Non-Aligned Countries and the Commonwealth, as well as in numerous other organizations and forums, India was active in calling for the isolation of the apartheid regime and support for the liberation struggle.

Conclusion

Apartheid system symbolized extremes of colonialism and racism. In 1994 after long struggle against apartheid, South Africa finally attained freedom and new constitution banned apartheid and granted equal rights to all irrespective of their race.

UNIT 2-Lesson 3

Genocide – Prisoners of War

Genocide is a term used to describe violence against members of a national, ethnic, racial or religious group with the intent to destroy the entire group. The word came into general usage only after World War II, when the full extent of the atrocities committed by the Nazi regime against European Jews during that conflict became known. In 1948, the United Nations declared genocide to be an international crime. The word "genocide" owes its existence to Raphael Lemkin, a Polish-Jewish lawyer who fled the Nazi occupation of Poland and arrived in the United States in 1941. In 1944, he coined the term "genocide" by combining *genos*, the Greek word for race or tribe, with the Latin suffix *cide* ("to kill").

NUREMBERG TRIALS

In 1945, "genocide" was included in the charter of the International Military Tribunal set up by the victorious Allied powers in Nuremberg, Germany. The tribunal indicted and tried top Nazi officials for "crimes against humanity," which included persecution on racial, religious or political grounds as well as inhumane acts committed against civilians (including genocide).

THE GENOCIDE CONVENTION

In 1948, the United Nations approved its Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), which defined genocide as any of a number of acts “committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group.”

This included killing or causing serious bodily or mental harm to members of the group, inflicting conditions of life intended to bring about the group’s demise, imposing measures intended to prevent births (i.e., forced sterilization) or forcibly removing the group’s children. The convention entered into force in 1951 and has since been ratified by more than 130 countries.

BOSNIAN GENOCIDE

In 1992, the government of Bosnia-Herzegovina declared its independence from Yugoslavia, and Bosnian Serb leaders targeted both Bosniak (Bosnian Muslim) and Croatian civilians for atrocious crimes. This resulted in the [Bosnian Genocide](#) and the deaths of some 100,000 people by 1995. In 1993, the U.N. Security Council established the International Criminal Tribunal for the former Yugoslavia (ICTY) at The Hague, in the Netherlands; it was the first international tribunal since Nuremberg and the first to have a mandate to prosecute the crime of genocide.

RWANDAN GENOCIDE

From April to mid-July 1994, members of the Hutu majority in Rwanda murdered some 500,000 to 800,000 people, mostly of the Tutsi minority, with horrifying brutality and speed. As with the former Yugoslavia, the international community did little to stop the Rwandan Genocide. The Yugoslav and Rwandan tribunals helped clarify exactly what types of actions could be classified as genocidal, as well as how criminal responsibility for these actions should be established.

THE INTERNATIONAL CRIMINAL COURT (ICC)

An international statute signed in Rome in 1998 expanded the CPPG’s definition of genocide and applied it to times of both war and peace. The statute also established the International Criminal Court (ICC), which began sittings in 2002 at The Hague. The ICC has dealt with cases against leaders in the Congo and in Sudan, where brutal acts committed since 2003 by the janjawid militia against civilians in the western region of Darfur have been condemned by numerous international officials as genocide. The establishment of the ICC at the dawn of the 21st century reflected a growing international consensus behind efforts to prevent and punish the horrors of genocide.

International Convention on the Elimination of All Forms of Racial Discrimination(ICERD)

The International Convention on the Elimination of all Forms of Racial Discrimination(ICERD) was adopted by the United Nations General Assembly on 21 December 1965. It is an international treaty dedicated to tackling all forms of racial discrimination, outlining the rights of racial and/or ethnic groups or individuals that need to be guaranteed if everyone is to have equal enjoyment of their human rights and fundamental freedoms. Women who identify with marginalised racial or ethnic groups often experience certain forms of racial discrimination differently than men. The ‘gender dimensions’ of racial discrimination have been increasingly recognised since the adoption of ICERD and states parties are now required to incorporate gender analysis into their reports on the implementation of the treaty – which will include the relationship between VAW and racial discrimination.

Committee on the Elimination of Racial Discrimination(CERD):-

The Committee on the Elimination of Racial Discrimination(CERD) dependent expert body appointed to oversee states parties’ implementation of the ICERD. It consists of 18 independent experts who are nationals of states parties to ICERD. They are elected by secret ballot and serve four-year terms. CERD meets twice annually.

General Recommendations

In its General Recommendations the Committee has addressed gender-based violence in relation to specific provisions in the ICERD and state responsibility to end it.

General recommendations 31: on the prevention of racial discrimination in the administration and functioning of the criminal justice system .

General recommendations 27: on discrimination against the Roma

General recommendations 25: on gender –related dimensions of racial discrimination.

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