

UNHEARD VOICES

14 JUNE 2023 | Year 3 | Vol. 3



SC youths in civil services **BREAKING BARRIERS**



Blaming the name

Can one imagine oneself without a name? Certainly not. Universe without names is unimaginable/ Universe without names will be meaningless as names provide distinct identity to living and non-living. Names are more sensitive for human beings as they have a unique natural gift of emotions and intelligence. Name provides self-esteem, which many times turns into undesirable ego but its significance cannot be ruled out or undermined.

The name game has suddenly erupted in Maharashtra, which has had a great tradition of social reformation since the Bhakti movement. The tradition was carried forward by several others including Mahatma Phule, Rajarshi Shahu Maharaj and Dr B R Ambedkar. It is disgusting that a few organizations in Maharashtra demanded change in the surname of a folk dancer, who has gained unprecedented popularity in rural Maharashtra. They have objected to the manner in which she performs and argue that it brings bad name to a particular community.

This is the case of Gautami Patil. Experts in Maharashtra folk dance maintain that Gautami Patil provides a case of immense popularity among the masses after a long gap. However, few organizations demanded that Gautami should drop her surname – Patil. This demand is not merely condemnable or laughable but also an indicator of the reality that the Indian mindset continues to be influenced by regressive and outdated ideas. How can one make casteist demands?

While Gautami's controversy was fresh, a popular small screen Marathi actor Prithvik Pratap came out with a shocking revelation that he does not affix surname before his name as his marriage proposal was denied five times after coming to know his surname. Both cases show the mental sickness of our society.

It is a reality that surname is the most evident or visible evidence of the caste. While name is the choice of parents, surname is necessarily traditional

and is directly associated with the caste. A major qualitative change in names is seen. Several traditional, modern and fancy names are commonly seen across the caste. This is a welcome sign but surname continues to be a problematic area. Similar situations prevail in other parts of the country as well. In a recent incident in Delhi, a cobbler was challenged for his real and legal name – Verma. Fortunately, wisdom prevailed with few sensitive and matured people and intervened before it took an undesirable turn. But all the cases manifest the same mindset. Many people from deprived classes change their surnames to avoid possible problems. This is not the sign of a healthy society.

We have a few cases wherein people have dropped their surnames willingly. We have cases wherein people are using names of both father and mother instead of surname. Their intention may be good but it has turned into a symbolic gesture and yet to become a trendsetter. It can become a trend when Indians give up caste sentiments in tune with the times. The ideal situation will prevail when people, irrespective of their names and surnames, are treated with dignity and equally. This could certainly happen as a small but big step has already been taken. People from deprived communities are giving up their traditional names and people have accepted the same. This, we are confident, will eventually happen with surnames since caste sentiments are bound to vanish in course of time.

In the case of Gautami Patil, it was a great solace and relief that the demand, asking her to change the surname, did not get any significant support. It disappeared before getting any momentum. In fact, several prominent people came forward, expressing their disagreement with the demand. This is a good sign as it will lead us to a healthy society. Eminent English author William Shakespeare said, "What is in name? That which we call a rose by any other name would smell just as sweet." Let us hope that days are not long when Indians will smell sweet roses, which have blossomed in this soil.

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

Editor : Vijendra Sonawane

Advisory Editorial Board : Dr. Aditi Narayani Paswan, Edward Mendhe, Prakash Raj

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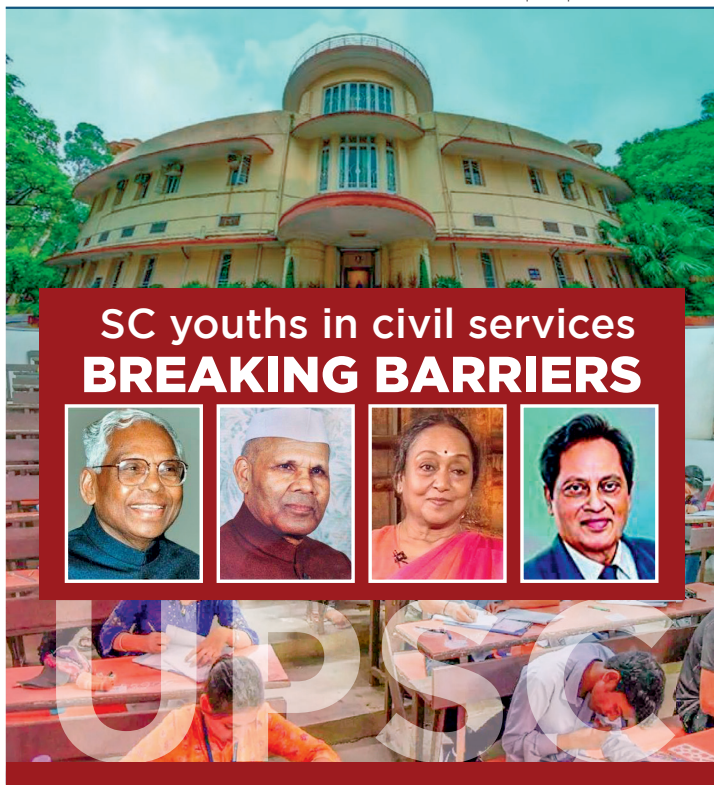
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Appeal for financial assistance



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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SC youths breaking barriers in UPSC exams

Shriraj

Information made available by UPSC website shows that 990 students cracked examination in 2017 and 165 out of them were from SC category. In 2020, 761 students passed the examination and 122 of them belong to SC category. According to official information, in 2021, a total of 685 passed the civil service examination while 105 of them were from SC category. In the last year (2022), 154 students, belonging to SC category, passed the examination while total number of passed students was 933.

The participation of Scheduled Castes (SC) in the Union Public Service Commission (UPSC) exams has been increasing over the years, reflecting efforts to promote inclusivity and equal opportunities in the selection process for civil services in India. The UPSC conducts various exams, including the Civil Services Examination (CSE), considered as the country's most challenging and prestigious examination. The CSE is the gateway to prestigious positions such as the Indian Administrative Service (IAS), Indian Police Service (IPS), and Indian Foreign Service (IFS), among others.

To ensure equal opportunities, the Indian government has implemented reservation policies for various categories, including Scheduled Castes. Some seats are reserved for Scheduled Castes in government services, including the UPSC exams. The reservation policy for Scheduled Castes in UPSC examinations allocates a specific percentage of vacancies for SC candidates. Currently, the reservation percentage for SC candidates is 15% of the total vacancies in civil services. This reservation is applicable at each stage of the selection process, including the preliminary exam, the main exam, and the final interview.

The increased participation of Scheduled Castes in UPSC exams can be attributed to the awareness and encouragement provided by various government initiatives and organizations. The government has taken several steps to provide coaching and support to candidates from marginalized communities, including SCs, through initiatives like the 'Free Coaching for SC and OBC Students Scheme.'

Moreover, several non-governmental organizations (NGOs) and social welfare groups have actively provided guidance, mentoring, and coaching support to candidates from marginalized backgrounds. These efforts have contributed to an increase in the number of SC candidates appearing for the UPSC exams.

It is important to note that while reservation policies provide opportunities for marginalized communities, success in the UPSC exams ultimately depends on individual merit, preparation, and





performance. SC candidates who qualify based on merit are allotted seats as per the reservation policy. The exact statistics on the participation of Scheduled Castes in UPSC exams may vary each year. However, the overall trend has been encouraging, with an increasing number of SC candidates clearing the exams and securing positions in civil services, contributing to a more diverse and inclusive bureaucracy in India.

Information made available by UPSC website shows that 990 students cracked examination in 2017 and 165 out of them were from SC category. In 2020, 761 students passed the examination and 122 of them belong to SC category. According to official information, in 2021, a total of 685 passed the civil service examination while 105 of them were from SC category. In the last year (2022), 154 students, belonging to SC category, passed the examination while total number of passed students was 933.

The increasing involvement of youths from SC category is a welcome sign as India's social landscape has been marred by historical discrimination against the Scheduled Castes (SC) since ancient times. This discrimination worsened during British rule in India, perpetuating a system that marginalized and oppressed the SC community. However, the constitution makers, led by Dr. B.R. Ambedkar recognized the urgent need to eliminate discrimination and formulated provisions of social justice. The establishment of the Union Public Service Commission (UPSC) as an unbiased selection body for civil servants has played a pivotal role in elevating the socio-economic status of SC individuals. Moreover, organizations like the Dr. Babasaheb Ambedkar Research and Training Institute (BARTI) have emerged as powerful catalysts, providing guidance and support to SC youth aspiring to crack the UPSC examination.

Over the years, SC civil servants have made significant contributions to post-independent India, transforming lives and inspiring generations. Historical Discrimination and British rule, throughout history, the SC community has endured various forms of discrimination, including social exclusion, untouchability, and limited access to education and employment opportunities. However, British rule further entrenched these discriminatory practices, implementing policies that reinforced caste hierarchies and reinforced the social divide. SCs were subjected to severe socio-economic exploitation, denied basic human rights, and restricted from entering public offices.

Constitutional Provisions for Social Justice
Recognizing the urgency to eliminate discrimination and uplift marginalized communities, the framers of the Indian constitution, under the leadership of Dr. B.R. Ambedkar drafted provisions that aimed at ensuring social justice. The Constitution abolished untouchability and provided reservations in education, employment, and political representation through affirmative action policies. These measures aimed to bridge the socio-economic gap and empower the SC

community.

UPSC selection and socio-economic upliftment

The UPSC plays a pivotal role in the selection of civil servants in India. It conducts one of the most prestigious examinations, the Civil Services Examination (CSE), which offers a gateway to various administrative positions, including the Indian Administrative Service (IAS) and Indian Police Service (IPS). Selection through the UPSC examination provides SC individuals with an opportunity to break the chains of discrimination and achieve socio-economic mobility.

Role of Organizations like BARTI

Organizations like BARTI have emerged as beacons of hope for SC youth aspiring to crack the UPSC examination. BARTI provides comprehensive coaching, guidance, and financial assistance to deserving candidates from marginalized backgrounds. These initiatives aim to bridge the educational divide and empower SC individuals to compete on a level playing field.

BARTI's initiatives have not only helped individuals achieve success but have also transformed the lives of entire communities. By enabling SC youth to crack the UPSC examination, BARTI is breaking the cycle of poverty and opening doors to a brighter future. The organization's efforts have instilled hope, confidence, and a sense of empowerment among SC youth, encouraging them to dream big and strive for excellence.

Through its focused programs, BARTI has also encouraged entrepreneurship and skill development among SC youth. By providing training and financial support for business ventures, BARTI has empowered individuals to become self-reliant and create employment opportunities for themselves and their communities.

Contribution of Scheduled Castes Civil Servants

Scheduled Castes civil servants have made remarkable contributions to post-independent India, shaping policies, implementing reforms, and inspiring generations. Their achievements serve as a testament to the power of resilience, determination, and meritocracy. Let us delve into a few inspiring stories:

1. Dr. K.R. Narayanan: Dr. K.R. Narayanan, India's first SC President, started his career as an IAS officer. His exceptional administrative skills, dedication, and integrity earned him recognition and respect. He broke barriers, shattered stereotypes, and rose to the highest office in the country, becoming an inspiration for the entire nation.

2. Mata Prasad: Mata Prasad, an inspiring figure, became the first SC Deputy Superintendent of Police in Uttar Pradesh. Despite facing discrimination and bias, he displayed exceptional dedication and integrity in his work. Mata Prasad's commitment to upholding the law and serving the community earned him widespread admiration and respect.

3. K. Madhava Rao: K. Madhava Rao, an eminent civil servant, served as the Chief Secretary of the



Tamil Nadu government. Despite facing numerous challenges and discrimination, he demonstrated exceptional administrative skills and played a crucial role in implementing social welfare programs, improving education, and addressing the needs of marginalized communities.

4. Mira Kumari: Mira Kumari, a former Indian Foreign Service (IFS) officer and Lok Sabha Speaker, has made significant contributions to the nation through her distinguished career. As an IFS officer, she played a crucial role in representing India on the global stage and advancing its diplomatic interests. Her expertise in international relations, diplomacy, and strategic negotiations earned her

recognition and respect. Furthermore, her role as the Lok Sabha Speaker showcased her exceptional leadership skills and commitment to upholding the democratic values of the country. Mira Kumari presided over parliamentary proceedings with fairness, impartiality, and a deep understanding of the legislative process. Her contributions to the legislative framework and her efforts in fostering constructive debates and consensus-building have been instrumental in strengthening India's parliamentary democracy.

Discrimination faced by Scheduled Castes Civil Servants:

While SC civil servants have achieved remarkable success, it is important to acknowledge that discrimination and bias persist within government service. Despite their qualifications and capabilities, SC civil servants often face unequal treatment, limited career growth opportunities, and subtle forms of discrimination in their workplace. This discrimination can manifest through biases in promotions, unequal distribution of work assignments, or exclusion from decision-making processes.

The release of the killers of SC IAS officer G. Krishnaiah by the Bihar Government has sparked widespread outrage and intensified concerns about justice and the protection of marginalized communities. G. Krishnaiah was not only a dedicated civil servant but also a symbol of hope and empowerment for SCs across the nation. His brutal murder was a stark reminder of the challenges faced by SC individuals in positions of authority. The decision to release his killers not only denies justice to the victim and his family but also perpetuates a climate of impunity for crimes committed against SCs.

The release of the killers of a SC IAS officer raises serious questions about the commitment of the Bihar Government to address caste-based violence and ensure equal protection under the law. It highlights the urgent need for the government to take proactive measures to combat discrimination and hold those responsible for such heinous crimes accountable. This incident further underscores the systemic challenges faced by SC civil servants and the need for comprehensive reforms to ensure their safety, fair treatment, and equal opportunities in the public

service. The release of the killers of G. Krishnaiah not only represents a failure of justice but also serves as a distressing reminder of the long journey ahead in the fight against caste-based discrimination and violence in India

Addressing Discrimination and Promoting Inclusion:

To address this situation and ensure equal opportunities for SC civil servants, several steps can be taken:

1. Sensitization and Training: Government departments should conduct regular sensitization programs and training sessions for all employees, focusing on diversity, inclusion, and combating bias. This can help create awareness and foster an inclusive work environment.

2. Strengthening Policies: The implementation and monitoring of existing policies related to reservations and affirmative action must be strengthened. Strict adherence to reservation quotas and proactive measures to prevent discrimination should be prioritized.

3. Mentorship and Support: Establishing mentorship programs that pair SC civil servants with senior officers who can guide and support them in their career development can be immensely beneficial. Such mentorship initiatives can provide opportunities for skill enhancement, networking, and navigating challenges within the bureaucratic system.

4. Accountability and Grievance Mechanisms: Robust grievance redressal mechanisms should be in place to address complaints of discrimination promptly and effectively. Transparent processes and accountability can help create a safe environment where SC civil servants can raise their concerns without fear of reprisal.

5. Representation and Diversity: Promoting diversity and representation within decision-making bodies and leadership positions can help ensure that the voices of SC civil servants are heard and their perspectives considered in policy formulation and implementation.

The UPSC and organizations like BARTI have emerged as powerful catalysts in breaking the chains of discrimination and empowering SC youth. By providing equal opportunities and guidance, these institutions have enabled aspiring individuals from marginalized backgrounds to overcome societal barriers and realize their dreams of becoming civil servants. The contributions of SC civil servants in post-independent India are a testament to their resilience, determination, and commitment to creating a more inclusive and just society. As the nation moves forward, it is crucial to continue promoting equal opportunities and empowering marginalized communities, ensuring that no one is left behind on the path to progress.

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Atrocities Act & public place

Recent judgement by the Supreme Court in an incident involving Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989, has generated much debate in social circles as the Supreme Court has made some important observations in its judgement. The act is important to Scheduled Caste and Scheduled Tribes people as it ensures legal protection from methods or ways of caste discrimination. The incident in the case took place in 2016 in Uttar Pradesh and Adv. Ritvik the fact file considering its legal importance. The judgement in the case was delivered by Justice S Ravindra Bhat and Justice Deepankar Gupta. The case is known as Ramesh Chandra Vaishya versus State of Uttar Pradesh.

Adv. Ritvik



Facts of the Case:

1. It was the case of the prosecution that on January 14, 2016, the appellant (name withheld) was engaged in an altercation with the complainant over the issue of drainage of water. It is alleged that during this altercation, the appellant verbally hurled caste related abuses towards the complainant and his family members, and subsequently physically assaulted the complainant causing him multiple injuries.

2. Consequently, on January 20, 2016, a First

Information Report was registered against the appellant under sections 323 and 504, Indian Penal Code, 1860 and 3(1)(x), the Scheduled Castes and the Scheduled Tribes Prevention of Atrocities) Act, 1989.

3. Investigation was conducted by the concerned Circle Officer Upon investigation, which was completed within a day, the I.O. reached the conclusion that there were materials against the appellant to send him up for trial and consequently, a charge-sheet dated January 21, 2016 under sections 323, 504, IPC and 3(1)(x), SC/ST Act was filed before the concerned court against him.

4. The appellant/accused intended to lodge an F.I.R. arising out of the same incident. According to



him, he was badly beaten up by the complainant and his son with canes and lathis on January 14, 2016, as a result of which he too sustained injuries. On the same date, when the appellant approached the police station to lodge the F.I.R., it was not registered; instead, the appellant was challaned and kept under detention by the concerned inspector.

5. Owing to the failure of the police to register the F.I.R., the appellant/accused moved an application under section 156(3), Cr. PC. Pursuant to the order passed by the Magistrate, an F.I.R. dated February 18, 2016 was registered for the offences under sections 323, 325, 392, 452, 504, 506, IPC against the complainant.

6. Aggrieved by the aforesaid charge-sheet, the appellant invoked the jurisdiction of the High Court on October 5, 2018 by applying under section 482, Cr. PC. the accused sought quashing thereof as well as the criminal proceedings against him on the grounds that the said charge sheet discloses no offence and the present prosecution has been instituted with mala fide intention for the purposes of harassment.

7. The High Court found no material irregularity in the charge-sheet or the procedure followed by the Court below in taking cognizance, and proceeded to dismiss the appellant's application under section 482, Cr. PC vide the impugned judgment and order. The High Court held that, at this stage, it cannot be concluded that a cognizable offence has not been disclosed, as the allegations are factual in nature and would require leading of evidence by the parties.

8. The High Court noted that without evidence, it is not possible to ascertain the veracity of the allegations at this stage; the application for quashing of a charge-sheet or criminal proceedings under section 482 Cr. PC, therefore, cannot sustain.

9. The accused being aggrieved by the decision of the High Court rejecting his application for quashing chargesheet and criminal proceedings, the accused approached the Supreme Court by way of a Special Leave Petition.

10. The arguments on behalf of the Accused before the Supreme Court. I) The first F.I.R., which was registered after a delay of six days, is an afterthought and creates serious doubts over the allegations of the complainant. II) The charge-sheet was filed on the very next day of registration of the first F.I.R., without conducting proper investigation. III) The charge-sheet fails to take note of the second F.I.R. registered at the instance of the appellant and the medical report. IV) The complainant, being an influential person in the village, maliciously initiated criminal proceedings against the appellant with an ulterior motive to scuttle the already pending civil dispute in the civil court between the parties. V) The Police did not act on the appellant's complaint. The second F.I.R. dated February 18, 2016 was registered only after an order was passed on the appellant's application under section 156(3), Cr. PC by the Magistrate. VI) The misuse and abuse of the provisions of the SC/ST Act by the

complainant; neither the contents of the first F.I.R. nor the charge-sheet discloses the precise content of abusive language employed by the appellant so as to attract the provisions of section 3(1)(x) of the SC/ST Act

11. Arguments on behalf of the State of Uttar Pradesh.

I The appellant had committed a serious crime as a result of which the complainant had sustained multiple injuries in the resultant altercation. II The Police, on the basis of the statement given by the complainant and the investigation that followed, filed the charge-sheet dated January 21, 2016 before the trial court after following due procedure. III The High Court, vide the impugned judgment and order, has rightly dismissed the application for quashing presented by the appellant. IV It is settled law that the jurisdiction under Section 482, Cr. PC should be sparingly exercised with complete circumspection and caution and the High Court was not in error in refusing to exercise jurisdiction.

The Supreme Court has not diluted and reduced the scope of the section 3(i) (r) of the SC & ST Act. Hurling caste related abuse to a member of the SC & ST community in any place within public view amounts to an offence and the protection of that section is available to the members of the SC & ST Community.

12. Arguments by the Complainant, completion of investigation within a day by the I.O. may seem to be unusual but is not an impossibility. He also contended that the charge-sheet having been filed, the law must be allowed to take its own course; and, if at all the appellant is aggrieved by framing of charges, he may seek his remedy in accordance with law.

13. What is Section 3(1)(x) of the SC/ST Act, prior to its amendment notified vide S.O. 152(E) dated 18th January, 2016, read as follows: "3. Punishments for offences of atrocities. — (1) Whoever, not being a member of a Scheduled Caste or a Scheduled Tribe, — *** (x) intentionally insults or intimidates with intent to humiliate a member of a Scheduled Caste or a Scheduled Tribe in any place within public view; ***". Now, after the amendment of the year 2016, the provisions of old 3(i)(x) are now have incorporated in section 3 (i) (r).

14. Findings of the Hon. Supreme Court

A. The first question that the Supreme Court called for an answer was whether it was at a place within public view that the appellant hurled caste related abuses at the complainant with an intent to insult or intimidate with an intent to humiliate him.



B. In the charge-sheet the prosecution would seek to rely on the evidence of three witnesses to drive home the charge against the appellant of committing offences under sections 323 and 504, IPC and 3(1)(x), SC/ST Act. These three witnesses are none other than the complainant, his wife and their son. Neither the first F.I.R. nor the charge-sheet refers to the presence of a fifth individual (a member of the public) at the place of occurrence.

C. The Supreme Court held that since the utterances, if any, made by the appellant were not “in any place within public view”, the basic ingredient for attracting section 3(1)(x) of the SC/ST Act was missing/absent.

D. The legislative intent seems to be clear that every insult or intimidation for humiliation to a person would not amount to an offence under section 3(1)(x) of the SC/ST Act unless, of course, such insult or intimidation is targeted at the victim because of he being a member of a particular Scheduled Caste or Tribe.

The Supreme Court held that if one calls another an idiot (bewaqaof) or a fool (murkh) or a thief (chor) in any place within public view, this would obviously constitute an act intended to insult or humiliate by user of abusive or offensive language. Even if the same be directed generally to a person, who happens to be a Scheduled Caste or Tribe, per se, it may not be sufficient to attract section 3(1)(x) (new Section 3(1)(r)) unless such words are laced with casteist remarks.

F. Even for the limited test that has to be applied in a case of the present nature, the charge-sheet dated January 21, 2016 does not make out any case of an offence having been committed by the appellant under section 3(1)(x) warranting him to stand a trial. The Supreme Court quashed and set aside the charge-sheet as well as the pending criminal proceedings against the accused.

Analysis and Conclusion:

The SC & ST Act was enacted to protect the commission of atrocities against the members of

the SC & ST Community. The word atrocity is defined in section 2 (1) of the act as ‘means an offence punishable under section 3’. Section 3 of the Act lays down the punishments for offences atrocities- The Supreme Court, has taken a view that in order to attract the provision of old section 3 (1) (x) & new section 3(i) (r) of the SC & ST Act, following ingredients are necessary:

a. Hurling of caste related abuses at the complainant/victim with an intent to insult or intimidate with an intent to humiliate him/her.

b. The hurling of caste related abuse should be in any place within public view.

The Supreme Court has not diluted and reduced the scope of the section 3(i) (r) of the SC & ST Act. Hurling caste related abuse to a member of the SC & ST community in any place within public view amounts to an offence and the protection of that section is available to the members of the SC & ST Community.

To put things the other way, a person who is not a member of the SC & ST Community hurls abuses or derogatory language which is not a caste-based insult, the remedy available to the member of the SC & ST member will be the same which is available to the person who is not a member of the SC & ST Community. If a member of the SC & ST community is a victim or recipient of the insulting & abusive hurls, intimidation which is which is not a caste-based insult provisions of section 504 & 506 of the IPC may be attracted to person intimidating, hurling the abuses and insulting a member of the SC & ST Community. Section 504 of the Indian Penal Code, provides punishment for insulting someone intentionally to provoke them, with the knowledge that the provocation caused by their insult can induce the person to commit an offence or act in a way that can breach the peace of the public whereas Section provides punishment for Criminal intimidation.

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"Law needs to be supported by moral conduct"



We are beginning a new column - SPOTLIGHT - from this month. Senior journalist S Tekchand will share his views and experiences through this column.

A highly educated public health professional's experience was featured in the July 2022 issue of Unheard Voices. Born in a small town like Bhusawal in Maharashtra, this young public health professional works in an African country. His Father was a class-IV worker. All four brothers are educated. Also, they have studied at foreign universities. Their entire family is influenced by Ambedkar's philosophy and Ambedkar's pride. All four brothers have the same compassion. They all work in the private sector. The youth's experience was tarnished by the rejection existing in the caste system. They were urged to buy a small piece of land (paying the asking price) in their native place. They wanted to purchase land to strengthen the ties with the soil where they came from. But they were politely told that no one would deal with them because they belonged to Scheduled Castes.

This is the reality of the caste system! "We don't believe in caste.... Nothing like caste exists here - it may be in the village, but nothing like that happens in our city" From here to "Though we belong to a lower caste, so-and-so is our friend from a higher caste... he comes to our house - we go to his house..." Up to this level of inferiority is seen among those born in the so-called lower & upper castes at the village-city-district-metropolitan level.

There was an incident around 2008. I was studying Journalism at Pune University then. I was associated with a largely circulated newspaper group. Once the discussion with the seniors started with easy talking. The topic was caste reality. The senior boss belongs to the upper caste. He does not have casteism in his mind, but he certainly had caste self-respect. He said - "Everyone criticizes Brahmins. But they were the first to realize the changing world. Realizing that the opportunities in India would diminish, they all moved to Silicon Valley. They settled there. Now the non-Brahmins also reached there. But the reality is that even after going there, their superiors are Brahmins". The discussion continued. He says - "Begging is the worst time in one's life. But our community has refined the concept of begging by giving it a honeyed look". Native pride is not bad, but its appearance is the beginning of future indirect exploitation. This is what happened in America. I have

many friends in America. They are from all castes—more of the so-called elite. Two decades ago, they went there. They settled there. Along with them, they carried their culture, vows, and rituals while going. A large section of Dalits also reached there. They also brought with them their festivals. There are mainly two major festivals. First, Dr. Babasaheb Ambedkar's birth anniversary and second birth anniversary of Sant Ravidas. This is a sign of change in Dalit consciousness and inspiration. The birth anniversaries of Sant Ravidas and Dr. Ambedkar is celebrated in big Squares of America. On the sarcasm of the taunt "It reached here too!" and "It's good that there is no reservation in America". – this statement is dominantly followed up with. A large section of the inclusive Hindu society does not accept the distinction of celebrating Dr. Ambedkar, Sant Ravidas, and Buddha Jayanti.

Dalit expressions are ridiculed on social media, and spread lies that these people stand against casteism in America and defame India; there is an unprecedented falsehood in spreading this narrative. As Dr. Babasaheb Ambedkar used to say, the opposition is not to any one group but to the oppressive customs here. Those who believe in those customs and those who are comfortable with its economics will be opposed. But Ambedkar waited for reforms. It was announced at Yuval in 1935, and in 1956,

Dr. Ambedkar accepted Buddha Dhamma with millions of followers. Who understood Dr. Ambedkar in these 21 years? Who was controlling the society at that time? Why has there not been a process of respectfully understanding Dr. Ambedkar by caring for the underprivileged community? The laws came because the caste system would not disappear from the mind. In a country like India, there is a rule of not littering in public places. A fine is levied. So, have people stopped splitting on the streets? Even after 70 years of independence, why does the most popular Prime Minister Narendra Modi, have to take a broom in his hand and appeal to the citizens to keep this country clean in the first year of power? This is because the framework of law has to be strengthened by moral conduct.

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Attention please



Attention please is the column, which will keep close watch on the happenings around, involving people from deprived class. This will mainly focus on those incidents, which will lead the reader to awaken and educate. It will be positive as well as negative. Negative incidents will help readers to be awakened while the positive side will be encouraged. This will be published in every issue.

1) Temple in SC colony

Temples play a vital role in the social and spiritual life of communities in India. Establishing a temple in the SC colony reflects a step towards recognizing and providing access to religious spaces for marginalized communities. On May 25, the Temple of Vinayaka in the Thadithota Scheduled Caste (S.C.) colony in Rajahmundry, Andhra Pradesh, was inaugurated, demonstrating the significance of religious and cultural inclusion. This initiative provides a place of worship and holds cultural and community significance. It can contribute to fostering a sense of identity, belonging, and social cohesion among the residents of the Thadithota SC colony. Additionally, it showcases efforts toward promoting equal participation and recognizing the rights of Scheduled Caste communities in matters of faith and spirituality.

Tirumala Tirupati Devasthanam donated Rs.10 Lakh to construct this temple. The majority of the colony people belong to the Madiga community. After the inauguration of the temple, Babu Jagajjivan Ram statue was garlanded. Both YSRCP and TDP leaders attended the meeting. As a temple in charge, a 25-year-old SC boy was selected as Aechaka (Chief Priest). TTD will give the training at Tirupati.

2) Maharashtra: Youth murdered for celebrating Bhim Jayanti

A 24-year-old Dalit man was mercilessly beaten to death by nine individuals in Bondhar Haveli village of Nanded district, Maharashtra. The attack was allegedly fuelled by anger towards the victim for participating in the Bhim Jayanti celebration held in the village in April. The police promptly registered a case of murder and have apprehended seven suspects. They have been charged under relevant sections of the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, further intensifying the gravity of the case.

The victim, Akshay Bhalerao, resided in the village with his family. In his statement to the police, his elder brother Aakash revealed that the assailants were celebrating marriage on the road at the time

of the incident. Shockingly, they wielded swords, daggers, and sticks during the celebration. According to Aakash's account, as he and Akshay went to a shop, the group allegedly began passing derogatory remarks. The statement claims that one of the attackers brazenly declared that these people should be killed for celebrating Bhim Jayanti. Subsequently, the assailants started brutally assaulting Akshay with sticks, and at one point, two held his limbs while others stabbed him in the stomach. Aakash desperately rushed Akshay to a nearby hospital in a rickshaw, but tragically, his brother had already succumbed to his injuries. Preliminary investigations by the Nanded Rural police indicate that the heinous act resulted from caste-based conflict. In April, the village witnessed its first-ever Bhim Jayanti procession, which had faced restrictions on playing music in public spaces. The Nanded police have registered a case of murder, attempt to murder, riot, and assault under the Indian Penal Code sections. Sections 3 (1) (R), 3 (1) (S), 3 (2) (VA) of the Scheduled Tribes (Prevention of Atrocities) Act, 1989, and sections 4, 25, and 27 of the Arms Act have also been added in the FIR.

3) Notice to Jamia Millia University

The National Commission for Scheduled Castes has summoned Jamia Millia Islamia Vice-Chancellor for denying reservation to SC/ST community. The University published an advertisement in April 2023 for non-teaching posts. It is alleged that the university deliberately violated the UGC guidelines issued in October 2021 regarding the reservation roster. National Commission for Scheduled Castes dashed a letter on this matter, asking the facts and information on the action taken on the allegations on 18th May 2023. However, the Commission is yet to receive a response from the university. Being a Central University, it is funded by the consolidated funds of India. It is mandated for the university to implement the Government of India's Scheme for Reservation for the SC/ST community.

*Compiled by Prajvalant.
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Ahilyadevi: A ruler far ahead

Ahilyadevi took several initiatives to rehabilitate tribal people to ensure they ceased looting traders and travelers. She was steadfast on safety. Ahilyadevi also encouraged scholars from various streams. When it comes to marrying any person from her family, she favors qualities instead of wealth.

Rambhau Lande



Subhedar Malharrao Holkar was awarded the region of Malwa along with 12 other Parganas for his spectacular valour in northern India on May 26, 1728. Malharrao, with his intelligence, increased it to 82 Parganas. Senior Bajirao Peshwa issued a special private region to Gautamabai for the administration. She was awarded the Maheshwar, Indore, Sawer, Chandwad, and Ambad region on January 20, 1734. The area had a valuation of nearly 2 Lakh 93 thousand rupees. During the Maratha rule, the Holkar family was the only family where women were awarded private administrative regions. Gautamabai Holkar passed away in September 1761. After her demise,

her daughter-in-law Ahilyadevi Holkar received that administrative region by ancestral rule.

She started her administration on October 21, 1761. Later, the administrative region became known as "Ahilyadevi ki Gadi." Holkar had divided their administrative area into two parts – Khasgi (Private) and Daulat (Wealth). There were two different accountants for each of the parts. Khasgi region would have an income of nearly Rs 15 lakh. For the administration of the Khasgi region, there was a separate finance, civil and judicial system. The two parts had different seals. Khasgi region used the seal as "Saubhagyawati Maharani Sahebancha Shivshankar Adesh" (The holy Shaivait order of her majesty queen).

In contrast, the Daulat region would use "Shri





Shankar Adesh" (An order by Shiva). Gautamabai would help local lenders and traders through her personal (Khasgi) income. She also contributed to Daulat whenever there was a need. The ruling women had full sovereignty to recruit or remove new people from service in the Khasgi administration. Any interference by a man was not acceptable in the Khasgi administration.

Ahilyadevi Holkar used to donate humongous amounts from her Khasgi income. She would donate 75 lakh 73 thousand 466 annually as a grant to 36 orphanages, 8527 temples, and 620 peer sites. The expenditure on Brahmins in orphanages was 1 lakh 83 thousand per year during her rule. There was a total of 36 Dharamshala (native residential lodging) outside Indore which were called Panjarpol. They would also receive a grant from her Khasgi income.

On the occasion of Ram Navami in 1771, the administrator of Udaipur, Rana Ari Singh, requested Ahilyadevi to become his God Sister. He gifted her three villages in Tatarmalo. He issued a Tamrapat (copper plate as official order), which said Ahilyadevi and her descendants could use this gift as their income. He has sworn this on his traditional deity, Shri Eklingji. This Tamrapat is still kept safely at the central museum of Indore. When Rana Ari Singh was in trouble, Ahilyadevi did take his side; she sent an army for his help. And as a result of this help, Rana Ari Singh asked her to be his God Sister.

Ahilyadevi gave Maheshwar the status of the capital city. She gave royal patronage to scholars in the town of Maheshwar. She ensured they did not need to migrate for survival by giving them Jehagirs (Revenue generating villages). She felt this would encourage them to create better knowledge and disseminate it among people. She patronaged scholars from varied fields like Vedas, Puranas, Science, Linguistics, Astronomy, and Medicine from Telangana, Gujarat, Sangamner, Ratnagiri, etc. She expected them to create students like them. These scholars included Malharbhat Mulay, Janba Puranik, Ramchandra Kanade, Kashinath Shastri, Damodar Shashtri Rugvedi, Gotu Shastri, Manohar Barve, Baliramji, Ganesh Bhat, Giri Gosavi, Buva Hardas, Anand Ramji, Govind Balkrishna, Raghunath Bhat, etc. All these scholars received grants from her Khasgi funds, creating a foundation for education. She could have spent all this money from Daulat funds, but she never did. She had thought that Daulat funds were people's money and that she should be cautious about it.

The daughter of Punyashlok Ahilyadevi, Shrimant Muktabai, was married to Yashwantrao Phanase, one of the Sardars of Holkar Rule. Sardar Phanase's family was from the Dhangar community and had a great legacy of courage. That family was one of the key family who helped Subhedar Malharrao Holkar to settle in the Malwa region. These people include Jehagirdar Narayanrao Bargal, Sardar Phanase, Sardar Bulay, Sardar Lambhate, Sardar Wagh, Sardar

Waghmare, and Tukojiroo Holkar. Jamb Darwaja (Door of Jamb) was known as the gate of Malwa. Sardar Phanase was given the responsibility of guarding that gate. Yashwantrao Phanase served as Sardar while leading the team of Bhilla warriors for the Holkar rule.

While Ahilyadevi was ruling the Malwa region from the capital city of Maheshwar, it was observed that Bhilla tribals were looting people traveling

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through the jungles of Malwa. This created terror among travelers as well as traders. She invited all Sardars to her Darbar and appealed to them to take care of the tribals who are looting the travelers. She also pointed out that these incidents will adversely affect the trade in the region. She asked them to ensure that the tribals should be surrendered. She also assured that tribals would be given duties according to their skills. She also ordered the arrest of tribals if they disagreed. She declared that whoever completed this mission would get a guard full of gold coins.

This was when Sardar Phanase took the challenge and arrested tribals (Bhilla and Pendhari) for producing them before Ahilyadevi. She then honoured his valour while presenting the guard full of gold coins. Sardar Phanase was also given a seat at her royal Darbar. Then she thought marrying her daughter to a brave young man like Yashwantrao would create a tremendous societal example. He was a son of Sardar Govindrao Phanase. Ahilyadevi married her daughter to Yashwantrao while also gifted the duo with Jehagiri of Niphad, five other villages, and the title of Patil.

Ahilyadevi was a daughter of Mankoji Shinde Patil and her husband Khanderao was a son of Subhedar Malharrao Holkar. Both families have known each other for a long time. However, Senior Bajirao and Malharrao Holkar saw a spark in a little girl Ahilya and accepted her as their daughter-in-



law. Following the tradition started by Subhedar Malharrao Holkar, Ahilyadevi married her daughter to a son of their Sardar seeing his courage and bravery. Malharrao Holkar was married to the daughter of his paternal uncle Jehagirdar Bhojraj Bargal, Gautamaba. Malharrao did not have anything when they got married. Bhojraj Bargal saw the leadership skills in Malharrao and offered to marry his daughter. Later, the same girl became the Maharani Gautamabai of Malwa.

Bargal and Holkar's families showed a change in thought process along with the times. Hence, they did not marry wealthy families but established relationships with capable families. Ahilyadevi ensured that she created a safe environment at pilgrimage places and routes of travel to these places in her administration. One of the Bhilla tribesmen named Premlya looted travelers in Malwa. Ahilyadevi devised a mission to catch him with the help of Yashwantrao Phanase. Phanase arrested Premlya and his gang and kept him inside a jail in Phanase Wada (Mansion). Ahilyadevi had a strict rule to give one-kilogram bajra to prisoners, be they a kid, youngsters, women, or older people. However, the jailer of Indore, Trimbakrao, ignored this order given by Ahilyadevi. Hence, he was removed from the post of the jailer in 1773, and Khando Baburao was appointed as the new jailer of Indore. Ahilyadevi handed over the road safety duty to the dacoits in the Vidhyachal mountain range to change their minds from loot to duty of the state. A new tax named Bhillakawadi was also

formed, and they were allowed to collect the same in exchange for security duties in the region. She tried to change their minds through such measures while ensuring they got to live with pride. Many dacoits and their gangs responded positively to this move by Ahilyadevi.

Meanwhile, Mandroopsingh was one such dacoit who did not want to be a part of this. He kept looting people and created terror among people in the Omkareshwar region. He was given a punishment of death by cannon blast in Omkareshwar. After that incident, no traveller was looted or harassed in that region. Even though she did not want to be so strict, Ahilyadevi took this decision for the larger good of the people.

After independence, all the princely states were merged into India. Meanwhile, last Maharaja Second Yashwantrao shared the list of grants and donations by the Holkar state to the central government. He asked them to pay for it even after the merger of the Holkar state in India. He made sure that the tradition started by Ahilyadevi stayed intact. For this, the Indian government agreed to give a monthly grant of 2 lakh 61 thousand 652 rupees to Shri Ahilyadevi Holkar and Subhedar Malharrao Holkar Trust. Poet Arjunsingh says about Ahilyadevi, such a cultured girl; her name was Ahilya. She had such a spark on her face, Even the Sun would be shy.

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Karnataka Lesson for BJP

Rushikesh



Karnataka Assembly election outcome is not unexpected. Karnataka, for the past few years, is known for changing power at every election year. This has been a gateway for BJP to spread its influence in southern states. This process, for BJP, has received a setback.

Election outcome shows that the voters from reserved constituencies have cast their votes in tune with the voters from non-reserved constituencies. Voters seem to have decided to offer yet another chance to Congress instead of BJP. Karnataka has a total of 51 reserved seats, including 36 for SCs and 15 for STs. Congress walked away with a major chunk by bagging 35 seats. Congress won 21 seats, reserved for SCs and 14 seats, reserved for STs. BJP won 12 SC seats while it could not win even a single seat, reserved for STs. Janata Dal (S) won four reserved seats.

This is in contrast to the 2018 Assembly elections, when BJP had won a majority of reserved seats. In 2018, BJP had won 22 reserved seats, which included 16 SC and six ST seats. Congress had managed to win 20 reserved seats. It had won 12 SC seats and eight ST seats. JD (S) had won seven reserved seats, including six for SCs.

Despite the BJP's outreach to the Scheduled Tribes (STs) in Karnataka through an increase in reservation quota from 3% to 7%, which the party claimed was historic, the saffron party drew a blank in the 15 constituencies reserved for STs. Confusion over reservation and inclusion of Talwar and Parwar communities in the ST list is being seen as among the reasons for the BJP defeat.

In 2023, the BJP faced a rout in ST constituencies while the Congress won 14 seats and one went to the JD(S). Barring one ST reserved seat in Mysuru district (H.D. Kote) and another in Belagavi

(Yemkanmardi), members of the Nayaka (Beda/Valmiki) community constitute a significant number of voters in Chitradurga, Ballari, Raichur, Belagavi and Yadgir districts. Significantly, several BJP stalwarts lost the election from reserved constituencies.

An important reason for the BJP debacle was the confusion over the increase in reservation quota. Days after announcing the increased quota in reservation, Basavaraj Bommai announced the inclusion of Talawar and Pariwar communities among STs. It meant that the community had to share the existing reservation with the new entrants without an increase in the reservation quota. This enraged the communities, whose members resorted to protests against their leaders in the BJP. The added inclusion led to persons from these communities receiving ST certificates in many places.

This did not go down well with the Nayak and other STs communities. Leaders of the Nayak felt that Congress' allegation – that the increase of reservations to SCs and STs was merely an election rhetoric, which could not be implemented – resonated with the SCs and STs at the grassroots.

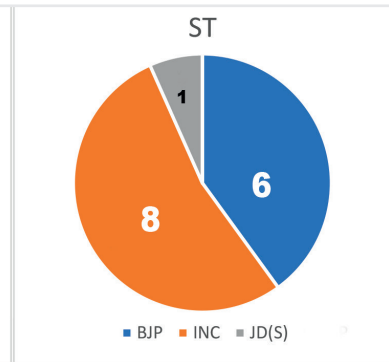
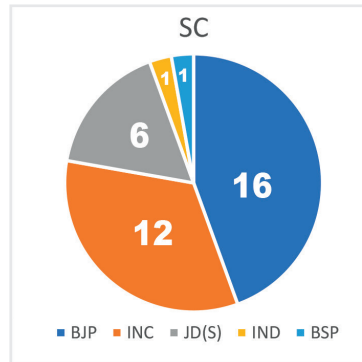
Apart from confusion over reservation, two Congress leaders also believed to have played a major role in the party victory. Mallikarjun Kharge becoming president of the All-India Congress Committee (AICC) and the possibility of Siddaramaiah becoming the Chief Minister for a second term seem to have played a role in mobilising the BJP's Dalit and Kuruba votes in favour of Congress candidates. Kharge-Siddaramaiah combination seems to have played a crucial role in attracting SC and ST votes for Congress. This is noteworthy considering previous experience in Punjab. Congress had picked up a SC leader as Chief Minister in Punjab a few months before election. But it did not help Congress.

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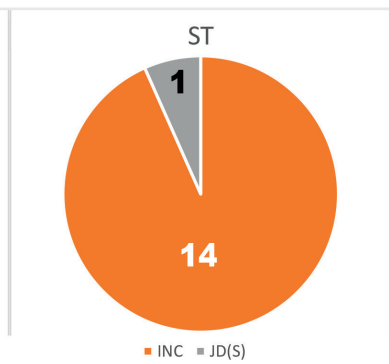
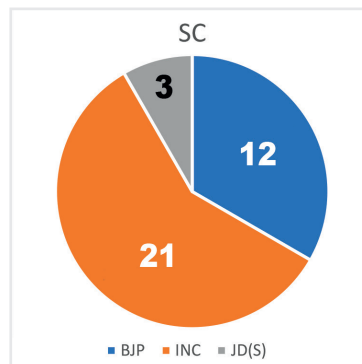
Assembly Election 2018

Party	SC	ST	Grand Total
BJP	16	6	22
INC	12	8	20
JD(S)	6	1	7
IND	1	0	1
BSP	1	0	1
Grand Total	36	15	51



Assembly Election 2023

Party	SC	ST	Grand Total
BJP	12	0	12
INC	21	14	35
JD(S)	3	1	4
Grand Total	36	15	51



Mallikarjun Kharge



Siddharamaya



Basavaraj Bommai



H. D. Deve Gowda





DIN VISHESH

Babu Jagjivan Ram, often referred to as Babuji, was a prominent Indian politician and freedom fighter. He was born on April 5, 1908, in Chandwa, Bihar, and passed away on July 6, 1986. Babu Jagjivan Ram played a significant role in India's struggle for independence and later became a prominent leader in post-independence politics.

Babu Jagjivan Ram hailed from a Scheduled Caste community, and he dedicated his life to fighting against social discrimination and working for the upliftment of marginalized communities in India. He actively participated in the Indian National Congress and was a staunch follower of Mahatma Gandhi's principles of nonviolence and social justice.

During his political career, Babu Jagjivan Ram held several important positions in the Indian government. He served as the Minister of Labour, Minister of Defence, and Deputy Prime Minister of India. He was known for his commitment to social equality, labor rights, and welfare policies. As the Minister of Defence, he played a crucial role in modernizing India's defence forces.

Babu Jagjivan Ram's contribution to the development of India's agriculture sector was significant. He implemented policies to promote rural development and worked towards improving the lives of farmers and agricultural workers.

Babu Jagjivan Ram was also instrumental in advocating for the rights of Scheduled Castes and other marginalized communities. He worked towards the upliftment of Scheduled Castes and Scheduled Tribes and was a vocal supporter of affirmative action policies such as reservations to address social and economic disparities.

Throughout his life, Babu Jagjivan Ram remained committed to social justice, inclusivity, and the welfare of the underprivileged sections of society. His contributions to Indian politics and social reform continue to inspire generations.

Remembering Babu Jagjivan Ram



6th July

Babu Jagjivan Ram Death anniversary



26th June

Chhatrapati Shahu Maharaj
Birth Anniversary



4th July

Swami Vivekananda
Death Anniversary

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