

# DALIT VOICE

LIBRARY  
INDIAN SOCIAL INSTITUTE  
21 BENSON ROAD  
BENSON TOWN  
BANGALORE - 560 046.

The Voice of the Persecuted Nationalities Denied Human Rights

Vol.16

June 1 - 15 1997

No.14

- A Dalit sub-caste acquires identity, becomes proud & pride turns it militant: caste war in TN
- Mayawati gives lead in *jati* consolidation
- Political unity first, socio-religious unity will follow
- AP Madiga protest
- Rumbings in Jamate-Islami ?
- NDF to clean Kerala Muslim pond
- Templeton Award to anti-woman, racist *vaidik* ?
- Dalit-Muslim unity revolutionises Islam

Editor & Publisher: V.T.RAJSHEKAR

Representatives:

Madras: DALIT EZHILMALAI

Calicut: V. PRABHAKARAN

Vijayawada: K.VIJAYA RAJU

Bangalore: Dr. N. SIRAJUDDIN

United States: RUNOKO RASHIDI

Circulation: A. PATRICK

Production Editor: M.GOPINATH

Sales &

Distribution: HEMLATA

A Tamil Harijan betrayed Babasahab:  
Thus Spake Ambedkar

## A TN Harijan helped sabotage of separate electorate

the President of Hindu Mahasabha, they should have taken at least the grave warning given by Mahatma Gandhi and desisted from the course of creating separate electorates."

"Indeed this is my chief attack on the Premier's letter to Mahatma Gandhi. He tells us that he has given separate electorates for twenty years to enable us to get the minimum number of seats to place our views before the Government and legislature of the day. I contend that this privilege we have already enjoyed under the Montford reforms which have enabled us to get representation in numerous local bodies and in legislatures both provincial and central. We are sufficiently organized for that purpose and do not need either special pleading or special succour. In future what we do need as real remedy for our uplift is definite power to elect our representatives from the general constituencies and hold them responsible to us for their actions. I do not know why the Prime Minister calls the scheme of joint electorates with reservation of seats as impracticable. It is already in force in local bodies in Madras and some other provinces and has worked very satisfactorily. I contend, sir, that the scheme enunciated in the communal decision involves our segregation and makes us politically untouchables. I am surprised at the argument of the Prime Minister that there is no segregation because we can vote for Caste Hindus who will have to solicit our votes. But, sir, how can we bring about common ideal of citizenship when Depressed Class representatives are not to solicit votes of higher castes?"

"The sufferings which my community has undergone at the hands of Caste Hindus have been acknowledged by Caste Hindus themselves, and I am prepared to admit that there are a large number of reformers among them who are doing everything possible to improve our status and position. I am convinced that there is a change of heart and a change in the angle of vision of Caste Hindus. We, Depressed Classes, feel ourselves as true Hindus as any caste Hindu can be, and we feel that the moral conscience of the Hindus has been roused to the extent that our salvation lies in bringing about a change from within the main body of Hindu society and not segregating ourselves from them. The course adopted by the Government would certainly arrest the progress of this most laudable movement. I must say, sir, that the Prime Minister's letter in its entire conception, and expression has disappointed me." (*To be continued.*)

I had always the feeling that what actuated Mr. Gandhi to fast against the Communal Award was not any desire to liberate the Untouchables as to save the Hindus from disruption. He was prepared to do that at any cost, even at the cost of political enslavement of the Untouchables. His disapproval of the Poona Pact was very much like the disapproval of the enfranchisement of the Negro by the Southerners after the civil war. The 'Statesman' and 'Nation' came to the same conclusion. It said: (*Quotation not mentioned in the MS nor could it be traced elsewhere.*)

At the time there was this one solitary instance of a view agreeing with mine. Even some of the prominent Untouchables backed Mr. Gandhi. A curious case was that of Mr. Raja whose grievance was that although he was a member of the Central Assembly nominated to represent the Depressed Classes he was not selected as a delegate for the Round Table Conference. He was fighting for separate electorates. Suddenly he changed sides and took up the cudgels on behalf of Mr. Gandhi and fulminated both against me for demanding and against the British Government for granting separate electorates. He developed such a strong love for Mr. Gandhi and such a strong faith in the Hindus that no one could suspect that he was doing the work of a mere hireling. This is what Mr. Raja said in the course of a speech delivered by him on an adjournment motion moved in the Central Legislature on September 13th, 1932 relating to Gandhi's fast.

"Never in the annals of the history of India has the issue of the Depressed Classes assumed importance as it has today, and for this we of the Depressed Classes must for ever be grateful to Mahatma Gandhi. He has told the world, in words which cannot be mistaken, that our regeneration is the fundamental aim of his life. If world conscience cannot be roused even now to the realization of the position of the Depressed Classes, then we can only conclude that all instincts of humanity are dead in the world today."

"The question before the House is the situation created by Mahatma Gandhi opposing the grant of communal electorates to the Depressed Classes. I am sure there is no honourable member in this House who will not regret that circumstances should have forced such a great personality to take a vow to play on his life, but sir, the correspondence shows that Government had enough warning. If they did not attach full importance to our considered views expressed in our conferences and in the Rajah-Moonje Pact I had signed with

*Dr. Babasaheb Ambedkar Writings & Speeches, Vol. 5, (pages 356- 358) 1989. Govt. of Maharashtra, Bombay. The book may be had from Director, Government Printing, Stationery and Publications, Netaji Subhash Road, Bombay - 400 004.*

## DALIT VOICE

The Voice of the Persecuted Nationalities  
Denied Human Rights

**W**e congratulate Dr. K. Krishnaswamy, leader of a Tamil Dalit sub-caste, Pallar, now renamed Devendra Kula Vellalar, for restoring *jati* identity and thereby the caste pride which in turn instilled tremendous courage to his Untouchable flock in Southern TN.

**The new-found Pallar militancy is entirely due to the identity they acquired and this is where the DV debate on "jati identity" becomes very relevant. Identity led to caste pride and to defend their pride, they had to turn militant and militancy led to Pallar caste war against Thevars. Wonderful.**

We realise that Pallars were able to acquire these two things, identity and courage, by wading through rivers of blood. At the time of writing this ten people have been killed in the month-long caste war between Pallars and an equally deprived but directionless Backward Caste called Thevaras, who during the British regime were classified as criminal tribes.

**Meenakshipuram mass conversion:** Clashes between the Thevars and Pallars have been common in South TN and the famous mass conversion of Meenakshipuram Untouchables to Islam and before that the Korayur conversion, were all due to Thevar atrocities on Pallars.

**Cut-Throat forced:** Earlier, the Pallars threw up a leader in John Pandian but he soon proved bogus.

Dr. Krishnaswamy, a medical practitioner at Coimbatore (address: Sangita Hospital, No. 402 - Palakkad Main Rd., Kuniyamuthur, Coimbatore - 641 008), has come as a new hope to this TN's most oppressed Untouchable sub-caste, next only to the more numerous Paraiyahs, because he is well-trained in the DV philosophy. This enormous courage and militancy the Pallars gathered could be judged from the fact that they forced the Telugu-speaking *Cut-Throat*, a supporter of the Thevars and an enemy of the Tamil national unity, to release Dr. Krishnaswamy, who was kept in the Vellore Jail.

## A Dalit sub-caste acquires identity, becomes proud & pride turns it militant

**Hindu nazi musclemen:** Though the Thevars are BCs, and hence also not Hindus like Dalits, they are a misguided lot often becoming musclemen for the Hindu nazi parties. Because of the "Hindu influence", they often pick up fight with the Dalits instead of their upper caste oppressors.

Dr. Krishnaswamy and his Pallar army has taught a nice lesson this time to these criminal tribes. Thevar intellectuals, if any, must rescue their *jati* people from Hindu nazis and tell them that their salvation lies in asserting their Tamil national identity, pride and then joining with the Dalits.

**4-century-old rivalry:** This Pallar-Thevar conflict in Southern Tamil Nadu is about four centuries old. The caste war between these two Tamil-speaking original inhabitants brought down the rule of Tamil-speaking Pandians and Cholas and led to the Vijayanagar rule of Telugu-speaking Naickers.

**Pallars were once rulers and the Vijayanagar rule reduced the once ruling Pallars to untouchability.**

When the Pallars were rulers, they employed the Thevars as their police officers.

It was the *Cut-Throat* during his first term as chief minister recruited lot of Thevars as policemen who used their lathis against Pallars.

Sasikala, a Thevar woman and friend of the *Bangalore Papatti*, gave a tremendous boost to her *jativalas*. Thevars became top officials in the government and many Thevar businessmen took advantage of the *Bangalore Papatti* rule.

Shivaji Ganesan, a top film actor, is a Thevar. But the community has not produced many intellectuals though the Thevar community by and large has developed good financial muscle.

**Collective salvation:** We have no complaint against any community becoming prosperous. In fact, we have been always advocating the "collective salvation" of a whole community so that it can be liberated from the clutches of

### JATI IDENTITY DEBATE

brahminism. But in the case of Thevars, their "collective salvation" was achieved to promote brahminism while at the same time, the community as a whole got enslaved by brahminism.

**The thevars present a major tragedy in "collective salvation" going in the reverse direction.**

Though the community is today known as "Thevars", its actual name is Mukkolathur with three sub-castes: Kallar, Marawar and Agamudiyar. Collectively, they are called Thevars.

Because of the political and financial support they received during the past 30 years or so, the Thevars developed some muscles. And the moment this *jati* developed muscles, the enemies of Tamils, going by the name of Dravidian parties who are in plenty in Tamil Nadu, made use of their muscles and turned them against Pallars.

(DV Jan. 1, 1994: "*Rich Telugu interests blocking birth of Tamil nation*": Gunal).

**Escape thru Christianity & Islam:** And the Thevar muscle led to frequent Thevar attacks on Pallars who were on the receiving end all these years. And the oppressed Pallars escaped by embracing Christianity and Islam.

**Pallars silently suffered and suffered and yet were waiting for a leader to rise from their ranks. And at last came Dr. Krishnaswamy who churned this pond of discontent and united the whole community and produced *amrit*. That is why we congratulate this brave medical doctor from Coimbatore.**

**Cut-Throat pissing in pant:** And this time the Pallars nicely retaliated and pounded the aggressive Thevars. As this written the caste war is still raging and a helpless *Cut-Throat* is pissing in his pant.

Now that the Pallars have won their battle and humbled the Thevars, the time has come for them to stop, forgive the Thevars, on the condition that they will never again touch the Pallars and that the Thevars apologise for their past mistakes and also recognise the fact that the Pallars were once rulers of the land.

**Pallars must forgive:** Pallars must note that they were once the rulers of Tamil Nation and hence have greater responsibility. The community has also produced many intellectuals. Hence they have a greater responsibility towards Tamil Nation formation than the Thevars who are not only their younger brothers but intellectually weaker.

Both the Pallars and Thevars must recognise the fact that they are the original inhabitants of the land and that both are Tamils. It is the Telugu-speaking settlers who are fishing in the troubled waters of TN and the Hindu nazis are corrupting some Thevar thugs to defeat and destroy the rising Tamil nationality urges.

**Birth of Eelam:** Lanka is closer to Southern TN and hence both the communities are fully in the grip of Eelam spirit. Both want Eelam. But the *Cut-Throat* and the *Bangalore Papatti* being non-Tamils are enemies of the Tamil Nation. And both these fellows are fanning the flames of this caste war.

**Role of papans:** The *papans* of the state, who are weeping over the exit of their corrupt and communal *Bangalore Papatti*, are also adding to the confusion and trying to topple the *Cut-Throat* and re-install their darling-nazi.

So, the peace moves in Southern Tamil Nadu cannot be launched by either the *Cut-Throat* or the *Bangalore Papatti* nor by any political leader. It can be done only by a third party who has deep roots in the soil of TN and a good grounding in ancient Tamil history.

It is here Tamil National leaders like Nagaimugan, a Thevar, must rise to the occasion and tell his community that it is in the interest of his people that Thevars should make peace with Pallars. Both are deprived communities and both are victims of non-Tamil invaders. The so-called Dravidian parties have hardly any influence in Southern TN.

**Tamils made monkeys:** Dr. Ramdoss, who has been always siding with the oppressed and an honest supporter of the Tamil national question and Eelam, must convene a meeting of intellectuals of both the communities at Madurai after the peace settles and work towards defeating the machinations of the enemies of Tamils. The Tamil national feeling is developing and the Aryans and other non-Tamil forces have made monkeys out of Tamils. The latest Thevar-Pallar caste war is part of their game to divide the Tamils.

That does not mean this caste war was unwarranted. No. The war helped the Pallars to establish their identity and humble the Thevars. The defeated Thevars must search their hearts and shake hands with Pallars - as equals - to fight their common enemies.

**Poorest state in S. India:** Among the four southern states today, the poorest is Tamil Nadu de-

spite the fact that TN had the country's richest cultural past and a glorious civilisation. Tamil was once the language of the whole country.

**What happened to such a glorious Tamil nation? It fell because the tolerant Tamils allowed the non-Tamils to rule them.**

Right from the days of the Dravidian movement, which in fact was led by non-Tamils like Pertyar E.V. Ramaswamy from Karnataka, Dr. T.M. Nair, a Malayali shudra founder of the Justice Party. Almost all TN chief ministers were non-Tamils including Annadurai of the first Dravidian (DMK) political party to capture power.

**Dravida movement killed Eelam:** Dalits in Tamil Nadu have been telling us that the Dravidian Movement was launched in TN to en-

slave the Dalits who were the original Tamils and rulers of the land. Dravidian Movement did not allow either the Dalit Movement or the Tamil Movement.

**All those who ruled TN not only deceived the Dalits but also sabotaged the Eelam movement.**

They also looted and fooled the Tamils by introducing a mad, mad cinema craze. So much so, TN today is a vast impoverished state of slaves. The latest caste war in Southern TN must help the Tamils to recall the treacherous role played by these anti-Dalit, anti-Tamil enemies of Tamil Nation, correct the imbalances and pave the way for Eelam.

## Mayawati gives lead in jati consolidation

### OUR CORRESPONDENT

**Bangalore:** In support of our Editor's thesis on caste, we have found a strong evidence of "jati identity" revival in UP under Mayawati's leadership.

The *Indian Express* (May 5, 1997) Lucknow correspondent says different ministers and MLAs belonging to her Bahujan Samaj Party have started appending their **jati** surnames. Such a "**jati revivalism**", the report says, is directly promoted by Mayawati because **jati** consolidation helps Bahujan consolidation. This is the secret.

**Be proud of your jati:** UP Cooperative Minister R.K. Chowdhury has added his **jati** surname "Pasi" to his name. The UP Speaker has changed the names of seven MLAs - all of whom have proudly added their missing surnames. There is nothing to be ashamed of in your **jati**. Because **jati** is our identity.

Party candidates have been asked to display their **jati** surnames in placards, posters, pamphlets and all publicity materials so that their respective **jati-walas** vote for their **jati** candidates. Ex-Minister Gauri Shankar has now become Gauri Shankar Chamar and Purnima Varma has added "Pasi" to her name.

BSP is even encouraging hockey matches between Pasis and Chamars.

"Mayawati says there is lot in a name", the report concludes.

**History of jati heroes:** This is exactly what we have

been saying. Strengthening every **jati** by putting pride into their heart. The pride is the **jati** pride.

And towards this, our Dalit intellectuals have to collect materials from history about the great deeds by each **jati** heroes and heroines. The history of each **jati** has to be written in glowing terms so that its members feel proud about their glorious past.

**Jati-revival movement:** The upper caste writers have ridiculed our **jatis**, made us feel ashamed of our **jatis**. This must be undone through a **jati** revival movement.

The moment we succeed in making every **jati** proud, it will immediately start fighting for its stolen human rights and the moment it gets back even a quarter of its human rights, that particular **jati** segment becomes a conscious lot and fighting fit.

**Rotten cycle chain:** The different **jatis** are like the different links in a cycle chain. The cycle will move faster if every link is strong.

If one single chain becomes weak, the cycle's speed will suffer.

But the Indian social cycle chain is all rusted and rotten, except 15% of the upper caste links. That is why the cycle itself is not moving. Nay, It is going back.

Strengthen every link, the cycle will gallop. Strengthen every **jati**, brahminism will be dead and India will gallop.

Mayawati has given us the lead in UP.

# Strengthening sub-castes will destroy Dalit unity

Dr. K. JAMANADAS "SHALIMAR", MAIN Rd., CHANDRAPUR, MS - 442 402

This is with ref. to the DV Editorial of Jan. 1, 1997: "SC/BC jatis were once tribal units: "Dalit unity" demand will not inspire weaker sub-castes". I must congratulate the Editor for welcoming a frank Debate, and an assurance that this Debate should not be taken as a personal clash.

## INHUMAN HINDUISM

Graded inequality, ban on inter-dining, forced endogamy, polluting touch and restriction on occupation are enumerated as evils of Hindu caste system, and it is claimed that these are absent in SC/ST/BC castes. Dr. Ambedkar's theory of "Genesis of Castes" is quoted to support this view. (DV July 16, 1996 p.6: "Call to strengthen each jati goes against Babasaheb's call").

Bojja Tharakam has dealt with this at length. Let his "tributes to DV" be construed as a courtesy and not as change of his views.

However, I feel that to concentrate on the genesis of caste is to divert our attention to a wrong side. The main question is whether the castes among *avarnas* and *savarnas* today belong to different categories. Unfortunately, the features mentioned above are also seen in the *avarna* castes. The *Avarna* castes are no less dangerous to society than the *savarna* castes. And Dr. Ambedkar's annihilation of castes then applies equally to both.

## KANSHI RAM'S WORK

The rosy picture painted by the Editor about Chamars of UP is not all that true. Whatever is achieved politically is not because of strengthening of Chamar *jati*, but due to the

cooperation of all the various small castes. You only have to see the caste structure of the seats of Kanshi Ram candidates during the last Lok Sabha elections, or for that matter even in the recent Assembly elections.

Kanshi Ram and Mayawati have not tried to strengthen only the Chamars as is presumed by our Editor. They are strengthening all the Bahujans and they work for the common good of all Bahujans including Dalits.

They never worked for "separate but equal" castes. Neither Dr. Ambedkar nor Shahu nor Phuley worked on the lines mentioned by our Editor. They always worked to unite all by demolishing the walls among the castes. Never, ever they advocated salvation of any individual caste or that of an individual person within a caste. A letter by Dr. Ambedkar to a Mang sub-caste youth is proof thereof.

## JATI TODO SAMAJ JODO

Dr. Ambedkar confirmed in his book, *Annihilation of Castes*, that the sanction behind the *sastras* must end. He had given special emphasis on the *Manu Smriti*, said to have been written by a Brahmin pundit, Sumati Bhargava, at the time of counter-revolution started by Pushyamitra Sunga, about 185 BC. This is the main book Dr. Ambedkar attacked. Though this is said to be a religious scripture, Dr. Ambedkar considered it to be a political book, rather a law book, or the "Constitution of the Ancient and Medieval slaves of India". Only in Dr. Ambedkar's India a new constitution was provided to this country, and that too

not entirely to the satisfaction of its maker.

His aim was to convince the Bahujan Samaj that they were not Hindus and hence they must stop considering themselves as Hindus. They shall not follow the *Manu Smriti*. This is taking shape. *Adivasis* are talking freely of Ambedkarism and are turning gradually away from the BSO. This is the process of *Samaj jodo*. This can be attributed to the work of Kanshi Ram in post-Ambedkar Era.

## POLITICAL UNITY FIRST

Again I have to make it clear that **at this stage**, without jeopardizing our stand on religious and social unity, we can only strive for political unity. Religious and social unity will have to wait.

I think, our Editor also wants to achieve only the political unity at this time when he says, "What we need is not the 'unity' that destroys any identity, but an understanding and harmony which would help maintain and foster such identities to fight the oppressor". (DV p.5).

## DALIT UNITY NOT ENOUGH

Without in any way criticising those who are striving for "Dalit unity", I feel, even if all the Dalits of India, of all castes, shades and colours unite, they cannot achieve any power without the help of other oppressed castes, as they are only about 16% or so.

And if there is no power, the Caravan of Babasaheb will be on the reverse gear.

Many non-Dalit castes are also realising the mischief caused by the caste system. They are having dia-

logue with Dalits and uniting with them.

To think that those who advocate "unity" belong to a "dominant caste" and so have an unfair vested interest in "unity" will rather be an injustice to their efforts. The dominance they achieved is not the cause of their "unity talks" but it is the result of it. Before Mahatma Phuley, Shahu and Dr. Ambedkar thought of unity, the condition of all Dalit castes was more or less same - none was dominant and all were slaves of BSO.

#### **WHY NOT DESTROY IDENTITY**

Are various leaders ready to give up their identity on the plea that Dalit liberation must get priority over all other demands? One need not have to give up his identity, if we are talking at this stage of mere political unity.

**But if we unite only politically at this stage, a time will come when we have to unite religiously and socially also. At that time, I would like to ask these leaders: "Can they afford not to dissolve their identities?"**

If they did, their castes would be wiped out by the BSO. One has only to see the way these sub-castes are fighting among themselves just for crumbs. They have forgotten that their real enemy, BSO, is safe and secure in its own citadel. Even at this stage, infighting among the sub-castes is counter-productive and injurious to the interest of their own caste. It is the BSO which makes them fight by showing a carrot to the stooges. This is the post-Poona Pact situation of proliferating *chamrachas*, big and small.

#### **WHAT IS OUR IDEAL**

Ambedkarites have by now acquired enough knowledge and experience to identify these stooges and keep away from them. If some one likes to remind the people of

this situation, let him not be labelled as selfish and his warnings condemned as being of "educated - meaning brain washed", person of a "dominant" caste.

The ideal of our society, our Editor wishes to base it on, is:

1. Marxist theory of "To each according to his needs and from each according to his ability",
- and 2. conversion of society akin to Muslim sects.

He thinks such a state will appear when we strengthen each *jati*. Is it the ideal for which the Ambedkarites are striving? The Editor's book, *How Marx Failed in Hindu India*, has already refuted the first point. The second point of Muslim social order has been amply elaborated by Dr. Ambedkar in the *Thoughts on Pakistan*. The condition of Muslim sects is not very happy, certainly not so happy that we may strive for it. On the contrary, even these sects need to be annihilated and Muslim society converted into a homogeneous one. But that is a different problem.

#### **MARRYING BRAHMIN GIRLS**

I am thankful to the Editor for publishing my article, (DV Dec.16-31, 1996) but the heading gives a wrong meaning and sends wrong signals. Nowhere in my article I have advocated separate reservation to each *jati*.

Dr. Ambedkar had said that the real remedy to destroy caste is inter-caste marriages. People do not go for it because the *sastras* do not permit them. So we must withdraw the authority of the *sastras*. That was "Annihilation of Castes" as recommended by Dr. Ambedkar.

Some Dalit boys, "mistaking it to be a great revolution", have married Brahmin girls and in effect they are lost to the Dalit society. This of course is not what was intended. There is nothing wrong in inter-caste marriage per se. But these

boys are lost to our society is a great tragedy.

What are the causes of this loss? It is not due to inter-caste marriage itself but due to personality of the individual. There is a struggle going on for centuries between the two ideologies in this country. They assumed various names and forms in the past. The present-day protagonists of these are Phuley, Shahu and Dr. Ambedkar on one side and Tiak, Gandhi and Golwalkar on the other. Those who did not understand Phuley, Shahu, Dr. Ambedkar and Periyar are lost to the Dalit cause in any case, whether they marry within the castes or out of the caste.

We find many "educated" employed Dalits running away from the Ambedkarite thought and engaged within their own family affairs. It was about such people that Dr. Ambedkar had expressed his disappointment that "these boys have let me down." It is, therefore, necessary to remember that "Educated employed must pay back to the society."

#### **DR. AMBEDKAR ADVICE**

This problem of inter-caste bickering was faced even by Dr. Ambedkar himself. A worker from the erstwhile Nizam state who belonged to the Mang community, Devidasbuwa Kamble Pathrikar, claimed to be the first educated youth among the Mangs and considered himself to be wholly responsible for the upliftment of his community, wrote a letter to Babasaheb styling himself as a "future leader of Mangs of Nizam state."

He complained that the Mahars and Dr. Ambedkar himself look upon Mangs with contempt and practice and discrimination. He demanded an urgent reply and threatened that he and his followers would adopt "different path", during the forthcoming "Hyderabad Dalit Confer-

ence" due within a month under B.S. Venkatrao (called "Ambedkar of Hyderabad").

This person was unknown to Dr. Ambedkar. Even then his letter and Dr. Ambedkar's reply were published in the *Janata* (June 14, 1941):

This letter being in Marathi is still not very widely known to the people outside. This letter is very important for the Ambedkarites but it is not possible to translate the whole of it verbatim here as it is long. The salient points only I will mention:

My mission is to destroy brahminism (*brahmanya*)... Congress says that I am leader only of Mahars, and the Mangs are following the same line. During Pune Pact, Congress considered me to be a leader of Untouchables of whole of India, then they said I am leader of only Untouchables of Bombay presidency, then they said I am leader of only Mahars, I am sure after some days, they will call me leader of only Mahars of Konkan. They will propagate I am leader of Mahars of only Dappoli District. Congress will do this and they would find supporters from among the Mahars. Similar thing would happen to

anybody from Chambar or Mang community, if he works against the Congress. I work for achieving something and not for the sake of name only. I am not a social worker, I am a leader. My job, as a leader, is only to motivate and promote and create public opinion. Not even my enemy would say that I gave place to caste feeling in my work, I take food in people of all castes of Dalits. I promote inter-caste dining and marriages, though there are no marriages. The Chambarhs are unwilling for inter-dining, but it is prevalent among the Mahars and Bhangis and Mahars and Mangs. I can claim that this is the effect of my teachings. In any of the meetings under my chairmanship, no resolutions are passed only for Mahars.

**I have never fought for Mahars alone, and whatever benefits are derived, non-Mahars got the major share of them. I never gave any place to caste distinctions in the hostels started by me. To my knowledge, neither there is such feeling, in any hostel run by other Mahars.**

Independent Labour Party is said to be a party of Mahars. This is totally false. There is no

caste distinction in the party. Only the merit counts, here. In politics, '*shila*' is more important than education. Council seats are given on caste, '*shila*' and education, all things are considered. Party fights for all Untouchables, not for a particular caste. It is not in party's hands to distribute the benefits obtained from this fight. They are distributed by the Congress, and Mahars get zero in this distribution.

In the end Dr. Ambedkar concludes the letter as follows:

"...it would have been better if you did not use the language of ultimatum. ... If you wish to follow the "other path" I cannot prevent you, neither I will be disappointed and stop my work. I will go on doing whatever I am doing. But you should adopt "the other path" only after due consideration. If this path is for upliftment of Mangs and creating self-respect among them, it is a true path. But if it entails divorce from Mahars and accept slavery of *sanatani* Hindus or Congress, then there might be benefit for a few Mang individuals, but I have no doubt that there is great misfortune for the community...."

## Dalit Leadership void in Karnataka

### OUR CORRESPONDENT

**Bangalore:** Prof. B. Krishnappa (60), founder of the Karnataka Dalit Sangharsha Samiti (DSS) and general secretary of the state BSP, died of heart attack at Gadag, Dharwad dt., on April 30. His sudden death has caused a big void in the already divided Dalit movement in the state. From its very inception, DSS was fully under the brahminical control and Krishnappa was forced to remain silent all these years. But his entry into BSP and the inspiration he derived from the Kannada *Dalit Voice* made him to come out openly against brahminism and the upper-caste domination in DSS. All these stooges in

DSS have been kicked out though it needs still more cleaning. Krishnappa liked the DV approach and as he was coming closer to us, he abruptly died. On April 14, here he gave a call at a big gathering that "Dalits are not Hindus, Dalits should embrace Buddhism. Ambedkarism is the only path of our liberation, BSP is the only party to secure power to the oppressed Bahujans." At his funeral on May 1, thousands of his followers took an oath that "Dalits are not Hindus and would embrace Buddhism, Dalits would follow Ambedkarism and strengthen BSP." (DV Feb. 1, 1997, p.23: "*Spirit in Karnataka Dalit unit: A warning*").

# Political unity first: Religious and social unity of Dalits will follow

V.T. RAJSHEKAR

Dr. Jamanadas while trying to differ from us is, in fact, endorsing our stand on "caste identity".

Dalits are the natural leaders of India's revolution. And as they constitute the single largest segment of India with over 20% of its population, they should have by now become the rulers of India. The Prime Minister must be a Dalit if there is a mid-term election now. The chances are very bright.

**Tail of Hindu parties:** But how all these will be possible when we have no political party of our own. Our people are the tail of this or that Hindu party. So much so, even in the different states of India, we do not have even a single Dalit chief minister.

**With our votes, Hindu parties become rulers and then oppress us. All these because we have not yet become a community and that we lack political consciousness.**

So, the most urgent need of the hour is the "political unity" of Dalits.

Dr. Jamanadas endorses this point.

**A party for Dalits:** Yes. Right now what we want is only a political unity of all Dalit sub-castes under our own political party. That is all.

And, such a unity is not possible as long as we do not recognise the **identity** of each sub-caste.

**BSO dividing Dalits:** The BSO and its media have played havoc with the Dalit Samaj. This started with Jaigivan Raim, a Chamar, being pitted against Babasaheb by Gandhi and his Congress, the original brahminical party of India. The BSO has stepped up its crusades to divide the Dalits. They are doing their job splendidly. But are we doing our duty? No.

**Proportionate share:** The Hindus will succeed only if we (as the leaders of revolution) do not recognise the identity of each sub-caste and agree to share the benefits of reservation in proportion to each sub-caste population. This is the most democratic principle which we described by borrowing a communist theory "To each according to his needs and from each according to his ability".

The moment we announce our intention, the BSO mischief of dividing us will fail and our political unity will take a definite shape. And the moment we are politically united, (we called it "politicisation of Dalits": DV May 1, 1997 p.22), the PM post will be in our pocket. This is definite.

**Buddhist conversion:** Yes. Religious and social unity are more important. This could not be achieved because Babasaheb died soon after becoming a Buddhist

and his drive to constitute the entire Dalits into a single community through Buddhism came to abrupt end. Dalit leaders who followed him were corrupted and coopted and Babasaheb's dream of achieving the religious and social unity of Dalits failed.

**Vote politics:** So, right now, the only way of achieving Dalit unity is through the parliamentary vote politics through politicisation.

**Political unity first and once that is achieved, political power will be ours and once we become the rulers - religious and social unity will follow.**

But no Dalit sub-caste, particularly the weaker ones like the Mang, Madiga, Pallar etc., will be enthused by our "Dalit unity" slogan as long as they are not assured proportionate share in job and political reservations. The Hindu nazi parties are playing havoc by dividing Dalits on this very particular point. Did we not warn Dalits against the nazi slogan of "Hindu unity"? Hindu unity means enslavement of Dalits, BCS. Similarly "Dalit unity" means monopoly of reservation.

All the Hindu mischief will fall flat to the ground the moment we agree to share the benefits of reservation in proportion to our different sub-caste population. And to share these benefits, we have to first recognise the identity of each sub-caste.

**We are happy that the "Caste Identity Debate" is taking a healthy shape. We are developing the thesis into a book itself.**

The "jati identity Debate" should not be confined to Dalit Samaj alone. Of course, as leaders of the India's revolution, they must get politicised first. But this principle of *jati* identity is meant for all Bahujans (SC/ST/BC & Muslims/Christians/Sikhs). Even for Hindus.

**Brahminism to die in 3 years:** Once every *jati* is strengthened and secures its share of human rights, brahminism itself will be dead. The principle is kill brahminism by using the caste (*jati*) weapon. The *vaidiks* have tried to enslave us by converting our caste (identities) into casteism or caste system (*varnashram dharma*).

They did it by turning the horizontal castes into a vertical system resembling a pyramid of ascending order of reverence and descending degree of contempt.

**Most non-violent weapon:** Our prescription is not only the most non-violent but also the cheapest and best weapon to kill caste. That is: Use caste to kill casteism. "Strengthen every *jati*, brahminism will be dead in three years" - before the "Babasaheb Ambedkar Era" begins - three years away.

### OUR CORRESPONDENT

**Bangalore:** Jains, particularly in the South, are fast acquiring their lost identity - stolen by the vaidik vampire. At a Jain conference at Tumkur, about 70 kms away, on May 4, K. Neminnath, a Jain member of the Central Minorities Commission and a noted Jain scholar from Karnataka, proudly declared that "Jains do not follow the sanatana vaidik dharma". (Hindu May 5, 97).

**Literature & history swallowed:** His statement that Jains were not Hindus was loudly cheered by the delegates to the Jain Youth Conference. This is an entirely new development in the history of India and we in **Dalit Voice** are ready to support all efforts of Jains to acquire their lost identity and establish themselves as a separate community. Dr. Ham, Pa. Nagarajalah, a noted Kannada writer who suffered a lot under Brahmin writers, said "Tumkur is the capital of Karnataka Jains" and his wife Dr. Kamala, also a noted writer, demanded a Jain Sahitya Parishat.

Jain history and literature are being claimed as part of Hindu heritage. Nonsense. A rich past is lost because of this loss of identity of Jains.

Jains will be able to recover their lost past and lost pride, only if they come out of vaidik clutches and establish themselves as a separate non-Hindu community. (DV March 1, 1997 p.22: "Hindus admit Jains are not Hindus". DV Sept. 16, 1996 p.21: "Will Jains stop serving Hindu Nazis?")

## AP Madiga protest gets wide support

### OUR CORRESPONDENT

**Bangalore:** A revolutionary experiment in caste consolidation is going on in Andhra Pradesh with the Madigas, a more deprived sub-caste among the Telugu-speaking Untouchables, taking to "Madiga Dandora", a silent protest march under the leadership of Manda Krishna.

The 1,000-km walk is a unique form of protest against the "denial of the rightful share of the benefits intended for Scheduled Castes because the numerically lesser Malas corner them with the latter's superior education and better coordination among those already in IAS and IPS. (Hindu May 7, '97).

The Madiga demand is that the Mala share must be in proportion to their population among the SCs.

How can anybody object to this? But the Mala objection led to "Madiga Dandora", identity formation and sub-caste consolidation. All these are a must and welcome development. (DV May 1, 97 p.5: "Malas playing into AP Aryan hands?").

**EDITORIAL: Hindu India's fastest growing philosophy - Marxism to the rescue of brahminism**

Golwalkar, the RSS philosopher, wrote (1960) his **Bunch of Thoughts**, declaring communists as the third enemy to Hinduism after Islam and Christianity. Now a Marathi Brahmin, Nilakanth Khadlikar, has come to the exact opposite conclusion, saying that only marxism can save brahminism. The leadership of the Indian communist parties has already put marxism at the service of brahminism. The very founder-chairman of India's Communist Party, S.A. Dange, the vedantic marxist, Shiva Sena Chief Bal Thackeray, and many top communist leaders and other leaders are the votaries of this new brand of marxism. The combined killings of Muslims and Dalits in Bombay-Bhiwandi and burning the slums of migrants by Shiv Sena were part of this grand design outlined in the book, "**Practical Socialism**" by Nilakanth Khadlikar. The philosophers of **practical socialism** claim that the upsurge of anti-Muslim riots and Blue Star Operation are some of the success stories of this **practical socialism**. They also hope that Rajiv Gandhi, who now appears to be tough on the Hindu nazis, would fall in line with **practical socialism** like his mother. Khadlikar, a RSS sympathiser, became a great admirer of communism after his visit to Russia. He was very much convinced of the Russian way of suppression of Muslims through communism. Since Islam is the most uncompromising enemy of brahminism, Hindu nazis are prepared to make any sacrifice to get rid of Muslims and Islam. Remember, to destroy Buddhism, the Brahmins became vegetarians and saved brahminism. Now, to save brahminism, and to destroy its enemies - Muslims and Christians - they don't mind embracing marxism. So, to finish the first two enemies, brahminism is seeking the support of the third enemy. So, Khadlikar gives a call: "Hindus of India, unite under socialism and lead the movement for socialism. You have nothing to lose except threats to Hinduism... India should have the saffron-coloured star as the symbol of **practical socialism**". Now, there are reports of a secret understanding and RSS brand of upper caste communist leadership and RSS brand of Hindunism. RSS leaders have stopped attacking communists. That is why many communist-run book shops, are selling the Gita and other Hindu religious literature. Because there is very little contradiction between the two, Khadlikar has said if openly and we congratulate him for his frankness.

**Bombay unsafe for Muslims & Dalits** - Our Correspondent.  
**Indus Valley was not Aryan: Vedic language not Sanskrit** - Sq. Ldr. P.S. Rai.

**Hindu nazis capture Gandhi museum** - Our Correspondent.  
**DSS emerges as a major Dalit force in Karnataka** - Our Correspondent.

**Kerala Ezhavas undergoing cultural revolution** - Our Correspondent.  
**Rs. 100-crore fund to launch anti-reservation war** - Our Correspondent.

**Valpavee as next PM?** - Our Correspondent.  
**Facts on Gujarat caste war** - Our Correspondent.

Here is a book which is a must for every reader of *Dalit Voice* because it studies "nation" & "nationalism" from the Bahujan viewpoint.

## **NATIONALISM WITHOUT A NATION IN INDIA**

**G. Aloysious**

*A brilliant Tamil Backward Caste scholar doing Ph.D.  
at Jawaharlal Nehru University, New Delhi.*

The book reveals that the much-publicised Indian "nationalism", was launched by the *vaidiks* against the British rule to unify the multinational ethnic identities and forge a nation-state and thereby promote their brahminical rule.

However, the very unifying principle of brahminism itself was the basis of social divisiveness and oppression and hence the desired pan-Indianism did not emerge at once or smoothly.

The non-Brahmin movement of Periyar E.V. Ramaswamy and Dr. Ambedkar and Jinnah's anti-Congress movement were essentially against this brahminical domination in the guise of "national movement".

The same brahminical class, to retain its hold on power and privileges in "independent" India, is today trying to bring about a form of "national unity" based on a rootless "Hindutva".

The deprived Bahujan masses (85%) are clamouring for sharing the power while the brahminical rulers are not ready for the changed position.

The author says that the "Indian nationalism" can be studied properly only from a sociological viewpoint and his book is one such attempt in this regard.

As the book aims to educate the Bahujans on "nation" and "nationalism", the publishers, Oxford University Press, must bring out a cheaper paperback edition of the book. Every DV reader must write to the publishers.

1997

pp. 265

Rs. 395

**Oxford University Press**

YMCA Library Bldg., Jai Singh Road,  
New Delhi - 110 001.

**Dr. Dorothy A Masters**, P.O. Box 78, 59-High St. Southampton - S014 2GA-UK: I read *Dalit Voice* and your book, *DALIT: The Black Untouchables of India*. I was most impressed by your erudition. So much passion and anger come through your writings. Keep up your great work and the historic movement to save India from racism.

**Fr. Luigi Paggi**, GPO Box 59, Khulana-9000, Bangladesh: Sincere greetings from Bangladesh. I am a Christian Catholic missionary priest from Italy. I have spent almost 25 years in Bangladesh working for the uplift of the Mochis, a group of our Bengali Dalits. A couple of years ago I used to receive your very interesting magazine, *Dalit Voice*, regularly. Then my subscription ended. I tried to renew it through Achintya Biswas from Calcutta. I like your magazine very much and I find it very useful for my work. All the best for your precious work.

**Abdul Latif Lutfi**, secretary-general, Indian Islamic Council, P.B. 106, Head Office, Hail, Saudi Arabia: We came to know that through your magazine, *Dalit Voice*, the real teachings of the Universal Religion i.e. the unity of god, the brotherhood of mankind etc., are being disseminated to help the oppressed community. We express our heartiest congratulation and support to all your righteous efforts.

**Michael Tobin**, 745-Forest St., 87, Fort Leonard Wood, Missouri - 65473-USA: A meeting about Dalit cause will be held this summer. Even the Nation of Islam has started taking interest. I want to visit the racist India. I am impatient for this family reunion. I love my Dalit Brothers and Sisters very much.

*Before Brother Tobin comes to India, he should meet Brothers Velu Annamalai and Runoko Rashidi to get a first-hand briefing on the racism in India. Since the entire print and electronic media in India is owned by these racists, it is not possible to reach the truth to the victims of racism - over 85% of the population. Hence the urgent need to have our own "Media Centre" in Delhi. Within two years of setting up such a Centre, we can expect the victims to challenge the racists. "Tell the slave he is a slave, he will revolt," said Dr Ambedkar. To tell the slave, he is a slave we need a "Media Centre" at any cost. Brother Michael should himself inaugurate this "Media Centre".*

**EDITOR.**

**Arthur Bonner**, 130-East, 17th Street, New York, NY - 10003-USA: It has taken a long time but your Collected Works and bound volumes of *Dalit Voice* are finally in the New York Public Library. While announcing be sure to specify that your literature is in the Oriental Division of the 42nd Street, New York Public Library, which is the research branch. For a while, the more

people who apply to look at your works the better. If you put a note in *Dalit Voice* perhaps every other month for about six months it would help.

**P.P. Laksman**, 11-Fort George Hill, Apt.9G, New York, NY-10040-USA: A record crowd of over 500 attended a program-packed five-hour ceremony in New York on April 20, 1997 at Dr. Ambedkar's 106th birth anniversary. It was a joint effort of the International Bahujan Organization (IBO) and the Guru Ravidas Sabha at their recently constructed temple in Queens borough adjacent to Manhattan where Babasaheb spent three formative years studying at Columbia University. Om Prakash, secretary of the Sabha, in his welcome speech said that the "Ambedkar Era" had arrived. Dyalchand Karra, president of the IBO, said that no leader before Dr. Ambedkar had exposed social injustice in India and the hypocrisy of many of its leaders as Babasaheb had done so painstakingly. His views, his insight and his teachings needed to be popularised. Karra praised V.T. Rajshakar, Editor of *Dalit Voice*, for carrying on the Ambedkar crusade fearlessly. It was a shame that the Editor had been denied his passport. IBO would take up the case of his passport as well as other Dalit matters and bring them to the attention of the new Prime Minister Gujral. Satnam Singh Kainth, the BSP leader and former leader of Opposition in the Punjab Assembly, was the keynote speaker.

**C. Gautam**, London: A function organised by the Federation of Ambedkarite and Buddhist Organisations UK commemorating the 106th birth day of Dr. B.R. Ambedkar, was held on April 14 at the Indian High Commission, London. Present for the occasion were the Lord Mayor of Leicester and the Mayors of the London Boroughs of Ealing, Camden, Lewisham, Hounslow and Islington, as well as the Mayor of Slough, Kantibhai Solanki, Social Welfare Cabinet Minister from Gujarat, also participated. Dr N. Srinivasan, Federation's Vice-president, welcomed.

**Thomas C. Mountain**, Hawaii Black History Committee, 47-431-Hui Nene St., Kaneohe, Hawaii-96744-USA: With the uncertainty over Phoolan Devi's US visa application due to problems with sections of the Indian Govt. and the imminency of final examinations and the summer vacation schedule in the US Universities, we would like to propose a new schedule for her US, Canada and UK in mid-November. She will launch the Dalit Liberation Day (Dr. Ambedkar Celebrations) in North America. I have sent a fax to Ram Vilas Paswan, India's Minister of Railways, on behalf of the officers and directors of the *Dr. Ambedkar Journal*, inviting him to deliver the keynote address at our inauguration of Dalit Liberation Day (Dr. Ambedkar celebrations), during Oct. 10-25, 1997 in the US. We have also expressed our concern over the continued human rights abuses being committed against both a Member of Parliament

and Nobel Peace Prize Nominee, Phoolan Devi, and Editor of *Dalit Voice* and Founding Director of the *Dr. Ambedkar Journal*, V.T. Rajshetkar's case. We find it outrageous that such a prominent Indian intellectual should continue to be denied his passport / freedom to travel.

**Dr. Laxmi N. Berwa**, 7700-Old Branch Ave, Clinton, MD-20735, USA: India is celebrating its 50th birth anniversary as an "independent nation". For some it is an occasion of great exhilaration but for a Dalit like me it is a time of remembrance that even though the Article 17 of the Indian Constitution abolished the practice of untouchability, but in a casteist Indian society, Dalit heads continue to roll at the behest of social order of caste. I do not deny the role reservation has played but for how long are we going to be acting like beggars? When are we going to stand on our feet to compete with the upper castes, Parsies, Muslims, Christians and

Sikhs and Budhists, etc.? At a seminar organized by the Oxford University on Nov. 8, 1996, Dr. Anand Teltumbde said, "out of the total Dalit population of 138 million, the number of Dalits in services falling in the domain of reservations does not exceed 1.1 million, a mere 8%". That means 92% of the Dalits are not benefited by reservations. But Hindus always want you in the Hindu fold in the name of reservation because it keeps the Hindu census high, claiming Dalits as Hindus. It is my urgent call to all Dalits to get out of the mud of Hinduism for the very reasons Dr. Ambedkar cited in his speech to Mahar Conference in 1936. We must fight for our own liberation even if it involves fist fight, exchange of swords, bullets and ballots. Hindus will do anything to keep us in their fold. Don't listen to their slick arguments and try to dissuade you from becoming Budhist. Our solution does not lie in remaining in the Hindu fold but become Budhist.

## Rumblings within Jamate-Islami?

### OUR CORRESPONDENT

**Bangalore:** The state Jamate-Islami held a seminar on "Equality and social justice" here on May 4, 1997. This function is yet another proof that this Jamat is not willing to learn but willfully decided to go with brahminical forces.

Out of the four non-Muslim speakers invited, three were **vaidsiks**, though the seminar was intended to express solidarity with Dalits. There was not even a single Dalit or Backward Caste speaker - victims of brahminism. Forget about the speakers, there were not even Dalit participants.

**Muslim praises Gita:** The first **vaidik** speaker gave a beautiful sermon to the Muslims that Hinduism too stood for equality like Islam and bluffed that "the Gita was exactly like the Koran". Fully supporting this **vaidik**, Yaseen, a former president of the Students Islamic Organisation, quoted from the Gita and said that "Islam does not direct us to fight bad with bad but with good". Like all other **vaidsiks**, this "Muslim" also predicted that "Lord Srikishna would take birth on this earth whenever **dharm**a was in crisis".

**Nazi masters of Jamat:** Another **vaidik**, Manglura Vijaya, a Hindu nazi agent who played havoc with Dalit Sangharsha Samiti (DSS) and was recently kicked out of it by the Ambedkarites, spoke a lot but avoided the social justice subject. Even his irrelevant remarks were received as a remarkable speech by the Jamat leaders.

The third **vaidik**, Justice Nitru Srivasa Rao, did not speak anything because this 90-year-old "gandhian" was brought as a showpiece to please the upper caste masters of the Jamat. The meeting ended with the speech by Moulana Sirajul Hasan without any discussion by the participants. Since the Jamat was more interested in pleasing its masters, it did not like to allow any discussion on the subject.

The whole thing was a farce. The only issue that evoked some discussion among the Muslim members of the Jamat was the placard, "**Dalits are not Hindus**", put up by the Dalit Human Rights Forum at the Town Hall entrance. Muslims immensely liked the placard. They purchased lot of books from DHRF stall. They also wondered why no Dalit leader was invited. In fact, some of them even

questioned the organisers about this.

Some same Jamat members assured us that they would force the Jamat to invite the Editor of **Dalit Voice** and other Dalit intellectuals for their future programmes.

**Spanish experiment:** Why the Jamat is so scared of brahminism and allowed the **vaidsiks** to contaminate the Holy Koran with their racist scriptures? The answer seems to be that the elite Muslims or the "Savarna Muslims" cannot fool the oppressed Muslim masses through Koran unless they allow the Koran to be polluted by **vaidik** literature.

It is for the revolutionary Muslim masses to save Koran and Islam from these "Savarna Muslims" who have allowed the Hindu nazis to conduct their "Spanish experiment" in India.

When all the **vaidsiks** are coming together forgetting their different sub-caste differences to save their **Brahmana dharm**a, why not the Bahujans in different religions too come together to fight their oppressors?

(DV Edit March 16, 1997: "Why Jamate-Islami disobeyed Koran, went against Moududi and then surrendered to Hindu nazis?")

# NDF bid to cleanse Kerala's muddy Muslim pond

V. PRABHAKARAN, 5/3274/A, BANK RD., CALCUTT - 673 005

At last a revolutionary Muslim organisation has emerged in Kerala giving new hopes to the oppressed mass of Muslims, Backward Castes and Dalits who together form over 85% of its population.

National Development Front (NDF), dubbed by the Aryan (Nair) Chief Minister of Kerala, E.K. Nayanar, as one among the six anti-national organisations in the state, held its first massive state-level rally on May 10 night at Calicut. The turn-out from all corners of Kerala brought about a lakh of young but oppressed Muslims to the Calicut Arabian Sea beach.

**Nazis perturbed:** The Hindu nazis of Kerala, the most poisonous among India's nazis, are perturbed. At the public meeting, which lasted beyond midnight, the star speakers were V.T. Rajshakar, Editor of *Dalit Voice*, and his colleague, R. Elumalai from Madras, general secretary of the powerful Pattali Makkal Katchi (PMK).

**Madani fades away:** NDF gained sudden popularity because the Muslim masses were disappointed with Abdul Nasir Madani whom the Hindu nazis finished and his party, PDP, inaugurated by our Editor, just faded away.

The Muslims are also disappointed by the Muslim League whose leadership is totally corrupted and coopted by the savarna fascists of Kerala who have

cunningly divided themselves into two natak companies - marxist-led Left Democratic Front and Congress-led United Democratic Front.

Both these Fronts are Aryan outfits promoting the interests of the 10% of the state upper castes comprising Brahmins, Nairs and Brahmin-convert Syrian Christians. The leadership of both LDF and UDF will be crushed the moment the newly emerging NDF launches a cultural revolution among the Muslims (20%), Dalits (15%), Elavars (30%), Dalit Christians (15%), and other BCs, said V.T. Rajshakar in his speech.

**The NDF assured the Editor that it would never succumb to political temptations and convert itself into a political party. They also assured him to extend full support to the Dalits.**

On May 11, NDF held a day-long seminar on human rights which was inaugurated by Delhi's noted journalist, Rajinder Puri. Dalit leaders from all over Kerala including Ambujakshan of the Dalit Panthers attended both the rally and the seminar.

The emergence of NDF has sent shock waves among the Hindu nazis but created high hopes among Muslims. Since the NDF leadership is in the hands of intellectuals who are well-versed in the philosophy of *Dalit Voice*, we have every hope that NDF will play its role to demolish the Hindu nazi rule and establish social justice. ■

## DV & DALIT LITERATURE IN NEW YORK PUBLIC LIBRARY

The New York Public Library

(The Research Libraries, Fifth Avenue and 42nd Street, New York, N Y 10018-2788).

On behalf of John M. Lundquist, the Susan and Douglas Dillon, Chief Librarian of the Oriental Division, I wish to thank

Arthur Bonner for his generous donation of the following books to the library:

- (1) *Dalit Voice* (periodical) 1983 through 1995 (Vol. 2 to Vol. 14).
- (2) Rajshakar, V.T., *Collected Works*. 6 Volumes.

This material constitutes a valuable addition to our collections.

USHA BHASKER,

Head, South Asia Section,  
Oriental Division-Rm. 222.

## SEPOY MUTINY (1857-58) AND INDIAN PERIDY

A.K. Biswas, IAS

Says that the *vaidik* journalists and feudal lords had actively collaborated with the British to crush the "Sepoy Mutiny" and it is the very same *vaidik* journalists who now argue that the Unouchables conquered India for the British and Dr. Ambedkar was a British stooge. This booklet gives detailed account of the perfidious role played by the *vaidik* journalists and the upper caste feudal lords during the mutiny.

1997 pp. 18 Rs. 10

Blumoon Books

S-201, Essel Mansion, 2286-87,  
Arya Samaj Road, Karol Bagh,  
New Delhi - 110 005.

# Templeton Award to anti-Dalit, anti-woman Hitler in disguise

VALJIBHAI PATEL, COUNCIL FOR SOCIAL JUSTICE, 236/2 - Dr. AMBEDKAR STREET,  
NEAR FUTTI MASJID, DARIAPUR, AHMEDABAD - 380 001

On a request from Yogesh Varhade, Ambedkar Centre for Justice & Peace, P.B. No. 840, Station - P, Toronto, Ontario, Canada, I have sent the following excerpts from Pandurang Athavale's *Sanskrit Chintan*. The book is

published by Vallabhdas J. Zaveri, Satwicheat Darshan, Vimal Jyoti, 6/8-Dr. Willson Street, V.P. Road, Mumbai - 400 004. (1994).

The castiest, racist, fascist, anti-woman and anti-Dalit ideas of Pandurang, which are exposed in his own words, will shock all humanitarian, liberal, freedom-loving peoples across the continent and will create just anger against this brahminical Hitler of India.

**For us, the Templeton Award being given to Athavale is like giving an award of non-violence to a butcher. Let reputed, civilised society know they are giving a huge amount and an award of international repute to a Hitler in disguise.**

So, we the Dalits of India support Varhade's good cause of protesting the presentation of Templeton Award to Athavale. Like-minded people in India and Gujarat will also demonstrate and mobilize people against his brahminic-racist ideology.

## RACISM DEFENDED

We are publishing a book, titled *Culture's "Thoughts on Culture"*.

The following are excerpts from the

notorious Pandurang Athavale's book *Sanskrit Chintan*:

If we examine our history, we learn, whenever the faith upon Vedas wanes, the society degenerates. But many people believe the

divine and sweet. And equally divine are his economics and sociology. The ideas of Shree Krishna on sociology and *Varma Vyavastha* can withstand the test of present sociology. (p. 12 - 13).

We have reproduced the text as found in the original with all its spelling and grammatical mistakes and many other blunders. And such an inhuman and insane Hindu nazi advocating a jungle law is recommended by India's Hindu nazis for an international Award. What a shame to India and the Award itself - **EDITOR**.

*Chaturvarna Vyavastha* and particularly child marriage, absence of divorce and widow remarriage mainly responsible for the social degeneration. But, we should ponder over these things form scripture's viewpoint. Opinion cannot be based upon emotions. (p.11).

## CASTE SYSTEM IS DIVINE

Has anybody any right to blame Manu, who as an exponent of a social system endured even after thousands of years? Are they qualified to speak against Manu? Have they studied sociology - psychology? (p.12).

Some accept Gita, but don't accept the stanza, *Chaturvarnya Maya Srustam*... These people have incomplete faith upon Shree Krishna... Partial acceptance is not feature of complete faith upon any person. I feel the stanza "*Chaturvarnya*" of Gita is like a divine thing. The philosophy of God Shree Krishna is

Vedic Dharma is not a man-created religion. Any single person is not founder of our religion. That is its peculiarity. That is not the case with other religions. Islam is founded by Mohammed Payambar. Christianity by Christ, Buddhism by Budha. Hence, every religion is influenced by its proponent. (p.13).

## IN DEFENCE OF SLAVERY

I do not contend that abolition of slavery after French revolution is wrong. But, there was a good element in the slavery. The masters, who kept the slaves also took the responsibility of the maintenance of the slaves. With the abolition of slavery, the slaves became free and were entrapped in the complicated question of bread. They could not understand what to do. Free slaves could not get handful of rice. Even after toiling and tilling day and night, inhuman atrocities perpetrated upon them.

Their helplessness was exploited and even then beautiful language was used for them. They were told, "Now you are not slave. You are free to go anywhere". But, infact it was a temptation. When he was slave,

he was given enough food. But, now in the name of freedom, chattering good language even his small breed was grabbed consequently poor became more poor and rich became more rich. All these happened in the name of Right.

### **INEQUALITY IS MUST**

...So intellectuals and foolish will remain for ever. Common rights to both on the contrary will increase inequality... Internal feuds and external clashes were started the moment language of right came in. (p.22).

Manu has considered group, not individual, as a basic component of social system. He disfavoured individual choice.

It's not our Rishis alone who has created a social system based upon "group". Even in the nature such kind of organised activities are seen. (p.32).

### **ANIMALS ALSO HAVE CASTE**

Those who might have studied the species of animals other than man must be knowing that in those species also societies, castes and families etc., do exist..

Some insects and worms have identical social system like man. If such social system can be seen in even insects, we have to believe the social system is an order of nature. Clerk in his book, "New Evolution", writes some humorous things regarding this. He writes "some social ants make use of slaves, just as a man used to do and still does in some places..."

### **WHY ABUSE BRAHMINS?**

In short, they (insects) have all identical systems like human social systems. We abuse Brahmins for our *Chaturvarna Vyavastha*, we call them cunning and selfish. But tell me, which Brahmins had taught these insects? This is a naturally created social system and Manu

didn't teach them (insects). Reality is that even in the nature such kind of system exist.

The great sociologist of entropology Gates in his book "*Hereditary and Eugenic*" describes an experiment. He says, there is an island 20 miles wide and 150 long "Sevel" 150 miles east of Hellifex city in Novaskocia. In A.D. 1520 some cows, buffaloes, horses and pigs were kept there without any bondage. In A.D. 1686 all cows died and in around A.D. 1814 other animals died too. Some horses remained alive, when Gilpin visited the island in A.D. 1864 he saw few ponies with six groups (castes) among them. Every group of ponies was taking its food separately and their places of living were also separate. As an experiment, Gilpin kept one pony of a group in another group. The pony was not willing to live with that group. How remote his group would be. He found out and rammed in it. The two groups of the ponies have not ready to dine all together. Oh! not only that, when the led a most justicious male pony to female pony of another group, the female pony was not ready to allow that male pony to come near her. The protest against interdining and intercaste marriages was also seen with them. Did any Brahmin go there to teach Dharma to those animals? There is in nature of man to live in organised manner. Are there not castes in present society?

### **NATURE CREATED CASTE**

Is there any wisdom having intellectual arrogance and dragging away in the tide of time or a wisdom in creating human race according to the law of nature? Do you want keep human race pure? Or want to degenerate it physically, intellectually and ethically?

**For the creation of pure and progressive human race there is no way out except accepting the rules of the nature.**

Even after knowing this, the contemporary sociologists have no courage to speak.

It is being learnt in our history that Budhism and Jainism destroyed caste system and brought social equality. Leaders of this land also rattle such things whenever they like. But, in fact this is a trick of Britishers.. If Budhism and Jainism had destroyed the caste system, than from where it has come back?

I say to that extent, not a single religion of the world could create social equality.

Basic thing is that to remain within Sangha-Jati is natural for man. It is his quality and the virtue which is innate cannot go by just attacking.

### **PURITY OF BLOOD**

In Manu Smriti ideas of making of human race can be seen. It has a very beautiful system of *Artha-Karma*. Manu has described some principles on how the caste system and purity of blood can sustain.

x x x

Many said, "don't emigrate". It doesn't mean "anybody should not emigrate" If a single person emigrate, Manu has no objection against him..

**If a whole human race emigrate, some virtues inherent in the race diminish viz. the whole caste of Chhipavaṇ Brahmins settle down in a foreign country, its virtues will get lost.**

After deeply studying Nardik race of Baltic ocean, Medisen Grant in his book "*Passing of a great race*", has written, "Nardik race was very powerful and militant. It fought many wars to develop its strength. But, entire race emigrated to South Europe. After conquering many battles, it reaches to North America and there race totally destroyed. Oh! let we tell about this land. The Britishers who has be here since 150 years, his British blood appears to

be waning in third generation... Dutch could not sustain their pure blood in Jawa Sumatra...

### SCIENTIFIC BASE OF CASTE

Thus, how to keep a caste pure, is a question for sociologist. Good elements of caste vanishes with emigration, only bad elements remain.

When people look at such impure caste they say "we don't want caste". But this is a reactionary ideology. Whether caste system is basically scientific or not that should be studied.

Why the Buddhism which influenced China and Japan has to run away from here? Buddhism was given state patronage. State exchequer was used for it's propoganda. Ashoka and Harsha made it state religion. Even then it has to run away? Why vedic society and vedic culture have remained resolute? What is there in vedic religion which has held society tightly?

### HOW VEDISM SURVIVED

Important reason is Vedic religion has provided pure, independent and beautiful system of Artha-Kama. After studying all other religions, I tell you all other religions have never thought of material aspects of Artha-Kama. They have simply taught rituals. And have not explained worldly affairs. Whereas in Vedic religion there is beautiful arrangement for Artha-Kama (Hunger and Family). This arrangement is *Varnashram Vyavastha*. Due to this *Varnashram Vyavastha* here in India religion of King could never become religion of masses. Whereas at other places King's religion has become religion of people.

x x x

Money is not matter. There is something more in the life to achieve. Only two types of people believe this principle. One, learned Brahmin class and second Warrior Kshatriya class. These people, who give al-

most sacrifice for the emancipation of society, can teach the higher step of life. But, with the advent of mercantilism in Europe these classes perished, industrialisation advanced, capitalism developed. Everywhere religion of Vaishtyas was spread.

Once a prominent Muslim leader said, "Gandhiji is really a great man. I have respect for him. But to me even a wandering Muslim is more dearer than Gandhiji". You may see in this quotation fanaticism of Muslim brother. But, it is valid from the sociological point of view. Such kind of *Sangh-nistha* (commitment to organisation) must be created.

### VIRTUE OF GENE

There are two types of progress of human race. One is biological or genetic, the other is traditional. Genetic progress means change in the genes which subsequently make it the best. Such kind of progress is not achieved speedily. It is said it happens once a while in 30,000 years. So only we can say much it will be if we can sustain virtues of the gene. It will be a great achievement of our society, if the virtues within the gene can be sustained. Genetic progress is not within our reach. Because, it is not possible to strengthen the semen even in thousand years.

**So, what is to be seen is Gene should not become inferior, its power should not decrease and it should not get degenerated.**

(Stream of life by Huxley, social decay and regeneration by Stoddard.) All these writes have discussed this thing.

### CHATURVARNA MADE INDIA GREAT

European culture has been accepted in all other the world without any resistance. But it has not been accepted in India. Because, India has it's own traditional, hereditary, in-

dependent and powerful culture. India had its outstanding *Chatur Varra Vyavastha*. She had thought of genetic progress which was powerful. Today, this *Chatur Varra Vyavastha* is decadent. Because we receive education from those Western Pundits who have no ideas regarding genetic progress and social system. All our so-called reforms live in the age of Hebert Spencer and John Sturt Mill.

Europe is also having rules of hereditary and progeny of Mendel etc. and also ideas of genetic progress. But entire European society walks kicking down natural laws of genetic progress and suffers its adverse consequences.

### IN PRAISE OF NAZI NIETZSCHE

Philosopher Nietzsche and Eugenicist Sir Francis Galton first time drew attention of Europe towards eugenics. In the books *Anti Christ* (by Nietzsche) and *Hereditary Genius* inquires in to human understanding and natural inheritance (by Sir Francis Galton) these ideas were discussed at length.

**Hitler's teacher Nietzsche drew attention of the German people towards genetic progress for the first time. Although his major aim was political, he wanted to make people organised and the nation powerful. Nietzsche was admirer of Manu and he welcomed Manu's thoughts. In modern age Nietzsche contributed a lot on discussing the ideas of Manu. (p.54).**

### INTER-CASTE MARRIAGES ARE BAD

Blood Relations should remain pure. Manu says marriage relations with the nearest ones (i.e. of brother-sister, father-daughter etc) and the distant ones must be forbidden. Sir Tailor says "when two races diverse, it is found that offsprings are infertile". Gates says, "the blending of the races is regarded as the most

destructive agency in the downfall of Rome". The original question is whether intercaste marriages should be done or not? Greece, Roman, Khaldian - all these cultures destroyed due to this intercaste marriages.

**There should be restrictions in marriage institution. Manu has given some restrictions for the emancipation of society, viz., life-long marriage, only virgin can be married, remarriage of a married woman forbidden.**

The present day psychologist and zoologist believe that god has made psyche of woman different than the man, that's why natural monogamy is more suitable to woman... it is best man does not remarry. But, if he marries it does not make much harm... Manu has not said that men marry so many women. He has only said "it's not a problem."

If you accept remarriage, you have to accept divorce which will lead to social anarchy.

#### **CHOICE OF BRIDE**

Manu rejects a girl who has abundant hair on her body. Why Manu says so reason not known. But there should be some reason. Lombroso in his book "Criminal Man" writes, "the woman who has abundant hairs on her leg never hesitate to commit crime." According to Manu girl having blue hair, additional limb, diseased, vocal and grey-eyed is forbidden.

**Girl should be married within the three years of the first menstrual discharge. There should be separate schools for women and they should be taught linguistic. Today ordinary women have been taught Geometry and Algebra, which are useless for them. If you want to know plight of woman after studying engineering and medicine, read writings of Hawollock Ellies.**

#### **WOMAN FIT FOR COOKING**

Manu has given division of labour for man and woman. Earning is the job of man and woman's is the domestic work.

If you give woman all kind of freedom, the womanliness will die and her vigour and strength will destroy. History of woman's liberation suggests when women sustain their holiness sacrificing economic liberty, the emancipation of the society accomplished.

**Caste system is a beautiful thing. Shudras created from legs and Brahmins from mouth. What a beautiful metaphor! What is wrong in it? (p. 116).**

#### **CASTE SYSTEM PROMOTES SOCIALISM**

Ancient law makers kept all unproductive occupation for Brahmins intentionally. If the law makers were pro-brahminism, why did they give unproductive professions to Brahmins? *Chatur Varma Yavastha* comprises all ways for the making of socialist nation. It is in fact social system.

Why the intermarriage are prohibited in *Varma Yavastha*? In the beginning some groups were restricted to intermingle with each other. Dining together would make peoples relations intense.

Hybridization and change of profession should be prevented. A separate system for everybody's bread and house should be created. Only barber should do the work of shaving.

#### **RAM RIGHTLY KILLED SAMBUK**

If anybody other than barber doing it is a change of profession. If you get your shaving done at home, it is change of profession according to *Varma Yavastha*. It is considered as grabbing barber's employment, so it is your duty to send four an-

nas to your barber at his home. If you recite vedic hymns at home, you should send *dakshina* to brahmins at his home.

God Rama killed Sambuk. Many people criticize the act. But, Sambuk was changing the profession that was the important reason.

In *Varma Yavastha* opposition of interdining is not scientific and religious. But, intercaste marriage is unscientific from the view point of *Varma Yavastha*, economic system and anthropology. In fact Manu didn't oppose interdining, but clearly opposed intercaste marriages. Because if intercaste marriages are permitted it would make masses hybrid and *Varma Yavastha* crumbled.

#### **FRAUD OF EQUAL OPPORTUNITY**

If we talk about equal opportunity, somebody would get more and somebody would get nothing. Due to this policy Vaisnya can indulge into Cobler's profession. Being a better salesman his sailing would be more than the cobbler's. Thus equal opportunity would diminish the chances of cobbler's earning.

**Weak has to either die or enslave due to equal opportunity. Thus equal opportunity will create inequality. Equal opportunity is a big fraud. It's a fraud of monstrous people to enslave the masses. Equality will never be achieved by equal opportunity on the contrary, it will make weak more weak and strong more strong.**

Anybody can tread any profession. This idea is not fair. That's why Rama killed Sambuk. Rama wanted to sustain the most scientific social system in it's purest form. So he killed Sambuk. Language of equal opportunity is sweet, but it would be a science of a few. It would be selfishology. ■

# Dalit-Muslim unity will revolutionise Islam

MD. KAMRAN, ADVOCATE, 103-VISHAL APTS, FIRST FL, PATNA - 800 006

There are no Muslim leaders in India. There are only Muslim scholars, preachers, "holymen", politicians, social workers etc., but no Muslim leaders.

All these "eminent" Muslims think and act within the limits of their self-created little world.

Besides, due to some fear, compulsion or vested interest they do not say or do what the Muslims of India need to be said for the attainment of their human, fundamental, constitutional, economic, political, democratic, cultural and religious rights and to put an end to their continued persecution and discrimination.

## **NO LEADER AFTER JINNAH**

All those who pose as "Muslim leaders" were introduced, projected or highlighted by different groups and parties at different times for different purposes. The Congress, the original brahminical party, and other parties used these "leaders" to keep the Muslims under the thumb of the Aryan Brahminical Social Order (BSO). The BSO also used them to demoralise the Muslim masses and keep them as slaves of Hindu nazis.

**In fact, the Indian sub-continent has not produced a single Muslim leader after Quaed-e-Azam Mohammad Ali Jinnah.**

## **SEPARATE ELECTORATE DEMAND**

The movement for the freedom of India from the British rule was dominated by the Muslim slaves of the BSO. They had a comprehensive scheme to convert "free India" into a country where the interests of the BSO would be protected, promoted and perpetuated in all walks of life.

Dr. Ambedkar and Jinnah saw through the BSO game and demanded separate electorate for the

Depressed Classes (Dalits) and Muslims to foil their game. The champions of the BSO being aliens to India had no love for India.

**That is why they blackmailed Dr. Ambedkar to sign the "Poona Pact" and got rid of Jinnah by giving him Pakistan.**

By creating Pakistan, the Aryan leaders of the BSO killed two birds with one stone.

On the one hand the BSO made the rest of India a safer place to establish the brahminical rule and, on the other, it demoralised those Muslims who stayed on in India by mischievously putting the blame for the partition of the country on them. BSO's interest was not the unity, integrity, peace and prosperity of India.

**It was the greatest misfortune of this country that Dr. Babasaheb Ambedkar and M.A. Jinnah could not come together and could not work unitedly to secure the political and socio-economic freedom for the people of this country.**

The end of the British rule in India gave "freedom" to the BSO to grab political and economic power and dominate and control all walks of life, denying freedom to over 85% of the non-Aryan indigenous people of India - now described as Bahujans.

It is high time that the Dalit and Muslim masses come together and work unitedly to secure true freedom for all people. Dalit-Muslim unity, which our Editor has been propagating for the past 30 years, will alone lead to the re-union of India, Pakistan and Bangladesh and bring in an era of natural peace, prosperity and strength. (DV Edit Oct 1, 1996: "*India, Pakistan, Bangladesh peoples' unity will silence Aryan war-mongers*").

When the Constitution of India was framed it contained several pernicious provisions such as the Directive Principles of State Policy regarding a common civil code and ban on cow slaughter.

## **AZAD WAS STOOG**

No "Muslim leader" of those days protested against these anti-Muslim provisions in the Constitution. Moulana Kalam Azad as the "top most" Muslim leader of the day was the stooge of the BSO.

Neither the Constitution nor the electoral laws guaranteed representation to the Muslims in the elective bodies in proportion to their population. No "Muslim leader" agitated for the inclusion of such a guarantee in the Constitution or in the electoral laws. These "leaders" never presented any comprehensive agenda before the community.

## **SYMPTOMS CALLED DISEASE**

**They cared only for themselves and not for the community. They sacrificed the interest of India's 15% population, the single largest, to please the less than 5% upper castes.**

This Muslim leadership remained pre-occupied with petty things like "Relief Committees", "Anjuman Taraqui Urdu", "AMU Action Committee", "Babri Masjid Action Committee", "Muslim Personal Law Board" etc.

They failed to understand that the anti-Muslim riots, denial of Urdu and AMU's minority character, threat to and subsequent demolition of Babri Masjid, attack on and gradual erosion of Muslim Personal Law were only the symptoms and not the disease.

They were satisfied with trying to cure the symptoms without caring to diagnose the disease which was

left to the care of the BSO.

### **MUSLIMS NOT A MINORITY**

The most dangerous trap laid by the BSO was in convincing the Muslims that they were a "minority" community. Though our Editor had been insisting that Muslims (15%) constituted India's single largest community:

"How many times we have said that Muslims are not a minority but India's single largest community. Nay, Muslims are India's one and the only COMMUNITY. The rest are castes and ethnic identities. We are preparing a book itself on this subject." (DV Edit July 1, 1996, p. 4 : "*Muslims get credit for kicking out Congress*")

The "Muslim leaders" were given to understand by the BSO Chanakyas that the Muslims were a "minority" and that too a "very small minority" as compared to the Hindus who constituted a brute majority. The "leaders" took this as a gospel truth and told their community to behave as "minorities" under the myth of "Hindu majority", thereby reducing Muslims as second-rate citizens. Both the "leaders" and the followers not only firmly believed that they were a "minority" but also considered this "minority status" to be of great advantage to them because the Constitution had guaranteed the security of their fundamental rights. These "leaders" never cared to understand that India was a land of multitude of nationalities, none of which was in majority and that compared to any other Indian community, the Muslims were a better-knit and larger unit. The "leaders" also failed to realise that in relation to Muslims the Constitution was like an elephant's tusk, more for show than for use.

Why the BSO wanted to inject a demoralising belief in the Muslims that they were a weak, insecure, ineffectual and a guilty (of creating Pakistan) "minority"? Because they were afraid of the "immense revo-

lutionary significance of Islam" (M.N. Roy: *The Historical Role of Islam*, 1939, Ajanta Publications, Delhi) which had changed the course of events in the past and was capable of doing so in the future.

### **M.N. ROY ON ISLAM**

They knew that if the Muslims were not kept under constant fear and injected an inferiority complex, their revolutionary spirit will come into play which will again attract the indigenous people towards them and, as a result the BSO apple cart will be toppled. They were fully aware of what had happened in the past which was described by M.N. Roy as follows:

As regards the spread of Islam in India, an ardent admirer of ancient Hindu culture like Havell, who cannot be suspected of any sympathy or even fairness to the Muslims, gives the following highly interesting testimony: "Those who did so (embraced Islam) acquired all the rights of a Muslim citizen in the law courts, where the Koran and not the Aryan law and custom decided disputes in all cases. This method of proselytism was very effective among the lower castes of Hindus, especially among those who suffered from the severity of Brahminical law with regard to the "impure classes". (Havell, *Aryan Rule in India*).

### **CANARD OF CHANAKYAS**

The "Muslim leaders", consciously or unconsciously, fell a prey to the canard spread by the Chanakyas of the BSO that the Muslims were a "minority".

**They conveniently forgot the fact that the Muslims were such a "minority" even when they ruled India for 1,000 years and they were such a "minority" even when the leaders of the BSO divided India and created Pakistan to get rid of a real Muslim leader.** The "Muslim leaders" also forgot

that the role of any community is not determined by the number of its members but by the values for which it stood.

### **MASS CONVERSION OF DALITS**

The canard of the "Muslims being a minority" is bound to be exposed sooner or later. In their early phase in India, attempts were made to demoralise the Muslims by calling them *mlechha* which, in the words of M.N. Roy, means "impure, barbarian - who does not deserve a social treatment any better than accorded to the lowest of Hindus". The theory of *mlechcha*, however, did not work and the rush of indigenous peoples into Islam went on unabated.

The latest conspiracy to demoralise the Muslims by dubbing them as a "minority" is bound to fail in the same way as their earlier attempts to demoralise them by calling them *Mlechha*.

### **MISCHIEF OF CENSUS**

There is a hue and cry in the BSO circles that the rate of the growth of Muslim population in India is higher than that of "Hindu growth". After "independence" the census in this country has never shown the correct population figures of Muslims. Large number of Muslims all over the country were deliberately left out in each and every census operation so that the Muslim may not know their true numerical strength in the country. The Assam census was never taken in full. What is the reason for such high rate of Muslim growth? Polygamy? All these have proved to be bulshit. Is it Bangladesh infiltration? No. More non-Muslims have infiltrated into India from Bangladesh than Muslims.

Conversion? Yes. The process of indigenous people embracing Islam is continuing. Meenakshipuram came to light and there was an uproar. Now, the process of conversion is going on at individual levels

silently and without any fanfare.

**The actual Muslim population in India is much higher than what the census shows. The Editor puts the Muslim population at 15% but it may be more.**

Though there are no "Muslim leaders" but only Muslim mis-leaders, the Muslim masses are mentally prepared and ready to play a revolutionary and historical role.

### ISLAM AS ONLY HOPE OF BAHUJANS

They wish to work for and bring about a total revolution in the country and not to waste their energy in seeking solutions of politically created ever-changing problems. They see Islam emerging as a force to reckon with in every part of the world. They wish to raise the banner of Islam to fight this BSO which has divided the people into high and low (by birth). Revolutionary Muslims wish to topple the system itself under which the indigenous people cannot hope to regain their political and economic status which were grabbed by the Aryan invaders. Islam is capable of doing that.

### BERNARD SHAW ON ISLAM

In January 1933 during his visit to India, George Bernard Shaw gave an interview to the representatives of the *Light*, Lahore, in which he said:

"It was in the 19th century that honest thinkers like Carlyle, Goethe and Gibbon perceived intrinsic worth in the religion of Muhammad and thus there was some change for the better in the European attitude towards Islam. Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems... within the next hundred years, perhaps even much earlier, England in particular and the rest of the Western world in general are bound to embrace

Islam, if they intend to save themselves from the devastations of war." (Quoted in the *Prophet of Islam* by Moulvi Abdul Karim).

Canon Issac Taylor in his book, *The Life of Muhammad*, writes:

"Islam introduces a civilisation of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilising effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa? Christian converts are reckoned by thousands, Muslim converts by millions. These are the stern facts we have to face".

### FASTEST GROWING RELIGION

Mike Schneider, ABC News correspondent, in his "Good Morning America" show # 978 Air Date March 14, 1990 said:

"Islam is the fastest growing religion in this country (USA)".

When Islam is attracting those in other parts of the world who are fed up with the evil systems at work in those parts, there is no reason why those people in India who are disgusted with the evil systems at work here will not be attracted by Islam if they see it in action as a revolutionary ideology and programme. But the problem with our "Muslim leaders", particularly religious leaders, is that Islam is not presented in its true revolutionary form. And the oppressed masses of Dalits, Backward Castes and shudras are kept away from such a precious possession of Muslims.

### WHY DALIT-MUSLIM UNITY?

The Muslim masses of India are in need of allies to fight the prevailing system under the guidance of Islam. Dalits are their natural allies partly because both the Dalits and Muslims are indigenous people and partly because both are at the receiving end of the prevailing pernicious system.

The future of India lies in the unity of Dalits and Muslims - not under the banner of this party or that because no party is aiming at providing an alternative to the existing social, political and economic setup but under the invigorating and revolutionary message of Islam which in the words of Md. Mahmudake Pickhall (*Cultural Side of Islam*) "offers a complete political and social system as an alternative to socialism, fascism, syndicalism, bolshevism and all other isms".

Equality and brotherhood are the corner-stones of Islamic Social Order (ISO) and prejudices based on race and colour or any other ground are strictly prohibited in it. There are no favourites in ISO.

**It is the duty of every Muslim in every mohalla, every village and every town, at every level to convey this revolutionary message of Islam to his Dalit brother, to interact with him, to help him in the hour of his need, to fight for the solution of his individual and collective problems, to launch a movement for pulling down the prevailing unjust and oppressive system and seek the co-operation and participation of his Dalit brothers in the movement.**

If every Muslim interacts with even one Dalit or befriends one Dalit or establishes brotherhood with one Dalit or helps one Dalit it will lead to Dalit-Muslim unity and pave the way for the revolution to demolish the prevailing system.

If a movement for Dalit-Muslim unity is launched at local levels it will throw up genuine Dalit and Muslim local leaders and will prepare the ground for a movement for Dalit-Muslim unity at the state and national level and will also lead to the emergence of genuine Dalit and Muslim leaders at the state and national level. The ball is in the court of Muslims to launch such a true revolutionary movement to bring about a total revolution in the country.

## Dalit-Muslim unity will fail if savarna Muslims are taken

Mrs. MALKA BANO, DIRECTOR, GHULAM SARWAR CLINIC, BHIKHNA PAHARI, PATNA-6

I am a regular reader of DV from one and half years. This is the first time I am reading an article like "Curse of Allah on Muslim religious leadership.." (DV Oct. 16, 1996 p.3).

Really, this is an article written from the core of heart and fully based on facts.

Prof. Rahmatullah along with you are great. Like Dalits and Backward Castes, Muslims (Dalit and BC converts) also are the *Moolnivasis* of India.

Upper caste Muslims are converted Hindu-Aryans. They are practically like the Aryans with a mere Islamic outward appearance. Words like "Muslim minority" means upper caste Muslims on political (not religious) and practical grounds.

So, a mere combination of Dalits and Muslims will never be successful until and unless you eliminate upper caste Muslims. The concept of Islam for the whole universe is presented by them with a very narrow range and in an altered way. They (inspite of Koranic teachings) are against the Bahujan and Dalit movements and you are time and again believing them and trying to persuade them for the past three decades to join our struggle.

### Islam can save Dalits from caste oppression ?

SHAKEEL SULEMAN, 16-BIBIBAI TERRACE, III FL., SPENCE ROAD,  
BYCULLA BRIDGE, BOMBAY - 8

Continuing our discussion on the "Curse of Allah on the Muslims" (DV guest Edit: Oct 16, '96), I would like to add a few of my thoughts.

The Koran says (Surah IV verse 75):

"And why should you not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women and children whose cry is "our Lord! Rescue us from this town, whose people are oppressors, And raise for us from Three One who will protect; And raise for us from Three One who will help!"

The Koran is the best guide for the Muslims and the entire world. It also tells us of the brotherhood of mankind. No rich, no poor, no caste, no creed. Yes the

If you had tried to promote leadership from the oppressed Muslim masses, by this time many strong pillars would have come up in your support from this mass and would have provided good carts to carry the Bahujan and Dalit movements far higher to provide rights to those suffering from the past 1,000 years.

**One information I would like to provide you is that a majority of Indian Muslims (Backward-Dalits) are Dalit and BC converts and these Muslims of shudra origin are suffering much more than the non-Muslim shudras.**

These *avarnas* (Muslims and non-Muslims) need a strong combination and a common platform to help each other.

**Until and unless all the *avarnas* are united on one platform in the name of either Moolnivasi or Bahujans or any other suitable platform, your work of last three decade - such a long duration - will go waste.**

The arguments of Prof. Rahmatullah clearly exposes that such problems are country-wide and not confined to cowbelt only. Kindly ask him to manage such people from the South and we will take care of the North to make the movement successful. ■

book is in front of our Dalit brothers.

We Muslims once were like you, we transformed ourselves. See where we stand today. You call us as your elder brothers (the Muslims). Also did you know that "A Muslim by choice is far better than a Muslim by birth?" Also, do you know that once you embrace Islam you will be at a much higher level than the Muslims by birth because your vision will be clearer than we Muslims who have degenerated over the 1,400 years of Islam? Also do you know that you New Muslims will be the real elder brothers of we Old Muslims? Don't you want to be the elder brothers of the elder brothers (Old Muslims). Can you believe the new heights you can reach? Or do you want to continue sleeping in your "low caste", fighting the upper caste? ■

A reply to Hindu nazi journalist Arun Shourie

**THE FATHER OF THE CONSTITUTION  
OF INDIA**

S.K. Biswas

The author of *Hinduraj*, *Pathos of Marxism in India*, *Autoclathon of India* and the *Aryan Invasion* adds one more feather to his cap by writing another book.

The book starts from the controversy created by Valmiki Chaudhary, biographer of President Rajendra Prasad, and the gutter journalism of Arun Shourie, ex-editor of the *Indian Express*. Both tried to malign Babasheh and established that the contribution of Dr. Ambedkar was much less in drafting the Constitution of India and his followers were making exaggerated claims. Biswas gives a detailed reply to the racist critics of Dr. Ambedkar on the basis of historical evidences gathered after a thorough research.

He traces the history of the Constitution and laws in India starting from the pre-Vedic period to this day.

He also discusses the history of constitution-making in USA, UK, Japan, Pakistan after a deep and thorough research.

He establishes that there is a brahminical conspiracy to distort history by propagating false information and denying the historical contributions of Dr. Ambedkar.

Though the book is full of historical research, material based on evidences, it reads like a story. The reader feels involved throughout the book. It is a masterpiece in Dalit literature and a must for every Ambedkarite, every student of history, constitutional law and student of sociology.

1997 pp.220 Rs. 100 (paperback) & Rs.200 (hard bound)

Orion Books

Send draft to: Mrs. H.P. Kundu,  
387-A, J&K Pocket, Dilshad Garden, Delhi - 110 095.

Fax-Phone : 0091- 080-33 66 771

EDITOR: **V. TRAJSHSEKAR**

Published from:

109/7th Cross, Palace Lower Orchards,  
Bangalore - 560 003 - India.

Annual Subscription: Rs.125

Payable in MO or DD to: "Dalit Voice".  
Foreign Airmail: US 40\$ dollars

Dalit Voice

Latest Tamil Books from DSA

**RAMANUM KRISHNANUM  
ORU PUDHIR**

Dr. B.R. Ambedkar

1997 Second edition pp.60 Rs.10

**BUDDHA MARGA VINYA-VIDAI**

Iyodhyadoss Pandit (1845 - 1914)

1997 second reprint Rs.5

**Dalit Sahitya Akademy**

67-Devaraj Nagar,  
Selayyur, Madras - 600 073.

**LORD HARCHAND-GURUCHAND**

Liberators of Eastern India Untouchables from slavery

Prof. Naresh Chandra Das

1997 pp.25 Rs.10

Dipali Book House,

121-B, Bankim Chatterji St., Calcutta - 73.

Answers Every Question of the Critics of  
SC/ST Reservations

**RESERVATION POLICY &  
AMBEDKARISM**

V.T. Rajshakar

A most comprehensive thesis on Dalit human rights  
stolen by the brahminical ruling class of India

1997 pp.16 Rs.2

Order for a minimum of 10 copies (Rs.15)  
only are accepted

**Dalit Sahitya Akademy**

No. 109/7th Cross,

Palace Lower Orchards, Bangalore - 560 003

Hindi booklet

**DAYA BHAV AUR MAMSAHAR**

Mohd. Farook Khan

Hindu conspiracy behind forcing vegetarianism  
pp.40 Rs. 4

**Islamic Sahitya Prakashan**  
1525 - Suwalan, New Delhi - 110 002

When corresponding, please quote your label number

To

.....  
.....  
.....

June 1- 15 1997

**Welcome to Madhya Pradesh  
THE TIGER STATE**

# **OF THE WORLD**



Located at the very heart of India, this central Indian state has the largest population of tigers in the world. The tiger sits at the apex of the biotic pyramid of the forest ecosystem and the presence of the tiger tells us something about the state's rich natural resources.

**Not everything.**

It is India's largest state.

It has the richest forests in India.

• It has India's best mineral resources.

It is home to much of India's rich cultural heritage and indigenous traditions.

The central Indian Tiger stands uncaged on the world economic scene.

The ultimate Indian location for every investor.

The ultimate Indian vacation for every tourist.

**Reach Out to the Heart of India**

**MADHYA PRADESH**