

UNHEARD VOICES[®]

14 OCTOBER 2026 | Year 6 | Vol. 7

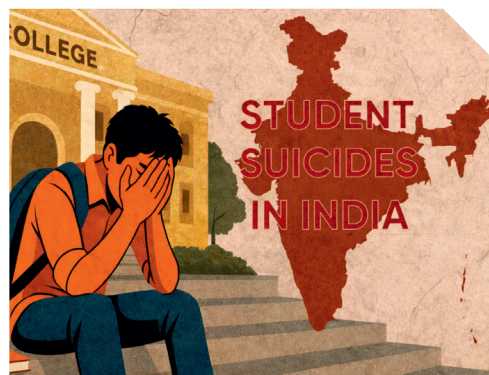
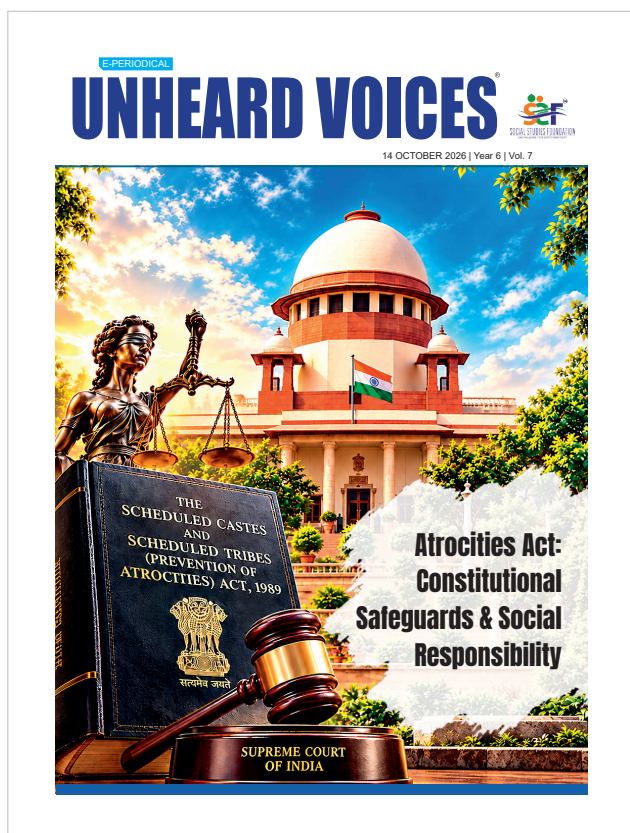


**Atrocities Act:
Constitutional
Safeguards & Social
Responsibility**

**SUPREME COURT
OF INDIA**



CONTENTS



05 Understanding Students' Suicide: A Psychological Analysis



08 Journey of Social Justice, Inclusion & Empowerment



15 Dr. Ambedkar's Agrarian Blueprint Involving Originality & Dignity



EDITORIAL

Atrocities Act: Constitutional Safeguards & Social Responsibility

Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, raises questions that extend beyond a legal contest over the law's provisions. The larger challenge is to eradicate caste-based discrimination, protect the dignity of historically disadvantaged communities and ensure that statutory safeguards operate within the framework of justice and due process.

The Atrocities Act exists because caste-based humiliation, violence and discrimination have been painful realities. No civilised society can accept a person being assaulted, denied dignity or subjected to indignity because of birth. Protecting Scheduled Castes and Scheduled Tribes from such atrocities is both a constitutional obligation and a moral responsibility.

The caste discrimination and untouchability is a stigma on Hindu society. The discrimination based on birth has no place in Hindu society. Social transformation cannot be achieved through legislation or preaching alone; it must begin with individual conduct, behaviour and the family.

A law can punish an offender, but it cannot manufacture fraternity. Courts can deliver justice, but they cannot compel social acceptance. Governments can provide safeguards, but lasting change requires society to reject discrimination in everyday life.

Article 17 of the Constitution abolishes untouchability, while the constitutional principles of equality, dignity and fraternity provide the foundation for a society free from caste-based humiliation. The responsibility to realise these principles extends beyond

Parliament and the judiciary to homes, workplaces, villages and neighbourhoods.

The history of amendments to the Atrocities Act reflects the continuing effort to strengthen these protections. The 2015 amendment expanded the range of punishable offences, including certain acts of humiliation, social or economic boycott, interference with land rights and specified forms of abuse and exploitation. It also provided for Exclusive Special Courts, faster trials, appeals and statutory rights for victims and witnesses. The objective was to improve access to justice and make the law more effective.

The 2018 amendment followed the Supreme Court's March 2018 judgment in *Subhash Kashinath Mahajan v. State of Maharashtra*, which had introduced safeguards concerning preliminary inquiry and arrest. Parliament restored the statutory position by providing that a preliminary inquiry would not be required before registration of an FIR and that prior approval would not be necessary for arrest where applicable. It also restored the statutory bar on anticipatory bail, subject to the law as interpreted by the courts.

The Supreme Court subsequently upheld the constitutional validity of the 2018 amendment in 2020. Its recent refusal to entertain another PIL challenging the provisions must be understood in that legal context.

The central distinction is that protecting vulnerable communities and preventing misuse are not opposing objectives. Both are essential to the rule of law. Genuine atrocities must be investigated and punished effectively. Equally, allegations of deliberate falsehood or

For feedback please click the below link : <https://forms.gle/XWQ19k9xC1CyNr6e7>

'Unheard Voices' monthly publication is owned by Social Studies Foundation, Printed and Published by Hari Sowani, Printed at Sanwad Trade Prints, Gowaikar Bldg, 595, Shaniwar Peth, Pune- 411030 and Published at 1196, Sadashiv Peth, Pune- 411030.

Editor : Vijendra Sonawane

Advisory Editorial Board : Dr Sanjeevarayappa, Sapna Deepak, Dr Divya P. Velayudhan, Dr Aditi Narayani Paswan, Dr Neha Singh, Dr. Prakash Raj, Dr. Naresh M Chauhan

Disclaimer : The views expressed in the periodical are personal views of the author.
The editor & publisher may not agree to it.



personal vendetta must be addressed through lawful procedures. An accusation should not automatically establish guilt, just as the possibility of misuse should not become an excuse to weaken protection for victims.

The challenge is to maintain this balance without diluting the law's purpose. The seriousness of caste-based atrocities demands effective enforcement; the seriousness of criminal proceedings demands fairness and judicial scrutiny.

Beyond individual cases lies a wider social concern. Caste remains a faultline that can be aggravated when historical grievances are repeatedly converted into instruments of political mobilisation. Democratic representation and the articulation of legitimate grievances are entirely valid. The danger arises when social identities become permanent political divisions and reconciliation is displaced by antagonism.

The internal challenge, therefore, is not any particular caste or community. It is the persistence of discrimination, the refusal to acknowledge another person's dignity and the deliberate exploitation of social divisions for political advantage. A society can be weakened when its members are encouraged to regard one

another permanently through the prism of caste, resentment and hostility.

Responsibility is shared. Those who discriminate must change their conduct. Those who witness injustice must not remain indifferent. Political leaders must avoid exploiting caste tensions. And anyone who deliberately misuses a protective law must be held accountable under due process.

This is neither an argument for weakening the Atrocities Act nor a demand that it remains beyond legitimate scrutiny. It is a call for a society in which the law protects the vulnerable and the administration of justice safeguards the rights of every individual.

The struggle against caste discrimination will not be won through legislation alone. It requires sustained social reform, equal dignity and a commitment to fraternity. Historical wounds must be addressed and healed, not perpetuated as instruments of contemporary political conflict.

No caste-based discrimination, no compromise on genuine atrocities, no deliberate misuse of protective law and no political exploitation of social divisions. These principles must reinforce one another if emotional equality is to become a lived social reality.



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

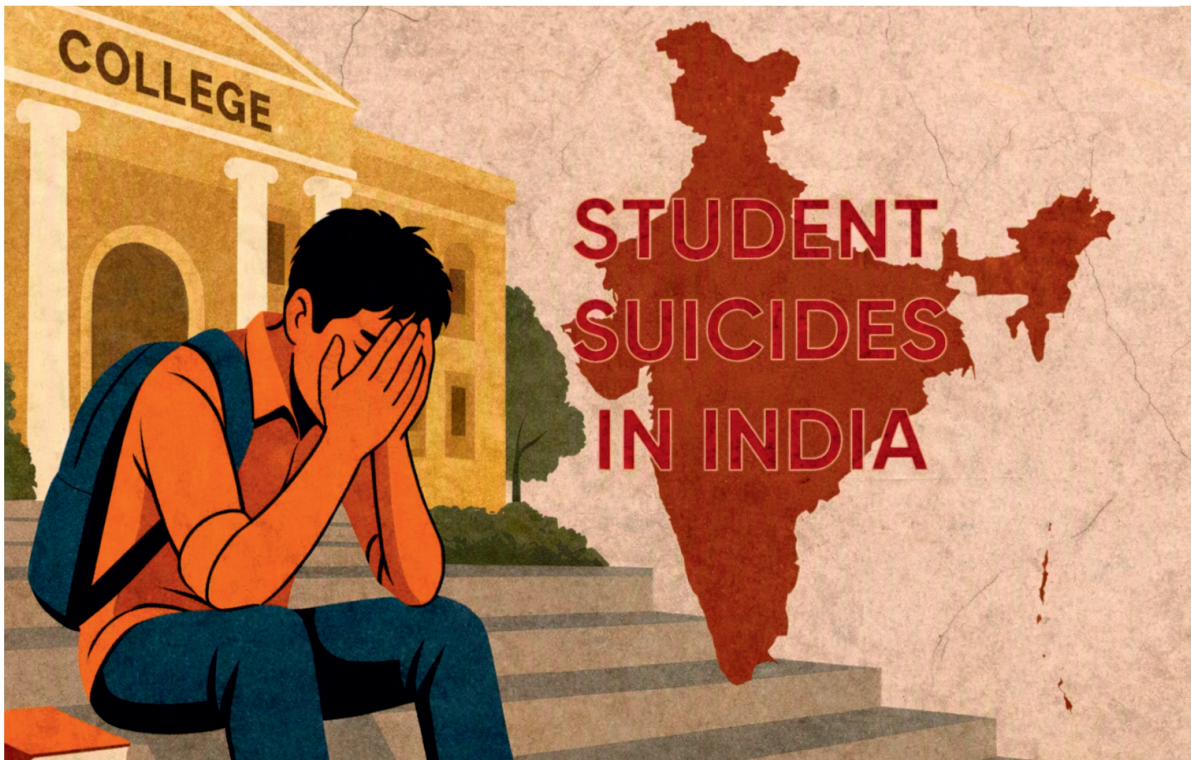
people, who have to be listened to by the Indian citizens to make this country united and integral. We will raise the voice of these people fearlessly. Social Studies Foundation has currently a small set-up to carry out its objectives. We, however, need financial support from our well-wishers, who agree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

CIT EXEMPTION, PUNE/80G/2020-21/A/10158



Please contact : 9699644930, (020)29526979
or mail us to : uv@unheardvoices.co.in

For feedback please click the below link :
<https://forms.gle/XWQ19k9xC1CyNr6e7>



Understanding Students' Suicide: A Psychological Analysis

Soniya



This article explores the psychological dimensions of student suicide and outlines actionable steps for building effective prevention systems. The alarming rise in student suicides across India signals a crisis that extends far beyond statistics or isolated incidents. To understand and prevent such loss, we must look beyond social categories and examine the inner experiences shaping young minds.

The rising number of student suicides in India is undoubtedly a red flag. Each case raises difficult questions about our education system, families, social expectations and society at large. Yet, one question deserves greater attention: What happens psychologically when a young person begins to believe that life is no longer worth living?

It is not enough to count cases or attribute every tragedy to an immediate triggering incident. Suicide is complex and requires us to examine an individual's experiences, interpretations, emotional struggles and gradually diminished capacity to cope with distress. Student suicide is a profound psychological concern that demands a deeper understanding of the human mind.

Suicide: Looking Beyond Social Categories

Academic pressure, interpersonal difficulties, loneliness and unsuitable career paths can contribute to student distress. When marks and ranks define personal worth, failure becomes a judgement of identity rather than an outcome. Breakups, rejection, bullying and family conflicts can cause immense distress, even when adults



dismiss them as temporary. Students may appear socially functional while privately feeling misunderstood and having nobody to confide in. Being pushed into unsuitable educational or career paths can create helplessness and a loss of control. Family expectations, prestige and conventional definitions of success can further intensify this distress. When these pressures accumulate without adequate emotional resources or reliable support, coping can become increasingly difficult.

Suicide can affect people across caste, creed, religion, gender, socioeconomic backgrounds and academic abilities. Every case calls for us to look beyond typical labels and recognise the human being experiencing distress. The subjective human experience explains the interaction between external circumstances, emotional responses, and the meaning attached to an event. Two students may receive the same examination result. One may treat it as feedback and plan to improve. The other may interpret it as proof of personal inadequacy, humiliation or a destroyed future.

The event may be similar. The psychological experience need not be. Understanding this distinction is essential to moving beyond reactive conversations and building effective prevention systems. The critical question is not merely, "What happened to this student?". It is also, "What had this student been carrying long before the final crisis became visible?"

The Psychological Kaleidoscope

Shame and the Limits of Tolerance. Two psychological experiences deserve particular attention: shame and the belief that one's distress has become absolutely unbearable. They are not the only factors involved in suicidal distress, but they can intensify suffering and make it harder to see alternatives.

Shame: When an Experience Becomes a Judgement of the Self

Shame becomes psychologically damaging when an individual moves from "I did something wrong" or "I failed at something" to "I am completely wrong" or "I am an absolute failure".

Consider a student who does not qualify for a competitive examination. The result is disappointing and may require reconsidering preparation or future plans. However, if the student concludes that the result makes them worthless, inferior or undeserving of respect, the setback acquires a much deeper meaning.

The student is no longer dealing only with an examination result. They are condemning their entire identity, feeling intense guilt and believing they are fundamentally inadequate. They may fear disappointing their parents,

facing relatives questions, being compared with peers or becoming a subject of ridicule. Even before anyone criticises them, they may already be condemning themselves.

When self-worth becomes conditional upon marks, achievements, acceptance or approval, ordinary setbacks can threaten a person's entire sense of identity and kill the will to live. When the Capacity to Tolerate Distress Feels Exhausted Shame may intensify through anticipated humiliation and the belief that one can no longer tolerate any distress.

A student might think, "I cannot tolerate another failure" or "I absolutely cannot face my parents" or "I cannot live with this humiliation". These thoughts do not necessarily reflect an objective assessment of the person's capacity to cope. They reflect how overwhelming the situation feels at that moment. When emotional pain combines with the belief that the self has no value and the distress cannot be endured, the mind may become increasingly



focused on escaping the immediate suffering. Alternative possibilities can become difficult to recognise, even when support and solutions exist.

This is why emotional regulation, distress tolerance and flexible thinking are essential life skills. They help individuals remain engaged with difficult situations long enough to seek support, consider alternatives and make decisions without treating the present moment as the final verdict on their lives.

Suicide: A Momentary Action, a Build-Up of Distress

One misconception we must challenge is that a student's death by suicide results from a decision made in a single moment. While the act may occur in a brief moment, the psychological distress preceding it may have been building over weeks, months or longer.

Changes in behaviour, social withdrawal, expressions of hopelessness or persistent



negativity about life and the world may indicate that a student is experiencing psychological distress.

Hence, it is essential to identify and address the build-up of distress rather than focusing solely on the crisis or its immediate trigger. Early identification helps in successful treatment of distress and a definite prevention of suicides. Although not all distress leads to suicide, recognising warning signs and connecting students with appropriate professional care reduces the risk of multiple other mental health crises.

Beyond suicide prevention, our focus needs to be on prioritising mental health and emotional well-being as a whole, where students should not need to experience any serious mental health struggles.

Actionable Steps for Suicide Prevention

Suicide prevention needs integrated actions into the everyday functioning of schools, colleges, universities and families.

1. Introduce Preventive Psychological Screening

Educational institutions should consider age-appropriate psychometric screening programmes to identify emotional distress and psychosocial difficulties early so that distress understanding can happen efficiently at a mass level. Screening can help identify concerns relating to anxiety, depressive symptoms, stress, loneliness, interpersonal functioning and adjustment difficulties to offer psychological support.

2. Build a Reliable Network of Psychological Support

Schools, colleges and universities need access to qualified mental health professionals who can provide confidential, appropriate and timely support. Students should know where to go, whom to approach and what happens when they seek help. Counselling must not be perceived as punishment, weakness or an intervention reserved for severe distress. Institutions also need clear referral pathways for further assessment, specialised care and immediate safety concerns.

3. Teach Emotional Skills and Improve Mental Flexibility

Academic curricula and parenting devote considerable attention to what students should know. Greater attention must also be given to how they interpret experiences, respond to setbacks and manage emotions. Students can learn to distinguish facts from assumptions, challenge extreme conclusions, regulate emotions, tolerate frustration and evaluate themselves without reducing their worth to

performance.

For example, "I did not get the marks I wanted" describes an outcome. "My life is ruined because I did not get the marks I wanted" adds a sweeping conclusion that needs to be examined. Psychological education can help students recognise such patterns and consider more balanced alternatives. These skills should not remain theoretical; they must be practised through discussions, activities, counselling and everyday interactions with educators.

4. Make Adolescents More Mental-Health-Aware

College students often live away from their families and may not feel closely connected to their teachers. Students should be given the responsibility of becoming aware about mental health and also taking proper care of themselves in such situations. While independence is natural at this stage, it makes mental health awareness and accessible support even more important. Adolescents and young adults need to understand psychological distress, recognise when they need help and have access to affordable mental health services.

A Shift in Perspective: From Analysis to the Person

If we want to respond meaningfully to student suicide in India, we must move beyond singular political, social or economic explanations towards a holistic psychological understanding of the individual, irrespective of gender, caste, religion or socioeconomic background.

Prevention systems can succeed and be sustained only when we approach people with humanity and connect with them at a human level. Are we teaching students how to respond when they fail? Are we giving them the freedom to question an unsuitable career path? Do they have someone to turn to when relationships break down? Can they acknowledge emotional difficulties without feeling ashamed? Do we have systems that connect struggling students with meaningful help?

We cannot eliminate every source of distress from a young person's life. But we can create environments where failure does not become an identity, emotional pain is not dismissed, and asking for help is not treated as weakness. Every student deserves to know that a difficult chapter is not the entirety of their story, that their worth extends beyond their achievements, and that help is available when life feels overwhelming.

*Author is a Psychometrician & Director at
MindKraft Psych Solutions
uv@unheardvoices.co.in*



AI for SOCIAL JUSTICE

A Community-First Vision

Journey of Social Justice, Inclusion & Empowerment

The official document titled Achievements of Department of Social Justice and Empowerment (DoSJE) (From 2014 till date) presents the achievements of the Department over the period from 2014–15 to 2025–26. The document brings together financial allocations, beneficiary numbers, institutional developments, technological reforms and programme outcomes across three broad areas namely Educational Empowerment, Social Empowerment and Economic Empowerment.

What is particularly significant in the document is the breadth of the approach. Educational assistance has not been restricted to scholarships. It has included residential facilities, coaching, fellowships, overseas education and support for students entering premier institutions. Social empowerment has extended from legal protection to rehabilitation, senior citizen care, transgender welfare and drug demand reduction. Economic empowerment has moved into areas such as entrepreneurship, concessional finance, village development, sanitation worker welfare and rehabilitation of persons engaged in begging. The combined picture is therefore one of an expanding social policy framework rather than a collection of isolated schemes. The present article examines this development on the basis of the official achievement document.

Dr. S. Ramprabhu | Dr. D. Yuvaraj

Social justice becomes meaningful when constitutional commitments are translated into opportunities that reach people in their everyday lives. The Department of Social Justice and Empowerment has implemented a wide range of interventions from 2014 to 2025–26, covering education, social protection, rehabilitation, senior citizen welfare, transgender welfare, drug demand reduction, livelihood generation, and economic inclusion.

The official document, Achievements of the Department of Social Justice and

Empowerment (DoSJE) (From 2014 till date), provides a consolidated account of these interventions and their financial and physical achievements. This article examines the major developments presented in the document and discusses the broader movement from welfare assistance towards empowerment. The analysis shows that educational support has expanded through scholarships, fellowships, coaching, hostels and access to premier institutions, while digital reforms have strengthened beneficiary authentication and direct transfer mechanisms.



Social empowerment measures have combined legal protection with rehabilitation, care and institutional support for vulnerable groups. Economic empowerment initiatives have increasingly focused on entrepreneurship, concessional finance, livelihood generation, village development and the dignity of sanitation work. The achievements reported in the document indicate a broadening of social policy from financial assistance alone towards an integrated approach involving access, protection, rehabilitation, capability development and economic participation. At the same time, the figures presented in the document demonstrate the continuing scale of the task, particularly in reaching disadvantaged communities across a large and diverse country. The article concludes that the experience of the Department during the period under review reflects an important shift towards more integrated, technology enabled and beneficiary oriented social justice interventions.

Educational Empowerment as the Foundation of Social Mobility

Education occupies the first major section of the Department's achievement document, and this positioning is significant. Educational disadvantage often becomes the starting point from which other forms of social and economic disadvantage are reproduced. The Department's interventions during the period under review have therefore attempted to address financial barriers, educational discontinuity, access to higher education and opportunities for professional advancement.

The Pre Matric Scholarship Scheme for Scheduled Castes and Others represents one of the major interventions in this area. The scheme is intended to promote literacy, reduce dropout and support continuity of education among children from disadvantaged backgrounds. Between FY 2014–15 and FY 2025–26, the document reports Central Assistance of ₹4,893.03 crore and approximately 299.66 lakh beneficiaries.

The scale of these figures is important. A scholarship programme reaching millions of students does more than provide temporary financial assistance. For families facing economic constraints, educational support can determine whether a child remains in school or leaves education prematurely. The achievement figures therefore need to be understood not merely as expenditure and beneficiary statistics but as indicators of the scale at which educational inclusion has been pursued.

The Post Matric Scholarship Scheme for Scheduled Caste students have addressed a

different stage of the educational journey. The scheme has sought to reduce financial barriers to post-secondary education and improve retention and participation in higher education. One of the notable developments reported in the document is the transition towards Direct Benefit Transfer from FY 2021–22. The Department introduced measures including de duplication mechanisms, bio authentication, e KYC, Digi Locker integration, One Time Registration and linkages with institutional and financial databases.

This technological transformation is important because the effectiveness of a welfare scheme depends not only on the amount sanctioned but also on the integrity of delivery. The document reports that ₹6,208.08 crore was disbursed through DBT mechanisms during FY 2025–26 under the Post Matric Scholarship Scheme for SC students, benefiting 47.53 lakh students directly through Aadhaar seeded bank accounts. It identifies this as the highest ever disbursement under the DBT based implementation of the scheme. The SHREYAS framework has broadened the educational support structure further.

Its components include free coaching for SC and OBC students, Top Class Education for SC students, the National Overseas Scholarship and the National Fellowship for SC Students. The free coaching component, for example, has provided financial assistance for preparation for competitive and professional examinations.

The Top-Class Education component has focused on meritorious Scheduled Caste students studying in premier institutions. The National Overseas Scholarship has supported eligible Scheduled Caste students pursuing higher studies abroad, while the National Fellowship for SC Students has supported higher education and research. These interventions indicate that the educational policy orientation extends beyond access to basic schooling. The emphasis increasingly reaches higher education, research, professional opportunities and international academic exposure.

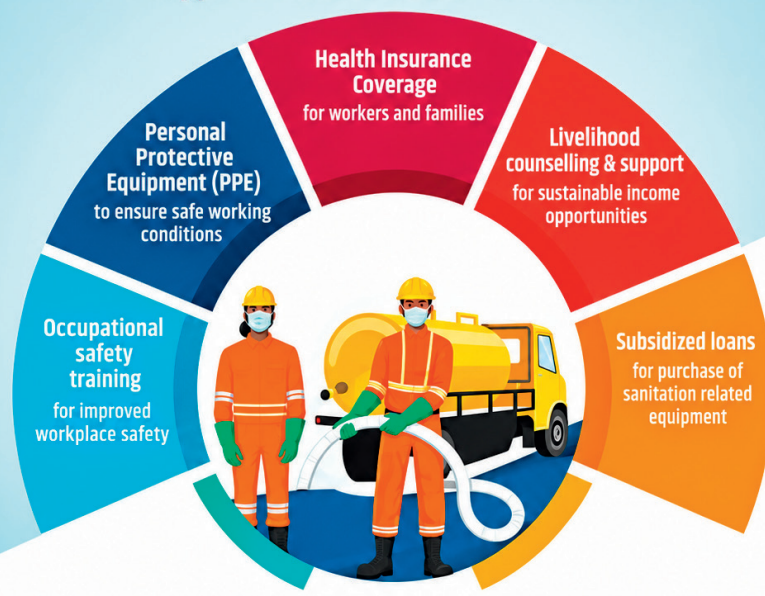
PM YASASVI adds another dimension by extending educational support to OBC, EBC and DNT students. Its components include pre matric and post matric scholarships, hostel construction and Top-Class Education support. The document reports that between FY 2014–15 and FY 2025–26, the various components of PM YASASVI accounted for ₹15,555.53 crore in financial assistance and more than 1069 lakh beneficiaries.

The educational interventions reported in the document therefore reveal a movement

NAMASTE

(National Action for Mechanized Sanitation Ecosystem)

Support Provided Under the Scheme:



through different stages of the educational life cycle. Assistance begins with school education and continues through higher education, competitive examinations, research and overseas study. This continuity is important because educational inequality cannot be addressed effectively if support ends at a single stage.

Social Empowerment and the Expansion of Social Protection

The second major area in the document is Social Empowerment. Here the focus changes from educational access to protection, dignity, rehabilitation, care and social inclusion. The programmes described in this section address communities and individuals who may face discrimination, violence, social exclusion, vulnerability, disability, age related difficulties or substance dependence. The implementation of the Protection of Civil Rights Act, 1955 and the Scheduled Castes and Scheduled Tribes Prevention of Atrocities Act, 1989 occupies an important place in this framework. The document records legislative and institutional developments, including amendments to strengthen protection, the establishment of Exclusive Special Courts and provisions

concerning victims and witnesses. It also records amendments to strengthen relief and rehabilitation provisions.

The National Helpline Against Atrocities was launched in December 2021 through the toll free number 14566 to support awareness and grievance redressal concerning the legal protections available to SCs and STs. The document also reports the issue of implementation guidelines and a 2025 clarification concerning the responsibility for disbursing relief to migrated victims or dependents of victims.

The financial scale is substantial. Since FY 2014–15, ₹5,012.17 crore in Central Assistance has been released under the centrally sponsored scheme for implementation of then relevant Acts. The document reports approximately 7,26,588 atrocity victims receiving relief and incentives being provided to 2,21,716 couples for inter caste marriages.

These measures demonstrate that social justice involves both prevention and response. Legal protection is strengthened through institutional mechanisms, while financial assistance and rehabilitation are intended to provide support after an incident. The



combination of law, grievance redressal and financial relief gives the intervention a broader social protection character.

Supporting Dignity in Later Life

Senior citizen welfare represents another significant component of social empowerment. The Atal Vayo Abhyudaya Yojana brings together interventions relating to shelter, healthcare, assistive devices, helpline services, capacity building and active ageing. Its Integrated Programme for Senior Citizens provides basic amenities including shelter, food, medical care and recreational support while also promoting active and productive ageing.

The reported figures show a considerable expansion in support. Under the Integrated Programme for Senior Citizens, grants and beneficiary coverage have been reported annually from FY 2014–15 through FY 2025–26. The number of beneficiaries reached 1,57,820 in FY 2023–24 and remained at 1,36,305 in FY 2025–26.

The Rashtriya Vayoshri Yojana has addressed accessibility and independent living by providing assistive devices such as wheelchairs, walking sticks, hearing aids and spectacles to eligible senior citizens. Across the reported period from FY 2017–18 to FY 2025–26, the document records 589 camps, 8,53,728 beneficiaries and 46,32,716 devices distributed.

The Elder line service adds a different form of support. The national helpline 14567 provides information, guidance, emotional support and field intervention services. From FY 2021–22 to FY 2025–26, more than 29 lakh calls were received, while ₹162.21 crore was released to NISD for implementation. The Department also reported that 35,480 candidates were trained as geriatric care givers between FY 2023–24 and FY 2025–26.

The importance of these measures lies in their recognition that ageing is not simply a matter of financial assistance. Older persons may require healthcare, mobility support, information, emotional assistance, institutional care and trained caregivers. The approach described in the document therefore reflects a broader understanding of dignified ageing.

Transgender Welfare and Institutional Inclusion

The SMILE scheme represents another important development in the social empowerment framework. Its approach combines legal recognition, institutional protection, education, healthcare, skill development, livelihood support and rehabilitation. The document reports that the scheme has been operational across States

and Union Territories, with 36 States and Union Territories onboarded.

The document records 44,267 applications and 33,189 certificates issued, along with the establishment of Transgender Welfare Boards and Protection Cells. Twenty-three Garima Grehs have been approved, of which 20 are reported as functional across 16 States and Union Territories. These facilities provide food, clothing, medical care, skill development, counselling, capacity building and reintegration support.

The educational and economic dimensions are also notable. Scholarship support has been extended from Class IX to post graduation, with approximately ₹13,500 per year reported as financial assistance for continuation of education. The programme has also included skill training, entrepreneurship development and employment initiatives. Seven hundred and twenty-five transgender persons were trained across sectors, while 223 beneficiaries received placement support through national employment fairs. The document also records convergence with other public systems, including Ayushman Bharat, PMAY Urban, NPS, UIDAI and EPFO. Such convergence is significant because social exclusion cannot be addressed through a single department or a single service.

Access to identity, housing, health, education and employment must work together if social inclusion is to become meaningful. Addressing Substance Abuse through Prevention and Rehabilitation Drug demand reduction is another major area of social empowerment. The National Action Plan for Drug Demand Reduction has supported preventive education, awareness, capacity building, counselling, rehabilitation and de addiction services. The infrastructure described in the document includes Integrated Rehabilitation Centres for Addicts, Community Based Peer Led Intervention programmes, Outreach and Drop In Centres, Addiction Treatment Facilities and District De Addiction Centres.

Between FY 2014–15 and FY 2025–26, ₹1,707.61 crore was released under the NAPDDR scheme and the earlier related scheme, with 38,36,445 beneficiaries reported. The document records 348 Integrated Rehabilitation Centres, 45 Community Based Peer Led Intervention programmes, 76 Outreach and Drop in Centres, 154 Addiction Treatment Facilities and 145 District De Addiction Centres.

The Nasha Mukta Bharat Abhiyaan has extended the prevention component to mass awareness. Launched on 15 August 2020 in 272 identified vulnerable districts, the campaign



BUILDING AN INCLUSIVE SOCIETY



is reported as now being implemented across all districts. The document reports that it has reached more than 26.28 crore people, including 9.56 crore youth and 6.52 crore women, and that more than 28,000 Nasha Mukti Mitras have been identified and trained.

The campaign has also used digital platforms, a mobile application and a national website, along with partnerships with eight spiritual organisations. A nationwide mass pledge organised in August 2024 involved more than three crore people across more than two lakh institutions. The five-year celebration activities also included extensive participation through events and public awareness initiatives.

The significance of this approach lies in its combination of prevention and treatment. Awareness campaigns alone cannot address substance dependence, while rehabilitation without prevention cannot reduce future risk. The infrastructure and outreach described in the document attempt to address both sides of the problem.

Economic Empowerment and Question of Sustainable Livelihoods

The third major pillar is Economic Empowerment. The document describes this area in terms of entrepreneurship, concessional finance, skill development, rehabilitation, village development and livelihood assistance. This represents an important shift from welfare as consumption support towards welfare as a means of improving economic capability.

PM AJAY is central to this approach. It was formed by merging three earlier centrally sponsored schemes namely the Pradhan Mantri Adarsh Gram Yojana, the Special Central Assistance to the Scheduled Caste Sub Plan and the Babu Jagjivan Ram Chhatrawas Yojana. Its objectives include reducing poverty among

SC communities, generating employment opportunities, improving income generation and strengthening infrastructure and services in SC dominated villages.

The achievement figures are substantial. Since FY 2014–15, ₹3,545.103 crore has been released for 48,811 selected villages, of which 16,022 villages have been declared Adarsh Gram. The Grant in Aid component has received ₹7,142.692 crore and benefited 34.61 lakh beneficiaries, while ₹498.215 crore has been released for 244 hostels covering 24,131 beneficiaries.

The recent two-year figures show continued activity. During FY 2024–25 and FY 2025–26, ₹629.26 crore was released under the Adarsh Gram component and 8,823 villages were declared Adarsh Gram. The Grant in Aid component received ₹705.638 crore, while the hostel component received ₹80.115 crore for 46 hostels covering 5,664 beneficiaries.

The economic empowerment framework also addresses the dignity and safety of sanitation workers through the National Action for Mechanised Sanitation Ecosystem. The NAMASTE scheme seeks to promote safety, dignity and livelihood support through mechanisation and financial interventions. From FY 2014–15 to FY 2025–26, ₹2,383.06 crore was released under the loan schemes of NSKFDC, benefiting 3,42,813 beneficiaries.

This is important because sanitation work has historically been associated with severe occupational risks and social disadvantage. The emphasis on mechanisation and financial support indicates an attempt to address both the nature of the work and the livelihood conditions of sanitation workers.

Entrepreneurship and Access to Capital

The Venture Capital Fund for Scheduled Castes provides another example of the



changing economic orientation. The objective is to promote entrepreneurship among Scheduled Castes. The fund has a corpus of ₹750 crore and provides concessional finance ranging from ₹10 lakh to ₹15 crore at an interest rate of 4 per cent. As of May 2026, the document reports that ₹613.02 crore had been approved for 145 companies and ₹437.74 crore had been disbursed to 123 companies.

The Ambedkar Social Innovation and Incubation Mission has been associated with this framework and has provided financial support to young SC researchers and students for innovation. The document reports ₹29.11 crore sanctioned to 114 companies and ₹13.27 crore disbursed to 91 companies under ASIIM.

The Venture Capital Fund for Backward Classes, launched in October 2019, provides assistance ranging from ₹20 lakh to ₹15 crore at 6 per cent interest. The document reports ₹142.88 crore approved for 31 companies and ₹70.23 crore disbursed to 19 companies. It further reports employment and asset creation associated with these investments.

These programmes are important because entrepreneurship requires access to capital, particularly for individuals who may not have inherited financial resources or conventional access to institutional finance. The availability of concessional capital can therefore widen the range of economic opportunities available to disadvantaged communities.

Rehabilitation and the Reintegration of Persons Engaged in Begging

The economic empowerment section also includes the rehabilitation component of the SMILE scheme for persons engaged in begging. Since its launch in October 2023 until 2025–26, the document reports Central Assistance of ₹46.16 crore, including ₹27.17 crore released during 2025–26. The programme is reported to be operational in 195 cities across 34 states and Union Territories.

A total of 31,262 persons were identified as engaged in begging, comprising 16,823 males, 11,137 females, 615 transgender persons and 2,653 children. Of these, 10,017 persons were reported as rescued and rehabilitated. The document also records counselling, medical assistance and rehabilitation for identified children, with many being reunited with their families or provided alternative forms of support. This intervention demonstrates that economic empowerment is not limited to entrepreneurship and credit. For people living in extreme forms of vulnerability, empowerment may begin with identification, rescue, rehabilitation and reintegration. Economic participation becomes possible

only after basic social and human needs are addressed.

VISVAS and Financial Assistance

The VISVAS scheme, launched in 2024–25, represents another recent intervention. The document reports that ₹54.61 crore was released during FY 2024–25 and FY 2025–26 to 3,88,731 beneficiaries. Of this, ₹26.13 crore was released under the SC component for 1,96,081 beneficiaries and ₹28.48 crore under the OBC component for 1,92,650 beneficiaries.

The figures indicate the continuing expansion of financial inclusion measures targeted at disadvantaged communities. Although the document provides the financial and beneficiary details, it does not provide sufficient evidence to independently assess the longer term economic outcomes of these beneficiaries. Therefore, the achievement should appropriately be understood as programme reach and financial assistance rather than as proof of a particular level of improvement in household income or economic status.

From Expenditure to Delivery

One of the strongest themes emerging from the document is the growing importance of delivery mechanisms. The Department's achievements cannot be understood only by examining the total amount of money released. The Post Matric Scholarship reforms, for example, demonstrate increasing reliance on digital authentication, database integration, DBT and mechanisms intended to reduce duplication and improve accountability.

This change matters because welfare delivery in a large country involves considerable administrative complexity. Beneficiary identification, institutional verification, documentation, fund transfer and monitoring all influence whether an intervention reaches its intended recipient. The use of One Time Registration and linkages with systems such as AISHE, UDISE, NCVT, SCVT, UIDAI, NPCI and PFMS indicates an attempt to create a more connected delivery architecture.

At the same time, digital governance should not be viewed as an end in itself. The real measure of administrative improvement is whether eligible beneficiaries are able to access their entitlements in a timely and transparent manner. The document demonstrates substantial progress in the architecture of delivery, while longer term field based evaluation would be necessary to determine how these reforms have affected individual experiences.

An Integrated Understanding of Social Justice

Taken together, the three broad sections of



the document show that the Department's work has moved across several interconnected levels. Educational empowerment seeks to improve access to learning and advanced educational opportunities. Social empowerment seeks to protect dignity, rights, health, safety and social participation. Economic empowerment seeks to create opportunities for employment, entrepreneurship, livelihoods and financial inclusion.

These areas cannot be treated as independent. A student who receives educational support may later require access to employment or entrepreneurship opportunities. A senior citizen may require healthcare, assistive devices and social support. A transgender person may need legal identity, education, healthcare, housing and employment at the same time. A sanitation worker may require occupational safety as well as access to financial and livelihood opportunities. A person recovering from substance dependence may require treatment, counselling and social reintegration.

The strength of the approach presented in the document lies in this interconnectedness. The schemes operate at different stages of people's lives and respond to different dimensions of disadvantage. The overall framework therefore reflects a movement from a narrow understanding of welfare towards a broader concept of empowerment.

Conclusion

The twelve-year achievement record of the Department of Social Justice and Empowerment presents a wide and varied picture of public intervention between FY 2014–15 and FY 2025–26. The figures reported in the official document demonstrate the substantial scale of financial assistance, beneficiary coverage, institutional development and service delivery across educational, social and economic programmes.

The educational interventions have addressed disadvantage through scholarships, hostels, coaching, fellowships, overseas education and support for students in premier institutions. The introduction of digital mechanisms and DBT has added a significant governance dimension to scholarship delivery. Social empowerment initiatives have strengthened legal protection while also providing rehabilitation, care and support for senior citizens, transgender persons and people affected by substance dependence. Economic empowerment initiatives have increasingly addressed entrepreneurship, concessional finance, village development, sanitation worker welfare and rehabilitation.

A significant feature of this trajectory is that empowerment is increasingly understood

as more than financial assistance. Access to education, legal protection, healthcare, identity, skills, capital, livelihood and institutional support are interconnected elements of social development. The achievements presented in the document show that the Department has attempted to address these dimensions through a broad network of schemes and institutional mechanisms.

At the same time, the achievement figures should be interpreted carefully. Financial releases and beneficiary numbers demonstrate reach, but they do not by themselves establish the long-term impact of every intervention. Questions concerning educational progression, sustained employment, household economic improvement, quality of rehabilitation and the lived experience of beneficiaries require separate empirical evaluation. The official document itself is primarily an achievement record rather than a comprehensive impact evaluation.

Even with this limitation, the record provides substantial evidence of the scale and diversity of social justice interventions undertaken during the period. The larger significance of these efforts lies in their movement towards inclusion, dignity, capability and participation.

Social justice becomes stronger when a scholarship enables a student to continue education, when legal protection becomes accessible to a victim, when an older person receives mobility support, when a transgender person obtains identity and employment opportunities, when a person affected by addiction receives rehabilitation, and when a disadvantaged individual gains access to capital for productive economic activity.

The experience documented over these twelve years therefore suggests that social justice policy is increasingly being approached as a process of enabling people to participate more fully in educational, social and economic life. The continuing challenge is to ensure that the considerable scale of public investment is matched by accessibility, effective implementation, sustained outcomes and meaningful improvements in the lives of the communities for whom these interventions are intended.

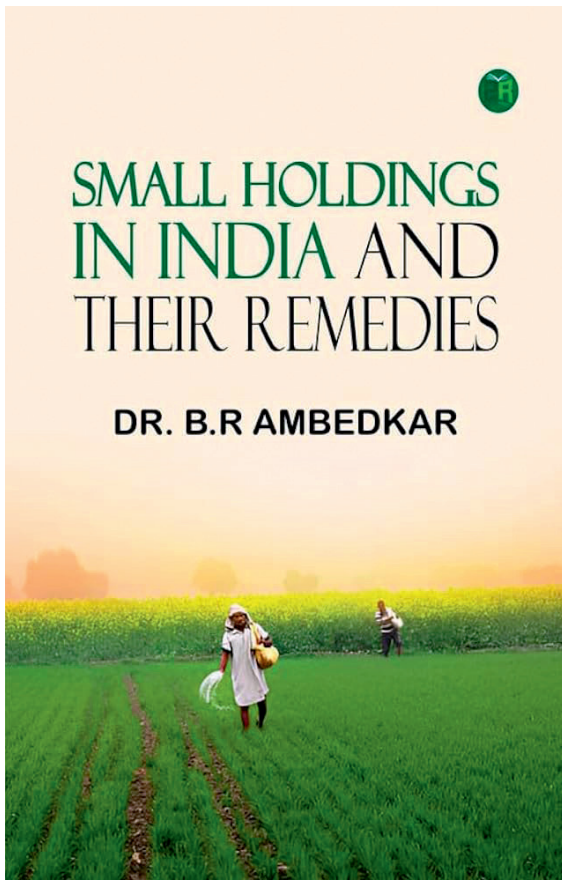
Dr. S. Ramprabhu is a Principal at Kaamadhenu College of Education, Sathyamangalam, Erode Dt., Tamil Nadu
Dr. D. Yuvaraj is an Associate Professor at Government College of Education for Women Coimbatore, Tamil Nadu
uv@unheardvoices.co.in



Dr. Ambedkar's Agrarian Blueprint Involving Originality & Dignity

Indian agriculture stands at a decisive crossroads, where historical insights and modern innovations must converge to empower rural communities. Dr. B.R. Ambedkar's rigorous critique of land fragmentation and agrarian inequities provides a timeless framework for addressing systemic challenges. Today, ICT enabled Integrated Pest Management (IPM) Model Villages, pioneered by ICAR and ICAR NRIIPM, embody this synthesis by combining digital technology with ecological crop protection. By aligning Dr. Ambedkar's vision of scale and social justice with the national mission of Viksit Bharat 2047, these initiatives chart a transformative pathway toward sustainable livelihoods, dignity, and inclusive rural prosperity.

Prof. (Dr) Parashram



When addressing agricultural progress and rural empowerment in India, writing with absolute originality means moving beyond generic policy summaries. It requires synthesising ground-level technological interventions with historical socioeconomic realities, framing them through a robust analytical lens.

At the centre of this transformation is a vital institutional model: the ICT-Enabled IPM (Integrated Pest Management) Model Village initiative, spearheaded by bodies like the Indian Council of Agricultural Research (ICAR) and the ICAR-National Research Institute for Integrated Pest Management (ICAR-NRIIPM). By fusing digital communication technology with ecological crop protection under specialized equity frameworks (such as the Scheduled Caste Sub-Plan), these model villages provide a concrete response to historical agrarian bottlenecks.

When we evaluate this micro-level digital revolution through the structural economic insights of Dr. B.R. Ambedkar, we uncover a powerful synthesis. Dr. Ambedkar's historical critique of agrarian scale and social exclusion, combined with the modern national goal of Viksit Bharat 2047, offers an entirely fresh, cohesive framework for empowering



By integrating Dr. Ambedkar's principles of institutional scale and social equity with modern digital frameworks, the model village approach elevates marginalized livelihoods through clear, actionable pathways.

marginalized farming households.

Dr. B.R. Ambedkar's Economic Logic and Contemporary Realities

Long before modern debates over fractional landholdings and rural debt captured national headlines, Dr. B.R. Ambedkar established a rigorous economic foundation for evaluating Indian agriculture. In his foundational 1918 essay, "Small Holdings in India and Their Remedies," he argued that rural distress cannot be attributed solely to erratic monsoons. Instead, he identified systemic land fragmentation and uneconomic operational scales as the root causes of agricultural stagnation.

1. Scale, Factor Proportions, and Social Justice

Dr. Ambedkar challenged the romanticised view that smallholdings are economically viable simply because they sustain a single family. He demonstrated that sub-divided plots:

- Prevent efficient mechanisation and the rational deployment of capital.
- Squander surplus rural labour by locking workers into unproductive, micro-plots.
- Distort the proportional balance required among land, labour, and capital.

Crucially, Dr. Ambedkar analysed land ownership through an uncompromised lens of social justice. He exposed how rural caste hierarchies anchored land monopolies, leaving Scheduled Caste (SC) and Scheduled Tribe (ST) communities confined to marginal, un-irrigated, and vulnerable parcels of land.

2. The Modern Ground Reality

Dr. Ambedkar's 20th-century diagnosis mirrors 21st-century agricultural census data,

which reveals that marginal and small holdings (under 2 hectares) account for over 86% of total operational holdings, with average land sizes continuing to contract. For SC and ST farming households, this structural fragmentation creates a compounding trap:

- **The Chemical Dependency Trap:** Isolated from formal agricultural extension networks, marginalized cultivators often rely on local retail vendors for pest advice.

This leads to the overuse of synthetic pesticides, degrading soil health and inflating pre-harvest debt.

- **Information Asymmetry:** Remote hamlets face chronic delays in receiving weather alerts, pest outbreak warnings, or market price intelligence, forcing families to make critical production choices blindly.

The ICT-Enabled IPM Model Village as a Practical Solution

To resolve these historical vulnerabilities, the ICAR-NRIIPM framework establishes ICT-enabled IPM model villages, translating theoretical equity into practical, field-level empowerment.

1. Precision Digital Advisories

Information delivery is revolutionized by replacing delayed traditional channels with instant, mobile-based digital architecture:

- **Digital Diagnostics:** Farmers or rural youth capture images of crop stress or insect infestations, uploading them via mobile platforms to receive prompt, expert diagnostic feedback from



agricultural scientists.

- **Proactive Pest Forecasting:** Communities receive early warnings derived from regional pest surveillance systems, allowing them to implement preventative measures before economic thresholds are breached.

2. Ecological and Economic Cushioning via IPM

Crop loss due to pests is a primary driver of financial distress among smallholders. Integrated Pest Management provides a sustainable alternative:

- **Ecological Balance:** Combining biological control agents, pheromone traps, botanical extracts (such as neem formulations), and resistant crop varieties with need-based chemical applications.
- **Cost Minimization:** Field implementations demonstrate that structured IPM packages slash plant protection expenditures significantly, protecting household savings for resource-poor farmers.

3. Grassroots Capacity Building

Technology succeeds only when communities own it. The model village approach relies on localized field demonstration plots, hands-on training camps, and active inclusion through Self-Help Groups (SHGs) and community resource hubs.

Transforming Livelihoods on the Path to Viksit Bharat 2047

The ultimate metric of any developmental model is its tangible impact on household economics and social dignity. By integrating Dr. Ambedkar's principles of institutional scale and social equity with modern digital frameworks, the model village approach elevates marginalized livelihoods through clear, actionable pathways:

- **Augmented Net Incomes:** Lower input costs combined with protected, higher-quality yields translate into substantial net income growth, easing everyday financial pressures.
- **Enhanced Market Integration:** Digital price boards, Farmer Producer Organizations (FPOs), and cooperative aggregation help communities bypass distress-sale middlemen, enabling direct connection with institutional buyers.
- **Diversification into High-Value Agriculture:** With stabilized staple crop production and reduced risk, farmers gain the confidence to venture into horticulture, organic vegetable

cultivation, and floriculture.

- **Social Empowerment and Gender Mainstreaming:** Training programs intentionally incorporate women farmers—who shoulder a vast share of agricultural labour—fostering local micro-enterprises like community-managed nurseries and bio-input production units.

Strategic Pathways for Sustainable Scaling

To fully realize Dr. Ambedkar's vision of social equity and economic scale within the Viksit Bharat timeline, national policy must focus on synchronized structural pillars:

- **Digital Literacy and Connectivity:** Overcoming smartphone and digital literacy gaps by establishing community digital resource centres staffed by local facilitators.
- **Digital Land Titling and Voluntary Pooling:** Accelerating land mapping and Unique Land Parcel Identification Numbers (ULPIN) to establish clear titles, paving the way for transparent, cooperative land pooling among marginal holders.
- **Tech-Driven Custom Hiring Centres (CHCs):** Expanding digital platforms for affordable agricultural machinery rentals to democratize precision farming for sub-economic holdings.
- **Inclusive Non-Farm Transitions:** Synergizing rural employment guarantees with targeted skill development for non-farm sectors, ensuring a dignified economic transition for landless labourers and surplus rural labour.

Conclusion

The convergence of Dr. B.R. Ambedkar's economic philosophy with modern ICT-Enabled IPM Model Villages redefines agricultural development in India. By equipping Scheduled Caste and Scheduled Tribe cultivators with digital tools, ecological insights, and institutional support, these initiatives dismantle historical barriers of information isolation and high-input exploitation. As these models expand, they show that science-backed, community-centric development can foster self-reliance, safeguard natural resources, and pave a dignified, prosperous path to lasting rural prosperity within the overarching vision of Viksit Bharat 2047.

*The author is a Board Member of APEDA,
Ministry of Commerce & Industry, GOI
uv@unheardvoices.co.in*



A Revolution Rooted in India

Seventy years ago, on October 14, 1956, Dr. Babasaheb Ambedkar embraced Buddhism at Nagpur, opening a new chapter in India's social and spiritual history. Millions of his followers soon joined him, seeking a life founded on dignity, equality, reason and compassion. This was not merely a change of religion but a declaration that every human being deserves the freedom to live with self-respect, and that faith must serve humanity.

At Yeola in 1935, he had declared that although he was born a Hindu, he would not die one. He examined the teachings of various religions before choosing Buddhism, a tradition born and nurtured on Indian soil.

For Dr. Ambedkar, religion could not be separated from everyday life. It had to help people become better human beings and build a just society. He believed religion should be judged by its contribution to liberty, equality and fraternity. In his essay *Buddha or Karl Marx*, he



wrote: "The function of Religion is to reconstruct the world and to make it happy and not to explain its origin or its end." This captures the essence of his Buddhist philosophy: the Dhamma was not just personal faith but a path to justice, compassion and equality.

To embrace Buddhism in the Ambedkarite tradition is to begin a journey of personal and social transformation. It means learning to think independently, questioning practices that have lost meaning, and making reason central to life. The Buddha's message *Atta Dipa Bhava*—"Be a lamp unto yourself"—offers a powerful guide for modern living. It encourages individuals to develop their own understanding rather than surrender judgement to others. Education, scientific thinking and self-reflection become essential to this journey.

This approach does not require hostility towards other religions. India has always been home to diverse spiritual traditions, and its strength lies in coexistence. Dr. Ambedkar's choice of Buddhism was an assertion of his convictions and his right to choose a faith consistent with his ideals of dignity.

His message was equally relevant to family and community life. Spirituality need not depend

on elaborate ceremonies. It can be expressed through honesty, kindness, respect for women, care for children, concern for the disadvantaged and commitment to justice. Becoming a Buddhist is not simply about adopting a new identity; it is about putting the values of the Dhamma into practice.

Buddhism's Indian origins are central to understanding Dr. Ambedkar's decision. The Buddha lived and taught in ancient India, and his teachings travelled across Asia. Emperor Ashoka played a major role in spreading the Dhamma, supporting institutions and promoting ethical conduct. Centuries later, Dr. Ambedkar initiated a new chapter by bringing the Buddha's teachings into a modern movement for social equality.

From India, Buddhism spread to Sri Lanka, Myanmar, Thailand, Cambodia, Laos, China, Korea, Japan, Vietnam, Mongolia and the Himalayan regions. Over time, distinctive traditions developed, contributing practices, art, literature and philosophy while drawing inspiration from the Buddha. Monasteries became centres of learning, and networks of monks and scholars connected societies across Asia. Today, Buddhism continues to influence education, meditation, philosophy and public life worldwide. Its teachings on mindfulness, compassion and coexistence have attracted global interest, making Buddhism part of humanity's shared heritage.

The survival of Buddhist sites, inscriptions and monasteries across India provides a visible record of this history. These remains remind us that Buddhism is integral to India's civilisational heritage. Although Buddhism declined as an organised tradition in much of the subcontinent, its intellectual and cultural legacy endured. Dr. Ambedkar's conversion in 1956 restored Buddhism as a living force in modern India, giving millions a renewed connection with this heritage and a framework for imagining a more equal future.

This revival also strengthened India's cultural relationships with Buddhist communities across Asia. Today, Buddhism offers India a bridge for dialogue, cooperation and cultural diplomacy. Shared heritage with countries such as Sri Lanka, Thailand, Myanmar, Japan and Nepal deepens connections and promotes peaceful relations. India's Buddhist heritage is therefore not only a source of pride but also a foundation for building international friendships.

The Ambedkarite Buddhist movement has continued to evolve across generations. In Maharashtra, the Dhamma has become part of family life, community gatherings, education and public discussion. Buddhist identity is expressed



through study of the Buddha's teachings, reading Dr. Ambedkar's writings and participation in social and cultural activities.

Like every living tradition, Buddhist practice can carry customs inherited from society. Such practices need not cause division. The important question is whether they support the values of the Dhamma. Dr. Ambedkar encouraged people to examine beliefs and retain what promotes wisdom, compassion and equality.

His vision of Buddhism was firmly rooted in the present. He wanted people to become educated, question superstition, embrace scientific progress and participate actively in democratic life. For him, the Dhamma was not an escape from society but a way to transform it.

When Dr. Ambedkar spoke of making India Buddhist, his vision was larger than expanding a religious community. It was about spreading liberty, equality, fraternity and compassion throughout the country. The growing visibility of the Buddha's teachings in public life, education and social movements reflects the continuing relevance of that aspiration.

Seventy years after the historic conversion at Nagpur, Dr. Ambedkar's message remains a call to action. It asks Indians to look beyond divisions,

place dignity at the centre of public life and recognise that progress requires both individual awakening and collective responsibility.

The Buddha belongs to India's past, but his message speaks directly to its future. Dr. Ambedkar connected ancient wisdom with the aspirations of a modern democracy, making the Dhamma a source of courage and hope for generations seeking a humane society.

Ultimately, the purpose of the Dhamma is not to establish superiority of one community over another. It is to cultivate a world where suffering is reduced, differences respected and every person can live with dignity. That is the enduring promise of Buddhism and the essence of Dr. Ambedkar's contribution.

The Buddha's message invites us to extend goodwill to every living being, without distinction. As we remember Dr. Ambedkar's embrace of the Dhamma, we must carry this spirit into our homes, institutions and public life.

May the wisdom of the Buddha guide us, may the vision of Dr. Babasaheb inspire us, and may the welfare and happiness of all be our common purpose: Sabka Mangal Ho.

*Author is Pune based journalist.
uv@unheardvoices.co.in*



Centre Asks Bankers' Committees to Track Scheme Benefits Reaching SC Beneficiaries

The Union Finance Ministry has asked State Level Bankers' Committees (SLBCs) to record benefits provided to Scheduled Caste (SC) individuals under various central government schemes to improve monitoring and ensure assistance reaches intended beneficiaries. The move follows concerns raised by the National Commission for Scheduled Castes (NCSC) over the lack of adequate data to assess financial assistance extended to SC families through schemes such as the Pradhan Mantri MUDRA Yojana, Stand-Up India, PM Svanidhi and loans for micro, small and medium enterprises (MSMEs).

The NCSC has directed SLBC and Union Territory Level Bankers' Committee (UTLBC) conveners to include scheme-wise and bank-wise data on the number and percentage of SC beneficiaries in periodic review reports and submit action-taken updates. The Commission said the absence of such information makes

it difficult to assess banks' performance in promoting financial inclusion among SC families and determine whether they are receiving benefits in line with constitutional provisions.

SC Seeks Centre's SOP to Verify Caste Claims in Census 2027

The Supreme Court asked the Centre to clarify the procedure for verifying caste claims made by individuals identifying as Other Backward Classes (OBCs), Scheduled Castes (SCs) and Scheduled Tribes (STs) during Census 2027. A Bench headed by Chief Justice Surya Kant said safeguards were necessary to prevent false claims from depriving genuine beneficiaries of their rights and directed Solicitor General Tushar Mehta to submit details on whether caste certificates would be required and how their authenticity would be checked.

The court was hearing a PIL filed by social activist, which raised concerns over the absence of a specified verification mechanism in the Census notification. The petitioner argued that inaccurate caste data could distort population estimates, socio-economic assessments and welfare planning. The court did not issue notice and scheduled the matter for hearing after two weeks.

*Compiled by Prajvalant.
uv@unheardvoices.co.in*



DIWISHESH



Remembering Sant Tukdoji Maharaj

31st October

Tukdoji Maharaj Birth Anniversary

Rashttrasant Tukdoji Maharaj was a saint, reformer, and visionary whose life was dedicated to awakening society through spirituality and service. Born in 1909 in Yavatmal district, Maharashtra, he became a disciple of Samarth Gurudev and soon became a powerful voice for social upliftment. His most celebrated work, the Gramgeeta, is a spiritual and practical guide for village life, urging communities to embrace self-reliance, education, and moral values.

Tukdoji Maharaj believed that true spirituality must be rooted in compassion and action. He travelled extensively, delivering discourses and inspiring people to rise above ignorance, superstition, and social evils. His teachings emphasised cleanliness, unity, and the dignity of labour, making him a pioneer of constructive rural reform. He actively participated in the freedom struggle, lending his voice to the national awakening, and later contributed to social justice and rural development movements.

He also established institutions and inspired voluntary organisations to work for the welfare of the marginalised. His legacy continues through the Gramgeeta Mandals and various trusts that carry forward his vision. Tukdoji Maharaj's life reminds us that spirituality is not withdrawal from society but active engagement to build compassion, community, and dignity for all.



20th October

Dhammachakra
Pravartan Din



26th October

Maharshi Valmiki
Birth Anniversary



26th October

Meerabai
Birth Anniversary



2nd November

Sant Namdev Birth
Anniversary



12th November

Madan Mohan Malaviya
Death Anniversary

To subscribe us,
simply scan or click
on this QR code and
fill the form.

