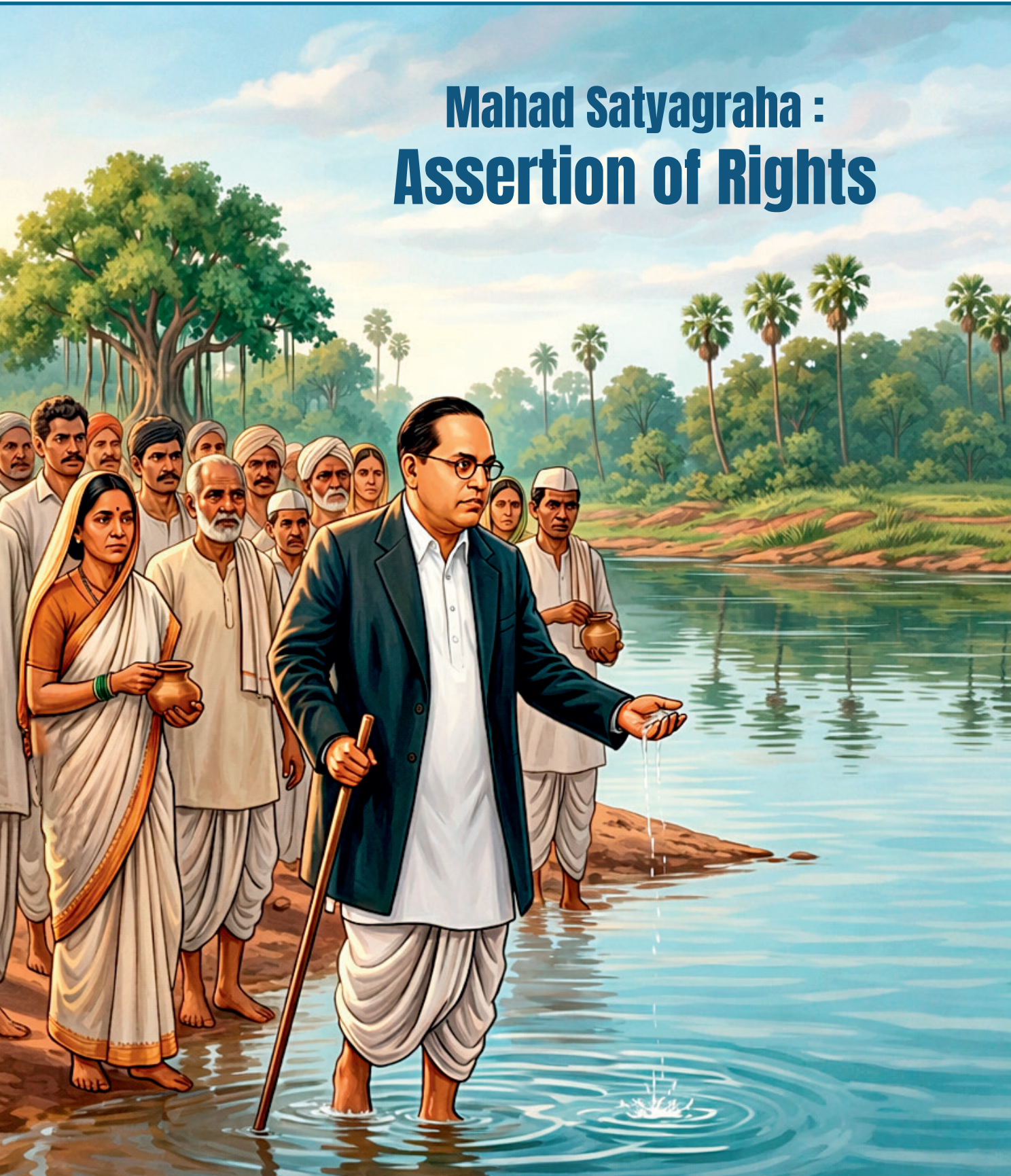


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Mahad Satyagraha : Assertion of Rights



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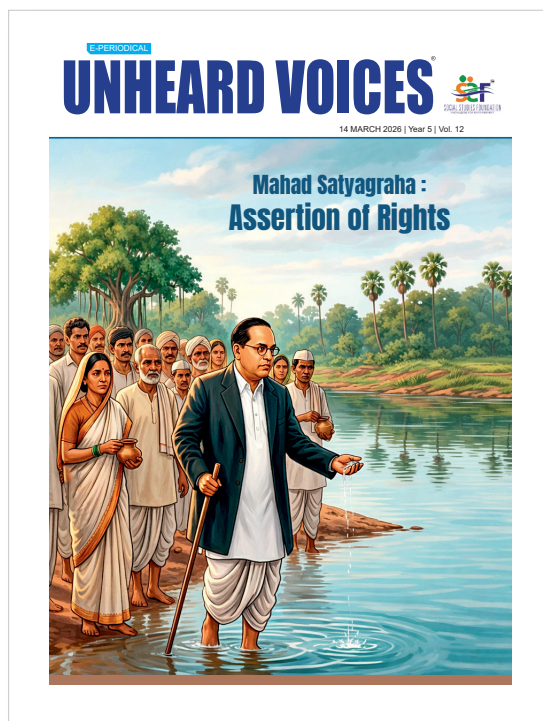
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EDITORIAL

What did Dr. Ambedkar say on Uniform Civil Code ?

The debate around the Uniform Civil Code (UCC) has resurfaced again after the recent observation of the Supreme Court of India. While hearing a matter relating to personal law, the SC remarked that the most effective solution to the inconsistencies and inequalities embedded in different personal laws would be a Uniform Civil Code. The Court's observation does not introduce a new idea; rather, it reminds the country of an unfinished constitutional promise.

That promise was clearly articulated by Dr. B. R. Ambedkar during the debates of the Constituent Assembly. Dr. Ambedkar's arguments in favour of a Uniform Civil Code were neither impulsive nor ideological. They were rooted in constitutional logic. One of Dr. Ambedkar's most important clarifications addressed a persistent misconception — that personal law is purely religious and therefore beyond the reach of the state. Dr. Ambedkar rejected this claim unequivocally. He argued that civil law cannot become untouchable simply because it is linked with religion. He observed, "There is nothing extraordinary in saying that we ought to strive hereafter to limit the definition of religion in such a manner that we shall not extend it beyond beliefs and such rituals as may be connected with ceremonials which are essentially religious."

In other words, religion may guide rituals and spiritual beliefs, but marriage, inheritance, succession, and family relations are fundamentally civil matters. They determine rights, obligations, and social justice within society. Therefore, they cannot remain permanently insulated from legislative reform. Dr. Ambedkar's second argument was equally

powerful. He reminded the Assembly that India already possessed a vast body of uniform laws governing most aspects of public life. As he pointed out, "We have in this country a uniform code of laws covering almost every aspect of human relationship. We have a uniform and complete Criminal Code operating throughout the country."

He further noted that laws such as the Transfer of Property Act, the Negotiable Instruments Act, the Indian Penal Code, and the Civil Procedure Code already applied equally to citizens irrespective of religion. In fact, the country already functioned with a largely uniform civil framework. The only major exception was family law, which continued to remain fragmented along religious lines. For Dr. Ambedkar, this anomaly was difficult to justify. If uniformity could be accepted in criminal law, commerce, and property relations, why should the domain of family law alone remain permanently divided?

Another concern raised in the Constituent Assembly was that a Uniform Civil Code might be imposed on minorities and threaten their identity. Dr. Ambedkar dismissed this fear as exaggerated. He reassured the Assembly by stating, "No one need be apprehensive that the State is going to enforce a Uniform Civil Code upon all citizens merely because it is empowered to do so." Dr. Ambedkar's pragmatism was evident in another suggestion he made during the debate. He proposed that the introduction of a civil code could even begin on a voluntary basis. As he explained, "It is perfectly possible that the future Parliament may make a provision by way of making a

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beginning that the Code shall apply only to those who make a declaration that they are prepared to be bound by it.”

For Dr. Ambedkar, protecting personal law at all costs would effectively paralyse social progress. The Constitution, therefore, had to leave space for reform so that the principles of equality and justice could gradually prevail over outdated practices.

Seen in this light, the Supreme Court’s recent observation simply echoes the reasoning that Dr. Ambedkar articulated more than seven decades ago. The issue is not merely about legal uniformity but about the nature of citizenship in a constitutional democracy. A nation cannot

indefinitely maintain separate civil frameworks for different communities while simultaneously claiming to uphold equality before the law. Dr. Ambedkar’s vision was clear and balanced. Personal laws are not purely religious; equality requires common civil rights; social reform must remain possible; and a Uniform Civil Code should emerge gradually through democratic consensus.

The constitutional direction was set long ago. The judiciary has repeatedly reminded the country of it. The question that remains is whether the political system will finally act upon the clarity that the framers of the Constitution had already provided.



Appeal for financial assistance

Social Studies Foundation (SSF) is working with the prime objective of conducting social studies and research of the society in a multi-disciplinary fashion. SSF focus, however, is on those people, who have been facing discrimination and are deprived of benefits of the development and democratic process. SSF logo, thus says, “Knowledge for Empowerment”.

"UNHEARD VOICES" is a small step in this direction. It provides a platform to all those

people, who have to be listened to by the Indian citizens to make this country united and integral. We will raise the voice of these people fearlessly. Social Studies Foundation has currently a small set-up to carry out its objectives. We, however, need financial support from our well-wishers, who agree with our objectives. We appeal to the readers and well-wishers to donate generously to the foundation.

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Mahad Satyagraha : Assertion of Fundamental Human Rights

One hundred years ago, the Mahad Satyagraha led by B. R. Ambedkar led a landmark struggle for human dignity and equality at Mahad in Maharashtra.

Dalits asserted their right to draw water from the public - Chavdar Tank -, challenging untouchability in practice. It marked the beginning of organized Dalit resistance against caste discrimination. It symbolized Ambedkar's call for social justice and self-respect. UNHEARD VOICES reproduced information about this struggle, published in Dr Babasaheb Ambedkar, Writings and Speeches, Vol 17 (Part 1) and Bombay Chronicle.

MAHAD SATYAGRAHA NOT FOR WATER BUT TO ESTABLISH HUMAN RIGHTS

The Sun of self-respect had now arisen in the sky and the clouds of oppression had begun to flit away. The Depressed Classes began to look up. And we now come to a momentous event in the life of Dr. B. R. Ambedkar. That event was a march on Mahad. This had its origin in the important resolution of the Bombay Legislative Council moved by S. K. Bole and adopted by the Bombay Government. In pursuance of the Bole resolution passed in 1923 and reaffirmed with a slight change in 1926, the Mahad Municipality had thrown open the Chawdar Tank to the Untouchables. However, the resolution of the Municipality remained a mere gesture in that the Untouchables had not exercised their right owing to the hostility of the caste Hindus.

It was, therefore, decided by the Kolaba

District Depressed Classes to hold a Conference at Mahad on March 19 and 20, 1927. The leaders of the Conference had notified Dr. Ambedkar the date of the Conference in the first week of the previous month. Arrangements for the Conference were made with care by Surendranath Tipnis, Subhedar Savadkar and Anantrao Chitre. For the past two months workers and leaders had trodden hills and dales in the vicinity and had roused the Depressed Classes to the importance of the Conference. As a result, boys of fifteen to old men of seventy from far and near plodded distances of over hundred miles with bundles containing pieces of bread hanging from their shoulders and reached Mahad. About ten thousand delegates, workers and leaders of the Depressed Classes from almost all the districts of Maharashtra and Gujarat attended the Conference. Every



care had been taken, every convenience was provided, and every means was adopted to make the Conference a success. Water worth rupees forty was purchased from the Caste Hindus to satisfy the needs of the Conference, for water was not available to the Untouchables at the place of the Conference. Dr. Ambedkar rose to deliver his presidential address to the half-clad, embarrassed, earnest men and women and began it in his simple, short and forceful sentences. With a strange agitation in his voice he described the conditions of Dapoli where he had received the first rudiments of education and said that one was attracted to the place where one passed one's childhood and the beautiful scenery surrounding it deepened one's love for such a place. He recalled the days of his childhood and said "There was a time when we, who are condemned as Untouchables, were much advanced, much ahead in education compared with communities other than the advanced classes. This part of the country was then pulsating with the action and authority of our people." With great earnestness he then delivered a message to his people which echoed throughout the hills, dales and villages of Maharashtra. Declaring that the demilitarisation was one of the causes of their downfall, he said: "The military offered us unique opportunities of raising our standard of life and proving our merit and intellect, courage and brilliance as army officers. In those days Untouchables could also be headmasters of military schools and compulsory primary education in the military camps was very effective and wholesome." "It is nothing less than a betrayal and a treachery," he went on, "on the part of the British to have closed the doors of the army to the Untouchables who had helped them establish the Indian Empire while their home Government was at grips with the French during the Napoleonic War." Then in an inspiring tone he said: "No lasting progress can be achieved unless we put ourselves through a three-fold process of purification. We must improve the general tone of our demeanour, re-tone our pronunciations and revitalise our thoughts. I, therefore, ask you now to take a vow from this moment to renounce eating carrion. It is high time that we rooted out from our mind the ideas of highness and lowness among ourselves. Make an unflinching resolve not to eat the thrown-out crumbs. We will attain self-elevation only if we learn self-help, regain our self-respect, and gain self-knowledge." He further urged his people to agitate against the Government ban on their entry into the Army, Navy and Police, and impressed upon them the

importance of entering Government services and of education.

Turning to the question of Mahars, he tweaked their self-respect by telling them that it was utterly disgraceful to sell their human rights for a few crumbs of bread, and appealed to them fervently to do away with the humiliating, enslaving traditions, to abandon their Vatas and seek forest lands for agricultural pursuits. In conclusion, in a moving tone he said: "There will be no difference between parents and animals if they will not desire to see their children in a better position than their own." The Conference passed resolutions on important subjects. By one resolution the Conference appealed to the Caste Hindus to help the Untouchables secure their civic rights, to employ them in services, offer food to Untouchable students, and bury their dead animals themselves. Lastly, it appealed to Government to prohibit the Untouchables by special laws from eating carrion, enforce prohibition, provide them with free and compulsory primary education, give aid to the Depressed Classes hostels and make the 'Bole Resolution' a living reality by enjoining upon the local bodies, if necessary, to proclaim section 144 of Indian Criminal Procedure Code at their places, for its enforcement. On the first day, a few caste Hindu spokesmen, local as well as outsiders, made speeches justifying the rights of the Depressed Classes and promised them help. The Subjects Committee, which met that night, decided, after taking the sense of the leaders of the upper classes who attended the Conference, that the Conference should go in a body to the Chawdar Tank and help the Depressed Classes to establish their right to take water. Next morning the Conference called upon two caste Hindu spokesmen to support the resolution regarding the duties and responsibilities of the Caste Hindus. Excluding the clause regarding inter-caste marriage, they both supported the resolution. In pursuance of the resolution of the Mahad Municipality which in 1924 had declared to have thrown open its Tank to the Depressed Classes, it was now decided to take water from the Tank and establish the right of the Untouchables. The delegates accordingly began to march peacefully in a body to the Chawdar Tank to assert their right of taking water from the Tank. And now the momentous event, great in its magnitude and far-reaching in its consequences, was taking place. Anti-Slavery, Anti caste, anti-priest.

Dr. Ambedkar, who represented the awakened spirit of the Untouchable Hindus, was marching towards the Tank from which the



Muslims and Christians took water along with the so-called touchable Hindus, but from which the Untouchable Hindus who worshipped the Hindu Gods, stuck to the same Hindu religion through ages past, were, although their throats parched with thirst, not allowed to take even a drop of water. Thus, led for the first time in their history by a great leader of their own, the Untouchables were marching to vindicate their rights. They all displayed discipline, energy and enthusiasm. The march wended its way through the streets of Mahad and terminated at the Chawdar Tank. Dr. Ambedkar himself was now standing on the verge of the Tank. Enlightened among the enlightened, the equal of any erudite man on earth, a Hindu of noble aspirations, yet unable even to take water from a public watercourse or to read in a public library in Hindustan, the land of his birth and faith, was now defying the arrogance of the tyrants, exposing the baseness of a people who boasted that their religion treated even animals with forbearance, but who treated their co-religionists worse than cats and dogs. Dr. Ambedkar took water from the Tank and drank it. The vast multitude of men followed suit and vindicated their right. The processionists then returned peacefully to the pandal. Two hours after this event, some evil-minded caste Hindus raised a false rumour that the Untouchables were also planning to enter the temple of Veereshwar. At this a large crowd of riffraff armed with bamboo sticks collected at street corners. All orthodox Mahad was up in arms and the whole town at once became a surging mass of rowdies. They said that their religion was in danger, and strangely enough they clamoured that their God, too, was in danger of being polluted! Their hearts fluttered, their hands shivered, and their faces were ablaze with anger at this humiliating challenge. Enraged at this misconstrued outrage on their religion and at the thought of defilement of the temple of Veereshwar, the caste Hindus dashed into the pandal of the Depressed Classes Conference. Many of the delegates were at that time scattered in small groups in the city. Some were busy packing and a few were taking their meals before dispersing for their villages. The majority of the delegates had by now left the town. The rowdies pounced upon the delegates in the pandal, knocked down their food in the dust, pounded the utensils and belaboured some before they knew what had happened.

There was utter confusion in the pandal. Up-till now the orthodox had lost their conscience. They now showed signs of losing their senses! Untouchable children, women and delegates,

who were strolling in the streets of Mahad, were frightened at the sudden sweep of this event. Stray individuals amongst them were beaten. They had to run into Muslim houses for shelter. The local Mamlatdar and the Police Inspector, who failed to check the rowdies, saw Dr. Ambedkar in this matter at four O'clock in the evening at the Travellers Bungalow where Dr. Ambedkar and his party were staying during the days of the Conference. "You control others, I will control my people," said Dr. Ambedkar to the officers, and he hurried to the scene with two or three of his lieutenants. In the street a batch of rowdies mobbed him, but he calmly tried to soothe them by telling them that there was no desire nor any plan on their part to enter the temple. He went ahead, saw things for himself and returned to the Bungalow. Up to this moment about twenty persons from the Untouchables were seriously wounded. A doctor was sent for. He came. He jeered at them for their "ill-timed" adventure and dressed their wounds! The rowdies then began patrolling the main streets and assaulting members of the Depressed Classes who were in stray batches on the way to their villages. But the most reprehensible part of their conduct was that they sent messages to their henchmen to punish the delegates of the Conference in their respective villages. In obedience to this mandate assaults were committed on a number of Mahar men and women either before or after they had reached their villages. Meanwhile, this news of the brutal attack on the delegates spread like wild fire. When Dr. Ambedkar returned to the bungalow, he saw about a hundred men impatiently awaiting his orders, their eyes literally blazing with fire and their hands itching for retaliation and revenge. Their leader, however, appealed for peace and discipline. There was hushed silence for a while. A word of provocation from Dr. Ambedkar would have turned Mahad into a pool of blood and destruction.

The number of delegates still lingering in the town, in the pandal and in the Bungalow together could have easily outnumbered the hooligans and battered down their skulls. Hundreds among the Untouchables were men who had seen, fought, and moved actively in the theatres and battles of the First World War. But discipline was wonderfully maintained at the behest of their leader. They set their faces against the aggressors. Their struggle was non-violent and constitutional. They did not dream of breaking the law. Thus, a more serious riot was averted. At nightfall all the delegates left for their respective villages. Dr. Ambedkar with his



Dr. Ambedkar with their colleagues

lieutenant, Anantrao Chitre, left the bungalow as it was booked by a Government Officer from that evening, and took up his residence in the police station rooms. He completed his inquiry into the riot and returned to Bombay on 23rd March. Policemen appeared on the scene after the storm was over. They arrested some of the orthodox rowdies as trespassers. Out of the nine orthodox Hindu heroes, five who were found to be most valorous, were, afterwards on June 6, 1927, sentenced by the District Magistrate to four months' rigorous

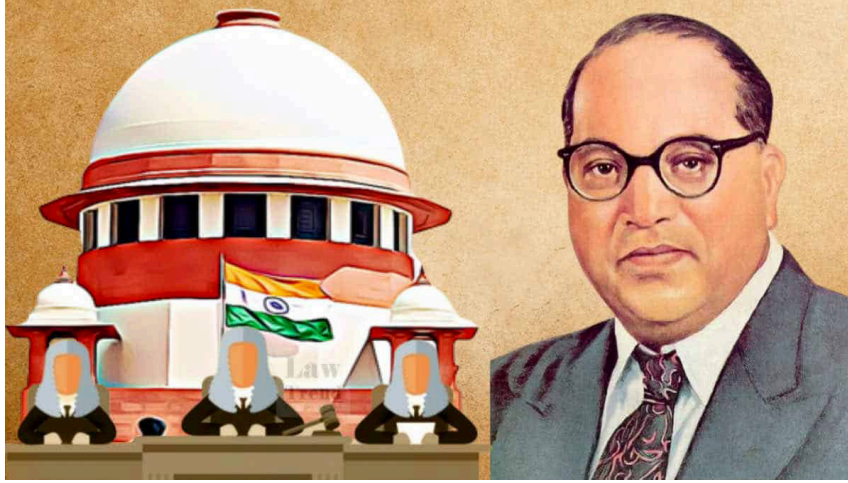
imprisonment. Dr. Ambedkar was not far from truth when he remarked that had not the chief officers in the District been non-Hindus, justice would not have been administered impartially to the Untouchables. Under Peshwa rule, he said, he would have been trampled to death by an elephant. And it was the Peshwa rule under which Untouchables were not allowed to enter the city of Poona during certain hours by day time, and when they were admitted at other times they had to walk in the city with earthen pots hanging from their necks to spit into.

News Report in Bombay Chronicle

A Conference of the Depressed Classes of the Kolaba District was held at Mahad on the 19th and 20th instants [i.e. of March 1927] under the Presidentship of Dr. B. R. Ambedkar, Bar-at-Law. The attendance of the Depressed Classes was over 2,500 and great enthusiasm prevailed. But the work of the Conference was severely marred by a riot, the responsibility for which rests entirely upon the upper-class Hindu residents of the town of Mahad. On the first day of the Conference after the President had delivered his address, several Upper Class Hindus addressed the Conference assuring the Depressed Classes that, they were willing to help them in all ways and urging that the Depressed Classes should not cultivate hatred of the Upper Class Hindus. In pursuance of this the Subjects Committee drafted a resolution among others laying down what the Upper Class Hindus should do for the uplift of the Depressed Classes. In the Subjects Committee attention was drawn by some people to the

fact that there was a great difficulty at Mahad for the Depressed Classes in obtaining water for drinking purposes and that this difficulty was felt not only by the resident Depressed Classes of Mahad but also by the Depressed Classes from villages who resorted to Mahad for private business or for the purposes of Government work. So great was the scarcity that water worth Rs. 15 had to be bought each day to satisfy the needs of the Conference. The Municipality of Mahad had some time ago passed a resolution declaring the tanks in the city to be open to the public but as it had not placed a board there, people feared to resort to them.

The Subjects Committee, therefore, decided after taking the sense of the upper classes who attended the Conference in this matter, that the Conference should go in body to the Chawdar Tank and help the Depressed Classes in establishing their right to take water.



“Judicial authority can be respected by moral conviction”

In an era of rapid social change, Dr. Ambedkar’s words remind us that true respect for law arises not from blind obedience but from its alignment with moral conviction. Only then can judicial authority command both compliance and legitimacy, fostering a democracy that is stable, adaptable, and just.

Ritik

Dr. Ambedkar’s insight highlights the dual responsibility of citizens: to uphold the rule of law for stability, while simultaneously engaging in critical reflection when laws or judgments fail to meet ethical standards. By situating Dr. Ambedkar’s thought within jurisprudential debates between legal positivism and natural law, and by exploring its implications for democratic societies, this article argues that his perspective remains vital for understanding how law evolves in response to social justice movements and shifting moral values.

The relationship between citizens and judicial authority has always been fraught with complexity. Dr. B.R. Ambedkar’s remark— “I am bound to obey the judgment but I am not bound to respect it”—articulates this tension with remarkable clarity. His

words remind us that while obedience to law is necessary for social order, respect for judicial decisions cannot be demanded when they contradict moral conscience. This distinction is not merely rhetorical; it reflects Dr. Ambedkar’s lifelong struggle against caste oppression and his vision of a democratic society where law must serve justice rather than perpetuate inequality.


In contemporary times, when societies evolve faster than legal frameworks, Dr. Ambedkar’s

perspective offers a lens to examine how citizens can balance compliance with critique, ensuring that democracy remains both stable and progressive.

Born into a marginalized Dalit family in 1891, Dr. Ambedkar’s personal experiences of discrimination shaped his intellectual and political journey. Despite excelling at institutions such as Columbia University and the London School of Economics, he faced systemic exclusion in India. These experiences instilled in him a deep awareness of how law and social structures often fail the oppressed.

As chairman of the Constitution Drafting Committee, Dr. Ambedkar sought to design a legal framework that would safeguard individual rights while addressing entrenched inequalities. Fundamental rights, affirmative action, and protections for minorities were not abstract ideals but necessary correctives to centuries of injustice.

His vision ensured that the Indian Constitution became both a legal and moral document. Against this backdrop, Dr. Ambedkar’s statement on judicial authority reflects his pragmatic yet critical approach. He recognized that obedience to law was essential for democratic stability, but he also insisted that citizens retain the moral



right to question judgments that perpetuate injustice.

Philosophical Foundations

Legal Positivism

Legal positivism, advanced by scholars like H.L.A. Hart, argues that law derives its validity from proper enactment, independent of moral content. For positivists, obedience ensures order, even if laws appear unjust. Dr. Ambedkar's acknowledgment of the need to "obey" resonates with this view, especially in a fragile postcolonial democracy where stability was paramount.

Natural Law

In contrast, natural law theorists from Aquinas to modern thinkers insist that law must align with morality. An unjust law, they argue, lacks legitimacy. Dr. Ambedkar's refusal to "respect" certain judgments reflects this moral critique. He believed that laws must be constantly evaluated against ethical standards and the lived realities of marginalized communities.

Dr. Ambedkar's Middle Path

Dr. Ambedkar's statement bridges these two traditions. He accepted the necessity of obedience to preserve order but simultaneously asserted the right to moral dissent. This duality allows citizens to comply with judicial authority while rejecting its ethical shortcomings, thereby creating space for reform without undermining democracy.

Civil Disobedience & Constructive Dissent

Dr. Ambedkar's perspective aligns closely with the philosophy of civil disobedience articulated by Thoreau, Gandhi, and Martin Luther King Jr. Civil disobedience involves obeying the consequences of law while morally rejecting its unjust application. Dr. Ambedkar's distinction between obedience and respect provides a framework for such dissent.

Unlike anarchic rebellion, his approach encourages constructive protest. Citizens may comply with judicial rulings to maintain order but reserve the right to critique and mobilize for change. This balance ensures that dissent strengthens democracy rather than destabilizes it.

Implications for Democratic Governance

Dr. Ambedkar's insistence that respect cannot be compelled underscores the need for judicial accountability. Courts, though authoritative, must remain open to public scrutiny. In a democracy, unquestioned reverence for judicial decisions risks ossifying the system. By encouraging critique, Dr. Ambedkar's empowers citizens to demand transparency and responsiveness from the judiciary.

Evolution of Legal Systems

Dissatisfaction with unjust laws creates

pressure for reform. Dr. Ambedkar's principle transforms obedience into a catalyst for change: citizens follow the law but voice discontent, prompting legislators and judges to adapt. This dynamic ensures that legal systems evolve in step with societal progress, rather than lag behind.

Balancing Stability & Change

Perhaps the most profound implication of Dr. Ambedkar's thought is the balance it strikes between stability and transformation. Obedience prevents chaos, while dissent fuels reform. This equilibrium allows democracies to remain orderly yet flexible, capable of addressing injustices without collapsing into disorder.

Contemporary Relevance

In today's world, Dr. Ambedkar's insight resonates across contexts. From debates on minority rights to struggles against systemic racism and gender inequality, societies continue to grapple with laws that fail to reflect evolving values. Citizens often find themselves obeying judgments they cannot respect—whether in cases of environmental regulation, digital privacy, or social justice.

Dr. Ambedkar's principle provides a roadmap: obey for stability, critique for progress. It legitimizes peaceful protest movements, strengthens democratic participation, and ensures that law remains a living instrument responsive to human dignity.

Dr. B.R. Ambedkar's assertion—"I am bound to obey the judgment but I am not bound to respect it"—remains a timeless guide for navigating the tension between law and morality. His perspective acknowledges the necessity of obedience to preserve democratic order while affirming the moral right to dissent against injustice.

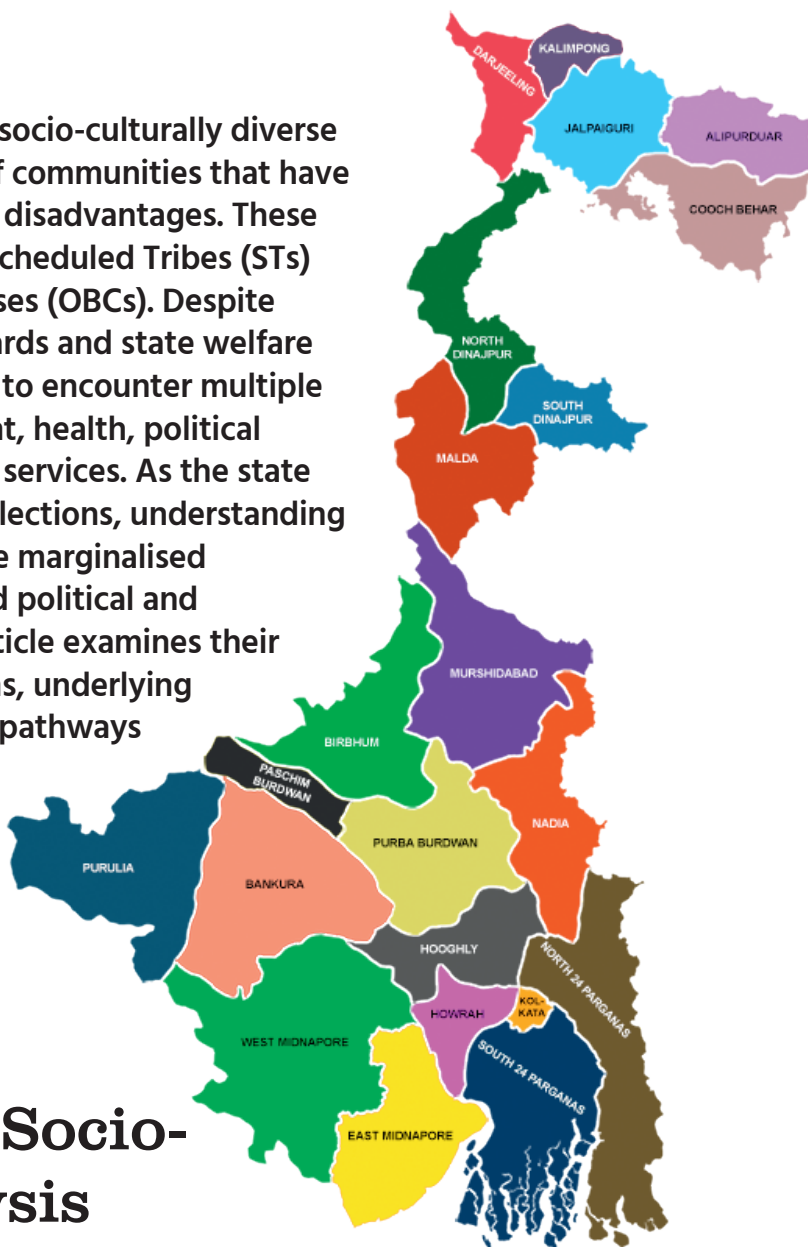
By situating his thought within jurisprudential debates and democratic practice, we see how Dr. Ambedkar envisioned law not as a static command but as a dynamic institution shaped by critical engagement. His principle empowers citizens to challenge judicial authority without undermining it, ensuring that democracy evolves in harmony with justice.

In an era of rapid social change, Dr. Ambedkar's words remind us that true respect for law arises not from blind obedience but from its alignment with moral conviction. Only then can judicial authority command both compliance and legitimacy, fostering a democracy that is stable, adaptable, and just.

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West Bengal, one of India's most socio-culturally diverse states, is home to a wide range of communities that have historically faced socio-economic disadvantages. These include Scheduled Castes (SCs), Scheduled Tribes (STs) and various Other Backward Classes (OBCs). Despite decades of constitutional safeguards and state welfare measures, these groups continue to encounter multiple barriers in education, employment, health, political participation, and access to basic services. As the state prepares for the 2026 Assembly elections, understanding the status and challenges of these marginalised communities assumes heightened political and developmental relevance. This article examines their current socio-economic conditions, underlying structural constraints, and viable pathways for inclusive growth and empowerment.



Marginalised Communities in West Bengal: A Comprehensive Socio-Economic Analysis

Dr. Prodip



Marginalised communities in West Bengal consist of several distinct social categories: Scheduled Castes (SCs): Historically oppressed caste groups including Bagdi, Namasudra and others who face entrenched discrimination and exclusion in social and economic spheres.

Scheduled Tribes (STs): Indigenous groups such as Santals, Mundas, Bhumij and Lodha, primarily located in rural and forested districts like Purulia, Jalpaiguri and Paschim Medinipur.

Other Backward Classes (OBCs): A large heterogeneous group that includes several


caste and religious communities who face socio-economic disadvantages.

These groups vary in terms of historical experiences, cultural identities, and socio-economic challenges, but they share a common situation of limited access to social capital and mainstream opportunities.

Education and Skill Development Disparities

Literacy and Schooling

Despite overall improvements in literacy in West Bengal, marginalised groups lag



behind state averages: SC and ST literacy rates are significantly lower than the general population, due both to inadequate access to quality schools and economic compulsion that pushes children into labour at early ages. School completion rates and transition to higher education remain disproportionately low among SC, ST, and Other communities. The urban-rural divide exacerbates this gap: while urban centres like Kolkata offer relatively better educational infrastructure, SC communities remain under-represented in these areas, reflecting limited social mobility.

Skill and Vocational Training

The lack of structured vocational training programs targeting marginalised youth restricts their entry into formal sectors. Informal, low-paid work remains the primary livelihood for many, which often perpetuates cycles of limited income and vulnerability. Research on marginalised entrepreneurs in West Bengal identifies socio-cultural barriers, traditional mindsets, and economic poverty as constraints on entrepreneurial performance.

Poverty, Employment, and Economic Inclusion

Poverty and Multidimensional Disadvantage Although West Bengal's overall multidimensional poverty has declined in recent years, there are stark regional and community-specific differences. According to the Multidimensional Poverty Index (2022–23), districts with large tribal populations such as Purulia and Uttar Dinajpur exhibit much higher poverty headcounts than state averages. Factors sustaining poverty among marginalised communities include:

- Limited land ownership or secure tenure
- Over-dependence on wage labour
- Lack of access to credit and formal financial services
- Seasonal and insecure livelihoods in agriculture and allied sectors
- Employment Challenges

The rural economy, particularly in tribal belts, suffers from chronic underemployment. Surveys show that unemployment among ST households is significantly higher compared to SC and non-SC communities. This is compounded by limited job opportunities in the formal sector and a continuing reliance on low-wage work.

Informal Sector and Livelihood Stress

Many marginalised families are trapped in informal employment—daily wage labour, construction, small trade, agriculture and allied activities—without job security, benefits, or stable income. Traditional occupations tied to caste identities, while culturally significant,

often do not provide sustainable livelihoods in modern economic contexts.

Health, Nutrition, and Living Conditions

Health Disparities Health outcomes among SC and ST groups in West Bengal remain below those of more advantaged populations. Poor living conditions, limited access to quality healthcare services, low awareness of public health schemes, and economic strain contribute to:

- Higher prevalence of infectious and chronic diseases
- Poor maternal and child health outcomes
- Low utilisation of public health facilities

Studies in districts like Jhargram show that tribal households face significant barriers in accessing healthcare, with up to 93% reporting inability to afford medical treatment for children.

Nutrition and Food Security

Research on reproductive-aged women in marginalised communities reveals higher rates of undernutrition and BMI disparities among SC and ST groups, influenced by socio-economic status, dietary habits, education and wealth quintile. These health and nutritional inequities reflect layered disadvantage that extends beyond income poverty to include social exclusion and systemic barriers.

Social Exclusion, Discrimination and Identity Politics

Caste-based discrimination remains a persistent feature of rural West Bengal, with Dalit communities routinely facing social exclusion, restricted access to public spaces, and humiliation. Although Bengal lacks the overt caste hierarchies seen in some other regions, structural biases continue in subtle but impactful ways. Social exclusion intersects with economic status, resulting in restricted access to quality education, jobs, health services, and public resources for many marginalised groups.

Policy Landscape and Political Dynamics Ahead of 2026 Elections

Affirmative Action and Reservation Policies

The classification and reservation for OBCs have become politically charged. The West Bengal government recently revised the OBC list—expanding it to include 140 subgroups, with a significant representation from Other communities—to restore a 17% reservation quota. (The Times of India) Opposition leaders argue that the expansion disproportionately favours certain groups and reflects electoral considerations, while the ruling party insists that backwardness remains the sole criterion. (The Indian Express)



Electoral Participation and Documentation Anxiety

Communities like the Matuas are experiencing anxiety due to documentation verification processes under SIR (statistical inspection roll) hearings, fearing potential disenfranchisement ahead of the elections.

Employment Guarantee Programmes

A landmark judicial directive ordered the resumption of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in West Bengal after nearly three years, underscoring the importance of rural work schemes for livelihood security. The Economic This reinstatement holds particular significance for marginalized rural workers who rely on guaranteed work for income stability.

Structural Challenges

Marginalised communities struggle with deep systemic challenges that hinder equal participation in economic and social life:

Infrastructure Deficits

Many tribal and rural areas lack basic amenities such as quality schools, healthcare facilities, roads, electricity, and sanitation, compounding socio-economic deprivation.

Land Rights and Displacement

Tribal regions face pressures from industrial and development projects leading to displacement and erosion of traditional livelihoods. Policies often struggle to balance economic development with protection of indigenous rights. (IJFMR)

Urban-Rural Divide

Urban centres offer better opportunities, but marginalised populations are underrepresented in cities due to entrenched social barriers and limited migration opportunities.

Towards Inclusive Growth: Policy Solutions Education & Skills

- Expand targeted scholarships and affirmative action in higher education
- Strengthen vocational training linked with market demands
- Improve school infrastructure and

teacher quality in tribal and SC/ST concentrate areas

Economic Empowerment

- Promote microfinance, cooperatives, and entrepreneurship for marginalised groups
- Expand access to formal financial services and credit for small businesses
- Strengthen rural employment through sustained MGNREGA implementation

Healthcare & Nutrition

- Enhance public health outreach in remote districts
- Better awareness campaigns and ease of access to health insurance schemes
- Legal Protection & Anti-Discrimination
- Strict enforcement of anti-discrimination laws in public institutions and workplaces
- Sensitisation campaigns to reduce caste and religious bias

Political Inclusion

- Ensure electoral processes protect participation and representation of marginalised voters
- Transparent documentation and roll revision processes to avoid disenfranchisement

Conclusion

Marginalised communities in West Bengal continue to face layered socio-economic disadvantages that span education, employment, health, and social inclusion. Despite significant progress in reducing overall poverty, structural barriers persist for SCs, STs, OBCs, etc. With the 2026 Assembly elections approaching, it is imperative that governance and public policy prioritise inclusive growth, equal opportunities, and empowerment of marginalised populations to transform their lived realities and strengthen democratic participation.

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Shubham Pottala's inspiring journey

Shubham Pottala's journey is a powerful testament to resilience, vision, and the transformative power of education. Emerging from the remote Gadchiroli district of Maharashtra—an area marked by both socio-economic challenges and a legacy of community leaderships. Rooted in humble beginnings yet profoundly inspired by Dr. Babasaheb Ambedkar's philosophy of dignity, equality, and social justice, as well as his parents' unwavering emphasis on discipline and entrepreneurship, Shubham rose as a first-generation learner to secure prestigious international scholarships and admission to Durham University.

Born into a humble Scheduled Caste family in Gadchiroli district, Maharashtra, Shubham grew up amid the challenges of a region long recognized as part of India's Red Corridor and an aspirational district needing focused development. His ancestral roots lie in Gummalkonda village in Sironcha tehsil, Gadchiroli, where his family holds a historic legacy of community leadership. The position of Police Patil has been passed down through generations, originating from the colonial era when the British recognized local leaders. A family figure named Rajam served as a respected leader, contested in India's first post-independence parliamentary election from the then Chanda district, and maintained close ties to the Ambedkarite movement—including personal interactions with Dr. Babasaheb Ambedkar at the residence of Barrister Khobragade. Rajam also served as Sarpanch, embedding a tradition of public service that continues through the family's Rajam Foundation, dedicated to community development and social welfare.

Seeking better opportunities for his children, Shubham's father, Thirupati Bakkaiha Pottala, relocated the family to Chandrapur. A strong advocate for education, awareness, and entrepreneurship, he urged his children to become job creators rather than job seekers,

especially for marginalized communities. Shubham's mother, Shobhana Thirupati Pottala, provided the emotional anchor, instilling discipline, humility, and moral strength. This balanced upbringing—bold dreams grounded in responsibility—shaped Shubham's worldview.

His schooling began at Vidya Niketan High School in Chandrapur, followed by science studies at K.G.N. Junior College, where he scored 72.96% in higher secondary. He then earned a Bachelor of Engineering in Civil Engineering from Rajiv Gandhi College of Engineering, Research and Technology under Gondwana University, graduating with 76.40% (CGPA 8.39). As a first-generation learner, he relied on self-study, discipline, and parental encouragement, without private coaching or extensive resources.

Childhood vacations in Gummalkonda left lasting impressions. Family trips to the village involved walks to the Godavari River—which his father reverently called "Mother Godavari"—swimming across its waters, enjoying fresh river fish, traditional foods like ambli (a probiotic drink from jowar or maize), and tasting toddy in a cultural context. His father taught him to fish, read river flows, and appreciate the environment, planting early seeds of interest in nature, sustainability, and community life. Nearby Somnur Sangam, a scenic river confluence, added to these dreamlike memories



of rural rhythms, sandbanks, and open skies—experiences that later fuelled his passion for sustainable development.

Despite early challenges—including social awareness of marginalization during visits to more affluent areas, financial constraints, and limited guidance—Shubham pursued entrepreneurship in civil engineering and construction, focusing on sustainable infrastructure while engaging in social initiatives and NGOs. He balanced practical work with ambitions for higher education.

Inspired profoundly by Dr. Babasaheb Ambedkar—who rose from a marginalized background to study at global institutions and shape India's Constitution—Shubham aspired to international education as a tool for dignity and societal change. With scarce local guidance, he self-researched universities, courses, and scholarships using a laptop his father saved to buy and mobile internet. Support from the Bhujade family, the Global Employment Network Group, and individuals like Jay Choudhary (from Ballarpur, then at Edinburgh) proved invaluable. He also encouraged and assisted his sister, who excelled at National Law University, Aurangabad, became a student leader advocating for scholarships for marginalized students (leading to government-funded opportunities), and pursued her LLM at the University of Edinburgh.

Shubham's persistence paid off spectacularly. He secured admission offers from prestigious universities in the UK, Ireland, Australia, New Zealand, and the US—including Yale University for the Master of Environmental Management, accompanied by the Bekenstein Climate Leaders Program Scholarship (\$20,000). Other accolades included the University of Glasgow Scholarship, UWA Global Excellence Scholarship, and Rajarshi Shahu Maharaj Foreign Scholarship 2024 from the Maharashtra Government.

The defining opportunity came with the fully funded Commonwealth Shared Scholarship, enabling him to pursue an MSc in Sustainability, Energy and Development in the Department of Anthropology at Durham University, UK. This scholarship, awarded to students from developing countries committed to contributing to home-country development, aligned perfectly with his goals.

Arriving in Durham felt surreal. The historic city—with its UNESCO World Heritage Durham Cathedral and Castle, collegiate system akin to Oxford and Cambridge, and Russell Group status—evoked childhood memories of Harry Potter films watched at a friend's house. The campus's ancient architecture, stone

bridges, and river views were mesmerizing. Academically, the program's global ranking (37th in QS for Anthropology) and faculty like Dr. Ben Campbell (Cambridge-educated, fluent in Tamang from Himalayan fieldwork) were humbling. County Durham's coal-mining history added depth to his understanding of industrial legacies and social change.

First experiences included seeing snow for the first time—an unforgettable winter landscape—and reflecting on his path from rural Maharashtra to this renowned institution. He felt profound gratitude to his parents and supporters, alongside responsibility to maximize the opportunity for his family, region, and communities. The journey was far from smooth: financial limits, social biases, self-reliant learning, and balancing entrepreneurship with applications demanded resilience. Yet these hurdles reinforced his belief in education's accessibility and power.

At Durham, he noted stark differences: seminar-based learning emphasizing independent reading, critical discussion, and evidence-based reasoning (versus lecture-heavy styles at home); cultural politeness, respect for personal space and rules; and greater personal independence in daily life (cooking, budgeting, routines).

Freed by the scholarship to focus deeply, he immersed in libraries, workshops, conferences, and networks—evolving from a civil engineering technical base to a socio-technical perspective integrating social, cultural, and environmental dimensions of development.

Looking ahead, Shubham plans to return to India post-graduation (per Commonwealth expectations) to gain on-ground experience in sustainable development, environmental governance, responsible infrastructure, CSR, ESG, and community initiatives—particularly in Gadchiroli and Chandrapur. Combining his engineering expertise with anthropological insights, he aims to drive inclusive, environmentally responsible progress in underserved regions.

In the longer term, he aspires to contribute globally—perhaps with the United Nations, international organizations, or NGOs—advancing sustainability, climate resilience, environmental justice, and equitable development. His story underscores that education, when rooted in service, dignity, and resilience, can bridge humble village origins to global platforms, creating lasting impact for marginalized communities and society at large.

As told to UV
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Appointments of NCSC & NCSK members

The recent appointments to the National Commission for Safai Karamcharis (NCSK) and the National Commission for Scheduled Castes (NCSC) mark a pivotal moment in India's ongoing journey toward equity, dignity, and constitutional justice. With Shri Hardeep Singh Gill and Shri Karam Singh Karma joining the NCSK, and Dr. Partha Biswas assuming charge as a Member of the NCSC, these developments reflect a renewed institutional focus on the rights and welfare of historically marginalized communities.

Together, these appointments underscore a broader vision: one where institutional leadership is rooted in lived experience, social engagement, and a deep commitment to justice. They offer hope that the voices of the oppressed will not only be heard but will shape the policies and programs that define India's democratic ethos.



The recent appointment of Shri Hardeep Singh Gill and Shri Karam Singh Karma as Members of the National Commission for Safai Karamcharis (NCSK) marks a significant step in reinforcing the institutional framework dedicated to the welfare and dignity of sanitation workers in India. Their diverse backgrounds—Gill's grassroots social engagement and Karma's union leadership—bring complementary strengths to the Commission's mandate of protecting rights, ensuring rehabilitation, and advancing socio-economic empowerment of safai karamcharis.

The NCSK was established to monitor and recommend measures for the welfare of sanitation workers, particularly those engaged in hazardous and stigmatized occupations

such as manual scavenging. Despite legislative interventions like the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act (2013), challenges persist in implementation, rehabilitation, and social reintegration. The appointments of Gill and Karma come at a time when the Commission must balance policy advocacy, grassroots outreach, and systemic reform.

Hardeep Singh Gill's career has been defined by social campaigns and community development initiatives. His leadership in organizing cleanliness drives, youth empowerment programs, and anti-drug campaigns reflects a preventive and awareness-driven approach. Gill's expertise can strengthen the Commission's outreach programs, ensuring



Dr Partha Biswas



Shri Hardeep Singh Gill



Shri Karam Singh Karma

sanitation workers and their families are included in broader social development schemes. His emphasis on awareness aligns with national priorities under Swachh Bharat Abhiyan, bridging the gap between policy and community participation. Gill is likely to focus on capacity-building, education, and preventive health measures, ensuring that sanitation workers are not only rehabilitated but also integrated into mainstream development narratives.

Shri Karam Singh Karma's leadership as President of the Akhil Bharatiya Safai Mazdoor Sangh underscores his long-standing commitment to labor rights and dignity. His activism has consistently highlighted issues of fair wages, safe working conditions, and abolition of manual scavenging. Karma's presence strengthens the Commission's ability to advocate for labor protections, social security, and occupational safety. His union background ensures that the voices of workers are represented in policy deliberations. Karma is expected to push for implementation of rehabilitation schemes, health insurance coverage, and pension benefits, ensuring that welfare measures translate into tangible improvements in workers' lives.

The appointments of Shri Hardeep Singh Gill and Shri Karam Singh Karma represent more than administrative changes; they signal a renewed commitment to social justice and labor dignity. By combining grassroots mobilization with rights advocacy, the NCSK is positioned to strengthen its role as both a watchdog and a facilitator of inclusive development.

Their tenure will be crucial in ensuring that sanitation workers—long marginalized yet indispensable to public health—are recognized, rehabilitated, and empowered as equal citizens in India's developmental journey.

Dr. Partha Biswas has officially assumed charge as an Hon'ble Member of the National Commission for Scheduled Castes (NCSC) on 9 March 2026, following his appointment by the President of India. This marks his entry into one of India's key constitutional bodies dedicated to safeguarding the rights and welfare of Scheduled Castes.

Dr. Partha Biswas formally assumed charge as an Hon'ble Member of the National Commission for Scheduled Castes (NCSC) on 9 March 2026, following his appointment by the President of India. His induction into this constitutional body marks a significant moment, as the NCSC plays a pivotal role in safeguarding the rights, dignity, and welfare of Scheduled Castes across the nation. Established under Article 338 of the Indian Constitution, the Commission is entrusted with monitoring the implementation of safeguards, investigating complaints of discrimination, and advising on policies that promote social justice and equality.

Dr. Biswas's entry into the Commission strengthens its mandate to address systemic challenges faced by marginalized communities, while ensuring accountability in governance. His appointment reflects the government's commitment to reinforcing constitutional values of equity and inclusion. As a Member of the NCSC, he will contribute to shaping recommendations, overseeing welfare programs, and ensuring that Scheduled Castes benefit from developmental initiatives without prejudice or exclusion. This milestone not only highlights his personal responsibility but also underscores the broader mission of the Commission—to uphold justice and empower communities historically subjected to disadvantage.

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Rahul Gandhi's Kanshi Ram-Nehru Claim Faces Historical Scrutiny

Rahul Gandhi's assertion that Jawaharlal Nehru would have made Kanshi Ram a Congress chief minister draws sharp criticism for ignoring Congress's troubling history with Dalit leaders. Delivered at Lucknow's Samvidhan Sammelan on March 13, 2026, ahead of Kanshi Ram's birth anniversary, the remark aims at UP Dalit outreach amid BSP's decline—no 2024 Lok Sabha seats, under 13% in 2022 polls. Yet this ahistorical fantasy whitewashes a legacy of sabotage, slights, and tokenism that Rahul should know before revisionism.



Congress ruthlessly targeted Dr. B.R. Ambedkar in elections. In 1952 Lok Sabha polls, he lost Bombay North Central to Narayan Kajrolkar. The 1954 Bombay Legislative Council by-election saw worse: Congress allegedly spent 20 lakhs to crush him, as detailed in Savita Ambedkar's memoir *Dr. Ambedkaranchya Sahvasat* (Mai Ambedkar's account). This wasn't competition; it was systematic sidelining of the Constitution's framer.

Nehru personally disrespected Dr. Ambedkar in his final years. In 1955, seeking funds to promote his Buddhist books, Dr. Ambedkar got Nehru's rebuff: sell them at a stall during Sarnath's Buddhist conclave. In 1956—the year of his death and mass conversion—Congress excluded him from Buddha's 2500th birth anniversary committee. Such humiliations persisted until Dr. Ambedkar's last breath, despite his monumental contributions.

Congress tokenized Dalit leaders without real power. Babu Jagjivan Ram, longest-serving Union minister and 1971 Defence head, nearly became 1977 PM but lost to Morarji Desai in Janata; he later formed Congress for Democracy. Sushilkumar Shinde served as Maharashtra's first Dalit CM (2003-04) under Sonia Gandhi, yet no

national top post. No Congress Dalit has been PM or most state CMs, epitomizing the "chamcha" dynamic.

Nehru opposed caste reservations outright. His June 1961 letter to chief ministers stated: "I dislike any kind of reservation, more particularly in services... it leads to inefficiency and second-rate standards." He saw quotas as temporary SC/ST measures, prioritizing merit—a stance clashing with Dr. Ambedkar's vision and exposing upper-caste bias.

Kanshi Ram's **Chamcha Yug** (1982) indicts this perfectly. He traces the "spoon age" to the 1932 Poona Pact: Gandhi's fast-unto-death forced Dr. Ambedkar to drop separate electorates (Communal Award) for reserved seats in joint electorates—71 bumped to 148, but Dalits remained savarna-dependent. Kanshi Ram dedicated it to Phule, Shahu and Ambedkar, urging Gujarati readings of Gandhi for his raw Harijan paternalism, as Ambedkar warned. Congress co-opted without empowering; Rahul pretends Kanshi Ram would thrive in that system.

The Pact's shadow lingers. Signed under duress, Dr. Ambedkar regretted yielding independence for illusory gains. Congress touted upliftment; reality bred subservience. Rahul's "Nehru would've made him CM" erases this betrayal at Kanshi Ram's legacy's root.

Dr. Ambedkar's Bharat Ratna came posthumously in 1990 under V.P. Singh's non-Congress regime—34 years after his death. Pandit Nehru awarded himself in 1955; Smt. Indira Gandhi in 1971. Delayed recognition screams neglect. Rahul's claim isn't inspiration; it's insult to Dalit memory. Rahul must read Mai Ambedkar's book, Nehru's letters, Kanshi Ram's manifesto before hypotheticals. His false narrative risks 2027 wipeout; facts demand apology, not fiction.

History indicts Congress's Dalit record. Rahul's spin compounds the sin—stop gaslighting, start reckoning.

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81% SC Households in Rural Areas Have Tap Water Under Jal Jeevan Mission: Govt

The Centre informed Parliament that 81.81% of rural households in Scheduled Caste dominated habitations have been provided tap water connections under the Jal Jeevan Mission. Out of 215.65 lakh SC households, more than 176.42 lakh now have tap water access.

Similarly, 75.18% of households in Scheduled Tribe dominated areas have been covered, with 162.71 lakh out of 216.43 lakh homes receiving connections. The government said the scheme follows a universal coverage approach, with 10% weightage given to SC and ST populations during fund allocation.

The government also reported 18,790 complaints related to financial irregularities and poor-quality work under the mission. Action has been taken against 635 officials, 1,020 contractors and 155 third-party inspection agencies. Launched in 2019, the Jal Jeevan Mission aims to ensure safe drinking water supply to all rural households.



Supreme Court Declines PIL Seeking SC/ST Quota in State Bar Councils

The Supreme Court declined to entertain a PIL seeking reservation for Scheduled Caste and Scheduled Tribe lawyers in state Bar councils, noting that the plea was filed after the election process had already begun.

A bench led by Chief Justice Surya Kant said the petitioners should first raise the issue with the appropriate statutory authorities, including the Bar Council of India, and approach the court later if needed. The court also clarified that its earlier order regarding women lawyers provided representation, not reservation.

The bench granted liberty to the petitioners to submit a representation to the authorities and suggested the issue could be considered for future Bar council elections.

No Data on SC/ST Representation in Top Government Posts: Centre

The Centre informed the Lok Sabha that it does not maintain data on whether

Scheduled Castes and Scheduled Tribes are underrepresented at the joint secretary level and above in government.

Minister of State for Personnel Jitendra Singh said reservation in promotions for SCs and STs is provided up to the lowest rung of Group A posts at 15% and 7.5% respectively. He added that ministries are required to appoint liaison officers and set up reservation cells to ensure proper implementation of reservation policies.

According to available data, overall representation of SCs and STs in government services as of January 1, 2025 is above the mandated 15% and 7.5% levels.

Madras HC Seeks Reply on Proposal for SC Welfare Financial Hub in Tamil Nadu

The Madurai Bench of the Madras High Court has sought responses from the Centre and the Tamil Nadu government on a PIL seeking the creation of a state-level financial hub to manage central funds meant for Scheduled Castes.

The petition, filed by advocate C. Selvakumar, argues that the absence of a dedicated financial institution has led to poor disbursement of funds to eligible beneficiaries. It cited RTI information stating that the Tamil Nadu Adi Dravidar Housing and Development Corporation relies on commercial banks for loan disbursement, where collateral requirements often prevent many SC applicants from accessing credit.

The court asked the governments to respond and posted the matter for further hearing on March 30.

Karnataka to Hold Special Cabinet Meet on SC Internal Quota on March 27

The Karnataka government has called a special cabinet meeting on March 27 to discuss internal reservation within the 15% quota for Scheduled Castes amid pressure from Dalit groups.

The issue remained unresolved in the previous cabinet meeting as ministers failed to reach a consensus. Dalit left groups (Madigas) are demanding internal reservation in recruitment for 56,432 posts, while Dalit right groups (Holeyas) are reportedly opposing the move.

The debate comes as the state faces legal challenges over its earlier 56% reservation policy, which exceeds the Supreme Court's 50% cap. The government is considering reverting to the 50% limit, which would reduce SC reservation from 17% to 15% and ST quota from 7% to 3% for some communities.

*Compiled by Prajvalant.
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DIN VISHESH

Remembering Bhagwan Mahavir

31st March

Bhagwan Mahavir Janm Kalyanak Din

Bhagwan Mahavir, the 24th Tirthankara of Jainism, was a spiritual reformer who emphasized non-violence, truth, and ascetic discipline. His teachings laid the foundation for Jain philosophy and continue to inspire millions worldwide. Mahavir was born as Vardhamāna around 599 BCE in Kundagrāma near Vaishali, Bihar. He was the son of King Siddhartha and Queen Trishalā. His birth is celebrated annually as Mahavir Jayanti. He was raised in a royal household, he was known for his courage and compassion even as a child.

At the age of 30, Mahavir renounced his princely life, wealth, and comforts to seek spiritual truth. He practiced severe asceticism, including fasting, meditation, and complete detachment from worldly desires. In the Digambara tradition, he discarded clothing entirely, symbolizing renunciation, while the Svetambara tradition records him wearing simple white garments.

After 12 years of intense austerities, Mahavir attained Kevala Jnana (omniscience). He became a Tirthankara, a spiritual teacher who shows the path of liberation. Mahavir's philosophy is based on Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy), and Aparigraha (non-possession). He emphasized equality, rejecting caste distinctions, and taught that liberation is possible through self-discipline and compassion.

His teachings form the core of Jainism, influencing Indian philosophy, ethics, and culture. The principles of non-violence he championed later inspired figures like Mahatma Gandhi in shaping modern social movements.

In essence, Bhagwan Mahavir's life was a journey from royal privilege to spiritual enlightenment, leaving behind a timeless message of peace, compassion, and liberation.



14th March

Chaitanya Mahaprabhu
Birth Anniversary



23rd March

Ram Manohar Lohia
Birth Anniversary



5th April

Babu Jagjivan Ram
Birth Anniversary



11th April

Mahatma Phule
Birth Anniversary

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