



# SOCIAL JUSTICE

VOICES OF EQUITY: CASTE, CLASS, AND THE STRUGGLE FOR AN INCLUSIVE INDIA

## UNEQUAL EARTH, UNEQUAL LIVES



SPECIAL ISSUE: OCTOBER EDITION



# Green Features



**Edition on Social Justice**

**Innovedica Foundation  
Centre for Inclusive Education, Delhi**



**October 2025**

**Editorial Review:**

Mr. Rajgopalan P.V.

Mr. Vijay Pratap

Mr. Hem Bhai

Ms. Nazmin Saikia

Mr. Anthony Das

**Contributors:**

Vikas Arora

Anthony Das

Nazmin Saikia

Jimmy George

Snigdha Devi

Narayan Singh

Arpita Priyadarshini

Kalpana Sahoo

Alphina George

**Design and Layout:**

Nazmin Saikia

Green Features welcomes the reproduction and dissemination of the contents of this publication, provided due acknowledgement is given to the source.

**Green Features**

Tel: +91 9999062208

Email: [saded.greenfeatures@gmail.com](mailto:saded.greenfeatures@gmail.com)

URL: <https://greenfeatures.blogspot.com/>

**Disclaimer**

Every effort has been made to ensure the accuracy of the contents of this publication. Unless Green Features provides or expressly grants prior written consent, no part of this publication may be reproduced, distributed, or communicated to any third party. Green Features does not accept any liability if this publication is used for any purpose other than that for which it is intended, nor to any third party in respect of this publication.



# Table of Contents

Editor's Note	03	Fault Lines of Diversity by Kalpana Sahoo	11
Beyond Likes and Labels by Vikas Arora	04	India's Battle Against Corruption by Kalpana Sahoo	12
Democracy on Trial by Nazmin Saikia	05	Displacement, Land Conflicts, and Human Rights in India by Alfina Jimmy	13
The Silent Crisis of Healthcare Inequity by Nazmin Saikia	06	Youth Unemployment and Informal Labour by Alfina Jimmy	14
Unpacking the Mental Health Struggles of Women in India by Snigha Devi	07	Let Me Be a Child: Ending Child Marriage in a Changing World by Anthony Das	15
Caste Inequalities in India by Snigdha Devi	08	CSAT English Reasoning by Nazmin Saikia	16
The Silent Struggles Of Odisha's Tribal Communities by Arpita Mishra	09	CSAT Mathematical Reasoning by Mohammad Shahjada	17
Violence, Safety, and the Everyday Struggles of Women and LGBTQ+ Communities by Arpita Mishra	10	Activites by Innovedica Foundation	18





# About Us.



## ABOUT THIS EDITION

The October 2025 edition of Green Features focuses on Social Justice, exploring the deep-rooted inequalities of caste, class, and gender, the displacement of tribal communities, and the challenges of unemployment and discrimination. Blending insightful research with practical learning tools — including CSAT English worksheets and analytical reasoning practice — this issue encourages readers to think critically about equity, inclusion, and empowerment. It seeks to inspire a deeper understanding of justice not merely as a principle, but as a lived commitment to equality, dignity, and collective progress.

## ABOUT GREEN FEATURES

Green Features is an initiative dedicated to exploring environmental sustainability, social equity, and community resilience through research-driven articles, educational resources, and creative storytelling. By bringing together voices from experts, grassroots changemakers, and citizen reporters, Green Features serves as a platform for knowledge exchange, policy dialogue, and skill development in areas ranging from climate action and green technology to rural livelihoods and cultural preservation. Each edition aims to inspire informed action and foster solutions that address the interconnected challenges of climate change, social issues, and sustainable development.

## ABOUT INNOVEDICA FOUNDATION

The Innovedica Foundation is a non-profit, innovation-driven organization committed to empowering individuals and communities through education, research, and skill development. Rooted in a mission to bridge knowledge gaps and encourage sustainable practices, the Foundation designs and implements projects that combine creativity, technology, and social engagement. From promoting climate literacy and spoken English programs to supporting women's livelihoods and youth leadership, Innovedica works to build inclusive platforms that enable people to adapt, thrive, and contribute meaningfully to the world around them





# Editor's Note

**Save those, Save these, Save All, O the bearers of immortal Soul.**

ME, YOU, HE, THEY, THESE ANDTHOSE ! Nay, it may be reversed and it should be reversed. This reversion is existential, scientific, prudent , practical, moral and spiritual.

PHYSICALLY I MAY NOT ENCOMPASS ALL, but I am encompassed by all. “All” is my First Self “Me” is my Second Self only i e from the enlightened human beings to the tinniest of creatures are to be addressed first before considering the case of my existence, my needs and comforts, my well-being and my Summum Bonum. Then and then alone I shall have a strong locust-standi to prove my existence as rightful, purposeful, meaningful and fruitful entity.

THE VERY WORD “Those” or “All” indicates all,--sentients and insentients both. My good depends upon the existence and well-being of “all those” seen and unseen, visible and invisible.

( The good of an individual is contained in the good of all. Ruskin in his ‘ Unto This Last’)

WHEN NEIL ARMSTRONG HAD put the first human feet on the virgin moon, few pertinent questions were asked to him. And among those questions one was how he discerned our planet the Earth from the moon from a long distance!

THIS HAD BEEN A CURIOUS AND INTERESTING QUESTION everybody might have been happy to know the answer. In reply to this important question Neil Armstrong sent a reply which warns all of us to live in this planet judiciously with a careful compose. He said, – “The earth, our planet seemed so beautiful, composed and absence of any flaw and depravity”.

TRUE IT IS THAT OUR LOVING PLANET, the Earth is a wonderful thing composed of five basic elements - the earth, the water, the fire, the air and the sky. All of them together are pure, immaculate, aromatic, conversant and life-giving. No other planets within the ambit of this solar system are so beautiful and pregnant with incredible potentialities as it is singularly present in this loving planet, the Earth. This Earth can produce amoeba, aquatic plants, animals, reptiles , trees and tendrils and finally “ The Man”. The man was Animals , the man was Man and the man may be the God also. Because the ultimate goal of Man is to become God the creator , the savior, the lover, the helper, the emancipator.

YES, WE ARE SPEAKING ABOUT THE MAN who is on the Centre-stage of this planet the Earth. He has to take care of the minutest of creation and elevate himself to position of the ultimate God.

THIS EARTH PROVIDES THIS opportunity to open up and entrusts responsibility to perform. VERY RECENTLY THE RADIO- ASTROMISTS have given us a very good news that they are able to discover another Earth 120 light years far from that of ours. Good news. If it is like that of ours then there must be lives lesser or better than us ! Anyway, this is a challenge for the Man of this Earth to prove himself better than the Man of that new-found friend ! But instead of trying to stand in competition , let’s establish cooperation with him, with them.

## **The Ground Reality and our Duty**

IN REALITY, THIS PLANET, THE EARTH IS NOT as smooth as it was seen from the moon by Neil Armstrong long ago. This planet is teemed with innumerable potentialities on one side and is fraught with innumerable problems threatening the very existence of the Planet itself let alone the human kind in near and distance future on the other hand. Now the humanity is perilously standing on the cross-road. The humanity should rise above this uncertainty immediately before it is too late to repent.

THERE ARE TWO KINDS OF PROBLEMS—one created by God Almighty or Mother Nature which are not so frightful but heralding good in the long run. The second set is a volleys of problems emanated from the mind of men. They appear like the heads of hydra.

IN THE UNITED NATION'S PEACE CHARTER it is rightfully written "The war begins in the mind of a man". Yes, every damaging and dangerous thing or thought first appears in the mind of a 'single man' then it spreads to others to others and finally takes the shape of a pandemic proportion ! Anger Hatred, Avarice, Greed, Megalomania, Jealousy, Possessiveness, Slothness and all sorts of evil begin to pollute the mind (of a Man). The 1st and 2<sup>nd</sup> World- War and a possible third one in near future are a glaring example of this kind.

THESE COMPETITORS FOR POWER AND PELF nudified the mountains, plundered the forests, extracted the earth's rare materials, restricted natural flows of the rivers, polluted the oceans, poisoned the water sources, polluted the air, fire threatening the Mother Nature. Race for inventing lethal weapons day by day is on the zenith. Who knows what will happen tomorrow? Greenness in the globe is fast disappearing.

THEN –

LET'S COME BACK TO GREEN, COME BACK to Peace to Ever Green and lasting WORLD PEACE. The green has no alternative, the Peace has no second. Again the Ocean should be the source of life, the sky should be the clear demonstration of starry vigil, the Fire should be the harbinger herbage of wisdom and intuition, the Air should be the blower of Eternity and-and the Mother Earth the Mother Nature should be the green nestler for All lives feeding nectar for immortal life.

WHO WILL DO IT ?

ME – YOU – HE – THEY – ALL – IN a social Milieu.

**THE PAGES FOLLOWING, written by very experienced persons will tell you the urge and the need for a paradigm shift by the restless, all time affrighted today's humanity for a better, saner, loveable, liveable vosudha – a universe for all and by all.**

**OM SHANTIH, SHANTIH, SHANTIH.**

**HEMBHAI**

**Shanti Sadhana Ashram**

**Basistha , Guwahati -781029**

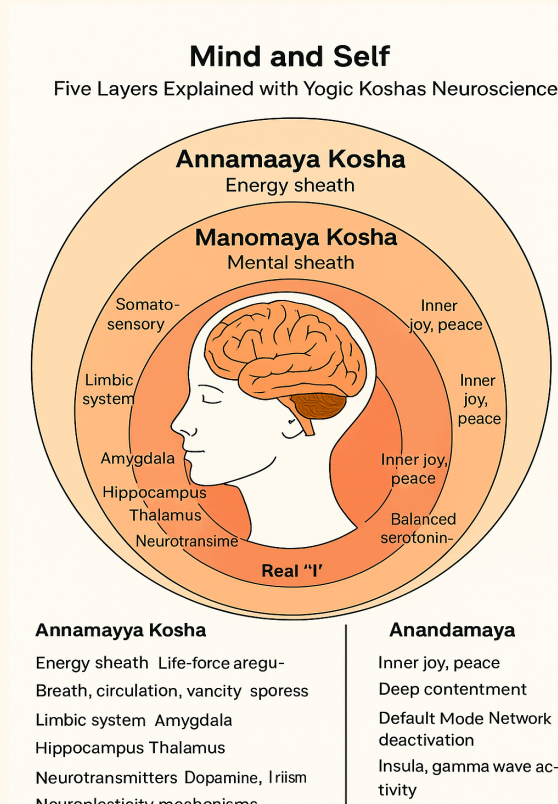


\*as exclusively received by Innovedica Foundation on 25th November, 2025



# Beyond Likes and Labels: Rediscovering the Real Self “Identity”

By Vikas Arora



In today’s hyperconnected materialist world, *identity* is often measured by social labels, career titles, high salary, and the number of likes on a post.

When your sense of worth depends entirely on societal approval, family expectations, or online validation, you begin to live more for the image of yourself than for your true self. Over time, this disconnection can lead to emotional exhaustion, loss of purpose, and mental distress.

In a world where our worth is too often measured in likes, followers, and personal branding, the question of “Who am I?” has become more urgent than ever. We live in an age where identity is curated for public display, but the deeper self — the one untouched by trends and algorithms — often gets lost in the noise.

Across cultures and centuries, great minds have explored the meaning of life and the path to a meaningful life. Lord Krishna’s vision of *Vasudhaiva Kutumbakam* — “the world is one family” — reminds us that our identity is not limited to nationality, religion, or social group. It is rooted in something much larger: our shared humanity. In preserving our *I* — our authentic self — we also connect to the “we,” the wider family of life.

Mahatma Gandhi’s guiding principle, *Ahimsa Parmo Dharma* — non-violence as the highest virtue — goes beyond merely refraining from harm. It is a call to live in a way that respects the dignity of all beings, including ourselves. True non-violence begins with the inner dialogue: refusing to let self-hate, fear, and ego dominate our minds.

## **The Cost of Losing Self-Identity in India**

### ***Student Suicides: A Rising Crisis***

- **Tragically common:** In 2022, student suicides accounted for 7.6% of all suicides in India—slightly down from the 8.0% in 2021, but still alarming. [India Today](#) and [The Times of India](#)
- **Decade-long surge:** From 2013 to 2022, total student suicides more than doubled—from 6,654 to 13,044. [India Today](#); [Business Standard](#)
- **Geographical hotspots:** Maharashtra, Tamil Nadu, and Madhya Pradesh together contribute one-third of all student suicides in the country. [Business Standard](#)
- **Gender distortion:** Male student suicides rose by 99% over the decade, while female student suicides increased by 92%. [Business Standard](#)

### **Youth and Gendered Pressures**

- **Young women’s vulnerability:** Among ages 15–39, suicide is the leading cause of death for women—higher even than maternal causes. [PMC WIRED](#)
- **Male mental health needs rising:** India’s male suicide rate stands at 14.2 per 100,000, more than double that of women at 6.6 per 100,000. Yet, recently, there’s been a 126% rise in helpline calls from urban men (2020 to 2024), reflecting growing struggles with anxiety and isolation.
- **India’s women** are at the frontline of this identity crisis. A 2018 *Lancet* study found that the country accounted for 36.6% of global suicide deaths among women — an alarming figure linked to chronic stress, suppressed aspirations, and rigid gender norms.
- **Men Bear the Burden of Suicides**

Recent data from the NCRB (National Crime Records Bureau) shows that in 2021, Indian men accounted for **72.5%** of all suicide victims—far exceeding rates among women [Down To Earth](#)

- According to *The Lancet*, the suicide death rate among men soared to **2.64 times** that of women—over 118,900 male deaths versus 45,000 female deaths in 2021 [The Hindu; Business Line](#)
- **Family Pressures and Marital Stress**  
Family-related issues have surged as a trigger for male suicides—rising by **107.5% between 2014 and 2021** [PMC](#)
- Married men are particularly vulnerable, with a suicide death rate of **24.3 per 100,000**, compared to **8.4 per 100,000** for married women [www.ndtv.comPMC](#).
- Between 2020 and 2024, calls from men to mental health helplines rose by **126%**, often involving issues like anxiety, relationship stress, and self-doubt [The Times of India+1](#).

### What This Reveals

These numbers tell a distressing story: when young individuals lose connection with their true selves—whether under academic pressure, societal expectations, or emotional suppression—the outcome can be fatal. Loss of identity isn’t just philosophical; it translates into real emotional devastation across students, women, and men.

The loss of the “I” is not abstract — it manifests as burnout, anxiety, depression, or a gnawing sense that one’s life is being lived for others rather than from within.

### Two Models of Identity

Hindu philosophy offers a contrasting model of selfhood that can act as a powerful anchor in such turbulent times.

Feature	Hindu Self-Identity: “Real-I”	Modern Self-Identity: “Societal-I”
Core Concept	Atman (eternal soul) is linked to Brahman (universal spirit)	Individual uniqueness, social roles, achievements
Emphasis	Spirituality, interconnectedness, collective belonging	Individualism, self-expression, personal growth
View of Self	Part of a larger whole, unchanging soul	Separate individual, constantly evolving

<b>Nature of Identity</b>	Stable yet spiritually evolving	Dynamic, fragmented, socially constructed
---------------------------	---------------------------------	---

In the Hindu worldview, selfhood is not a performance but a discovery. The **Atman** is unchanging; beyond the roles we play. Modern self-identity, influenced by Western thought, often celebrates fluidity and reinvention — empowering, yet vulnerable to fragmentation when untethered from deeper meaning.

### **When Spiritual Anchors are Missing:**

Without a stable spiritual core, identity becomes fragile. This is why so many feel “not enough” despite outward success.

### **Restoring the “Real-I”**

Preserving one’s self-identity requires both inner and outer change.

#### **1. Destigmatise Mental Health**

- Public campaigns and school curricula should normalise emotional literacy.
- Workplaces can introduce counselling, meditation breaks, and reflective spaces.

#### **2. Strengthen Autonomy**

- Economic empowerment, especially for women, creates the freedom to make health and life choices.

#### **3. Set Boundaries Without Guilt**

- Following Gandhi’s *Swaraj* (self-rule), individuals can learn to govern their own time and energy.

#### **4. Integrate Spiritual Practice into Daily Life**

- Meditation, yoga, and mindful silence help reconnect with the unchanging Atman amidst life’s noise.

#### **5. Build Support Systems**

- Community groups, women’s collectives, and tele-counselling can offer both practical help and emotional safety.

### **Rediscovering the Real Self/Real -I**

Krishna in the *Bhagavad Gita* reminds us that the soul cannot be destroyed; Buddha teaches that liberation comes from understanding the true nature of the self; Gandhi lived by the principle that personal truth is the foundation of human service. These are not distant ideals — they are living tools.

In moving beyond likes and labels, we reclaim an identity that is not dictated by others but discovered within. In doing so, we not only protect our own mental and spiritual health but also contribute to a society where every individual — especially women — can live as their fullest self.

Buddha’s teachings offer another compass: *Right View*, *Right Intention*, and *Right Action* are not just moral rules but practical tools to navigate the chaos of modern living. They ask us to pause, reflect, and act in alignment with our inner truth, not just external approval.

For today’s youth, rediscovering the real self is not a retreat into the past — it is a revolutionary act for the future. In a time of identity crises and mental health struggles, choosing self-awareness over self-promotion, compassion over competition, and authenticity over image is not weakness — it is strength.

**To live “beyond likes and labels” is to merge the ancient and the modern:** to stand rooted in timeless values while engaging with the world in fresh, fearless ways. This is not about rejecting technology, social media, or ambition. It is about ensuring that our *I* — the core of who we are — remains intact, grounded in truth, and alive with purpose.

Because in the end, the number of likes will fade, the labels will change, but the real self — if nurtured — will endure.

### **Real Exercise to Get Real Self**

In gurdwaras, temples, and other places of worship, there exists a deep-rooted tradition of **selfless service**—what Sikhs call *seva* and Hindus often describe as *daan* or *seva bhav*.

People volunteer their time, energy, and resources without expecting any material reward. Such acts are not just about charity; they are about **connecting with one’s real self**. Spiritual teachings across faiths emphasise that serving humanity is equivalent to serving the divine. When individuals give their service with pure intention, it nurtures humility, compassion, and empathy, dissolving the “societal-I”.

In a world where identity is often tied to profession, wealth, or social status, service at these sacred spaces reminds people of their **core human identity**—one beyond labels and societal

pressures. It becomes a way to reconnect with inner values, heal emotional burdens, and find a sense of purpose.

This concept is especially powerful in today's context, where mental stress and alienation are on the rise. Voluntary service offers not only help to others but also personal healing and spiritual growth for the one who serves.

### **Deep Dive:**

Every human is born with a basic sense of “**I**” (self-awareness), but through life, this core identity gets layered over by **social, cultural, and political labels**.

1. The Original “I”, the newborn, only has a primal awareness: *I exist*.

**At birth** → a child does not know Societal “I” or Real “I”; it means the child does not know caste, religion, nationality, or even family roles and relations.

### **2. The Added Identities**

As we grow, society teaches us to *add* identities: Societal –“I”

1. **Family Identity** → “I am the son/daughter of so-and-so.”
2. **Caste/Community** → based on birth grouping.
3. **Religious Identity** → faith, rituals, and beliefs inherited from family.
4. **National Identity** → “I am Indian / American / Japanese...”
5. **Social Roles** → profession, gender role, political affiliation, etc.

### **Scientific Understanding of Societal -“I”**

- **Psychologically:**  
These identities are part of *social conditioning*. They help us function in a group but also create separation from others.
- They are coverings (*upādhis*), like clothes you wear. Your *real self* is naked consciousness — unchanged, no matter what “costume” you put on.

### **The Problem with Societal-I**

When humans forget the original “I” and fully merge with these outer identities:

- It creates **division** (my caste vs. yours, my nation vs. yours, my relations).

- It causes **ego conflict** — defending labels as if they are the self.
- It limits spiritual growth because you mistake the costume for the actor.

### **The Liberation: From Societal “I” to Real “I”**

The journey of self-awareness is:

- **Start:** “I am this person, of this caste, religion, nation.”
- **Awakening:** “These are roles I play; they are not me.”
- **Realization:** “I am the witness — beyond all identities.”

**The daily rhythm of balancing the “Real I” (spiritual self) and the “Societal I” (material/social self) in Indian life, and how this equilibrium is breaking down for today’s youth:**

### **Balancing the Two “I”s in Indian Life**

In traditional Indian life, a person naturally moves between two dimensions of the self every day:

- **The Real “I”** – the inner, spiritual identity. This is felt in the quiet moments after waking — remembering God, engaging in prayer, meditation, or simple acts that strengthen one’s connection to the eternal self.
- **The Societal “I”** – the outward, material identity shaped by social roles, work, and responsibilities. Around 9–10 AM, most people shift into this mode as they step into their jobs, businesses, or duties, focusing on strengthening their position and role in the world.

In the evening, the cycle often comes full circle — people return to worship, satsang, or self-reflection, again nourishing the Real “I”. This daily oscillation allows Indians to balance material life with spiritual life — **a living expression of the equilibrium between karma (action) and detachment from its fruits**, as taught by Lord Krishna in the *Bhagavad Gita*.

However, today’s youth often struggle to recognize or consciously navigate this shift. Without understanding the natural transition between these two selves, they may feel pulled apart — moving abruptly from societal “I” to real “I” and back, without harmony. This disconnection can lead to depression, anxiety, and a weakening of both personal fulfilment and social responsibility.

**Life is a dynamic balance between the two “I”s.**

- *Societal I* means: **“Karm karo”** – perform your duties with commitment.
- *Real I* means: **“Phal ki ichcha mat karo”** – be free from attachment to results.

A healthy life is not about choosing one over the other, but allowing both to exist in rhythm, each strengthening the other.

### Five Layers of the Human Mind & Neuroscientific Integration:


Yogic Layer (Kosha)	Meaning in Yogic Science	Scientific / Medical Parallel	Key Brain / Biological Components	False “i” or Real “I”
<b>1. Annamaya Kosha</b> ( <i>Food-made sheath</i> )	Physical body formed from the food we eat.	<b>Anatomy &amp; Physiology</b> – Musculoskeletal system, organs, tissues.	<b>Somatosensory Cortex</b> (touch/body mapping), <b>Motor Cortex</b> (movement), Peripheral Nervous System, Skeletal Muscles, Organs.	False “i” (body identification)
<b>2. Pranamaya Kosha</b> ( <i>Energy sheath</i> )	Life-force ( <i>prana</i> ) regulating breath, circulation, vitality.	<b>Bioenergetics &amp; Autonomic Nervous System</b> – Breath, heart rate, metabolism.	<b>Medulla Oblongata</b> (breathing), <b>Brainstem</b> (vital reflexes), <b>Vagus Nerve</b> (parasympathetic regulation), <b>Mitochondria</b> (cellular energy).	False “i” (linked to survival)
<b>3. Manomaya Kosha</b> ( <i>Mental sheath</i> )	Emotions, thoughts, sensory processing.	<b>Psychology &amp; Neuroscience</b> – Emotional processing, sensory integration.	<b>Limbic System</b> – <i>Amygdala</i> (fear/emotion), <i>Hippocampus</i> (memory), <i>Thalamus</i> (sensory relay), <b>Neurotransmitters:</b> Dopamine, Serotonin, Noradrenaline.	Strong base of False “i” (ego, moods, conditioning)
<b>4. Vijnanamaya Kosha</b> ( <i>Wisdom sheath</i> )	Intellect, discrimination, self-awareness.	<b>Executive Function &amp; Moral Cognition.</b>	<b>Prefrontal Cortex</b> (planning, decision-making), <i>Anterior Cingulate Cortex</i> (attention & empathy), <b>Mirror Neurons</b> (understanding others), Neuroplasticity mechanisms.	Gateway from False “i” to Real “I”



<b>5. Anandamaya Kosha</b> ( <i>Bliss sheath</i> )	Inner joy, peace, deep contentment.	<b>Flow states &amp; Non-dual Awareness.</b>	<b>Default Mode Network deactivation</b> , <i>Insula</i> (interoceptive awareness), <i>Gamma wave activity</i> in EEG, Balanced Serotonin-Dopamine levels, Oxytocin release.	Closest experience of Real “I”
--	-------------------------------------	--	--	--------------------------------

### Summary

- **False “i”**: Primarily linked with *outer koshas* (1–3) and brain areas related to **survival, sensory processing, and ego maintenance**.
- **Real “I”**: Beyond brain-body, but experienced through **quieting of the default mode network**, *prefrontal-limbic balance*, and *gamma synchrony* in meditation.

 **Gita Connection**: Acting from the Real “I” means using the **wisdom sheath** as the driver and letting go of results, allowing the mind-body machine (outer koshas) to perform without egoic clinging.

\*\*\*\*

# Democracy on Trial: Land Rights, Protests, and the Criminalisation of Dissent

By Nazmin Saikia



India's rapid infrastructure expansion and corporate-led projects are reshaping land use across states. Alongside promised jobs and connectivity, a widening pattern of contested land transfers, large-scale tree felling, and local resistance has emerged — and with it, fierce debates about who benefits, who loses, and how dissent is treated. This article surveys recent, on-the-ground developments: government-backed land allotments to large firms (notably Adani group projects), allegations of giveaway land rates and mass deforestation, the response of affected communities, and the increasing tendency to brand protesters or NGOs as “anti-national.” Where possible, the piece sticks to reported facts and indicates when claims remain allegations under investigation.

## 1. The claims: giveaways, ₹1 leases and new projects

In September 2025, the opposition in Bihar accused the state government of allotting around 1,050 acres in Bhagalpur to Adani Power for a 2,400 MW plant at a token rate — reported by

several outlets as Re 1 per year for 33 years. Congress leaders called it a “gift” and alleged coercion in how villagers parted with land. The state government and Adani have pushed back: Adani published a media release announcing a Power Supply Agreement (PSA) with Bihar for 2,400 MW, and the state government denied that land had been “gifted” in the manner alleged. The story prompted protests in Patna and intense political debate. ([The Economic Times](#))

Why this matters: across India, governments sometimes offer long-term leases or concessional land to attract investment. But when such transfers affect farmland, forests or community commons, the optics and impacts differ sharply from transactions on industrial estates — and local communities, opposition parties and environmental groups demand clarity on valuation, consent and compensation.

## **2. Trees, forests and alleged clearance without consent**

Several recent reports document large-scale tree-felling and forest-land diversion linked to projects slated for private or public-private developers. In Chhattisgarh’s Raigarh/Hasdeo Arand area and surrounding districts, officials and campaigners reported clearances and recommendations affecting thousands of hectares — with media and civil society highlighting potential impacts on hundreds of thousands of trees and on tribal livelihoods dependent on forest commons. One reporting thread noted official recommendations to divert 1,742.6 hectares of forest land for coal mining — an action implicating the potential loss of many lakhs of trees. Local gram sabhas and Adivasi groups said these clearances were pursued without proper consent or adequate consultation. ([TaxTMI](#))

In Madhya Pradesh, opposition leaders including Jairam Ramesh publicly alleged that tree-felling had begun at certain Adani-linked sites without legally mandated clearances and without Gram Sabha consent, prompting protests and political attention. The state government pushed back with fact-checks and official rebuttals in some cases; nonetheless, images and local testimony of felled trees and bulldozed tracts circulated widely. ([Deccan Herald](#))

Legal context: the Forest Rights Act (FRA) and rules under the Forest Conservation Act require gram sabha consent, rehabilitation and compensatory afforestation. When authorities proceed with felling or diversion, courts, the National Green Tribunal (NGT) and central agencies often become the forum for challenges — but these procedures can be slow relative to the pace of on-ground change.



### **3. Local resistance: protests, arrests and claims of coercion**

Across states — Assam (Kokrajhar), Chhattisgarh (Raigarh), Rajasthan (solar project protests), Maharashtra (Kalyan cement objections), Bihar (Bhagalpur) — communities have mobilized to protest land transfers, tree-felling or project siting. Media coverage records thousands of objections in public hearings (for instance in the proposed Ambuja/Adani cement unit near Kalyan), arrests during sit-ins (e.g., Jaisalmer solar protests), and mass demonstrations in district headquarters. Often protests focus on fears of loss of livelihood, groundwater depletion, pollution, or the end of commons that sustained communities for generations. ([Business & Human Rights Resource Centre](#))

Protesters say they are frequently pressured to accept agreements, or that authorities fast-track land records changes. Local reports from ground-level outlets have included allegations that villagers were “forced” or misinformed into signing land transfer documents; state authorities routinely deny coercion and say due procedures were followed.

### **4. The legal and media response — injunctions, takedowns and “anti-national” rhetoric**

A striking part of the contemporary landscape is how resistance and reporting are being policed through both law and public discourse.

- Courts have issued interim restraining orders in some cases: for example, a Delhi court recently restrained certain activists and journalists from publishing alleged defamatory material about a corporate group, directing removal of unverified content. Such injunctions can curb the spread of unverified allegations but also raise questions about chilling effects on public interest journalism. ([www.ndtv.com](http://www.ndtv.com))
- Governments and agencies have at times framed NGOs opposed to projects as improperly funded or as acting at foreign behest — charges that have led to raids, regulatory scrutiny, and criminal investigations in certain previous high-profile cases. Such actions raise legal issues about foreign funding rules, transparency and whether these measures are proportionate. ([www.ndtv.com](http://www.ndtv.com))
- Politically charged language — branding protest as “anti-national” or equating criticism of a project with obstructionism — has appeared in debates and public statements. In some protests against Adani group projects, demonstrators have been detained; in parliamentary and media exchanges, political leaders have used strong rhetoric that casts dissent as destabilizing. While security concerns can justify measured enforcement, critics argue language that delegitimizes dissent narrows democratic space.

## **5. Corporate and state narratives: jobs, investment and due process**

State governments and corporations argue that major projects bring significant benefits: long-term employment, power or transport infrastructure, local investment and ancillary development. Adani’s public statements emphasize PSAs, job creation pledges and long-term power supply contracts (for example, the PSA with Bihar for 2,400 MW). Government spokespeople in several states said the projects underwent statutory clearances and were necessary for regional development. ([Adani](#))

Where the controversy centers is at the intersection of scale and safeguards: when very large tracts are leased or when leases are on highly concessional terms, or when forest land is reclassified as “barren” for industrial use, communities and opposition parties demand robust

evidence of due process — independent environmental impact assessments (EIAs), certified consent under FRA, clear valuation and transparent competitive bidding for public land.

## 6. What the reporting shows — and what remains contested

From the recent reportage the picture is mixed but clear on key facts:

- Projects are proceeding rapidly in several states; formal announcements, PSAs and MOUs appear in the public record. ([Adani](#))
- Communities and civil society report large-scale tree felling and land conversion, alleging that statutory processes like gram sabha consent were bypassed in places; these claims have triggered protests and, in some cases, police action. ([The Wire](#))
- Political opposition has seized on apparent concessional terms (the “₹1” narrative in Bihar), turning allocation terms into a major campaign issue; state governments have, in turn, publicly denied improper gifting. ([The Economic Times](#))
- Courts and regulators are active: some injunctions have limited speech or reporting in specific cases, while tribunals are hearing environmental challenges; outcomes are pending, and litigation timelines are long. ([www.ndtv.com](#))

What is harder to assert categorically — and must await independent audit or judicial findings — is whether any given land transfer involved criminal corruption, or whether procedural lapses stemmed from administrative haste rather than malfeasance. Several high-profile allegations (including questions about earlier corporate-state linkages) are politically explosive and under continuing investigation or debate.

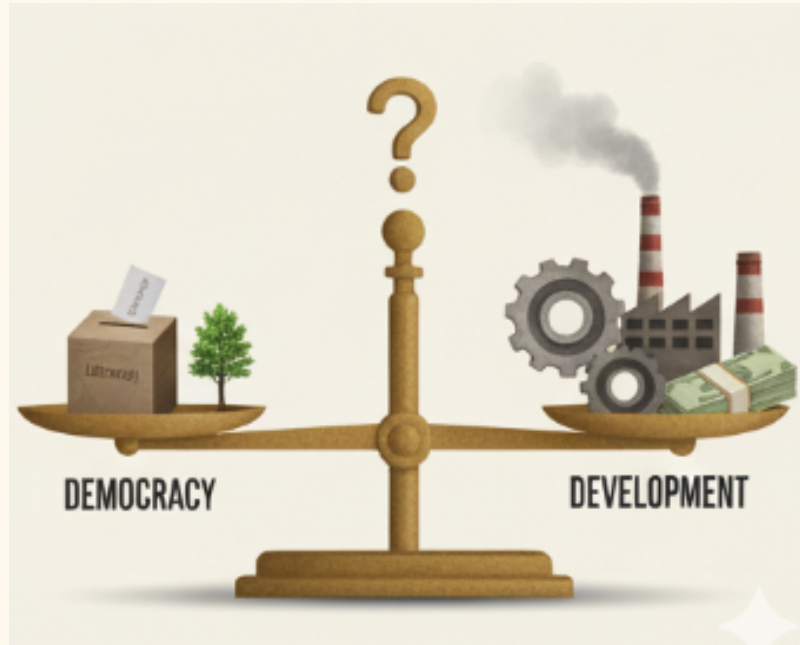
## 7. Why this matters for democracy

Land and forests are not merely economic assets: they are the material basis for community life, identity and food security for millions of Indians, particularly tribals and smallholders. When large projects override local consent, two democratic risks arise:

1. Erosion of procedural legitimacy: If people feel decisions are taken over their heads — especially for Commons and forest land — the social licence for projects collapses,

making conflict likelier and governance costlier.

2. Shrinking civic space: When activists, journalists or local leaders face gag orders, criminal probes, or are publicly vilified as “anti-national,” the democratic forum for airing grievances shrinks. Robust debate, transparent adjudication of grievances, and timely remedy mechanisms are the lifeblood of accountable governance.



## 8. Paths forward: transparency, consent and accountability

To reduce conflict and protect both livelihoods and legitimate development needs, three measures recur in expert and civil-society recommendations:

- Full, accessible disclosure of land deals: deeds, lease terms, valuations, and benefit-sharing arrangements should be available in public portals so affected communities and independent auditors can verify fairness.
- Gram Sabha and FRA compliance: where forest and tribal lands are involved, strict adherence to Gram Sabha consent and statutory safeguards must be non-negotiable. Independent verification of consent should be possible.
- Independent environmental audits and fast judicial review: EIAs, compensatory afforestation plans and biodiversity impact statements should be independently audited,

and environmental tribunals should be empowered to issue rapid interim relief when communities face displacement.

Reaching durable solutions requires not just legal remedies but political will to treat dissent as a democratic right rather than a security threat.

## Conclusion

India's development pathway need not be binary — either growth or tribal livelihoods. But current flashpoints — from Bhagalpur to Raigarh, from Kokrajhar to Kalyan — show what happens when governance processes, community consent and environmental safeguards are perceived to be weak. That perception fuels protest; how the state responds — with transparency, remediation and respect for dissent — will determine whether democracy is strengthened or further strained.

### Sources & further reading (selected)

- Congress alleges 1,050 acres given to Adani at Re 1; Bihar government rejects charge. *Economic Times, India Today, Adani PSA.* ([The Economic Times](#))
- Reports of massive tree felling and forest-land diversion (Hasdeo Arand / Raigarh). *TaxTMI / reporting on official recommendation; The Wire* coverage of on-ground actions. ([TaxTMI](#))
- Jairam Ramesh and reports of tree-felling in Madhya Pradesh sites. *Deccan Herald.* ([Deccan Herald](#))
- Protests and local resistance: Kokrajhar/Assam and other local reports compiled by Business & Human Rights Resource Centre. ([Business & Human Rights Resource Centre](#))
- Injunctions and court orders on activists/journalists: Delhi court interim restraining order reported by *NDTV.* ([www.ndtv.com](#))
- Broader legal challenges and Adani projects in tribunals: Reuters reporting on Adani legal and environmental challenges. ([Reuters](#))

\*\*\*\*



# From Ambulance Refusals to Missing Bodies: The Silent Crisis of Healthcare Inequity

By Nazmin Saikia



India's health system has produced many success stories — expanded immunisation, growing tertiary hospitals, and improved life expectancy — but persistent gaps in access, responsiveness and dignity continue to cost lives. Recent reported incidents across the country illustrate a pattern in which distance, poverty, caste and administrative failure combine to deny timely care to the most vulnerable. This article presents a fact-based account of several documented cases and surveys, sets them in the broader context of systemic weaknesses, and cites contemporaneous reporting for each claim.

## **A stillborn carried home in a carry-bag: an emergency system that failed**

In June 2025, a widely reported case underlined the cost of a failed emergency response. A tribal man from Palghar district, Maharashtra, said his wife went into labour and that emergency

services did not provide an ambulance. After repeated calls to the 108 service, the couple reached the civil hospital only to be turned back, the family reported; the stillborn child was then carried home on a state transport bus in a carry-bag after an 80–90 km journey. The sequence of events was confirmed to reporters by local health staff and covered by national outlets. The episode generated widespread public attention and local outrage about ambulance availability for remote tribal communities. ([www.ndtv.com](http://www.ndtv.com))

### **Maternal deaths at primary health centres: staff absence and infrastructure gaps**

Rural primary health centres are the first line of care for obstetric emergencies; when they lack qualified personnel, outcomes can be fatal. In the Korba district (Chhattisgarh), relatives of a tribal woman from a Particularly Vulnerable Tribal Group (PVTG) alleged that both mother and newborn died after delivery at a PHC where the in-charge doctor was absent and a nurse alone attended the birth. The family filed a complaint, and authorities launched an inquiry; the incident was documented in press reports that note the complaint's specifics and ongoing investigation. Similar reports from other districts have identified ambulance delays, non-availability of trained staff, and gaps in referral systems as recurring problems in rural maternal care. ([The Times of India](#))

### **Denial of treatment over cost: private facilities and upfront cash demands**

A separate set of reports shows how cost barriers in private hospitals can produce fatal delays even in urban areas. In April 2025, a pregnant woman in Pune reportedly required urgent intervention but, according to media accounts, the treating hospital demanded a substantial advance before proceeding. The family said they could not immediately meet the requested payment and that delayed treatment contributed to the woman's death; the hospital later faced an FIR and an investigation by police and medical authorities. These episodes highlight the structural risk posed when emergency care is tied to upfront payment capacity rather than clinical need. ([India Today](#))

### **Older patients dying while seeking beds and oxygen: system congestion and triage failures**

In a case reported from Lucknow in August 2025, family members said a 70-year-old man died after hours of being shifted between hospitals and waiting for an oxygen-equipped bed; they alleged repeated delays in response and inability to obtain timely admission. Hospital authorities acknowledged extreme pressure on emergency services and high occupancy levels. Such

instances are part of a pattern where shortages of critical care resources, uneven distribution of oxygen or ventilators, and overwhelmed referral pathways contribute to preventable deaths. ([India Today](#))

### **Surveys and patterns: discrimination and denial at the intersection of caste, poverty and geography**

Beyond individual tragedies, surveys and research indicate broader trends. A countrywide Oxfam India survey and related reporting have found that a significant proportion of respondents report having faced discrimination in healthcare on grounds of caste, religion or socio-economic status. The survey data — and follow-up reporting — show that Dalit and Adivasi respondents report higher rates of discriminatory experience in medical settings than average respondents. Additionally, local civil society studies and media investigations document frequent problems: denial or delay of ambulances, absence of staff at PHCs, inability to pay advance fees at private hospitals, and obstructed release of dead bodies pending payments or paperwork. These documented patterns underscore how social marginality and poverty intersect with infrastructural deficits to produce exclusion from care. ([Business Standard](#))

### **Missing bodies and indignities after death: procedural and financial barriers**

Several reports highlight indignities after death as an aspect of systemic failure. Families have reported difficulty securing the timely release of bodies from hospitals because of administrative holdbacks, payment disputes or delays in medico-legal procedures. Media outlets have documented cases in which families were forced to wait, make repeated requests, or seek police intervention to obtain mortal remains for last rites. These processes inflict additional trauma on bereaved families and raise legal and ethical questions about the treatment of patients and post-mortem procedures in both public and private facilities. (See related reporting cited above for specific instances.) ([Business Standard](#))

### **Causal factors documented in the reporting**

Contemporary reporting and official statements point to several recurring causes behind these incidents:

- **Ambulance and referral system gaps.** In many districts, emergency medical services are understaffed or misallocated; calls to emergency numbers do not always translate into timely ambulance dispatches for remote or tribal hamlets. The Palghar case is a vivid

illustration reported in the national media. ([www.ndtv.com](http://www.ndtv.com))

- **Staffing shortfalls at the primary care level.** Reports from multiple states document absent doctors at PHCs or understaffed facilities, leaving mid-level staff to handle complex deliveries without backup. The Korba case reported such an absence and consequent investigation. ([The Times of India](#))
- **Upfront payment demands in private hospitals.** High advance requirements, even for emergency obstetric care, have led to delays while families attempt to arrange funds; criminal negligence FIRs and hospital inquiries often follow such deaths. The Pune case led to police filing and media coverage. ([India Today](#))
- **Resource shortages and surge management.** Tertiary centres operating beyond capacity face triage dilemmas; families report difficulty obtaining oxygen beds or ventilators during high demand, as documented in Lucknow coverage. ([India Today](#))
- **Social discrimination and marginalisation.** Survey evidence shows caste and religion can operate as determinants of healthcare treatment quality and access, increasing vulnerability among Dalit and Adivasi communities. ([Business Standard](#))

## **Regulatory and legal responses reported**

Where these events have been reported, they have prompted a mix of responses: FIRs against medical personnel in a few cases; inquiries by health departments; media scrutiny; and public protests. In some instances, hospitals defended their actions by citing resource constraints or disputing families' accounts. Courts and state health regulators are often asked to review procedural lapses; however, the pace of formal inquiries and litigation means remedies can be slow relative to the urgency of the underlying health deficits. Journalistic investigations and civil society monitoring have called for faster administrative action and transparent reporting of audit findings. ([India Today](#))

## **Geographic reach: rural, tribal and peri-urban vulnerabilities**

The cases and surveys together show the problem is not confined to one region. Tribal hamlets on rural peripheries (Palghar, Korba), mid-sized urban centres (Pune), and tertiary facilities in large cities (Lucknow) all feature in reporting. Common across these geographies is uneven access to emergency transport, diagnostic and critical care capacity, and financial protection mechanisms — meaning that both location and socio-economic status shape outcomes. Survey data documenting caste-based discrimination further underlines the cross-cutting nature of the problem. ([www.ndtv.com](http://www.ndtv.com))

### **Documented remedies and policy actions in news reporting**

Press reporting and public statements identify a series of remedial measures being pursued or recommended:

- Strengthening ambulance services, with clearer dispatch protocols and monitoring of 108/102 response times in remote districts.
- Filling medical staff vacancies at PHCs and ensuring roster systems prevent single-point absences during peak demand.
- Enforcing emergency treatment norms that prevent upfront denial for inability to pay, and ensuring hospitals observe the Clinical Establishments (Registration and Regulation) and related consumer protection rules.
- Fast-track inquiries and transparency in investigations into deaths alleged to result from negligence, including timely public disclosure of the findings.
- Tackling discrimination through training and accountability measures anchored in health department directives and patient-rights charters. ([www.ndtv.com](http://www.ndtv.com))

### **Conclusion — documented facts and continuing inquiry**

Recent reporting across multiple reputable outlets documents a pattern in which emergency response failures, staffing shortfalls, upfront payment demands and social marginalisation

intersect to produce preventable deaths and indignities for India's poorest and most marginalised citizens. Each named case — the Palghar tribal man who carried his stillborn child in a bag on a long bus journey after being denied an ambulance, the Korba PHC maternal death amid staff absence, the Pune woman denied care pending payment, and the Lucknow patient who died awaiting a critical bed — is recorded in contemporaneous press accounts and has prompted official inquiries or criminal complaints. Survey evidence further indicates that discrimination in access to care is a recurring problem for Dalit, Adivasi and minority communities. ([www.ndtv.com](http://www.ndtv.com))

For policymakers, clinicians and health administrators, the documented imperative is clear in the reporting: strengthen emergency and referral systems, prioritise staffing and resource allocation in underserved areas, enforce patient rights in private facilities, and address the social determinants of exclusion so that timely, dignified care is not a matter of geography, caste or pocketability but a guaranteed service for all.

**Selected source citations (by reporting instance):**

- NDTV coverage of Palghar ambulance denial and carry-bag journey. ([www.ndtv.com](http://www.ndtv.com))
- Hindustan Times is reporting on the same Palghar incident. ([Hindustan Times](http://Hindustan Times))
- Times of India report on tribal woman and newborn dying at PHC in Korba district. ([The Times of India](http://The Times of India))
- India Today reports on Pune pregnant woman denied treatment and subsequently FIR. ([India Today](http://India Today))
- India Today and Medical Dialogues are reporting on a Lucknow patient dying while waiting for treatment. ([India Today](http://India Today))
- Oxfam India survey reporting and Business Standard analysis on discrimination in healthcare access. ([Business Standard](http://Business Standard))

\*\*\*\*

# A Silent Crisis: Unpacking the Mental Health Struggles of Women in India

---

**By Snigdha Devi**

In the vibrant tapestry of Indian society, where the family is often seen as the foundational pillar, a quiet crisis is unfolding, disproportionately affecting its women. The mental health struggles of women in India are not a new phenomenon, but they are a growing and increasingly urgent one, deeply intertwined with a complex web of societal pressures, rigid cultural expectations, economic dependence, and a severe lack of accessible, destigmatized healthcare. While the nation celebrates its economic and technological strides, a silent epidemic of anxiety, depression, and other debilitating conditions is eroding the well-being of a demographic that is central to its future.

The statistics paint a sobering picture of this hidden burden. According to a 2018 Lancet study, India accounted for a staggering 36.6% of global suicide deaths among women, a number that has been on the rise. Recent reports have further highlighted that women in India are twice as likely to develop common mental disorders compared to men. A study by the mental health social enterprise Mpower found that one in two Indian women suffers from chronic stress, a condition driven by the immense pressures of juggling multiple roles with little to no support. The data points to a ticking time bomb, and the fuse is lit by the deeply embedded patriarchal norms that continue to define the lives and aspirations of millions of women.

## **The Burden of Expectations: A Double Shift, a Double Burden**

At the core of this mental health crisis lies a pervasive cultural expectation of women as perpetual caregivers and self-sacrificing nurturers. From a young age, girls are often conditioned to prioritize the needs of their family over their own, a mindset that can lead to a profound suppression of personal desires and a neglect of their own well-being. For many married women, this manifests as a "double shift"—the exhausting task of managing all domestic responsibilities, from cooking and cleaning to childcare, while simultaneously navigating a demanding professional career. The pressure to excel in both realms, without adequate help or recognition, creates an unrelenting sense of burnout and inadequacy.

This burden is magnified by the joint family system, which, while offering a network of support, can also be a source of immense psychological strain. Women, particularly daughters-in-law, often find their autonomy restricted, their opinions dismissed, and their personal space nonexistent. The constant scrutiny and the pressure to conform to traditional roles can lead to a loss of identity and a deep sense of alienation. This is further compounded by the widespread issue of gender-based violence, a significant risk factor for mental illness. A National Family Health Survey revealed that a substantial percentage of Indian women have experienced physical or sexual violence from their partners. The trauma resulting from such abuse often manifests as post-traumatic stress disorder (PTSD), severe anxiety, and depression, locking women in a cycle of fear and despair.

The economic dependence of many women on their husbands or family members creates an additional layer of vulnerability. This lack of financial independence acts as a major barrier to seeking help, as they may fear retaliation, being dismissed, or not having the funds to afford a professional consultation. This dependence can also trap them in abusive situations, further deteriorating their mental health.

### **The Stigma: An Insurmountable Wall to Healing**

Even when women recognize their struggles, the path to seeking help is fraught with obstacles. Mental illness in India is still heavily stigmatized, and for women, this stigma is often amplified. Their emotional distress may be dismissed as "overthinking," "moodiness," or simply a sign of "weakness." The fear of being labeled as "crazy" or "unstable" is a powerful deterrent. Many women worry that a mental health diagnosis could jeopardize their marital prospects or, if already married, lead to social ostracization and shame for their family. This fear of reputation damage forces millions to suffer in silence, their silent screams trapped behind closed doors.

This stigma is often intertwined with cultural beliefs and a lack of mental health literacy. Rather than seeking professional help, families may turn to traditional healers or religious rituals, attributing mental health symptoms to evil spirits, black magic, or divine displeasure. This not only delays proper medical intervention but also reinforces the misconception that mental illness is a moral or spiritual failing, not a biological and psychological condition. The lack of awareness means that many women don't even have the vocabulary to articulate what they are



feeling; they may attribute their fatigue and lack of interest to physical ailments, not realising they are symptoms of depression.

### **A Broken System: Lack of Access and Resources**

The institutional landscape for mental healthcare in India is woefully inadequate, especially for women. The country has a severe shortage of mental health professionals, with only 0.75 psychiatrists and 0.2 psychologists per 100,000 people. This scarcity is most acute in Tier 2, Tier 3 cities, and rural areas, where a majority of the population resides. For a woman living in a remote village, the nearest mental health professional may be hundreds of kilometres away, making regular consultation practically impossible.

Furthermore, the cost of therapy and medication can be prohibitive. Most mental health services are not covered by health insurance, making professional help a luxury that only a small, affluent section of the population can afford. This economic barrier disproportionately affects women, who are often not in control of their finances. The system is simply not designed to cater to the needs of the most vulnerable.

### **The Path Forward: A Holistic Approach to Healing**

Addressing this complex crisis requires a multi-pronged approach that tackles systemic issues while simultaneously empowering individuals. While governmental initiatives like the National Mental Health Programme and the National Tele Mental Health Programme are crucial, they need to be more effectively implemented and made more gender-sensitive.

1. **Destigmatise and Educate:** Public awareness campaigns are essential to normalise conversations about mental health. We must challenge harmful stereotypes and integrate mental health literacy into school curricula. By teaching young people to understand and talk about their emotions, we can build a more empathetic and supportive generation.
2. **Increase Access and Resources:** The government must invest more in training mental health professionals and integrating mental healthcare into primary healthcare systems, particularly in rural areas. Tele-counselling and digital platforms have shown immense potential in bridging this gap, offering a discreet and accessible way for women to seek help from the privacy of their homes.

3. **Empower Women:** Economic empowerment and increased autonomy for women are key to their mental well-being. When women have control over their finances, they are better positioned to seek help and make independent decisions about their health.
4. **Promote Gender-Sensitive Care:** Mental healthcare interventions must be culturally informed and acknowledge the specific psychological, social, and biological factors affecting women. Family counselling and support groups can also play a vital role in creating a supportive ecosystem.

The mental health of women in India is not merely an individual issue; it is a societal one. It is a reflection of a nation's well-being and a litmus test of its commitment to gender equality. By breaking the silence, challenging patriarchal norms, and building a more supportive and inclusive environment, India can begin to heal this silent epidemic and empower its women to lead healthier, more fulfilling lives.

\*\*\*\*

# Caste Inequalities in India: Challenges and Solutions for Rural Transformation

---

By Snigdha Devi

Caste has historically shaped Indian society, influencing access to resources, opportunities, and social mobility. Despite constitutional guarantees of equality and affirmative action, caste-based inequalities continue to persist, particularly in rural India, where nearly 65% of the population resides (Census of India, 2011). The entrenched caste hierarchy affects education, employment, health care, and political participation, perpetuating cycles of disadvantage. Addressing these disparities is essential not only for social justice but also for inclusive development.

## Dimensions of Caste Inequalities in Rural India

1. Educational Disparities
  - Children from Scheduled Castes (SCs) and Scheduled Tribes (STs) often face discrimination in schools, leading to higher dropout rates (Nambissan, 2009).
  - Access to quality schools, infrastructure, and digital resources is limited in rural areas, particularly for marginalised communities (ASER Report, 2023).
2. Economic Exclusion
  - Land ownership remains skewed, with Dalits owning less than 10% of cultivable land (Thorat & Newman, 2010).
  - Manual scavenging and other caste-based occupations, though legally banned, still persist in many regions (Human Rights Watch, 2014).
  - Informal labor markets reinforce unequal wages and exploit vulnerable castes (Deshpande, 2011).
3. Social Discrimination

Practices such as untouchability, social boycott, and segregation in public spaces continue in rural villages (Still, 2014).

  - Inter-caste marriages remain stigmatised, often leading to violence, including so-called “honour killings” (Chowdhry, 2007).
4. Political Inequality
  - While reservations ensure representation in local governance, real decision-making power is frequently undermined by dominant caste groups (Jodhka, 2015).

## Solutions for Mitigating Caste Inequalities

1. Education and Awareness
  - Strengthening rural schools with better infrastructure, trained teachers, and inclusive pedagogy.

- Expanding digital literacy and access to online learning resources (UNESCO, 2022).
  - Awareness campaigns to challenge caste-based prejudice, particularly among youth.
2. Economic Empowerment
- Land reforms and redistribution programs to enhance ownership among marginalised castes.
  - Expanding skill development and entrepreneurship programs tailored for rural communities (World Bank, 2018).
  - Strengthening implementation of the MGNREGA to ensure fair wages and employment security (Khera & Nayak, 2009).
3. Legal and Policy Interventions
- Strict enforcement of anti-discrimination laws such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act (Government of India, 1989).
  - Monitoring of affirmative action policies to ensure genuine inclusion in education and employment.
  - Social audits to track discrimination in welfare delivery (Comptroller and Auditor General of India, 2016).
4. Community-Level Initiatives
- Promoting self-help groups and cooperatives to empower marginalised women and workers.
  - Encouraging inter-caste dialogue and cultural exchanges to break social barriers.
  - Supporting grassroots organisations that challenge caste oppression (Omvedt, 2011).
5. Political and Institutional Reforms
- Capacity-building programs for Dalit and marginalised leaders in panchayats (Pai, 2002).
  - Ensuring accountability of local governance structures to prevent caste-based exclusion.

## **Conclusion**

Caste inequalities in rural India remain a profound barrier to achieving social justice and inclusive development. While constitutional safeguards and government policies have made progress, the persistence of discrimination highlights the need for multi-dimensional strategies. Education, economic empowerment, strong legal enforcement, and community-based initiatives are critical to dismantling caste hierarchies. Ultimately, the transformation of rural India depends on building a culture of equality, where dignity and opportunity are not determined by birth but by human potential.

## References

- ASER Centre. (2023). Annual Status of Education Report (Rural). New Delhi: ASER.
- Census of India. (2011). Primary Census Abstracts. Government of India.
- Chowdhry, P. (2007). Contentious Marriages, Eloping Couples: Gender, Caste, and Patriarchy in Northern India. Oxford University Press.
- Deshpande, A. (2011). The Grammar of Caste: Economic Discrimination in Contemporary India. Oxford University Press.
- Government of India. (1989). The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act. New Delhi.
- Human Rights Watch. (2014). Cleaning Human Waste: “Manual Scavenging,” Caste, and Discrimination in India. New York.
- Jodhka, S. S. (2015). Caste in Contemporary India. Routledge.
- Khera, R., & Nayak, N. (2009). What works against women in MGNREGA. *Economic and Political Weekly*, 44(44-45), 49-57.
- Nambissan, G. B. (2009). Exclusion and Discrimination in Schools: Experiences of Dalit Children. Indian Institute of Dalit Studies Working Paper Series.
- Omvedt, G. (2011). Understanding Caste: From Buddha to Ambedkar and Beyond. Orient Blackswan.
- Pai, S. (2002). Dalit Assertion and the Unfinished Democratic Revolution: The Bahujan Samaj Party in Uttar Pradesh. Sage.
- Still, C. (2014). Dalit Women: Honour and Patriarchy in South India. Routledge.
- Thorat, S., & Newman, K. S. (2010). Blocked by Caste: Economic Discrimination in Modern India. Oxford University Press.
- UNESCO. (2022). Global Education Monitoring Report: Education in a Post-COVID World. Paris.
- World Bank. (2018). Rural Livelihoods and Economic Opportunities in India. Washington, DC.
- Jodhka, S. S. (2015). Caste in Contemporary India. Routledge.

\*\*\*\*

# Roots Uprooted: The Silent Struggles Of Odisha's Tribal Communities

By Arpita Mishra

**“When the last tree is cut and the last river poisoned, only then will we realise that we cannot eat money”**

**“Erase a forest, and you erase a people's history, culture, and future.”**

*In the deep forested hills of Odisha, tribal communities have lived for centuries in harmony with nature. But today, many of them face an uncertain future as land conflicts rise and powerful interests seek to extract resources from beneath their feet.*

“The forest is not a resource for us. It is life itself,” say the Dongria Kondhs of Odisha’s Niyamgiri hills. Odisha is home to nearly 62 tribal communities, including the Kondh, Juang, Bonda, and Dongria Kondh, each with distinct traditions deeply rooted in their land and forests. For these communities, land is not merely an economic asset — it is their identity, culture, and spiritual anchor. Yet, their survival is under constant threat. Large-scale mining projects, industrial expansion, and forced displacement have steadily eroded their rights and livelihoods. Despite constitutional and legal safeguards like the Forest Rights Act, violations are frequent, leaving many Adivasis voiceless in the face of powerful interests. Their struggle reflects a larger question: what does development truly mean, and who pays the price for it?

Odisha is home to a rich and diverse tribal population, forming a significant portion of the state's demographics. Among the prominent tribes are the Kondh (including the Dongria Kondh), Juang, and Bonda communities, each with unique cultures, languages, and traditions deeply intertwined with the natural environment.





## BACKGROUND:-

Odisha's mineral-rich landscape has become both a blessing and a curse for its tribal communities. The state holds vast reserves of coal, iron ore, and especially bauxite, which has drawn major corporations and state-led industrial projects into its forested regions. One of the most well-known cases is the proposed bauxite mining in the **Niyamgiri hills by Vedanta Resources**. The Dongria Kondhs, who consider these hills sacred, launched a historic resistance movement in the early **2000s**. Their struggle gained international attention, and in **2013**, the Supreme Court upheld their right to decide, marking a rare victory for indigenous self-determination.



However, **Niyamgiri is not an isolated case**. Across Odisha, thousands of Adivasis have been displaced for steel plants, dams, and mining projects. Compensation packages, when provided, are often inadequate or delayed, leaving families landless and stripped of livelihoods. According to the Odisha Tribal Empowerment and Livelihoods Programme, **more than 1.5 million people have been displaced in the state since independence, and over 40% of them are from tribal communities**.

A different but equally significant struggle unfolded in Jagatsinghpur district, where the proposed POSCO steel plant threatened to displace thousands of villagers. Dependent on betel cultivation and fishing, these communities feared the loss of not only their land but also their way of life. **The POSCO Pratirodh Sangram Samiti** led a decade-long resistance, despite facing arrests, police violence, and state repression. Eventually, **POSCO withdrew in 2017**, underlining how grassroots determination can halt even the most powerful corporations.

But not all stories ended with victory. The construction of the Hirakud Dam in the 1950s submerged more than 360 villages, **displacing over 1.5 lakh people**, many of them tribals and farmers. Promises of rehabilitation and compensation were either inadequate or never fulfilled. Generations later, descendants of the displaced still live in poverty, making Hirakud a haunting reminder of how development projects can permanently fracture communities.

To protect these communities, **the Forest Rights Act (FRA), 2006** was enacted, recognising the rights of forest dwellers over land and minor forest produce. In theory, it empowers Gram Sabhas (village councils) to decide on land use. In practice, however, these provisions are frequently ignored or bypassed in the name of “**national development**.” This creates a tension between state interests in resource extraction and tribal communities’ demands for justice and survival. The conflicts of **Niyamgiri, POSCO, and Hirakud** illustrate a recurring pattern in Odisha: while the state views land as an economic resource, tribal communities see it as life itself.

The story of land conflicts in Odisha is thus not just about economics, but about identity, culture, and dignity — where the cost of development is borne disproportionately by those who can least afford it.

**CASE STUDY OR REAL STORY:-**



## Case Study 1 -The Niyamgiri Movement and the Dongria Kondh Resistance

High in the Niyamgiri hills of Odisha lives the Dongria Kondh, a Particularly Vulnerable Tribal Group (PVTG) known for their unique culture, deep ecological knowledge, and sacred bond with nature. To the Dongria Kondhs, Niyam Raja — the spirit of the hills — is a deity. The forests provide fruits, tubers, and medicinal plants; the streams nourish their fields; and the hills themselves form the basis of their spiritual and cultural life. For them, to lose the hills would be to lose everything.

In the early 2000s, the Odisha government signed agreements with Vedanta Resources to mine bauxite from the Niyamgiri hills. The project promised industrial growth and revenue for the state but threatened to destroy forests, pollute rivers, and displace the Dongria Kondhs. For the community, the mine was not simply an economic threat but an assault on their identity and survival.



What followed was an extraordinary resistance movement. The Dongria Kondhs, supported by local activists and national environmental groups, organized village meetings, human chains, and marches. Women, men, and even children participated, holding placards that read: “Save

Niyamgiri, Save Life.” Their voices reached international platforms, drawing global attention to the plight of an indigenous group standing up to a multinational giant.

The turning point came in 2013, when the Supreme Court of India directed that the decision to allow or deny mining should rest with the local Gram Sabhas (village assemblies). In a historic show of unity, all 12 Gram Sabhas unanimously rejected Vedanta’s proposal. This was the first time in India that a community had exercised its legal right to decide the fate of its land under the Forest Rights Act, 2006.

The Niyamgiri victory is more than a local triumph; it is a symbol of ecological democracy. It showed that even the most marginalized voices, when united, can challenge powerful corporations and state-backed projects. For the Dongria Kondhs, it was not just a win for their land but for their very existence. For the rest of India, it was a reminder that true development must include not erasing indigenous identities.

### **Case Study 2: The POSCO Struggle in Jagatsinghpur, Odisha**

In 2005, the Odisha government signed a memorandum of understanding with South Korean steel giant POSCO to set up a massive steel plant in Jagatsinghpur district, valued at over ₹52,000 crore. It was hailed as India’s largest-ever foreign direct investment (FDI) project at the time. But for the people of the region, especially in villages like Dinkia, Nuagaon, and Govindpur, it was the beginning of a nightmare.

The project required nearly 4,000 acres of land, much of it belonging to farmers and tribals who cultivated betel vines, cashew, and paddy. The lush green betel farms were not just a source of income but the foundation of local livelihoods, with Odisha supplying over 90% of India’s betel leaves. To the villagers, giving up their land meant not only economic insecurity but also the collapse of a centuries-old social fabric.



As the state machinery moved to acquire land, the villagers organised themselves under the banner of the POSCO Pratirodh Sangram Samiti (PPSS). The resistance was remarkable — men, women, and even children built barricades, sat in protest camps, and formed human chains to prevent officials from entering their villages. Women, in particular, took a leading role, guarding their fields day and night. The protest became one of the longest anti-displacement struggles in India's history.

The villagers faced severe state repression. There were police crackdowns, lathi charges, arrests, and hundreds of false cases filed against activists. Yet the movement endured, powered by the determination of ordinary people who refused to become refugees in their own land.

After a decade of conflict, POSCO finally withdrew from Odisha in 2017, unable to overcome the local resistance and environmental hurdles. The movement was a significant victory for grassroots democracy. It showed that development imposed from above, without the consent of

affected communities, cannot succeed in the long run. For the people of Jagatsinghpur, it was proof that collective courage could defeat even the most powerful forces of globalisation.



#### **REFLECTION AND ANALYSIS:-**

The land conflicts in Odisha are not just disputes over resources; they are struggles for justice and ecological democracy. For tribal communities, land and forests are more than material assets; they are the foundation of identity, spirituality, and survival. When these lands are taken away in the name of progress, it is not only an economic displacement but also a cultural erasure. True justice, therefore, demands recognising that development must be inclusive, respecting the rights of those who live closest to nature.

Yet, tribal voices are routinely sidelined in policy-making. Despite laws like the Forest Rights Act (2006), decisions about mining, dams, and industrial projects are often made in boardrooms and government offices, far removed from the villages they affect. Gram Sabhas, when consulted, are frequently manipulated or bypassed. The experience of the Dongria Kondhs in Niyamgiri was exceptional precisely because their voices were finally heard — but such cases remain rare.

Equally troubling is the silence of mainstream media. Stories of displacement and resistance seldom make national headlines, overshadowed by urban-centric debates or political controversies. When covered at all, tribal struggles are often framed as anti-development or

anti-national, rather than as legitimate demands for justice and dignity. This erasure reinforces their invisibility, leaving them to fight battles in isolation.

Land conflicts in Odisha thus expose a deeper democratic deficit — where the most marginalised are excluded from decisions that determine their future. Unless the media, policymakers, and society at large begin to listen, India's promise of equality and justice will remain incomplete.

### **CONCLUSION:-**

The stories of Niyamgiri and Jagatsinghpur remind us that development is not simply about industries, investments, or GDP figures; it is about people, their rights, and their dignity. For Odisha's tribal and rural communities, land is life itself, inseparable from culture, memory, and spirituality. When this bond is broken, the loss cannot be measured in compensation or statistics. These struggles show that real progress lies not in silencing marginalised voices, but in listening to them and respecting their choices. Justice and ecological democracy demand that those who live closest to the land should have the greatest say in its future. As India moves forward, **the question remains: will development continue to be imposed from above, or can we imagine a path where the voices of the most vulnerable guide us toward a more just and sustainable future?**

**“The forests may not speak our language, but those who live closest to them — Odisha's Adivasis — are trying to tell us something. It is time we listened.”**

\*\*\*\*

# Breaking the Silence: Violence, Safety, and the Everyday Struggles of Women and LGBTQ+ Communities

---

By Arpita Mishra

“The measure of a society is found in how they treat their most vulnerable.”

— Mahatma Gandhi

## INTRODUCTION:-

### Why Silence Must Be Broken?

In India today, violence is not always visible in blows or bloodshed; it is often hidden in silence, in discrimination, in the denial of dignity. Women and LGBTQ+ communities carry much of this invisible burden. Their everyday struggles for safety, equality, and recognition reflect deeper problems in our society and governance.

### Understanding the key concepts:-

#### What is Violence?

The World Health Organisation defines violence as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.”

### Violence is not only physical. It can be:

1. **Physical violence** – assault, rape, domestic abuse.
2. **Psychological violence** – humiliation, verbal abuse, threats.
3. **Sexual Violence** - harassment, molestation, corrective rape of LGBTQ+ individuals.
4. **Structural violence** – systemic denial of education, health, housing, or equal rights.

## **What is Safety?**

Safety is not just the absence of physical harm; it means freedom from fear, dignity in public and private spaces, and equal access to opportunities without threat of violence or exclusion.

## **Who are LGBTQ+ Communities?**

LGBTQ+ stands for -

L= Lesbian

G= Gay

B=Bisexual

T=Transgender

Q=Queer/Questioning

It also includes intersex, asexual, and non-binary individuals. These communities often face stigma, exclusion, and violence simply for existing outside heteronormative frameworks.

## **Violence and Women in India:-**

Despite constitutional guarantees, women in India continue to face structural and everyday violence. Violence against women in India is one of the most urgent human rights issues of our time. Despite constitutional guarantees of equality, women continue to face violence in their homes, workplaces, streets, and even in digital spaces. This violence is not limited to physical harm. It includes emotional, psychological, sexual, and structural violence that denies women dignity and equal opportunities.

## **Forms of violence against women:-**

- 1. Domestic Violence** – The National Family Health Survey (NFHS-5) reveals that 29% of married women aged 18–49 have experienced spousal violence.
- 2. Sexual Harassment** – From workplace harassment (POSH Act, 2013) to street harassment, women face hostility in public spaces.
- 3. Acid Attacks** – India records 200–300 cases annually, though many go unreported.
- 4. Dowry-related violence** – Still persists in many states despite the Dowry Prohibition Act, 1961.
- 5. Cyber violence** – Online trolling, threats, and revenge porn target women disproportionately.

## **Constitutional and Legal Protections for Women:-**

1. Article 14 – Equality before law.
2. Article 15 – Prohibits discrimination on grounds of sex.
3. Article 21 – Right to life with dignity.
4. Article 39(d) – Equal pay for equal work.
5. Article 42 – Just and humane conditions of work and maternity relief.

## **Laws:-**

- Protection of Women from Domestic Violence Act, 2005.
- Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.
- Dowry Prohibition Act, 1961
- Criminal Law (Amendment) Act, 2013 – after the Nirbhaya case, strengthened rape laws.

## **Case Studies:-**

### **1. The Nirbhaya Case (2012):-**

The Nirbhaya case (2012) was a brutal gang rape and murder of a 23-year-old physiotherapy student in Delhi, which shocked the nation and sparked massive protests across India. The young woman, later called “Nirbhaya” (fearless), was attacked on a moving bus by six men, leading to fatal injuries. The incident exposed the deep-rooted issue of women’s safety in India and the failures of law enforcement. Public outrage led to the Justice Verma Committee Report (2013), which recommended stronger laws against sexual violence. As a result, the Criminal Law (Amendment) Act, 2013 was passed, introducing stricter punishments, including the death penalty for certain rape cases, faster trials, and expanded definitions of sexual assault. The case remains a turning point in India’s fight for women’s rights and safety. The brutal gang rape and murder of a young woman in Delhi shocked India and the world. It broke the silence on sexual violence, leading to massive protests and legal reforms. Yet, even today, crimes against women remain alarmingly high, showing the distance between law and reality.



## **2. The Bhanwari Devi case (1992):-**

The Bhanwari Devi case (1992) is a landmark moment in India's women's rights movement. Bhanwari Devi, a grassroots social worker from Rajasthan, tried to stop a child marriage in her village as part of her government duties. In retaliation, she was gang-raped by upper-caste men. When she sought justice, she faced humiliation from the police and courts, which refused to acknowledge her trauma. Her courage to speak out, however, sparked a nationwide debate on women's safety at the workplace. This ultimately led to the Supreme Court's Vishakha Guidelines (1997), which became the foundation for India's sexual harassment laws and later evolved into the Sexual Harassment of Women at Workplace Act, 2013.

## **Violence and LGBTQ+ Communities in India:-**

In India, members of the LGBTQ+ community continue to face widespread violence and discrimination despite recent legal progress. From family rejection and bullying in schools to harassment in workplaces and public spaces, their struggles highlight deep-rooted prejudice in society. While the decriminalisation of homosexuality in 2018 and the Transgender Persons Act of 2019 marked historic milestones, everyday realities still include stigma, exclusion, and even physical attacks. This ongoing violence shows that true equality requires not just laws, but also social acceptance and cultural change. For LGBTQ+ persons, violence is not just physical but deeply social and systemic.

### **• Forms of Violence:-**

1. **Family rejection** – Many are forced into conversion therapy or marriages.
2. **Workplace discrimination** – Job denial, harassment, and lack of recognition.
3. **Healthcare discrimination** – Transgender and queer people face stigma in hospitals.
4. **Physical and sexual violence** – Many transgender persons are attacked in public spaces.
5. **Legal invisibility** – Until 2018, Section 377 criminalised homosexuality.

## **Constitutional and Legal Protections for LGBTQ+:-**

1. Article 14, 15, 21 – Equality, no discrimination, right to life and dignity (affirmed by the Supreme Court).

2. NALSA v. Union of India (2014) – Recognised transgender persons as a third gender.
3. Navtej Singh Johar v. Union of India (2018) – Decriminalised consensual same-sex relations by striking down parts of Section 377 IPC.
4. Transgender Persons (Protection of Rights) Act, 2019 – Prohibits discrimination against transgender persons in employment, education, and healthcare.

### **Case studies:-**

#### **1. NALSA Judgment (2014):-**

In the landmark National Legal Services Authority (NALSA) vs. Union of India (2014) case, the Supreme Court of India legally recognised transgender persons as a “third gender.” The Court held that the right to self-identify one’s gender is a fundamental right under Articles 14, 15, 19, and 21 of the Constitution. It directed the government to treat transgender people as socially and educationally backward classes, ensuring reservations in education and employment, and access to healthcare. This judgment was historic as it affirmed dignity, equality, and freedom for transgender persons, moving beyond binary notions of male and female. Yet, on the ground, transgender persons continue to struggle with police violence, unemployment, and social stigma.

#### **• Everyday Struggles:- Intersection of Gender, Caste, and Class**

Violence is not experienced equally by all. A Dalit woman, for example, faces triple discrimination — as a woman, as Dalit, and as poor. NCRB data shows Dalit and Adivasi women are disproportionately targeted in sexual violence cases.

Similarly, LGBTQ+ individuals from rural or poor backgrounds face higher levels of exclusion compared to their urban, middle-class counterparts. Thus, gender justice must also address caste, class, and regional inequalities.

#### **• Ground Stories: Breaking the Silence**

##### **1. Odisha’s Transgender Community and Covid-19-**

During the pandemic, many transgender persons were left without food or shelter as they were excluded from ration cards and government relief. Community groups stepped in, but the state failed in safety and inclusion.

## 2. Pride Marches in India -

From Delhi to Bhubaneswar, pride marches show resilience. Despite harassment, these events reclaim public spaces and challenge violence with visibility.

### **Why Do These Issues Persist?**

1. Patriarchy and Heteronormativity – Deep cultural beliefs normalise male dominance and stigmatise non-heterosexual identities.
2. Weak Law Enforcement – Police often refuse to file FIRs in cases of violence against women and LGBTQ+ persons.
3. Media Silence – Mainstream media underreports issues unless sensational. Everyday harassment rarely makes headlines.
4. Lack of Education – Schools rarely discuss gender equality or LGBTQ+ rights.

### **Reflection and Analysis:-**

True justice and safety cannot be achieved without addressing ecological democracy of rights, where every voice, regardless of gender or sexuality, has equal claim to dignity and opportunity.

1. Women's struggles show us how normalised patriarchy denies freedom.
2. LGBTQ+ struggles show us how exclusion denies even basic recognition.
3. Together, these highlight that silence only protects violence; breaking it is essential for democracy.

India has strong constitutional safeguards, but without social change and active participation of men, families, communities, and institutions, equality remains on paper.

### **Way Forward: Building Safer, Inclusive Futures:-**

#### **1. Strengthening Laws & Accountability -**

- ✓ Fast-track courts for gender-based violence.
- ✓ Strong enforcement of Transgender Rights Act.
- ✓ Mandatory police sensitisation.

#### **2. Education & Awareness -**

- ✓ Gender and sexuality education in schools.

- ✓ Public campaigns against homophobia and misogyny.

### **3. Community Action -**

- ✓ Safe spaces for women and LGBTQ+ persons.
- ✓ Support groups, helplines, shelters.

### **4.Role of Men as Allies -**

- ✓ Sharing domestic work.
- ✓ Questioning toxic masculinity.
- ✓ Speaking against violence, not staying silent.

### **Conclusion: Breaking the Silence Together:-**

Violence, whether against women or LGBTQ+ communities, is not only a personal tragedy but a social failure. Safety is not a privilege; it is a fundamental right. Laws like the Domestic Violence Act, POSH Act, and the NALSA & Navtej judgments show progress, but the road to equality is long.

Breaking the silence means more than speaking out. It means listening to marginalised voices, holding institutions accountable, and reshaping our understanding of justice.

“Silence protects violence. Speaking out protects dignity. Let us break the silence — for women, for LGBTQ+ communities, and for a future where everyone can live with safety, freedom, and pride.”

### **References**

- Government of India. (2021). *National Family Health Survey (NFHS-5), 2019–21: India Fact Sheet*. Ministry of Health and Family Welfare. Retrieved from <https://main.mohfw.gov.in>
- International Labour Organization (ILO). (2024). *India Employment Report 2024: Youth Employment, Education, and Skills*. Institute for Human Development & ILO. [https://www.ilo.org/sites/default/files/2024-08/India%20Employment%20-%20web\\_8%20April.pdf](https://www.ilo.org/sites/default/files/2024-08/India%20Employment%20-%20web_8%20April.pdf)

- NALSA v. Union of India, Writ Petition (Civil) No. 400 of 2012, Supreme Court of India (2014).
- Navtej Singh Johar v. Union of India, Writ Petition (Criminal) No. 76 of 2016, Supreme Court of India (2018).
- Protection of Women from Domestic Violence Act, No. 43 of 2005, India Code (2005).
- Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, No. 14 of 2013, India Code (2013).
- Criminal Law (Amendment) Act, No. 13 of 2013, India Code (2013).
- Dowry Prohibition Act, No. 28 of 1961, India Code (1961).
- UN Women. (2020). *The Nirbhaya Case: India's Landmark Legal Response to Sexual Violence*. UN Women South Asia. <https://asiapacific.unwomen.org>
- Vishaka v. State of Rajasthan, AIR 1997 SC 3011, Supreme Court of India (1997).
- World Health Organisation (WHO). (2002). *World Report on Violence and Health*. Geneva: WHO.

\*\*\*\*

# Fault Lines of Diversity - Report on Caste, Religion, and Regional Conflicts in India

---

By Kalpana Sahoo

India is one of the world's most diverse nations, often celebrated for its "unity in diversity." This diversity, however, has also been a source of tension and conflict. Caste, religion, and regional identities are deeply rooted in India's social fabric, shaping people's lives, opportunities, and worldviews. While these identities offer richness to Indian culture, they have historically caused significant internal conflicts. Such conflicts pose serious challenges to national integration, political stability, and socio-economic development. This report explores the origins, nature, and consequences of caste, religion, and regional conflicts in India, along with the measures taken to address them and possible ways forward.

## Historical Background of Conflicts in India

Conflicts in India cannot be understood without considering their historical context.

- **The caste system** has existed for thousands of years, originally linked to occupational divisions but later hardened into rigid hierarchies. Colonial policies, census classifications, and British recruitment practices further reinforced caste divisions.
- **Religious conflicts** have roots in medieval history, where conquests and political rivalries often took a religious tone. The partition of 1947 left deep scars, as communal violence displaced millions and sowed mistrust.
- **Regionalism** emerged from India's linguistic and cultural plurality. The demand for states based on language, secessionist struggles in the North-East, Punjab, and Kashmir, reflect this dimension.

Thus, caste, religion, and regional identities became fault lines in the Indian republic, creating long-term conflicts that continue to influence politics and society.

## 1. Caste Conflicts in India

### A. Nature of Caste Conflicts

Caste divides Indian society into hierarchies of privilege and discrimination. Though untouchability was constitutionally abolished in 1950, caste-based discrimination continues in rural and urban India. Conflicts often arise in three major areas:

- **Social discrimination** – Dalits and backward castes are facing exclusion in villages, housing, education, and marriage.
- **Economic inequality** – Access to land, jobs, and resources is often restricted by caste lines.
- **Political assertion** – Backwards and marginalised castes mobilising for rights, reservations, and representation.

## **B. Major Flashpoints**

- **Mandal Commission (1990s):** The implementation of 27% reservation for Other Backward Classes (OBCs) sparked massive protests, including violent opposition by upper castes and support movements by backward castes.
- **Dalit Atrocities:** Incidents of caste violence, such as massacres in Bihar or attacks on Dalits in Gujarat, expose deep social hostility.
- **Inter-caste Marriages:** Honour killings against couples defying caste boundaries show how entrenched caste pride remains.

## **C. Impact of Caste Conflicts**

- Fragmentation of Indian politics along caste lines.
- Social unrest and violence in rural areas.
- Hindered social mobility for marginalised communities.
- Widening gap between constitutional ideals of equality and ground realities.

## **2. Religious Conflicts in India**

### **A. Nature of Religious Conflicts**

India hosts almost every major world religion, but the largest fault line has historically been **Hindu-Muslim relations**, with occasional conflicts involving Sikhs, Christians, and others. Religious conflicts emerge from political competition, socio-economic rivalry, and historical grievances.

## Key Episodes

- **Partition of 1947:** One of the bloodiest migrations in human history, with communal riots killing hundreds of thousands.
- **Babri Masjid Demolition (1992):** Sparked nationwide communal riots, becoming a turning point in religious politics.
- **Gujarat Riots (2002):** Large-scale violence following the Godhra train burning, highlighting how religion can be mobilised for political ends.
- **Anti-Sikh Riots (1984):** After Indira Gandhi's assassination, thousands of Sikhs were killed in Delhi and elsewhere.

## Modern Trends

- Rise of **identity politics** where religious affiliations are mobilised for electoral gains.
- Increased polarisation through **social media misinformation** and hate speech.
- Minority insecurity due to mob lynching, conversion debates, and communal rhetoric.

## B.Impact of Religious Conflicts

- Weakening of secularism and pluralism.
- Loss of lives and property during riots.
- Economic disruption in riot-affected areas.
- Deep mistrust between communities, hampering national unity.

## 3. Regional Conflicts in India

### A.Nature of Regional Conflicts

Regionalism arises when people identify more with their state, language, or region than with the nation as a whole. In India, this has taken many forms: demands for separate states, linguistic pride, and autonomy movements.

### Major Examples

- **Linguistic Reorganisation (1956):** Strong agitations, particularly in Andhra Pradesh, led to the creation of linguistic states. This process, though stabilising, also entrenched regional identities.



- **Dravidian Movement (Tamil Nadu):** Strong opposition to Hindi imposition, leading to powerful regional parties.
- **Punjab Insurgency (1980s):** The Khalistan movement created prolonged instability and violence.
- **North-Eastern Insurgencies:** Movements in Nagaland, Assam, Manipur, and Mizoram reflected ethnic aspirations and alienation.
- **Kashmir Conflict:** One of the most complex regional issues involving separatism, militancy, and cross-border intervention.
- **Inter-state Disputes:** Water sharing disputes (Cauvery between Karnataka and Tamil Nadu), border issues, and demands for new states like Telangana highlight regional tensions.

## **B.Impact of Regional Conflicts**

- Secessionist movements weakened national integration.
- Frequent breakdown of law and order in affected states.
- Economic backwardness due to instability.
- Political instability and over-dependence on coalition governments.

## **Consequences of Caste, Religion, and Regional Conflicts**

- **Political Consequences** – Rise of identity-based parties, coalition politics, and populism.
- **Social Consequences** – Polarisation, mistrust, erosion of social harmony.
- **Economic Consequences** – Riots and insurgencies damage industries, tourism, and investor confidence.
- **Psychological Consequences** – Generational trauma, insecurity among minorities, and social alienation.

## **Government Measures to Address Conflicts**

### **Constitutional Provisions**

- **Equality and Non-discrimination (Articles 14–17):** Prohibits untouchability and caste discrimination.
- **Secularism:** No official religion, equal respect for all faiths.
- **Federalism:** States are given autonomy to respect regional aspirations.
- **Reservation Policies:** Affirmative action for Scheduled Castes, Scheduled Tribes, and OBCs.

## Legal and Institutional Measures

- Commissions like the Mandal, Sachar, and Linguistic Commissions.
- Special legislation like the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act.
- Peace committees and state-sponsored dialogues in conflict zones.

## Developmental Policies

- Focus on inclusive development in backward regions.
- Skill-building and education programs for marginalised communities.
- Efforts to integrate North-East and Kashmir through infrastructure and cultural exchange.

## Generational Perspectives on Caste, Religion, and Regional Conflicts

- **Older Generations (Pre-1980s):** Grew up in times of Partition, linguistic movements, and early insurgencies. They value national unity but often accept caste and religious hierarchies as part of tradition.
- **Middle Generations (1980s–1990s):** Experienced Mandal protests, communal riots, and economic reforms. They are pragmatic, focusing on development, yet still influenced by social pressures of caste and religion.
- **Younger Generations (2000s onwards):** Digital natives who openly question caste and communal divisions, emphasise equality, and embrace diversity. However, they are also vulnerable to online misinformation and polarised ideologies.

In essence, older generations seek **stability and tradition**, middle generations balance **development with identity politics**, while younger ones push for **inclusivity and change**.

## Current Challenges and Emerging Trends

### 1. Social Media Polarisation

- Fake news, hate speech, and online propaganda spread quickly, inflaming caste and religious tensions.
- Digital platforms amplify stereotypes and create echo chambers.

### 2. Urban Caste Conflicts

- Migration to cities has not erased caste; instead, it appears in jobs, housing, and politics in new forms.
- Reservation debates continue to spark protests.

### **3. Youth and Identity Assertion**

- Younger generations are more vocal about caste pride, religious identity, and regional heritage.
- Online movements (Dalit assertion, linguistic pride) show rising self-awareness but also risk polarisation.

### **4. Regional Autonomy Demands**

- Calls for more state powers, new states, and settlement of inter-state disputes (water, borders) create friction.
- Movements in Kashmir, North-East, and inter-state issues like the Cauvery dispute reflect this trend.

### **5. Globalisation vs Regionalism**

- While globalisation connects people across borders, it also makes regional and cultural groups assert their uniqueness more strongly.

### **Conclusion**

Caste, religion, and regional conflicts are deeply interwoven into India's socio-political fabric. They reflect both the country's rich diversity and its vulnerabilities. While these conflicts have often threatened India's unity, they have also shaped its democracy by compelling the state to recognise pluralism and accommodate diversity. The challenge lies in managing differences without allowing them to become destructive. A balanced approach — combining constitutional safeguards, inclusive development, education, and dialogue — can ensure that India continues to remain united while celebrating its diversity.

India's future depends not on erasing these identities, but on harmonising them within the framework of a democratic, secular, and federal nation.

\*\*\*\*

# India's Battle Against Corruption

---

By **Kalpana Sahoo**

Corruption in India is a serious issue affecting the economy at the central, state, and local levels. It slows development and weakens governance. Surveys by Transparency International showed that a majority of Indians have at some point paid bribes or used personal contacts for public services. In the 2024 Corruption Perceptions Index, India scored 38 and ranked 96th out of 180 countries, showing a high level of perceived corruption compared to global and regional averages.

Major causes include misuse of welfare schemes like MGNREGA, bribes in industries such as trucking, and undeclared assets found in India and abroad. Complex regulations, excessive bureaucracy, and a lack of transparency in laws and processes further encourage corruption. While its extent varies across states, corruption continues to remain one of the biggest barriers to India's progress.

**Unveiling the root cause of corruption in India :**

## **1. Lack of Transparency**

Government decisions in areas like resource allocation, licensing, and public procurement often lack openness. This secrecy provides room for manipulation and personal gain.

**Example:** The **Coal Allocation Scam (2012)** involved the non-transparent distribution of coal blocks to private companies, causing a massive revenue loss to the exchequer.

## **2. Weak Institutions and Ineffective Legal Frameworks**

Though India has bodies like the Central Vigilance Commission (CVC) and laws like the Prevention of Corruption Act, investigations and trials are often delayed, allowing guilty individuals to escape punishment.

**Example:** In the **Bofors Scam (1980s)**, allegations of kickbacks in a defence deal dragged on for decades without final resolution.

## **3. Low Salaries and Poor Incentives**

Many lower-level government employees earn modest salaries compared to rising living costs, which tempts them to demand bribes as a supplementary income.

**Example:** Citizens often report paying bribes in transport offices, municipal corporations, and land registration departments just to access basic services.

#### **4. Bureaucratic Red Tape**

India's complex administrative system—with multiple clearances and lengthy paperwork—creates unnecessary delays. People resort to bribery to fast-track their work.

**Example:** In the **License Raj era (pre-1991)**, entrepreneurs had to bribe officials to secure industrial licenses.

#### **5. Political Interference**

Politicians often misuse their influence over bureaucracy and institutions to gain personal or party benefits. High election expenses further push them towards corrupt practices.

**Example:** The **2G Spectrum Scam (2008)** exposed how telecom licenses were allocated to private players at throwaway prices under political pressure, causing losses worth thousands of crores.

#### **6. Cultural and Social Attitudes**

Corruption has become socially normalised. Many people see bribes as an “easy way out” to avoid delays or legal procedures.

**Example:** A 2005 Transparency International survey revealed that over **62% of Indians had paid a bribe** at least once to access public services.

#### **7. Lack of Whistleblower Protection**

Those who expose corruption often face threats, harassment, or even violence. Weak protection discourages people from reporting wrongdoing.

**Example:** In the **Vyapam Scam (Madhya Pradesh, 2013–2015)**, several whistleblowers, journalists, and witnesses mysteriously died, creating fear among others.

#### **8. Social and Economic Inequality**

Poor citizens often pay bribes for ration cards, pensions, or hospital services, while wealthy individuals use corruption to gain favorable policies.

**Example:** In the **Public Distribution System (PDS)**, scams involving diversion of food grains meant for the poor highlight how inequality fuels corruption.

## **9. Political Funding and Black Money**

Elections require massive spending, but legal funding channels are insufficient. Politicians, therefore, depend on black money and business favours, leading to policy-level corruption. Black money in India refers to unreported income from illegal activities (crime, corruption, drug trade) or lawful earnings hidden to evade taxes. A Global Financial Integrity report (2010) estimated India lost \$213 billion in illicit financial flows (1948–2008), with the underground economy around \$640 billion (50% of GDP).

**Example:** The use of **electoral bonds** has raised concerns about lack of transparency in political funding.

## **10. Judicial Delays**

Corruption cases take decades to resolve in Indian courts. This delay reduces fear of punishment.

**Example:** The **Harshad Mehta Scam (1992)** trial continued for years, showing how loopholes in the system allow accused persons to escape justice.

## **11. Crony Capitalism**

Close ties between politicians and businessmen result in contracts and policies favouring select corporations instead of promoting fair competition.

**Example:** The term “crony capitalism” gained prominence during the **2014 elections**, where allegations were made about selective benefits to large corporations.

## **12. Weak Citizen Awareness**

Many citizens are unaware of their rights and grievance mechanisms. Lack of civic engagement reduces pressure on officials to remain accountable.

## **Impact of Corruption in India :**

- **Economic:** Slows growth, misuses public funds, raises costs for citizens.
- **Social:** Increases inequality, denies basic services, reduces trust in government.
- **Political:** Weakens governance, encourages unfair elections, and reduces accountability.
- **Public Services:** Poor infrastructure, inefficient bureaucracy, low-quality healthcare and education.
- **Global Image:** Reduces foreign investment, harms international reputation.
- **Example:** Funds meant for roads, hospitals, or welfare schemes often get misused, leaving citizens without proper services.

### **Legal and regulatory framework:**

#### **1. Legal Framework**

These are the main laws that criminalise corruption and ensure accountability:

- **Prevention of Corruption Act, 1988 (PCA)**  
Punishes bribery, criminal misconduct by public servants, and abuse of official power.
- **Indian Penal Code (IPC), 1860**  
Sections 161–165: Bribery-related offences  
Sections 405–409: Criminal breach of trust and misappropriation
- **Right to Information (RTI) Act, 2005**  
Promotes transparency in government functioning.
- **Whistleblowers Protection Act, 2014**  
Protects individuals exposing corruption from retaliation.
- **Companies Act, 2013**  
Penalises corporate fraud and mismanagement.

#### **2. Regulatory Framework**

These bodies are empowered to investigate, monitor, and prevent corruption:

- **Central Vigilance Commission (CVC)** – Apex vigilance body for government officials.
- **Central Bureau of Investigation (CBI)** – Handles major corruption cases.
- **State Vigilance Commissions & Anti-Corruption Bureaus (ACBs)** – Investigate state-level corruption.
- **Comptroller and Auditor General (CAG)** – Audits government finances and projects.
- **Election Commission of India (ECI)** – Monitors political funding and election transparency.

### 3. Judicial Oversight

- Public Interest Litigations (PILs) and judicial activism have strengthened anti-corruption enforcement.
- Landmark case: **Vineet Narain vs. Union of India (1998)** enhanced CBI independence and accountability.

### 4. International Conventions

- **United Nations Convention against Corruption (UNCAC), 2003**
- **OECD Anti-Bribery Convention, 1997**
- India's laws are aligned with these conventions to curb corruption globally.

### How Ethics Prevent Corruption:

Ethics play a crucial role in preventing corruption by guiding individuals and organisations to act with integrity, fairness, and responsibility. When ethical principles are upheld, people are less likely to engage in bribery, fraud, or misuse of power, even when opportunities for corruption exist.

- **Promotes Integrity and Honesty:** Ethical standards encourage transparency and truthfulness in decision-making, reducing the likelihood of dishonest practices. For example, a company with strong ethical policies is less likely to manipulate accounts or offer bribes to secure contracts.



- **Builds Public Trust:** Organisations and governments that follow ethical practices earn the confidence of citizens, investors, and other stakeholders. High ethical standards reduce suspicion and the perception of corruption, thereby strengthening credibility and social cohesion.
- **Encourages Accountability:** Ethics create a framework for responsibility and accountability. When officials or employees are guided by ethical codes, they are more likely to report wrongdoing, resist pressure to engage in corruption, and ensure fair processes.
- **Supports Fair Decision-Making:** Ethical behaviour ensures that decisions are made based on merit, legality, and social good rather than personal gain. This reduces favouritism, nepotism, and misuse of power.
- **Prevents Long-Term Economic and Social Damage:** Corruption can erode economic growth, misallocate resources, and weaken institutions. By promoting ethics, societies can limit such damage, ensuring sustainable development and equitable opportunities.

In essence, ethics act as the moral compass that discourages corruption, fosters transparency, and strengthens institutions, making them more effective and trustworthy.

### **Conclusion:**

Corruption in India remains a significant challenge, affecting economic growth, governance, and social trust. It leads to bureaucratic inefficiency, misallocation of resources, and a decline in the quality of public services, including education. Tackling corruption requires strong ethical practices, transparent systems, and strict enforcement of laws. By promoting integrity, accountability, and fairness at all levels, India can reduce corruption, strengthen institutions, and ensure sustainable development for its citizens.

\*\*\*\*

# Displacement, Land Conflicts, and Human Rights in India: A Comprehensive Analysis

---

By- Alphina Chathan Jimmy & John Pallan

## Introduction

India's rapid economic growth and development have been accompanied by significant human costs, particularly for marginalised communities. Displacement and land conflicts have become pressing concerns, with far-reaching implications for human rights. This article provides an in-depth examination of the causes, impacts, and potential solutions to these issues.

## Causes of Displacement and Land Conflicts

- **Development Projects:** Large-scale infrastructure initiatives, such as dams, highways, and industrial complexes, have been major drivers of displacement. The Sardar Sarovar Dam project on the Narmada River, for instance, displaced thousands of Adivasi families from their ancestral lands, resulting in a significant loss of livelihood, cultural heritage, and social cohesion.
- **Land Acquisition Policies:** The Land Acquisition Act of 1894, enacted during the colonial period, remains in place, allowing the state to acquire land without the consent of affected communities and without specifying the nature of the public purpose. This has led to widespread displacement and land conflicts, often with inadequate compensation and rehabilitation for affected communities.
- **Historical Injustices:** Colonial and post-colonial land policies have systematically marginalised tribal communities, leading to dispossession and displacement. These historical injustices have contributed to the current state of land conflicts and displacement, perpetuating social and economic inequalities.

## Impact on Communities

- **Loss of Livelihood:** Displacement often results in the loss of traditional livelihoods, cultural practices, and community cohesion. The Mahindra World City SEZ in Rajasthan, for example, displaced farmers and pastoralists, leading to food insecurity, loss of income, and social disruption.

- **Human Rights Violations:** Displacement and land conflicts have resulted in human rights violations, including forced evictions, arbitrary detention, and violence against affected communities. These violations are often perpetrated by state authorities or private developers, highlighting the need for greater accountability and protection of human rights.

- **Cultural Disruption:** Development projects often disrupt traditional practices and community structures, leading to cultural disruption and loss of identity. This can have long-lasting impacts on the social fabric of affected communities, eroding their cultural heritage and sense of belonging.

## **Legal Frameworks and Policy Interventions**

- **Forest Rights Act (2006):** This act aims to recognise and vest forest rights and occupation in forest-dwelling tribal communities. However, its implementation has been uneven, with reports of bureaucratic hurdles, lack of awareness among communities, and inadequate support for community-led conservation initiatives.

- **Panchayats (Extension to Scheduled Areas) Act (1996):** This act empowers tribal communities with self-governance rights, including control over natural resources. However, its implementation has been limited, and tribal communities often face resistance from state authorities and private developers.

- **Judicial Interventions:** Landmark judgments, such as the Samata Judgment (1997), have emphasised the need to protect tribal land from mining activities and uphold community rights over natural resources. These judgments have provided a glimmer of hope for affected communities, highlighting the importance of judicial accountability and oversight.

## **Conclusion**

Displacement, land conflicts, and human rights violations are pressing concerns in India, requiring a comprehensive and nuanced understanding of the complex issues involved. Addressing these issues requires effective solutions that prioritize the rights and needs of affected communities, ensuring that development is equitable, sustainable, and just.

## **References**

- Dutta, T. (2022). Exploring Conflicts in Development: A Socio-Economic Perspective to the Major Forms of Land Dispossession in Post-Colonial India.
- Levien, M. (2013). Regimes of Dispossession: From Steel Towns to Special Economic Zones.
- Baviskar, A. (1995). In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley.
- World Commission on Dams. (2000). Dams and Development: A New Framework for Decision-Making.

\*\*\*\*

# Youth Unemployment and Informal Labour: Challenges and Opportunities for Young People

---

By- Alphina Chathan Jimmy & John Pallan

## Introduction

Imagine you're a young person looking for a job, but there aren't enough opportunities available. This is a big problem worldwide, especially in countries that are still developing. The International Labour Organisation (ILO) says that young people are three times more likely to be unemployed than adults. Another issue is informal labour, where people work without proper contracts or benefits. Let's explore these challenges and see if we can find some solutions.

## Challenges of Youth Unemployment

- 1. Lack of Work Experience:** Many young people can't find jobs because they don't have enough experience. It's like a chicken-and-egg problem – you need experience to get a job, but you need a job to get experience!
- 2. Skills Mismatch:** Sometimes, schools don't teach the right skills that employers are looking for. It's like having a toolbox with the wrong tools for the job!
- 3. Economic Instability:** When many young people are unemployed, it can affect the whole economy and even lead to social problems.

## Challenges of Informal Labour

- 1. No Social Protections:** Informal workers don't get benefits like health insurance or paid leave. They're like ships without anchors – vulnerable and unprotected!
- 2. Tough Working Conditions:** Informal workers might face long hours, low pay, and unsafe working conditions. It's like working in a storm without an umbrella!
- 3. Limited Opportunities:** Informal workers might find it hard to improve their skills or get better jobs. It's like being stuck in a traffic jam – you can't move forward!

## Opportunities for Addressing Youth Unemployment and Informal Labour

- 1. Vocational Training:** Special training programs can teach young people the skills they need to get hired. It's like getting the right tools for the job!
- 2. Entrepreneurship:** Encouraging young people to start their own businesses can create new jobs and opportunities. It's like planting a seed that can grow into a tree!
- 3. Formalising Informal Labour:** Giving informal workers contracts and benefits can protect them and help the economy grow. It's like putting a safety net under the tightrope walker!

## **What Can We Do?**

- Governments can create programs to help young people find jobs or start their own businesses.
- Schools can teach skills that employers need.
- Employers can provide training and good working conditions.

## **Conclusion**

Youth unemployment and informal labour are big challenges, but there are ways to address them. By working together, we can create a better future for young people and the economy.

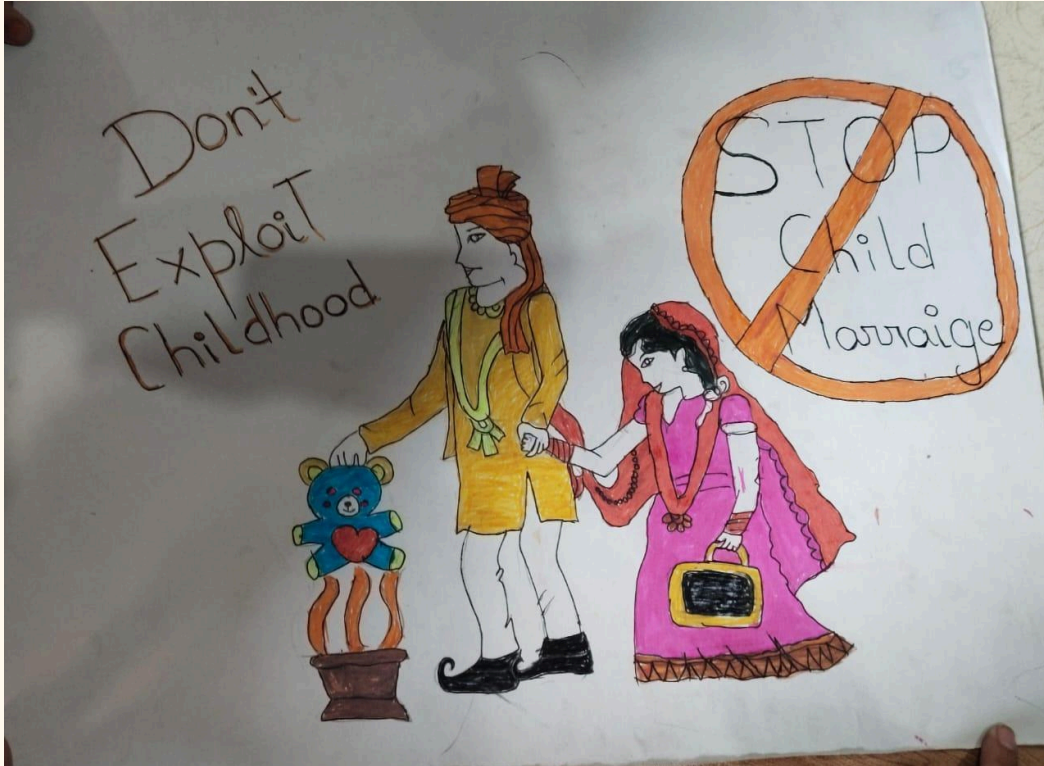
## **References**

- Chen, M. A. (2019). Informal employment: Trends, challenges, and policy responses. *Journal of Economic Perspectives*, 33(2), 115-134.
- Global Entrepreneurship Monitor (GEM). (2020). *Global Entrepreneurship Monitor 2020/2021 Global Report*.
- International Labour Organisation (ILO). (2022). *Global Employment Trends for Youth 2022*.
- International Labour Organisation (ILO). (2018). *Women and Men in the Informal Economy: A Statistical Picture*.
- O'Higgins, N. (2017). *Rising to the youth employment challenge: New evidence on key policy issues*. ILO.
- World Bank. (2020). *World Development Report 2020: Global Value Chains in a Post-COVID-19 world*.

\*\*\*\*\*

# Let Me Be a Child: Ending Child Marriage in a Changing World

By- Anthony Das



*A concept drawn by a 14-year-old child captures the heart of this issue:  
Let me be a dia (lamp) as a child and not as a wife.*

Ending child marriage today means understanding how new realities like social media and technology now intersect with old traditions. What may appear as love or a harmless relationship can hide serious risks, especially for girls who have limited information and support. Incredible girls are leading the way, rallying families, communities and boys to prevent child marriage and to protect their dreams.

To truly act, we must invest in digital and media literacy programmes so that girls can safely navigate online spaces. These programmes help them to question the normalisation of child marriage, recognise harmful situations and confidently advocate for their rights. In India, multiple crises such as poverty, inequality and lack of access to quality services have deepened the challenges girls face every day and threaten to reverse the progress made toward equality and justice.

**The focus on girls' rights**

If all concerned authorities and communities focus on key priority areas, real change is possible. These areas include:

1. Inclusive communities, where people from all backgrounds take part in driving change
2. Quality education for every girl
3. Skills training and access to decent work
4. Young people leading and inspiring change
5. Sexual and reproductive health and rights
6. Early childhood development and protection from violence
7. Challenging the attitudes and customs that lead to child marriage

### Let me be a Child



Getting married before the age of 18 is not right. It disrupts education and, within a year or two of marriage, a child is often born. At that time, the girl is still a child herself. If she becomes a mother so young, her education is cut short, her health is at greater risk and she is expected to raise another child before she has finished growing. How can a child be expected to raise a child?

Among the girls we interact with, rates of divorce or separation are high, but this is rarely discussed openly when people talk about child marriage. These cases point to a largely unrecognised group of very young girls who, after enduring the trauma of early marriage, must then face the stigma and isolation of divorce. Many have no marketable skills, no financial independence and no means of supporting themselves or their children. They move from one difficult situation into another, with very little support.

Social media, which allows relationships to develop outside parental control, is now a key factor in many of these situations. Sometimes parents, worried about their daughters' reputations and the family's honour, pressure them to marry or formalise relationships with boyfriends. In both



rural and urban settings, girls told us that location, caste, disability and social isolation all contribute to a sense of being an outcast. These intersecting identities mean greater discrimination. Marginalised girls are more vulnerable to entering into child marriage, face more barriers when trying to access services and are often trapped in extremely difficult economic circumstances.

Civil society organisations, through years of work, have identified customary and religious beliefs as major factors that weaken the impact of laws and policies meant to prevent child marriage. Many families see child marriage as tradition, protection or duty, rather than as harm.

### The way forward



### *Middle school children come out with their hidden thoughts on Child marriage.*

The path ahead requires strong, coordinated action:

- Invest in and scale up programmes that challenge harmful social beliefs, practices and expectations that drive child marriage.
- Ensure that married girls and girls at risk of child marriage know their rights, can access the services they need and have the chance to build the future they choose.
- Target support to the most marginalised and hardest-to-reach girls, including those living in crises and conflict, and those in extreme poverty.
- Implement and properly resource strong laws and policies to prevent child marriage, and ensure access to justice and support for married girls.

- Support, recognise and fund the work of girl leaders and their movements as they take action to end child marriage in their own communities.



***Parents holding Posters as Solidarity to stop Child marriage in their community***

In many schools, middle school children are now bringing out their hidden thoughts and feelings about child marriage through drawings, writings and discussions. Parents are standing beside them, holding posters in solidarity to stop child marriage in their communities. These joined voices—from children, parents, teachers and community leaders—show that change is possible. Together, they send a powerful message: let every girl be a child, not a bride.

1. <https://cdnbbsr.s3waas.gov.in/s3ac70f62ecaf8111d5a9fca8847934477/uploads/2025/07/202507081282345444.pdf>
2. <https://visionias.in/current-affairs/upsc-daily-news-summary/article/2025-09-27/the-hindu/social-issues/child-marriages-on-the-decline-in-india-report-1>
3. <https://childmarriedata.org/country-profiles/india/>
4. [https://sansad.in/getFile/annex/268/AS291\\_IY8LNM.pdf](https://sansad.in/getFile/annex/268/AS291_IY8LNM.pdf)
5. <https://tarunias.com/exams/upsc-notes/child-marriage-in-india-2025/>
6. [https://india.unfpa.org/sites/default/files/pub-pdf/analytical\\_series\\_1\\_-\\_child\\_marriage\\_in\\_india\\_-\\_insights\\_from\\_nfhs-5\\_final\\_0.pdf](https://india.unfpa.org/sites/default/files/pub-pdf/analytical_series_1_-_child_marriage_in_india_-_insights_from_nfhs-5_final_0.pdf)
7. <https://timesofindia.indiatimes.com/india/in-24-25-1351-child-marriages-stopped-in-416-districts-report/articleshow/120600898.cms>

# CSAT

*Previous Year Mock papers with solution*

STUDY!!

October 2025

# English & Reasoning UPSC CSAT Question With Solution

---

By Nazmin Saikia

## English Mock Question Paper (10 Questions)

1. **Identify the grammatically correct sentence:**

- a) Each of the candidates have submitted their forms.
- b) Each of the candidates has submitted their forms.
- c) Each of the candidates have submitted his form.
- d) Each of the candidates has submitted his or her form.

2. **Choose the option that best improves the underlined part:**

“If one wants to succeed, they must work hard.”

- a) he or she must work hard
- b) one must work hard
- c) he must works hard
- d) no improvement

3. **Select the correctly punctuated sentence:**

- a) However we started late we reached on time.
- b) However, we started late we reached on time.
- c) However we started late, we reached on time.
- d) However, we started late, we reached on time.

4. **Fill in the blanks with the most appropriate pair:**

“The committee was deeply \_\_\_\_\_ by the incident and decided to \_\_\_\_\_ an independent inquiry.”

- a) effected, install
- b) affected, institute
- c) affected, instil
- d) effected, initiate

5. **Choose the option that best expresses the meaning of the sentence in a concise way (précis-style):**

“Although online education has expanded access to learning, it has also widened the gap between students who have digital resources and those who do not.”

- a) Online education has made learning easier for every student.
- b) Digital resources are more important than teachers in education.
- c) Online education increases access but can deepen digital inequality.
- d) Students without resources prefer traditional education.

6. **Read the short passage and answer the question:**

**“Modern cities promise opportunities, yet they often leave residents feeling isolated. Surrounded by crowds and constant noise, individuals struggle to form meaningful connections, creating a paradox of urban loneliness.”**

Which of the following is the most logical and essential message of the passage?

- a) Cities should reduce their population drastically.
- b) Urban life can cause loneliness despite physical proximity to others.
- c) People in villages are never lonely.
- d) Noise is the only cause of loneliness in cities.

7. **Choose the most appropriate option to complete the sentence:**

**“Had the officials responded to the early warnings, the damage \_\_\_\_\_ much less severe.”**

- a) will be
- b) would have been
- c) would be
- d) had been

8. **Select the option that best captures the tone of the following sentence:**

**“The report conveniently ignores the long-term environmental costs of the project.”**

- a) Neutral and descriptive
- b) Sarcastic and dismissive
- c) Critical and disapproving
- d) Optimistic and hopeful

9. **Para-jumble: Arrange the following sentences to form a coherent paragraph.**

P. It now influences how people learn, shop, work, and communicate.

Q. In just a few decades, the internet has transformed from a rare luxury into a basic necessity.

R. As a result, many governments are considering access to the internet as a fundamental right.

S. Those who lack reliable connectivity risk being excluded from key economic and social opportunities.

**Which of the following is the correct order?**

- a) Q P S R
- b) P Q S R
- c) Q S P R
- d) S Q P R

**10. Reading comprehension: Answer the question based on the passage.**

“Critical thinking does not mean rejecting ideas instinctively; it means examining them carefully before accepting or rejecting them. A critical thinker is willing to change their opinion when faced with convincing evidence, yet is not easily swayed by mere popularity or emotion.”

Which one of the following best describes a critical thinker according to the passage?

- a) Someone who opposes the most popular opinions.
- b) Someone who changes opinions frequently to please others.
- c) Someone who evaluates ideas based on evidence rather than emotion or popularity.
- d) Someone who never changes their opinion once formed.

## **Essay Question Paper (UPSC-Style)**

**Instructions:**

- Write two essays, one from each Section.
  - Each essay should be 1000–1200 words.
- Use orderly and coherent expression. Substantiation with relevant examples is expected.

### **Section A – Governance and Democracy**

**Q1.** *“Electoral reforms are the cornerstone of deepening Indian democracy.”*

# How to attempt this topic

## 1. Introduction (1–2 paragraphs)

- Start with a hook: a brief example (election turnout, money power, criminalisation) or a constitutional ideal (sovereign, socialist, secular, democratic republic).
- Define key terms:
  - Electoral reforms – changes in laws, institutions, and practices to make elections free, fair, and representative.
  - Deepening democracy – moving from mere procedural elections to genuine participation, transparency, and accountability.
- Clearly state your stand: e.g., electoral reforms are essential but not sufficient alone; they must go with political and civic reforms.

## 2. Body – Organise into 4–6 logically flowing sections

You can structure it like this:

- **(a) Why elections matter in Indian democracy**
  - Role of elections in legitimising power, ensuring peaceful transfer, and reflecting diversity.
  - Brief historical context: from the first general elections to the present.
- **(b) Major challenges in the current electoral system**
  - Money and muscle power.
  - Criminalisation of politics.
  - Misuse of media and social media, fake news, paid news.
  - Issues in inner-party democracy and candidate selection.
  - Voter apathy, urban middle-class disengagement, and issues like booth capturing (historical) or inducements.

- **(c) Key electoral reforms taken so far**
  - Examples: EVMs/VVPAT, ceiling on election expenditure, Model Code of Conduct, disclosure of criminal records and assets, NOTA, stricter monitoring of paid news, etc.
  - Note both achievements (more transparency, faster counting) and remaining loopholes.
  
- **(d) Required/ongoing reforms**
  - State funding of elections or partial state support.
  - Stricter disqualification rules for those with serious criminal charges.
  - Regulation of political funding and corporate donations; transparency of electoral bonds debate (without taking an extreme position).
  - Strengthening the Election Commission’s independence and capacity.
  - Use of technology with safeguards (e-governance, real-time expense tracking).
  
- **(e) Role of citizens, media, and civil society**
  - Voter awareness, ethical voting, citizen-led watchdogs.
  - Responsible media, fact-checking, curbing hate speech and disinformation.

### **3. Conclusion (1 paragraph)**

- Reiterate the central argument: electoral reforms are necessary to convert “formal democracy” into “substantive democracy” where outcomes are more just and representative.
- Add a forward-looking line: reforms should not be one-time events but a continuous process, with institutions and citizens together guarding the integrity of Indian democracy.

## **Section B – Technology, Society, and Ethics**

**Q2.** *“Artificial Intelligence in governance: a force multiplier or a threat to privacy?”*



# How to attempt this topic

## 1. Introduction (1–2 paragraphs)

- Begin with a short scenario: AI used to detect tax evasion, target welfare beneficiaries, or predict crime hotspots.
- Define Artificial Intelligence (AI) in simple terms: systems that can learn from data and make decisions or predictions.
- Frame the debate: AI can greatly improve efficiency and service delivery (“force multiplier”) but also raises serious concerns about surveillance, bias, and privacy (“threat”).
- Clearly state your balanced stand: AI is a powerful tool whose impact depends on design, regulation, and ethics.

## 2. Body – Use a balanced, multi-dimensional structure

Suggested flow:

- **(a) How AI strengthens governance (force multiplier)**
  - Better targeting of welfare schemes (identifying genuine beneficiaries, reducing leakages).
  - Predictive analytics for disaster management, health (disease outbreaks), traffic, and policing.
  - Reducing routine workload: chatbots for citizen services, automated grievance tracking, data dashboards.
  - Potential to enhance transparency (real-time monitoring of projects, data-based evaluation of policies).
- **(b) Risks and threats to privacy and rights**
  - Mass data collection and profiling of citizens.
  - Surveillance possibilities: facial recognition, tracking online behaviour.
  - Algorithmic bias: discrimination against certain groups if the training data is skewed.

- Lack of accountability: opaque “black box” decisions; who is responsible if AI harms someone?
- Chilling effect on free speech and dissent when citizens feel constantly watched.
- **(c) Legal, ethical, and institutional safeguards needed**
  - Strong data protection law and privacy framework (purpose limitation, consent, data minimisation).
  - Clear rules for government use of AI: transparency, explainability, human oversight.
  - Independent regulators and audit mechanisms for algorithms used in the public sector.
  - Ethical guidelines: fairness, non-discrimination, proportionality of surveillance measures.
- **(d) India-specific opportunities and constraints**
  - Large population and data sets; digital public infrastructure; potential to deliver services to remote areas.
  - But also: digital divide, low awareness of rights, capacity gaps in government, and risk of importing foreign algorithms unsuited to the local context.
  - Need for building domestic technical capacity and interdisciplinary expertise (tech, law, ethics, administration).

### **3. Conclusion (1 paragraph)**

- Summarise: AI in governance is neither inherently good nor bad; it is a tool. Its ultimate effect on democracy and privacy depends on how society chooses to design rules and institutions around it.
- End with a vision statement: India should aim for “citizen-centric AI” where technology amplifies human welfare, dignity, and freedoms, rather than undermining them.

### Answer Key with Brief Explanations

1. d) Each of the candidates has submitted his or her form.  
“Each” is singular; verb and pronoun must be singular and grammatically complete.
2. b) one must work hard  
Maintains pronoun consistency with “one” and is concise and formal, as preferred in standard English usage.
3. d) However, we started late, but we reached on time.  
“However”, as a conjunctive adverb is followed by a comma; a pause is also natural before the second clause.
4. b) affected, institute  
“Affected” (emotionally moved) fits the sense; “institute an inquiry” is the standard collocation.
5. c) Online education increases access but can deepen digital inequality.  
Captures both expansion of access and widening of the resource gap in one concise statement.
6. b) Urban life can cause loneliness despite physical proximity to others.  
Directly states the “paradox of urban loneliness” mentioned in the passage.
7. b) would have been  
Third conditional: past unreal condition and its probable past result.
8. c) Critical and disapproving  
“Conveniently ignores” signals criticism of selective reporting.
9. a) Q P S R  
Q introduces the internet’s evolution, P extends its influence, S shows exclusion without access, and R concludes with the governments’ response.
10. c) Someone who evaluates ideas on the basis of evidence rather than emotion or popularity.  
Matches the description: careful examination, openness to evidence, resistance to mere popularity or emotion.

# Math & Reasoning UPSC CSAT

## Question With Solution

— By Mohammad Shahjada

**Question 1:** What is the value of  $283 + 293 + 303 + \dots + 483$ ?

**Solution :**

**Given series:**

$$283 + 293 + 303 + \dots + 483$$

We can see numbers increase by **10** each time.

So this is an **arithmetic progression (A.P.)**.

**Step 1: Identify parameters**

- **First term ( $a_1$ )** = 283
- **Common difference ( $d$ )** = 10
- **Last term ( $a_n$ )** = 483

**Step 2: Find number of terms ( $n$ )**

**Formula**

$$a_n = a_1 + (n-1)d$$

$$483 = 283 + (n-1) \times 10$$

$$483 - 283 = 10(n-1)$$

$$200 = 10(n-1)$$

$$n-1 = 20$$

$$n = 21 \text{ Number of terms} = 21$$

**Step 3: Sum of  $n$  terms of an A.P.**

**Formula**

$$S_n = \frac{n}{2} (a_1 + a_n)$$

$$S_{21} = \frac{21}{2} (283 + 483)$$

$$S_{21} = \frac{21}{2} (766)$$

$$S_{21} = 21 \times 383$$

$$S_{21} = 8043 \quad \text{Answer}$$

**Question 2:- 1st January 2000 was a Saturday. After this date, when would it happen at the earliest for the 1st January to be on Saturday?**

**Solution:-**

- A *normal year* moves the weekday forward by *1 day*.
- A *leap year* moves it forward by *2 days* (because of Feb 29).

2000 is a leap year, so the shifts from Jan 1 of each year to the next are:

- 2000 → 2001: +2
- 2001 → 2002: +1
- 2002 → 2003: +1
- 2003 → 2004: +1
- 2004 → 2005: +2

Add them:  $2+1+1+1+2=7$  days  $\rightarrow 7 \equiv 0 \pmod{7}$

So the weekday returns to the same one after 5 years.

Therefore the earliest next date when 1st January is again a *Saturday* is *1 January 2005*.

***1 January 2005 Answer***

**Question 3:-** On dividing a larger number by a smaller number, the quotient obtained is 6 and the remainder is 30. What is the smaller number if the difference between the two numbers is 1380?

**Solution:-**

**Given:** Quotient = 6  
Remainder = 30  
Difference between the two numbers = 1380

**Let** Larger number =  $D$

Smaller number =  $d$

**Step 1: Write division formula**

$$D = d \times \text{quotient} + \text{remainder}$$

$$D = d \times 6 + 30$$

$$D = 6d + 30$$

**Step 2: Difference between larger and smaller number**

$$D - d = 1380$$

Substitute  $D = 6d + 30$   $D = 6d + 30$   $D = 6d + 30$

$$(6d + 30) - d = 1380$$

$$5d + 30 = 1380$$

**Step 3: Simplify**

$$5d = 1380 - 30$$

$$5d = 1350$$

$$5d = 1350$$

$$d = 1350 \div 5$$

$$d = 270$$

**Smaller number = 270**

Step 4 optional check

$$D = 6 \times 270 + 30 = 1620 + 30 = 1650$$

$$D - d = 1650 - 270 = 1380$$

**henceproof**

**Final answer:- 270**

**Question4:-** What is the value of the expression  $3.3 + 33.03 + 333.003 + 0.33 + 3.03$ ?

**Solution:-**

**Step 1: Line up decimals**

3.300  
33.030  
333.003  
0.330  
3.030

**Step 2: Add column-wise**

**Thousandths (0.001) place:**

$$3 + 0 + 0 + 0 + 0 = 3$$

**Hundredths (0.01) place:**

$$0 + 3 + 0 + 3 + 3 = 9$$

**Tenths (0.1) place:**

$$3 + 0 + 0 + 3 + 0 = 6$$

So decimal part = 0.693

**Step 3: Add whole number parts**

$$3 + 33 + 333 + 0 + 3 = 372$$

**Step 4: Combine**

$$372 + 0.693 = 372.693$$

**Final Answer:** 372.693

**Example: Hundredth (0.01) place:**

$$3.300 \rightarrow 0$$

$$33.030 \rightarrow 3$$

$$333.003 \rightarrow 0$$

$$0.330 \rightarrow 3$$

$$3.030 \rightarrow 3$$

$$\text{Total} = 0 + 3 + 0 + 3 + 3 = 9$$

**Question 5 :-** A worker reaches his factory 3 minutes late if his speed from his house to the factory is 5 km/hr. if he walks at a speed of 6 km/hr, then he reaches the factory 7 minutes early . the distance of the factory from his house is ?

**Solution:-**

**Step 1:** Let the distance be  $D$  km, and the usual time taken at the normal speed be  $T$  hours.

If he walks at 5 km/h, he is 3 minutes late

$$\text{time at } 5\text{km/h} = T + \frac{3}{60} = T + \frac{1}{20} \text{ hour}$$

If he walks at 6 km/h, he is 7 minutes early

$$\text{time at } 6\text{km/h} = T - \frac{7}{60} = T - \frac{7}{60} \text{ hour}$$

**Step 2:** Express time as distance  $\div$  speed

$$\frac{D}{5} = T + \frac{1}{20} \text{ and } \frac{D}{6} = T - \frac{7}{60}$$

**Step 3:** Subtract the second equation from the first

$$\begin{aligned} & \frac{D}{5} - \frac{D}{6} \\ &= \left(T + \frac{1}{20}\right) - \left(T - \frac{7}{60}\right) \\ & \frac{D}{5} - \frac{D}{6} = \frac{1}{20} + \frac{7}{60} \end{aligned}$$

**Step 4:** Simplify

$$\text{LCM of 5 and 6 is 30} \quad = \frac{6D - 5D}{30} = \frac{D}{30}$$

$$\text{LCM of 20 and 60 is 60} \quad \frac{1}{20} + \frac{7}{60} = \frac{3}{60} + \frac{7}{60}$$

$$= \frac{10}{60} = \frac{1}{6}$$

$$\frac{D}{30} = \frac{1}{6}$$

$$D = 30 \times \frac{1}{6} = 5 \text{ KM}$$

**The distance of the factory from his house is 5 km.**

**Short tip :** Difference in speeds  $\times$  difference in time = distance

$$D = \frac{\text{speed difference} \times \text{total time difference}}{1}$$

Example here:

Speed difference = 6 - 5 = 1 km/h

Total time difference = 3 + 7 = 10 min = 1/6h

$$D = 1 \times \frac{1}{6} = 5 \text{ km}$$



**Question 6:-** There are five parties A, B, C, D and E in an election out of total 1 lakh votes cast. 36,000 were cast to Party A, 24,000 to Party B. 18,000 to party C, 7,000 to party D, and rest to party E. What angle will be allocated for party E in the pie chart?

**Solution:-**

**Given:**

Total votes = 1,00,000

o

<i>Party</i>	<i>Votes</i>
A	36,000
B	24,000
C	18,000
D	7,000
E	?

**Step 1: Find votes for Party E**

$$\begin{aligned}\text{Votes for E} &= 100000 - (36000 + 24000 + 18000 + 7000) \\ &= 100,000 - 85000 = \mathbf{15000}\end{aligned}$$

**Step 2: Find angle for Party E in pie chart**

Total angle in pie chart =  $360^\circ$

$$\text{Angle for E} = \frac{\text{votes for E}}{\text{Total votes}} \times 360$$

$$= \frac{15000}{100000} \times 360 = 54^\circ$$

**Angle for Party E =  $54^\circ$**

**Question 7:-** A light was seen regularly at an interval of 13 second . it was seen for the first time at 1 hour 54 minutes 50 second (am) and the last time at 3hour 17minutes 49 second (am) how many times was the light seen?

**Solution:- Given data:**

**First time seen:** 1 hr 54 min 50 sec

**Last time seen:** 3 hr 17 min 49 sec

**Interval:** 13 seconds

**Step 1 Convert both times to seconds**

**First time:** 1 hour=3600 sec

54 min=54×60=3240 sec

50sec=50

**Total=3600+3240+50=6890 sec**

**Last time:** 3 hour=3×3600=10800 sec

17 min=17×60=1020 sec

49sec=49

**Total=10800+1020+49=11869 sec**

**Step 2 Find the total duration between first and last sighting:** 11869–6890=4979 seconds

**Step 3 Each interval is 13 seconds, so number of intervals:** =  $\frac{4979}{13} = 383$

**Step 4 Number of times the light was seen**

It's seen first at the start and after each interval, so **Answer**  $383 + 1 = 384$

If the light is seen **every 13 seconds**, that means:

First time → count starts

Each next sight → after every 13 seconds

So don't forget to **add +1** at the end — that's the most common mistake.

Practice :- "**Make small examples like this to help improve your calculation speed.**"

- **2:00:00 to 2:01:00** at 10-sec interval

1 minute = 60 second

=  $\frac{60}{10} = 6$  interval

Total light = 6+1=7 times

- **3:15:30 to 3:16:30** at 15-sec interval

=  $\frac{60}{15} = 4$  interval

Total light=4+1=5time

**By practicing such small examples daily, converting time and dividing intervals becomes very easy.**

**Question 8:-** As per agreement with a bank, a businessman had to refund a loan in some equal instalments without interest . after paying 18 instalments he found that 60% of his loan was refunded. how many instalments were there in the agreements ?

**Solution:-**

**Given:**

- Total loan = 100%
- After 18 instalments, 60% of loan is repaid
- All instalments are *equal*
- Find total number of instalments = ?

**Step 1: Find the fraction of loan paid per instalment**

Let the *total number of instalments* be n

Each instalment pays

$$\text{Loan per instalment} = \frac{100\%}{n}$$

After 18 instalments, 60% is paid

$$18 \times \frac{100\%}{n} = 60$$

**Step 2: Solve for n**

$$\frac{1800}{n} = 60$$
$$n = \frac{1800}{60} = 30$$

**The total number of instalments in the agreement = 30**

**Question 9:-** A bell ring every 18 minute. A second bell rings every 24 minutes . a third bell rings every 32 minutes . if all the three rings at the same time at 8 clock in the morning , at what other time will they all rings together?

**Solution:-**

**Step 1- Find the LCM of the intervals**

The three intervals are: *18, 24, 32 minutes.*

**Factorize each number:**

- $18=2 \times 3^2$
- $24=2^3 \times 3$
- $32=2^5$

**Take the highest powers of each prime:**

- For 2  $\rightarrow 2^5=32$
- For 3  $\rightarrow 3^2=9$

So,  $LCM = 32 \times 9 = 288$  minutes

**Step 2- Convert 288 minutes into hours and minutes**

$$\frac{288}{60} = 4 \text{ hour } 48 \text{ minutes}$$

**Step 3- Add this to 8:00 AM**

$$8:00 + 4 \text{ hours } 48 \text{ minutes} = 12:48 \text{ PM}$$

**They will all ring together next at 12:48 PM**

Tips

After finding LCM in minutes, immediately convert:

$$\text{hours} = \text{minutes} \div 60$$

$$\text{remaining minutes} = \text{minutes} \% 60$$

**Question 10:-** Out of total of 120 musicians in a club ,5% can play all the three instruments, guitar, violin and flute. it so happens that the number of musicians who can play any two and only two of the above instruments is 30. the number of musician who can play the guitar alone is 40. what is the total number of those who can play violin alone or flute alone?

**Solution:-**

**Given data**

Total musicians = 120.

5% of  $0.05 \times 120 = 6$  —( that's the number who play all three)

Number who play exactly two instruments = 30

Number who play guitar alone = 40

If we assume every musician plays at least one of the three instruments then

total= (*guitar only*)+ (*violin only*)+ (*flute only*)+ (*exactly two*)+ (*all three*)

$$120 = 40 + (\text{violin only}) + (\text{flute only}) + 30 + 6$$

$$(\text{violin only}) + (\text{flute only}) = 120 - (40 + 30 + 6)$$

$$120 - 76 = 44$$



# Activites

## “Community Beach Clean-up in Puri, Odisha”







Tel: +91 9999062203



saded.greenfeatures@gmail.com

<https://greenfeatures.blogspot.com/>



<https://innovedica.com/>

[instagram.com/mahaul\\_innovedica](https://www.instagram.com/mahaul_innovedica)



[x.com/InnoVedica\\_2024](https://x.com/InnoVedica_2024)