

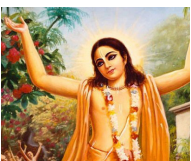
UNHEARD VOICES

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JHUND

Leads to a new path



18th March
Chaitanya-
Mahaprabhu
Birth Anniversary



20th March
Sant Tukaram
Birth Anniversary



23rd March
Ram Manohar Lohia
Birth Anniversary



2nd April
Sant Jhulelalji
Maharaj
Birth Anniversary



4th April
Samrat Ashoka
Birth Anniversary



5th April
Babu Jagjivan Ram
Birth Anniversary



11th April
Mahatma Phule
Birth Anniversary



EDITORIAL

NO STONE, BALL PLEASE...

No more stone, Ball please. This is the timely dialogue in a newly released Hindi movie Jhund. Argument of Amitabh Bachchan, who has played main role in the movie, in favour of a youth, having criminal record, seeking permission for passport, is an eye opener. He says in the argument the youths would have been world's fastest baller, had we given them a ball instead of a stone.

Jhund means mob. Mob is always frenzy. It is angry. It does not regard any established rules. Many times, it is violent. It is directionless. It is an outburst. In the movie, Amitabh also said don't call them 'Jhund' call them 'team'. Team is united. It has one certain objective and aim. It follows all the rules. It is inspired by an idea. Team members are bonded with each other.

Two terms 'Jhund' and 'Team' signifies journey and perception. The movie is based on the youths and children in a slum, who are mainly from the deprived classes. The time has come to introspect whether we are moving in the right direction with appropriate means while fighting against the social evils. India was witness to several movements and agitations against social ills, mainly caste and gender discrimination. India also experienced a number of agitations by students and labours. This was the period when people started believing that they had missed something after three decades of independence

Many a times, these agitations took violent turn. Many ideologies and organizations even went to the extent of supporting to the violence and physical force to achieve their objectives. Use of strong and foul language was prominent feature of this period. Agitators, on many occasions, ridiculed or mocked something or other in the society.

We ought to have empathetic approach towards these happenings. We won't be able to understand and experience their pains unless we wear their shoes. In fact, it could be because of above mentioned factors that society as a large felt it necessary to address their cry. It can be necessity of the prevailing time to draw attention of the entire society to the pinching issue. Of course, the purpose has served even though a lot more

needs to be corrected and practised. These agitations and movements, undoubtedly awakened not only deprived people but also privileged class. No doubt these agitations changed agenda for the nation.

Is it the time to have a deep introspection to stick to the same methods and same ideas? History shows that means for fight against something or achieve something cannot be the same for all the time. This happens because time keeps changing in natural course and thanks to several factors. All the agitations have to have periodical assessment about their aims and methods. They need to review what they have achieved and how much is yet to be achieved. In other words, we need to have continuous reorientation and redefining the aims, agenda and strategies. We require to change our ideas and mind set accordingly.

Martin Luther King had said, "Society can never be in the state of contentious battle, which nobody can win". Martin Luther King observed this as he had realised or come to know to fact that contentious battle is not good for the society at large and also in the long run. We, therefore, should stop thinking on the issues, which have been raked up, in the same stereotyped manner. This, particularly, becomes necessary when grievances of unheard people are being listened and addressed. It becomes imperative that we should look for new ways to reach the destination. It is not healthy and good situation to be on path of struggle all the times. Objective cannot be achieved if involved people continue to fight against each other.

We ought to drop ideological untouchability as a first step in this direction. As a responsible citizen, we need to ensure that anger is not transformed into hatred. Time has come to opt for those ways, which are in accordance with the changing times. May be, they would need to look for new friends, who include fellow-travellers during the journey. Currently, all the issues are being taken to identity. But we must not forget that identity needs to be integrated with oneness of the country. We need both struggle and dialogue. This will lead us to channelize the energies. We should not damage ourselves as present is always making the future.

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Response

This issue Editorial has focused on unpleasant incidents and discussed very vital issues . It is really shocking to know caste discrimination still happening when we are living in 21st century and dreaming India as upcoming economic to super power. Lots of work needs to be done in this area. Hope Unheard Voices will definitely play its vital role in this regard.

Cinema always has its effects on the masses, along with entertainment movies can be a great way to raise awareness on social issues , injustice. It is definitely a good thing that the southern films are doing it, especially the Tamil films. Mr. Aparajit has delineated it very well .

Due to Akshay's studiedly elaborated write-up on Shri. Vinayak Damodar Savarkar. The clouds misunderstanding , misconception has been cleared that came over glorious SUN Swatantrya veer Savarkar.

Ms. Pooja in her detailed writings once again shed light on the great works of Mahatma Jyotiba Phule and Savitribai Phule. Thousands of salutes to the Phule couple and congratulations to the author for writing a very informative and excellent article.

Dr. Manjiri Bhalerao's article 'Miracles of Buddha' is enhancing more faith, belief & love for Lord Buddha. She has described very aptly about the places visited by Tathagata Buddha , its significance & also convinced why all Buddhist must visit this Buddha Circuit.

Dr.Harmohinder Singh Bedi has written a very informative article on thoughts and great work of Saint Ravidas.

Advocate Mitali has very well narrated legal points about the reservation of converted SC/STs & its present situations. This platform is really giving satisfaction , surety and safety of Unheard Voices, Thanks **Mahendra Kamble**, Former chairman, BSNL SC ST welfare association.



Jhund message - Cool down please

Jhund is a different attempt mainly for two counts. Firstly, it gives up the violence and secondly it opts the different track, giving up traditional ways for change. It does not speak of revolution but bats for fundamental and sustainable change in the society, which can take place only on the basis of mutual trust, empathy, sense of brotherhood and oneness.



Satyajit



Jhund is a timely released movie. It is not merely a movie, starring Amitabh Bachchan and directed by celebrity Nagraj Manjule. It is not merely a movie, depicting realistic slum life in urban centres. Nor it is a movie which poses disturbing unanswered questions before the viewers.

Jhund needs to be seen with a different mind-set. It has to be interpreted with a contemporary social backdrop. Jhund needs to be viewed on the bigger canvas of history of social movements, the questions they posed, answers they tried to provide and their current status. Jhund gives a ray of hope for any sensible and socially aware person.

It can be a matter of debate whether Jhund is an art or parallel movie. Indian art film, which was once part of Bollywood, is almost vanished. Some attempts are being made by producing such movies with social focus but they are very weak now. Indian movies

have a glorious history of taking up social issues since its inception. (Savkari Pash of Baburao Painter). But it flourished in the post-independence era and was strengthened in the seventies and eighties. This trend became synonymous with the people like Shyam Benegal and Govind Nihlani as they spoke of contemporary issues in very strong words.

However, barring a few exceptions, the trend could not sustain for a long time. Expert's attribute this to reasons like commercialization of Bollywood and lack of popular support to art films. This is the truth. But there can be some other reasons as well. Firstly, intensity of social issues, which were focused by the art films, was reduced because of various factors. Secondly, ideology, which used to inspire and motivate art film, became irrelevant after the fall of Communist Russia. Serious questions were raised in the nineties before the relevance of Communist ideology. The attraction for Communist ideology and political support gradually vanished. This was not seen only in India but it was a global phenomenon.



One can list a number of movies which advocate particular political ideology. The terminology of this ideology was liberally used in these movies to propagate the political message. This can also be seen as a part of larger political design. Attempts were made to portray Karl Marx's theory of 'class struggle' in the Indian context. Implicit violence was an inevitable part of these movies but the intention was sure to influence people with Marxist ideology.

Jhund is a different attempt mainly for two counts. Firstly, it gives up the violence and secondly it opts the different track, giving up traditional ways for change. It does not speak of revolution but bats for fundamental and sustainable change in the society, which can take place only on the basis of mutual trust, empathy, sense of brotherhood and oneness.

Jhund's story revolves around children and youths from a Nagpur slum and Vijay, a football coach. Jhund depicts the real slum life and Nagraj Manjule has effectively shown realistic life of slum dwellers. The youths are directionless. They do not know the world beyond the slums. A boy is being shown, asking Vijay – "Bharat? What is Bharat?" He is innocent. He can never be blamed. Vijay noticed a tremendous amount of energy among them and decided to channelize it. The movie begins here. Vijay trains them football after a series of hurdles and the slum youths and children enter in an international football match. The journey between the two ends is Jhund.

The entire movie has a lot of social significance. One is tempted to draw parallels between contemporary social movements and Jhund. Several scenes in the

movie send very strong social messages. The last scene in the movie tells us all. Ankush, who was earlier denied passport because of his criminal background, is granted passport at the eleventh hour. He rushes to the airport to catch the plane. He is stopped there for a security check up. He is needed to undergo all security formalities. Ankush is carrying with him a small cutter, which he had procured to murder a police officer, who had denied him passport. Ankush is asked by security personnel to throw the cutter. He is so strongly inspired to join the football team that he drops the cutter.

Cutter is a symbol. It stands for violence. Throwing a cutter in the dustbin tells us that Ankush had given up violence. Ankush is a little pained while throwing the cutter in the dustbin but he finally drops it. The question arises why Ankush dropped the cutter? Does he realize the futility of violence and ideas, he was possessing? Was high level motivation of joining football team proved decisive? Has he found some new ways and methods?

Now let us interpret the scene in some social context. We have witnessed a series of social movements against all types of discrimination. The large-scale intensified manifestation of unrest against social and economic discrimination was seen after seventies. While it was much louder for some, we ought to understand that it was natural. It was natural as the sentiments of newly awakened people were bound to be more intense and stronger. A strong sense of resentment or revenge was seen in the social movements because of injustice for centuries.





The movements might have spoken some illegitimate means as legitimate methods were a time-consuming process. The newly awakened people were excited, hyper and angry as it was their initial response to the new awakening.

What this process achieved was very significant. This achievement could play a decisive role even today. The new awakening was not restricted to deprived classes. Awakening of the “privileged class” was also a natural fall out of this process. The agonies, pains, cries and sufferings of the deprived Indians moved the sensible people, which made them realize and understand the real picture in the society. They began to respond positively to the social reality, which was painful and undesirable for them. This, of course, happened because of a strong sense of oneness and deep concern for a healthy India.

Ankush has now thrown the cutter in the dustbin. Ankush is hoping that he has found some other way. What is this new way? Ankush has set some different



Nagraj Manjule with Jhund team

goals. Vijay (Amitabh Bachchan) is instrumental for this process. Ankush has responded positively while Vijay has come forward to set a different positive goal for him. What does this signify? Vijay noticed the potential and qualities of the youths and children living in a Nagpur slum. He understood the need to divert their energy for some positive and constructive mission, which would change their lives. And it happens. Jhund shows that the lives of children and youths change once they start loving football. They began to follow the rules of football while they used to enjoy football in an unruly manner in the past.

It is very simple to draw the inference. Youths and children of the slum respond positively when they come into contact with positive thoughts, positive ideas and positive direction. This happened because they had never come into contact with any positive thoughts in the past. Bachchan is merely a carrier of this positivity. Jhund emerges as a team when both – Amitabh and slum children - communicate with each other and realize common interests and work as a team.

What does this mean on the larger canvas of social movements? For various reasons, both the sides –

oppressed and privileged maintained distance from each other because of reasons like disbelief and lack of trust. But we must remember that disbelief and lack of trust was the fallout of baggage of the past. 'Here and Now' is considered as a major psychological therapy to have a simple and healthy life. It is possible, of course, with great efforts, to apply this theory in the current context. We must learn from the mistakes in the past, correct the mistakes in the present and walk jointly towards the future. A scene in the Jhund is significant. Vijay (Amitabh), who represents the privileged class, bows down before the huge portrait of Dr. Babasaheb Ambedkar during the procession, which is being taken out on account of Ambedkar Jayanti. He is probably unhappy with the manner in which Ambedkar Jayanti is celebrated. Still, he bows down. We must learn from this. Bhagirath (or Herculean?) efforts are needed to establish a meaningful, serious and consistent dialogue for these kinds of efforts. Social leadership has to take initiative in this direction. It would ensure a healthy and cohesive India. Jhund is not a story for cinema. It is a real story and we can certainly hope for such efforts.

Another major part of Jhund is largely neglected. In fact, it is not discussed. It takes the story to the logical extension of awareness. The awareness is a process, which is expected to be percolated to the last layer of the society. The movie shows a Muslim couple, living in the slum. Relationship between husband and wife is strained. Jhund shows quarrel between the Muslim couple. Angered and annoyed by continuous male dominance and quarrels, the wife asks her husband, “What can you do? You can give me talaq”. She does not stop here. She says talaq for thrice and leaves her husband along with her kids. The woman later becomes part of the football team. Is it not a rebel? It is. The Muslim woman, who gives triple talaq to her husband, emerges as the representative of all the oppressed people. She becomes the representative of all those, who are yet to be awakened.

In a court scene, Vijay (Amitabh) says, “Ye samaj ke Bahishkrut log hai”, ‘aap kahte hai ye Jhund hai, mai kahata hu ye hamari National football team hai’ (You say that this is wild horde, I say this is our National Football Team). Again, in that same shot, he tells a judge, ‘No matter how much talent they have, they can’t reach you. There is just too large a wall.’

Jhund shows a college - symbol of privileged class, and the slum - representing deprived people. Both are divided by a huge brick wall. This wall is strong and is guarded by security all the time. It is an unwritten rule that nobody would cross the wall. College people are initially reluctant to allow slum dwellers to enter on the premises. But as the movie unfolds, the wall's existence becomes meaningless. The need of the hour is to remove the wall and make India a strong and healthy team.

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“Return the God gifts”

Jhund sends a proper message. 'All know Amitabh Bachchan. Who knows me? Amitabh has a huge fan following and people from my own city do not know me.' Says Vijay Barse, who inspired Nagraj Manjule for 'Jhund'. Barse says that recognition by Nelson Mandela was the greatest achievement for him.



My childhood was full of difficulties. I come from a rural background and my father was a policeman. Our family was as good as a football or cricket team. We have 11 children in our family in addition to our parents. I have undergone all the difficulties during my childhood. I came to Nagpur for higher education after completing my matriculation. I joined a college in Nagpur. During those days, there were hardly any options in sports except running. I used to wake up early in the morning at 4.30 am, used to gather boys and run for eight to ten miles. I used to swim in the river Wainganga. Swimming was to be for one or two hours. In the evening, I went to an 'aakhada'. I came to formal sports activities when I came to Nagpur.

I was not accepted by city boys initially because of my rural background. In third year, I started playing handball and represented Maharashtra and later got selected for nationals. I never played football. It was handball in reality. I was working as a sports teacher and my wife was also a sports teacher.

My association with football began from a slum. I could understand the problems of the slum boys and girls because of my background. After all, the village is also a big slum. I was always thinking about what I could do for them. Me and my wife were getting some facilities and we thought we could do something for them.

I was watching that these boys are involved in activities like pickpocketing, gutkha, drugs, alcohol



and what not. Stealing something. Long distance buses from Pune, Kolhapur and Mumbai used to come to Nagpur between 6 am to 8 am. When the passengers were getting down from the buses, they put their luggage and looked for an auto rickshaw to go to their destination, it was precisely at this time that slum boys used to pick up luggage, whatever they could, and used to run in the slum. I was witnessing all this. One day, I noticed that these children were playing with a broken plastic bucket like football. They were enjoying it. I realized that nobody was thinking of any undesirable act that time. That was the point when I realized how to get



them involved in football, which may change their lives. Finance was a big issue for my experiment. People are reluctant to help football. They will do it for cricket. It was my wife, who helped me financially. My wife and I used to spend from our own pockets till 2008. My wife would organize some loans whenever I was organizing some tournaments.

It was difficult to organize the children as they are rebels by nature. A mutual trust is needed to handle them. This can happen only if they believe that you belong to them. You have concern for them. I used to keep my hands on their shoulders and talk to them. The activity has brought about a big change in their lives. Many of them have joined colleges and are doing well in their studies. One of them is even doing Ph.D. Many are doing good jobs or business. My condition was that they must continue their education if they want to play football. They must learn English or computers, which is necessary. I encouraged English so that they could have more opportunities and nothing else.

Some of the boys are working as football players

even in foreign countries. They participate in international tournaments. In addition, many foreign coaches come here regularly.

I realized that my activity was even helping the children from the Naxalite area by accident. A reporter, who had come from Mumbai, came to know about this when she was interviewing them. These children were from Gadchiroli district. They had come here for a tournament and we had made all the arrangements for them, which they probably did not have experienced in the past. All of them were from the jungle and were staying in MLA hostel.

My experiment was even appreciated by Nelson Mandela. At a function, he came to know about Nagpur activity, he came to me, put his hands on my shoulder and said, "My son, you are doing a good job. My blessings are with you". It is the greatest honour for me. I was very much excited that time.

Another point I would like to share. My son was not aware of what I was doing really. He used to be upset as he used to feel that I had nothing for myself. He realized this when he went to the USA for a job. He heard about my activity there and took some steps to get me help from UNO and UNICEF. Later, he came back to India and joined my activity. I never accepted any government help. The reason is simple. If they sanction you Rs. Ten lakhs, they will ask 15 or 20 percent from you. If I purchased one kg of sugar, they will ask me for a receipt for one and

I was watching that these boys are involved in activities like pickpocketing, gutkha, drugs, alcohol and what not. Stealing something. One day, I noticed that these children were playing with a broken plastic bucket like football. They were enjoying it.

half kg of sugar. What is this nonsense? I have spent all my earnings for this, why should I tolerate all this?

Currently we have our offices at Chennai, Howrah, Delhi, Pune and Nagpur. The Homeless Cup is being played in 140 countries. The organizations like UNICEF, FIFA, European Football, Asian Football recognize us. They do this because they believe us.

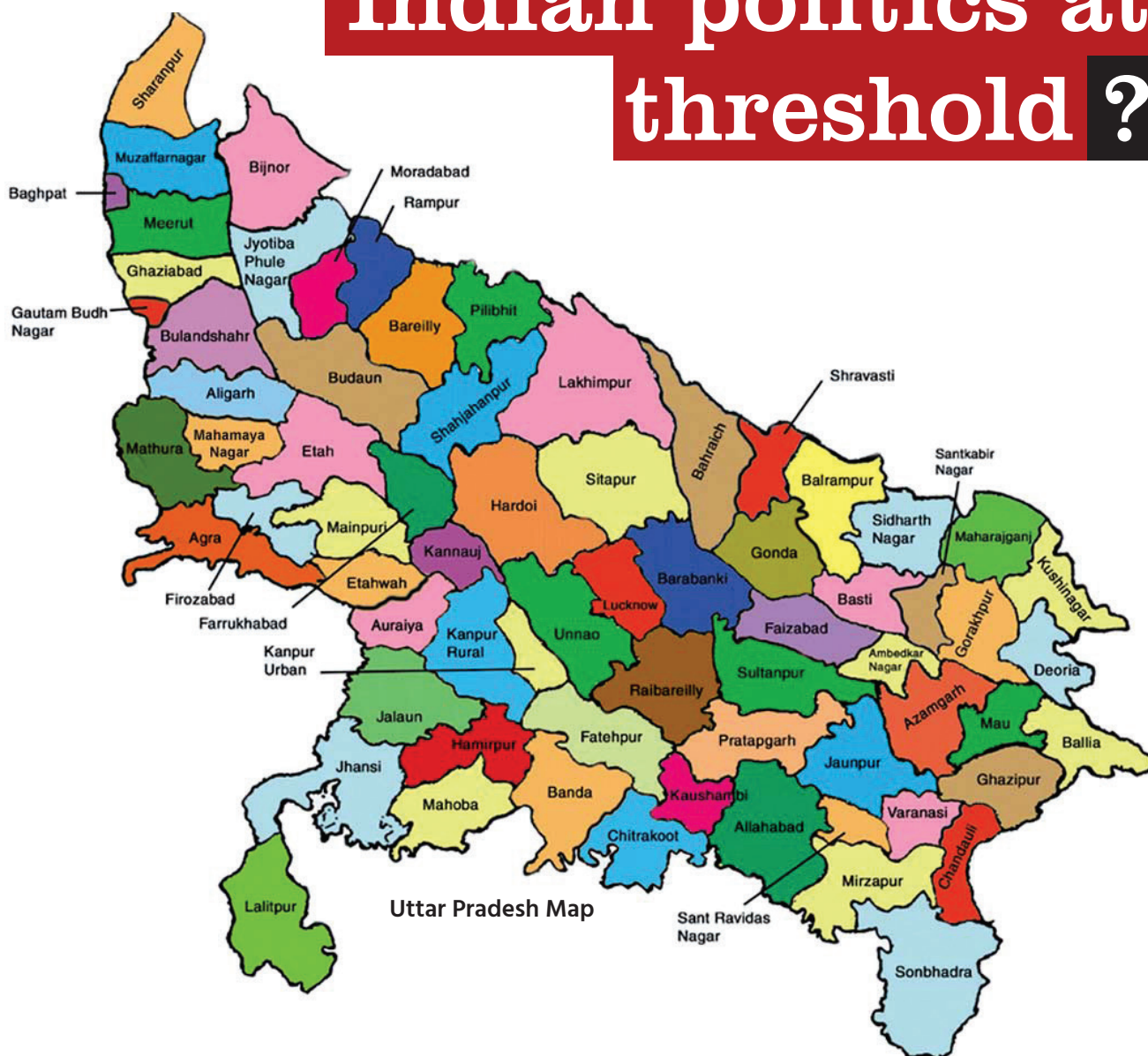
Jhund sends a proper message. All know Amitabh Bachchan. Who knows me? Amitabh has a huge fan following and people from my own city do not know me.

I seriously feel that all of us should use our brains. God has gifted us everything. We ought to use all these gifts. God has given me everything, which I never dreamt. It is my duty to use the God gift. One must give all the things, which he had taken from the society.

***As told to Laxman and Prajvalant
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Indian politics at threshold ?



QUESTIONS EMERGED FROM 2022 ASSEMBLY ELECTIONS ARE

- 1) Is caste appeal fading?
- 2) Has Hindutva become more accommodative?
- 3) Social welfare schemes making impact on Dalit voters?
- 4) Is traditional Indian politics getting irrelevant?
- 5) Is it a new beginning in Indian politics?

Election 2022



Mayawati blames Muslims for shifting their votes to SP. She says the decision by Muslims to throw their lot behind the Samajwadi Party (SP) resulted in Dalits, upper-caste Hindus and OBCs backing the BJP to keep out the SP's "jungle raj".

Founded by Kanshi Ram and later led by Mayawati, BSP has become the biggest sufferer in the election. It won only one seat in UP, where it was once a formidable force. BSP vote share among SCs and STs has come down drastically - 12.8% as against 22.23% in 2017.

Mayawati decline- from a possible PM candidate to a leader, struggling to survive.

UP - BJP vote share in 2022 is 39% as against 41% in previous election. SP's vote share is 30% as against 22.6% in the 2017 election.



Hathras, which was in the news for rape and murder of a Dalit girl, has been bagged by BJP. Anjula Singh Mahaur of BJP defeated BSP candidate Sanjeev Kumar.

Unnao seat has been retained by BJP's Pankaj Gupta. He defeated SP candidate Abhinav Kumar. Unnao was in the news for rape of a Dalit girl in 2017.

Azad Samaj Party chief Chandra Shekhar Azad, leader of popular Bhim Army, got 7,640 votes against Yogi Adityanath in Gorakhpur Urban constituency.



Dalit card failed

Punjab – In 2022, AAP vote share is 45.8%. Congress vote share is 22.6% as against 36.6% in 2017. Congress lost in Punjab despite having Dalit chief minister and also commitment on his continuation. Charanjit Singh Channi, Punjab chief minister, was contesting from two constituencies and lost from both the seats. Punjab has 32 percent Dalit voters and have potential to play decisive role. Channi was defeated by AAP candidates in both the constituencies. This time Congress won five reserved seats as against 21 reserved seats last time.



Traditional Congress vote bank deviating

Congress used to look Dalits, Minorities and Adivasis as it's vote bank for years. However, political scenario has changed a lot. Congress lost power in Punjab, could not win Uttarakhand and Goa, where it continued to have political influence. It also lost in Manipur. Congress fielded 399 candidates in UP but lost deposits in 387 constituencies. Congress won two seats in UP.

Uttarakhand - In 2022, BJP vote share is 40.7% while Congress got 40.5%. In 2017, BJP vote share was 37.5% while Congress share was 45.8%.

More details from page 21



Affirmative action in UK

Theoretically, United Kingdom does not have any specific Affirmative action policy but a loosely defined principle of ‘Positive action’ which flows from the Equality Act 2010. Provisions under the Equality Act allow the employment or education providers to take certain measures to address an imbalance in the representation of minorities in their institution.

Edward A. Mendhe



Are we alone? Is the question that has besieged the human mind for centuries now. Don't worry it's not another UFO story we will be discussing, but this is rather a very pertinent question for the marginalised people in India. Those opposing affirmative action have long sighted India as the lone example where such provisions exist. In the contemporary debate over reservation system in India and in the light of recent observations by the Supreme Court

suggesting a relook over reservation provisions, this merits a thought if India is really the only example of Affirmative action? If other countries also have similar provisions? And if they have affirmative action, what kind of measures are there in place? This is an attempt to address such question. This is an overview of provisions in United Kingdom. We look at United Kingdom as a case here as India's justice system in the modern era is influenced by the English law.

First, we take a look at the current scenario of the marginalized communities in Britain, labelled as BAME (Black, Asian & Minority Ethnic). Resolution



Foundation's latest report "Opportunities Knocked", which revealed that black male graduates earn £7,000 less than white men on average. Prof Binna Kandola in his research found out that 55% of BAME people have experienced racism in the workplace. He has said specifically, 60% of Black and about 42% of Asian people have faced discrimination at workplace. He further reveals that one in four primary school children come from a BAME background. A study on Racial Discrimination in UK schools found out that 31% of black and minority ethnic (BME) teachers had experienced discrimination, 79% believed that they were not paid at a level 'commensurate with their skills and experiences', and 64% had experienced 'verbal abuse by pupils'. In terms of representation in legislature, the picture is grim with just about 6% of total MPs are non-white while their proportion in population is approximately 20%.

Theoretically, United Kingdom does not have any specific Affirmative action policy but a loosely defined principle of 'Positive action' which flows from the Equality Act 2010. Various researchers



attribute absence of such policy to lack of pressure by oppressed group and lack of historical factors like slavery in US. The relevant 'protected characteristics' which are much wider in scope than in India include age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race (including ethnic or national origins, colour, and nationality), religion or belief (including lack of belief), sex and sexual orientation. It is noteworthy that these characteristics don't overtly focus on race, ethnicity, or religion only. Provisions under the Equality Act allow the employment or education providers to take certain measures to address an imbalance in the representation of minorities in their institution. The Equality Act makes 'positive action' as a legal provision while categorize 'positive discrimination' as illegal. In simple terms, it is illegal to hire or admit someone just for having any of the protected characteristics, but they can do so if the institution has reasonable ground to believe that a certain minority group is under-represented. For this, the institutions are to maintain a data of representation of all groups in recruitment or the admission process. Scottish government's Skill Development Department suggests targeted training groups, internal network groups, outreach programs and job advertisements that promote diverse

applicants as measures under Positive Action instead of a preferential or quota-based system.

The Equality and Human Rights Commission of the government of UK has favoured positive action measures to ensure that 'diversity' is maintained in the workforce but fails to acknowledge or mention any historical or for that matter existing inequalities in the British society, as mentioned earlier. American poet Kimberly Reyes wrote in a 2018, "Affirmative action should be implemented as part of a broader reparations program; the point should be justice, not "diversity." The emphasis on diversity instead of justice, she wrote, is like shifting the intended beneficiary of this policy from the ones 'historically discriminated against' to those who discriminated. The 'diversity' argument, first mentioned in the US Supreme Court's Gratz vs Bollinger case in a petition against racial quotas in University of Michigan. It was introduced by the University's legal team as a 'society-appealing argument' to soften the resistance against university's policy of racial preference!

David Lammy, Senior Labour MP & Shadow Secretary of State for Foreign, Commonwealth and Development Affairs of United Kingdom, had made outrageous revelation in the data that one in five Cambridge colleges and one in three Oxford colleges failed to admit a single black student with A-levels (the most commonly taken final exams in Britain) in 2015. The Cambridge university in its response while admitting the 'serious inequalities' placed the burden of equality on 'long-term joined-up efforts across society'. Lammy recently said, "Britain, which entrenches privilege from the get-go with tutors and private schools, is in need of a heavy dose of affirmative action". Jesse Jackson, a veteran civil rights leader who worked alongside Dr Martin Luther King, highlighted how longstanding injustices towards ethnic minorities in UK have necessitated a need for affirmative action policy. Referring to discrimination against ethnic minorities and women in British society, Jackson said, "We complain about the Taliban, but we do it ourselves in a nicer, gentler way."

The UK law ensures right to equality and introduces certain measures to assist deep-rooted or historically disadvantaged groups. More importantly the law misses the point in ensuring right to equity. The law is fair but treating people differently is entirely depends on the need. Thus, UK approach fails to ensure equality as provisions under Equality Act are optional and non-enforceable. All the discourse around affirmative action, positive discrimination or positive action has crucially skipped over the fact that the former colonisers had an obligation to those that had been oppressed. It should be about reparations—not about the supposedly unique perspectives that minorities would offer to majority.

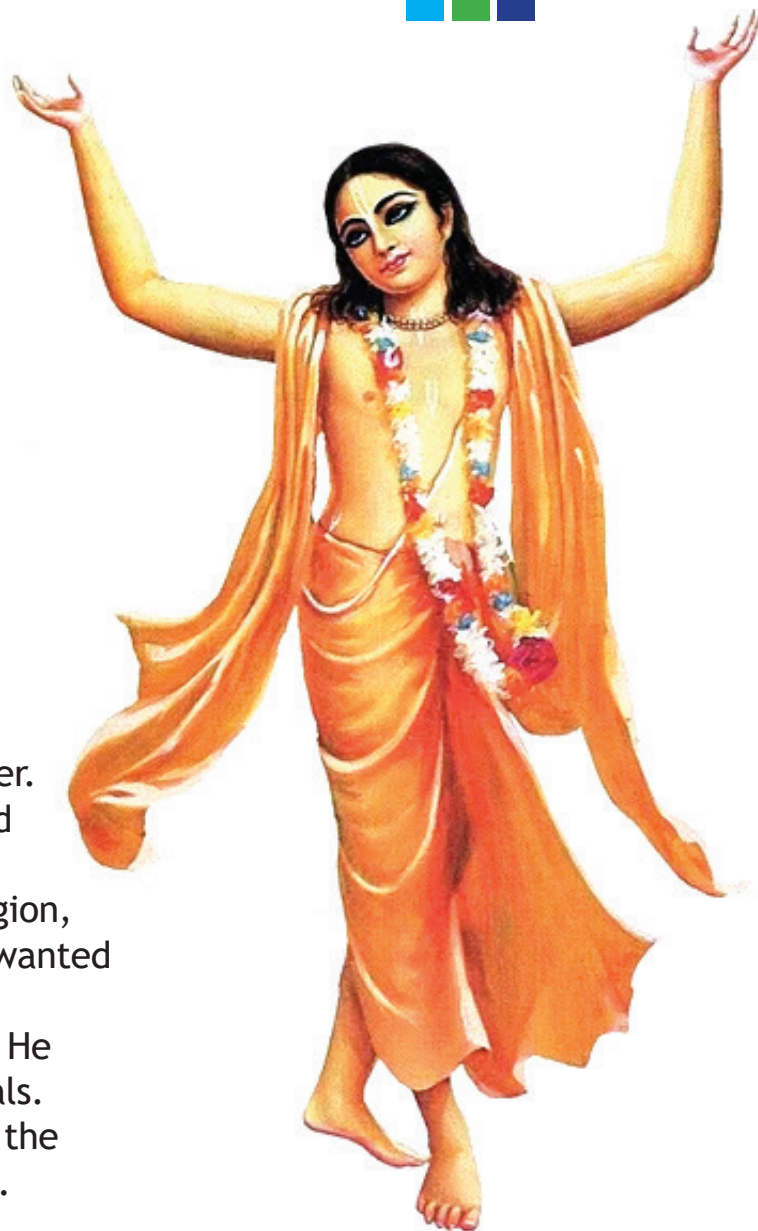
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Chaitanya Mahaprabhu- Aiming for casteless society

Bengal was under the control of Islamic ruler. Hindus were exploited and were even taxed for preaching their religion. Chaitanya Mahaprabhu emerged as saviour of the religion, which taught love. Chaitanya Mahaprabhu wanted society to free itself from the caste-based discrimination. He never believed in caste. He believed that God exists in all the individuals. Several men and women, cutting across all the barriers, participated in Hari Namsankirtan.



Dr. Partha Biswas



Mahaprabhu Sri Chaitanya was emerged as a protector of the downtrodden, unprivileged and exploited people of medieval age, who were committed to revive Dharma and protect our civilisation's resistance to the mischiefs and imperious suffering from the violent invader and coloniser. Through his great socio- religious reformation, he successfully institutionalized the foothold of casteless society by using unique method of 'Sankirtan'.

His immemorable most significant achievement was restoration of Sri Krishna's Vrindaban to its past glory. The holy place has been described in Srimad Bhagavata Gita. Chaitanya's Bhakti movement had the striking impact on Indian society which minimized the caste conflict and made remarkable resistance to the Islamic domination. After his untimely demise at the age of 48 years on June 14, 1534, he is revered as reincarnation of Bhagwan Krishna by his disciples, known as Gaudiya Vaishnava.

Indian society was going through serious turbulence because of social discrimination, conflict among various sects, restrictions by Samajpati and Muslim invasion. Against this social and political backdrop, Mahaprabhu Sri Chaitanya was born on February 18, 1486 (Falgun 23rd 1407 Sakabda era at Navdwip) of Nadia district, a cultural centre in medieval Bengal. Nemai was the tenth child of his parents. His father – Jagannath Mishra sent him to Gangadas Pandit in Ganganagar at the age of eight. He became well versed with Sanskrit within a short period of two years. He studied Smriti and Nyaya on his own.

Nemai has all the skills and knowledge of all the branches of Sanskrit language. Philosophy and theology were topics of his passion and he soon emerged as a scholar. Nemai lost his father during education and got married to obey his mother's wish. Lakshmi was his wife. As Nemai grew, he defeated several scholars in the debate. He undertook tour north-eastern part of Bengal but returned home because of Lakshmi's death due to snake bite.



Vishnupriya was his second wife.

Nemai went to Gaya, where he was inspired by Iswar Puri, a Vaishnava sanyasi. He also came into contact with Madhavendra Puri. He became Sri Chaitanya upon his return to Nadia.

He was neither founder of Vaishnavism in Bengal province nor innovator of Radha-Krishna bhakti cult. The Vaishnavism he popularized is known as Gaudiya Vaishnavism. Sri Chaitanya was greatly influenced by Madhavendra Puri, known as a leader of Bhakti movement, and his disciple Iswar Puri.

At that time entire Bengal province was under the control of Islamic ruler. Common Hindus were exploited and were even taxed for preaching their religion. Chaitanya Mahaprabhu emerged as saviour of the religion, which always had taught love. Chaitanya Mahaprabhu always wanted society to free itself from the caste-based discrimination. He never believed in caste. He believed that God exists

were formed to reach the venue. The groups were carrying instruments like conch, mrudung and kartala. The groups were followed by thousands of devotees. They were wearing traditional attire and had applied 'tilak'. Devotees were chanting bhajans. This scared Islamic rulers. Many of them hid in their houses. Crowd of devotees was swelling all the time and Islamic ruler could not dare to do anything. Devotees gathered outside the house of Qazi. Chaitanya Mahaprabhu, himself, sat outside the house of Qazi. It could be first 'gherao' in the world history. Chaitanya Mahaprabhu sent his counsel to Chand Qazi, who was hiding inside because of fear. Chaitanya Mahaprabhu told Chand Qazi, the importance of love instead of hatred. He quoted various verses from Vedas to Quran and told Chand Qazi that only spiritualism could obtain him ultimate truth. Chand Qazi later became staunch follower of Chaitanya Mahaprabhu. He even gave up non-vegetarian food.

"Chandal chandal nahe jadi Krishna bale,
bipra nahe bipra jadi asatpathe chale."

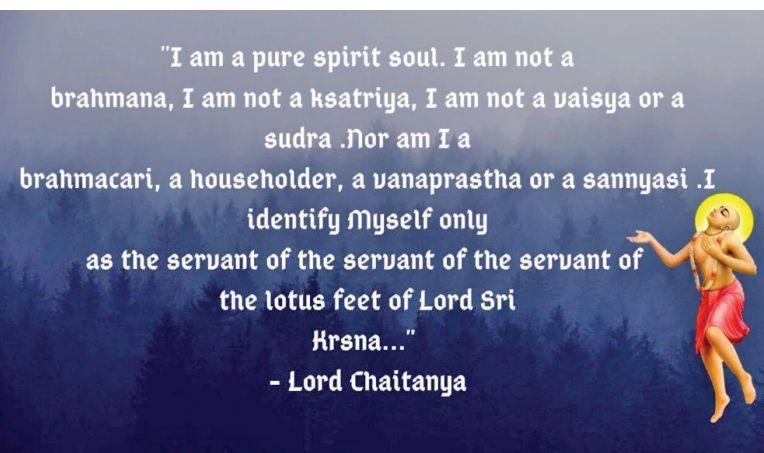
The above line, written by Vrindaban Das truly explains Chaitanya Mahaprabhu's thoughts. He never believed in untouchability. In fact, he intentionally used to touch 'untouchables' and always said that every human body was a temple. His approach towards the people, who had converted to Islam, was also the same.

His behaviour with Haridas is evident of his perception towards the people, who had converted to Islam. Haridas, was Brahmin by birth but had converted to Islam. Chaitanya Mahaprabhu used to say that he felt purified by his (Haridas) touch. Haridas was expelled from religion by Hindus. Once Haridas told Chaitanya Mahaprabhu not to touch him but Mahaprabhu hugged him. Mahaprabhu told Haridas that his body was a temple.

Prominent scholar on Chaitanya A.N Chatterjee says that Chaitanya had declared in public that he is endeavouring to build up a new society based upon the principle of social equality. He was successful in attempting to break down orthodox Brahminic domination over society and proclaimed the dignity of every man. He helped in the upliftment of the lower ranks of the society and the unlettered masses by carrying some Sankirtans to their doors. Chaitanya Mahaprabhu strongly believed that devotion and passionate love for God can help individual to attain peace. He advocated simple method of worship – Sankirtan. "Krishna nam vajo jib ar sob miche" (chant lord Krishna only, rest all lie).

He took Krishna bhakti to the last layer of the society. His efforts ensured involvement of deprived class in the manifold of Hinduism. This brought socio-economic revolution. In fact, renaissance in Bengal initiated by Raja Rammohan Roy, Keshav Chandra Sen and Ishwarchandra Vidyasagar is attributed to Chaitanaya Mahaprabhu because of his pioneer work.

His strong belief in equality can be seen from a story in which his **(Continued on page 18)**



in all the individuals. Because of him, several men and women, cutting across all the barriers, participated in Hari Namsankirtan.

The then Islamic rulers banned Hari Namsankirtan as its chanting used to annoy rulers. The rulers even ordered that violator would be punished. Confiscation of properties and forceful conversion were other punishments. Conversion was very simple those days. Even if a Muslim throws water on Hindu, the later was supposed to be converted to Muslim religion. There was no way to get him back to Hindu religion. Because of these tactics and to avoid payment of compulsory, several poor Hindus converted to Islam. Number of Muslims increased in this fashion. Islamic rulers had become so arrogant and aggressive that they used to destroy drums, which were used for Hari Namsankirtan. These complaints reached to Mahaprabhu when some devotees approached him. He simply asked them to resume Nam Sankirtan. In fact, he started preparing himself for public Nam Sankirtan.

Mahaprabhu's decision made the devotees confidence. All Vaishnava devotees gathered for Mahaprbhu's Sankirtan. Various groups of devotees



General of Indo-Pak war Babu Jagjivan Ram



It is an indication of the fact that upper caste psychology has not undergone any real change, there has been only some kind of a grudging adjustment. Even the so-called liberals share the same attitude; only its expression is different. How else would one explain the much-vaunted talk of pity, the much-publicized desire to do some good to the depressed and suppressed communities.” This was a realistic and hard-hitting evaluation of the then social conditions.

Ravindra Kumar Verma



Babu Jagjivan Ram, affectionately known as Babuji, is seen as one of the makers of modern India. He served the country in various capacities like freedom fighter, Parliamentarian, administrator and champion of depressed classes for over five decades. India has gone under a sea change since his death in 1984 but his life and ideas continue to guide the country.

Babuji spent more than five decades in Parliamentary politics, which is a unique case in the world. He is still relevant as his ideas and views still provide the solution. Rising above political ideology and loyalty, leaders from all strata recognize his contribution. Prime Minister Narendra Modi, on April 5, 2015 said on the occasion of Babuji's birth anniversary, "Irrespective of political leanings, all persons who have worked for this country deserved to be honoured as they are source of inspiration for us". One of the greatest agricultural scientist M.S.Swaminathan says, "Babu Jagjivan Ram ensured that Indian agriculture moved from a state of dependence to one of proud sufficiency during two

very critical periods: first, from 1967 to '70 and second, from 1974 to '77".

Babuji did not write his memories, which is a great loss to the country. Babuji was a versatile, genius and made his presence felt in Constituent Assembly, Parliament, Cabinet and social fields. He captured the hearts of people, especially the weaker sections. His decisions as minister brought astonishing results. He has been credited with green revolution and introduction of social welfare schemes. Babuji was defence minister during India-Pakistan war in 1971 when 93,000 Pak soldiers surrendered. This was a historic event.

His innovative ideas in various ministries, he served as Minister, brought astonishing results e.g., he has been given credit of green revolution and introduction of welfare schemes for the working classes and great victory in 1971 in which historic event of surrender of 93000 Pakistani soldiers before Indian army took place. All these impels us to think about his life, leadership and ideas. He was also regarded as fighter of civil liberties.

The current situation in India is different than, which prevailed at the time of Babuji but his ideas



have potential to guide us. He was a firm believer in the civic rights of the people. He fought against the practice of having a separate pitcher in zilla parishad schools. He introduced Protection of Civil Rights Act, 1955, few years after independence. Having deep faith in civic liberties and freedom, it was logical and commitment that Babuji left Congress during emergency.

Enabling Farms and Farmers

He believed that agriculture was the backbone of Indian economy and took several decisions to go away from wrong practices and ensuring enough marketing opportunities and remunerative prices. He increased remunerative prices of agriculture produces. It was his idea to form Food Corporation of India (FCI). He also promoted use of technology in agriculture.

It was Babuji's thinking that he insisted on irrigation ministry, along with agriculture, when he was invited by the then Prime Minister Indira Gandhi in 1967. He also firmly believed in management of land and water effectively. Babuji advocated integration of crucial ministries and agencies like agriculture, water resource and agriculture price commission. For the benefit of farmers, he tried to involve agriculture scientists and experts to formulate the policy. Krishi Vikas Kendra's and Indian Council of Agriculture Research were set up with the same intention.

His scientific temper is reflected from his step to bring agricultural scientists, policy makers and agriculture administrators together in the benefit of farm and farmers. He got agricultural research institutes, and Krishi Vikas Kendra's established across the country in addition to establishment of Indian Council of Agricultural Research (ICAR). He also tried to evolve inter-disciplinary approach for agriculture.

Babuji was deeply committed to weaker and deprived section of the society. As a labour minister, he introduced several labour reforms including Industrial Disputes Act. He initiated several welfare schemes for railway employees. He also took steps for modernization of railway. It was during his period as railway minister Babuji gave a new momentum to the expansion of Railways by manufacturing Engines, Coaches etc. and incentives to railway workers.

Restructuring Social Order

As a staunch believer in social justice and equality, Babuji viewed that no civilization can progress if it denied human values to large portion of the population. Babuji symbolized for the dawn of a new era of assertion, equality and empowerment for the depressed classes. His sustained presence at national scene sent the positive message to downtrodden classes. His sincerity, dedication and political clout instilled confidence and courage among them. His achievements were seen as a part of remarkable advancement for his community. Babuji always insisted that deprived class has to develop self-respect and self-reliance through hard work and always stay away from dependency.

Babuji was critic of the education system. He once observed, "The present education system is defective. The so-called upper middle class and affluent community have imitated the English ways and manners. We have introduced the public school system simply because it prevails in England. In the USSR, there is no public school system, nor is it in Japan, France, America etc. But they have their own educational systems. When we talk of equality, democracy and socialism, then what is the need for such systems of education. What I wish to emphasise is that we must not sow the seeds of disintegration and inequality right from the primary and secondary stage. Equality of opportunity is the soul of democracy".

Similarly, his speech, which he delivered as Congress president also reflects his concern for the deprived people. He said, "I have always maintained that the problems of the Scheduled Castes and Tribes cannot be fully appreciated much less solved except in the framework of a radical reorganization of the socio-economic order. That will take long. But even the scope of welfare projects and the manner of their implementation leaves much to be desired. It was to be expected that when the condition of these communities improved, they would aspire to live as decent human beings. It was equally to be expected that with the growth of consciousness and an understanding of their rights, they would refuse to be treated as before. But wherever this trend has manifested itself, particularly in the rural areas, oppression and harassment have been renewed. It is an indication of the fact that upper caste psychology has not undergone any real change, there has been only some kind of a grudging adjustment. Even the so-called liberals share the same attitude; only its expression is different. How else would one explain the much-vaunted talk of pity, the much-publicized desire to do some good to the depressed and suppressed communities." This was a realistic and hard-hitting evaluation of the then social conditions.

As a member of the Constituent Assembly, he played an active role to ensure that the Constitution of India should have enough provisions to forbid any practice of untouchability or discrimination of persons on grounds of caste. In his book on "Caste Challenge in India", he wrote, The social consciousness of the people caught in the endless cobweb of casteism is nearly nil. Until the ill arranged casteism is eliminated, it is impossible to establish a society that is based on the sentiment of uniformity.

The fundamental ideas of Babuji on social order can be concluded as - Inclusive, Resilient, Self-reliant, Socially Interdependent Society.

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Remembering Lohia



Veteran socialist leader Dr. Rammanohar Lohia had deep roots in Indian soil. He was more concern about social inequality. We publish some of his famous quotes on the occasion of his birth anniversary on March 23.

- As long as casteism is fixated in human brains, gender equality is not valued by all or wealth and administration are interdependent, the rabidness will continue to wreck Indian history & will keep it passive. Ref. Hindu Banam Hindu
- The day we irradiate caste discrimination from administration and military, start appreciating intercaste marriage and stop opposing intercaste gatherings, that will be the true attack on casteism. But that day is yet to come. Ref. Hindu Banam Hindu
- Unless everyone is happy for the rising of women and deprived entities of society, just as much as a farmer is happy to see a seedling sprout, also unless the same is nurtured with dedication, no new thought-process or new policy should be implemented in India. Ref. Hindu Banam Hindu
- The upper caste people should continuously try to reduce the differences between themselves and the deprived class to elevate themselves and to awaken the country. Ref. Hindu Banam Hindu
- Women, deprived class, Muslims and aboriginals should aim for not criticizing all the traditions and etiquettes of upper castes, they should not be afraid of labour, should not focus on self-promotion, should not be jealous, but they should value the work they are doing and consider it as necessity for the development of country. Ref. Hindu Banam Hindu
- If you wish happiness for not just one, but everyone, then the vicious circle of casteism needs to be broken. This is possible only when every caste is given equal rights, rather than favouring one caste over the other. Ref. Hindu Banam Hindu
- Inter caste marriage should be obligatory for government jobs. Ref. Hindu Banam Hindu
- An upper caste prince should dedicate his entire life to work for the deprived class, so that the entire community will blossom with its internal glory. The day sacrifice will become the basic human nature, casteism will be irradiated from the society. Ref. Hindu Banam Hindu
- Only way to make a nation wealthy is through equality. Not only equality and wealth are binary but equality is the way to achieve wealth. Ref. Samta aur Sampantta
- If everyone believes he is independent, then everyone should equally take the responsibility of defence, and should equally participate in martyrdom. Ref. Samta aur Sampantta
- According to me, communism is a flawed theory, and in some conditions, it can be proved menacing. Ref. Samta aur Sampantta

Compiled by Team Unheard Voices.



Was firm to get married with her : Pratik



Pratik had an intercaste marriage with Anjali three years back. Both were firm on their love and convinced families.

It was an accident to meet my spouse. We were having a Lohri celebration in my undergraduate college club house and we met through a common group of friends. I fell in love and it was clear for me to get married with her under any circumstances. My conviction was firm and had never felt it necessary to motivate myself. Of course, I had to manage expectations of both the families.

Marriage ceremony was in a typical Hindu traditional way. It lasted for two days. On February 10th & 11th, 2018. It was an overnight affair for all the relatives and well-wishers.

Even if it was an inter-caste marriage, both the families were positive from the beginning. In fact, they were supportive. This happened because of my educational background. This made things easier for us.

However, financial and logistic support made some

issues for us. We solved those problems by way of discussion between two families. We addressed one problem at a time. Both the families, relatives and friends supported us, which was a big booster for us.

Both of us come from different backgrounds and family cultures. Some issues cropped up but they were sorted out through mutual understanding. We zeroed down on correct approaches on this front. We tried to respect the traditions of both sides.

I am not very sure whether inter-caste marriage would achieve social cohesiveness. This is relative and may change from case to case. What applies to one can not be applied to another case. For some, it might have worked while it might not have for others.

As told to Ankita



Chaitanya Mahaprabhu- Aiming for casteless society

(Continued from page 14) disciple-Kalidas- ate left over food of a Shudra. Such incidents were revolutionary considering attitude of the society that time. Chaitanya Mahaprabhu even encouraged so called Shudra to learn religious texts and even honoured them by treating as Guru. On many occasions, even Muslims used to participate in Nam Sankirtan. Mahaprabhu's decision were not liked by established people but he continued to walk on his path. He laid foundation of social inclusion by his revolution. He always emphasized that human being needs to be known because of his qualities and not because of his caste. He used to say that a dishonest person is not entitled to call himself Brahmin.

Sri Chaitanya even introduced a concept of mass marriage. Many of the deprived class people were

beneficiaries of this experiment. The beneficiaries even included widows, indicating that he was also believed in gender equality and re-marriage of women. He thus, revolutionized Dharma.

He introduced Gaudiya Vaishnaiva, which underlines social inclusion. This also includes bringing back the deserted people to main fold. It is surprising that Bengal could withstood all the invasions by Muslims and Britishers. Credit goes to Chaitanya Mahaprabhu and Ramkrishna Paramahans. ISKCON movement, which is now spread all over the world is also inspired by Sri Chaitanya Mahaprabhu.

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Lumbini : Buddha's birth place

Among the Ashtamahasthanas, the first and foremost is his birth place, called as Lumbini, in the modern Rupandehi district of Lumbini Province of Nepal. In the Nepalese language the word Lumbini means Lovely. Even though there are numerous traditions giving the year of the birth of the Buddha, scholars generally believe that it was 563 BCE. After the death of the Buddha, many new structures came up at this site. The identification of this site never posed any question as the Mauryan Emperor Ashoka had erected a pillar over there with an inscription saying 'Hida Budha Jate' (Here was born the sage of the Sakyas)

Dr. Manjiri Bhalerao



Buddhism, one of the greatest religions in the world, considers Siddhartha or Gautama, who was the Buddha (the enlightened one), as the founder of this religion. The tradition considers that a devout Buddhist should take up a pilgrimage to the eight great places (Ashtamahasthanas) that are associated with the important events in his life. These

events have a great role to play not only in the life of the Buddha but also in the history of the religion.

The oral tradition has also retained the memory of those events among the local population. In the previous articles, we have taken a brief overview of these eight great places. Now we will try to understand the significance of them in separate articles.

The Buddhist tradition tell us that the king of the Shakya clan, Shuddhodhana and his wife





queen Mahamayadevi were living in Kapilavastu. She belonged to the Koliya clan, which had their territory at Devahrada (Pali - Devadaha). Queen Mahamayadevi saw a dream of an elephant entering her womb before she realized that she was pregnant. The knowledgeable members in the court of the king interpreted this dream as a very good omen. They also predicted the birth of a son who would eventually become a Universal Monarch or the Founder of a religion. Queen Mahamayadevi started the journey to her paternal house to give birth to the child there.

However, when she was passing through the Lumbini grove, she stopped there for a while. In the garden of the Shala trees, she gave birth to a male child from her side (from where the elephant had entered the womb). As it was not a planned delivery and considering the divine nature of the baby, the branches of the Shala tree voluntarily provided a shelter to Mahamayadevi. It has been told in the Buddhist tradition that after the birth, the child was received by the four great kings, who were the guardians of the four directions. Then walked seven steps and on those spots the lotus flowers bloomed. This was an extraordinary event!

The Buddhist tradition records that after the birth of the child Queen Mahamayadevi died after seven days. He was raised by his maternal aunt and stepmother Mahaprajapati Gautami. Hence, he was called as Gautama. His birth name was Siddhartha. He was called as Shakyamuni or Buddha after the enlightenment.

Among the Ashtamahasthanas, the first and foremost is his birth place, called as Lumbini, in the modern Rupandehi district of Lumbini Province of Nepal. In the Nepalese language the word Lumbini means Lovely. Even though there are numerous traditions giving the year of the birth of the Buddha, scholars generally believe that it was 563 BCE. After the death of the Buddha, many new structures came up at this site. The identification of this site never posed any question as the Mauryan Emperor Ashoka had erected a pillar over there with an inscription saying 'Hida Budha Jate' (Here was born the sage of the Sakyas).

Today, from Kathmandu, it is a 10 hour's drive. The closest airport is the Gautam Buddha Airport at Bhairahawa, which is a 30 minutes' drive. For the Indian border territory Sonauli in Maharajganj district is one hour's drive from Lumbini. For those who travel by the railways, the Nautanwa railway station is just a few kms away. At about a 100 kms distance is the city of Gorakhpur and it takes four hours' drive to reach there.

Although located in the midst of plains, the site of Lumbini has the most picturesque background in the distant snow-clad peaks of Annapurna, Matsyapuchchha and Dhawalgiri overlooking the Mahabharata range, black with deep jungles. The site with its ruins largely corresponds to the account of

Hiuen Tsang who described the La-fa-ni grove that is today's Lumbini. Even though all the details described by him cannot be seen today but the most important object - the pillar erected by Ashoka - is still present.

Hiuen Tsang mentions that the pillar had the capital of a horse. But it is not seen there. The sandstone pillar bearing the characteristic Mauryan polish and having tiny blackish specks was quarried for Chunar, like the other Ashokan pillars. The pillar is 24 ft 3 in. tall. It carries an inscription in Brahmi script and Prakrit language, written by Ashoka in five lines recording that he, twenty years after his coronation, paid homage in person to the spot where Buddha was born, that he erected a stone wall around the place as well as a commemorative pillar and exempted the village of Lummini from paying taxes except only one-eighth share of the produce.

Near the present top are several later records of pilgrims, of which one is the well-known mantra "Om Manipadme hum" in Tibetan character. To the immediate north-east and south-east of the pillar are two small brick stupas, both with a square base, while to its south-west is a brick plinth of moderate dimensions. These three structures are much later in date than the pillar of Ashoka. To the north-west of the pillar is a damaged cell-like structure. A few yards to the east of the pillar is a modern flat-roofed temple with a spacious paved platform around. Inside the temple is enshrined a fragmentary image, variously known as Rupadevi (Rupadevi) and Rummindei (Rummindevi), the tutelary goddess of Lumbini. It presents in high relief the nativity of Buddha.

Mayadevi, nearly life-sized, stands under a tree grasping its branch with her right hand, her left hand resting on her hip. On her right side and supporting her is a woman, presumed to be her sister Mahaprajapati Gautami. Next to her is a slightly bent figure of Shakra, with a high crown, who is in the attitude of receiving the new born child, who is emerging from his mother's right side. The small figure of Siddharth with a halo around his head stands below. Behind Shakra is a male figure. The whole sculpture is dated to the Gupta period that is circa fifth -sixth centuries CE.

Other than the above mentioned archaeological remains, the site of Lumbini has many stupas, remains of temple-like structures, tanks, monasteries, images of Buddha, Maitreya, Manjushri, Lokeshwara etc. On the basis of the style, it can be surmised that Lumbini maintained its existence as a Buddhist site till around 11th century CE. A modern Buddhist devotee wants to visit all these places showing their antiquity at this site. Many of these structures were erected over a period of time. However, the context of these structures underline their significance.

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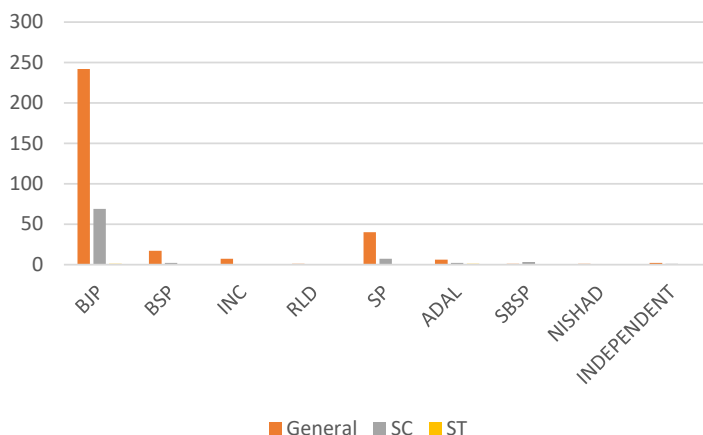
Election 2022

UTTAR PRADESH



UP has 86 reserved seats - 84 for SC and two for ST. In 2017, BJP won 70 seats out of 86. SP and BSP won seven and two seats, respectively. Apna Dal emerged victorious in three seats while Suheldev Bharatiya Samaj Party won three seats. Independents got elected in one constituency. Apna Dal and Suheldev Bharatiya Samaj Party had an alliance with BJP. Thus, BJP and its friends won 88% of seats.

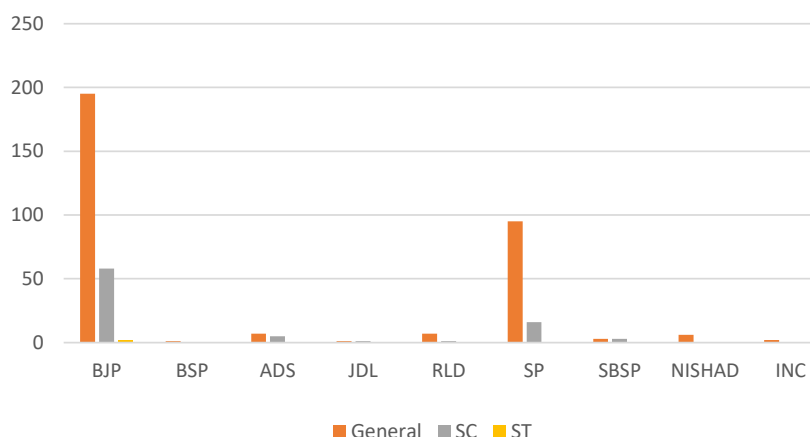
2017 Constituency Assembly seats won



2017 Constituency Assembly seats won			
Party Name	Gen	SC	ST
BJP	242	69	1
BSP	17	2	0
INC	7	0	0
RLD	1	0	0
SP	40	7	0
ADAL	6	2	1
SBSP	1	3	0
NISHAD	1	0	0
INDEPENDENT	2	1	0
Total Seats	317	84	2

In 2022, BJP won 60 seats out of 86. Apna Dal, which was in alliance with BJP, bagged five seats. Janata Dal Loktantrik and Rashtriya Lok Dal had victory in one constituency each. Samajwadi Party won in 16 seats while its ally SBSP won three seats. BJP led alliance won 76% of reserved seats.

2022 Constituency Assembly seats won



2022 Constituency Assembly seats won			
Party Name	Gen	SC	ST
BJP	195	58	2
BSP	1	0	0
ADS	7	5	0
JDL	1	1	0
RLD	7	1	0
SP	95	16	0
SBSP	3	3	0
NISHAD	6	0	0
INC	2	0	0
Total seats	317	84	2

UTTARAKHAND



In 2017 Assembly election, Uttarakhand has 15 reserved seats. Two of them are for ST. In 2017, BJP won 13 out of 15 reserved seats. They won 12 seats from Scheduled castes and one seat from Scheduled Tribes category. Congress won one reserved seat from Scheduled Tribes category. In other words, BJP had won almost 87% reserved seats from the Scheduled Caste category and 50% seats from Scheduled Tribes. In the current 2022 Assembly election,

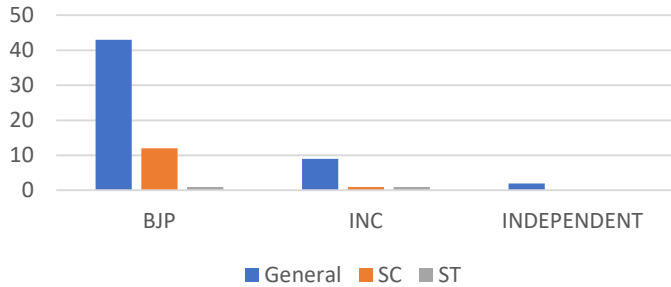


Election 2022

BJP won 10 seats from the reserved category, and Congress bagged five seats. In 2017, BJP won 87% seats from the reserved category, but it came down to 67% in 2022. Congress won 13% seats from the reserved category in 2017. However, they have increased their percentage to 33% in 2022 assembly election.

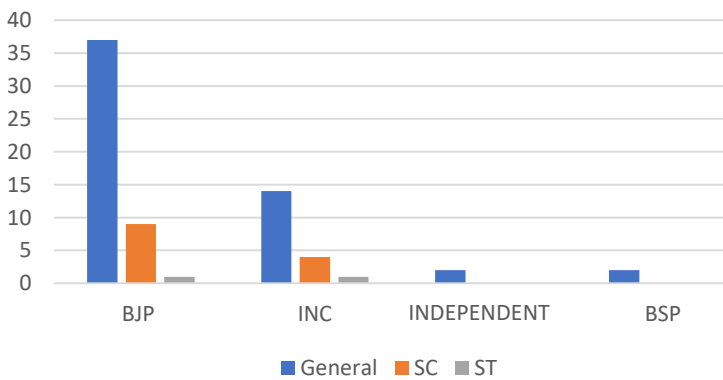
2017 Constituency Assembly seats

won



2017 Constituency Assembly seats won			
Party Name	Gen	SC	ST
BJP	43	12	1
INC	9	1	1
INDEPENDENT	2	0	0
Total Seats	54	13	2

2022 Constituency Assembly seats won



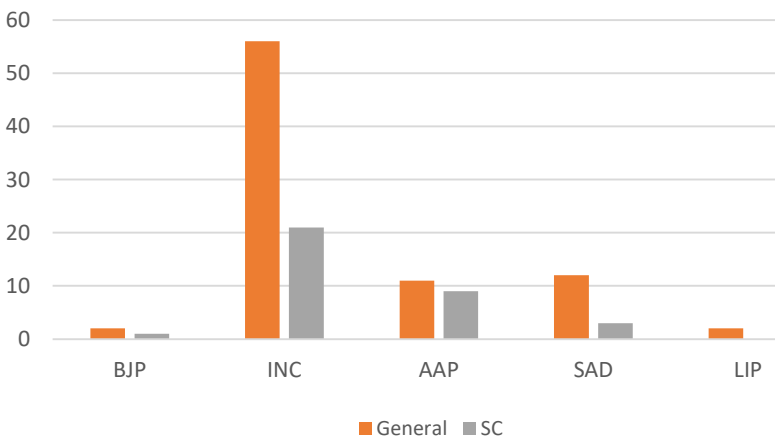
2022 Constituency Assembly seats won			
Party Name	Gen	SC	ST
BJP	37	9	1
INC	14	4	1
INDEPENDENT	2	0	0
BSP	2	0	0
Total Seats	55	13	2



PUNJAB

Punjab has 34 reserved seats. All of them are in the SC category. In 2017, Congress had won 21 seats while BJP led NDA had won in four constituencies. Three of them were with Shiromani Akali Dal (SAD). AAP had won nine seats in 2017.

2017 Constituency Assembly seats won



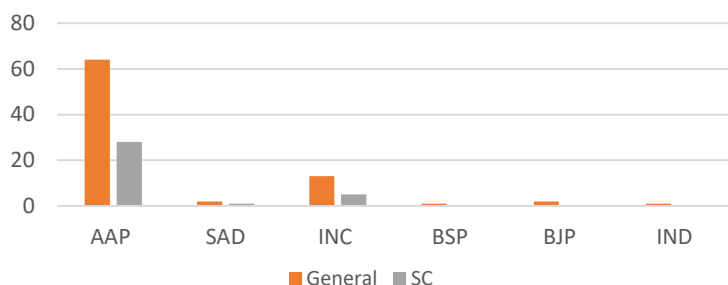
2017 Constituency Assembly seats won		
Party Name	Gen	SC
BJP	2	1
INC	56	21
AAP	11	9
SAD	12	3
LIP	2	0
Total Seats	83	34



Election 2022

In 2022, AAP bagged 28 reserved seats. Congress won five seats while one seat went to Akali Dal.

2022 constituent assembly election seats won



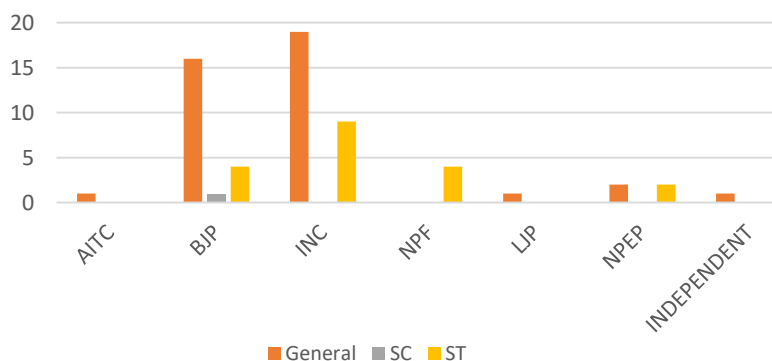
2022 Constituency Assembly seats won		
Party Name	Gen	SC
AAP	64	28
SAD	2	1
INC	13	5
BSP	1	0
BJP	2	0
INDEPENDENT	1	0
Total Seats	83	34



MANIPUR

In 2017, the number of reserved seats in the Manipur assembly election was 20. Out of which 19 seats are reserved for Scheduled Tribes and one seat for Scheduled Castes. BJP had won five seats, out of which one seat was reserved for SC and four seats from the ST category. Congress won nine ST seats, Naga People front won four and National People's Party won two seats from the reserved constituency.

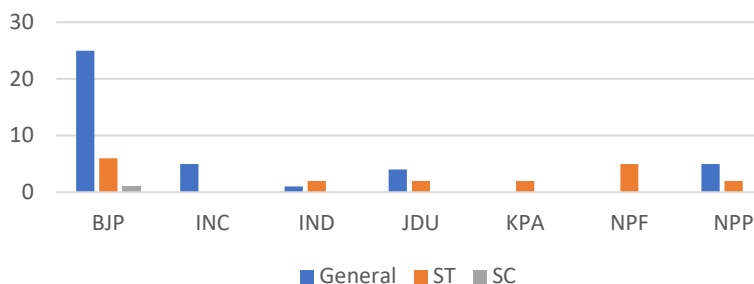
2017 Constituency Assembly seats won



2017 Constituency Assembly seats won			
Party Name	Gen	SC	ST
AITC	1	0	0
BJP	16	1	4
INC	19	0	9
NPF	0	0	4
LJP	1	0	0
NPEP	2	0	2
INDEPENDENT	1	0	0
Total Seats	40	1	19

In 2022, BJP emerged victorious in seven seats, including one SC seat and six reserved seats from ST category. Independent candidates, Janata Dal (U), Kuki People's Alliance, National People's Party won two seats, each and Naga People's Front won five seats. BJP won 25% of the seats in the last election while it has been increased to 35% in the current election.

2022 Constituency Assembly seats won



2022 Constituency Assembly seats won			
Party Name	Gen	ST	SC
BJP	25	6	1
INC	5	0	0
INDEPENDENT	1	2	0
JDU	4	2	0
KPA	0	2	0
NPF	0	5	0
NPP	5	2	0
Total Seats	40	19	1



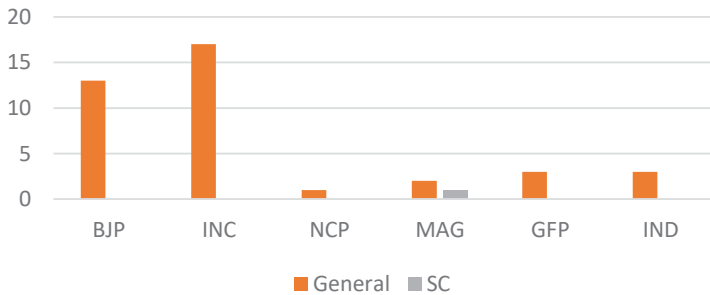
Election 2022



GOA

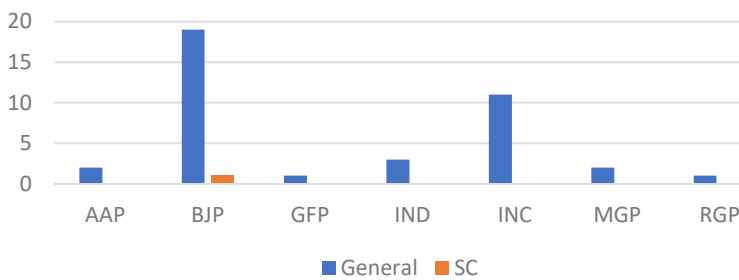
Goa has only one reserved seat for scheduled castes. In 2017, BJP friend Maharashtrawadi Gomantak Party had won this seat. In 2022, BJP won this seat.

2017 Constituency Assembly seats won



2017 Constituency Assembly seats won		
Party Name	Gen	SC
BJP	13	0
INC	17	0
NCP	1	0
MAG	2	1
GFP	3	0
INDEPENDENT	3	0
Total Seats	39	1

2022 Constituency Assembly seats won



2022 Constituency Assembly seats won		
Party Name	Gen	SC
AAP	2	0
BJP	19	1
GFP	1	0
INDEPENDENT	3	0
INC	11	0
MGP	2	0
RGP	1	0
Total Seats	39	1



Chandrashekar Azad, better known as Ravan contested against Yogi Adityanath from Gorakhpur constituency. He got 7640 votes.

