

DALIT VOICE

[*The Voice of The Persecuted Minorities*]

Adviser : Dr. Mulk Raj Anand

Vol. 2

APRIL 1-15, 1983

No. 12

BOMBAY-WHOSE GRAND-FATHER'S PROPERTY ?

J. R. D. Tata's speech in reply to a special reception accorded by the Mayor of Bombay has received very wide publicity for two reasons. He once represented India's richest business house now occupying no. 2 position after the Birlas overtook the Tatas. Secondly, he gave expression to something that is very much worrying India's entire Ruling Class : that the bigger cities of India are exploding with over-population because of the exodus of the poor & destitutes from the countryside and that the life in the metropolis is becoming unbearable to the rich and the leisured class. Hence the flow into Bombay, Calcutta, Delhi, Madras and Bangalore must be stopped. If possible the urban slum and pavement-dwellers, beggars etc. must be forcibly evicted & bundled out mercilessly. JRD might not have spoken these very words but he meant exactly this when he said "the Govt.'s failure to tackle the problems of Bombay was not due to inefficiency or ignorance but a misconceived populist posture & partly no doubt to safeguard votes from the masses. Bombay, which he described as his much-loved home,

had become a victim of unending influx from the rural areas. As the millions who poured into Bombay in the last 30 years came in a legitimate search of employment and a better life for themselves and their families than rural India could give them, our politicians claimed that no democratic Govt. could prevent them from coming into the city." (*Times of India*, March 12) He said the "influx perhaps could have been reduced if from the beginning the people had discovered that they would not be allowed to occupy & build hutments on any open ground with impunity. The bulk of the Bombay slum dwellers had well-paid jobs. He felt sorry that in the distorted interpretation of social justice, they were allowed to enjoy all these benefits virtually free. It is deplorable to find that this misconceived idea now finds sympathy even among our judges". Tata demanded a control on the population of Bombay or else it "will become

the greatest collection of slums by the turn of the century". Tata only asked the Govt. to pack up the poor but Antulay, then Chief Minister of Maharashtra, actually hounded them out but stopped by a sane judge of the Bombay High Court in a rare jesture towards the poor. This is what Tata meant when he criticised the distorted interpretation of social justice finding sympathy even among judges". When the courts side with the poor, the Ruling Class never likes it. Since Tata has raised a very important issue of checking the city population which effects dalits, OBCs & minorities, we want to deal with it here. Because, Tata is echoing what India's Ruling Class sincerely feels. We respect Tata and acknowledge his contribution to India. But there is a very strong lobby working for it. The Govt. may any time re-enact Antulay. Already in different other names such as city beautification, slum clearance, urban development etc. the different Govts are virtually driving the poor out of the city limits. The urban rich are often complaining that the poor are creating all sorts of problems by occupying gardens, playgrounds, any open space and dirtying the area. This is true. Entire Calcutta is fast turning into one vast slum. Bombay is following. If Calcutta is already a dead city, Bombay is dying. Why this exodus from the villages? In Trombay (Bombay), we visited a vast slum (Cheetah Camp) exclusively of Tamil dalits & Muslims from TN's southern-most district. In Dharavi, considered Asia's largest slum, it is again the Tamil dalits & Muslims who live cheek by jowl. Why these two single largest persecuted minorities of India are becoming urban slum-dwellers? As more and

more people of India are slipping below the poverty line, these two communities, the poorest of the destitutes, will naturally be the first to be effected when pauperisation grows. Muslims have already become an urban community. But does Tata know why dalits are making a beeline to cities? Being mostly landless agricultural labourers, they find it impossible to live in villages. Not only more and more dalits are selling away their lands and turning farm workers, the rapid rural decay is making it difficult for them to get jobs. That means starvation. In many villages the aggressive landlords are boycotting local farm hands and bringing labour from outside as a punishment. On one side starvation, but more than that their very life, little property and the honour of their women are in dangar. It is no longer possible for the poverty-stricken, unarmed Untouchables to live in villages. Hundreds of dalits who fled to Bombay during the "Marathwada caste war" have not yet returned even after so many years. There are 100 & one reasons why the dalits prefer the city. The first and foremost is that the moment they land in city, they are lost in the urban anonymity and hence will no longer suffer from the stigma of untouchability, the ghost of Hinduism, that haunts them in their villages. Besides, in cities they need no longer starve. Cities offer enough opportunities to have a stomach-full of food. Migration to cities thus brings them (1) security, (2) social respectability & (3) food to survive. Tata should note that poverty is not the No. 1 problem of India's Untouchables. India itself is a country of the poor & dalits are only a

[Contd. on page 11]

WHY DALITS, OBCs MINORITIES MUST FORM THEIR OWN TRADE UNIONS ?

[Isaac C. Tirkey, Gen. Sec., W. Bengal SC/ST Emp. Federation, Calcutta]

The need to form separate association/unions of SC/ST, OBCs & minorities employees are being questioned by the general associations/trade unions and various individuals all over India. They say that the employees belonging to these communities could seek

redress of their grievances through the associations. To stop the formation of separate unions by the members of these communities various allegations are being made against them such as 'communal organisations', 'sepratist movement' etc. We have given befitting replies to all such allegations. However, I do not intend to give my own answer but to quote what others have to say in the matter. The circumstances under which the SC/STs, have been compelled to form their own unions will be clear therefrom:- ".....it is wrong to assume that service associations of SC/ST. communities are based on any particular caste, tribe or religion. They are an amalgam of hundreds of castes & tribes recognised by the govt. and are spread all over India & within the folds of different religions and, therefore, the service associations formed by the employees belonging to these communities cannot be dubbed as communal association catering to the needs of any particular community or religion" (*Report of the Commissioner for SCs & STs.*, New Delhi, 1973-74 para 3-109, page 129).

".....special safeguards in service matters have been provided for SC/STs. under Article 16 (4) and 335 of the Constitution. Thus the SC/STs have got certain concessions and relaxation in service matters which are beneficial to them but about which there is general, though misconceived, feeling that these special safeguards run counter to the interests of employees belonging to the

general categories. Therefore, if the SC/ST employees are advised to ventilate their grievances through the general associations, such general associations will not be in a position to deliver the goods in so far as the special interests of SC/STs are concerned. In this connection, it may be stated that a number of general associations/unions, which are dominated by general employees, have been opposed to the introduction of reservation in posts filled by promotion. It is, therefore, not justified to presume that such general associations will fight or protect the special interests of the SC/STs. The Commissioner of SC/STs. has not come across even a single case where a general employees' union took up the case of implementation of the orders regarding reservations and concessions for SC/STs. It is true that individual employees belonging to these communities can represent about their service grievances either direct or through the Commissioner for SC/STs, but they are generally not as versatile or knowledgeable as the associations who develop an expertise and can take up their cases more vigorously with reference to relevant orders issued by the Govt". In his article "Reservation policy in banks— A study of caste prejudice", (Business Standard Jan. 7 & 8. 1983), Mr. S. P. Thakurata says that he came across cases where the SC/ST. employees were assigned to unimportant departments so that they do not get promotions. "Mr. X, a chamar by caste, worked as a clerk of

Santa Bank at the Agra branch for one & half years. He did the ledger work. For three months, the branch manager, Mr. Rao, assigned him to the cash counter. He was from Western U. P. One Brahmin member of the sub-staff worked under him. The Brahmin usually brought slips & cheques from the accountant & passed them to the cashier for cash. The Brahmin was very orthodox. He did not like the SC cashier. If the cashier asked the Brahmin to give him a glass of water, the latter refused. The Brahmin kept two separate water pots, one for the upper caste employees. The Brahmin felt that he might be a sub-staff member of the branch but he was socially superior to the scheduled caste cashier. How a Brahmin could carry out the order of a SC to bring a glass of water was the question of the Brahmin. When the SC/ST employees complained to the branch manager who happened to be a Brahmin from a southern State, the branch manager personally requested the divisional manager to transfer the cashier, because the cashier had called all his friends and colleagues who were working in other branches of Santa Bank at Agra & told them that a separate water pot was kept for the Brahmin. There was a hot exchange between the SC and upper caste employees. After that incident, the Brahmin sub staff had requested the branch manager to remove the SC cashier from the cash counter. Because a SC employee was the cashier, the branch was incurring losses. The Brahmin sub-staff said : "After a Chamar became the cashier, the goddess Lakshmi became polluted. As a result, our branch started incurring losses day by day".

"Thus casteism exists at the branches. These case studies reveal that the reservation policy or quota has not helped integrate the SC & upper caste employees.

On the contrary, caste prejudice has brought about disunity among employees". "It is also clear from the case studies that the SC employees try to mix with the upper caste employees but the latter prevent the SC ones from integrating. The attitude of the upper castes has not changed towards the SC though the Govt. of India has legitimately rationalised the reservation policy for the SC. The caste factor in turn has alienated the employees of SCs. As a result, the SC/ST employees feel the need to organise themselves." Thakurata poses the question, 'what are the reasons for the SC employees having started a new association instead of merging or integrating with the employees' union through which they could have obtained privileges? The answer to this question as found by him is : The discriminatory attitudes of the higher caste employees of Santa Bank and the slow recruitment to meet the prescribed percentage of SC/ST employees by the management have antagonised almost all the SC/ST employees irrespective of their designation and sex. The attitudes of the upper caste employees have not yet been changed though public sector banks are professional organisations where inter-personnel relationships count greatly for growth. The reservation policy has not integrated the SC and upper caste employees. In other words, in professional organisations like bank, *casteism is a barrier to inter-personnel relationships among employees, not the reservation policy*".

The dispassionate treatment of the subject by S. P. Thakurata is noteworthy. From the above it is abundantly clear that the entire system in our country is against the members of these communities who have been exploited for centuries past. (The name Santa is used for one of the nationalised banks). □

CONGRESS PARTY - RSS AXIS IN KERALA

Bangalore : *No where in India the Congress is closer to the RSS than in caste-ridden Kerala. The upper castes among Hindus—Brahmins and Nairs—who are also the property-holders today form the vanguard of the RSS. The different Hindu temples having millions of rupees in their coffers and huge landed property are the centres of RSS activity. Some rich Christians whose class character has pitted them against the Marxists are also sympathetic to RSS. The more unfortunate part of it is that even the low caste Ezhavas—once Untouchables before the Narayana Guru movement—are today competing with other high castes to join RSS. Thus the Kerala politics is in a melting pot. And Marxists, who once used the low caste Untouchables & Ezhavas, are today paying a heavy price. The one happy outcome of this social churning is that the dalits are at last realising their past folly of becoming willing tools of Marxists & are developing dalit consciousness. The 20 year-long efforts of the high caste-dominated Left parties to kill the caste consciousness have miserably failed. The Dec. 30, 1982, anti-Muslim riots at Trivandrum, the worst in the history of Kerala capital, in which Muslims suffered millions of rupees loss, have effectively demonstrated the growing muscle power of the RSS. It was a very well organised riot but the "national press" chose to remain silent as the victims happened to be not Hindus. For a Hindu, his sympathy is confined to his caste. Since an article in the prestigious *Economic & Political Weekly* (Feb. 12), "Political Backdrop to Trivandrum Riots", has beautifully summed the situation, we thought it better to quote important points as it only served to reinforce what we have been saying all the*

while. The National Democratic Party (NDP), the political arm of the notoriously communal Nair Service Society, (NSS), is part of the Congress-led United Front Ministry. NDP has launched a war against caste-based reservations, a principle accepted in the Constitution. But high caste (rich) Hindus are opposed to this principle and through the "national Press" they own, they are selling the idea of income-based reservations as it serves their interests better. As in the rest of India, such a furious war is raging in Kerala also. And all high castes including those in Left parties are ranged against the low castes on this issue. This war can be settled only on the streets. The Muslims, however, have been firmly behind the low castes. Since the Mandal Commission has considered a section of Muslims as backward, Muslims have naturally thrown their lot with the low castes. The Hindus in Kerala have not lost a single opportunity to criticise the Muslim League on this. In many places the ML Dy. Chief Minister Koya had to face violent demonstrations on this account. ML in turn has threatened to quit the UF govt. if the Front partners themselves go on castigating the ML in public. To a Hindu, caste is dearer than India. NDP has strong links with the RSS. Activists of the NSS are members of the RSS. In all elections they support each other. Hindu unity conferences are intended to bring all high caste-rich class

people together. The Congress has been also using the RSS to fight its battle against the Marxists. Hundreds of murders have taken place in pitched battle between the RSS & CPM. The exact number of the dead is not known. CPM leadership is divided between its love for Hinduism and outward hatred of RSS. The 1982 massive Cochin Hindu conference — unparalleled in the history of Kerala — was nothing but a joint effort of the NSS & RSS. Chief Minister Karunakaran, a Nair, is having close connections with RSS cemented by his regular temple visits. In Kerala, even Marxist leaders attend temples. EMS Namboodiripad, CPM general secretary got his two children married in temple ceremonies in true Brahmin style. Marxists

continue to be good Hindus. This is the wonder of Hindu India. Thus RSS—NSS & Cong. have come together making the Muslim League a very uncomfortable partner. In this company of Hindu communalists ML is facing a terrible dilemma. There are reports that the ML leadership is under severe attack. The latest efforts to unite the two factions of the ML should be viewed in this context. The other ML faction often criticises the ML now being in a Govt. That helps the RSS. If the ML wants to prove that it stands for the protection of the Muslims, how can it continue in the Govt., its critics are asking. The coming days will unfold new polarisations in Kerala. □

The "controversial" book that exposed the
RSS & Hindu designs on Dalits
now available in second, revised edition

AMBEDKAR & HIS CONVERSION

by V. T. Rajshekar

Price Rs. 10 plus Rs. 2 for packing & postage, pages 128

VPP not accepted

DSA- 109/7th cross, Palace Lower Orchards

Bangalore-560 003, INDIA.

THE INDIAN UNTOUCHABLES THANK AMERICAN DELEGATE TO U.N.O.

(Dr. Velu Annamalai, Texas, USA)

At last the US Ambassador to the UN, Mrs. Jeane J. Kirkpatrick, brought the pathetic position of India's Untouchables to the UN General Assembly and told the Indian delegation to set their house in order before complaining about others. The

unfortunate & defenceless Untouchables of India would sincerely thank her for her humanitarian effort because their plight of sub-human life could only be changed by international pressure on India as Indians do not care to understand the real problems, leave alone rectify them. The Indian politicians, every chance they get, talk about the Apartheid of South Africa when their own house smacks of much more degrading form of Apartheid, namely, untouchability. The Untouchables of India today present the world's goriest form of Apartheid before which the South African racial segregation pale into insignificance. Dr. Laxmi Berwa, President of Vision, recently took the sufferings of the India's Untouchables to the UN. Sub-Commission on Human Rights in Geneva to highlight the real problem that exists in India that the world ought to know, & how the Indian Govt. portrays a false picture with regards to the Untouchables. The Indian govt. & the Indians in general treat the problem of untouchability as something for granted because their Hindu religion has sanctioned this barbaric system. Rangachari's reply to Kirkpatrick is not only hypocritical but also a gross injustice to the India's poorest of the poor. There are two reasons why one should not expect anything better from Rangachari who is a strong follower of Brahminical Hinduism. He is paid by the Indian govt. to say so. Rangachari's statements

of untouchability being abolished in "independent" India, the violence happening in any changing society, and affirmative action etc have to be examined in the context of what is really happening in India in reality. There are plenty of evidence to support Kirkpatrick's statements that the Indian Untouchables are subjected to severe discrimination and torture and they are living symbols of human rights abuse in India. *Newsweek*, in its special report on *Gandhi* on Dec 13/82, says, ".....The social equality at the heart of his (Gandhi's) beliefs has never been achieved. 'Untouchability' was outlawed at independence, but the caste system still corrodes every corner of society and despite some progress, the 'Children of God' as Gandhi called the Untouchables, often are treated as subhumans" *The Globe and Mail* of Toronto in its Dec. 3, (contd. on page 10)

Just published
**HINDUISM vs THE MOVEMENT
OF UNTOUCHABLES
IN INDIA**

by V. T. Rajshekar

Rs. 1-50

Dalit Sahitya Akademy, 109/7th cross
Palace Lower Orchards,
Bangalore-560 003,
India.

Letters to Editor :

Fr. Jehn Beck, Gholeng, MP : DV is a very educative paper for dalits and other minorities.

Fr. Mathew Kalarickal, Bishop's House, Kunkuri, MP : Accept our sincere appreciation for the manner in which you carry on the struggle. Thanks for the article, "A Hindu will not change even if settled in US", by Velu Annamalai. This must be translated to every language and widely distributed. He has so beautifully exposed the true face of Brahminism. As he says "to a Hindu, thus to an Indian, the life of cow is much more important than that of a human. Vinoba wanted to kill himself if cow slaughter is not prohibited but the same holy man never bothered to open his mouth when hundreds of humans were slaughtered at Jamshedpur. I am a priest working in Raigarh dt. It was really a police raj here at Goliagarh. From every corner the tribals are being persecuted and RSS is doing its best to hinder our good work for the poor. After reading DV, I pass it on to others. I wish you all success. Christians in India and outside have a duty to support such a noble mission for the poor & persecuted.

R. Raju, Pallikonda, TN : As a follower of Periyar EVR. it is my duty to propagate his ideas beautifully dealt in DV. As a central committee member of the Union Bank Emp. Union, I moved the resolution on Mandal Com. implementation at our annual meet at Madurai on Feb. 22.

K. Yerra Nagiah, Isakapalli, AP : We are proud of your services to dalits and minorities through the DV. It keeps us informed of every important piece of information to dalits' and minorities.

C. Madhavan, Trivandrum : The DV editorial, "Gandhi vs. Ambedkar", has helped us to resolve to unite under the banner of Dalitastan. Gandhi reflects the success & failures of India. He was never a full man but enslaved by Hindusim. Hence the Ruling Class is indebted to him.

Tirlochan Kumar, Barnala, Punjab : DV is supplying us with information that is not available to us anywhere else. In your editorial on the Devadasi System, you were brave enough to describe the Hindu gods as "lecherous beasts". Destruction of Hindusim is a must if India has to be liberated. We fully stand by you.

Dr. J. S. Bandukwala, Baroda : I had been to Delhi to meet the Prime Minister on the Baroda communal riots. Happy she heard me. Dalits and Muslims have suffered equally at Baroda. We have demanded that in police & other paramilitary services adequate representation must be given to dalits & minorities. We commend your efforts at uniting dalits, minorities & OBCs.

Manmohan, (SUCI) New Delhi : Caste system is the outcome of the social-cultural exploitation by which the low castes were denied their due share in production as well as their right to live. We expected that during the "independence movement" the caste barriers would be broken. In this movement there were two trends, one compromising another uncompromising. Gandhi, Nehru etc. belonged to the first category. They compromised with the British without initiating any steps to destroy caste. Nehru only helped to foster caste to keep the masses divided. Similarly, our communist parties CPI, CPM, also did not bother to fight caste. The history of both is full of mis-

takes on fundamental issues. RSS-BJP policies are no different. It is biased against Muslims and other low castes. However, we must know that cultural revolution must precede technical revolution. Unless caste is destroyed, it is difficult to unite the people for revolution.

Surendra Ajnat, Banga, Punjab: Happy to note that the Voice of the dalits is being raised by the DV. If all the Ambedkarities continue the work of educating the real proletariat of India, we shall be discharging our duty towards our fellow citizens who happen to be less resourceful than we are. That is what Dr. Ambedkar did throughout his life. I shall fully support you in this cause.

H. G. Potdar, vice-president, Maharashtra OBC Union, Bombay: We go through DV with great interest. It is making a great impact. We can fight this caste-based monopoly of Hinduism only through DV. Our organisation representing over 20 million OBCs comprising 45% of Maharashtra population is behind you.

Kaye Stearman, Adm. Secretary, Minority Rights Group, London: We read DV with great interest and admire very much.

Dr. F. J. Verstraelen, Leiden, The Netherlands: Best wishes. Keep up the good work.

Prof. H. C. Joshi, New Delhi: I found DV very interesting & full of information. A powerful weapon to fight the age-long plight of Untouchables. I work for the Buddhist Society of India, publishing *Dhamma Darpan* in Hindi.

A. Gopal, Gen. Sec., BEML SC/ST Emp. Union, KGF: *Gandhi* film was produced with the funds given by the Indian Govt. The film proves that our own govt. is

treating Dr. Ambedkar as an Untouchable. So we have protested against this film by staging a dharna on March 13.

Devendra Swaroop, editor, *Manthan*: New Delhi: we find DV very informative and useful. You have made certain remarks about RSS. Having known RSS for long, I won't accept your observation that this is "an organisation of high castes and propertied class working for their welfare". If you try to make an indepth study of this organisation, you will find that RSS has been built over the years by persons mostly belonging to the lower middle class. They sacrificed their personal careers in their prime youth, met the organisational expenses from their own meagre pockets without expecting anything in return from the society. Perhaps this is one of the rare organisations in the country which has never accepted foreign or local donations for its organisational sustenance and depends entirely upon the offering made by its own members.

Statement about ownership & other particulars as per form VI Rule 8 of the Registration of Newspapers (Central) Rules, 1956.

1. Place of publications—109, 7th Cross Palace Lower Orchards, Bangalore-560 003
2. Periodicity—Fortnightly.
3. Printer—*B. A. Srinivas*, 79-4, 1st Main Road, 8th Cross, Palace Lower Orchards, Bangalore-560 003.
4. Publisher—*V. T. Rajshekar*, 109, 7th Cross Palace Lower Orchards, Bangalore-560 003.
5. Editor—*V. T. Rajshekar*

V. T. Rajshekar hereby declare that particulars given above are true to the best of my knowledge and belief.

15-3-83

Sd/- *V. T. RAJSHEKAR*

Publisher.

(Contd. from page 7)

1981 issue described an incident as "although the outrage at Deoli was particularly horrifying, it is by no means a rare occurrence. Murders, beatings and gang rapes of Untouchables are reported several hundred times a year and less newsworthy humiliations are everyday happenings" *The Washington Post* in its January 3, 1982 issue said, "the Untouchables are still India's outcasts; Untouchables are still persecuted despite Indian reform efforts ... They (upper caste men) killed the Harijans (Untouchables) like rabbits" A wave of brutal killings in northern India's impoverished country side of the poor *Harijans* by the upper caste landlords has led the Statesman newspaper to write, "the most horrendous forms of caste tyranny can flourish with impunity in the state (UP. State in India)" (*News India*, Jan 8, 1982) The Human Rights' Internet Reporter in its various issues (Jan-Feb, 82; March-May, 82) has described about the violation in the rural areas by the landlords. Most workers are denied statutory minimum wages, and are subject to arbitrary beatings by employers and police.... organized and pre-meditated nature of the repression.... it is noteworthy that the victims of police excesses are invariably the *Harijans* of the very poor ... the killings (of the Untouchables) now go unquestioned when reported in the sanitized press stories the incidents of attacks on *Harijans* are on the rise now ... the violent crimes against *Harijans* continue unabated ... *Indian Tribune* on Oct. 15, 1981 said, "*Harijans* were victims of oppression by high caste Hindu police officials. Girls working on farms have been raped, while families have been burnt alive, their lands forcibly

taken away". Dr. George Mathew, an American scholar, says "the atrocities on *Harijans* are going on unabated throughout India ... The high-handedness & persecution by the upper caste Hindus, the aggressive landlords and the harassment by the police were merrily going on. Economic advancement is not a sufficient condition for them to live in dignity. Human dignity is more valuable than concessions....". India cannot be democratic as long as caste exists. All our troubles are because of the Hindu religion. The Untouchables have no position at all in Indian society. Hinduism is nothing but caste which cannot coexist with democracy, socialism and secularism. In India, corruption is institutionalized. Democracy is dethroned. Caste exploitation has reached unmanageable heights. Minorities like Muslims are killed daily. Christians are treated as second-grade citizens. Women are burnt. Untouchables and tribals live the life of sub-humans. There is no limit to the violence of the Indian Ruling Class in the holy land of non-violence. Even after 35 years of "independence," an Untouchable could live with honor and dignity only by changing his religious faith. □

Just published

The Riddle of Rama

by Dr. B. R. Ambedkar—Rs. 2

*Dr. Ambedkar- A pioneer of
Labour Welfare*

by D. K. Basant—Rs. 2

Buddhist Publishing House,
Jalandhar, 144 003—India

Editorial

[Contd. from page 2]

part of it. More than poverty what they are worried is about the denial of self-respect which they will never get as long as they are imprisoned in their villages. Dalits all over India are subjected to all sorts of inhuman criminal atrocities not because they are poor but because they are Untouchables. If poverty is the cause of the brutalities on them, why the other poor (Hindus) are not subjected to this singular honour? Hence to escape from the Hindu tyranny, they get out of their villages. And they must. Earlier, the better. It may be animal existence, miserable in the congested, dirty slums but in the villages even the very existence of the dalits is threatened. Dalits and Muslims have realised this and hence from the past 3 decades they are migrating to cities. As insecurity and pauperisation increase in the countryside, this trickle will turn into a flood. And it is a healthy sign. No power on earth can stop this natural process. Not even 100 Tatas. We have been for long advocating shifting of dalit population to bigger cities. We call upon dalit organisations / leaders to take up this work seriously and make it an organised mass migration, come what may. Every dalit employed in cities must try to shift his entire family if not the dalit population of his village to the city. Always prefer bigger cities not small ones. Since dalits are in a minority in every village with minor exceptions, their very existence is in danger. How can they think of organising themselves under such circumstances? Therefore, if the widely scattered dalits are brought together in cities, it becomes easier to educate, agi-

tate and organise. Number is strength. Dr. Ambedkar had spoken about India's stinking "village republics" - the cess-pool of caste politics. Where Hindus are in brute majority, dalits have no salvation. Therefore, he demanded the organised shifting of dalits to bigger cities. Transfer of dalit population from the jaws of Hindu hounds should be undertaken in a very big way. The Ruling Class will put forward 100 and one obstacles. We must fight it out. Who is Tata to say that the poor should be thrown out of Bombay? Why is he silent about the villages turning into war camps, the landed gentry becoming warlords? It is to escape from them Phoolan Devi, a dalit girl, rightly turned into a docoit. We want more such Phoolan Devis. The bluff of land reform, distribution of surplus lands to the landless has been called, Nobody talks about it today. Not even the Marxist Govts. of Bengal or Tripura. When there is no attraction for the dalits to stay on in villages, what right Tata has to say the poor have no right to enter Bombay? Does he mean to say that the cities must be reserved as the pleasure house of the parasites? He must know that the urban boom is the result of rural decay for which the Ruling Class is directly responsible. In the name of slum clearance, city beautification, urban ecology etc. the Ruling Class is only trying to throw out the poor to make way for the rich. We know this. The Ruling Class has no plan to cure the disease.... the poverty of India. On the other hand, it is foolish enough to mistake the symptom to disease, (or is it to fool us?) spend all its time & energy curing the symptom of this

[Contd. on page 12 Col. 2]

DALIT STUDENTS UNION LAUNCHED

Calicut (Kerala) : *Dalit Students Federation of India* was born here on March 14 at the end of the six-day conference of the Kerala Harijan Students Federation, the student wing of the powerful Kerala Harijan Federation led by Kallara Sukumaran. The KHSF having a total membership of about 2 lakhs out of the 6-lakh dalit students in Kerala was celebrating its 25th anniversary inaugurated by the State Dy. Chief Minister Mohammed Koya, the leader of the Indian Union Muslim League. It was decided to form an all-India dalit students union at a meeting presided over by E. V. Chinnaya of Nellore, Andhra Pradesh. D. P. Kanji Ram of Calicut said the dalit movement could be kept alive only by the students. The vast rural dalit masses were poor, illiterate & also persecuted. It was they who consisted the bulk of the dalit population. Their life, itself was in danger and hence they could not be expected to keep the torch of Ambedkar burning. Very few of them had even heard of Ambedkar. The second section was the dalit politicians who had become corrupt and stooges of the Hindus. This section was a liability. The third was the dalit govt. employees. Since they were under constant vigil of the Hindus, this section had lost courage. Though the biggest beneficiary of the reservations, it could hardly contribute to dalit movement. The employed dalits had turned out to be pleasure-seekers. Hence

the only section left was students. V. T. Rajshekar, editor, *Dalit Voice*, who inaugurated the DSF, said the best brains among dalits were imprisoned in services and the worst brains had become bonded labourers of political parties. Our dalit students & dalit masses could save Ambedkarism. Noted dalit writer Paul Chirakode, Kerala Public Service Commission member, K. V. Kumaran blessed the new student organisation. D. P. Kanjiram & N. A. D. Paul of the Andhra University, Waltair, were appointed conveners. Dalit students in different parts of India may contact D. P. Kanjiram, manager, o/o Dy. Commissioner (appeals), Ag. Income Tax, and Sales Tax, Calicut-11, Kerala, for details.

creeping paralysis. The urban slums are boils in the body of this dying, decaying society of India. But the Ruling Class wants to cure the boil, its symptom, but not the disease. But we shall not allow this nonsense. Because we are as much part of this country. Nay, its original owners. It is we, who shall decide, not Tata. We shall resist this nonsense with all our might. We have any number of tree-lovers, animal-lovers, cow-lovers, nature lovers. But, alas, no human lovers in India. Whose grandfather's property is Bombay to say that the poor should be thrown out?

PRINTED MATTER

EDITOR : V. T. Rajshekar

Published by the Dalit Sahitya Akademy,
109/7th Cross, Palace Lower Orchards,
Bangalore-560 003. India. Phone : 33854.
Annual subscription Rs. 15-

Printed at : SVP. No. 79/PLO/B-3

To

.....

.....

.....