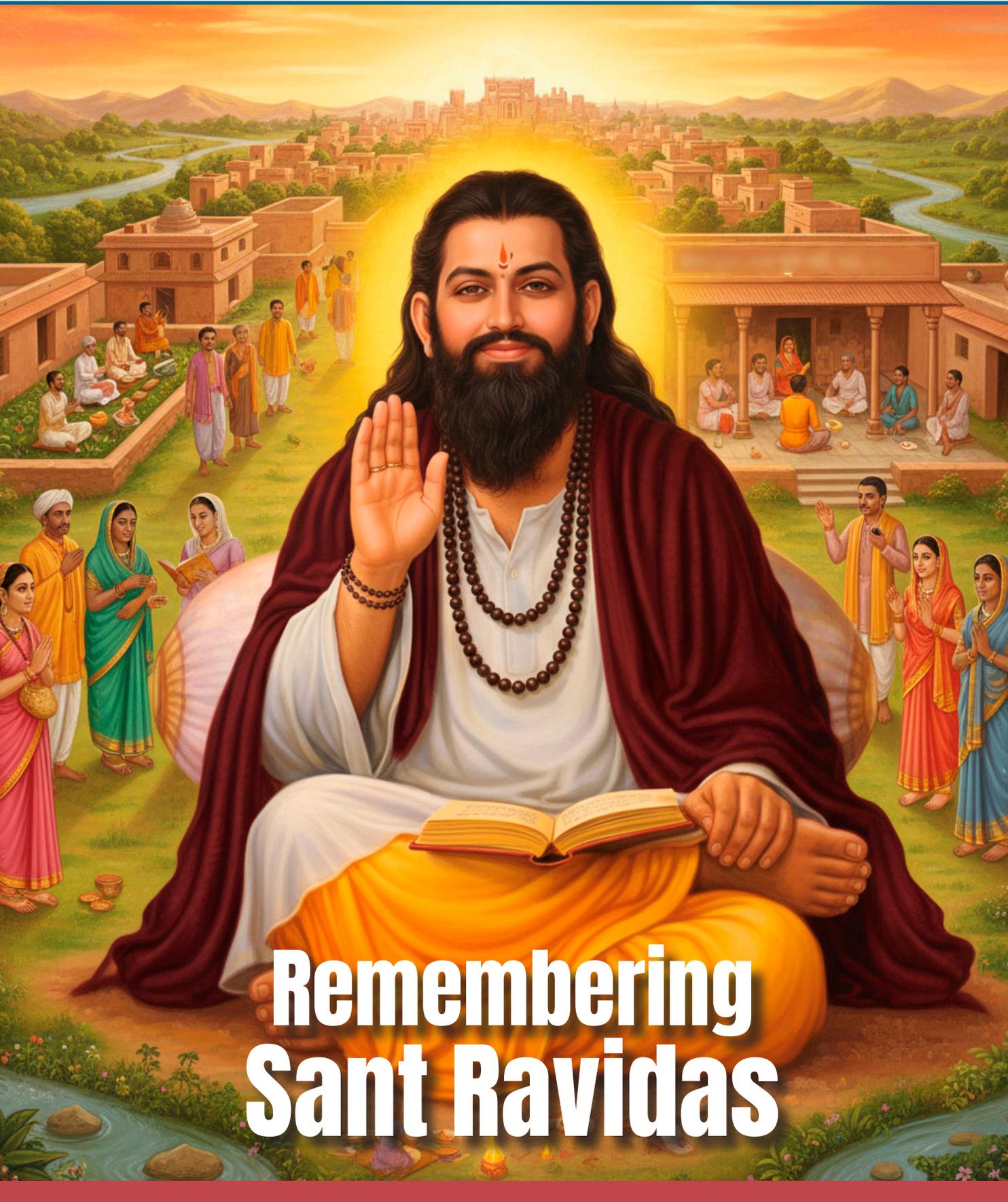
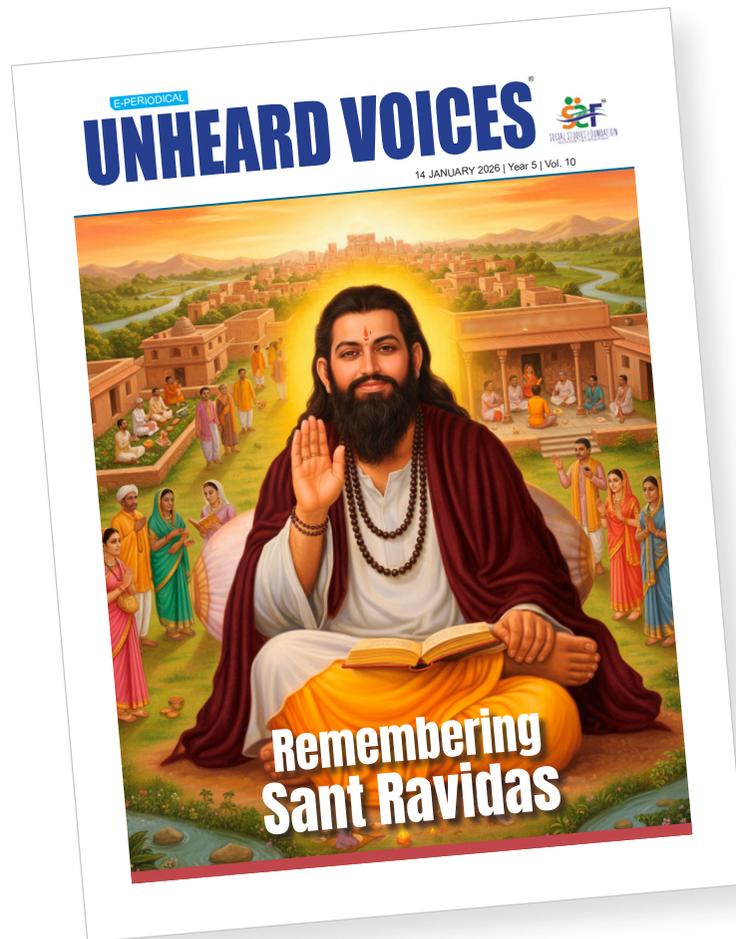


# UNHEARD VOICES®

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## Remembering Sant Ravidas



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# Ayodhya: Template of National Regeneration

The consecration ceremony at the Ram Janmabhoomi in Ayodhya left a prodigious and enduring impact on the Indian psyche. For social scientists, the more profound question is not merely how the movement survived for so long, but what sustained its moral energy despite Hindu society being handicapped by caste discrimination, untouchability, and deep internal fault lines.

The recent flag-hoisting programme in Ayodhya symbolises the deeper civilizational current that has been flowing through the Ram Janmabhoomi movement from its inception. What was most striking about this event was not the scale of participation but the composition of the gathering. More than 5,000 brothers and sisters from Scheduled Caste, Scheduled Tribes and Nomadic Tribes were present as invitees. These people from deprived and historically marginalised communities were not present as merely invitees or observers but they were at the centre of the celebration. There was no hierarchy, no segregation, no ceremonial tokenism. The atmosphere reflected what may best be described as emotional equality — a collective ownership of the sacred space.

A crucial social mobilization angle to this event was either not understood or neglected by the main stream media. This has happened in the past as well. Reality is that from the earliest mass mobilisations to the shilanyas and the consecration ceremony, the movement consistently drew participation across caste and class boundaries. The Ram temple project never projected itself as the preserve of any social elite. Instead, it evolved as a shared cultural aspiration that allowed Hindus to transcend inherited barriers without formal declarations or coercive mechanisms.

Such experiences rarely find space in academic discourse or media narratives. But they reveal the real social legacy of Ayodhya: a silent but powerful reshaping of social relationships rooted in shared devotion rather than political compulsion.

It is imperative that well-wishers of society evaluate this movement without prejudice or ideological bias. Although the Ram Janmabhoomi movement has a long history, it acquired decisive momentum only about four decades ago. This was the first major people's struggle in independent India that was neither sponsored by the State nor orchestrated by elite institutions. Ordinary citizens participated in massive numbers, which underlined the cultural unity of this nation.

The Ayodhya agitation is often viewed narrowly through a political prism. Undeniably, the movement reshaped Indian politics and its aftershocks are still felt. But such an assessment is incomplete. India is an inter-woven society where developments in social, religious, or cultural spheres inevitably produce political consequences. Economic reforms influence electoral behaviour; judicial decisions trigger social movements. The Shah Bano case, though legal-religious in character, left behind a far-reaching political legacy. Therefore, it is unfair to reduce Ram Janmabhoomi to a mere political mobilization as it unequivocally echoed the voice of Hindu community, brushing aside all the discrimination. The late Kameshwar Chaupal, trustee of Shri Ram Janmabhoomi Teerth Kshetra Trust, in an interview to "Unheard Voices" in 2024, has specifically highlighted the social angle behind Ram Janmabhoomi agitation.

Democratic systems provide institutional mechanisms to express popular will only in the

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political sphere. The social, cultural, and spiritual domains lack such platforms. Consequently, the deeper social impact of the Ayodhya movement has remained under-analysed. In all fairness, Ram Janmabhoomi must be recognised as the most significant social event in post-independence India. The uniqueness of Ayodhya lies in the fact that its impact graph has continuously risen, transcending electoral cycles and ideological boundaries.

Such endurance is possible only when a movement enjoys authentic popular support across social strata. The ground reality is clear: Hindus from all sections — so-called upper castes as well as socially and economically deprived communities — embraced the cause by consciously setting aside traditional inhibitions. The interview of Kameshwar Chaupal, who performed the shilanyas of the Ram temple and belongs to the Scheduled Caste community, is not a symbolic token but a sociological testimony. It reveals that caste sensitivities were voluntarily subordinated to a higher civilizational objective.

In this sense, the Ayodhya movement must be understood as the contemporary extension of the Bhakti movement that began in the seventh century. Equality has always been the essence of Bhakti. India did not import the idea of equality from Europe; it evolved organically through centuries of spiritual reform. Sants from all regions challenged caste arrogance long before modern egalitarian theories were articulated in the West. Ayodhya, therefore, is not a rupture in Hindu tradition but its fulfilment.

Another under-discussed achievement of the movement is the silent transformation in the status of women. Indian women often suffer from double marginalisation — first through caste and class, and second through gender. The Ayodhya agitation dismantled these barriers in practice, not through legislation but through live participation. Women who had never stepped outside their homes, who observed purdah or ghunghat, were seen marching shoulder to shoulder with men.

Critics may object to religion being the vehicle of social reform. Such objections betray a colonial understanding of Indian society. If religious inspiration helps inculcate equality and dignity among the masses, it deserves appreciation rather than suspicion. Devotion, in India, has historically been the most potent catalyst for social change.

Ayodhya thus represents a massive exercise in civilizational self-correction. It has diluted caste consciousness in ways that no external prescription could achieve. A reform imposed from outside is temporary; a reform that emerges from within society is sustainable and qualitative. The Ram Janmabhoomi movement was precisely such an internal churning.

The Ayodhya movement proves that Indian civilization is not static. It possesses a civilizational DNA that enables self-renewal in accordance with time. If this spirit of fraternity and social cohesion is sustained, Ayodhya will not remain a single event in history; it will become a template for national regeneration.

## 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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# Sant Ravidas: Voice of Voiceless People & Symbol of Cultural Unity

On the occasion of 650th birth anniversary of Sant Ravidas, we remember him for his contribution and ideological inspiration in the modern age. Sant Ravidas will always be remembered for role in the Bhakti movement, which has deep roots in Indian soil. His life shows that the principle of equality was not imported to India from western countries but was very much indigenous.

Vijendra



Sant Ravidas was not only a poet-sant of the Bhakti movement but also a social reformer whose teachings challenged untouchability, fostered cultural unity, and safeguarded identity at the time of foreign aggression. His spiritual vision provided stability through devotion, while his influence extended to various traditions, shaping India's cultural and social fabric in profound ways.

## Introduction

Imagine a man born in the late 14th century (around 1377–1399 CE, though dates vary in traditions) into the Chamar community in Seer Gobardhanpur, a humble village near the holy city of Varanasi. His parents, Santokh Dass and Mata Kalsi, worked as leather tanners—a profession deemed ‘impure’ by the rigid caste system of the time. Yet, from this marginalized background, Sant Ravidas (also known as Raidas or Bhagat Ravidas) rose to become one of the most influential voices of the Bhakti movement. He was a mystic poet, a philosopher, and an unyielding advocate for equality. His life story is one of quiet defiance: a cobbler who mended shoes by day and poured his soul into devotional hymns by night, declaring that true worth lies not in birth but in the purity of the heart.

Sant Ravidas's teachings represent a beautiful synthesis of deep spirituality and fierce social justice. He worshipped a formless, ‘Nirguna’ God—beyond idols, rituals, or caste barriers—and insisted that devotion (bhakti) was open to everyone. His 41 hymns preserved in the Guru Granth Sahib stand as timeless testimony to his vision. Through simple yet powerful verses, he dismantled hierarchies, promoted equality and

inspired millions to seek liberation through love and inner purity. Even today, his legacy echoes in temples, processions, and the hearts of those fighting for dignity.

## Early Life and Spiritual Awakening

Sant Ravidas's childhood was marked by hardship and exclusion. As a young boy from an ‘untouchable’ caste, he faced constant discrimination. Yet, legends tell of his early spiritual bent—blessed as an infant by the sant Ramananda, who is said to have influenced his path. Married at age 12 to Lona Devi, with whom he had a son named Vijay Dass, Sant Ravidas continued the family trade while yearning for deeper meaning. He spent time by the Ganges, mingling with sadhus, Sufis, and ascetics, absorbing ideas from Advaita Vedanta, Vaishnavism, and Sufi mysticism.

One famous story captures his spirit perfectly: When Brahmin priests complained to the local Nawab about Sant Ravidas building a temple and attracting followers from all castes, a miracle unfolded. Sant Ravidas's devotion manifested in a test of purity, proving that inner devotion outweighs external status. Such tales humanize him—not as a distant sant, but as someone who lived his message every day, repairing shoes while composing verses that challenged kings and priests alike.

## Role in the Udasi Movement

The Udasi movement, founded by Sri Chand (the elder son of Guru Nanak), emphasized asceticism, renunciation, and spiritual discipline. While the Udasi's focused on monastic practices that sometimes diverged from mainstream Sikh householder ideals, Sant Ravidas's teachings on



equality and inner purity found resonance here. His rejection of caste distinctions and insistence that true spirituality comes from the heart aligned closely with Udasi ideals of transcending social barriers through devotion.

Though direct organizational ties are debated, Sant Ravidas's hymns in the Guru Granth Sahib provided philosophical grounding for many in ascetic traditions. His emphasis on devotion over ritual echoed in Udasi thought, helping bridge Bhakti's inclusive spirit with ascetic paths. This subtle influence shows how Sant Ravidas's ideas rippled outward, touching diverse streams of spirituality in medieval India.

### **Work Against Untouchability**

Sant Ravidas confronted the caste system head-on, declaring that no one is impure by birth. His famous doha, "Man changa to kathauti mein Ganga" ("If the mind is pure, the Ganga flows even in a vessel of clay"), remains a powerful rebuke to notions of ritual impurity. By proudly embracing his identity as a cobbler, he elevated the dignity of manual labor and rejected the idea that certain professions make one 'untouchable'.

He taught that egotism and outward shows of purity were meaningless without inner transformation. In one hymn, he questions: Outwardly he washes with water, but deep within, his heart is tarnished by vices—so how can he become pure? His community work and spiritual leadership gave marginalized groups pride and belonging, planting seeds for future movements against oppression.

### **Contribution to Cultural Unity**

Sant Ravidas's songs became a cornerstone of the Bhakti movement, uniting people across castes, regions, and even religions. He envisioned Begumpura—'a city without sorrow'—a utopian society free from kings, taxes, discrimination, fear, and inequality. In his famous hymn (from Guru Granth Sahib, Ang 345): Begumpura sahar ko naau... Uuahan khair sada mera basera... Kaaimu na phir karo na koi... Na tarsai koi...' (The city without sorrow is its name... There is always happiness, no fear... No one taxes, no one fears... No anxiety, no greed...)

This vision was not mere poetry; it was a radical call for harmony and inclusivity. Sant Ravidas engaged with contemporaries like Kabir, Namdev, and even influenced disciples such as Meera Bai, who sang praises of her guru. His teachings fostered a pan-Indian dialogue, emphasizing compassion, devotion, and equality as universal values that could bridge divides.

### **Safeguarding Cultural Identity During Foreign Invasions**

In an era of repeated invasions and political upheaval under the Delhi Sultanate, many

communities feared the erosion of their spiritual and cultural roots. Sant Ravidas offered a powerful anchor: devotion to a timeless, formless God. His hymns reminded people that true identity was not tied to kingdoms or power structures but to moral strength and faith. By rejecting ritualistic exclusivity and making bhakti accessible to all, he ensured that cultural resilience endured despite external threats. His message of inner freedom provided psychological stability when outer security faltered.

### **Providing Stability Through the Path of Devotion**

At the core of Sant Ravidas's philosophy was bhakti—loving devotion—as the path to liberation. For oppressed communities, this was not escapism; it was empowerment. Devotion instilled dignity, courage, and resilience. His verses offered solace: 'You are me, and I am You—what is the difference between us? We are like gold and the bracelet, or water and the waves. Such intimate union with the divine gave people strength to face daily injustices.

#### **Broader Social, Spiritual, and Cultural Impact**

Socially, Sant Ravidas laid groundwork for reformers like Mahatma Gandhi and B.R. Ambedkar, who drew inspiration from Bhakti ideals of equality. Spiritually, his Nirguna bhakti democratized access to God, making it possible for anyone, regardless of caste. Culturally, his songs entered India's collective heritage, sung across linguistic divides. In modern times, his influence lives on in the Ravidassia community, which reveres him as Guru, with temples worldwide. His birthplace in Varanasi draws massive crowds on Sant Ravidas Jayanti, and his vision of Begumpura inspires Dalit movements for justice.

Sant Ravidas's legacy is a living testament to the transformative power of devotion. From his humble beginnings as a cobbler in Varanasi to his enduring place in scriptures and hearts, he showed that spirituality can be the greatest force for social change. His role in shaping inclusive traditions, fighting untouchability, and envisioning a sorrow-free world highlights his multidimensional importance. By safeguarding identity in turbulent times and offering stability through bhakti, Sant Ravidas proved that true resilience comes from within. In an India still grappling with inequality, his timeless call for equality, compassion, and unity continues to guide and inspire, reminding us that a better world—Begumpura—is possible when hearts are pure and divisions dissolve.

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Sants shaped India's spiritual and social thinking long ago. They guided people in faith and living life with dignity and compassion. Recalling their teachings helps us understand the difference between true devotion and outward display. Sant Ravidas stands out for this reason. His life and teachings showed that faith has meaning only when it rejects casteism, values honest work, and keeps humanity above all else.



## Teachings of Sant Ravidas

Mithilesh

Since ancient times, gurus and sants have been of immense importance in Indian society. They were the people who led the society in the right direction, guided people to do good deeds, and acted as a medium through which people could worship God. Continuous discussion about these sants is a way for the new generation to understand the teachings of the great sants of India's sacred land. By remembering their teachings and noble deeds, we can overcome social evils.

At the same time, we must remain cautious of the fraud and fakery of conmen who behave like corrupt businessmen in the guise of sants. Their sole objective is to earn money and they have no concern whatsoever for religion or humanity. They do not hesitate to adopt any foul means to accomplish their selfish goals, even at the cost of humanity. The true meaning of the word "sant" is defined with the name "Ravidas". This great saint gave the message of abolishing discrimination based on caste and religion in his entire life.

It is prominent that society then was trapped in countless evils, amongst which caste-based discrimination was the greatest. Sharing his perspective on these social evils, Sant Ravidas showed the right path to society. He believed that when a person is born, he/she has no caste. He had thought of a society that has no relation

with greed, selfishness, sorrow, poverty, and discrimination.

Ravidas described feelings of superiority and inferiority and disputes happening in the name of devotion to God as meaningless and insignificant. He preached to everyone to live together with mutual love and harmony.

### Life of Sant Ravidas

Guru Ravidas was born in the family of a cobbler (Charmakar) on Magh Shukla Purnima in Kashi in 1398. He was a profound thinker and his devotion and faith towards God earned him respect from people of various sections of society—they listened to his teachings thoughtfully. His devotion even influenced Meera Bai—so deeply that she became his disciple.

If we look at the present scenario, many people are accepting anyone as their guru after getting influenced by their glamour and outward display, whereas ostentation has never been a quality of true sants. If you see the life of Sant Ravidas, you will find that, like many other sants, he worshipped God and served society without leaving his home and family. He conveyed the message that one can perform their fundamental duties while practising their devotion to God. Indian values have the invaluable tradition of Sanyasa (renunciation),



however it is witnessed that people, instead of fulfilling their responsibilities, choose to escape from them.

### **Facing Difficulties**

Like people who walk on the path of truth and righteousness encounter troubles, Sant Ravidas also faced many difficulties in his life. His parents never liked his devotion towards God so much so that he and his wife were expelled by his father from the house. Even after being cast out from his father, he did not carry any resentment against him and adopted his conventional occupation of making shoes alongside continuing his work of social service.

### **Dedication to Work**

An incident from the life of Sant Ravidas shows how disciplined and regular routine life of sants should be. On one occasion, some people from a neighbourhood were going for a holy bath in the Ganga River, and one of Ravidas' disciples requested him to accompany them. To which, Ravidas calmly said, "Had I not promised to make and deliver the shoes to someone on that very day, I would have come for the holy bath in the Ganga River (Ganga-Snan). That means I will break my promise if I fail to complete this task. Also, if I come for the Ganga Snan but my mind is occupied with unfinished work, then how could I attain spiritual virtue?"

The message was clear: one should do the work that the mind is sincerely prepared to do. Sant Ravidas knew the importance of completing work on time. He also conveyed that purity of the inner conscience is essential for devotion to God. When the mind is pure, even the water in a small vessel becomes as sacred as the Ganga. It is said that after such conduct, the proverb became popular:

"If the mind is pure, then the Ganga can be found in a small bowl."

His birth anniversary is no less than a religious festival for people across India. Millions of people from states like Uttar Pradesh, Punjab, Bihar, and Maharashtra follow Sant Ravidas, while there are countless people in the rest of India who praise his contributions.

### **Contribution to Literature**

The compositions written by Sant Ravidas are in a simple and straightforward language expresses the emotions of the welfare of this huge society. His literature provides immense peace and satisfaction to the mind. His message directly touches people's hearts, which is why individuals from all sections of society naturally become his followers. Those who follow the ideals of Sant Ravidas are known as "Raidas worshippers".

The elevated status of Sant Ravidas places

him alongside poets such as Kabir, Surdas, and Tulsidas. One can estimate his stature from the fact that Kabirdas himself granted him a high position in the world of literature by saying "Santan mein Ravidas". Consider this hymn by Sant Ravidas, which reflects his simple and profound faith in God:

Prabhu ji, tum chandan hum paani, jaaki ang-ang baas samaani.

Prabhu ji, tum ghan ban hum mora, jaise chitvat chand chakora.

Prabhu ji, tum deepak hum baati, jaaki joti barai din raati.

Prabhu ji, tum moti, hum dhaaga, jaise sonahin milat sohaaga.

Prabhu ji, tum swami hum daasa, aisi bhakti karai 'Raidaasa'.

On one hand, through couplets and verses, he conveyed various forms of God to humans, and on the other, his social and spiritual awareness made him widely accepted amongst the people. Receiving love and respect across the world, Shiromani Guru Ravidas, even in today's context, is a great inspiration for society and religious leaders alike. His actions conveyed the message of worshipping God while dealing with social responsibilities.

Guru Ravidas strictly opposed caste-based discrimination, and this disagreement is clearly seen in his compositions. The couplets and hymns he wrote conveyed the message of social awareness. He worked not only for India but also for strengthening the values of humanity across the world. Observe the true path to success described in one of his couplets:

Kah Raidaas, teri bhagati doori hai, bhaag bade so paavai.

Taji abhimaan meti aapa par, pipilik hawai chuni khaavai.

This means that people who receive the opportunity to worship God are truly fortunate. Just as a massive elephant cannot pick up tiny grains of sugar from the ground, while a small ant can easily do so, this verse clearly conveys Sant Ravidas's message that only those who let go of their pride and work with humility achieve success in life.

Along with this, Sant Ravidas' opposition to caste-based discrimination is an ideal that society can adopt even today. In a nation like India, which is steadily moving towards an educated society, if the evil of caste discrimination is still heard of, it clearly indicates that we have not absorbed the meaningful teachings and messages of great sants like Sant Ravidas in their true spirit.

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The flag hoisting marked the completion of the Ram Mandir was a display of not only faith, but also of social inclusion and oneness of Hindus.

# Faith, inclusion, and oneness at the Dhwaj Arohan

Munish Kumar



The divine Dhwaj Arohan ceremony (Flag hoisting ceremony) held at the Ram Janmabhoomi Ayodhya on November 25, 2025 proved historic in many contexts. Encompassing the cultural and social aspects, the religious programme emphasized on social inclusion and oneness that clearly reflected in inviting and receiving the guests, particularly those from the underprivileged and backward community. For many guests belonging to the underprivileged communities, this invitation provided them their first opportunity to visit Ayodhya.

All guests attending the ceremony were provided cost-free travel and accommodation. Except for a few eminent guests, the majority of the invitees were from Uttar Pradesh, and nearly 60-65 per cent of them belonged to underprivileged and backward classes. The guest data shows that the large presence of Hindus at the flag hoisting ceremony has set a record of communal harmony.

Prime Minister Narendra Modi hoisted the “Dharma Dhwaj” atop the Ram Temple at the Ram Janmabhoomi Ayodhya. This hoisting marked the completion of Ram Temple construction work which had started on August 5, 2020. Prime Minister Narendra Modi, RSS Sarsanghchalak Mohan Bhagwat and Uttar Pradesh Chief Minister Yogi Adityanath were present for the Ram Shila Poojan ceremony at the time of commencement of the work and the Pran Pratishtha event conducted on January 22, 2024, after the completion of the first phase of Ram Temple construction work. They were also present for the “Dharma Dhwaj Arohan” on November 25, 2025.

In his speech, PM Modi laid emphasis on the message of unity (Sanatan Ekta), and the same spirit prevailed in the ambience of the temple. Thus, the ceremony underlined the message of breaking the barriers of caste-based politics. The high point of the historic and grand

ceremony was Prime Minister Narendra Modi hoisting the Dharma Dhvaj atop the temple at the designated auspicious Abhijit Muhurat.

Point was made to invite people belonging to various janjatis, the underprivileged and members of backward castes from Sonbhadra and other districts for this historic ceremony. This gesture conveyed the message of social inclusion and oneness.

Media representative of Shri Ram Janmabhoomi Teerth Kshetra, Sharad Sharma, informed that around 75,00 invitees attended the flag hoisting ceremony in Ayodhya. Among them were around 2500 sadhu-sants and people belonging to various cross sections of society including the scheduled castes and



scheduled tribes. While the invitations for the ceremony were being sent out, utmost priority was given to inviting the people belonging to the underprivileged classes. Invitations were sent out across the country, though most of the invitees were from Uttar Pradesh. The Ram Janmabhoomi Trust had taken painstaking efforts to make food and accommodation arrangements for the guests.

In his speech after hoisting the revered Dharma Dhvaj, Prime Minister Narendra Modi threw light on importance of inclusiveness, oneness and social integrity through the characters that shaped Lord Rama's life. He said, "Ramcharitmanas completes only with the auspicious presence of all Sapta Rishis (seven supreme sages) and the seven most divine temples. Rishi Vashishta and Rishi Vishwamitra imparted education to Lord Rama and mentored him. He had discourse with Rishi Aagastya to gain knowledge during his Vanvas. Thus, the path for destroying the demonic terror was paved."

The Prime Minister added, "Adi Kavi Maharishi Valmiki penned the great Ramayana for benefit

of the world. Devi Ahilya, Nishadraj, and Mata Shabari set the finest examples of devotion." He went on to state, "May we become familiar with the harmonious ideology that Lord Rama emphasised on when he said—Kah Raghupati sunubhamini bata, maanau ek bhagatikarnaata." The Prime Minister also spoke about there being no difference in the people, who worship Lord Rama. He talked about Lord Rama's ideology of non-discrimination.

The thoughts put forth by the Prime Minister in his speech were echoed by guests from underprivileged communities attending the ceremony too. Avinash, from Ludhiyani village in Etawah district, works in a small private hospital. He said that he felt blessed to be part of the flag-hoisting ceremony. He never imagined that he would be invited as a guest for such an event. He mentioned that there was no discrimination during the programme, which made him feel included and respected.

Mahendra Singh Dohare, a resident of Gulab Gadhya, Udi Etawah said, "By the grace of Lord Rama, I have a sense of accomplishment after attending this programme. I did not witness any form of discrimination during the flag hoisting ceremony." Similarly, Kailash Chandra, a farmer from Ujhiyani Bakewar in Etawah, who attended the ceremony with his wife, said he felt honoured to be present in the flag hoisting ceremony and expressed his admiration for Prime Minister Narendra Modi.

Responding strongly to the narrative sought to be formed by the opponents that only upper castes and wealthy people were invited for the Pran Pratishtha and flag hoisting ceremonies, Nayak Singh Yadav, a resident of Parsua Bhawpur, Erwa Katra, Auraiya, said, "I did not see any kind of discrimination in the flag hoisting ceremony. These claims are baseless, whereas the truth is that this time the number of upper-caste guests was much lower compared to the number of members of underprivileged and backward classes. From Auraiya district, our group of 35 has arrived to attend the ceremony and only one of us is an upper-caste Hindu."

Sharing a similar view, Prem Tighara of the Kanjar community, a vendor residing at Narayanpur in Auraiya city who came to Ayodhya with his wife said, "The programme was amazing. I was overwhelmed with emotions when I had darshan of Lord Rama, and I would love to visit again whenever I get the opportunity."

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The Ayodhya flag hoisting ceremony at Shri Ram Temple was a historic and divine occasion that united devotees from across India. With flawless arrangements in travel, accommodation, and hospitality by the Government of Uttar Pradesh, the event became a cherished memory for all. Beyond its grandeur, the ceremony symbolized social harmony, as people from diverse communities shared in devotion and joy, making it an unforgettable milestone in the spiritual and cultural history of India.

## Manifestation of Social Cohesion

The flag hoisting ceremony at the Shri Ram Temple in Ayodhya became a lifelong memory for countless devotees. On this historic occasion, people from different parts of the country gathered to witness not only the divine sight of the flag being raised at the temple of Prabhu Shri Ram, but also to experience the excellent arrangements and hospitality provided there.

A remarkable aspect was that travel, accommodation, and meals were arranged by the Government of Uttar Pradesh with high quality that every participant was deeply moved.

### **The Experience of Mrs. Kiran and her daughter Priyanka**

Mrs. Kiran, a resident of Benajhabar in Kanpur and belonging to the Scheduled Caste community, attended the ceremony with her daughter Priyanka. She shared that this was the most historic moment of her life. Watching the flag being hoisted at the temple filled her heart with immense devotion and joy. Her family felt blessed to be part of this divine occasion and believed they had witnessed something truly sacred.

### **Feelings of Reena Katiyar and her family**

Reena Katiyar, from Vaishavari in Kannauj,

attended the ceremony with her mother Mithlesh and father Chhunnulal Katiyar. The arrangement of transportation or food, everything was excellent and well-organized. They did not face any problems. By participating in the flag hoisting ceremony of Ram Lalla, Reena felt truly blessed. For her, it was not just a religious event but also an experience that brought peace and joy to the soul.

#### **Enthusiasm of Sanya Kashyap**

Sanya Kashyap, a resident of Nababganj in Kanpur, attended the ceremony with her sister Sneha and brother-in-law Manish Kashyap. Sanya expressed that she had never seen such a grand and divine event in her life before. According to her, every arrangement was of the highest standard. She emphasized that the event was not only significant from a religious perspective but also from a social one, as people from all communities and backgrounds participated equally.

#### **Experience of Guddi Verma and her husband**

Guddi Verma, a resident of Naubasta in Kanpur and belonging to the Scheduled Caste community, attended the ceremony with her husband Ramshankar Verma. Guddi shared that they were picked up directly from their home by bus and dropped back after the program concluded. The journey was completely smooth and convenient. She said that having the divine darshan of Lord Ram and witnessing the grandeur of the ceremony filled her heart with joy. According to her, the event was of the highest order, leaving no room for shortcomings.

#### **Experience of Laxmi**

Laxmi, a resident of Narayanpur in Auraiya

and belonging to the Kanjar community, also attended the ceremony. She mentioned that the people who took them there were associated with the Vishva Hindu Parishad. Laxmi said the program was so well organized that it left her with deep satisfaction and devotion. For her, the event was not only a symbol of religious faith but also a wonderful opportunity that united people from all sections of society.

#### **Special Features of Ceremony**

From the experiences of all these devotees, it is clear that the Ayodhya flag hoisting ceremony was not merely a religious ritual but also an example of social harmony and excellent management.

- **Well-organized accommodation:** The arrangements for staying were so good that no one faced any inconvenience.
- **Grandeur and divinity:** The sight of the ceremony was so magnificent that every participant considered it an unforgettable moment of their life.
- **Spirit of harmony:** People from Scheduled Castes, the Kanjar community, and other groups participated equally, sending a strong message of social unity.

The Ayodhya flag hoisting ceremony became a divine experience for all the devotees, who attended. Whether it was Mrs. Kiran, Reena Katiyar, Sanya Kashyap, Guddi Verma, or Laxmi—everyone unanimously said that the event was grand, divine, and of the highest order. Despite being free of cost, the arrangements were flawless in quality. This ceremony was not only a symbol of religious devotion but also a remarkable example of social harmony and excellent organization, forever in history.

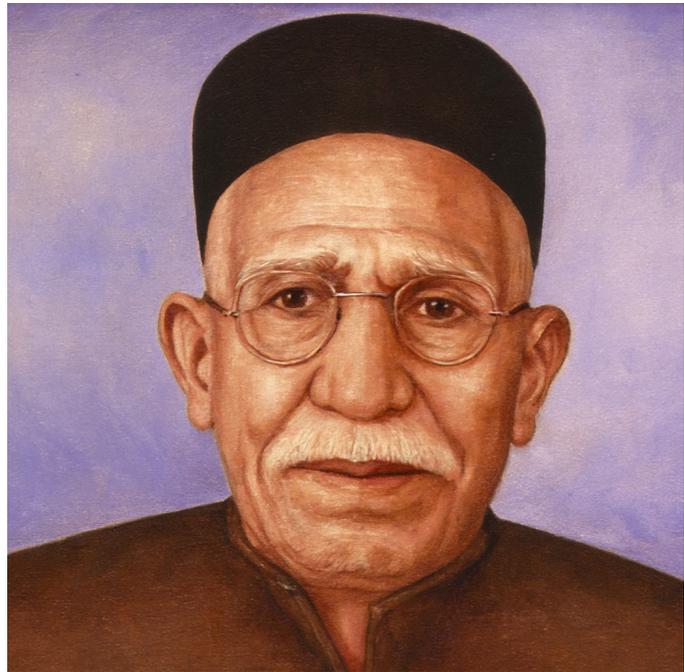


**“Going for Darshan...” Elderly Devotee as she arrives for sacred flag-hoisting ceremony at Ayodhya's Ram Temple**



Despite the caste system, untouchability, social inequality, discrimination, exploitation and victimization prevalent in society at that time, Babu Mangu Ram never encouraged himself or his community to adopt any other religion; instead, he established the “Adi Dharma Samaj” and promoted his “Sanatan Dharma”. He remained connected to his original roots, “Hinduism”. Babu Mangu Ram will always be remembered as a social reformer, freedom fighter and political thinker who fought for his entire life for social justice to his community till the end his life.

# A Great Freedom Fighter and Social Reformer Babu Mangu Ram



Dr. Hari Krishan



**B**abu Mangu Ram was born on January 14, 1886, in the village of Mugowal in Hoshiarpur district, which is located in Punjab, where his father, Harman Das had abandoned the traditional leather tanning and selling work of the Scheduled caste. He was trying to commercially sell processed leather. When, Mangu Ram was three years old, his mother Atri, passed away. After his mother’s demise, Mangu Ram’s father became heavily dependent on his sons and his brothers.

During the period, basic knowledge of English was needed in the leather trade. They had to rely on educated people from higher castes to read and explain sales orders and instructions related to the business. In return for this service, they had to work a full day to pay for just one hour of having the instructions

read to them. This is why Mangu Ram’s father wanted his son to get education as quickly as possible so that they could be free from this exploitation.

After receiving initial education from a sadhu in his village at the age of seven, he studied in several schools in the Mugowal area (Mahilpur tehsil of Hoshiarpur district). He also studied at a school in a village near Dehradun after his brother settled there. In most of these schools, Mangu Ram was the only Scheduled Caste student. He would sit at the back of the class or sometimes even in a separate room. When he enrolled in the high school in Bajwara for further education, he was forced to sit outside the building and listen to the lessons through the windows.

Once, when he came inside during a heavy



hailstorm, the upper caste teacher beat him and put all the classroom furniture, which he had supposedly contaminated due to his touch, in the rain so that it could get purified. Despite these kind of experiences, Mangu Ram was a bright student. In primary school, he secured the third position in his class. While other bright students were encouraged to pursue higher education and secure good positions, Mangu Ram was forced to leave school and help his father with his Chamar work (leatherwork). In

**Babuji emphasized that our religion, our caste, and our symbol are distinct from others. We should follow the teachings and footsteps of our Guru Ravidass Ji. Our Guru also raised his voice against these so-called upper castes six hundred years ago. Our well-being lies in uniting and protecting our rights. He had a firm conviction in his heart and soul from the very beginning that our legitimate rights could only be restored when we fought for them. After visiting villages and meeting people, he formulated a new plan and established the Adi Dharma Mandal.**

1905, he left school. He got married. He helped his father for three years, helped his father, turning their leather business into a successful enterprise. From youth days, Babu Mangu Ram Mugowalia harboured the willingness to uplift his community and guide it towards a better future, so that the oppressed could also live lives of dignity, just like everyone else.

**Where did he find inspiration for such a vision?**

Throughout his childhood, Babu Mangu Ram Mugowalia had faced caste-based discrimination and mistreatment at every turn from those belonging to the so-called upper castes. He could no longer tolerate a life filled with humiliation, hatred, and injustice. Consequently, he decided to dedicate his life to the progress and betterment of his community.

Babu Mangu Ram Mugowalia was a strong, well-built man with a fair complexion, a gentle demeanour, and a soft-spoken nature. He spoke to people in very simple language that everyone

could understand. That is why, even after returning from the USA, he kept his mission as his top priority. Upon his return to India, he immediately dedicated himself to improve the lives of his people. First, they held meetings in village after village, specifically encouraging women to participate. These meetings involved detailed discussions on issues related to community development, right to equality and well-being. They also placed the highest priority on children's education. Regardless of gender, Babu Ji gave his people a new religion (Adi-Dharm) to believe in Gurus (Rishi Valmiki, Guru Ravi Dass, Maharaj Kabir, and Bhagwan Sat Guru Nam Dev) to worship, a symbol (Soham) to display, and a slogan "Jai Guru Dev" (a respectful greeting) to greeted each other. He and his movement inculcated a sense of dignity and confidence among Dalits of Punjab who since have been actively pursuing the cause of Dalit liberation both within the country and abroad wherever they have settled.

They emphasized that they should achieve high positions through their own hard work and merit, without being forced into unpaid labour. They should oppose the landlord system and refuse to do menial tasks like cleaning and carrying garbage. They should raise their voices against the system of servitude, taking seriously issues such as better education, better food and clothing, and better housing for their children. Instead of working in farmers' fields, they should learn technical skills. They should join the police and military forces. Their children should strive to become teachers, patwaris (land record keepers), Tehsildars, SSPs, and DCs. We should put an end to the dowry system, spend less money on wedding ceremonies, and pledge not to marry at a young age. We should be completely devoted to our "Gurus" and follow his teachings for the welfare of society, giving up bad habits like drinking alcohol, eating meat, and smoking. We should raise our voices together for the right to equality.

The doors of schools, colleges, temples, and Gurudwaras should be open to us. We should have the right to buy and sell land. Education, industries, and banks should be nationalized, and there should be special reservations for us in jobs in these sectors. Daily wage Laborers should receive fair wages. We are all human beings, and we should have the right to live as such. This will only be possible when we break the shackles of slavery. The most important thing is that all oppressed people should unite under one banner and be aware of social evils like untouchability, discrimination, and social inequality, and be prepared to make



any sacrifice to attain their rights. Our voice should be one, loud and clear, with substance, meaning, and purpose. If we don't do this, our lives will remain the same as they have been for centuries, and we will continue to live lives worse than cattle, thus being deprived of living as human beings.

Babuji emphasized that our religion, our caste, and our symbol are distinct from others. We should follow the teachings and footsteps of our Guru Ravidass Ji. Our Guru also raised his voice against these so-called upper castes six hundred years ago. Our well-being lies in uniting and protecting our rights. He had a firm conviction in his heart and soul from the very beginning that our legitimate rights could only be restored when we fought for them. After visiting villages and meeting people, he formulated a new plan and established the Adi Dharma Mandal. He openly declared that we are the original inhabitants of this land of India and our religion is Adi Dharma. The religion has no specific name, and we belong to the Adi Dharmi caste and community.

As a member of "Gadar Movements" in 1915 he volunteered to be one of five Ghadrites to participate in a dangerous mission, involving smuggled weapons shipped from California to the Punjab. He was chosen for the task by the main that he identifies as the "leader of the Ghadar" party at that time and Babu Mangu Ram also played a magnificent role in the freedom movements.

In late 1925, after returning to Punjab, Mangu

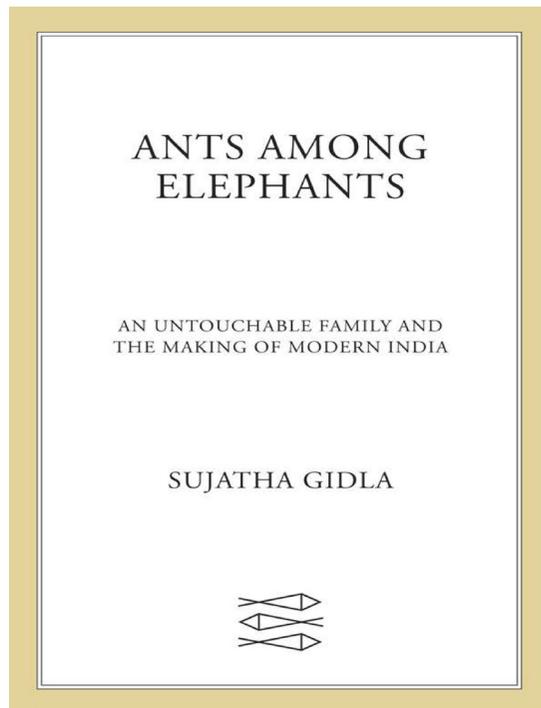
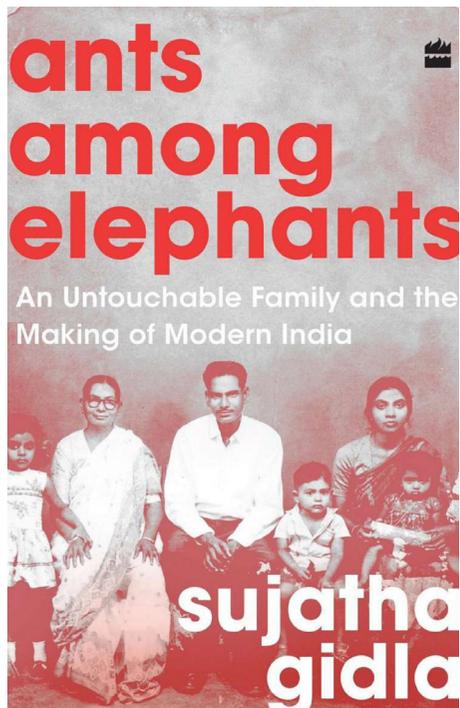
Ram began teaching at a primary school in his village of Mugowal, a school which came to know as Adi Dharm School. It was at this school, on June 11 and 12, 1926, that Mangu Ram convened the convention.

In 1977, when the Adi Dharm movement was revived, and Mangu Ram was once again made its leader, his supporters sent him on a tour of communities of expatriate lower-caste Punjabis living in Great Britain. This was Mangu Ram's first major trip since his birth. For him, it was a nostalgic and fulfilling experience, as it allowed him to conclude the final phase of his long public life with a foreign tour, just as he had begun it in a similar fashion many years earlier. This was the last significant event before his death on April 22, 1980, at the age of 94.

#### Conclusion

Despite the caste system, untouchability, social inequality, discrimination, Exploitation and victimization prevalent in society at that time, Babu Mangu Ram never encouraged himself or his community to adopt any other religion; instead, he established the "Adi Dharma Samaj" and promoted his "Sanatan Dharma". He remained connected to his original roots, "Hinduism". Babu Mangu Ram will always be remembered as a social reformer, freedom fighter and political thinker who fought for his entire life for social justice to his community till the end his life.

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## Ants Among Elephants: A Novel, Reflecting Caste Role in Society

Dalit literature transforms lived experiences of caste, poverty, and resistance into powerful social testimony. *Ants Among Elephants* by Sujatha Gidla exemplifies this by documenting personal and family histories that reveal caste as a daily, oppressive reality. Through memory and narrative, the book gives voice to the silenced, challenges normalized suffering, and asserts literature as a tool for recognition, dignity, and social change.

Ashish K



Dalit Literature provides a means for people whose lives and experiences have existed at the periphery of society to be recognized. Dalits have endured a history of humiliation, oppression and marginalization. Their stories have rarely been documented in written form and therefore have never been considered valid literature. Dalit writers document their experience so that they can provide testimonial to their experience and create social truth out of their memories.

Dalit writers do not write from the perspective of imagination, but from the daily realities, shaped by their lives in terms

of their caste, work, poverty, and resistance. Dalit literature also allows the reader to see how caste functions socially, not just legally, or culturally but on a daily basis and through individual social attitudes. Dalit Literature also lends dignity to the voices of the oppressed, and creates a platform for suffering to be acknowledged and not ignored. Therefore, *Ants Among Elephants* is a very important text; it documents the social reality of caste based on personal and family experience, it makes the voiceless audible and makes their lives meaningful within the larger literary and social context.



Indian society has long recorded history through the lives of the powerful, while the everyday struggles of marginalized communities remain ignored. Dalit lives are often treated as normal suffering rather than social injustice. Literature comes important in this context because it can preserve voices that society refuses to hear. *Ants Among Elephants* is one such narrative that brings Dalit life into public memory. Through personal and family history, Sujatha Gidla presents caste not as an abstract idea but as a lived social reality.

Gidla begins by explaining why these stories were never written earlier. She states, “My stories, my family’s stories, were not stories in India. They were just life.” (Gidla 3). This line clearly shows how Dalit suffering is normalized. What is lived daily is not seen as history. Only when the author leaves India does she realize that these lives deserve to be recorded.

Caste in the book appears as a system that controls space, movement, and dignity. Gidla explains how untouchables are physically separated from village life and denied basic rights. She writes that untouchables “are not allowed to live in the village at all. They must live outside the boundaries of the village proper.” (Gidla 4) This separation is not symbolic. It shapes daily existence and reminds Dalits of their social position. One of the most powerful ideas in the book is that caste cannot be hidden. Even education does not protect a Dalit from discrimination. Gidla explains how people identify caste through habits, food, and customs. She writes, “Your life is your caste, your caste is your life.” (Gidla 9) This sentence captures the reality faced by many Dalits. Identity is fixed by birth, not by ability or effort.

Religion, often believed to offer equality, also fails to erase caste. Gidla shows that conversion to Christianity does not remove social hierarchy. Dalit Christians continue to be treated as inferior. She clearly states, “Christians, untouchables—it came to the same thing.” (Gidla 10) This exposes how caste thinking survives even within religious spaces that claim equality. The book also highlights the condition of Dalit women, who face both caste and gender oppression. Through family stories, Gidla shows how Dalit women are exploited, silenced, and denied dignity. Their suffering is rarely spoken about, even within their own communities. By recording these experiences, the narrative gives space to women, who were never allowed to speak for themselves.

Labour is another important social reality presented in the book. Dalit labour is essential but treated as impure. Gidla describes how

her ancestors were displaced from forests and forced into landless labour. She explains how they lost land and became workers on fields they once owned. (Gidla 20–21) Poverty here is shown as a result of social systems, not personal failure.

The title of the book becomes meaningful when Gidla describes her brother Satyam’s experience in college. Among privileged students, he feels invisible and ashamed. She writes, “They were all ants... But here at A.C. College, Satyam was an ant among elephants.” (Gidla 39) This image powerfully expresses how Dalit students experience elite spaces. Education exists, but equality does not. Despite suffering, the book also shows resistance. Education, political awareness, and writing become tools to survive oppression. Satyam’s attraction to poetry and nationalist ideas grows from hunger, humiliation, and exclusion. His resistance is born from lived experience, not ideology.

Memory plays a crucial role in the narrative. Gidla writes urgently because many people who carried these stories are dying. She admits, “What I am really grieving is the material that is lost forever.” (Gidla 18) Writing becomes an act of preservation. Through memory, Dalit lives are saved from disappearance.

*Ants Among Elephants* is important because it refuses silence. It does not seek sympathy but demands recognition. For Dalit readers, the book validates lived pain and struggle. For society, it forces a confrontation with caste as a continuing social reality. By giving voice to the voiceless, Gidla turns personal history into collective testimony and reminds us that true social change begins when silenced lives are finally heard.

The story *Ants Among Elephants* is an important example of how Dalit literature takes individual, personal accounts of experience and converts them into a record of society. It gives voice to the effects of caste and labour on peoples’ lives, and brings attention to lives that have been silenced or ignored. The story serves as a reminder that caste is alive today, and that it continues to be present in people’s daily lives. Using memory and truthfully telling their stories, *Ants Among Elephants* illustrates the potential of literature to be used as a form of resistance and awareness-building, particularly for the Dalit community and for anyone else who seeks to better understand what is happening in society.

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# No to Caste Pride on Wheels and Walls

In today's India, where social media amplifies every voice, displays of caste pride on vehicles and public signboards have become increasingly bold and divisive. Stickers proclaiming 'I am Jat,' 'Thakur Saheb,' or 'pandit Ji' on cars, bikes, and even official vehicles turn personal identity into public statements that can spark tension on roads, in neighbourhoods, and during festivals or elections. These symbols, along with boards claiming areas as 'caste territories,' reinforce 'us vs them' mentalities and undermine the constitutional vision of equality and unity.

A landmark ruling by the Allahabad High Court in September 2025 addressed this head-on. In the case of Praveen Chetri vs State of UP, Justice Vinod Diwakar strongly criticized the practice of mentioning caste in police records and displaying caste identifiers publicly. The court observed that such stickers and slogans on vehicles are common in northern states like Uttar



Pradesh, Haryana, Punjab, Rajasthan, and parts of Bihar and Madhya Pradesh. Justice Diwakar called these displays "anti-national," as they promote caste conflicts, spread prejudice, and violate the spirit of brotherhood enshrined in the Constitution. He noted that recording caste in FIRs, arrest memos, or noticeboards amounts to identity profiling rather than objective policing, potentially biasing investigations and reinforcing stereotypes.

The judgment went further, directing the Uttar Pradesh government to issue clear instructions to Regional Transport Offices (RTOs) and traffic police for the immediate removal of caste stickers, with heavy fines under the Central Motor Vehicles Act, 1988. It also banned caste mentions in most police documents (except where required by law, like under the SC/ST Act), urging the use of both parents' names for identification instead. The court recommended amending national vehicle rules to prohibit such caste-based markings nationwide and strengthening social media regulations against content that glorifies or incites caste division.

Responding swiftly, the Uttar Pradesh government issued a comprehensive 10-point order on September 21, 2025, to all police stations and district offices. This directive

prohibits caste references in police records, including the CCTNS portal, where the caste column must remain blank. Vehicles with caste stickers or slogans now face penalties. Signboards declaring areas as caste-specific territories or glorifying particular castes must be removed immediately. The order also bans caste-based political rallies that risk public order and national unity, while calling for close monitoring of social media posts that promote caste pride or hatred.

This crackdown comes at a time when caste pride feels more visible and assertive than ever. Social media platforms turn personal pride into viral content—videos of caste marches, boastful posts about caste power, and heated online arguments that escalate real-world conflicts. What starts as harmless self-expression on a vehicle or wall often fuels group demands, road rage, neighbourhood disputes, and tensions during elections or festivals.

The harm is real and widespread. In mixed communities—whether urban apartments, schools, markets, or villages—these symbols subtly teach children and adults to view others through a caste lens, planting seeds of bias. Police records noting caste can skew investigations and provoke group clashes. As the High Court emphasized, such practices violate Article 14 and Article 15, blocking India's dream of a casteless society.

Caste pride has roots in historical injustice, offering strength and solidarity to marginalized groups. But when it spills into public spaces without restraint, it risks undoing decades of progress toward integration. In growing cities, where inter-caste marriages and shared workplaces are increasing, these displays create discomfort and distance. In rural areas, boards claiming caste rule over resources like water or land led to fights. Digital tools make it worse—algorithms push divisive videos, hardening identities in ways traditional markers never could.

Addressing this requires balanced, inclusive steps. Schools can emphasize Indian identity first through curriculum reforms. Media literacy programs can help youth critically evaluate online content. Enforcement must be fair and consistent to build trust. Political leaders should move beyond caste-based vote appeals toward shared development. As the court suggested, national-level changes to vehicle rules and social media guidelines would strengthen the effort.



Private cultural pride deserves space, but public displays that provoke division cross a line. Uttar Pradesh's swift action sets a powerful example, but other states must follow. True harmony emerges when identities unite rather than divide. The Allahabad High Court's

message is clear: the Constitution demands unity over fragmentation, equality over pride that separates.

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## **SC: Victim's Right Under SC/ST Act Is to Be Heard, Not Guaranteed Relief**

The Supreme Court held that Section 15A of the SC/ST (Prevention of Atrocities) Act guarantees victims an opportunity to be heard, not a right to a favourable outcome. The court ruled that directing a joint trial at the bail stage went beyond the limited scope of bail proceedings, as the decision on joint or separate trials lies with the trial court. It set aside the earlier order, cancelled the bail granted to the accused, and directed them to surrender, noting that the two cases arose from separate incidents and required independent consideration.

## **Rajasthan HC Says SC/ST Act Not Meant for Private Commercial Disputes**

The Rajasthan court overturned the 31-year-old decision, holding that the SC/ST (Prevention of Atrocities) Act cannot be applied to private or commercial disputes between individuals. The court ruled that an alleged caste insult inside a closed showroom did not meet the legal requirement of occurring in "public view," which is mandatory under the Act.

The case stemmed from a dispute over unpaid bike loan instalments and repair charges in Jodhpur. The High Court found the conflict to be civil in nature and said criminal provisions under the SC/ST Act were wrongly invoked. It acquitted the accused shop owner, cancelled his bail bonds, and said the special law was intended to address public caste-based humiliation, not to resolve private financial disagreements.

## **Supreme Court to Hear Plea on Excluding Creamy Layer from SC/ST Quota**

The Supreme Court has agreed to examine whether the creamy layer should be excluded from Scheduled Caste and Scheduled Tribe reservations. A bench led by CJI Surya Kant issued notice to the Union government on a writ petition seeking such exclusion and tagged it with a pending PIL that seeks priority for economically weaker candidates within reserved categories.

The plea argues that continuing reservations for socially and economically advanced sections within SC/ST groups violates constitutional principles of equality and social justice. It cites the Supreme Court's Constitution Bench ruling in the Davinder Singh case, which supported sub-classification within Scheduled Castes and observed that the creamy layer must be excluded to ensure benefits reach the most marginalised.

## **Telangana Dalit Doctor Dies by Suicide After Caste-Based Marriage Refusal**

A young woman house surgeon died on January 4, with police registering a case under the Bharatiya Nyaya Sanhita and the SC/ST (Prevention of Atrocities) Act. A senior resident doctor has been taken into custody.



Police said the two met last year at Siddipet medical college. The accused allegedly promised marriage but later withdrew, citing caste differences, leaving her distressed. The deceased, from a Scheduled Caste community in Jogulamba-Gadwal district, came from a poor family and Her parents are daily wage labourers. The investigation is ongoing.

## **Calcutta HC: Using Caste Names in Public is an Offence**

Kolkata: The Calcutta High Court has ruled that addressing a person as "Adivasi" or "Santhal" in public view, with the intent to humiliate, is a punishable offence under the SC/ST Act.

Dismissing a plea to quash criminal proceedings, Justice Ajay Kumar Gupta clarified that public view includes any location visible to the public, even private property. The Court held that such allegations are serious and require a full trial rather than early dismissal.

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# DIN VISHESH

## Remembering Jogendranath Mandal

29th January

Jogendra Nath Mandal Birth Anniversary

Jogendranath Mandal was born on 29 January 1904 in Barisal, Bengal (now Bangladesh), into the Namasudra Dalit community. Growing up amid deep caste oppression, he became a fierce advocate for Scheduled Castes, passionately fighting for equality and dignity for those long marginalized.



Active in Indian politics before Independence, Mandal made a bold, controversial move by allying with the Muslim League. He truly believed Dalits and Muslims could unite to challenge upper-caste Hindu dominance and build a more just society.

In 1947, defying the mainstream, he supported Pakistan's creation, convinced it would offer Dalits greater freedom and opportunities than a Hindu-majority India. Muhammad Ali Jinnah trusted him immensely, appointing him Pakistan's first Law and Labour Minister. For a brief moment, his vision seemed within reach as he helped shape the young nation's laws.

But Jinnah's death in 1948 changed everything. Rising religious extremism and growing hostility toward Hindus — including Dalits — shattered his hopes. Facing the same discrimination he had sought to escape; a heartbroken Mandal resigned in 1950 and returned to India.

In his later years, he lived quietly, still speaking for Dalit rights but never reclaiming his former influence. Mandal's life remains a poignant, complex tale: a courageous dreamer of Dalit-Muslim solidarity who paid a heavy price when reality betrayed his ideals.



14th January

Baba Mangu Ram  
Birth Anniversary



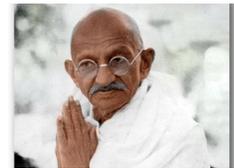
16th January

Mahadev Govind Ranade  
Birth Anniversary



26th January

Republic Day



30th January

Mahatma Gandhi  
Death Anniversary



1st February

Sant Ravidas  
Birth Anniversary



3rd February

Umaji Naik  
Birth Anniversary



6th February

Sayajirao Gaekwad III  
Death Anniversary



7th February

Ramabai Ambedkar  
Death Anniversary



11th February

Tilkha Manjhi  
Birth Anniversary

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