

News Letter Issue No. 25 April 2025



Society For
Empowerment

प्रारंभ

परोपकारार्थं , इदम् , शरीरम् ।

Newsletter For Senior citizen Employment Opportunities



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EDITORIAL



N. N. Pandey
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Begum Aizaz Rasul: A Trailblazer in Indian Politics (By Dr. Kavita Sharma)

The history of India’s constitutional development is incomplete without mentioning the contributions of Begum Aizaz Rasul, the only Muslim woman member of the Constituent Assembly. A staunch advocate of women’s rights and secularism, she played a pivotal role in shaping independent India's political landscape. This article explores her legacy, her contributions to legislative reforms, and her unwavering commitment to nation building.

BIRHOR – The Particularly Vulnerable Tribal Groups (PVTGs) of Bihar (By Dr. S. Narayan)

The BIRHOR tribe, one of Bihar’s Particularly Vulnerable Tribal Groups (PVTGs), represents an indigenous community struggling to preserve its unique cultural identity and traditional way of life. Facing challenges such as displacement, loss of livelihood, and socio-economic marginalization, the Birhor people are in need of more sustainable development initiatives.

National and International Days Celebrated in April 2025 (By Ms. Shanya)

April is a month marked by various national and international observances that celebrate human achievements, raise awareness about social issues, and promote unity across borders. From World Health Day to Earth Day, this section provides an overview of significant days commemorated in April 2025 and their relevance to global and national discourse.

World Sparrow Day: A Call for Conservation (By Ms. Savita More)

Once a common sight in our homes and gardens, sparrows are now facing an alarming decline due to urbanization and habitat loss. World Sparrow Day serves as a reminder of the urgent need to protect these small yet vital components of our ecosystem. This article discusses conservation efforts, ways to create sparrow-friendly spaces, and the importance of restoring ecological balance.

Dear Readers,

As we step into the month of April 2025, PRARAMBH continues to bring forth insightful discussions, inspiring narratives, and essential updates to keep our esteemed senior readers engaged and informed. This edition is particularly special as it covers a diverse range of subjects that highlight empowerment, knowledge, and awareness for senior citizens and society at large.

Job Openings for Seniors: A Step Towards Inclusivity

Employment for senior citizens is not just about financial security but also about fostering a sense of purpose and dignity. As economies evolve, various sectors are beginning to recognize the immense value that senior professionals bring to the workplace—experience, wisdom, and an unparalleled work ethic.

PRARAMBH presents some of the latest job openings, flexible work opportunities, and reskilling initiatives tailored to older adults. We also highlight inspiring success stories of seniors who have redefined retirement by engaging in meaningful employment.

AI in Grievance Redressal – A Boon for Senior Citizens (By Prakhar)

With the increasing adoption of artificial intelligence in various fields, grievance redressal systems have also undergone a digital transformation. AI-driven chatbots, automated response systems, and predictive analytics are playing a crucial role in addressing concerns related to pensions, healthcare, legal disputes, and banking services for senior citizens. This article delves into how AI is making grievance redressal more efficient, accessible, and senior-friendly, reducing bureaucratic delays and enhancing the quality of service for older individuals.

SFE Activities: Advancing Learning & Well-being

The Society for Empowerment (SFE) remains committed to lifelong learning and holistic well-being. This month, the Kasturba Gandhi Advance Learning Centre is running two certificate courses:

- 1. **Gandhi and Happiness:** Exploring Gandhian philosophy’s relevance in cultivating inner peace and societal harmony.
- 2. **Gandhi & Conflict Management:** Examining how Gandhian principles can be applied to conflict resolution in modern times.

Additionally, our **Yoga Classes in Ahmedabad, led by Ms. Malti Dave**, continue to promote physical and mental well-being among senior citizens, reinforcing the importance of a healthy lifestyle.

As we navigate through the ever-changing landscape of the 21st century, PRARAMBH remains steadfast in its mission to empower, educate, and enlighten our readers. This April edition is a testament to our commitment to bringing forward content that is relevant, thought-provoking, and impactful. We hope that each article resonates with you and encourages further engagement in the causes that matter.

Happy Reading!

Shri N. N. Pandey Editor, PRARMBH Magazine

April 2025

Job Openings For Seniors

A Unique Initiative For Seniors wherein the Job Openings for the Seniors above Age of 50 is delved out for their information knowledge and competitiveness.

SENIOR JOBS

A platform of Job Information for the seniors.

SENIOR JOBS is an employment repository for seniors for the Meaningful Engagement of the senior peoples through dissemination of Job Information on regular basis.

We make no claims, promises or guarantees about the accuracy, completeness, or adequacy of the contents of the information.

The user may verify the details on the given link or with the entities



For Senior Jobs visit
https://www.sfe.org.in/job_search.php

- Consultant(Forest)- Bihar State Power Holding Company Limited- Max Age Upto 62 Years- Position in Patna
<https://www.bsphcl.co.in/Docs/Recruitment/RN-03-25-03-2025.pdf>
- Advisor (Transmission) - Walk In Interview-Bihar State Power Holding Company Limited; Max Age Upto 63 Years- Position in Patna
<https://www.bsphcl.co.in/Docs/Recruitment/RN-02-25-03-2025.pdf>
- Chairperson- National Commission for Homoeopathy (NCH); Max Age Upto 65 Years- Position in New Delhi
[https://ayush.gov.in/resources/pdf/careers/News_Paper_Advertisement_for_Chairperson_of_\(NCH\)_and_Presidents_of%20Various_Autonomous_Boards.pdf](https://ayush.gov.in/resources/pdf/careers/News_Paper_Advertisement_for_Chairperson_of_(NCH)_and_Presidents_of%20Various_Autonomous_Boards.pdf)
- Consultant - A & B- LiFE Cell of the Ministry of Environment, Forest and Climate Change; Max Age Upto 65 Years- Position in New Delhi
<https://moef.gov.in/storage/tender/1742903211.pdf>

- Lead (Leadership and Public Policy Centre)-Mahatma Gandhi State Institute of Public Administration (MGSIPA), Punjab; Max Age Upto 63 Years- Position in Chandigarh
<http://mgsipa.punjab.gov.in/Areas/UploadForms/DisplayAdvertisements>
- Lead (Public Finance Management Centre)- Mahatma Gandhi State Institute of Public Administration (MGSIPA), Punjab; Max Age Upto 63 Years- Position in Chandigarh
<http://mgsipa.punjab.gov.in/Areas/UploadForms/DisplayAdvertisements>
- Lead (Legal Studies Centre) - Mahatma Gandhi State Institute of Public Administration (MGSIPA), Punjab; Max Age Upto 63 Years- Position in Chandigarh
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BIRHOR

Particularly Vulnerable Tribal Groups (PVTGs) of Bihar

Dr.S.Narayan

Birhor means forest people i.e. - bir means forest, hor mean man. BIRHOR are nomadic and generally live in forest and close to mountain and hill.

Birhor are one of the vulnerable Nomadic tribe of India found in the state of Bihar, Jharkhand, west Bengal, Chattisgarh and Odisha. There numbers are dwindling in past several decades and have lagged or left behind in the main stream development initiatives of the nation.

Here we are referring to Birhor of Bihar. There number are less than 5 thousand in Bihar. In Bihar they are mainly found in Fatehpur Block of Gaya district and Sadar block of Nawada district and also in Rohtas district.

Brief Tribal Profile of the State of Bihar

Tribal habitat is spread over 15% area of the country in vivid topography and ecological surroundings. Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities who are scheduled in accordance with Article 342 of the Constitution.

The population of Scheduled Tribes (STs) in the country, as per Census 2011 is 10.45 crore. STs constitute 8.6 percent of the country’s total population and 11.3 percent of the total rural population. In the state of Bihar the total tribal population is 13,36,573(census 2011) which is , a 1.3 % of ST to Total ST Population in India.

The States of Bihar was reorganised vide the Bihar Reorganisation Act, 2000. Consequently, a portion of the whole of Scheduled Areas stood transferred to Jharkhand from the parent State of Bihar. The Scheduled Areas in the State of Jharkhand have been redefined to be the Scheduled Areas within the State of Jharkhand vide the Scheduled Areas (State of Jharkhand) Order, 2007 (C. O. 229) dated 11th April, 2007.

A. Bihar State List of the Particularly Vulnerable Tribal Groups (PVTGs)

Bihar (including Jharkhand)	1.Asur 2.Birhor 3.Birjia 4.Hill Kharia 5.Korwa 6.Mal Paharia 7.Parhaiya 8.Sauria Paharia 9.Savar
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Source MoT Annual Report 2019

The Bihar has third lowest tribal population in India. The bottom States / UTs ranked by proportion of STs: Census 2011 is as under:

Bottom 5 States / UTs	
Uttar Pradesh	0.6%
Tamil Nadu	1.1%
Bihar	1.3%
Kerala	1.5%
Uttarakhand	2.9%

Bihar State Major Scheduled Tribe Communities: Census 2011

Tribe	ST Pop Lakh	Of ST Population(%)
Santhal	4.06	30.4
Gond	2.57	19.2
Tharu	1.60	12.0
Oraon, Dhangar (Oraon)	1.44	10.8
Kharwar	1.26	9.4
STs (5) (≥ 5 % popln each)	10.93	81.8
STs (27) STs (< 5 % popln)	1.27	9.5
Other STs (< 5 % popln)	1.17	8.8
Total :	13.37	100

Sex Ratio of Scheduled Tribes Population % :

	Sex Ratio 2001			Sex Ratio 2011		
	Total	Rural	Urban	Total	Rural	Urban
Bihar	928	950	1024	960	942	1042
India	978	981	944	990	991	980

Bihar State Population of Scheduled Tribes by Sex and Residence: Census 2011

	Total	Person	Male	Female
INDIA	Total	104545716	52547215	51998501
	Rural	94083844	47263733	46820111
	Urban	10461872	5283482	5178390
Bihar	Total	1336573	682516	654057
	Rural	1270851	648535	622316
	Urban	65722	33981	31741

Literacy Rates of All Population, ST Population and Gaps: Census 2011

	Person			Male			Female		
India	All	ST	Gap	All	ST	Gap	All	ST	Gap
Bihar	73	59	14.0	80.9	68.5	12.4	64.6	49.4	15.2
	61.8	51.1	10.7	71.2	61.3	9.9	51.5	40.4	11.1

Percentage of ST Population Below Poverty Line during 2009-10 and 2011-12(Tendulkar Methodology)

	Rural		Urban	
State	2009-10	2011-12	2009-10	2011-12
Bihar	64.4	59.3	16.5	10.3

Source MOT Affairs report 2019-20

Literacy Rates of All Population, ST Population and Gaps: Census 2011

The erstwhile Planning Commission provided estimates based on Tendulkar Methodology for poverty ratios for the years for which large Sample Surveys on Household Consumer Expenditure have been conducted by the National Sample Survey Office (NSSO) of the Ministry of Statistics and Programme Implementation. As per these estimates, ST people living below the poverty line in 2011-12 were 59.3%% in the rural areas and 16.5% in the urban areas.

LIFESTYLE

Usually they live in Tandas i.e. group of 6-7 or 10 -15 huts together at one place. Most of the members of each household of a group or Tanda are relatives to each other. Tanda is also known as tola or band. Their hut has leaves thatched roof. But, nowadays, such kind of huts is not seen.

Generally they leave their house at 4 am to bring roots and fruits for children, women and old men. The Birhor Community, hunting and food gathering tribe of Bihar, Central India. Living in leaf huts called kumbhas, the Birhor maintain their close links with nature and still rely on hunting and food gathering as a mode of subsistence. They belong to proto australoid racial stock. Linguistically, they belong to Austro-Asiatic (Mundari) group. The Birhor claim that they have descended from the sun and believe that the kharwar are their brothers who also trace their descent from the Sun.

The Bihors do not practice any form of agriculture and are entirely dependent upon the collection of forest products for their living. They are mostly food collectors and hunters. The community does rope making as their primary job. It is their traditional practice from generations. They make ropes from plastic sacks and trunk of Chihod trees. Majorly they make ropes from plastic sacks. Their hunting-gathering economy and indigenous beliefs and practices based on supernaturalism all are dependent on their forest habitat. Any culture has its origin from man environment relationship. In the same way, Birhor culture also shows man-nature relationship. BIRHOR deserve our special attention, as it is a question of Humanity and to save precious life. After 78 years of the Independence there living pattern is primitive in nature.



Dr. S. Narayan; Gandhian Anthropologist can be reached at snarayan1946@gmail.com

AI in Grievance Redressal: A Boon for Senior Citizens

Prakhar

As India progresses towards Viksit Bharat, ensuring smooth and fair banking services is essential for everyone, especially senior citizens. However, with increasing digital transactions and financial activities, customer complaints have also risen significantly. In 2023-24, over 10 million complaints were registered by banks, highlighting the need for a better grievance redressal system.

For senior citizens, dealing with financial complaints can be stressful and time-consuming. But now, with the power of **Artificial Intelligence (AI)**, resolving grievances is becoming **faster, simpler, and more efficient**.



Understanding the Grievance Redressal System

The Reserve Bank of India (RBI) has introduced the Integrated Ombudsman Scheme to handle financial complaints more effectively. However, the number of complaints continues to grow every year. In 2023-24, nearly 9.34 lakh complaints were registered, and more than half of them required RBI’s intervention. This indicates the need for a smarter and quicker solution—and AI is stepping in to help!

How AI Can Help Senior Citizens in Complaint Resolution

Artificial Intelligence can make the grievance redressal process more senior-friendly in the following ways:

1. Faster Complaint Handling

AI can **automatically classify and direct complaints** to the right department, reducing delays. This means senior citizens won’t have to wait for weeks or months to get a resolution.

2. Easy Communication in Local Languages

For many elderly people, English or technical language can be a barrier. AI-powered chatbots and voice assistants can help in **regional languages**, making it easier to file complaints.

3. 24/7 Assistance Without Long Queues

AI-enabled chatbots and automated call systems can handle routine complaints **anytime, day or night**, eliminating the need to visit banks or wait in long telephone queues.

4. Identifying Common Issues

AI can analyze previous complaints to detect **repeated issues** faced by senior citizens, leading to better banking policies and improved customer service.

5. Detecting Fraud and Scams

Senior citizens are often targeted by financial fraudsters. AI can **quickly detect suspicious activities** and alert the authorities, reducing the risk of scams.

How to File Complaints Online?

Senior citizens can register complaints for banking, insurance, and other financial services through the following easy-to-use portals:

RBI Ombudsman	Online - on CMS portal of RBI at https://cms.rbi.org.in
Cybercrimes, including financial frauds committed online.	Cybercrime complaints can also be lodged by calling National Helpline no. 1930 https://cybercrime.gov.in/Webform/CrimeCatDes.aspx
Mutual Funds, Stock Brokers, Collective Investment Schemes (CIS)	https://scores.gov.in
Housing Finance Companies	https://grids.nhbonline.org.in/(S(1zcbgrn2xgsi2ibh1oz5vkg4))/default
Insurance Companies	https://www.pfrda.org.in/index1.cshtml?lsid=2334
Pension Schemes	https://bimabharosa.irdai.gov.in/ https://cioins.co.in/Complaint/Online https://www.policyholder.gov.in/report.aspx
All commercial banks, Non-Banking Financial Companies (NBFCs), Payment System Participants and Credit Information Companies	https://cms.rbi.org.in/cms/indexpage.html#eng

THINGS TO KEEP IN MIND WHILE USING AI-BASED COMPLAINT SYSTEMS

While AI offers many benefits, it is important to be cautious about:

- ★ **Privacy & Security:** Never share personal banking details or OTPs with unknown sources.
- ★ **Human Assistance:** Some complaints may still require human intervention, so don't hesitate to ask for help.
- ★ **Avoiding Scams:** Be careful while interacting with automated messages and ensure they are from official sources.

AI is making the complaint resolution process **easier and faster for senior citizens**, reducing stress and ensuring fair outcomes. By embracing this technology, older adults can enjoy **hassle-free banking and financial services**, knowing their concerns will be addressed efficiently.

Source: https://www.rbi.org.in/Scripts/BS_SpeechesView.aspx?Id=1498
<https://sachet.rbi.org.in/Complaints/Add>
<https://cms.rbi.org.in/cms/indexpage.html#eng>
<https://services.india.gov.in/service/detail/lodge-complaint-with-banking-ombudsman-of-rbi>

Prakhar student of dps vasant kunj new delhi and can be contacted at pikachupoetaaa@gmail.com



Begum Aizaz Rasul

Dr. Kavita Sharma

Begum Aizaz Rasul was the only Muslim woman among the 15 women in the Constituent Assembly. This was a remarkable achievement, especially in the aftermath of the partition. Her role was vital in understanding the safeguards provided to the minorities in independent India while at the same time ensuring the unity of the country so recently battered by the communal divide. Her task was even more difficult because of the double burden of marginalisation of being a woman, especially in an orthodox and conservative society and also belonging to the minority community.

Begum Rasul began her political career as an elected member of the Muslim League in the United Province in 1937. She was made the deputy president of the Legislative Council in her very first term. She was re-elected to the Council several times till 1946. From 1946 to 1949, she was elected to the Constituent Assembly as secretary of the Muslim League before its adjournment on January 24, 1950, when the constitution was formally signed. She was nominated to the Rajya Sabha in 1952 by India's first prime minister, Jawaharlal Nehru. She held official positions in the Uttar Pradesh Legislative

Assembly till 1990. She was also elected chairperson of the Uttar Pradesh Minority's Commission from 1969 to 1971. A multifaceted personality, she served as the president of the Indian Women's Hockey Federation for nearly 20 years. She was awarded the Padma Bhushan in 2000, a year before her death.

On partition, Begum Rasul and her husband stayed in India. Begum Rasul joined the Indian National Congress. As a Muslim woman, she had to navigate at least two identities, which she discussed in her autobiography "**From Purdah to Parliament The Memoirs of a Muslim Woman in Indian Politics**", published in 2001. Begum Rasul's life inevitably consisted of paradoxes. The daughter of Sir Zulfikar Ali Khan, a descendant of the ruling family of Malerkotla, Begum Rasul was born at a time of polarised communal politics. Separate electorates for Muslims had been introduced by the British in 1909. This was a part of the deliberate policy of the British to divide and rule India. Although Begum Rasul's natal family was politically active, the state remained peaceful during the partition. Rasul worked with her father, whom she described as a great nationalist at heart, as his secretary.

In 1929, Rasul married Navab Aizaz Rasul, a taluqedar in the United Provinces. The family was very orthodox, and strict adherence to purdah had to be followed. It was a typical feudal family, with dancing and singing girls from Sandila providing entertainment and sessions of mushaira and qawwali. Glimpses of married life in the zenana allow us a peep into the courtly culture of the time and the inner quarters of princely life.

Begum Rasul necessarily had to come out of purdah during the provincial council elections in 1936. At the same time, frequent visits From Lucknow to Sandila, her marital home, show her trying her best to juggle the paradoxical and contrary expectations from her. In Lucknow, she remained unveiled, but in Sandila, her mother-in-law would send a curtained palanquin, which would be placed next to the train compartment from which Rasul would alight. This juggling of two lives earned her the sobriquet of the ‘two-faced Begum’ in the media. While some may term this way of life as hypocritical, at least for me, she had the wisdom to move forward on her chosen path without wasting her energy in battling mindsets in her marital home.

The wisdom bore results. She had two formidable opponents contesting elections against her nawab Sadhvi from Sheeshmahal Lucknow and Habib Ashraf, a barrister from Sitapur. Despite the fatwa issued by the Ulema against her that it was ‘un-Islamic’ to vote for a non-purdah woman, Rasul won with a thumping majority. There was a backlash against her from the conservative sections of society, but her resolute purpose won the day for her. After coming out of purdah, she told her husband that she would not accept invitations from people who kept their women in Parda. To his credit, her husband supported her.

Begum Rasul herself did not altogether give up the purdah, explaining her position thus: “ apparent double standard was made capital use of by my political opponents in their election campaigns against me, but they did not succeed... revolution, be it political or economic, must have strong roots; otherwise it will be wiped out by a counter-revolution. And so I blended orthodoxy and modernism harmoniously, yielding without compromise and uncompromising without rancour.”

When the Congress Ministry resigned in 1939 because the British were pushing India into World War II, Rasul remained part of the Legislative

Council, which was indissoluble. Her husband, Nawab Azaz Rasool, the United Provinces Muslim League General Secretary, introduced her to M.A. Jinnah in April 1941, but she held out. Her concern was what would happen to minority provinces such as hers. Besides, she was neither convinced of the idea of Pakistan nor its financial viability; however, she did join the Muslim League Women’s Sub-Committee as Secretary, but her lack of support for Pakistan left her deeply divided within.

In the chapter entitled “The Road to Partition” in her autobiography, she said, “I received many messages from Liaqat Ali Khan, the Prime Minister of Pakistan, and others to migrate and demand anything I wanted. Yet my husband and I decided that we would not leave our home, and we stuck to our decision. My mother, brothers, and sisters were in Lahore and were naturally quite anxious that we should join them. My mother was especially anxious about our safety.”

In the Constituent Assembly, Begum Rasul’s two concerns, the position of minorities in the newly independent India and nationalism, came to the fore. Besides these two concerns, her foresight comes through in other matters, like the autonomy of ministers from party affiliations. She wanted ministers and the executive to be made independent of their party and obligations to their party. Her proposed amendment is worth citing in some detail:

Sir, my purpose in moving this amendment is that the Ministry should be a strong and stable Ministry and that it should not be subject to the whims and fancies of the party or legislature to which it is responsible. Sir, in England and France the Ministry is responsible to the legislature. We see what happens in France every day. The Ministry is weak and the Cabinet has fallen several times. That always happens when there are more than two parties in the legislature, and therefore in India which is so young in democracy, where the sense of responsibility is neither ingrained nor so well developed, we should have a strong and stable Ministry which can initiate long range policies and be uninfluenced daily by the repercussions in its party. We do not want a repetition of what is happening in France in our country. Sir, my experience of the last ten years after the introduction of the Government of India Act of 1935 has been that in the Provinces, where the Ministers are responsible to the legislature and are liable to

fall on a vote of no confidence by their party or the provincial legislature, they cannot put forward any long range policies. As I said before, often they are influenced daily by party feelings and are therefore necessarily weak. I therefore feel that the Ministry that has been elected by the legislature should have a long life in which it can formulate its policies and not be influenced by party factions. We may have the American system under which the President nominates his executive, but our country may not be ready for that. But the Swiss system under which the legislature elects the executive for a certain period during which it is irremovable is to my mind the best form of government for the Provinces because the Ministers who have once been elected by the legislature cannot be removed by a vote of no confidence in it by the legislature. I feel therefore that the Swiss system is the best via media that can be accepted by us in this country, keeping in view the political and other conditions that are prevailing here and will continue for a long time to come.

In the light of party politics and coalition compulsions in India's post-independence politics, whether in the state or the centre, her wisdom and foresight are self-evident.

For the minorities, Begum Rasul depended on fundamental rights and narrative principles to safeguard the interests of the Muslims. She argued in the Constituent Assembly:

Sir, coming to the Fundamental Rights I find that what has been given with one hand has been taken away by the other. Fundamental Rights should be such that they should not be liable to reservations and to changes by Acts of legislature. It is essential that some at least of the civil liberties of the citizens should be preserved by the Constitution and it should not be easy for the legislature to take them away. Instead of this, we find the provision relating to these rights full of provisos and exceptions. This means that what has been given today could easily be changed tomorrow by an Act of the legislature. To my mind, it is necessary that some sort of agency should be provided to see that the Fundamental Rights and the Directive Principles are being observed in all Provinces in the letter and the spirit. Otherwise it may be that the absence of certain agency may give rise to the formation of communal organizations with the object of watching the interests of their respective communities. It should be the function of the agency I have suggested to bring to the notice of the Government where the Fundamental Rights and the Directive Principles are not being followed properly.

She felt that minorities would be safe if the fundamental rights and directive principles were strictly adhered to and implemented.

This brought her to the question of reservation of seats for the minorities in the legislature, which she opposed on the same principle. Reservation of seats for the minorities, she felt, would only deepen the communal schedule. At the same time, Begum Rasul wanted to ensure that the majority community respected the rights of the minorities and that they were not trampled upon. This led to a tightrope balancing, which is evident in her speech in the Constituent Assembly:

Sir, the question of the reservation of seats for the minorities has engaged the attention of this House. It is true, Sir, that last year on the recommendations of the Minorities Sub-Committee, this House accepted the principle of the reservation of seats, for certain communities. At that time also I was opposed to this reservation of seats, and today again I repeat that in the new setup with joint electorates it is absolutely meaningless to have reservation of seats for any minority. We have to depend upon the goodwill of the majority community. Therefore speaking for the Muslims I say that to ask for a reservation of seats seems to my mind quite pointless, but I do agree with Dr Ambedkar that it is for the majority to realise its duty not to discriminate against any minority. Sir, if that principle that the majority should not discriminate against any minority is accepted full, I can assure you that we will not ask for any reservation of seats as far as the Muslims are concerned. We feel that our interests are absolutely identical with those of the majority, and expect that the majority would deal justly and fairly with all minorities. At the same time, as has been pointed out by some Honourable Members in their speeches, reservation of seats for minorities in the Services is a very essential thing and I hope that the members of this House will consider it when we deal with this question.

In demanding that seats be reserved for minorities in the services while opposing separate electorates, Begum Rasul was trying to ensure that the members of the minorities would be in decision-making positions and to enable them to provide their progress; at the same time, she was trying to keep the unity of the country intact. The thought behind her demand was probably similar to Dr Ambedkar's demand for the reservation of seats for the SCs and STs, that is, for the underprivileged members of society. Of course, the Muslims did not belong to their underprivileged who had been discriminated against for centuries. Still, the apprehension seems

It to have been that the majority could swamp them, and they would be unable to progress, although they are guaranteed their rights through fundamental rights like the majority.

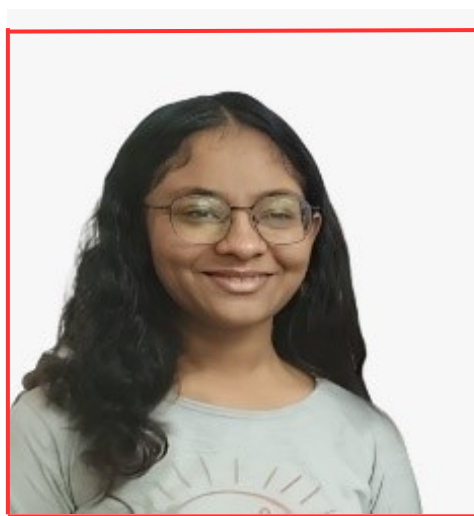
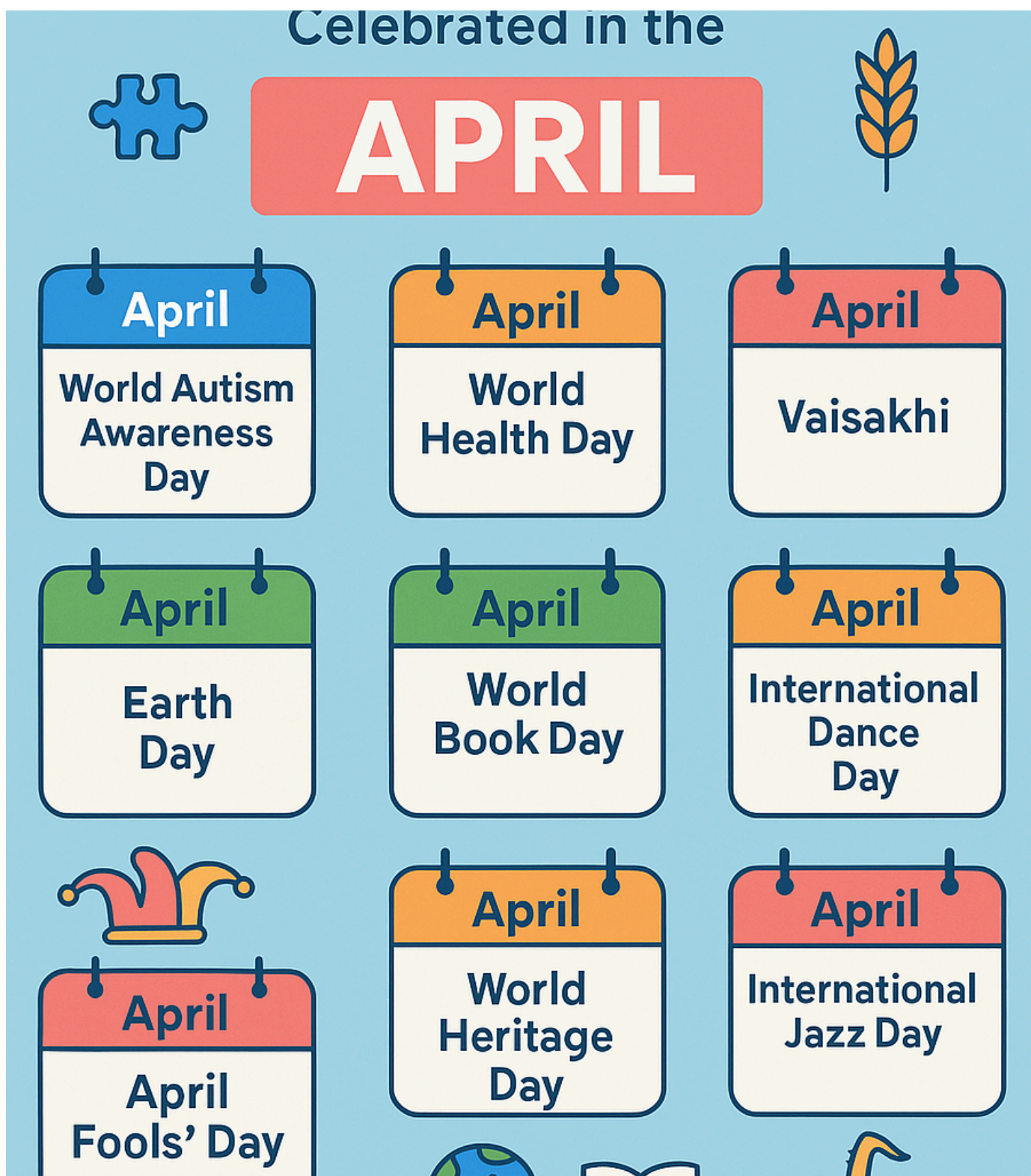
Hence, Begum Rasul's life embodies the dilemmas of an elite Muslim woman from a Nawabi family, navigating her way through the ideals of a secular India that chose to become a republic guaranteeing equal rights to all its citizens. It brings out the ambiguities of 'equality' for those in the minority who consciously decided to stay in India, perhaps being the votaries of the ideals enshrined in the Constitution but aware that they could become second-class citizens as a result of their choice. Begum Rasul must be given the credit of being the only Muslim woman in the Constituent Assembly to courageously decry the idea of securing minority rights through separate electorates, as she did not want the communal chasm to be deepened and the unity of the country destroyed. At the same time, she asked for a reservation in civil services because she wanted to ensure the progress of the minority community.

Begum Rasul lived a life of wisdom and courage, navigating the contradictions of women in purdah and braving the wrath of the conservatives in her own community. Her resilience, courage, tenacity of purpose, and faith in her convictions have given her a place under the sun. More women like Begum Rasul must be researched and brought into the public domain and memory.



Dr. Kavita Sharma Former President, South Asian University, Principal Hindu College, Director of India International Centre, New Delhi

National and International Days Celebrated in the Month of April 2025



Ms. Shanya

- **1 April – April Fool's Day:** This day is known for pranks and laughter all over the world. People enjoy this day by fooling each other.
- **2 April – World Autism Awareness Day:** This day is celebrated to spread awareness towards people affected by autism and protect their rights.

- **4 April – International Mine Awareness Day:** The purpose of this day is to spread awareness about the dangers caused by landmines in waraffected areas.
- **5 April – National Maritime Day (India):** This day is celebrated to show the importance of India’s maritime trade and shipping industry.
- **7 April – World Health Day:** This day is celebrated to raise health awareness and focus on global health issues.
- **10 April – World Homeopathy Day:** It is celebrated on the birth anniversary of Dr. Samuel Hahnemann, the father of homeopathy medicine.
- **11 April – National Safe Motherhood Day (India), World Parkinson's Day:** This day is celebrated to focus on the safety and health of pregnant women, as well as spread awareness about Parkinson's disease.
- **12 April – International Human Space Flight Day:** On this day in 1961, Yuri Gagarin flew into space for the first time.
- **13 April – Jallianwala Bagh Massacre Remembrance Day (India):** On this day in 1919, British soldiers fired bullets on innocent Indians, which can never be forgotten.
- **14 April – Ambedkar Jayanti (India), World Chagas Disease Day:** This day is celebrated as the birth anniversary of Dr. B. R. Ambedkar, who was the architect of the Indian Constitution.
- **15 April – World Art Day:** This day is celebrated to show the importance of art and culture.
- **17 April – World Hemophilia Day:** This day is celebrated to raise awareness about the blood disorder hemophilia.
- **18 April – World Heritage Day:** This day is celebrated to preserve cultural and natural heritage.
- **19 April – World Liver Day:** This day is celebrated to make people aware of liver related diseases.
- **21 April – National Civil Services Day (India), World Creativity and Innovation Day:** This day is celebrated to appreciate administrative services and promote innovation.
- **22 April – Earth Day:** This day is important for environmental protection and saving the earth.
- **23 April – World Book and Copyright Day, English Language Day:** This day is celebrated to show the importance of reading, books and authors.
- **24 April – National Panchayati Raj Day (India), World Laboratory Animal Day:** This day is celebrated to strengthen the Panchayati Raj system and for the rights of animals used in the laboratory.
- **25 April – World Malaria Day, International Representative Day:** It is celebrated to spread awareness about deadly diseases like malaria.
- **26 April – World Intellectual Property Day:** This day is important to promote innovation and creative work.
- **28 April – World Safety and Health Day:** It is celebrated to highlight issues related to safety and health at the workplace.
- **29 April – International Dance Day:** This day is celebrated to promote the art and culture of dance.
- **30 April – Ayushman Bharat Day (India), International Jazz Day:** On this day the success of the healthcare scheme 'Ayushman Bharat' is celebrated and jazz music is promoted.

WORLD SPARROW DAY



Ms. Savita More

One of the amazing creatures of nature, the little sparrow (*Passer domesticus*), has been an important part of the chirping of our courtyards, balconies and roofs. But due to the changing environment and urbanization, their number is continuously declining. To draw attention to this serious problem and to conserve sparrows, "World Sparrow Day" is celebrated every year on 20 March.

Importance of World Sparrow Day

World Sparrow Day was started in 2010 by Mo. Dilawar, founder of Nature Forever Society. This day is celebrated to promote the conservation of sparrows and other small birds. The main objective of this day is to make people aware of sparrows and make efforts to maintain their existence.

There are many reasons for the decline in the number of sparrows, which mainly include:

1. Urbanization and concrete jungles – Modern building construction does not have a place to build nests like old houses.
2. Radiation of mobile towers – The radiation emitted from mobile towers affects the birds' ability to find direction.
3. Increasing use of pesticides – Due to chemical pesticides, the sparrow's food (insects) is decreasing.
4. Destruction of natural habitat – Due to cutting of trees and lack of greenery, sparrows are not getting a favorable environment for living and food.
5. Increase in garbage and pollution – Pollution and increasing use of plastic are increasing the threat to the existence of sparrows.

We can adopt many simple measures to conserve sparrows:

Make small bird houses – Place small wooden nests in the balcony, terrace or garden of your house.

Arrange food and water – Use clay bowls or feeders to keep food and water.

Use less pesticides – Promote organic farming so that sparrows can get natural food.

Create green spaces – Plant trees and plants so that sparrows get a suitable place to build nests.

Spread awareness – Make people around you aware about the importance of sparrow conservation.



Ms. Savita More is a Director at Shanaya Security Systems India Private Limited and a Partner at S.K. Enterprises, Vadodara. -;
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SFE Activities

WOMEN FRIENDLY PANCHAYATS IN INDIA

08TH MARCH 2025 | SATURDAY | 6.10 pm

Live on **You Tube** & **Facebook** Society for Empowerment

Round Table Discussion

In Chair	Key Address	Special Address	Inaugural Address
Professor S Narayan	Sh. N. N. Pandey Retd. I.A.S	Debraj Bhattacharya, Associate Professor, Azim Premji University	Ms. Shobha Kujur

- ❖ A Panchayat where women are equal partners in development.
- ❖ Women-led local governance- Role of women elected representatives in rural local governance and their active participation in decision-making.
- ❖ Women-Friendly Panchayat's underlines the pivotal objective of safeguarding and promoting the interests of women, while ensuring their survival, protection, development, and participation rights at the grassroots level.

Initiative of Society For Empowerment - Kasturba Gandhi Advanced Learning Centre

New Delhi, March 8, 2025: On the occasion of International Women’s Day, the Society For Empowerment organized a Round Table Discussion on **Women Friendly Panchayats in India**, bringing together eminent speakers and stakeholders to deliberate on the need for a more inclusive and safe governance structure at the grassroots level. The event commenced with an inaugural address by **Ms. Shobha Kujur**, setting the stage for insightful discussions. This was followed by key addresses by **Professor Debraj Bhattacharya from Azim Premji University**, a distinguished academic and expert in governance and rural development, whose insights provided a critical perspective on empowering women at the grassroots level and **Sh. N. N. Pandey, Retd. I.A.S**. The session was chaired by **Dr. Sachindra Narayan**, ensuring a robust exchange of ideas and strategies.

दिल्ली, सोमवार, 10 मार्च, 2025

4

महिला अनुकूल पंचायतों पर वेबिनार का आयोजन

In Chair	Key Address	Special Address	Inaugural Address
Professor S Narayan	Sh. N. N. Pandey Retd. I.A.S	Debraj Bhattacharya, Associate Professor, Azim Premji University	Ms. Shobha Kujur

संवाददाता

नई दिल्ली। अंतर्राष्ट्रीय महिला दिवस के अवसर पर सोसाइटी फॉर एम्पावरमेंट द्वारा भारत में महिला अनुकूल पंचायतों विषय पर ऑनलाइन चर्चा का आयोजन किया गया। इस चर्चा में विभिन्न क्षेत्रों के विशेषज्ञों और हितधारकों ने भाग लिया और जमीनी स्तर पर शासन प्रणाली को अधिक समावेशी और सुरक्षित बनाने की आवश्यकता पर विचार-विमर्श किया।

कार्यक्रम की शुरुआत शोभा कुजुर के उद्घाटन भाषण से हुई, जिसमें उन्होंने इस विषय की पृष्ठभूमि प्रस्तुत की। इसके बाद प्रोफेसर देबराज भट्टाचार्य ने शासन और ग्रामीण विकास में महिलाओं के सशक्तिकरण पर बल दिया। सैवानिवृत्त प्रशासनिक अधिकारी एन. एन. पांडे ने भी अपने विचार व्यक्त किए। इस महत्वपूर्ण सत्र की अध्यक्षता वरिष्ठ विद्वान सचिन्द्र नारायण ने की, जिन्होंने चर्चा को सुव्यवस्थित और प्रभावी दिशा दी। चर्चा का मुख्य विषय महिला अनुकूल पंचायतों को परिभाषित करना और उन्हें सुदृढ़ बनाना था, जिससे महिलाएं और लड़कियां सुरक्षित महसूस कर सकें और अपने अधिकारों का पूर्ण उपयोग कर सकें। पंचायतों में महिलाओं के लिए आरक्षण की व्यवस्था और स्वयं सहायता समूहों के माध्यम से महिलाओं के सशक्तिकरण पर विशेष ध्यान दिया गया।

संविधान संशोधन के तहत पंचायतों में महिलाओं के लिए 33 प्रतिशत आरक्षण का

Society for Empowerment Hosts Webinar on 'Women-Friendly Panchayats'

- मार्च 10, 2025

Metro Mat News (Chetan Sharma New Delhi) On the occasion of International Women's Day, the Society for Empowerment organized an online roundtable discussion on the theme "Women-Friendly Panchayats in India.

By Shri N. N. Pandey
Retired IAS

" The event brought together eminent speakers and stakeholders from various sectors to discuss the importance of making grassroots governance systems more inclusive and safe for women. The event began with an inaugural speech by Mrs. Shobha Kujur who provided a contextual background

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CLASSES

*“A senior's body may be older,
but they're still young at heart.”*

V. YOGA

Ms. Malti K. Dave-
Certified Yoga Teacher from
Patanjali University taking
yoga classes at Ahmedabad



Recognizing its universal appeal, on 11 December 2014, the United Nations proclaimed 21 June as the International Day of Yoga .

Yoga brings a spiritual prowess and is an important source of exercise and healthy activity For us it is a way to connect the body, mind and soul in a way that has existed for centuries. Considering the same, SFE has started its Yoga Centre in Ahmedabad where SFE run Yoga classes which is free to all.



YOGA CLASSES

RUN BY
SOCIETY FOR EMPOWERMENT- AHMEDABAD

Pl contact K K Dave - A1-104, Aakruti Elegace, Near Godrej Garden City, Tragad road,
Behind Nirma University, Off S.G.Highway, Ahmedabad – 382470 M- +91 94265 09946



Skill Development Centre

Kasturba Gandhi Learning Centre- Skill Development Centre
Vullage Shahpur, Block Bela, District Gaya Bihar , India

Certificate Courses at Kasturba Gandhi Advance Learning Centre



Mahatma Gandhi was an international statesman who vouched for peace and non-violence through his concept of AHIMSA not only in the Indian freedom movement but also in the other Asian and African nations in the clutches of disparity, depravity and poverty due to expansionist approach of the Colonial Countries.

Very rarely has history produced such personalities as are relevant for all times to come. Mahatma Gandhi was one such personality who has left indelible imprint on the sands of the time. Just like all good things Mahatma Gandhi's material existence also had a limited span. He has gone and many of stalwarts of our country kept on following his footprints and made their life meaningful. Our generation can only see his footprints and understand the path where he could have gone after he breathed his last 75 years ago.

Mahatma Gandhi said, "If we have no charity, and no tolerance, we shall never settle our differences amicably and must therefore always submit to the arbitration of a third party." Many of today's conflict management techniques and resolution process have a clear shadow of what and how Gandhi had seen issues in his times.

Living in 21st century what we see is an endless transmission of information around us, erratic climatic changes, global pandemics, neo techno governance, fight for supremacy in global geopolitics etc. The rise of Machine Language, Deep Learning, Artificial Intelligence, Generative Artificial Intelligence and open flow of information in recent times has culminated a new gender of anxiety, impatience and distrust.

To promote the Gandhian philosophy, the society runs certificate course programs for the students with an endeavor to sensitize, them about the Gandhian values.

Certificate Course I - Gandhi and Happiness

Context & Background: Gandhi lives to be in happy in all circumstances. The influence of Gita & Buddha has made him happy in all situation.

In today's fast paced world, we struggle hard to achieve the best through growth and development of the nation. Yet the trust deficit is at highest at every level and happiness is elusive. The course is designed to addresses wellbeing and happiness.

Happiness is a state of mind and that will help one to become good citizen and will inculcate truth, sincerity and prosperity in the life of youth. Youth faces difficulty in life, however happiness should be aspired in all circumstances by Youth to solve the complex problems.

Duration: 06 months

Syllabus

- **Gandhi from Birth to End**

Exploring the life and lived experience of Gandhi
Teachings and the making of the Great Mahatma

- **Gandhi and his Philosophy**

Gandhi and Mythology of Religions
Gandhi's Philosophy of Peace
Unravelling the depth of Gandhi's principles
Analyzing the concept of Truth and Nonviolence

- **Happiness, Peace and Gandhi**

Gandhi's perspective on the concept of happiness
Discover Gandhi's journey with simplicity as a way to find joy in life
Visualization & Digitalization of Mahatma in Emerging World.
Harmony in Human-Human Relationship

- **Swaraj and Self-Governance**

Exploring the value and practices of selflessness and community healing
Environment and Governance in Mahatma Gandhi perspective
Technology and Self Governance
Existence from Crisis to Happiness.

Course Methodology:

- The whole course is divided into 6 modules.
- Induction Program
- After every two lectures of one hour each, A 2 hour practice session (interactive).
- The methodology for the Gandhi and Happiness shall be qualitative and quantitative.
- Monthly online evaluation objective and subjective test shall be done online.
- The faculty is expected to present the issues to be discussed as propositions and encourage the students to have a dialogue.
- At the end of the programme, a written examination in online/offline mode to be done.
- It is a process of exploration of happiness and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated to explore as per their area of domain and Natural Acceptance and further Experiential Validation.

Eligibility Criteria: Students/ Professionals having Academic Qualification Above XIIth

Faculty- Eminent Gandhian & Peace Farmers

Evaluation: 4 papers each of 01 months, followed by fieldwork. At the end an examination to be conducted by Society for Empowerment. Diploma certificate shall be provided to the successful participants.

Certificate Course II - Gandhi & Conflict Management

Context & Background: Gandhi believed that “Every one of us is a mixture of good and evil...The difference that there is between human beings is a difference of degree.” Gandhi considers it violent to classify human beings as inferior or dehumanise them. He wrote in Harijan in May 1936:

Conflict, according to Gandhi, was built into social structures and not into people. Gandhi “saw conflict as a perennial condition” and was thus more concerned about managing conflict and creating new social arrangements free of structural violence. He insisted for destroying need-denying structures, create need-satisfying structures, and respect the needs of the conflicting parties during the struggle itself.

Gandhian approach to conflict accepts the “unity of all life”, in totality i.e. all ways of life under Indian thought process whether it may be Hinduism, Buddhism or Jainism. He believed that conflict is a part of human nature but violence is not and looked for human ways to settle disputes and castigate animal instinct. According to him a Happy Man is a no conflict man leading to no conflict society and eventually to a no conflict global order.

Duration: 06 months

Syllabus

- **Conflict and Violence**
 - Evolution of Humans to Socialization
 - Gandhi’s views on various kinds of conflicts
 - Absolute Truth and Relative truth
 - Means and Ends
 - Unity of all life
- **Capital & Labour**
 - Money & State of No Money
 - Class Collaboration
 - Moral Conversion
- **Gandhi & Mythology**
 - Gandhi and the law of Karma
 - Universal Human Values And Resolutions
 - Existence from Crisis to Happiness
- **Conflict Resolution and Gandhian Ethics**
 - Unity of all life
 - Peace,
 - Trusteeship,
 - Sayagrah
 - Human Goodness and Human Rationality
 - Significance of Gandhi And Gandhism

Course Methodology:

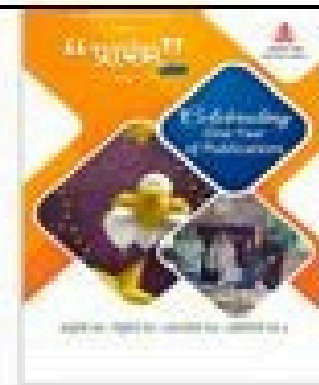
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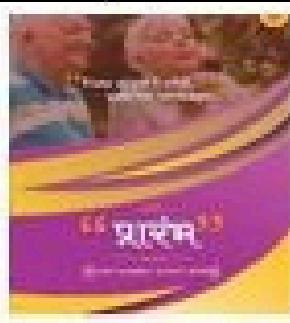
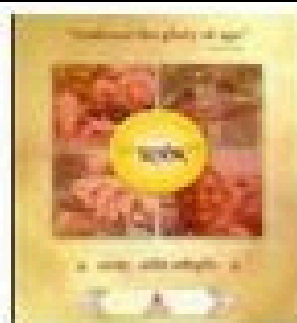
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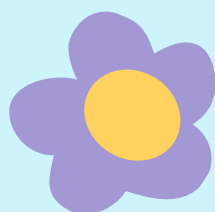
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