

CASTE IDENTITY

leads to
caste war
&
revolution

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FOREWORD

The Power of Caste

The just concluded parliament election (2009) was nothing but a naked, brutal clash of castes. The so-called political ideology was nowhere seen or heard. The country's national toilet papers themselves admitted this fact. Every upper caste (the haves) and the have-not lower castes showed its real face and mobilised its caste strength. Caste parties were there in plenty. The so-called "national" parties simply trembled in the face of caste mobilisation — once for all proving that India is not a nation and that it is a subcontinent of hundreds of castes, communities and tribes.

For the first time the true face of India was visible. Even the Hindu terrorist party (BJP) that hides its Brahminical face resorted to caste strategy to fight its rivals.

What does it mean? Caste is the only practical and lasting **Identity** that can bind a people. Nothing else.

Dalit Voice was the first in India to say this and the people of India including the Brahmins, our worst critics, have upheld it.

Strengthening of "**caste identity**" is, therefore, the only right royal way to lead the country towards "caste war" and demolish the caste system — hiding as Hinduism.

Since a "caste" is equal to "class", "caste struggle" means "class struggle" — leading to revolution.

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V.T. Rajshekar

“Caste identity” revolutionary weapon

S. SINGHA CHOWDHURY

Whether you agree or not with his views, there is no denying the fact that Neerav Patel is a good soul. His questions are genuine, honest and pointed (DV Nov.16, 2007 p.15).

As a born teacher, a devout reader of the *Dalit Voice*, I think *Dalit Voice* is also a forum, a workshop to enlighten the members of the Bahujan family to awaken them from slumber in which they are laid by the Brahminic mantra. Hence this reply to Neerav's questions on “caste identity”:

- (1) Do you want caste without casteism? Brahmin without Brahminism? (2) Do you want to establish a casteless society without abolishing the castes?
- (3) Is not your (DV Editor's) “caste identity” theory contradictory to your aim of casteless society?

SPIRIT OF HINDUISM

Q.No.1: Neerav is right, very right.

Answer: The casteism of the upper castes (Brahmins) are not the same as the casteism of the “lower castes”. The Brahmin casteism is the hatred for the lower castes by the higher castes as unalloyed dogma of their faith. It is because the Brahminic casteism is based on hierarchical view of the society based on caste. The lower the caste, the more is the hatred heaped on it. This is the spirit of Brahminic casteism, which is the spirit of Hinduism, diversified in many forms of harvests reflected through Brahminic way of life initiated by Hindu down the hierarchy.

But the casteism of the lower castes is their hatred for the Brahminic theory of caste system as a hierarchical order of society. It is based on hatred and thus the whole penumbra of “Hindu society” is stinking with the stench of hatred. But the lower caste casteism is based on love. As such it is based on equality. Love cannot be hierarchical. It does not admit of degrees of comparison. Love is based on equality, justice, morality etc. Or, in other words, love must, of course, entail equality, fair-play, justice, charity etc.

CASTEISM HELPS BRAHMINS

The Brahminic casteism, being based on hatred cannot establish a just society. It has to be hierarchical in order to have ascendant hatred for the descendant castes: the lower the caste, higher the hatred. But how to abolish Brahminic casteism which is hatism? Who will abolish this cancerous casteism which eat into the vitals of the people, and spoils the brain of all people including the haters?

The Brahmin will never come forward to abolish it. The Brahmins are the gainers of this system. Therefore, they would try, solemnly, shrewdly, surreptitiously and if necessary, by application of brute force to preserve this system.

NEHRU LOVE FOR VEDAS

The Brahmins through their "independence movement" stealthily anointed Nehru, an orthodox Brahmin at core masquerading as liberal, as Prime Minister, by observances of all rites and rituals as prescribed by the Vedas. Nehru himself enjoyed them.

It is a very common conclusion that the sufferers, the Dalits, the lower castes, who are the victims of the Brahmin casteism would, therefore, have to come forward to abolish it. But how? How to abolish the existing system dominated by the Brahmins? "*Caste identity*" theory is a pointer to the direction.

It is a tool to fight the Brahminic evils. In this, the theory is a renovation. It is revolutionary in consequence. Had there been no "*caste identity theory*" to abolish casteism the Brahminic spirit of hatred of one low caste by another low caste by hierarchical spirit would eternally continue. Again in hierarchical way. Low castes, the lower castes and the lowest castes, would have hatred in ascending order of hatred and they descend down the caste scale. Consequently the enmity among the low castes would be eternal. The Brahmins by creating hierarchical order of society, of which they occupy the head, virtually create a two-rank society: the Brahmins and others, who are all under their heels.

Broadly, "*caste identity*" theory wants to affirm that all low castes are

one and the same in their suffering under the clutches of the Brahminism. And therefore the Brahmins are their common enemy.

Suffering of one caste may be more than that of another caste. But suffer they must under the heels of the Brahminism. Together and only together they must fight back in challenge.

The hierarchical order is the shrewdest kind of Brahminic cunning. It is constructed on the principle of hierarchy of the military order where one rank spies over the lower rank successively in order to crush any sign of dissatisfaction anywhere.

So low-lower-lowest castes must act together now, or never. This stigma of low-lower-lowest order must be swept away in one hatchet. You cannot fight the evil in phase-by-phase way.

There is a psychological barrier against launching the fight together. In the caste-ridden society, under the Brahminic **cunningest** stroke of strategical hue, you, the low castes, are ashamed of your own castes — as *chhota logs* of Bengal are. You can heroically fight among yourselves. But you are ashamed to unite by crossing the barrier of shame to unite with each other.

WE HAVE ONE SINGLE ENEMY

So “*caste identity*” theory is a clarion call to all lower castes to be conscious of their own castes as **caste** which is in no way inferior to any higher castes strategically posted over you. You have only to see through the Brahminic cunning. And your blinks will automatically fall off. Your caste suffers as a conquered caste. That means or entails a meaning that you were once responsible and respectable people. So you have to find out your caste history by probing through history, religion, your culture and contribution to human history, all of which the Brahmins have carefully distorted and destroyed. That is the meaning of “*caste identity*”.

Such an effort will promote “caste consciousness” which is nothing but “class consciousness”.

“*Caste identity*” asserts your dignity. With sense of dignity the “low

castes" together can valiantly fight with enthusiasm. Their slogans to expose Brahminic misdeeds will silence the enemy, Brahminic voice, to shame. They would find their enemy, one single enemy — the Brahmin, Brahminism and Brahminised, those victims of Brahminism, the philosophy of casteism, communalism and regionalism — in one word the narrow-mindedness, the Brahminic exclusiveness as unique caste.

HOW BRAHMINS SOLVED THEIR CASTE DIFFERENCES

Intercaste differences among the "low castes" once removed there will be all too easy unity among the "low castes", the proletariat, on caste-basis to rise up against the Brahminic *varnashrama*.

Remember, the Brahmins too had hundreds of castes — each hating the other. Two sects among the Iyengar Brahmins of Tamil Nadu went up to the Privy Council in London, before "independence" fighting over the shape of the *tilak* on the head of their temple elephant. The case dragged on for over 100 years. How did they resolve all their caste differences and today stand solidly behind the RSS-BJP? The answer is *caste identity*.

"Nationalism" means becoming conscious of one's own nation, the national identity being no less honourable than other nations, the "*caste identity*" theory is aglow in like manner.

"*Caste identity*" is a tool to fight — social, ideological and political.

So long caste is there, there cannot be any human identity. Before being human you are sub-human in your existence in a caste. In a caste-based society the caste is prior to human being.

I am open to questions and answer as far as I am capable.

Questions 2: You want to establish casteless society without abolishing castes?

CLASS CONSCIOUSNESS IS CASTE CONSCIOUSNESS

Answer: (A) Yes, we want to establish a casteless society without abolishing the castes *at the initial stages of our of our struggles*, like marxism which aims to establish a classless society without jettisoning

classes. The struggle to reach the aim by waging, in the class society a struggle of the proletariat, the poor class against the bourgeoisie, the rich class, the exploiter of the poor class await the opportune moment. It is not an impromptu moment but consciously created moment by the poor classes.

(B) In the class society, the class ridden society, the disadvantaged class must take up weapon against the advantaged class. You don't import your weapons for waging struggle against the bourgeois from heaven. You have to seek and get weapons from your own society, the class society, you seek the weapons and get the weapons from your own class, the proletariat class, rather classes because the proletariat class is splintered in numerous divisions, subdivision and actually they fight among themselves and not against their enemy.

BRAHMINS ARE FULLY CASTE CONSCIOUS

So the aim to reach the classless society is achieved by forging the unity of the diverse classes of the poor in the class society, the capitalist society. In other words, the bourgeois society. The slogan is launched to create class consciousness (caste consciousness) among the poor classes.

The Brahmins in the caste society already have their caste consciousness, just as in the class society the bourgeoisie has its own consciousness. They create it by self effort among themselves, to protect their interests in the gurgling grievousness of the proletariat rising in the surroundings now mute then mighty in protest against their exploitation dimly lost in the confusion not knowing the historical causation of their lot.

CASTE CONSCIOUSNESS BRINGS UNITY

The class consciousness means the consciousness of its separate existence, the consciousness of being exploited by the haves, the rich.

The consciousness of creating unity among the exploited classes in existence at variance with each others, so the low castes in the caste

society must adopt conscious means to create their unity among themselves in the same process in order to ultimately launch war against the privileged in the caste society.

In marxism, the class consciousness of the proletariat is a vital step forward in their advance to classless society. So also in a caste society caste consciousness of the low castes is. This is the "*caste identity*" theory, a strategic weapon to emphasise castes at the initial stages to achieve casteless society in the ultimate stage. Just as in the class society the spirit is obtained by stressing equality, unity and justice among the splintered classes of the poor, so among the proletariat castes the spirit of forging among the "low castes" of unity is to be conscious of their own lot as deprived castes.

Just as in the capitalist society, unity of and in the Nation is breathlessly pronounced by the National leaders equated with the capitalists. So in India's caste society unity of the country is relentlessly stressed by the Brahminic leaders like Nehru and his Brahminic broods under the broad umbrella of the higher castes.

NEERAV GROPING IN THE DARK

They want unity between the capitalists and proletariats. They want unity of the "low castes" with the upper castes. Unity between masters and the slaves.

Brother Neerav wants abolition of castes without knowing the means of abolishing it. You grope in the dark.

You cite, recite, resuscitate the same slogan of unity in altered forms and infinitely without reaching the desideratum. You don't know how you are entangled in slogan after slogan to tire yourself. You then curse yourself and condemn everything as futile to be intellectually imbecile and dumb; thereby you reach your doom and there you see how your enemies are all damn glad and go about in arrogant steps over your chests and you are on your back.

Question no.3: Is "*caste identity*" theory self-contradictory? Destroying its own aim?

Answer: No. An emphatic no. All for certain it is the **most effective means** to abolish castes.

The spirit of Brahminic caste is division of society in the high and low castes. It is hierarchy. If equality is established among the low castes altogether between SC/ST/OBC/minorities, the Brahminic casteism is lost, condemned. A new kind of casteism based on caste-equality descends on India to enlighten, to break out in joy of freedom, a freedom of games of Truths to forsake gloom which condemns us all in darkness of impenetrable depth.

Inequality among castes of lower order is more prominently, more openly accentuated than the inequality among the higher castes.

They have been able to create a caste cartel among themselves.

BENGAL'S CASTE STRUGGLE

In Bengal the cartel of castes among the Brahmins, Baidyas and Kayasths is a glaring example of caste solidarity, "*caste identity*" for protection of their caste interest. None of them accepts even a modicum of facility in the form of the quota system in favour of the deprived castes. The question of support does not arise.

The Bengali psyche of the higher caste is soaked with hatred for the lower castes and the hate as a consequence is more accentuated.

As against this (the cartel of higher castes), the "lower castes" have as yet failed to create their own cartel. Unless there is a spirit of equality among themselves, they cannot create their own cartel.

This spirit of equality is exactly the "*caste identity*" theory of our Editor:

- (1) The exploited castes in the initial stage vaguely feel in their subconscious level a nebulous awareness of being exploited individually as a caste. The more exploited the more is the subconscious stirring.
- (2) India has a series of castes in existence, many centres of sub-consciousness similarly experiencing same or more or less sense of pangs of suffering in subhuman existence in literal sense (the castes of lower orders are shaped in human figure only but not in substance. The *sudras*, the Untouchables are exactly not humans). The psychological process of creation of consciousness from subconscious **works** to create a prodding,

prone to burst out.

- (3) This proneness gathers its own momentum in wordings of order in language, which silently again works. As next the call, the inner call, the slogans as the shortest form of direction burst out.
- (4) The many centres of sentiments, similarly fertilised by suffering exist, ready and receptive to be inspired by the slogans for unity.
- (5) Thus many streaks of resentment, the urge to revolt, join together, to make a mighty stream of revolution conscious for action.

BOGUS SLOGANS OF UPPER CASTES

This is caste consciousness, a consciousness of similar kind, colour and tinge, not at all tainted by caste hierarchy but sainted with sense of humanity, without depravity, division, despair and tragedy of individual caste desolation of silent suffering ends.

The caste is annihilated in caste struggle, as class is annihilated in class struggle.

Mere slogans are barren. Barren are the bourgeois slogans. Some specimen of the bourgeois (upper caste) slogan:

(1) **Gandhian:** I "dream of a future India after independence which would be free from poverty, illiteracy, diseases of any kind, without caste distinction and communalism etc.". But the means of establishing such an India is never spelt out. New kinds of slogans are slapped abroad by the same leaders or their broods of higher castes.

(2) **Slogans of exhortation:** (a) produce or else perish. You produce and actually they (upper castes) eat your products. Even a crumb to be thrown over to you is denied. (b) This is philosophy of renunciation. Do not covert another's riches, prosperity. (c) I am your prophet, I am your Mahomed — I will deliver you from your distress. In death you revive, you neo-brand of Jesus. Deliverance from life condemned to suffering in earth; Hinduism containing the seeds and offering of all fields/soils, so fertile for growth of fantasy — phantasmagoria, the Brahma.

(3) another kind of Nehruvian slogan: (a) Let us all close our distinctions among us and unite under the flag of the Indian National

Congress. (b) The Congress is India; India is the Congress. (c) The Congress represents the interests, well-being and welfare of all sections of Indian people and is committed to bring prosperity to all sections of our people. You know in an unequal society there is no single means to usher in prosperity for all. (d) If the Congress is India and Nehru is the undisputed leader of the Congress, then he is the undisputed leader of the country. (e) To oppose Nehru, is ultimately, to betray the country.

WILL SLAVE OWNER ABOLISH SLAVERY ?

(f) If Jinnah aspires to draw even in the rank of leadership of India, he is a rank, rotten hated person. And hence untouchable. (g) Jinnah cannot claim leadership of the Muslims even as a consequence. Therefore, if Jinnah persists in his obstinacy, he should be jettisoned with his people from India.

(4) We should congregate all, without distinction between castes class, religions etc. under our national flag.

In our Republic Day assemblies or "independence" day rallies all over India, I have never seen presence of a single known sweeper class people anywhere, in any such gathering, in any part of India.

(5) Still the constitution of India calls: "the state shall not discriminate against any citizen on grounds only of religion, race, caste, etc..." Who cares and how? "Untouchability abolished and its practice in any form is forbidden". Will the master legalize abolition of slavery sincerely, honestly and seriously?

Radicalism is born and dies in mere slogans.

(6) India is a subcontinent of diverse caste, class, community, religion, language etc. But our national flag is eminently Hindu in its colour-design of Hindu religious ideals.

AMBEDKAR'S MEANING OF CASTE ANNIHILATION

But Dr. Ambedkar's philosophy calls for a radiant, radical, fundamental changes. When he says (a) "Educate", he does not mean flailing of new-born brats in the voids. He means "Educate" through

“Agitation” — to “Agitate” for basic tenets provided by him and those basic tenets can best be permented by “Organisation” — to “Organise” into permanent institutions, the state. You seek the tenets in Annihilation of Castes, the caste system of which the spirit is casteism, the hierarchy of castes. The Brahminic casteism is protected by untouchability which oozes through hierarchy of hatred up the caste scale.

IF CASTE SYSTEM GOES HINDUISM IS DEAD

You abolish this casteism, the caste system is dead. The death of caste system means the death of Hinduism. Our Editor has very laboriously cleared this point.

If all castes below the Brahmins stand on the spirit of equality as all classes below the capitalists do, and wage a struggle, the Brahminic casteism stands abolished. And Brahmins are decapitated. The castes with their casteism falls dead.

The consciousness of being exploited must naturally generate a spirit among the exploited classes to cement unity among them on the basis of equality to wage a struggle (**Agitate**) against the exploiters together. Similarly the conscious of being exploited as lower castes in a caste society, compounded with hatred for them, pouring amid, humiliation to burn the festering soar goes afire to consume all of the lower castes to incense of unity among them all. This is **caste consciousness** of exploited castes.

WHEN BRAHMINS JOINED MUSLIMS

This is the meaning of “*caste identity*” — the identity of the lower castes, the same and similar in the pit of fire burning to incineration together. Their unity is cemented more than anything else through suffering than enjoyment. The upper caste unity breaks into pieces because of the solid show of unity of the lower castes. Their caste-cartel is drowned. This is the meaning of “*caste identity*”.

Whenever the upper castes (Hindus) face the prospective fall staring them in the face, in bitter bile of refraction, their jaws harden. They

are ready to cajole and coax any sector/sectors of hitherto down-trodden people to join them to create fissures in the solidity of the unity of the "low castes" created by protracted breath-taking efforts of long period of time, by their traditional technique of drilling into the mind to divide, and to rule.

If they fail in their design, Brahmins do not hesitate to join those whom they regarded as their enemy, the Muslim, or any other forces at any cost to the country.

Patriotism they never had, and will not ever incline to have in order to save their Brahminic religious/privileges (note the fall of Nandas brought about by Chanakya, What were their fault? Recall enmity of Prithwiraj and Jaichand etc.. I have noted with dismay the diffident reaction of the learned men of the lower caste-elites including the veteran senior-most Ambedkarites.

Dr. Ambedkar formulated the ways to forge that unity. One such way is to **Educate**. But he did not give the syllabuses of details of study which primarily of course is his own writings. **You Agitate** when you are imbued with patriotism, and patriotism results said E. Burke, from intensive study of comparative history of diverse countries. For **organise** you depend on your own experience of the field.

The fools are never patriot, and the cunning are worse than fools and rogues. And Brahminic cunning is compounded with Hindu religion to make it more dangerous.

REVOLT OF GREEK SLAVES

Many learned Ambedkarites, junior and senior, view the problem of creating unity among the hundreds of "low castes" as so formidable as useless to try. Their number is gradually growing as the number of useless herbs and trees pullulate with pulsating rate. It has to be noted that the caste system is so designed as to produce numerous low castes through its leaky bottom. The highest caste, because it is the highest, the supreme, cannot grow any new variety to be higher than the highest. The Brahminic sub-castes are all equal. It is the easiest

for them to create a cartel. To create a cartel among themselves is the hardest of the hard for the *shudras*. So till the caste system is completely annihilated, the *shudras* would grow in number apace, the Brahminic ones won't in growth of number they are tardy.

There is another aspect of sordid existence in our caste society patterned on hierarchy of castes whose role are respectively played sometimes in low-key politeness in normal day-to-day life-cycle in un-protesting society and the higher castes, whenever protesting lower castes dare to break the caste rules enacted to their advantage rise up in demoniac fury in hoarse rasp of poisonous snake. The West has experienced in classical Greek times repeated slave revolts, major and minor, taken together amount to more than 300-400 times waged in blind fury by the slaves and ruthlessly suppressed by their masters. These revolts were waged by racially discriminated slaves against their masters who presumed themselves racially superior White race to their Black slaves.

ARYANS DESTROYED DRAVIDA CIVILIZATION

The lower castes, racially distinct from the fair-skinned Aryans, were ruthlessly subjugated by the latter in South India. The Dravidas were Black people who built up the Harappa and Mohenjodaro civilisation, which were far superior to any in existence during contemporary times. The Dravida civilisations were urban, whereas the Aryans were barbarian rural hordes pillaging and plundering about indiscriminately.

The *Upanishads* delighted in description of ruthless destruction of cities of Dravida civilisations without compunction. It proves that the Aryans of the period had not arrived at the age of moral and ethical sense. The Mongols, who wanted to completely destroy the Chinese urban civilisation for pasteurisation of their huge droves of animals, were dissuaded by moral advice of the Chinese minister. The Aryans were stranger completely to the sense of morality and ethics.

The word "caste" in Portuguese means race and casteism is racism of which the full culmination bloomed in the arrogance of the Brahmins

of the South in the various forms that repel human senses in disgust. The “*caste identity*” theory of our Editor has to come in this context of the racial superiority of the Dravida people to demonise Brahminism. Secondly, the deprivation of the “lower castes” perpetrated by the religious theory of diabolical Hinduism is absolute in all aspects. Bestial forces, Brahminic cunning which is the other name of **meditation** devoted to devise ways and means to subjugate the *sudras* absolutely, the theory of society and education all and sundry, were used openly and sensitively by shrewd compact of the Brahminic evil forces.

All castes individually and collectively must make all-out effort to lay bare the devilry of Brahmins and Brahminism. The enormity of their crimes, betrayal to India and her people, their absolute lack of patriotism will make all “lower castes” stand aghast and pull together to make an end of India of Hinduism.

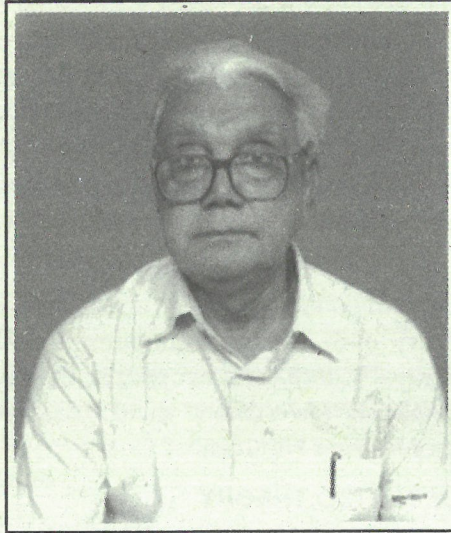
HISTORICALLY TESTED THEORY

Thirdly, Western people have reached the age of modernity through (a) Graeco-Roman rationality and laws, (b) Christian ethics, (c) Renaissance individualism and reformation and (d) revolution, all of which are now available for use by the *sudras*. The Brahmins had feigned acceptance of them and ultimately failed them.

Thus there is no renaissance in India. There is revivalism and reaction which is the end product of so many subterfuges and delirium of talks and tantrums.

The *sudras* must have to make a thorough study of India and world history, a comparative estimation, and reject Brahminic claims as assorted in void and as gone awry. The Brahmins are simply incapable of achieving good. They are the people fit to be in ignorance and crime.

Our Editor’s “*caste identity*” theory is historically tested and hence the only way to pave the way for a “caste war”.



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who reflects in the glory of *Dalit Voice* whose
family member he is, is confidently the 1st in
Bengal to voice loudly and fearlessly that
Hinduism has hanged the Hindu society on
the cross of shame of casteism, which can be
extirpated only by annihilation of casteism,
the active and intellectual tool being strangely
the "caste identity theory".

Hinduism makes hierarchy everywhere of which
the caste hierarchy is the prominently
foremost and fullest criminal.