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# Witch Hunting and Cultural Sublimation in India - Victimogenesis

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## ABSTRACT

*As the mob furiously blitz towards trio of three woman calling them 'Daakan' Gujarati word for witch, those weak women fell on ground in order to save their lives they try to cover themselves. The mob encircles them. One of the woman takes three consecutive blows by iron rod on her arm knowing that she broke one of her bone. Madhuben and Susilaben tried to save their lives from the mob of men but failed too. As two young men of that village died a rumour was spread that these women were practicing witch craft and were feasting on their souls. This was one of the attack reported in 2014 from a remote village located in Gujarat.*

*Often called as 'Dayan' or 'Chudail', Beta khauki (the son eater), Adam khauki (man eater), Bisahin (the poisonous women) and 'Tohni'. Woman have been subjected to abuse and murder in India which is a land of beliefs. This paper explores how culture and belief surpasses reality, morality, Justice and laws. Before reason and logic- supernatural beings, gods, demons, black magic and divination continues to wrap people in its influence to such an extent that it shades the thin line between belief and superstitions. For example you can see lemon and green chillies tied in a string to the doors in almost every Indian household to avert "Buri Nazar" or one can say to prevent any misfortune. Not to cut nails after sunset, Saturdays are considered to be inauspicious and evil. More than scientific facts and logic society prefers to go buy these 'Totkas'. Now the question before us is why do majority of people in Indian society continue to believe in such superstitions? As my main arguments with this question concludes that reason and logic means absence of superstitions and dogma.*

*The aim is to understand the conflicting idea of victim and perpetrator as there is a foreplay of gender, power and conflict of identities as to who is Victim and who the perpetrator is. Its historical significance and relation with the Indian culture, witch hunting is a practice that is embedded in roots of Indian cultural beliefs that stems the behaviour of the rural masses. With this we need to understand why Indian culture started practicing witch hunts, what does the term witch mean as per Indian society? The research will include cases and sources that give evidences of witch hunts in Indian society of 21st century. And an*

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*analytical dive into its effect on society keeping an eye on the particular gender targeted for witch hunts. Witch hunting as a social, religious and political phenomenon. Also the factors involved in its existence even today. It will also study the scope of legislative actions that covers witch hunt at an international, national and state arena.*

**Keywords:** *Psychological analysis, Legislative Instruments, Conflict of Victim perpetrator, Victimological Perspective, victimogenesis.*

## I. INTRODUCTION

The expression 'witch' corresponds to the transcription of the Hebraic word 'kashaph' that emerges from the source which means 'to whisper,' possibly indicating 'one who whispered a spell.' Witch hunts is visible in the history of different cultures<sup>2</sup>. Findings on archaic practices in America, Asia and Africa were extracted throughout the early modern age of exploration to indicate that not only the belief in witchcraft but also the periodic outbreak of witch-hunts are universal in anthropological culture (Fontaine, 19198). In the Indian districts of Jharkhand, Odisha, Rajasthan, Assam, Karnataka, Chhattisgarh and Bihar, there have always been prevalence of faith in dayans and witchcraft with different cultural perspectives linked to witch hunting and witch-making one of these perspective is- Women with evil souls have been said to be witches because they have ruined all the good things and have been omens of death and misfortune.

## II. THE HISTORICAL PERSPECTIVE ON WITCH HUNTING

*There is a good principle that created*

*Order, light and man*

*And a bad principle that created*

*Chaos, darkness and woman.*

### -PYTHAGORUS

The patriarchal thought system about women has considered them as a weak and inferior organ of society who is subjected to discrimination. In many primitive societies few women have been subjected to the symbolism of witches and have been linked to evil spirits, satanic connections and taboos. Their position in society made them suffer humiliations in different manners that were not just and fair .Witch hunt started with the upheavals of reformation in the

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<sup>2</sup> En.wikipedia.org. 2020. *Witch-Hunt*. [online] Available at: <<https://en.wikipedia.org/wiki/Witch-hunt>> [Accessed 18 December 2020].

classical modern Europe and America which caused execution of as many as 35,000 to 60,000 people expanding it to few more<sup>3</sup>. Allegorically it was an investigation conducted that involved allegations on woman and children. The Canon Episcopi recorded by Region Prum ca.900 was documented in Middle Ages that defines witch hunt and witch craft nothing more but just a foolish illusion as it denied the incidents of witches with ability to fly and metamorphose themselves into animals or birds. There are few extracts from the Gratian texts that lead to the origin of canon law first ever documented laws on witch hunting. These texts clearly condemned the practice as it refused to believe in existence of witches.<sup>4</sup>

**"The bishops and their ministers should by all means make great effort so that they may thoroughly eradicate the pernicious art of divination and magic, invented by the devil, from their parishes, and if they find any man or woman adhering to such a crime, they should reject them, turpidly dishonoured, from their parishes."**<sup>5</sup>

Its condemnation to the dogmas of witch hunt has been used in arguments of Johann weyer a Dutch physician, occultist, demonologist who was the first opponent of witch craft. He went on arguing against persecution of witches according to him there were magicians and heretics who were creating illusions of witches in the society.<sup>6</sup> The world appears divergent depending on whether one believes, or does not believe, that witches and their spells cause real change. The bone of contention regarding of belief and reality lie at the heart of witch hunts, so much so that the most famous witch-hunting manual, *The Hammer of Witches* (kramar, 1486)<sup>7</sup> tries to solve these questions. The manual, of course, answers the questions in the affirmative. This brief history relates how Western Civilization, once upon a time, not only believed in witches, but "hunted" them. The infamous European witch hunts happened because people believed that witches conspired to bring ruination to Christian society. The fallen angel Lucifer, Satan, the Devil, allegedly empowered witches to cast spells and so harm people, animals, and property. This belief led authorities to arrest, prosecute, and punish reputed witches through the justice systems and political power. Sadly, all this suffering sought to solve a problem that did not really exist. There was no satanic conspiracy of witches. Of course, people throughout the historical journey continued believe that witches existed and had an intention to destroy the society. Yet there was no such tangible evidence of witches or super powers causing harm

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<sup>3</sup> Brian P. Levack multiplied the number of known European witch trials by the average rate of conviction and execution, to arrive at a figure of around 60,000 deaths.

<sup>4</sup> Author – unknown , Canon episcopi – source of medieval canon law

<sup>5</sup> Author – unknown ,Canon episcopi – source of medieval canon law

<sup>6</sup> De Praestigiis Daemonum et Incantationibus ac Venificiis ( On the illusion of the demons and on spells and Poisons of 1563)

<sup>7</sup> Heinrich kramar 1486, hammer of witches- Germany

sometimes even the naturally occurring accidents were marked as a bad omen due to woman possessed by evil spirit. However after 1400 witch hunting became more common practice from Europe with trier witch trials as the world's largest witch trials it started spreading to different countries. In England two famous trials were 'The Chelmsford witches' and the 'Pendle witches' around 1600. And the Salem witch trials marked the beginning of witch hunting in the America.

### **III. THE HUNTS AS – SOCIAL, RELIGIOUS AND POLITICAL PHENOMENON**

We see that mental and psychological factors certainly makes an individual assume certain instances behind good and evil hunts, as they see indicators around themselves or in their surroundings that are symbolic of good or bad for example – virgin marry in a shopping mall window, devils face created by smoke cloud, a black cat crossing path before you cross it! Mass society is thus stuck into this common belief system that creates a vicious circle retching their minds with fear. This is a social phenomenon that compels them to believe in witches. In European societies the clergy initiated this mass belief where as in the Indian society figures like Shaman and Ojha convinced people that they were in threat of evil spirits. Before reason and logic could help them they were already affected by their own theories of fear. Before reformation many humans were psychological ill were also a victim of witch hunting. In the evolution of psychology we record a phase of exorcism where those people who had psychological disorders were taken to the exorcist for their treatment and when they failed to treat they were a victim of witch trials and witch hunt.

Religion is something that surpasses the limits of our knowledge it weaves people's long-held superstitious fears about malevolent magic into the worldview. And the fearful ones inflicted harsh punishment, rather than repentance and mercy, for the witch-criminals. Certainly, many people during the pre-modern age believed in a world soaked in magical qualities. Second, political leaders addressed this alleged danger of witches with lethal force. Those who had distinct political opinion or view were executed under the garb of witch hunt. Their dissented views faced mob justice of vandalism and lynching parties as the political leaders themselves set the wheels of justice rolling to crush witches.

Intellectuals of renaissance brought another ideology termed as *Querelle des Femmes*<sup>8</sup> ("The Woman Question"). Some people suggested that women should try to justify their equality or equivalence with men. The misogyny of those who denied any fair comparison of women's

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<sup>8</sup> / Brian A. Pavlac. (Pavlac, 2009) ISBN 978-0-313-34873-0 Witch hunts in the western world: persecution and punishment from the inquisition through the Salem trials /

mental or moral capacities with men's certainly fuelled the focus on women as witches.

#### **IV. WITCH HUNTING IN INDIA**

In India witch hunting became a tool of suppression on women who were weak in society like the widowed women, childless women and those belonging to lower caste. This has been more prevalent in tribal and rural areas and states of Uttar Pradesh, Bihar, Jharkhand, Madhya Pradesh, Gujarat, Orissa, Haryana, Rajasthan and west Bengal. Many instances reported verbal and physical abuse inflicted on women under the garb of witch hunting. In a small village a woman who was victim of witch hunting faced something worse than death, she reported extreme forms of humiliation she faced because there were some rumours circulated that she was the reason behind misfortune of the people residing in village. She was forced to consume human excreta and then faced radical violence. Over here our legislature fails to save such women and children from being hounded, banished, raped, paraded naked on the streets of village, forced to eat human excreta, balded and thrashed. After reading plethora of case studies a common pattern of attacks can be concluded from them.

Types of witch hunting attacks –

- Calculated
- Surprise

In calculated form of attack the gender relationship between the accusers and accused plays a very pivot role in selection of targets, such attacks are pre planned and are executed with interior motives and personal rivalry. Alleged witches are considered scapegoats of these crafted conspiracies. On the other hand in surprised attack it happens suddenly in such cases there is no ulterior motives but a goal of elimination of evil from their community. However

In both the cases targets are those who are inferior in status and has no capacity to protect themselves or retaliate against it.

#### **V. THE CONFLICT OF VICTIM AND PERPETRATOR**

The concept of victim and perpetrator gets imbricated as it gets an overlapping notion of who actually the victim is and who is the perpetrator? It is very perplexing to understand because it has a twofold view point when it comes to deciding the victim – 'The outsiders view' and 'The insiders view'. In a simpler manner the insiders view means the inner circle i.e. people who live in that particular village, community, locality or area. On contrary outsider is who neither resides in the area where witch hunt took place nor does he has any link with the accused. As from the insiders perspective perpetrator is one who tries to cause damage, misfortune, death

or any sort of harm to their society. So according to them the witch is the perpetrator and they are the victim who suffer because of her evil spirit, black magic or spells. So when they identify the witch they think it as their moral duty to execute her, kill her and eliminated evil from their village. This act is justified to them because in their opinion this witch harms community one after the other. Such ideas can be found from the biblical verses of exodus that says “Thou shalt not suffer a witch to live” which means no women shall suffer to live as a witch.<sup>9</sup>

For the outsiders, the idea of victim and the perpetrator is poles apart from that of insider’s viewpoint. Here in the case of witch-hunting, the notion of ‘victim’ is similar to the other cases like in murder case, criminal case and other such accusations. The alleged witch is viewed as the victim and the people who hunt and torment the witch are the perpetrator. In the hunting or accusation, there is an involvement of the ill person, family members of the ill person and members of their village or community, who are regarded as the wrongdoer because they kill and hound the alleged witch<sup>10</sup>. There is no firm ground to punish as the standpoint gets shadowed. However standing on a ground in reference to the Indian evidence act evidence of supernatural happenings or events is not considered. Metaphysical evidences are yet to be accepted in the court of law. Till then outsiders opinion is the rule, one cannot take away right to life and liberty on the grounds of belief that is personal to them and their cultural patterns as it is very subjective in nature. This entire question of fact whether insiders or outsiders opinion should be considered before law for providing justice, as far as the most important aspect is concerned with witch hunting is the evidence that is subjective in nature in such cases, the nature of evidence must be something that is admissible and tangible for the interpretation and understanding of the court. And supernatural evidences have no basis to be presented in court rooms thus if a community blames a women to be witch because she casted spells and brought death on two men of that community, or a fact that she practices black magic! It’s like challenging reason, logic and ideals of justice in court. Evidences establish chain of happening of events and if the evidence are itself not sufficient in nature how can one establish the guilt? In my opinion the cases of witch hunting must not consider any evidence or reason of interplay supernatural powers or black magic to be justifies as a cause of action. These matters must be dealt with utmost sensitivity taking in account the outsider’s perspective. Until proven contrary.

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<sup>9</sup> Exodus – (exod 28:18)

<sup>10</sup> Dr. Juri Gogoi Konwar and Dina Swargiari, *The International Journal Of Humanities & Social Studies* (ISSN 2321 - 9203) , THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES – Conflict of victim and perpetrator, Vol 3 Issue 5, May, 2015 (pg 133).

## VI. FACTORS RESPONSIBLE FOR WITCH HUNT

Here is a case study that explains the circumstantial start of witch hunts.

- **“Bilginia’s Case”**

### **Facts of the case study as follows-**

- Bilginia Heren (53) is a housewife residing with her husband in a village called Napaam in the Sonitpur district of Assam. She has some experience of herbal medicine and midwives. She has been convicted as a witch two times, one in 2004 and the other in 2014. The Ojha (a village medicine man) has found out that the disease is caused by a witch's paws. The Ojha judged that the witch resides in the southern direction of the patient's house. The villagers assumed it was because of the evil spell of Bilginia residing in the house nearby. So, the patient's family members came to Bilginia's house with the intention of asking her to allow the disease to be cured. At that time, Bilginia was startled and afraid, too, because the party brought sword and knife with them.

- So, as she had some experience of applying medicinal plants to some basic diseases, at that time she brought some turmeric and other plants, grinded them and asked the patient to drink two full teaspoons. After two or three days, the patient was healed and recovered. This incident occurred 10 years ago.

- But quite recently, in April 2014, another patient was critically ill. The patient was not admitted to the doctor for treatment, but instead taken to the ojha. According to Bilginia, "This time, it was another Ojha, (the former Ojha had already perished), but after not being cured by the Ojha, a party of the patient's family members and their relatives came to take the knife, trying hard to cut off my neck for not instantly curing the disease." As her husband was at home that time, she was saved by him.

- The daughter of Bilginia gave the news to the village chief and other respected and helpful men. Next day, a village meeting was scheduled by the sick person's relatives, and they were forced to leave their house and leave their village. She and her family members didn't abandon, but they were both in distress and grief. At present, the villagers threatened to inform them that Bilginia and none of her family members would be allowed to go / visit their neighbour's home, or they would have to pay Rs.500/

Per head. Social isolation and neglect from her own villagers is a severe issue confronting Bilginia and her family members to this day<sup>11</sup>.

**Analysis of the case study** - role of an accusers narratives are very eminent. Role of accuser played by these shaman and ojha takes the road to witch hunt and execution of the accused as it is like adding fuel to fire against one person. Rumours and allegations are very powerful in a small community. It is like that ancient game of Chinese whisper where one after the other rumours are decorated with fancy allegations and then the entire community or group target a powerless victim. There is a manifestation of power relations in form of a chain that circulates<sup>12</sup>. As the oppression of power on the powerless is not limited to just accusation and out casting them. There is a network of spreading beliefs about the Bilginia, among the group of people in their villages. The members of the whole village or community are in one way or the other involved in the accusation of these three alleged witches. It is not just marginalization, repression or prejudice towards women by men, rather the deep and strong belief on witchcraft, which both men and women spread while in interaction with the people. As per Erving Goffman a mass media theorist states a communication theory it is the use of unfocused communication which involves chains of conversation doesn't matter how much of it is a hoax or truth it keeps on spreading from one person to another. It is not confined to the members of their own villages. Subjectivities from different people get connected to each other's, as a result of which the evidences, either real or constructed become enlarged in the form of narratives among the people. The process of accusation does not end here, it continues towards the killing, displacement and alienation of the alleged witch. The three alleged witches mentioned above carried a kind of social exclusion and dilemma till today. However there are several other causes such as gender inequality, lack of awareness and education due to which public at large believes in superstition, questionable nature of evidence and poor implementation of laws.

## VII. LEGAL REGULATIONS TO PREVENT WITCH HUNT

As per the reports of national crime reports bureau more than 25,000 Indians primarily targeting women have been killed. There is no such particular provision or act that regulates the practice of witch hunting and related offenses there are some provisions from the Indian penal code that are in application to curb this offense. There are international rules and guidelines as well that

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<sup>11</sup> Dr. Juri Gogoi Konwar and Dina Swargiari, *The International Journal Of Humanities & Social Studies* (ISSN 2321 - 9203), THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES – Conflict of victim and perpetrator, Vol 3 Issue 5, May, 2015 .

<sup>12</sup> Bălan, Sergiu. (2002). M. Foucault's view on power relations.

[http://cogito.ucdc.ro/nr\\_2v2/M.%20FOUCAULT'S%20VIEW%20ON%20POWER%20RELATIONS.pdf](http://cogito.ucdc.ro/nr_2v2/M.%20FOUCAULT'S%20VIEW%20ON%20POWER%20RELATIONS.pdf). Retrieved on May 31, 2014.

regulate the inhuman practice of witch hunting at a wider level. And state acts as well that were introduced to curb witch hunting.

### International guidelines

“Universal Declaration of Human Rights”- UNDHR	Articles- 1, 3, 5, 12, 13, 17 (2), 19
“International Covenant on Civil and Political Rights” -	Articles- 6(1), 7, 9(1), 10, 17, 18(2)
“International Covenant on economic, social and cultural rights”	Article- 1(2), 5(1), 9, 10(1), 12(2d), 13
“United Nation Declaration on the rights of indigenous people”	Article- 2, 7, 8(2b), 10, 15(2), 22(2)
“Convention against and other cruel, inhuman or degrading treatment or punishment”	Article- 2(1), 3(2), 4(1), 6(1), 6(2), 10(1), 13, 14
“Convention on discrimination against all forms of discrimination against women”	Article- 2(e), 2(f), 3(a), 5(f), 14(2f), 15(4)
“Declaration on the protection of all persons being subjected to torture and other cruel, inhuman or degrading treatment or punishment”	Article- 2, 3, 4, 8, 9, 11

### National provisions

Constitution of India	Article- 14, 15(3), 15(4), 15, 15A(h), 21
IPC – THE INDIAN PENAL CODE	Section – 34, 37, 141, 144, 148, 149, 207, 299, 300, 320, 322, 326, 329, 335, 336, 338, 240, 341, 352, 351, 354A, 354B, 355, 357, 364, 367, 375, 376D, 379, 472, 429, 441, 442, 445, 447, 448, 449, 450, 452, 460, 503, 504, 505, 506,

	509
DMR- “ Drugs and Magic Remedies (objectionable Advertisement Act) 1954”	
THE SC/ST ACT – SCHEDULE TRIBES AND SCHEDULE CASTE ATROCITIES ACT	
“Protection of Human Rights Act 1993”	
“The prevention of witch hunting bill in processing”	

### State level instruments

“The prevention of Witch ( Dayan) practices act 1999, Bihar”
“The prevention of witch (Daain) practices Act 2001, Jharkhand”
“The Chhattisgarh Tonahi Pratadna Nivaran Act 2005”
“The Odisha prevention of witch- hunting act 2013”
“Maharashtra prevention and eradication of human sacrifices and other inhumane, evil and aghori practices and black magic act 2013”
“Karnataka prevention and eradication of inhuman evil practices and black magic bill 2017”
“The Rajasthan prevention of witch hunting act 2015”
“The Assam witch hunting (prohibition, prevention and protection) bill 2015”

## **VIII. ANALYSIS OF THE STATE LEVEL LEGISLATIONS FROM A PSYCHO- SOCIAL PERSPECTIVE**

These legal safeguards came into existence in order to prohibit and prevent happening of the act from the grass- root level. When we glance upon its functioning from a microscopic level there are variants that act as roadblocks in the way of development. When we talk about the practice of witch hunting it takes birth from the womb of culture. And when given a choice of following culture or law to the rural masses, they are bounded and bonded by the threads of morality, fear, religion and societal norms. Not all the cultural practices are evil hence they became a part of our legal system in the form of customary laws. However contrary practices like witch hunting, exorcism, black magic and etc. aren't just a part of culture but their psychology as well and this makes it appear more significant to follow. Loopholes with these legislation begins when these –

- Legal guidelines and instruments fail to reach the social cognitions of the masses in order to be followed and abided by the people the law must establish a rapport with their lives it should not stand as an alien rule mandated by the government.
- Laws must not be formulated for record but just like culture is deeply embedded in the minds and daily life of masses these laws must also be deeply sown as seed in their consciousness. In this case change can be gradual process but it will occur to eliminate the problem permanently. It is like modification of their cultural beliefs that were created in absence of law and justice.
- Laws must establish a congruency with the societal norms if people fear culture it means they have less deterrence for laws and it stands as an obstacle in the way of proper implementation of law. **Law is the command of the sovereign backed up by sanction**<sup>13</sup>.

Further to understand the psychological approach to these provisions, we must understand attitude behaviour relationship towards women who have knowledge of herbs to create medicines that cures ailments also called as mid wife, they are often considered as a threat to men who fear their power. In such case this attitude of prejudice has considering elements – cognitive, affective and behavioural. The thought that generates an inflicting attitude towards a particular section or target group is called the cognitive element, the emotions that are attached along with that attitude is the affective element and the tendency to act with that attitude is the behaviour for an example in a small group someone calls for witch hunting by creating fear of death that the particular woman dawns upon the villagers listening to this the other members you consider the act to be ethical and right in all sense ( the thought/ cognitive element is generated) then further you fear the same ( the emotional element is therefore generated)and at last you decide to hunt witches present in the section of your society ( the tendency to act ) . Attitude formation towards persecution of women takes place by this small cycle of prejudice as concerned to some section of society labelled as witches.

- **Learning incongruent behaviour patterns –**

We often learn attitudes by association others this accounts as social learning, this learning was postulated by a psychologist called bandura who called it to be observational learning, imitation or modelling. Such type of learning stems out from our cultural practices, norms and groups as well.

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<sup>13</sup> John Austin - Imperative theory of Law.

- **A strong social identity and in-group bias**

For those who belong to a very privileged section of society often experience grandeur attached to their position, they can easily crush the weaker ones in the society.

- **Scape – goating**

This phenomena takes place when the majority groups blames the victim itself for its social and economic suffering. It is somewhat like victim blaming.

- **Kernel of truth**

Sometimes people may continue to hold stereotypes because they think that, after all, there must be some truth, or ‘kernel of truth’ in what everyone says about the other group. Even a few examples are sufficient to support the ‘kernel of truth’ idea.

- **Self-fulfilling prophecies**

In some cases, the group that is the target of prejudice is itself responsible for continuing the prejudice. The target group may behave in ways that justify the prejudice, that is, confirm the negative expectations.

These are some phenomena’s that conditions the cognitive beliefs of masses which keeps them trapped in a circle of power, fear, persecution.

## **IX. CONCLUSION**

The practice of witch hunting (Dayan Pratha) is deeply embedded amongst the tribal and adivasi groups of our society. This practice is still prevailing because of the factors such as delay in reporting, silences of people due to fear of influential people who might execute them next because of dissenting views, the laws that are now being formed against witch hunting are weak in roots they are neither structured nor rigid and uniform, even the prevalent laws lacked because of loose administration. Criminalization of witch craft and related offences is the only means of providing justice to the victims. Up till now there has been no such evidence recorded that proves existence of witches, poor investigation and indifferent prosecution has been an obstacle for the people who are subjected to this humiliation and this practice of witch hunt and witch trials is nothing but another tool of exploitation. There is no strict enforcement against it. In the name of belief and good of their community they target a particular person mostly females and make them face torment and humiliation. No reason can justify this act of witch hunting it expressly violates human dignity of any individual. The need of hour to stop witch hunting needs a parallel transformation by creating door to door awareness in areas who are dominated by these shaman and ojhas they claim to cure each and every problem by using

tantric practices and black magic at times they charge high fee for their miracles that are actually nothing but fraud. These people spread fear and panic amongst those masses who are illiterate and fear of god dictates over these rural communities who are made to believe that evils exist and it's their duty to massacre the evil and restore the good back into the society. Witch hunting goes around a cycle of belief and to break this chain it is important to enlighten them about science, reason and logic. Unfortunately yet in some parts of India there is a need of reformation and reason. Remedies involving monetary compensation, equal protection of laws, and promise of non-reoccurrence of violence must be provided to the victims. There can be real change in the situation with implementation of laws takes place in practical application and not just remains statutory provisions of some act. Government has a pivot role in this matter like drafting of guidelines and issue them in the public interest, sensitising offices and police regarding incidents of witch hunts, also provide them 4 way relief – legal, mental, physical and monetary. These victims need psychological support and counselling as well.

Organising local women groups who can create awareness regarding witch hunts, eradication of superstition and inculcating self confidence in woman through creative plans. Also such primitive societies require creative and mass scale tools to spread message against the practice of tearing women down under the grab of witch hunting, women are used as scape goats in such circumstances. It can be summed up that there is a deep-rooted cultural belief in works related to witch-hunting events. In this age of globalisation, the world is evolving rapidly. It will also not help if we turn a blind eye to the fact that witch-hunt cases are on the rise in many rural areas today. In addition, it can be seen that merely enforcing a law prohibiting witch-hunting is not enough. A proper awareness plan with campaign, door-to - door training program, field research, transmission of witch-hunting leaflets to people is necessary.

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