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**SHILPA SPANDAN**

(Heart-beat of the Shilpakars)

English-Hindi document

Compiled by Shilpkar Chetana Manch and dedicated to Dr. Ambedkar.

The book exposes the struggle of the poor, oppressed caste of Shilpakars during the struggle for the Brahmin-dominated Uttarkhand hill state (total population 87 lakhs) carved out of UP. It has 12 districts — fully caste divided.

Scheduled Castes (Shilpakars) are a minority. Population-wise the state has 18% SC and 3.50% ST. Such a big population comprising 21% has no representation in Parliament.

Write to Lalit Kumar  
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**GANDHI**

(A Sublime Failure)

**G.S. Gill**

Gandhi was 20th century's greatest Indian leader with a powerful mass support. Yet none of his projects succeeded — except deceiving Dalits, Muslims, Sikhs. And in turn the whole country.

However, he made the Brahmin and Banias the rulers and dictators of India. This was his only achievement.

Dr. Babasaheb Ambedkar, the Father of India, called him Enemy No.1 of Untouchables. Muslims hated him and opted for separation (Pakistan).

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A must reading for all DV family members.

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This is the second volume in the series, *ZIONISM: The Real Enemy of the Jews*, the inside, true story, monumental and moving, of Zionism's colonial enterprise and the conflict it provoked in and over Palestine that became Israel; a conflict which shows no sign of ending and contains, some fear, the seeds of a doomsday catastrophe for the region and possibly the whole world. **David Becomes Goliath** reveals in well-documented detail, starting in 1948, why Zionism's assertion that Israel has lived in constant danger of annihilation, the "driving into the sea" of its Jews, is propaganda nonsense. The revealed truth is that after Israel unilaterally declared itself to be in existence, the Arab armies did not have the ability — neither the numbers nor the weapons — to defeat Israel's forces.

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**Alan Hart** is a former ITN and BBC Panorama correspondent with a vast first-hand knowledge of the subject.

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# DALIT VOICE

*The Voice of the Persecuted Nationalities Denied Human Rights*

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No.2

## JEWS & "JEWS OF INDIA" ARE COUSINS

GENOME RESEARCH UPHOLDS D.V. THEORY:  
ARYANS NOT INDIAN BUT EUROPEAN

**Budhism & Islam  
have everything  
in common**

**Muslim failure  
to probe  
communal riots**

**Budhist seminary in Bangalore :**

**THUS SPAKE AMBEDKAR**

## Thus Spake Ambedkar

"Dr. B.R. Ambedkar, MP, said in Bombay on Tuesday (Jan.11, 1955) that a Buddhist seminary would be started in Bangalore as a preliminary steps to spreading Buddhism in India.

Dr. Ambedkar, who has declared his intention to embrace Buddhism recently, said in an interview with PTI that the Rajpramukh of Mysore had donated a five-acre plot which was situated in between the two well-known centres of learning, the Raman Institute and the Indian Institute of Science.

He said as a result of his two visits to Burma recently, all help — financial and technical — from the world Buddhist Mission and the Buddha Sasana Council, had been promised.

Dr. Ambedkar revealed that he had approached successfully for financial help to many people in the country and he would also shortly set out with the begging bowl for public contributions.

### Training preachers

With the money forthcoming, Dr. Ambedkar said, the seminary would be ready in about two year's time. The main object of this institution would be to train preachers for propagating Buddhism among the common folk, he said.

Dr. Ambedkar said that students would be admitted to the seminary without consideration of caste, creed or nationality and would undergo courses in comparative study of religions and other allied subjects. He believed that no one could uphold Buddhism truly without studying the other religion also scientifically.

Dr. Ambedkar said the seminary would also have a press where Buddhist literature would be printed. A group of eminent scholars from all over the world would be engaged in translating Buddhist texts in Pali and other languages into English and they would be published by the seminary, he said.

A large library with books on religion and philosophy would be another feature of the seminary. There would be also temples and classrooms and dormitories for students, teachers and research scholars.

*Dr. Babasaheb Ambedkar Writings & Speeches, Vol.17, Part-1 (p.428-431) 2003, Rs. 125. Maharashtra Govt., Manager, Govt. Central Book Depot, Near Charni Road Railway Station, Netaji Subhash Road, Bombay - 400 004.*

## Buddhist seminary in Bangalore

He also said that an essay competition, with prizes worth Rs. 10,000 would be announced shortly.

### BUDDHISM DISAPPEARED FROM INDIA DUE TO WAVERING ATTITUDE OF THE LAITY

Dr. B.R. Ambedkar, in his letter to D. Wali Sinha, General Secretary, Maha Bodhi Society, Calcutta, on 16th February 1955 expressed his opinion about Dhamma Diksha. Following is the letter:

"I have been of the opinion that the conversion of the laity is not conversion at all. It is only a nominal thing. The so-called Buddhist laity besides worshipping the Buddha also continued to worship other gods and goddesses which were set up by the Brahmins to destroy Buddhism. Buddhism disappeared from India largely of this wavering attitude of the laity. If hereafter Buddhism is to be firmly established in India the laity must exclusively be tied up to it. This did not happen in the past because in Buddhism there was a ceremony for initiation into the *Sangha* but there was no such ceremony for initiation into the *Dhamma*. In Christianity there are two ceremonies: (1) Baptism which is initiation into the Christian religion, (2) Ordination of the priest. In this respect the new movement for the propagation of Buddhism in India must copy Christianity. To remove this dangerous evil in Buddhism I have prepared formula which I call *Dhamma Diksha*. Every one who wishes to be converted to Buddhism shall have to undergo through ceremony. Otherwise he will not be regarded as a Buddhist".

### I'M PREPARED TO SAVE YOUR LIFE PROVIDED...

"During the first three months of 1955, Maurice Brown and Francis Watson of British Broadcasting Corporation, London, visited India, travelling, interviewing and recording some of those they knew could contribute, recorded their memories and opinions of Mahatma Gandhi. The extracts below contain in brief the text of interview they had with Dr. B.R. Ambedkar. To maintain a link the opinions of a few others have also been retained. (To be continued)

## DALIT VOICE

The Voice of the Persecuted Nationalities  
Denied Human Rights

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## DV theory of Jews & "Jews of India" proves right: Genome research reveals European origin of Aryans

*Dalit Voice* was the first in India to so emphatically and also so authoritatively assert and also popularise the theory that the 2% Brahmins of India indeed are the cousins and blood brothers of the zionist Jews.

This is proved from the close affinity of the Brahmins with the zionist Israel — a fact revealed in the research work of Dr. Jay Dixit, MD, a Chitpavan Brahmin scientist in the US (*Chitpavanism*, 2003, Flat No.5, Shriram Apts., 1/9 - Erandwane, Off. Karve Road, Pune - 411 004, India, pp.300). His book proves that the ancestors of the Chitpavans came from Egypt and Palestine.

The conspirators and killers of M.K. Gandhi were all Chitpavans hailing from Pune to which B.G. Tilak belonged. It is these Chitpavan Brahmins who started India's first Brahminical terrorist party called the RSS.

**Zionist Israeli backing:** The discovery of the more deadly Brahminical terrorist outfit called the *Abhinav Bharat*, headed by a serving Indian Army officer, Lt. Col. Purohit, now in jail for many terrorist killings along with his gang, further strengthens our theory. Lt. Col. Purohit has admitted visiting zionist Israel and getting its full support — with funds and arms — to kill Muslims.

**Abhinav Bharat's frank admission establishes the fact that both the Jews and the "Jews of India" have a common origin, common mission and a close blood relationship. The argument that Jews are a Semitic race but the Brahmins are not is not valid as the affinity, unity in thinking and action of the two ancient communities have pre-historic roots.**

Ever since we launched our theory of Jews and the "Jews of India", we have received a number of historical documents from American researches like the New Christian Crusade Church, Mandeville, LA 70470, USA, further strengthening our findings.

**Genome Research:** Now we are coming out with the findings of a Genome Research: "Genetic evidence on the origin of Indian caste populations" (originally published online May 8, 2001, www.genome.org).

**The research team is headed by Michael Bamshad with several Indian-Hindu scholars including some Brahmins.**

One important conclusion from the "Genome Research" is if the Brahmins and other upper castes (Aryans) migrate and

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settle down in America, Britain, Australia etc. they will extend and establish their racist Hindu caste system there also. Already the White US, UK and Australia have been complaining of Hindu racism and its dangerous consequences.

**Islam as new enemy:** However, it must be admitted that the close affinity and the perfect net-working between the Jews and the "Jews of India" is of recent origin. The marriage of convenience between the two was forged only after the Jews became the dictators within the USA after the two world wars and the death of communist Soviet Union. The Jews having finished Christianity and then enslaved the Christians, the only other enemy they now faced was Islam.

**As the "Jews of India" also had the same enemy (Muslim), they used M.K. Gandhi to drive away a section of Muslims to Pakistan and Bangladesh. Yet, "independent" India still had the world's single largest Muslim population which was not prepared to reconcile with Brahminism. Islam and Brahminism are like mongoose and serpent.**

As the Jews were already engaged in fighting Muslims in the newly created Israel — a British gift of Palestine which historically belonged to Arabs — the "Jews of India" approached their cousins in this fight against the common enemy. Since then the "Jews of India" have further tightened the embrace of their cousins and secured all the support to enslave the original inhabitants of India.

**Jews don't trust Brahmins:** The desperate bid to court their Jewish cousins is elaborated in our book, *Brahminism*, (Dalit Sahitya Academy's third revised edition 2002, Rs. 50, pp. 160).

**The Jews, however, do not fully trust their cousins because of their treacherous relationship with the Nazi Germany which they desperately cultivated in the hope that Hitler would defeat Britain, their hated enemy which ruled India then.**

French historian Leon Poliakov has exposed this Brahminical treachery in his book, *Aryan Myth* (1974) which was published by the British Jewish Foundation headed by Norman Cohn (write for photocopies to DV office). Poliakov, himself a Jew, says the nazi murder of "millions of Jews in the German gas chamber" were at the instance of India's Aryan Brahminical people. Brahmins brainwashed the German Christians that both

were Aryan and the Jews were Semitic and hence enemies.

**Holocaust industry:** Though the Jews have made a big business out of the "Holocaust industry", they no longer want to blame the Aryan Brahmins because by then the two were already engaged in a tight embrace to pursue their current crusade to finish the Muslims, the latest enemy of the two destructive forces.

**War on Islam:** As the Jews are controllers of entire Western media and the Brahminists are managing the Indian media, both the conspirators have seen to it that no truth comes out in their current desperate war on Islam.

However, in Iraq the zionist-led US got defeated and in Afghanistan too they are facing certain defeat. Their blue-eyed boy, President George W. Bush, was booted out of Iraq, and rejected by the American voters. However, the war on Islam is continuing for which they are using the unthinking enslaved Christians — the current rulers of the Western world.

**Rise of China:** Meanwhile, the meteoric rise of China, emerging as a world super power, and a nuclear armed Iran — supported by Russia, Venezuela, Brazil and (may be even Japan) the entire progressive forces of the world have frustrated the ambitions of Jews and "Jews of India".

**The rise of the Black cum Muslim Barack Obama as the new President of America — now a sinking power — was hailed by the forces opposed to the Jews and the "Jews of India". But the zionists appear to have "pocketed" Obama by giving the Nobel Peace Prize to a war-monger.**

Jews in the West and zionist Israel are helping the Indian Brahminists to fight Pakistan and keep the enslaved India under their tight control.

To understand the world scenario — disturbed by these twin forces of Jews and the "Jews of India" — the "Genome Research" will be very useful. A deep study of the enemy oppressor is a must before trying to fight this enemy.

Ever since we unravelled this secret pact between the Jews and the "Jews of India", *Dalit Voice* is flooded with scientific and other evidences of their crimes. We welcome more such evidences which we will go on publishing so that the world will know the Truth and the Truth shall make it free.

## GENOME RESEARCH

Genetic Evidence on the origins of Indian Caste Populations

Michael Bamshad, Toomas Kivisild, W. Scott Watkins, Mary E. Dixon, Chris E. Ricker, Baskara B. Rao, J. Mastan Naidu, V.b. Ravi Prasad, P.Govinda Reddy, Arani Rasanayagam, Surinder S. Papiha, Richard Villems, Alan J. Redd, Michael F. Hammer, Son V. Nguyen, Marion L. Carroll, Mark A. Batzer and Lynn B. Jorde.

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[www.genome.org](http://www.genome.org)

## Genetic Evidence on the Origins of Indian Caste Populations

Michael Bamshad<sup>1,10,12</sup>, Toomas Kivisild<sup>2</sup>, W. Scott Watkins<sup>3</sup>, Mary E. Dixon<sup>3</sup>, Chris E. Ricker<sup>3</sup>, Baskara B. Rao<sup>4</sup>, J. Mastan Naidu<sup>4</sup>, V.B. Ravi Prasad<sup>4,5</sup>, P.Govinda Reddy<sup>6</sup>, Arani Rasanayagam<sup>7</sup>, Surinder S. Papiha<sup>8</sup>, Richard Villems<sup>2</sup>, Alan J. Redd<sup>7</sup>, Michael F. Hammer<sup>7</sup>, Son V. Nguyen<sup>9</sup>, Marion L. Carroll<sup>9</sup>, Mark A. Batzer<sup>9,11</sup> and Lynn B. Jorde<sup>3</sup>.

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The origins and affinities of the ~1 billion people living on the subcontinent of India have long been contested. This is owing, in part, to the many different waves of immigrants that have influenced the genetic structure of India. In the most recent of these waves, Indo-European-speaking people from West Eurasia entered India from the Northwest and diffused throughout the subcontinent. They purportedly admixed with or displaced indigenous Dravidic-speaking populations. Subsequently they may have established the Hindu caste system and placed themselves primarily in castes of higher rank. To explore the impact of West Eurasians on contemporary Indian caste populations, we compared

mtDNA (400 bp of hypervariable region 1 and 14 restriction site polymorphisms) and Y-chromosome (20 biallelic polymorphisms and 5 short tandem repeats) variation in ~265 males from eight castes of different rank to ~750 Africans, Asians, Europeans, and other Indians. For maternally inherited mtDNA, each caste is most similar to Asians. However, 20%–30% of Indian mtDNA haplotypes belong to West Eurasian haplogroups, and the frequency of these haplotypes is proportional to caste rank, the highest frequency of West Eurasian haplotypes being found in the upper castes. In contrast, for paternally inherited Y-chromosome variation each caste is more similar to

Europeans than to Asians. Moreover, the affinity to Europeans is proportionate to caste rank, the upper castes being most similar to Europeans, particularly East Europeans. These findings are consistent with greater West Eurasian male admixture with castes of higher rank. Nevertheless, the mitochondrial genome and the Y chromosome each represents only a single haploid locus and is more susceptible to large stochastic variation, bottlenecks, and selective sweeps. Thus, to increase the power of our analysis, we assayed 40 independent, biparentally inherited autosomal loci (1 LINE-1 and 39 *Alu* elements) in all of the caste and continental populations (~600 individuals). Analysis of these

data demonstrated that the upper castes have a higher affinity to Europeans than to Asians, and the upper castes are significantly more similar to Europeans than are the lower castes. Collectively, all five datasets show a trend toward upper castes being more similar to Europeans, whereas lower castes are more similar to Asians. We conclude that Indian castes are most likely to be of proto-Asian origin with West Eurasian admixture resulting in rank-related and sex-specific differences in the genetic affinities of castes to Asians and Europeans.

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#### LANGUAGES

Shared Indo-European languages (i.e., Hindi and most European languages) suggested to linguists of the nineteenth and twentieth centuries that contemporary Hindu Indians are descendants of primarily West Eurasians who migrated from Europe, the Near East, Anatolia, and the Caucasus 3000–8000 years ago (Poliakov 1974; Renfrew 1989a,b). These nomadic migrants may have consolidated their power by admixing with native Dravidic-speaking (e.g., Telugu) proto-Asian populations who controlled regional access to land, labor, and resources (Cavalli-Sforza et al. 1994), and subsequently established the Hindu

caste hierarchy to legitimize and maintain this power (Poliakov 1974; Cavalli-Sforza et al. 1994). It is plausible that these West Eurasian immigrants also appointed themselves to predominantly castes of higher rank. However, archaeological evidence of the diffusion of material culture from Western Eurasia into India has been limited (Shaffer 1982). Therefore, information on the genetic relationships of Indians to Europeans and Asians could contribute substantially to understanding the origins of Indian populations.

#### INDIAN CASTES

Previous genetic studies of Indian castes have failed to achieve a consensus on Indian origins and affinities. Various results have supported closer affinity of Indian castes either with Europeans or with Asians, and several factors underlie this inconsistency. First, erratic or limited sampling of populations has limited inferences about the relationships between caste and continental populations (i.e., Africans, Asians, Europeans). These relationships are further confounded by the wide geographic dispersal of caste populations. Genetic affinities among caste

Table 1. MtDNA (HVR1 Sequence) Genetic Distances between Caste Groups from Andhra Pradesh and Continental Populations

Caste group	Africans	Asians	Europeans
Upper	.179	.037	.100 (0.106) <sup>a</sup>
Middle	.182	.025	.086 (0.084) <sup>b</sup>
Lower	.163	.023	.113
All Castes	.196	.026	.077

<sup>a</sup> Genetic distance between upper castes and Europeans if the Kshatriya and Vysya are excluded from the analysis.

<sup>b</sup> Genetic distance between the middle castes and Europeans if the Kshatriya and Vysya are grouped in the middle castes.

populations are, in part, inversely correlated with the geographic

distance between them (Malhotra and Vasulu 1993), and it is likely that affinities between caste and continental populations are also geographically dependent (e.g., different between North and South Indian caste populations). Second, it has been suggested that castes of different rank may have originated from or admixed with different continental groups (Majumder and Mukherjee 1993). Third, the size of caste populations varies widely, and the effects of genetic drift on some small, geographically isolated castes may have been substantial. Fourth, most of the polymorphisms assayed over the last 30 years are indirect measurements of genetic variation (e.g., ABO typing), have been sampled from only a few loci, and may not be selectively neutral. Finally, only rarely have systematic comparisons been made with continental populations using a large, uniform set of DNA polymorphisms (Majumder 1999).

#### SOUTH INDIA SCENE

To investigate the origin of contemporary castes, we compared the genetic affinities of caste populations of differing rank (i.e., upper, middle, and lower) to worldwide populations. We analyzed mtDNA (hypervariable region 1 [HVR1] sequence and 14 restriction-site polymorphisms [RSPs]), Y-chromosome (5 short-tandem repeats [STRs] and 20 biallelic polymorphisms), and autosomal (1 LINE-1 and 39A/u inserts) variation in ~265 males from eight different Telugu-speaking caste populations from the state of Andhra Pradesh in South India (Bamshad et al. 1998). Comparisons were made to ~400 individuals from tribal and

Hindi-speaking caste and populations distributed across the Indian subcontinent (Mountain et al. 1995; Kivisild et al. 1999) and to ~350 Africans, Asians, and Europeans (Jorde et al. 1995, 2000; Seielstad et al. 1999).

#### RESULTS

**Analysis of mtDNA Suggests a Proto-Asian Origin of Indians**  
MtDNA HVR1 genetic distances between caste populations and Africans, Asians, and Europeans are significantly different from zero ( $p < 0.001$ ) and reveal that, regardless of rank, each caste group is most closely related to Asians and is most dissimilar from Africans (Table 1). The genetic distances from major continental populations (e.g., Europeans) differ among the three caste groups, and the comparison reveals an intriguing pattern. As one moves from lower to upper castes, the distance from Asians becomes progressively larger. The distance between Europeans and lower castes is larger than the distance between Europeans and upper castes, but the distance between Europeans and middle castes is smaller than the upper caste-European distance. These trends are the same whether the Kshatriya and Vysya are included in the upper castes, the middle castes, or excluded from the analysis. This may be owing, in part, to the small sample size ( $n=10$ ) of each of these castes.

#### BRAHMINS & EUROPEANS

Among the upper castes the genetic distance between Brahmins and Europeans (0.10) is smaller than that between either the Kshatriya and Europeans (0.12) or the Vysya and Europeans (0.16). Assuming that contemporary Europeans reflect West Eurasian affinities, these data indicate that the amount of West Eurasian admixture with

Indian populations may have been proportionate to caste rank.

Conventional estimates of the standard errors of genetic distances assume that polymorphic sites are independent of each other, that is, unlinked. Because mtDNA polymorphisms are in complete linkage disequilibrium (as are polymorphisms on the nonrecombining portions of the Y chromosome), this assumption is violated. Alternatively, the mtDNA genome can be treated as a single locus with multiple haplotypes. However, even if this assumption is made, mtDNA distances do not differ significantly from one another even at the level of the three major continental populations (Nei and Livshits 1989), the standard errors being greater than the genetic distances. Considering that the distances between castes and continental populations are less than those between different continental populations, the estimated mtDNA genetic distances between upper castes and Europeans versus lower castes and Europeans would not be significantly different from each other.

#### HINDI SPEAKING CASTES

Therefore, to resolve further the relationships of Europeans and Asians to contemporary Indian populations, we defined the identities of specific mtDNA restriction-site haplotypes. The presence of the mtDNA restriction sites *Ddel*<sub>10,394</sub> and *AluI*<sub>10,397</sub> defines a haplogroup (a group of haplotypes that share some sequence variants), M, that was originally identified in populations that migrated from mainland Asia to Southeast Asia and Australia (Ballinger et al. 1992; Chen et al. 1995; Passarino et al. 1996) and is found at much lower frequency in European and African populations. Most of the common haplotypes

found in Telugu- and Hindi-speaking caste populations belong to haplogroup M and do not differentiate into language-specific clusters in a phylogenetic reconstruction. Furthermore, these Indian haplogroup-M haplotypes are distinct from those found in other Asian populations and indicate the existence of Indian-specific subsets of haplogroup M (e.g., M3). As expected if the lower castes are more similar to Asians than to Europeans, and the upper castes are more similar to Europeans than to Asians, the frequencies of M and M3 haplotypes are inversely proportional to caste rank.

#### LOWER CASTES

Of the non-Asian mtDNA haplotypes found in Indian populations, most are of West Eurasian origin (Table 2; Torroni et al. 1994; Richards et al. 1998). However, most of these Indian West-Eurasian haplotypes belong to an Indian-specific subset of haplogroup U, that is, U2i (Kivisild et al. 1999), the oldest and second most common mtDNA haplogroup found in Europe (Torroni et al. 1994). In agreement with the HVR1 results, the frequency of West Eurasian mtDNA haplotypes is significantly higher in upper castes than in lower castes ( $p < 0.05$ ), the frequency of U2i haplotypes increasing as one moves from lower to higher castes. In addition, the frequency of mtDNA haplogroups with a more recent coalescence estimate (i.e., H, I, J, K, T) was fivefold higher in upper castes (6.8%) than in lower castes (1.4%). These haplotypes are derivatives of haplogroups found throughout Europe (Richards et al. 1998), the Middle East (Di Rienzo and Wilson 1991), and to a lesser extent Central Asia (Comas et al. 1998). Collectively, the mtDNA haplotype evidence indicate that contemporary Indian mtDNA evolved largely from proto-Asian ancestors with Western Eurasian admixture

accounting for 20%–30% of mtDNA haplotypes.

#### Y-CHROMOSOME VARIATION CONFIRMS INDO-EUROPEAN ADMIXTURE

Genetic distances estimated from Y-chromosome STR polymorphisms differ significantly from zero ( $p < 0.001$ ) and reveal a distinctly different pattern of population relationships. In contrast to the mtDNA distances, the Y-chromosome STR data do not demonstrate a closer affinity to Asians for each caste group. Upper castes are more similar to Europeans than to Asians, middle castes are equidistant from the two groups, and lower castes are most similar to Asians. The genetic distance between caste populations and Africans is progressively larger moving from lower to middle to upper caste groups.

#### CLOSE AFFINITY WITH WHITE RACES

Genetic distances estimated from Y-chromosome biallelic polymorphisms differ significantly from zero ( $p < 0.05$ ), and the patterns differ from the mtDNA results even more strikingly than the Y-chromosome STRs. For Y-chromosome biallelic polymorphism data, each caste group is more similar to Europeans, and as one moves from lower to middle to higher castes the genetic distance to Europeans diminishes progressively. This pattern is further accentuated by separating the European population into Northern, Southern, and Eastern Europeans; each caste group is most closely related to Eastern Europeans. Moreover, the genetic distance between upper castes and Eastern Europeans is approximately half the distance between Eastern Europeans and middle or lower castes. These results suggest that Indian Y chromosomes, particularly upper caste Y

chromosomes, are more similar to European than to Asian Y chromosomes. This underscores the close affinities between Hindu Indian and Indo-European Y chromosomes based on a previously reported analysis of three Y-chromosome polymorphisms (Quintana-Murci et al. 1999b).

Overall, these results indicate that the affinities of Indians to continental populations varies according to caste rank and depends on whether mtDNA or Y-chromosome data are analyzed. However, conclusions drawn from these data are limited because mtDNA and the Y chromosome is each effectively a single haploid locus and is more sensitive to genetic drift, bottlenecks, and selective sweeps compared to autosomal loci. These limitations of our analysis can be overcome, in part, by analyzing a larger set of independent autosomal loci. Consequently, we assayed 1 LINE-1 and 39 unlinked *Alu* polymorphisms.

#### AFFINITIES TO EUROPEANS AND ASIANS STRATIFIED BY CASTE RANK

Genetic distances estimated from autosomal *Alu* elements correspond to caste rank, the genetic distance between the upper and lower castes being more than 2.5 times larger than the distance between upper and middle or middle and lower castes (upper to middle, 0.0069; upper to lower, 0.018; middle to lower, 0.0071). These trends are the same whether the Kshatriya and Vysya are included in the upper castes, the middle castes, or excluded from the analysis (data not shown). Furthermore, a neighbor-joining network of genetic distances between separate castes (Fig. 3) clearly differentiates castes of different rank into separate clusters. This is similar to the relationship between genetic distances and caste

rank estimated from mtDNA (Bamshad et al. 1998). It is important to note, however, that the autosomal genetic distances are estimated from 40 independent loci. This afforded us the opportunity to test the statistical significance of the correspondence between genetic distance and caste status. The Mantel correlation between interindividual genetic distances and distances based on social rank was low but highly significant for individuals ranked into upper, middle, and lower groups ( $r = 0.08$ ;  $p \sim 0.001$ ) and into eight separate castes ( $r = 0.07$ ;  $p \sim 0.001$ ). Given the resolving power of this autosomal dataset, we next tested whether we could reconcile the results of the analysis of mtDNA and Y-chromosome markers in castes and continental populations.

#### BRAHMINS & EUROPEANS

Genotypic differentiation was significantly different from zero ( $p < 0.0001$ ) between each pair of caste populations and between each caste and continental population. Similar to the results of both the mtDNA and Y-chromosome analyses, the distance between upper castes and European populations is smaller than the distance between lower castes and Europeans (Table 5). However, in contrast to the mtDNA results but similar to the Y-chromosome results, the affinity between upper castes and Europeans is higher than that of upper castes and Asians (Table 5). If the Kshatriya and Vysya are excluded from the analysis or included in the middle castes, the genetic distance between the upper caste (Brahmins) and Europeans remains smaller than the distance between the lower castes and Europeans and the distance between upper castes and Asians (Table 5). Analysis of each caste separately reveals that the genetic distance between the Brahmins and Europeans (0.013) is less than the

distance between Europeans and Kshatriya (0.030) or Vysya (0.020). Nevertheless, each separate upper caste is more similar to Europeans than to Asians.

#### DISCUSSION

Because historical evidence suggests greater affinity between upper castes and Europeans than between lower castes and Europeans (Balakrishnan 1978, 1982; Cavalli-Sforza et al. 1994), it is appropriate to use a one-tailed test of the difference between the corresponding genetic distances. The 90% confidence limits of Nei's standard distances estimated between upper castes and Europeans (0.006–0.016) versus lower castes and Europeans (0.017–0.037) do not overlap, indicating statistical significance at the 0.05 level. Significance at 0.05 is not achieved if the Kshatriya and Vysya are excluded. These results offer statistical support for differences in the genetic affinity of Europeans to caste populations of differing rank, with greater European affinity to upper castes than to lower castes.

Previous genetic studies have found evidence to support either a European or an Asian origin of Indian caste populations, with occasional indications of admixture with African or proto-Australoid populations (Chen et al. 1995; Mountain et al. 1995; Bamshad et al. 1996, 1997; Majumder et al. 1999; Quintana-Murci et al. 1999a). Our results demonstrate that for biparentally inherited autosomal markers, genetic distances between upper, middle, and lower castes are significantly correlated with rank; upper castes are more similar to Europeans than to Asians; and upper castes are significantly more similar to Europeans than are lower castes. This result appears to be owing to the amalgamation of two

different patterns of sex-specific genetic variation.

The majority of Indian mtDNA restriction-site haplotypes belong to Indian-specific subsets (e.g., M3) of a predominantly Asian haplogroup M, although a substantial minority of mtDNA restriction site haplotypes belong to West Eurasian haplogroups. A higher proportion of proto-Asian mtDNA restriction-site haplotypes is found in lower castes compared to middle or upper castes, whereas the frequency of West Eurasian haplotypes is positively correlated with caste rank, that is, is highest in the upper castes. For Y-chromosome STR variation the upper castes exhibit greatest similarity with Europeans, whereas the lower caste groups are most similar to Asians. For Y biallelic polymorphism variation, each caste group is more similar to Europeans than to Asians, and the affinity to Europeans is proportional to caste rank, that is, is highest in the upper castes.

#### PROTO-ASIAN ORIGIN

Importantly, five different types of data (mtDNA HVR1 sequence, mtDNA RSPs, Y-chromosome STRs, Y-chromosome biallelic polymorphisms, and autosomal *Alu* polymorphisms) support the same general pattern: relatively smaller genetic distances from European populations as one moves from lower to middle to upper caste populations. Genetic distances from Asian populations become larger as one moves from lower to middle to upper caste populations. It is especially noteworthy that the analysis of Y biallelic polymorphisms, which involved an independent set of comparative Asian, European, and African populations, again indicated the same pattern. Additional support is offered by the fact that the autosomal polymorphisms yielded a

statistically significant difference between the upper-caste–European and lower-caste–European genetic distances. With additional loci, other differences (e.g., the distances between different caste groups and Asians) may also reach statistical significance.

#### CASTE GRADATIONS

The most likely explanation for these findings, and the one most consistent with archaeological data, is that contemporary Hindu Indians are of proto-Asian origin with West Eurasian admixture. However, admixture with West Eurasian males was greater than admixture with West Eurasian females, resulting in a higher affinity to European Y chromosomes. This supports an earlier suggestion of Passarino et al. (1996), which was based on a comparison of mtDNA and blood group results. Furthermore, the degree of West Eurasian admixture was proportional to caste rank. This explanation is consistent with either the hypothesis that proportionately more West Eurasians became members of the upper castes at the inception of the caste hierarchy or that social stratification preceded the West Eurasian incursion and that West Eurasians tended to insert themselves into higher-ranking positions.

#### IMMIGRATION TO INDIA

One consequence is that shared Indo-European languages may not reflect a common origin of Europeans and most Indians, but rather underscores the transfer of language mediated by contact between West Eurasians and native proto-Indians.

West Eurasian admixture in Indian populations may have been the result of more than one wave of immigration into India. Kivisild et al. (1999) determined the coalescence

(~50,000 years before present) of the Indian-specific subset of the West Eurasian haplotypes (i.e., U2i) and suggested that West Eurasian admixture may have been much older than the purported Dravidian and Indo-European incursions. Our analysis of Indian mtDNA restriction-site haplotypes that do not belong to the U2i subset of West Eurasian haplotypes (i.e., H, I, J, K, T) is consistent with more recent West Eurasian admixture.

#### TWO BRAHMIN MALES

It is also possible that haplotypes with an older coalescence were introduced by Dravidians, whereas haplotypes with a more recent coalescence belonged to Indo-Europeans. This hypothesis can be tested by a more detailed comparison to West Eurasian mtDNA haplotypes from Iran, Anatolia, and the Caucasus. Alternatively, the coalescence dates of these haplotypes may predate the entry of West Eurasians populations into India. Regardless of their origin, West Eurasian admixture resulted in rank-related differences in the genetic affinities of castes to Europeans and Asians. Furthermore, the frequency of West Eurasian haplotypes in the founding middle and upper castes may be underestimated because of the upward social mobility of women from lower castes (Bamshad et al. 1998). These women were presumably more likely to introduce proto-Asian mtDNA haplotypes into the middle and upper castes.

Our analysis of 40 autosomal markers indicates clearly that the upper castes have a higher affinity to Europeans than to Asians. The high affinity of caste Y chromosomes with those of Europeans suggests that the majority of immigrating West Eurasians may have been males. As might be expected if West

Eurasian males appropriated the highest positions in the caste system, the upper caste group exhibits a lower genetic distance to Europeans than the middle or lower castes. This is underscored by the observation that the Kshatriya (an upper caste), whose members served as warriors, are closer to Europeans than any other caste (data not shown). Furthermore, the 32-bp deletion polymorphism in CC chemokine receptor 5, whose frequency peaks in populations of Eastern Europe, is found only in two Brahmin males (M. Bamshad and S.K. Ahuja, unpubl.). The stratification of Y-chromosome distances with Europeans could also be caused by male-specific gene flow among caste populations of different rank. However, we and others have demonstrated that there is little sharing of Y-chromosome haplotypes among castes of different rank (Bamshad et al. 1998; Bhattacharyya et al. 1999).

#### ORIGIN OF CASTE SYSTEM

The affinity of caste populations to Europeans is more apparent for Y-chromosome biallelic polymorphisms than for Y-chromosome STRs. This could be attributed to the use of different European populations in comparisons using STRs and biallelic polymorphisms. Alternatively, it may reflect, in part, the effects of high mutation rates for the Y-chromosome STRs, which would tend to obscure relationships between caste and continental populations. A lack of consistent clustering at the continental level has been observed in several studies of Y-chromosome STRs (Deka et al. 1996; Torroni et al. 1996; de Knijff et al. 1997). The autosomal *Alu* and biallelic Y-chromosome polymorphisms, in contrast, have a slower rate of drift

than Y-chromosome STRs because of a higher effective population size, and their mutation rate is very low. Thus, the Y-chromosome biallelic polymorphisms and autosomal *Alu* markers may serve as more stable markers of worldwide population affinities.

#### CASTE HISTORY

Our analysis may help to explain why estimates of the affinities of caste groups to worldwide populations have varied so widely among different studies. Analyses of recent caste history based on only mtDNA or Y-chromosome polymorphisms clearly would suggest that castes are more closely related to Asians or to Europeans, respectively. Furthermore, we attempted to minimize the confounding effect of geographic differences between populations by sampling from a highly restricted region of South India. Because of the ubiquity of the caste system in India's history, it is reasonable to predict similar patterns in caste populations living in other areas. Indeed, any genetic result becomes more compelling when it is replicated in other populations. Therefore, comparable studies in caste populations from other regions of India must be completed to test the generality of these results.

#### MIGRATION OF PEOPLE

The dispersal and subsequent growth of Indian populations since the Neolithic Age is one of the most important events to shape the history of South Asia. However, the origin and dispersal route of the aboriginal inhabitants of the Indian subcontinent is unclear. Our findings suggest a proto-Asian origin of the Indian-specific haplogroup-M haplotypes. Haplogroup-M haplotypes are also found at appreciable frequencies in some East African populations—

~18% of Ethiopians (Quintana-Murci et al. 1999a) and 16% of Kenyans (M. Bamshad and L.B. Jorde, unpubl.). A comparison of haplogroup-M haplotypes from East Africa and India has suggested that this southern route may have been one of the original dispersal pathways of anatomically modern humans out of Africa (Quintana-Murci et al. 1999a). Together, these data support our previous suggestion (Kivisild et al. 1999) that India may have been inhabited by at least two successive late Pleistocene migrations, consistent with the hypothesis of Lahr and Foley (1994). It also adds to the growing evidence that the subcontinent of India has been a major corridor for the migration of people between Africa, Western Asia, and Southeast Asia (Cavalli-Sforza et al. 1994).

#### METHODS: SAMPLE COLLECTION

It should be emphasized that the DNA variation studied here is thought to be selectively neutral and thus represents only the effects of population history. These results permit no inferences about phenotypic differences between populations. In addition, alleles and haplotypes are shared by different caste populations, reflecting a shared history. Indeed, these findings underscore the longstanding appreciation that the distribution of genetic polymorphisms in India is highly complex. Further investigation of the spread of anatomically modern humans throughout South Asia will need to consider that such complex patterns may be the norm rather than the exception.

All studies of South Indian populations were performed with the approval of the Institutional Review Board of the University of Utah, Andhra University, and the

government of India. Adult males living in the district of Visakhapatnam, Andhra Pradesh, were questioned about their caste affiliations and surnames and the birthplaces of their parents. Those who were unrelated to any other subject by at least three generations were considered eligible to participate.

#### CHATUR VARNA

We classified caste populations based upon the traditional ranking of these castes by *varna* (defined below), occupation, and socioeconomic status. According to various Sanskrit texts, Hindu populations were partitioned originally into four categories or *varna*: Brahmin, Kshatriya, Vysya, and Sudra (Tambia 1973; Elder 1996). Those in each *varna* performed occupations assigned to their category. Brahmins were priests; Kshatriya were warriors; Vysya were traders; and Sudra were to serve the three other *varna* (Tambia 1973; Elder 1996). Each *varna* was assigned a status; Brahmin, Kshatriya, and Vysya were considered of higher status than the Sudra because the Brahmin, Kshatriya, and Vysya are considered the twice-born castes and are differentiated from all other castes in the caste hierarchy. This is the rationale behind classifying them as the upper group of castes (Tambia 1973).

#### KAPU & YADAVA

The Kapu and the Yadava are called once-born castes that have traditionally been classified in the Sudra, the lowest of the original four *varna*. However, the status of the Sudra was actually higher than that of a fifth *varna*, the Panchama. This fifth *varna* was added at a later date to include the so-called untouchables, who were excluded from the other four *varna* (Elder 1996). The untouchable *varna*

includes the Mala and Madiga. The position of the Relli in the caste hierarchy is somewhat ambiguous, but they have usually been classified in the lower caste group. Therefore, prior to the collection of any data, males from eight different Telugu-speaking castes ( $n=265$ ) were ranked into upper (Niyogi and Vydiki Brahmin, Kshatriya, Vysya [ $n=80$ ]), middle (Telega and Turpu Kapu, Yadava [ $n=111$ ]), and lower (Relli, Madiga, Mala [ $n=74$ ]) groups (Bamshad et al. 1998). This ranking has been used by previous investigators (Krishnan and Reddy 1994).

After obtaining informed consent, ~8 mL of whole blood or 5 plucked scalp hairs were collected from each participant. Extractions were performed at Andhra University using established methods (Bell et al. 1981).

#### ACKNOWLEDGMENTS

We thank all participants, the faculty and staff of Andhra University for their discussion and technical assistance, as well as Henry Harpending for comments and criticisms. We acknowledge the contributions of an anonymous reviewer who suggested that the Kshatriya and Vysya be analyzed separately from the other upper castes. Genetic distances between STRs were estimated by the program DISTNEW, kindly provided by L. Jin. This work was supported by NSF SBR-9514733, SBR-9700729, SBR-9818215, NIH grants GM-59290 and PHS MO1-00064, the Estonian Science Fund (1669 and 2887), and the Newcastle University small grants committee.

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## End of Israel will lead to end of US Jews?

ALAN HART

A Jewish friend in Canada, Dr. Daniel Gordis, of the Jerusalem-based Shalom Centre, a research and education institute, addressing a Jewish synagogue said:

If Israel were to be destroyed, American Jewry would be reduced to the bleak existence they experienced years ago in Poland or Russia."

I can only guess at what Gordis was seeking to imply with those words. One obvious implication is that he meant something like this. If there was a turning against American Jews, and if Israel did not exist to be a refuge of last resort for them, they would be persecuted and possibly exterminated.

One of my own often stated fears is that, provoked by the Zionist state's behaviour, there could be another great turning against Jews, possibly starting in America. It follows, or so it seems to me, that the way to stop the monster of anti-Semitism going on the rampage again is not by supporting Israel on its present

course as Gordis advocates. (usmankhalid@lisauk.com)

### Jews & Jews of India in tight embrace

V.T. RAJSHEKAR, EDITOR DALIT VOICE, BANGALORE ADDS:

India's Brahminical rulers called the "Jews of India", being blood brothers of the Jews, are in tight embrace to fight their latest enemies Islam. Israel fears attack from the nuclear armed Iran. India's 2% Brahmins cannot survive without war and violence which are their staple diet. Both the Jews and the "Jews of India" say they have been able to win over President Obama to tackle their common enemy. But our friend Alan Hart fears another anti-Jew violence in the West. We have the same fears in India: the rise of anti-Brahmin war and violence. The unity of China with Iran, Pakistan and other revolutionary Islamic forces including Palestine plus the Indian original inhabitants will produce a gigantic force before which the micro-minority Jews and "Jews of India" will pale into insignificance. (see also p.28)

## Tricks adopted by Brahmins to gain all-India leadership

NAGESH CHAUDHARI, EDITOR, BAHUJAN SANGHARSH, UDHOJI BLDG., RAHATE COLONY, JAIL ROAD, NAGPUR - 440 022

There is only one caste (Brahmin) which is found all over India from Kashmir to Kanyakumari. There is no other caste which is found in all the states of India. All Brahmins propagate *vedic* culture. All have Sanskrit language background. All perform "thread ceremony" and all have the mindset that they are the "gods on the earth".

They are all strict advocates of *varna*—caste system — and consider themselves as born from the mouth of the Brahma, their god. A common Brahmin may not be in contact with other regions' Brahmins. Yet they all have the common feeling of oneness among them.

But for other castes there is no such a common name. There is no such all-India caste which has the same name as Brahmin. There is no other common link.

Population-wise, the Brahmin may be a minority caste, say 3.5%, but which single caste is more than 3.5% and found all over India?

This also makes the Brahmin a majority caste. There is no common link between any other caste except the Brahmins in the whole of India. Nor do they have

cultural relationship. You will not find a Mahar caste all over India, neither Mali nor Kurmi or Kunbi, Shetty or Sonar. They have no common heritage or language.

But the Brahmins claim a common heritage, common roots, common language.

That is how Brahmins have a "national" organisation (RSS) and that is how they have formed the "national" political parties. They alone are "national".

Other castes need leaders for their emancipation. But Brahmins as a caste is itself a leader. Brahmin is no individual. That is how leaders from "lower castes" have coined the word Brahminism.

The word "non-Brahmin" itself explains the prime importance of the Brahmin. There is not a single term against Brahminism. We have the Phule-Ambedkarism countering Brahminism, some say Periyarism as anti-Brahmin.

There is no caste versus caste fight.

There are personalities against Brahmin caste. Thus nobody can say that a complete caste is anti-Brahmin. So in ideology, too, other castes are a minority.

## Thus Spake Periyar

If we treat the word chastity as divisible, it is said, that the word comes from the root "to learn" and is grammatically transformed just as from the word "to study" to that of studies, into chastity. Besides if we consider it from the proverbial saying, "what is known as chastity is to abide by one's word", its meaning becomes, being honest and truthful to one's promise or not to go against contract made. On the other hand, if the term is considered as indivisible, then it seems to refer to perfection in women. However, it is not clear how this perfection came to be attributed only to women. If we explore the term perfection however, the given meanings are: innocence, steadfastness and of course chastity. Though one does not find any evidence as to why the last meaning "chastity" should apply only to women, one certainly gets its meaning as firmness or steadfastness.

If one looks for the systematic meaning of the term firmness, in the context, it could be understood as pure, that is, unsullied or innocent. In English also it appears that the term pure means unsullied, that is, the term chastity refers actually to virginity. Accordingly, the term not being specific to either male or female, could be seen as applicable generally to the entire humanity in its condition of being pure, that is innocent of sexual intercourse. Therefore chastity refers not only to women and that once sexual intercourse has taken place, man and/or woman, however pure, cannot anymore claim to be chaste. But only when contextualised within the Aryan discourse, my own opinion is that the term comes to acquire the meaning of slave/subject, that is a woman who holds her husband as god, one determined to be a slave to her husband and one who does not regard anyone other than her husband. In addition, this meaning of slave becomes clarified by the term (within the same discourse) used for husband (*pati*) meaning authority, employer or hero. However, as terms such as heroine (in Tamil) refer to the wife only in the context of actual love between a man and a woman, they are not used in their true sense for women bound within formal family life.

## Why chastity must apply only to women ?

Seemingly egalitarian terms such as hero and heroine mostly refer to the specific reality of male-female love relations in stories and *puranas*. Therefore when the reference is to love or lust, egalitarian words such as *nayaka-nayaki* or hero-heroine are deployed and when the condition of chastity is to be explained, the reference is limited to women under control, and the husband (*pati*) is simultaneously mentioned as having the quality of dominance as god.

In this context, the position even of our Tiruvalluvar makes me a bit confused. That is, in the 6th chapter which speaks of *Good Life-partnership*, the 9th chapter where *joining the Women* is explained and also on several other individual contexts, in the matter of women, one is led to think, that slavishness and inferiority are being valorised. For example, it is said that if a woman, who does not worship any other god except her own husband, if she orders it, the very rain would start coming down instantly. And again the husband is referred to as the possessor of the woman. Several passages having such ideas of slavishness are to be found in it (the *Tirukkural* or *Kural*). I request those having contrary opinion in this matter, to concentrate on the original twenty couplets of those two chapters, not paying attention to the different commentaries on them. Having so read these two chapters — *God Life-Partnership* and *Joining the Woman* — if one argues however forcefully, that they are without blame, I would only request him or her to consider at least, whether Tiruvalluvar would have written the same and advocated the same ideas had he been a woman. In the same way I request it to be considered, if the other so-called *Dharma Shastras* had been written by women and the concept "chastity" defined by them, would they have explained it as meaning "devotion to husband"?

Merely because "chastity" has been defined as "devotion to husband" and also that men having been made more powerful in terms of wealth, income and physical strength, a favourable situation came into existence for the enslavement of women as well as for their own brutalization as though the notion of chastity is not applicable to men. (to be continued)

*Women Enslaved*, (pp.9 to 10) (1st edn. 2009), Critical Quest, 420, G-Block, Phase-VI, Ayanagar, New Delhi - 110 047, email: [criticalquest@gmail.com](mailto:criticalquest@gmail.com).

## Letters to Editor

**Mrs. Garda Gista**, Wrold Prout Assembly, USA, (wpaeditor@gmail.com): you are the most wonderful person I met in the six months I was in India. In addition you helped me with conference work more than anyone else. I won't forget it.

### History bears testimony

"History bears testimony that whenever a person states the absolute truth in any sphere of life, whether it be spiritual, social, economic or otherwise; sought clarification of doubts or protested against injustice and wrongs, the evil forces forthwith plotted against the person, administered poison, slandered and assaulted that person with rage, misused authority and mercilessly dealt blow after blow; but the blows boomeranged and ultimately the evil forces were annihilated by those very blows. Remember, by an unalterable decree of history, the evil forces are destined to meet their final doom." ■

*We are sure the above words have come from the bottom of your heart. During our two meetings here with you, we did not reveal our agony - as your problems at Hyderabad were uppermost in our mind. We will tell you that when you call us - as you promised - before you leave India. We also want to make a short report for DV on your mission to India and your disappointments - EDITOR.*

**Nadra Enzi aka Capt. Black**, 22 - West Bryan St., #133, Savannah, GA.31401, USA: I am an African-American writer, NAACP life member and safety rights activist (look up Nadra Enzi aka Capt. Black on any search engine) who has supported your cause for years. My poem, *Jim Crow is Jim crow*, compares the Dalit situation to that of fellow Black people in America. "Jim Crow" is the term for racist policies in the Southern region of America where I live. Aryan Brahminical racism you face in India is White racism we face here. Our struggle is the same, only separate language, customs and distance. I will lobby on your behalf and have the caption "Black supports Dalits Human rights" atop all my email. Your pain is my pain. I read your famous book published from USA, *Dalit - The Black Untouchables of India*, years ago in college while learning about our people around the world. It was profound. I can assist in publicizing your cause (rather our cause actually) in local media and make our people aware of the racism you face in "Hindu India". Many of us here complain about how some Hindu merchants treat us in their stores in our neighbourhoods. I can also attempt to arrange internet radio interviews on some Black and other stations I've been on.

**Jason Mathhews**, USA (kinmut@yahoo.com): I got your email answer about the Blacks of India. I heard that before but never met someone from Indian blacks. All the Indians in the US I asked never admit the facts about the Black Indians but you are the only one who confirmed it. Also for the last couple of years I have been thinking about moving to India for good to learn the culture of the Blacks of India and help out in and support them. But a few fears were holding me back. Being a Black American would the Black people in India show me respect or do still have self-hatred and would they treat me badly? Also how expensive would be it to live in India and what part is the best one to live in to support my Black Dalit people? I don't want to live in an area where mostly fair-skinned Hindus or Aryans live. Also would you say 7,000 US dollars would be enough for me to live in India and are there jobs for English-speaking Black Americans such as myself so I can support myself and live in India forever? Also if I come there I would love to meet a person like you because you are one of the only few people I know who shed light on the Black Untouchables and their situation.

*Those Indians living in US are mostly upper castes (Hindus), our oppressors, who will never admit of racism. Please get hold of my book, *Dalit - The Black Untouchables of India* (you can order it from the Clarity Press, Atlanta, USA). That will give you a correct picture. India is the world's worst and the most violent racist country. So we don't advise you to take up a job which you will not get here. Blacks are hated here. But you can certainly make a study trip and for a deeper discussion with us. But before coming please make a deep study of our books which you will have to order from us. However, there is one advantage: you can write a book on India - EDITOR.*

**Annette Gordon**, Clarity Press Inc, Ste. 469, 3277 - Rosewell Road, NE, Atlanta, GA - 30305, USA (clarity@islandnet.com): Francis Boyle is an extraordinary personality. Boyle acts pro bono on behalf of many groups all over the world who are in deepest trouble: Chechens, Tamils, Bosnians etc. He is off to Malayasia this month. He already has a very big international reputation. He is too tied up to respond further regarding the situation of India.

*As we were reading your latest book by Francis Boyle, we could make out that he was a fantastic person with amazing courage. Only a country like the US can produce such a person who could challenge the mightiest of the*

*Americans including its President, antagonising the powerful Zionist circle. India did not produce such persons barring Dr. Ambedkar. What provoked us to write this was we in India have a monster called Narendra Modi who in 2002 killed 2,500 Muslims in cold blood. Nothing happened to him. This fellow is the Chief Minister heading a state called Gujarat and belongs to a Brahminical party. As the whole of India is controlled by 2% Brahmins he is merrily going round. The American Govt. refused to give him the visa for his crimes. The legal fraternity and the judicial set-up here are all Brahminical. So who can pin him down except a person like Francis Boyle? Tell us how you can help us in persuading a busy person like Boyle to book this monster for the International Criminal Court. That would bring Boyle international reputation. As you have published many of his books, we are sure you could persuade him to accept our offer. And thereby make history - EDITOR.*

**Prof. Yousaf Irfan**, SGRHF, Agarwal Ashram, 2 - Court Street, Lower Mall, Lahore - 54000, Pakistan: You and your friends live in our hearts. We feel that this friendship should take some practical roots. The resistance against the US in Pakistan is increasing day by day. The Supreme Court verdict on NRO (National Reconciliation Ordinance issued by Pervez Mushraf) is quite encouraging. Even Federal Ministers for Interior and Defence are on the list of ECL (Exit Control List). They now cannot go abroad. The cases against Zardari and Altaf Hussain (MQM) are reopened in Pakistan and abroad. Visas for US nationals, even diplomats, are not only restricted but stopped. I share the same view about the Islamabad meeting you had in Anwar-ul-Haq's residence. But such people are in minority in Pakistan. They don't represent the public minds and hearts of Pakistan. The situation is not totally disappointing. Islam is, no doubt, a powerful ideology and will emerge as power not only in the region but also in the whole world. Pakistan is an ideological

state and needs an ideological socio-political system which is weak at present but gaining ground day by day. New geo-strategies and tactics are also being adopted and you will see it yourself with the passage of time. Muslim saints and scholars are fully aware of the Indo-Israeli-Jewish presence in the region. They know when and how to hit and hurt. Nariman Centre in Bombay is a glaring example of it. You are right when you say that we are not making use of our friends in India. No doubt, we are slow and sluggish but this cooperation will certainly strengthen and work in future. The Muslim spiritualists in Pakistan and India have repeatedly said that in the near future, there will be an independent Muslim-Dalit

State in South India. The situation is developing towards that.

*Imagine, you are fighting a centuries-old time-tested enemy that fights you not from the front but in all mysterious ways. If we have to believe your words, the victims of the Zionist-Brahminical joint oppressors, must prove it by producing sparks of brilliance for which there is no evidence. The Indian rulers have suddenly fallen in love with Bangladesh by cultivating and encouraging its current PM and her stooges? They want to use BD against you - EDITOR.*

**Usman Khalid**, 3 - Blacklands Drive, Hayes (Mddx), UB4 8EU, UK: I agree with your impression of Pakistan. There are no

intellectuals in Pakistan; it is an intellectual desert. The guests you met at the dinner of Anwarul Haq were all very old and well past the sell by date. It was not a representative sample. You might have noticed that I was kept away from making a speech and act as an interface which was so necessary for the visit to be successful. What was the idea of the visit, I do not know. If you do not either, I am not surprised.

**K. Madhava Rao**, IAS (retd.), former Chief Secretary to AP State Govt., Hyderabad: Who does not remember and recognise your services to the community? We formed a forum of SC/ST officers,

### Most admired & also most hated writer of India

SALEH MORSHED, LONDON

About a week ago I saw a friend reading a book written by you. We were short of time and I took a cursory look at the book where I saw your address and happen to learn that you are one of the most admired and deeply hated writer at the same time. Not many writers manage that. You must be one in a million. Well... congratulations. Profusely, I mean. The sight of the book gave me the impression that you must be involved in minority rights affairs. Particularly Dalits ... a subject to my heart. (smmorshed@talktalk.net)

*Very rarely people from the oppressed sections are found alert. You are an exception. India's Brahminical rulers (3%) hate us for supporting the cause of the oppressed 85% SC/ST/BCs and Muslim/Christian/Sikhs. But we get no support from the latter. Yet for the past 30 years we have been struggling. Happy that you heard about us at least after 30 years of our struggle. Better late than never - EDITOR.*

and meet on first Friday of every month at 6.30 pm in Ambedkar Bhavan, Hyderabad, to discuss the problems of our community. Can you join us and address our forum? It will stir some indifferent and selfish members. I will be in touch with you from now on.

*Educated Dalits are enjoying their slavery, imitating the Brahminical fellows forgetting (or cheating) their own Father, Babasaheb Ambedkar. Such a betrayal has not happened even with the Blacks (Afro-Americans) in the US. The Chief Justice of Karnataka, who never thought of his brothers in his happy days, is in deep trouble just because he is a Dalit. Dalit movement itself is dead. We will be too happy to address your forum — EDITOR.*

**R.L. Francis**, President, Poor Christian Liberation Movement, New Delhi: A careful examination of the Rangnath Mishra Report indicates that it will create problems for the Christian community. Currently the job share percentage of Christians in services like teachers, nursing, clerical and junior level CEO is more than their numerical percentage. This is due to their sincerity, honesty and better education. The reservation policy based on the Rangnath Mishra Commission would dilute the job opportunities of the Christians who believe in equal opportunity based on the opportunity. Reservation based on religion would ghettoise the minorities. Hence the report is "a pill worst than disease". "The reservation-based on religion is not only unconstitutional but it would also create bad blood between minorities and the Hindu Dalits and OBCs. No sane minority person would like to reduce the reservation pie of the Dalit "Hindus" and take a slice out of it".

*All these years when Dalit Christians were fighting for reservations, you did not raise the objection mentioned in your statement. Why this sudden objection? — EDITOR.*

**H. Shreyaskar**, 2 -565, Bhim Nagar, Jagat, B. Shyam Sunder Marg, Gulbarga - 585 105: I want to say something about the English book, *They Burn*, by B. Shyam Sunder, leader of the Bhim Sena, translated to Telugu and released at Hyderabad on Dec.20, 2009. A journalist from France met B. Shyam Sunder in 1968 just after he started the Bharatiya Bhim Sena, a non-political organisation to fight Brahminism. The AP Govt. had filed a case against Shyam Sunder, Murtuza Mustahadi and some advocates took up the case. Shyam Sunder was acquitted. Shyam Sunder summarised the whole episode in the above book and wanted to publish it but had no money. Dr. R. Rudraiah, Director of

Animal Husbandary, Karnataka Govt., Bangalore, and Dr. D.R. Nanjaiah, editor of *Bhim Wani* were approached when we found the MS of the book in Nanjaiah's house and gave it to Editor V.T. Rajshekar of *Dalit Voice* for scrutiny. He found the MS wonderful and said it must be published. And he did it himself. He read the script day and night and completed the job. And the book was ready for release. The releasing function was held in Madras. It was released by K. Veeramani, Gen. Secretary of Dravida Kazhagam. I went to Madras with a dozen social workers, lecturers and journalists to attend the function. Editor Rajshekar arranged the release of the book once again at Hyderabad with the help of Bojja Tharakam. *They Burn* received great acclaim in India and abroad. It was later translated to Tamil, Kannada and now the Telugu edition was released at Hyderabad on Dec.20. Shyam Sunder was born on Dec.21, 1908 at Aurangabad. He moved to Hyderabad for higher studies and earned by giving tuition, joined the Depressed Classes Association headed by B.S. Venkatrao. In 1942, the Scheduled Castes of Hyderabad state met at Parbhani. About 50,000 people attended the conference. Shyam Sunder presided over it. He was just 34 then. In his speech he said the Scheduled Castes were not Hindu but a separate entity. Hindu religion was alien to this land. From time immemorial the Untouchables have been kept out by the Hindus whose religion was based on inhumanity and degradation of human beings. Only the Govt. of Nizam in Hyderabad had made special provisions for the protection of Untouchables. The Govt. of India wanted to merge the Hyderabad State with India. The Nizam Govt. sent a delegation to the United Nations headed by Shyam Sunder Saheb to plead against this merger. But the Govt. of India forcibly captured Hyderabad state and forced their Hindu rule on the state. Shyam Sunder Saheb started the Bharatiya Bhim Sena to protect the Scheduled Castes from Hindu tyranny. The credit goes to Editor V.T. Rajshekar for the publication of the *They Burn*, the photocopies of which may be had from the *Dalit Voice* office. The book was acclaimed in India and abroad and was quickly sold out. Its Kannada version was done by Pote and Jaganath Rao Shinde of Gulbarga University, Gulbarga, Mrs. S. Varun Kumar and Modanda Ramaiah of Hyderabad did the Telugu version.

**Shamsul Arifin**, M-91, Abul Fazl Enclave, Jamia Nagar, New Delhi - 110 025: The Bombay drama of 26/11 is fairly well exposed in the book, *Who Killed*

*Karkare?*, by a former I.G. police of Maharashtra, S.M. Mushrif (DV Dec.1, 2009). Actually what is happening in India is beyond the mind of even an intelligent person. Only an intellectual can understand this evil design of the Indian Brahminists. The astonishing fact behind the Bombay drama is it was not a conspiracy hatched only by the Indian Brahminists. The Pakistan Govt. appears to have played an important role in it. Rather a more important role than India's Brahminists. It played very important role to protect the interests of Indian Brahminists for instance Kargil war etc. The Pakistan Govt. has been harming not only its own nationals but also the entire Muslims of the world. Muslims of India have been falling victims to the treachery and betrayal. We must not forget that they are the ruling class and the masses are the ruled one. All the rulers of the world are dearer and nearer to each other more than their own brothers. And to protect their interests — be it America, India, Pakistan or any other — these rulers help each other. The point is how to save India from the destruction and disaster towards which the devilish Brahminist rulers are taking us. These rulers have decided to turn the country upside down. The Brahminists played on 26/11 to shield themselves and cover their devilish design. In the name of terrorism they are only serving their evil purposes. Today they have made the word "terrorism" the most sophisticated weapon.

**Mohindri Sanghamitra**, C-256, Govindpuram, Ghaziabad - 201 002: After establishing an engineering college — Alpine College of Engineering — totally on the lines of Dr. Ambedkar and Budha (Kabir, Ravidas and all great men), I want to establish one more college, Global College of Law, in the National Capital Territory (NCR). I am reading all your books afresh including the old issues of *Dalit Voice* (am a life member of DV). The writings of Babasaheb enables me to understand your viewpoint quickly. Your writings are unparalleled and to understand it one should shed the slavery from his mind.

*When you say you are a great admirer of our work, you should have shown great solidarity*

*with our mission. When you have three colleges you must make all the three to subscribe to DV and order full set of our books to each of them. As your institutions are located in a rural area, the students will have better thinking and deeper understanding unlike those in metropolitan Delhi. You can also order back copies of *Dalit Voice* for your library — EDITOR.*

**Dinesh**, (dinesh\_j9@yahoo.com): I agree with you that reading paper as opposed to reading online. I am a Telugu from Hyderabad, aged 28. Engineer by qualification. I studied at Osmania University College of Engineering, Hyderabad. Before that I was at JNTU, Anantapur, for few months when I had my first brush with caste discrimination, caste politics, role of caste outside big urban centres. I have always liked physics apart from some other things likes social sciences, languages and mathematics. My questioning nature combined with inclination towards physics is what eventually turned me into

atheist when I was just 20. Prior to that I was a believer in god though never very religious compared to my classmates. I agree with your interpretations of caste and Hinduism. Quite surprisingly I came to the same conclusion about caste as you did — that it is a nation in itself. I haven't read your book, *Caste — A Nation Within Nation*, and I am definitely waiting to read that.

**Dalip Singh Pandhi**, Member, Punjab Scheduled Caste Commission, Room No.26 - 3rd Floor, Punjab Civil Secretariat, Chandigarh - 160 003: The criteria to identify a Scheduled Caste has a long history. These people even now are not allowed to have equal status in society and are badly hated and treated. They are not being given due representation in the govt. services according to their population and qualification. Our state was the first to pass Compulsory Education Act, 1960, to enroll students when they attain the age of 6. But the Congress Party nullified the Act. Upper castes were included in the list of Scheduled Castes ignoring the interest of the genuine SCs. Bazigars, Sirkiband, Siklighars and Rai Sikhs. These 3 were included despite their upper caste status. The Rai Sikhs also have been put under the SC. The Prime Minister's Office in Delhi never

### Hindu racism kills India

A DALIT VOICE READER

Sachin Parashar in the *Times of India* (Dec.22, 2009) says India is losing credibility and respect in the international level because of the Hindu racism that is killing its people. He quotes the Pew Research Centre, "the highly respected US think tank", that because of Hindu social hostility and religious discrimination against its SC/ST/BCs and Muslims, India has turned into a bloody battlefield. The study was made after surveying all the 198 countries in the world.

bothers about our representation. We want removal of these castes.

**M. Naushad Ansari**, B-5-522, Godavari Block, Koramangla, Bangalore - 560 047: Your article, "If Sikhism is inspired by Islam, then why did it turn against Muslims?" was very informative, timely and provides food for thought to all, particularly to Muslims and Sikhs (DV, Dec.1, 2009). The learned author has rightly asked why did Sikhs turn against Muslims? It is a fact of history that Sikhism is the closest to Islam. The message of the Guru, as said in the *Guru Granth*, is rooted in the devotion to One God (monotheism), which is called *tauheed* i.e. there is no God except Allah, in Islam. Dr. Mohammad Iqbal says:

"Chisti ne jis zamin mein paigham-e-haq sunaya  
Nanak ne jis chaman mein vahdat ka geet gaya".

About Guru Nanak, the spiritual father of Sikhism, Dr. Iqbal, in his famous poem, *Nanak*, says :

"Phir uthi aakhir sada tauheed ki Punjab se  
Hind ko ek mard-e-kamil ne jagaya khwab se"

Guru Nanak performed the Hajj to Makkah, and built a Gurdwara in Baghdad, which exists even today. Guru Nanak's life-long companion, Bhai Mardana, a Muslim, sang the hymns of divine love to carve out a permanent place in the hearts of every devout Sikh. Further, Guru Arjun honoured Hazrat Mian Mir of Lahore by asking him to lay the cornerstone of the holy Darbar Sahib (Golden Temple), Amritsar. Pir Burhanuddin, also called Budhu Shah of Sadhaura, fought the Mughal hordes side by side with Guru Gobind Singh, losing his sons in the battlefield - a conflict that did not involve any territorial ambitions on the part of the 10th Guru. And who can forget the daring deed of the Pathan brothers, Ghani Khan and Nabi Khan, who helped Guru Gobind Singh to escape the Mughal dragnet in the early years of 18th century? The *Guru Granth* incorporates the *kalam* not only of the gurus, and saints like Kabir, but of the Sufi seer, Sheikh Baba Farid. For the execution of Guru Arjan Das, even historian like Jadunath Sarkar, who is quite biased against Mughal emperors, has considered it a political act, not a communally or religiously motivated act. Emperors did not differentiate between Hindus and Muslims if they felt threatened from any quarter. It is a historical fact that Jehangir also imprisoned Shaikh Ibrahim Baba Afghani in the fort of Chunar (near Allahabad) and Mujaddad Alf Sani in the fort of Gwalior. These facts need to be reminded to the new generation of Sikhs and Muslims. It is very unfortunate that because of

certain political reasons there had been clashes between Muslim and Sikh rulers. Mughal atrocities against Sikhs and Sikhs atrocities against Muslims during Sikh rule over Punjab before the British rule and again during the partition created a deep gulf between the two communities. A new thought has emerged among Sikhs and Muslims in recent years, which is very heartening. Recently the Muslims prayed for justice to the 1984 anti-Sikh riot victims. Responding to an appeal by Shahi Imam Maulana Habibur Rahman Saani Ludhianvi, prayer meetings were held at the mosques of Punjab, while Akali Dal and SGPC organized *Ardas Divas* to demand justice to the victims of 1984 anti-Sikh riots. As reported in the *Milli Gazette* (Dec.1, 2009), the meetings were attended by a large gatherings at Muktsar, Ferozpur, Maler Kotla, Jalandhar, Kapurthala, Moga, Amritsar and Pathankot Masjids. Later, the Punjab deputy chief minister, Sukhbir Singh Badal, thanked Shahi Imam for his appeal to Muslims to hold prayer meetings all over Punjab on the occasion of *Ardas Divas*. This is a positive concrete step towards friendship and cooperation between Muslims and Sikhs, two major minorities of India.

**Vaseem Qureshi**, Lecturer, 1453/3 - Aamena Mansion, Lodhwar, Mirzapur, Ahmedabad - 380 001: I am an English lecturer in B.S. Patel Polytechnic, Kherva (Mehsana) and doing MPhil in English Lit. My area is comparative literature between Dalit literature and Black (Negro) lit. I have taken for study Richard Wright, an African-American author. I need your valuable suggestions.

Please order full set of our books that will throw light on your work (Rs. 1,700). Sample literature posted separately — EDITOR.

**Samatha**, (samathain@gmail.com): Fault lies in most of the "educated Dalits" getting disconnected from their native place where there is oppression and the discrimination on a day to day basis. Once in the cities and the towns, they are more preoccupied in hiding their identity. Most of the time, they don't handle the indirect harassment in the cities and at jobs as well. Our education system is totally faulty suppressing Dalit issues. Parents are equally responsible for hiding Dalitness. They don't even bother to talk about Dr. Ambedkar. They are afraid of being found out. My family used to subscribe to *Dalit Voice* for quite some time. I used to be one who was too focused on academic performance to even bother reading it. However, the fact that some of my brothers used to discuss these issues, definitely

helped me to broaden myself and try to be more of help to others. So I have to thank the Editor very much. We respect your courage and single-mindedness in reporting at huge costs. It is a privilege and honor to be communicating with you, sir. Within our family, we have lots of respect in our hearts for your work and sacrifices. Has the govt. done anything to find out why govt. posts are remaining vacant? Has it taken any action against officials who are not interested in filling up these posts? Has it set any minimum goals in filling these posts? Has it bothered to publish the vacancy in the posts anywhere? Did it give reasons why the applications are rejected? Most of the time, welfare schemes for Dalits and job availability are not published. There is no effort to increase the awareness about the schemes. In fact, every attempt is made to block / discourage deserving candidates. Is there any data about number of applicants, reasons why they were rejected on a case by case basis, record of attempts to increase awareness about the posts among the target population, access to information about vacancy etc.? Can we say the govt. itself is subverting the reservation? It is a backdoor policy to remove reservation in jobs effectively by encouraging violation of constitutional guidelines. Every Dalit should oppose it. This is a lesson to all those selfish Dalits who are not bothered to safeguard the rights guaranteed by the constitution. Those ineffective Dalit MPs need to ask themselves why they are powerless. Meanwhile there is a report in the *Deccan Herald*, Bangalore (Dec.14, 2009). It says:

The Centre has worked out a plan to de-reserve posts which are otherwise meant only for those belonging to the SC/STs and Other Backward Classes (OBCs). A ministry of personnel, P.G. and pensions, Department of Personnel and Training, office memorandum (OM) says such an unlocking of quota could be done in the "larger public interest" as many posts in the government lie vacant despite the numerous special recruitment drives to hire SCs, STs and OBCs. The government, in its OM, has told all ministries and departments that they might propose de-reserving such posts. While conceding that there is a "general ban" on de-reservation of reserved vacancies in cases of direct recruitment, the OM, a copy of which is with this newspaper, says: "However, in rare and exceptional cases, when a vacancy cannot be allowed to remain vacant in public interest, the administrative ministry or department may prepare a proposal for de-reservation of vacancy." The government has left

the issue to the subjective wisdom of the authorities to take a call. ■

The Govt. we have in India, both the Union and the states, are controlled by the Hindus. When it is a govt. of our oppressors, how can you expect justice to its victims? Reservation to SC/ST is not implemented even to the extent of 5%. Yet our *resevationwalas* are not getting angry. Most of them have themselves become Hindus — meaning cowards. It will be good if the SC/ST reservations are totally scrapped so that the fish is thrown out of the waters and it learns to survive without the water. Hindu rulers will not render justice as long as the SC/ST educated lot remain as beggars — EDITOR.

**Rakesh Kumar**, Student, C-320, Hall-8, IIT Kanpur, Kanpur - 208 016: I have been going through your DV website since last six months but dissatisfied by the way the content of the website are maintained. There should be some more information so that the people can get some benefit from it. There should be option for putting our opinion and sharing views by visitors of this website as this will help to create interaction among Dalits all over the world. I want to get some direction for my quest for doing something for our people. Today my result is declared and also I have performed well in my first semester. But I am much more happy after seeing your reply rather than seeing my good result. I don't know how to give shape to my vision, as I am from a very poor family and reaching here (IIT Kanpur) has been a very hard journey. First of all I need to find some livelihood for my family and simultaneously have to do something for the Dalits. However, I am thinking in this direction and trying to plan out something which I will follow. But after getting your reply it is really a dream come true for me that a visionary like you has replied to my mail. I will keep on sending. Please guide me for completion of my vision.

The entire *Dalit Voice* is not put on our website. We have at least 5-6 pages of Letters to Editor where you can tear the Editor to pieces. Brahminical people never allow questioning because they suffer from guilty conscience. We are not like that. You can hammer us — EDITOR.

**S. Akhtar Patel**, Khanpur Deh - 392 150: An honest and unprejudiced scholar from Nasik, Prabhakar Vaidya, has written a thought-provoking Marathi book, *Vande Mataram/Jana Gana Mana* explaining in depth (325 pages) why Muslims (and even broad-minded non-Muslims) can never be expected to appreciate the song, *Vande Mataram*. ■

# Budhist *Nam-Rupa* & Islamic Allah are similar

DR. V.D. CHANDANSHIVE, COTTAGE VAISHALI, SHAHU NAGAR, NANDED - 431 602

Generally, the world religions have been divided into two categories: (1) theistic religions and (2) atheistic religions. Again, the theistic religions (those believing in the existence of god) have been put into two groups: (1) mono-theistic (believing in only one god) and (2) poly-theistic (believing in more than one god).

Budhism is the world's first and very ancient atheistic (non-belief in the existence of god) missionary religion. Islam, on the contrary, is a monotheistic religion founded by Prophet Mohammed in the 5th century AD.

**Islam & Budhism are same:** On the face value Budhism and Islam appear to be contradictory to each other because the Budha has not claimed any prophetic position for himself. Secondly, the Budha's non-belief in god and Prophet Mohammed's strong belief in Allah also seem to put these two religions on a paradoxical level. Though overtly the paradox works prominently, but deep down on the covert philosophical level, the contradiction appears melting down. As we are habituated with seeing only the prominent projections, we generally seem to overlook the deep philosophical undercurrents that create a semblance between these two world religions.

**Cosmic energy:** In the Budhist doctrine the concept of *Naam-Rupa* acquires a prominent position. In the Budhist cosmology the universe is the manifestation of the play of *Naam-Rupa*, the Pali expression used by the Budha for psycho-physical energy or what in the scientific parlance is called cosmic energy. According to the Budhist philosophy *Naam-Rupa* or cosmic energy governs the universe. But surprisingly the cosmic energy is formless and invisible. But again astonishingly, the visibility of this formless cosmic energy is experienced by human beings through the forms of living and non-living things. The word *Naam* implies the psychic entity and the term *Rupa* implies the physical form or material entity. The forms appear and disappear but the cosmic energy is eternally present in the cosmos constantly governing, destroying, creating and organising. It neither shrinks nor expands but it constantly changes which brings dynamism, rhythm and order in nature.

**Man has no control on nature:** But man, with his

arrogant intellect and hollow pride often pretends to control nature with the help of science and technology which is impossible because man forgets that he is just a fraction of the giant intelligence prevalent in the cosmos and governed by the *Naam-Rupa*.

**The Islamic concept of Allah, though related with monotheism, appears similar to Budha's *Naam-Rupa*.**

Allah in Islam, apart from all-pervading is omnipotent, omni-present and omniscient which means all powerful, present everywhere and knowing everything. Allah is the creator of the universe. Nothing happens without his will. He is the cause, he is the effect of every thing. That is how the Quran and Islam's followers believe unflinchingly.

But one thing which is worth marking about Allah is such a supreme force is formless, not having an image. But the theistic religions are replete with the images of gods and goddesses giving birth to polytheism.

**Even the image of Prophet Mohammed is not available. This is a unique feature of Allah and Islam.**

But if we ask a philosophical question as to what is formless in the universe that governs the universe, our answer will have to be the cosmic energy or the cosmic power. Such a supreme power Allah is formless and still gives birth to different forms — living and non-living. The Islamic Allah has been attributed in Koran all the psycho-physical and even the transcendental functions. The Islamic concept of soul (*Ruh*) also emanates from this psycho-physical attribute.

**Moral law:** Because of the belief in supreme cosmic power, which the Budha has called *Naam-Rupa* and Prophet Mohamed has called Allah, there appears to be another semblance operating on the level of Budhist ethics and Islamic ethics.

The main feature of Budhist and Islamic ethics is man's intellectual arrogance should not and cannot overpower the supreme cosmic power of which man's intellect is like a drop in the vast ocean of psychic cosmic power and, therefore, man should remain subdued and surrender himself to the giant intelligence that operates in the cosmos. The Budha has pointed out that *Naam-Rupa* follows a moral sequence in the universe. Therefore, man on the earth is duty bound

to follow the moral law which respects the moral sequence. If man, because of his arrogance, breaks the moral law, the moral sequence gets affected resulting in the upheaval taking place in the form of natural disasters.

**Common thread:** The Islamic prohibition of man from disobeying and disrespecting Allah also fixes man's inferior position and warns about Allah's invoking anger if the Islamic morality is defied.

In short, both Budhism and Islam — though appearing paradoxical due to their atheistic and theistic attributes

prima facie — have a common thread running in them concerned with the unconquerability of cosmic power by man so that the millennium of mankind remains intact.

Budhism and Islam put a rider to man's investigative intellect and warn him against the uncurbed and wayward journey in science and technology which is prone to disturb the moral sequence in the cosmos. Of course, more research is needed in this respect which will unfold the commonalities in different faiths for the betterment of mankind.

## COMMUNICATION

# Budhism is completely one with Islam

MLECCHA, SAN FRANCISCO, USA

This refers to my Letter in DV of Jan.1, 2010 p.17: "*Mleccha embraces Islam*".

I was exposed to Islam first when I was about ten. My cousins were Muslim, being part Arab. They were very kind and did not push their religion, but answered some questions I had.

## BUDHA FIGURES IN QURAN

Shortly after meeting them, I began my own research into the religions of the world, which lasted for about 24 years. After such a long research of all major religions and various minor branches and new religious movements, I finally decided to study the first religion I was exposed to in my quest. It was amazing it really took so long to consider Islam.

In China, there was a tradition which sought to unite all the major religious traditions of the world; Taoism, Confucianism, Budhism, Christianity and Islam. In 1684, Huang Dehui realized the major non-Hindu religions of Asia, Christianity, and Islam were

really one. Prophet Muhammad in the *Quran* revealed that Allah sent apostles to every nation. The People of the Book, who will also be rewarded with paradise, in addition to consisting of righteous Christians and Muslims, also consists of the Sabians.

I studied all the movements which claim descent from Huang Dehui and found none of them embracing the last of the major religions; Islam. Besides, Indian scholars unraveled the mystery of the mysterious prophet of the *Quran* named Dhul Kafila, the Saint of Kapila. This man was none other than the Budha.

## CHRIST CALLS FOR SWORD

Having realized Dr. Babasaheb Ambedkar's Navayana Budhism was completely compatible with Islam, I was that much closer to a life-changing experience.

I also noticed that Jesus Christ advocated only one god in the original Greek of the New Testament. The three-in-one trinity making

three gods equal to one god is nowhere in the Bible, not in the original language.

## CHURCH FORGETS DALITS

Jesus said to turn the other cheek in a fight, but to get ready for the battle by securing a sword. In other words, be peaceful as Christians, but prepare for a time when you have the might to defend yourselves in later times.

**If Christians were true to the teachings of Jesus, they would join righteous Muslims in fighting corruption and immorality of the world, condemning the utter reprehensible treatment of the Dalits. I even found the Prophet Muhammad mentioned by name by the Prophet Hosea in Hosea 9:6-7.**

The final factor was Christians' large disregard for Palestinians in Israel, Dalits in India, and Muslims throughout Europe. (This is not true of the Dalit Christian organizations, which follow the teachings of Jesus correctly by treating all members of society as equal.)

## Dalits behind every anti-Muslim riot

M.A. RAHIM QURAISHI, HYDERABAD

Kindly ponder over the following points: (1) No doubt, unity of Muslims and Dalits is important for dealing with the menace of Brahminist imperialism. The Muslims are reluctant to get closer to Dalits because invariably they see Dalits in every anti-Muslim riots as perpetrators of

atrocities on them. They readily become tools in the hands of *hindutva* groups which are out to establish *Hindu Rashtra* by exterminating Muslims. (2) Islam is against racism and at times the Dalit leaders' tone and tenor signifies racial sentiment as their basic passion.

(tameerm2003@rediffmail.com)

## Elite Muslim failure to probe causes of anti-Muslim riots

V.T. RAJSHEKAR

We have replied all the charges made by lay Muslim leaders in *Dalit Voice* many times and also in our books. But an Islamic scholars like Brother Rahim Quraishi coming out with such an observation shows he has not made a deep study of our common enemy — Brahminism — which is behind the screen and yet directs the bloody drama.

Since the Brahmins constitute a micro-minority of less than 3% and this pyramid-shaped Hindu structure has many layers of castes, on an ascending order of reverence and descending degree of contempt, this centuries-old enemy can never remain as ruler — not to speak of living alive — unless it instigates one caste (or community) against the other.

### ENEMY BEHIND SCREEN

Perpetrators of caste riots and anti-Muslim, Christian, Sikh war and violence are all standing behind the screen.

The question you raised, however, is very important and needs a deep thought. But Islamic scholars are refusing to ponder on this all-important subject of Dalits being the main actors in every anti-Muslim riot.

**What you say is absolutely true. The Babri Masjid demolition was done by the Andhra Pradesh Dalits. The Gujarat Genocide of Muslims (2002) was the handiwork of Dalits and Tribals. There are ever so many instances of Dalits attacking Muslims.**

Everybody is made to "believe" that the Dalits and Tribals are the culprits. Such a belief system is systematically nurtured and promoted by the Brahminical toilet papers.

### MUSLIM AS OUR BLOOD BROTHERS

**As the Editor of *Dalit Voice*, we have attended several hundred Dalit meetings in different parts of the country. No where we have heard any Dalit leader speaking anything against the Muslims. All their complaints are only against the Brahmins and other upper castes (Hindus). They have all praise for Muslim.**

In the writings or speeches of Dr. Babasaheb Ambedkar, Shyam Sunder, Kanshi Ram nowhere you can find even a word against Muslims. In fact all of us unanimously support Muslims because they are our blood brothers. Dalits fought against

Brahmins by first getting converted to Buddhism. Then into Islam and Christianity and Sikhism. The entire Bangladeshi Muslims were once Dalits. Muslim scholars have admitted this fact. (*Buddhism in South Asia*, Prof. M. Abdul Mumin Chowdhury, 2008, LISA, London).

If the Dalits are blood brothers of Muslims how did they attack Muslims? This is the million dollar question which the Muslim religious leadership has failed to examine in depth. We had several rounds of discussion on this subject with the late Moulana Ali Miyan, who became our great admirer through the late Moulana Jaffer Ali of Bangalore, also your friend.

### GULF BETWEEN BROTHERS

The failure of the Muslim religious leadership to go deep into this subject has brought about a big gulf between the two blood brothers who live side by side in all urban slums (including Hyderabad, Ahmedabad and Delhi etc.) and eat the same food including beef.

The Muslims are not only our elder brothers but one endowed with a rich, revolutionary religion. But Dalits are not only poor but culturally deprived by thousands of years of Brahminical oppression — which the

Muslims escaped because of conversion.

Had the Muslim rulers and the saints of those days converted the Dalits and Tribals in total by this time the entire country would have gone Muslim and become free from Brahminical tyranny. The Muslim rulers and the religious leadership did not do it then. This was a big mistake.

### AGHA KHAN REBUFFS GANDHI

But the Muslim leadership of India before "independence" (1947) and the Dalits led by Dr. Ambedkar had worked together to fight their common Brahminical enemy. The Agha Khan, who led the Muslim delegation to the London Round Table Conference, refused to play into the hands of the treacherous Gujarati Bania, M.K. Gandhi, who abruptly came to the place where the Muslim delegation was staying in London. The "Mahatma's" sudden arrival at the dead of night shocked the Muslim delegation. Gandhi said he came to inform the "happy news" that he had accepted all the 14-point Muslim demand — but on the condition that the Muslims would not support Dr. Ambedkar (who was also in London leading the Dalit delegation) demand for separate electorate. Gandhi then dramatically produced a copy of *Quran* he was hiding under his dress and asked the Agha Khan to give him a promise on the *Quran*. The Agha Khan said being Muslims they would not go back on the promise given to Babasaheb to support the separate electorate. The cunning Bania went away disappointed.

**All this is part of history. All the Muslim leaders of India know this historical truth about Gandhi's mischief. The above historical**

incident in London reveals that before the "independence", the Dalits and Muslims were together.

### R.S.S. MULTI-MILLION DOLLAR EXPERIMENT

How did they fall out later? How the blood brother Dalits were made to attack and kill Muslims? How did the cordial relations between the two dramatically break?

This is because of the multi-million dollar experiment conducted by the premier Brahmin organization, RSS, to *hinduise* (enslave) the Dalits.

**How did the Brahmins succeed in dividing the Dalit-Muslim blood brothers?**

This needs a deep study of

### DALIT-MUSLIM UNITY, WHY? & HOW?

Dr. Ram Nath

1995 pp.75 Rs. 25

Dalit Sahitya Academy

Write to *Dalit Voice* office for copies

Brahminism to answer this question and to understand the working of the "Hindu Mind".

Once the Muslim leadership acquires this ability, we can put an end to this frequent Hindu-Muslim (meaning Dalit-Muslim) blood bath and launch Dalit-Muslim unity which will depend upon the initiative to be taken by Muslims being our elder brothers.

The problem is too simple. And Dalits are too willing to understand it. The problem lies with the elite Muslims who in their *madrassa* education system have failed to study the Indian social system (caste system) of which they are also a part. Yet another problem is the elite Muslim desire to be closer to the Brahminical upper castes than get closer to us.

**We have discussed this subject with top Jamate-Islami**

leadership. It simply rejected our plea saying they prefer to go with the upper castes.

Already the country is choked with anti-Muslim hatred. The longer the Muslim leadership takes to understand our point, faster will be the *hinduisation* of Dalits.

### ROOT CAUSE OF PROBLEM

The elite Muslims have Brahmins and other upper castes as their lawyers, accountants, tax officers, doctors, managers, neighbours, teachers, club mates, bosses. They read the media produced by this very enemy. They dine in the hotel run by this enemy. Their children go to elite schools and colleges run by the Hindu or Christians. All their day-to-day dealings are with upper castes. Here lies the problem.

### BIHAR AS AN EXCEPTION

But look at the *Pasmanda* Muslims of Bihar, India's second largest state with a big Muslim population. Here the

Backward Muslims themselves are coming forward to embrace the Dalits. We have attended many meetings in Bihar and found very cordial relationship between the two blood brothers. Why this is lacking elsewhere? Even the late Ashfaq Hussain Ansari, MP of UP, was close to us and fully understood us. **SC/ST/OBC Muslims never had any problem with us.**

We admit that Dalits are behind all anti-Muslim riots. Since Muslims are the target of attack it is in their interest to find a solution. We are here to support you.

Dr. Ram Nath, a former Vice-Chancellor of a UP Agri. University, has written a book itself on *Dalit-Muslim Unity* with our foreword. It is necessary the Muslim leadership gives a fresh thought to this subject in their own interest and also the interest of the country.

## Elite Muslims let down Muslim India

OUR CORRESPONDENT

**Bangalore:** The *Muslim India*, edited by the veteran Muslim intellectual, Syed Shahabuddin, has announced the closure of the 20-year-old monthly English journal published from Delhi from Jan.1, 2010. The journal might have just reproduced articles mainly from Hindu papers and also some Muslim. Yet it has been for long the voice of a Muslim leader who should not have been let down by the community which itself is reeling under the blow of the Hindu terrorists. Muslims of India, forming about 15 to 20% of the population, ruled India for about 800 years and also made India the largest Muslim country in the world. At least 5% of Muslims are rich and consider themselves custodians of everything that is Islam. Its religious, political, business leaders and even those running educational institutions are from this English-speaking elite. How did the elite Muslims let

down the *Muslim India* which itself catered to this very elite section? Editor Shahabuddin is our good old friend. He broke his diplomatic

from the SC/ST/BCs. To fight the Hindu imperialism under Brahmins, the rebellious SC/ST/BCs embraced Islam and gained liberation.

But Shahabuddin Saheb did not understand this because he was a Syed. This brought a gulf between the Syed and the Backward Muslims — *Pasmenda*. Poor Syed went away from the *Pasmenda* Muslims in his love for his fair weather blood brothers who did not stand by him. In the process *Muslim India* had to close down further proving the fast deteriorating socio-cultural-political situation of the powerful Muslim community which once

Latest book  
**BASIC PROBLEMS OF O.B.C. & DALIT MUSLIMS**  
**Ashfaq Hussain Ansari**, former MP  
 A distinguished member of DV family, who died on Dec.20, 2008.  
 Muslims are not a homogenous community. The latest to say this is the Govt. of India-appointed commission headed Ranganath Mishra, a Brahmin and a former Chief Justice of the Supreme Court. This collection of essays says Hindu caste system (popularly known as Hinduism) penetrated the revolutionary Islam. The upper caste Hindus who embraced Islam remained controllers of Islam but the Dalit and BCs remained serfs and slaves.  
 2007 pp.286 Price not marked  
 Serial Publications, New Delhi.

service to enter politics from his native backward Bihar and got elected to parliament — encouraged by the Hindu terrorist party leader A.B. Vajpayee. But Bihar is not only one of the poorest states but the home for the country's single largest "Backward Muslims" — converts

ruled India and liberated a vast sections of its slaves from Brahminical terrorists. The plight of India's Muslims is so serious that the Brahminical media has given them a new name: "Terrorists". Yet they are not getting angry.

Brahminical bid to blackout the truth-telling book  
**WHO KILLED KARKARE?**

S.M. Mushriff, Retd. IGP, Maharashtra  
 2010 pp.320 Rs. 300

Pharose Media, New Delhi c/o Milli Gazette  
 (Read *Dalit Voice* of Dec.1, 2009, p.7 for details).  
 The book released in Bombay is selling very well but mostly among Muslims. Hindu booksellers hate to sell it. Some are not displaying it. The bias became more serious after the book by Mrs. Vinita Kamte was released on 26/11. This book got royal treatment by Hindu booksellers. A Hindu book distributor with a huge network asked the publishers to wait till April 2010 for the Karkare book to be enlisted by them. But they took no time to start selling Vinita's book.

Hindu hatred of Sikhs  
**ANTI-SIKH VIOLENCE OF 1984**

Jarnail Singh  
 A noted journalist of Delhi

The brave Sikh who threw a shoe at Home Minister Chidambaram on April 7, 2009 for the govt. silence on the 1984 anti-Sikh riots that killed 2,500 Sikhs.

2010 pp.165 Rs. 350

Penguin  
 No.11 - Community Centre,  
 Panchsheel Park  
 New Delhi - 110 017

## American book on DV philosophy

MLECCHA, SAN FRANCISCO, USA

The best way for me to spread your philosophy in America (and the world) is to write a book that applies to the whole world. The four biggest regional topics; India, China, the Islamic World, and America. I have contacted a major socialist organization in California and am working on making the necessary connections for you. The Bahujans and Muslims aren't united enough. The world isn't following China's model for prosperity and wealth-sharing. America's democracy still oppresses minorities and is ruined by corporate capitalism which oppresses workers. Of course, we cannot forget Latin America or Africa. I have studied all these regions in depth. I know where all the freedom fighters in the world are. This is a book Latin Americans, Africans, and Muslims will absolutely love. All these freedom movements will begin to feel as part of one Global Liberation Front. I think proposing a Global Congress as an adjunct to the UN is a good idea, which can address the needs of the world. The UN has no Internal Affairs Dept.

which can monitor where it is failing and correct it yet. Also, the following rights need to be addressed; Water Rights, Food Rights, Health Rights, Workers Rights and Animal Rights and Unborn Rights. You will love the books I am sending you. Thank you for being a friend. Thank you for helping me realize I matter. You give me a sense of purpose, and I hope I can help your movement even more.

These are the proposed chapters:

**Part - I:** Introduction, Writings of V.T. Rajshekar & Michael J, Global Liberation Front, New World Order of the Pentarchy, Islam, China & True India, Latin America & Jewelled Africa, Failures of Western Democracy, Isles of the Sea, Fixing the United Nations, Global Congress and Rights for All  
**Part II:** Shariah Portions, Smith, Mills, Jefferson & Madison, Communist Manifesto, Where to Begin by Lenin, Quotations of Mao Tse Tung.

**Appendix:** US Constitution, Global Senate, Global Representatives, Global Constitution

### Editor's son heads Amnesty International

**New York:** Salil Shetty, Director of the UN Millennium Campaign, has announced that he will be leaving the Campaign to take up the position of Secretary-General at Amnesty International, London. He joined the UN Millennium Campaign in 2003, shortly after it was set up by then United Nations Secretary-General Kofi Annan. "I wish Salil great success in his new endeavor," said UNDP Administrator Helen Clark. "Under his leadership the UN Millennium Campaign has grown into a powerful global campaigning force supporting citizens in their efforts to hold their governments accountable for the achievement of the Millennium Development Goals." He will remain at the helm of the MDG Campaign until June 2010 as it continues to be a well-established and credible advocate for MDG achievement. As preparations get underway for UN Heads of State summit in New York on the Millennium Development Goals next September, the UN Millennium Campaign will continue to be a vibrant and visible voice. Salil will take over with Amnesty in June 2010.

Salil is the only child of *Dalit Voice* Editor, V.T. Rajshekar, a noted Bangalore (India)-based writer and journalist. Amnesty Int. is the world's largest and the most powerful human rights organisation.

### ATROCITY CASE AGAINST PETROLEUM MINISTRY

Dalit Employees may file cases against the culprits

**S.R. Gangurde**, Advocate, High Court

No. 418 - Flat no. 213, B Wing, 2nd Floor, Tagor Nagar No.1, Above Punjab & Maharashtra Bank, Vikhroli (E), Bombay - 400 083, Ph: 2574 9150.

(1) Case No.A— in which old educational criteria has not been modified, upgraded in Union Public Service Commission, and due to this state general and SC/ST candidates are being deprived of constitutional right to obtain employment.

(2) Case No. B — Petroleum Ministry, oil companies guidelines are there to allot ready made petrol pump to SC/ST candidate under the corpus fund scheme, but its implementation is delayed due to caste/creed discrimination and no accountability, penalty has been imposed to the above authorities.

Please file atrocity cases against these authority and get justice to all SC/ST people.

Those interested in the details of the case may write to our office for a photocopy of the material. Please send Rs.25 for photocopy — EDITOR.

## DHRM: Kerala Dalits shock Hindus

COM. AYYANKALI

So far your complaint has been that Dalits are not getting angry. So frustrated were you, that you had even resigned to the fact that they will never get angry and in such frustration, you had even begun to encourage Muslim anger instead of waiting for Dalits.

But now there is evidence that Dalits are getting violent which is an extremely good development. In Jharkhand, Dalit Maoists have formed their own Maoist party called Tertiya Prastuti Committee (TPC) after splitting Telugu Brahmin Varavara Rao's *savarna* Maoist Party along caste lines.

**Brahmin Maoists killed:** This newly formed Dalit Maoist Party is killing Brahminical Maoists. Besides, they hate Nepal's Brahmin fake Maoist Prachanda, also and have accused him of being a fake and a traitor.

On the top of this the Cochin-based Dalit Human Rights Movement (DHRM) in Kerala also seems to be taking up violent resistance. But DV has been ignoring these two developments. This is my charge against you. Such genuinely revolutionary Dalit resistance must be

encouraged. Publish their interviews in *Dalit Voice* — so that more Dalits are encouraged to physically fight Brahminical crooks. You must also popularise your "caste identity" theory and the "caste war theory". An armed, bloody, violent caste-based war for grabbing water and women seem to be inevitable and unavoidable by 2020 or so, when India is expected to run out of water.

Dalits are certainly getting angry and they are getting violent also.

J. Devika with inputs from Mythri Prasad Aleyamma adds:

(<http://www.countercurrents.org/devika141209.htm>).

**DV silence:** Utterly stupefying news of attacks on Dalit colonies, almost next door to Kerala's capital city and nerve centre of Malayalee politics, and that too by a minor anti-political force that has a legacy of anti-South Indian hatred — the Shiva Sena. And of course when one is confronted with the hard, stony silence of almost all sections of the media about this — including *Dalit Voice*. The mystery of the murder of an elderly, innocent morning-walker in Varkala, a town close to Trivandrum, remains a mystery. The police story is

bunkum. The Hindu press always is anti-Dalit. Activists who have dared have been heckled and hounded, even senior and respected human rights activists like B.R.P. Bhaskar by the Shiva Sena. Meanwhile violence continues to be unleashed against the DHRM.

**Attack on Dalit identity:** There are also reports of violence against Dalits in colonies all over Kerala where people have left the CPM to join the Kerala Pulaya Maha Sabha or the BSP.

**But the violence against the DHRM by the Shiva Sena and the police looks different because it appears to be a direct attack on the Dalit effort to construct the Dalit identity.**

DHRM wants a separate identity for Dalits, a new dress code which provoked much violence, group singing, cooking for each other's family, introduction of a unisex dress code of jeans and black T-shirts with Dr. Ambedkar's image. The opposition to the dress code reminds the Brahminical anger against "lower caste".

No wonder the panchayat, police, Shiva Sena and other major political forces have all ganged up against DHRM. Any serious effort to resist upper castes will be put up down violently. DHRM is a Dalit organisation formed about two years back at Ernakulam with Selvaraj is leader. Meanwhile, Santosh Rana, a noted naxalite leader

active in the Jharkhand region, speaks about the Lalgah region where 30% of the population is Tribal, 20% Dalits and the rest OBC. The Kudmi-Mahatos are the largest among the OBCs. The Mahatos, Bagals are actually semi-tribals. The tribals constitute 30% of the population of Jhargram. The people of this region have very little participation in govt.

**Landmine blast:** In Nov., WB Chief Minister had gone to Salboni to inaugurate an SEZ-steel plant of Jindals. The Maoist squads operating in the area blasted a land-mine on his way back. It missed the target but the govt. ordered night-raids which ignited a massive uprising of the people led by the Santhals. The All-India Association of Majhis was leading the struggle. The movement was so strong that the police had to withdraw from the sensitive areas. It was a great victory of the people.

### DV supports all resistance

*The educated, employed Dalits having forgotten their Father, Dr. Bhimrao Ambedkar, the uneducated, poor Dalits have taken up the mission. The educated Dalits have been virtually co-opted by the Brahminical rulers and silenced. The Maoist movement is nothing but the uprising of the rural, uneducated poor Dalits and Tribals who are our only hope. Dalit Voice extends full support to their resistance struggle — EDITOR.*

## Dalit Maoists kill Brahmin Maoists

A revolution is not a dinner party, or writing an essay, or painting a picture, or doing embroidery; it cannot be so refined, so leisurely and gentle, so temperate, kind, courteous, restrained and magnanimous. A revolution is an insurrection, an act of violence by which one class overthrows another.

It's a voice sputtering out of a radio set, meshed by heavy static. The listeners, 50 heavily armed men somewhere in the forests of Jharkand, are disappointed. It's the score of the sixth One Day International between India and Australia at Guwahati when the Indians folded for 170 runs. But they don't believe in the legitimacy of the Indian state, wage a war against it and refuse to acknowledge that India gained "Independence" in 1947. For a moment, though, the scratchy voice on the radio brings alive the idea of India. For that moment the guns rest easy in Saptahari forest.

**Departure from Maoism:** The 50 men in battle fatigues belong to the 'A' platoon of the Maoist Communist Centre Tertiya Prastuti Sammelan (TPC), a breakaway faction of the MCC. The TPC is hunting the parent for veering away from Maoism. *Lal Salam* comrade. Comrade, *Lal Salam*. Fifty hands reach out. A man they call Mani, the Platoon Commander, gets up from under the shade of a tree, pats the twigs off his Kalashnikov and says, "I welcome you on behalf of the Peoples Army."

It's been a long and tortuous journey to this rendezvous, after a number of discreet inquiries, false tip offs and trails that ran cold. It happened very simply. One day a contact calling himself Sanjeev offered a motorcycle ride. It was a ride to nowhere, 40 km north of Balumath, the block headquarters town in Latehar. The last metalled road disappeared after 20 km, the last dirt track about 15 minutes later. For the remaining 40 minutes there were no roads. Villages appeared now and then. They did not have electric poles. If they did, there was no wiring. In some houses there were solar lanterns. In some villages children smiled, some had brittle teeth, the result of fluoride in the water.

**MCC-PWG merger:** At places, Sanjeev asked the children, *Saathiyen kane hai?* (Where are the friends?) The invariable reply, sometimes with a knowing smile, was a hand pointed towards the hills. The TPC's story runs on familiar lines.

In Jharkhand, the merger of the MCC and PWG in 2004, to form the CPI (Maoist) was not smooth.

The unified command structure the CPI (Maoist) imposed did not go down well. Many owed loyalty to their immediate leader, not the Central Committee. Therefore, some moved away, renamed themselves and continued to fight the state.

**100 splinter groups:** There are about 10 splinter Maoist groups in the state. The TPC is different from all of them. It is the only one whose stated agenda is to liberate areas from the CPI (Maoists), a **war of ideology** in which former brothers in arms are killing each other. The theatre of war is six districts — Latehar, Chatra, Palamau, Garwha and Lohardaga and Simdega. Mani, a veteran of 17 years, says, "We must have killed 40-45 CPI (Maoists) since 2004, some with whom we fought together for years. They sold their souls, oppressing the people they are supposed to liberate. We cannot tolerate that." He does not tell how many TPC members the CPI (Maoists) has killed, but police say it may be around 20. It's a bit like David and Goliath, but the TPC has some advantages.

**Parting of ways :** The CPI (Maoists) may have a force of 50,000 and more, but it is spread over seven states. The TPC is as well equipped as the Maoists. Also, most of them served in the MCC for years, and they know everything about it, hideouts, supply chain, tactics. It boils down to one platoon versus another, and the TPC so far has held the upper hand.

Many reasons are given for the parting of ways. Some say the MCC was dominated by the Yadavs who marginalised the tribals. Others claim it was the merger of 2004, which the TPC terms as directionless in its literature that caused the split. Some police officers say it is all about money. "They want areas under their control to collect levy. Latehar with its coal and bauxite mines, both legal and illegal, is worth fighting for." The platoon is heavily armed — AK-47, AK-56, SLRs, .315 rifles, even the odd .303 and plenty of ammunition. Mani says 'C' platoon also has a mortar and LMG. The TPC has three platoons, which means about 200 armed men, and 500 unarmed men, who can fight when necessary.

<http://www.expressbuzz.com/edition/story.aspx?Title=Maoists:+the+fight+within&artid=CgFL26GcJmo>