

# DALIT VOICE

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The Voice of the Persecuted Nationalities Denied Human Rights

Vol.16

October 1 - 15, 1997

No.22

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Sales &  
Distribution: HEMLATA

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Hindus can't liberate Untouchables :  
Thus Spake Ambedkar

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## Thus Spake Ambedkar

## Hindu hate-mongers cannot liberate Untouchables

"The second thing I would like the Anti-Untouchability League to work for is to bring about equality of opportunity for the Depressed Classes. Much of the misery and poverty of the Depressed Classes is due to the absence of equality of opportunity which in its turn is due to Untouchability. I am sure you are aware that the Depressed Classes in villages and even in towns cannot sell vegetables, milk or butter - ways of earning a living which are open to all and sundry. A Caste Hindu, will buy these things from a Non-Hindu, but he will not buy them from the Depressed Classes. In the matter of employment his condition is the worst.

**"Like the Negro in America he is the last to be employed in days of prosperity, and the first to be fired in days of adversity.** And even when he gets a foothold what are his prospects? In the Cotton Mills in Bombay and Ahmedabad he is confined to the lowest paid department where he can earn only Rs. 25 per month. More paying departments like the weaving department are permanently closed to them. The place of the boss is reserved for the caste Hindu while the Depressed Class worker must slave as his underdog no matter how senior or how efficient.

"Depressed Class women working in the winding or reeling departments have come to me in hundreds complaining that the Naikins, instead of distributing the raw material to all worn-employees equally or in fair proportion, give all of it to the caste Hindu women and leave them in the cold."

"I think it would be fit and proper if the Anti-Untouchability League were to take up this question by creating public opinion in condemnation of it and establishing Bureaus to deal with urgent cases of inequality.

"Lastly I think the League should attempt to dissolve that nausea which the touchables feel towards the Untouchables and which is the reason why the two sections have remained so much apart as to constitute separate and distinct entities. In my opinion the best way of achieving it is to establish closer contact between the two. Only a common cycle of participation can help people to overcome that strangeness of feeling which one has when brought into contact with the other. Nothing can do this more effectively in my opinion than the admission of the Depressed Classes to the houses of the caste Hindus as guests or servants.

"The live contact thus established will familiarize both to a common and associated life and will pave the way for that

unity which we are all striving after. I am sorry that many caste Hindus who have shown themselves responsive are not prepared for this.

"During those ten days of the Mahatma's fast that shook the Indian world there were cases in Ville Parle and in Mahad where the caste Hindu servants had struck work because their masters had abrogated the rules of untouchability by fraternizing with the Untouchables. I expected that they would end the strike and teach a lesson to the erring masses by filling the vacancies by employing Depressed Classes in their places. Instead of doing that they capitulated with the forces of orthodoxy and strengthened them. I do not know how far such fair-weather friends of the Depressed Classes would be of help to them.

"People in distress can have very little consolation from the fact that they have sympathisers if those sympathisers will do nothing more than sympathise and I may as well tell the League that the Depressed Classes will never be satisfied of the bona fides of these caste Hindu sympathisers until it is proved that they are prepared to go to the same length of fighting against their own kith and kin in actual warfare if it came to that for the sake of the Depressed Classes as the Whites of the North did against their own kith and kin namely the Whites of the south for the sake of the emancipation of the Negro.

"The League will have to employ a very large army of workers to carry out its programme. The appointment of social workers might perhaps be looked upon as a minor question. Speaking for myself, I attach very great importance to the selection of a proper agency to be employed in this behalf. There can always be found workers to do a particular piece of work or any other for the matter of that if they are paid for it. I am sure such mercenary workers will not serve the purpose of the League. As Tolstoy said "Only those who love can serve". In my opinion that test is more likely to be fulfilled by workers drawn from the Depressed Classes. I should therefore like the League to bear this aspect of the question in mind in deciding upon whom to appoint and whom not to appoint. I do not suggest that there are hot scoundrels among the Depressed Classes who have not made social service their last refuge. But largely speaking you can be more sure that a worker drawn from the Depressed Classes will regard the work as love's labour a thing which is so essential to the success of the League. (*To be continued*)

*Dr. Babasaheb Ambedkar Writings & Speeches, Vol. 5, (pages 369- 371) 1989. Govt. of Maharashtra, Bombay. The book may be had from Director, Government Printing, Stationery and Publications, Netaji Subhash Road, Bombay - 400 004.*

## Who is criminal, Veerappan or Chanakya ? Aryan wicked brains causing greater havoc are the real criminals

This is not a leader on Veerappan - described in the Brahmin-Bania press as a criminal, forest brigand, murderer, smuggler, scoundrel and what not. It is a piece on the "criminals" like Veerappan whose entry into electoral politics is sought to be banned by the Election Commission - "a brave decision" getting full-throated praise from the ruling upper castes.

**We would like to recall that we were the first in the country to announce that Veerappan, a Tamil Backward Caste Vanniyar roaming in the forests on Karnataka's border with Tamil Nadu, could never be caught.** (DV April 15, 1997 p.23: "Why Veerappan can't be caught?").

**Murder for self-defence:** For over a month this "Brigand Veerappan" was on the front-pages of India's all "national" toilet papers accompanied by angry editorials crying for his blood. But these urban-dwelling editorial heroes sitting in their air-conditioned offices with no roots in the soil of "India that is Bharat" have forgotten that it is not merely the TN and Karnataka police that failed to catch Veerappan. Even India's Army, boasted as the "fourth largest in the world", had also failed and ate dust while trying to hunt for Veerappan.

These brave editorial writers also do not know that Veerappan is having just one rickety gun capable of shooting birds. The famished-looking Veerappan has not even slippers. He sleeps under trees. And all the released Karnataka forest officials had high praise for his magnanimity and hospitality. He could have simply finished them but the forest guards admitted that they were all well taken care of. There was a charge that he murdered several people. Yes. He murdered those who came to murder him. And murder is permitted for self-defence.

**Anti-Brahmin Weekly:** For about 10 years this army and the police did their best to nab Veerappan but failed but a lone, unarmed Tamil journalist with hardly any knowledge of English got Editor of a mass-circulated, anti-Brahmin Tamil weekly, called *Nakktran*, could walk into

the same forest and meet Veerappan. What a shame on the Indian police and its army. Pictures of Editor Gopal talking to Veerappan had appeared many times on the front-pages of their toilet papers.

Not only that, Veerappan made monkeys out of two Chief Ministers of TN and Karnataka and forced them to accept all his conditions for the release of Karnataka forest officials.

What is the secret behind Veerappan's mysterious power? How can a "sandalwood smuggler" with no armed force behind him can turn out to be so powerful? More powerful than the state power?

**Magic power of Veerappan:** The editors of all these "national" toilet papers, which published millions of words tarnishing the image of Veerappan using all sorts of abusive language to describe him, know the Truth. They all know the mystery behind his magical powers. But they will not reveal it. That is the beauty of India's ruling class and its stinking toilet papers.

**Truth shall never be said. DV alone has the courage to come out with the Truth. What then is the Truth ?**

The Truth is Veerappan is a Vanniyar, a community which forms the single largest population of TN, and loved by his people who inhabit the area of his operation. And no leader loved by his people becomes a criminal to his people. Hence, there is no mystery or magic behind Veerappan's power. He is his *jati* people's leader and that people will not allow him to be caught by the police or army. It is as simple as that.

When the news came out that he was preparing to "surrender", the people of the area met him in thousands and wept and begged him not to "desert" them as upper caste-instigated forest officials would terrorise them.

**How DV proved right:** We remember a PMK leader (also a Vanniyar) telling us some ten years back how he bagged about 2 lakh votes in the Lok Sabha election even when he was in a Dharmapuri (TN) jail. He might have been

defeated but he could still bag so much of votes because he too was a Vanniyar and Veerappan worked for him. It was this which made us announce then that Veerappan could never be caught. And we proved right.

**Jati identity:** The popularity of Veerappan may be partly because of his *jati* strength. So what? A *jati* will always love its *jatwala* leader who suffers and sacrifices for his *jati*. This is also an important point for all those participating in our "jati identity" Debate. All Indian "leaders" are leaders of their respective *jati*. It is the *jati* that throws up a leader. Powerful *jatis* throw up powerful leaders.

Why the *Bangalore Papatti* is loved only by her *jati papans*? Why the *Chanakya* and R.K. Hegde are never let down by their *jati* people? They are all loved by their *jatwalas* because they worked only for their *jati*. This is the law of the "nation of *jati*". In a multi-national country like India, caste alone provides security and hence qualifies to become a "nation".

**Whatever may be the crimes of Chanakya, his jatwals will never, ever admit that he is a criminal. Jagannath Mishra may be the father of Bihar "fodder scam" but the police will not touch him and the court will pardon him. This is the jati law and in India jati is becoming a "nation".**

Coming back to Veerappan, his popularity has touched sky-high. Even the wily *Cut-Throat* got perturbed and did everything to woo Veerappan and please Veerappan and gave him whatever that he demanded. Because the *Cut-Throat* honestly feared that if Veerappan was "pardoned" and allowed to come out free he would be lionised by the Vanniyars and there was very chance of his becoming a political threat.

**Future CM of TN:** As a Vanniyar, forming the single largest *jati* of TN, he was close to the Vanniyar *jati* leader, Dr. Ramdoss. The *Cut-Throat* feared that with the publicity he secured there was every chance of Veerappan becoming the Chief Minister of TN.

A big reception was planned to welcome Veerappan at Madras. We were invited to Madras by the PMK general secretary, R. Ezhilmalai, to be the chief guest on the occasion. To frustrate all these receptions, the *Cut-Throat* proposed to whisk him away from the forest in a helicopter to avoid all roadside receptions on his way from the forest to Madras.

We have elaborately argued this point to drive home one important point: If Veerappan is a criminal why thousands and millions love him? Why the *Chanakya*, who became the country's most corrupt Prime Minister, *Bangalore Papatti*, R.K. Hegde, Jagannath Mishra, Harshad Mehta, etc., are not loved by the people?

The answer to this question also answers the other question: "Who is a criminal in India?"

**Is Phoolan dacoit?** The ruling upper castes say that Phoolan Devi is a dacoit. Laloo Prasad Yadav, Dawood Ibrahim, Mayawati, Haji Mastan, Sant Bhindranwale are all hated and branded as criminals.

But are they really criminals? Who then is a criminal?

According to the Brahmin-Bania ruling class, a criminal is one who is convicted for a criminal offence like theft, murder, assault or some such criminal offences. But economic offences, cheating, intellectual dishonesty, scientific frauds, falsification of historical facts, mind manipulations, telling downright lies, enslavement of people through brain-washing, hinduisation of non-Hindu Untouchables and Tribals, and such other offences will not come under the definition of crimes. Such offences like the bank scam indulged in by Harshad Mehta, etc., resulted in cheating thousands of people defrauding the govt.

*Chanakya's* many frauds brought down the honour of the whole country which came to be described as one of the most corrupt countries in the world. It was this fellow who caused the demolition of Babri Masjid. Indra Gandhi sent the Army into Golden Temple and caused the death of thousands of innocent Sikhs. Jawaharlal Nehru unlocked the doors of Babri Masjid and paved the way for its eventual demolition. The Sino-Indian border was faked by the then *vaidiki* historians in the govt. that caused India's war with China and deaths of a lakh of Indian soldiers and defeat and humiliation of India. Dr. M.S. Swaminathan bagged Magsaysay Award by his false claim that the protein content in dwarf wheat is more than that in milk.

**Scientific frauds:** Our scientific community is full of such fakes and frauds. Suppression of truth by our journalists, falsification of accounts helping the rich to evade taxes by our chartered accountants is a widespread disease. Godmen

trying to cure diseases, and fleeing devotees in temples do not become a crime.

Are they not crimes? The upper caste answer is no. Those who indulge in these things do not assault anybody, do not injure anybody nor do they cause any direct death.

Only a person who uses violence is a criminal. Frauds don't use violence. They manipulate, forge accounts, brainwash minds, sell secrets, falsify history, manufacture lies. Such "offences" do not come under criminal acts.

Here lies the crux of the problem.

The Aryan upper caste grass-eaters are expert mind-manipulators because they are physically weak and most of their offences come under mind-manipulations. They use their wicked bribes to destroy the society.

**Use of hand, not brain:** But the meat-eating original inhabitants, may be good at heart but they do not use their brains but hands. They will never wish bad to anybody. When they get angry they may use their hands but not their brain. And the offence committed by the wicked brain is more devastating than a simple offence of a hand-slap.

A starving man steals a fowl and he is caught, handed over to the police and then dubbed a thief. But Harshad Mehta who robbed hundreds of crores of rupees is not called a thief. He is described as a "Maha merited" man and the second-division clerk, who was then the Finance Minister, called it a "system's failure".

The country cannot afford to have such two sets of law - one for our people and another for the Aryan rulers. This must go. (DV Oct. 1, 1994 p. 10: "Two yardsticks: one for Phoolan, another for Harshad Mehta").

**Since over 85% Indians are its original inhabitants and only about 15% are alien Aryans, who are currently ruling India, an impression is being created that a physical attack amounts to crime but the more devastating destruction caused by a wicked brain does not become a crime.**

As rulers they might have set the rules but we being the majority, we have to change this rule. The offence committed by a wicked brain is a greater crime than a physical attack. A physical attack is between two individuals but the wicked brain devastates a whole society for generations.

This definition of a criminal must be changed. Hence, we reject the Election Commission proposal and call upon our people to build up public opinion to declare mind-manipulating Aryan wicked brains as the greatest criminals.

The Veerappans, the Phoolan Devis, the Arun Gawlis, the Sant Bhindranwales are all our heroes and heroines. The real criminals are the Charaknyas, the Bangalore Papattis and the Hegdes.

## **DV proves right on UP: Mayawati mesmerism**

### OUR CORRESPONDENT

**Bangalore:** Caste contradictions are not only killing the *Brahmana Jati Party* (BJP) but its leaders have started killing each other. (DV Edit July 16, 1997: "*BJP facing worst crisis of its life: Jati identity blocking bid to impose nazi dictatorship*").

Such a killing is going on today in the heart of *Aryavarta*, Uttar Pradesh, the home of Hindus' two notorious gods, Rama and Krishna. It is in this state the Dalit party of BSP is in power and the BJP is meeting with its Waterloo.

BJP is reduced to such a helpless stage that it is forced to hatch a conspiracy against its own party chief Kalyan Singh to see that he does not succeed Mayawati. Such is the hate running deep in the veins of these Aryan hate-mongers.

**DV has thus proved right in predicting that Mayawati will continue as the CM:**

In UP, the BJP position is much worse. Mayawati's six-month term is ending and the nazi leadership feels that she may not give up the chief ministership. And even if they refuse to hand over the govt., the BJP leadership is helpless.

This is what we had said in July and as this is written it is not that she is unwilling, but the Brahmin - Bania - Thakur leadership of BJP that is conspiring against Kalyan Singh. A top Backward Caste leader of the BJP, Gangacharan Rajput, MP, disclosed this Brahmin-Bania conspiracy.

Meanwhile, "Mayawati mesmerism" has worked such great wonders in UP that it has divided the entire upper castes and consolidated the Dalits. (Sept, 15, 1997).

# Malas broke 'Dalit unity' by projecting their subcaste

Dr. VELU ANNAMALAI, P. O. BOX 842006, HOUSTON, TEXAS 77284-2066, USA

I wish to add this short note to my previous comments on this serious subject of "jati identity and Dalit unity". (DV Aug. 1 '97 p. 10: "Wanted not jati identity but Dalit unity").

The most devastating effect of the "jati identity" will be the reinforcement of the already existing permanent division between Dalit subcastes (groups) and the much more serious cancerous effect of further brahminization of these various groups (meaning the last nail on the coffin of any chance of "Dalit unity"). And the net result is the openly seen poisonous hatred among the various Dalit groups inflicted on themselves by themselves, but cunningly conspired by the brahminical enemy.

**Great Blunder:** I was prompted to write this note because I saw recently in the "Internet" reports relating to this very topic of our discussion which require serious attention of all Dalit. The first news-item was about the protest against the AP Govt's move to categorize Dalits into four groups by the "Mala Mahanaadu". The process of creating permanent gulf between the various Dalits groups in AP has now again been politically reinforced.

**The sad part of this episode is that the "Mala Mahanaadu" made a great blunder of being hypocritical in calling itself as "Mala" instead of "Dalit".**

How can the "Mala Mahanaadu" fight for the unity of all Dalits as long as the Malas cannot even recognize their fundamental fault in calling themselves as "Mala". This clearly shows the total lack of understanding of even the First Commandment of Babasaheb's "Three Commandments": "Educate" (and of course only then "Agitate and Organize").

**Recognise division first:** First and foremost, we all should understand the basic issue here - the existence of the various groups among the Dalits. These groups were all artificially created and then brainwashed by our deadly Enemy, brahminism. Can Dalits afford to focus exclusively on the artificially-created (though being in existence for a long time) "jati identity" without simultaneously figuring out a way as to how to unite all these groups together as blood brothers and sisters?

**Don't insult Blacks:** The second news on the Internet was on "Dalits in Tamil Nadu to observe Aug. 15 as Black Day". (Instead of calling a Black Day, it should have been a "Day of Mourning" - since all of us are Blacks, why should we insult ourselves - black is Beau-

tiful).

The report said:

"... they (Dalits) are too ill-organized to effect anything major. There are too many organizations, each with their own agenda. A Tamil Maanila Congress leader pointed out that the (Dalit) community is divided both on casteist and political lines and do not have a leader who inspires confidence... the Dalits are divided into Pallars and Paraiyars. Their mutual distrust is appalling. The Paraiyars consider themselves superior to the Pallars. There are no inter-caste marriages or other societal transactions between them. A Dalit leader said "we constitute nearly 24 per cent of the voters in the state, yet we do not come into any electoral reckoning by political parties. Our idea is to present a unified picture first, and then negotiate with other political parties for support. The Dalits themselves cannot win many seats. But in most constituencies, we (Dalits) can influence the results substantially."

This report again makes it clear that "Dalit unity" has to be the primary goal of whatever else is done. Every action taken by the various Dalit groups should have the underlying and the fundamental principle of achieving the unity of all Dalits.

**Doomsday nearing:** If this goal is not on the top of the agenda of every Dalit group, the doomsday for the Dalits as a whole (not just one group or the other - all the different Dalit groups are one and the same for the Enemy) will not be too far away, that which was started by the cunning M.K. Gandhi in 1932. The warring Dalit group leaders will only be the co-conspirators with M.K. Gandhi in finishing any chance of Dalits gaining their selfrespect, social justice and their basic human rights in a country which is ruled by the only law, the "caste law". Could the Dalits blame anyone else for their downfall?

**Courageous Krishnaswamy:** Proportional representation to all the different Dalit groups can and will also be easily achieved if Dalit unity is on hand first or at least be understood as a required foundation on which the Dalit future should rest. Otherwise, the Dalits will be at the receiving end, dictated by their own deadly enemies.

**Considering the current events in Tamil Nadu, Dr. Krishnaswamy seems to be the only courageous, selfless and articulate leader among the Dalits. Though he seems to represent only one of the**

groups among the Dalits, time is ripe that he should take the collective leadership on behalf of the entire Dalit community of Tamil Nadu.

Babasaheb was not appointed by anyone as the leader of the whole Dalit community. He took it upon himself to work for the entire community. Can Dr. Krishnaswamy do the same for the Tamil Dalits? Time is running out, it is do or die time. Will Dr. Krishnaswamy have the magnanimity to call himself a "Dalit leader" instead of only a "leader of Devendra Kula Velalars?"

## BUDHISM TO UNITE DALITS

A.L. UKHEY, AST. ENGR. ATPS, MPPEB,  
CHACHAI, SHAHADOL dt. - 484 220

With ref. to my article, "Caste destruction impossible: Dalit unity only through Buddhism" (DV Aug. 1 '97 p.16), I want to add that in a speech at Colombo, Dr. Ambedkar had said:

"We have for long fought for rights on political basis to get ourselves represented in various legislatures of India and to be tolerated in a society and religious institutions. We have not been altogether successful, which means that our salvation cannot be covered through political platforms."

He adds that he has come to the inevitable conclusion that salvation of the Scheduled Castes is to be found only in Buddhism. (Source Material on Dr. Babasaheb Ambedkar, Vol.1, MS Govt. Publications).

## Shepherds realise importance of *jati* identity

### OUR CORRESPONDENT

**Bangalore:** Kurubas, the shepherds, forming the third largest *jati* after the Lingayats and Vokkaligas in Karnataka, have started organising their community in a big way. They have realised that the Kuruba community can gain political power only through *jati* identity. At last, they have found a leader in Siddaramaiah, currently Deputy Chief Minister of Karnataka. The Kurubas are very upset that the wily *vaidiki* R.K. Hegde with the help of Lingayats connived at installing J.H. Patel, a Lingayat as Chief Minister though H.D. Deve Gowda was bent upon seeing that Siddaramaiah succeeded him as CM.

On Aug. 4 last, 400 top Kuruba leaders of the state met here and discussed the urgent need to organise their *jati*. Kurubas belong to the Backward Caste and a totally deprived community - mostly working as agricultural labourers. They hold Kanaka Dasa as their *jati* hero.

## Madigas always opposed Dr. Ambedkar

N.V. RAO, LG-48-36, GOGIDANAHIPETA, KAKINADA-533 002

The Madigas have been always a separate entity. Among all the Untouchable communities in AP, only the Madigas were displaying a crab mentality by their ABCD agitation. Their cry that the Malas are grabbing their share is not based on facts. How can the Malas grab their share when the Malas were never in power? Babasaheb treated all these 60 Untouchable subcastes as one community but the Madigas did not stop criticising Babasaheb. Our Editor's thesis to strengthen each *jati* and share the benefits of reservation in proportion to the population of each subcaste will result in the disunity of Dalits. Instead of dividing Dalits, we must encourage "merited" people among Dalits and promote competition between them.

## Kapus form *jati* party

### OUR CORRESPONDENT

**Bangalore:** "Jati identity", which brought political power to Reddis and Khammas in Andhra Pradesh, has caught the imagination of Kapus, a backward caste *jati*. Telugu film personality Dasari Narayana Rao is getting ready to float a "Kapu Nadu". Kapus, known as Balija, Ontari, Telega have overcome their slavery and spread into business. Rao's weekly, *Bobbili Puiji*, is whipping up Kapu pride. Telugu megastar Chiranjeevi also a Kapu, is likely to lead the "Kapu Nadu". Film actress Vijayashanti, also a Kapu, may also jump.

## Strengthening *jati* is anti-national

K.B. RAM, 1 - CH - 13, SECTOR - I,  
JAWAHAR NAGAR, JAIPUR - 302 004

So long has a river flows over the land it gains a name but no sooner it joins the ocean it loses it. So is the case with a *jati*. As soon as a *jati* joins Buddhism which is nothing but Ambedkarism, it loses its identity. In other words, every *jati* has to educate, fight and organise not only to pass IAS, IPS, etc., and secure reservation in services, election and education but also to seek Truth through Buddhism. Strengthening *jati* identity will also be anti-national as it will increase cut-throat competition among different *jatis* to grab everything and ultimately cause riots and break up the "nation". *Jati* identity will also support the Hindu mischief of dividing the entire Indian population into thousands of *varnas* and *jatis* into watertight compartments.

# Strong jati identity alone can help fight 'Hindu unity'

HARISH CHANDRA MANDAL, 167/1-WEST AGAPUR, NEW BARRACKPUR, WB - 743 276

My thesis is "Caste system can be destroyed by strengthening our caste identity".

During the last World War, a learned man said:

"Peace could be restored when each nation was equipped with equal amount of same and similar type of arms. If so, no one nation would dare to attack others since the opponents are also in possession of equal amount of same or similar type of arms which might cause much more destruction to the attacking nation."

The main weapon in the hands of India's upper castes (Hindus) is their caste system. By strengthening their caste identity, they have been able to establish their caste supremacy which enabled them to rule India and enjoy all the fruits despite being microscopic minority. Undoubtedly, Babasaheb Ambedkar advocated "annihilation of caste" to make the Indian society healthy. Yet, he questioned - "Was eradication of caste possible?" (*Ambedkar Writings and Speeches* Vol. V).

After 50 years of "independence", the curse of caste and untouchability could not be erased from our society because the people with vested interest in their caste

system were never interested in destroying their castes. They only show lip sympathy to the victims of caste with their sugar-coated words that caste is no longer relevant. But what is the reality? Instead of wanting the caste is getting stronger.

**Kanshi Ram's call:** Since the ruling upper castes are united under Hinduism and want to push the non-Hindu SC/ST/BCs under the road-roller of Hindus and crush us in the name of their religion, we can frustrate their game only by refusing to be called Hindus but strengthening our each *jati*.

**Our "caste identity" alone can fight their "Hindu identity".**

If the SC/ST/BC people are determined to strengthen their respective caste identity, they will surely be able to command respect from their enemy. This is just like possessing equal amount of weapons of the same or similar type as the enemy is possessing. Our Editor has been propounding the very same theory for a long time. BSP chief Kanshi Ram on June 12 in New Delhi also asked the Bahujians to strengthen their "caste identity" to fight Hindu enemies.

## Why nazis are pressing us to forget our jati?

MANJOOOR GOPALAN, SURABHI, KANAKKARY P. O., KOTTAYAM, KERALA - 686 632

This is in support of your report: "**Caste remains basic building brick of India**" (DV Aug. 16 '97 p. 10).

According to the latest census report, 82% of India's population is "Hindu". Most of the oppressed classes are also called followers of Hinduism. But Hinduism made them slaves of the upper castes. It does not recognise the "low castes" as human beings. Hinduism stands for inequality. It is solely responsible for their degradation.

Babasaheb says: "Hinduism and social union are incompatible. By its very genius Hinduism believes in social separation which is another name for social disunity and even creates social separation. If Hindus wish to be one they will have to discard Hinduism. They cannot be one without violating Hinduism."

(**W&S** Vol. 9 p. 187).

If the Untouchables remain in Hinduism they will never be liberated. In Hinduism, there is no hope for the "lower castes". Untouchability is part of Hinduism. Those oppressed classes who want liberation should discard Hinduism. They should embrace any other religion hav-

ing universal values of life. Those "Untouchable Hindus" who converted to Buddhism, Islam, Sikhism, Christianity or any other religion will become members of a community whose religion has universalised and equalised all values of life.

But no religion is a unifying force to bring the people together. But caste is an important factor to keep the people together. Since religion is only an acquired identity we have to discard it. We have to strengthen every caste since it is a racial identity.

The **Brahmana Jati Party (BJP)** wants us to strengthen religion ignoring our castes.

**This is because they want the non-Hindu SC/ST/BC Jatis to forget their identity and get dissolved in Hinduism which helps the upper castes to consolidate their leadership. Jati identity will, on the other hand, weaken the upper caste hold on us.**

Since the upper castes want to capture political power in the name of their god, they use their religion as a rope to trap the oppressed classes. They also use their religion as a dope to influence the Untouchables.

# DVs greatest contribution to study of Indian society

RAMDAS KAMBLE, ACCOUNT-GENERAL'S OFFICE, PUNE

The "jati Identity" Debate that has begun in DV on the Editor's novel thesis: "**Strengthen every jati, brahminism will be dead**", is going to be the Editor's greatest contribution to the study of Indian society and history. Many small and smaller **jatis** have picked up your thesis and started experimenting with wonderful results. Just as a Bangalore Police Commissioner, Kodandaramiah, IPS, turned out to be a powerful leader of his tiny Backward Caste Yadava **jati** and became a Member of the Lok Sabha now from Karnataka, half a dozen such minor Backward Castes have become "caste-con-

scious" by studying the Editor's thesis in Maharashtra.

**Mischief of social scientists:** And I will not be surprised if they too throw up many Kodandaramahs.

**The Editor's thesis is going to change the course of Indian history.**

"Strengthening every **jati** identity to kill brahminism" is his greatest and most original contribution giving a fresh, sharp teeth to Ambedkarism.

A book on "**jati identity**" is necessary as our upper caste social scientists have totally ignored this vital subject as it is detrimental to their **jati** interests. I will attend the Oct.5 seminar at Bangalore with some

Dhangar (BC) leaders who are fascinated by your philosophy.

The DV debate reveals that the opposition to your thesis has come only from a section of Scheduled Castes (SCs) and not from the Backward Castes. This is because this section of SCs, opposing your thesis, is the beneficiaries of constitutional reservations whereas BCs are yet to enjoy such a privilege. Upper castes oppose **jati** identity because their stomach is full. A section of SCs, which enjoyed reservation, is initiating these stomach-full upper castes in opposing the **jati** identity. We must discuss all these at the Oct. 5 seminar.

## DV misleading Dalits by supporting Madigas

G. GOPALA RAO, RAYALAM, AP - 534 208

This has ref. to your report: "Religion does not bind people but create only understanding" (DV Aug. 16 '97 p.10) and also "Dalit unity not possible until all sub-castes get due share" (DV Aug. 1 p. 11).

DV is taking in a partisan stand by supporting Madigas and thereby trying to mislead your readers as follows:

- (1) Malas, Holeyas, Pariahs and Mahars are havens whereas the Madigas are haventots.
- (2) Malas are highly educated and well advanced in education whereas Madigas are illiterates.
- (3) Madigas are majority in population whereas Malas are a minority.
- (4) Malas or Holeyas are brahminical is their attitude whereas Madigas are not.
- (5) Malas are a ruling caste but Madigas are slaves.
- (6) Malas are exploiters but Madigas are exploited.
- (7) Malas are grabbing the share of Madigas in an unlawful and treacherous manner.
- (8) The Malas are cunning but the Madigas are innocent and poor.

You may support the Madigas but don't attribute motives to Malas. Madigas are having their own MLAs and MPs, IAS, IPS and class I officers. They are having their rights on par with the Malas. Who prevented the Madigas from educating their children? Who prevented the Madigas from grabbing or exploiting the share of Malas?

The aim of "Hindu unity" is entirely different from "Dalit unity". Your aim is proportional representation. That cannot be fulfilled through categorisation of SCs into 4-groups.

Madigas with 18 castes were given 7% reservation. Can we say these 18 castes will equally share the 7% reservation? Not at all.

The case study of Viswakarmas of Kerala by Manjoor Gopalan will prove that these categorisation will not render justice to all subcastes.

For the educational and economic backwardness of Madigas, we Malas or Holeyas are not responsible. ■

## OUR CORRESPONDENT

**Bangalore:** A Patna Brahmin reporter of the *Hindustan Times*, edited by a Tamil Brahmin, has admitted that the Aryan upper caste forces, which often make a hero out of a zero, have themselves forgotten the "total revolutionary" Jayaprakash Narayan (JP):

**Patna:** The seat of "Total Revolution" which was once the hub of national politics and played host to the international media, now stands forlorn, a mute witness to distortion of all it represented. Twenty-two years ago, on June 26, 1975, a state of Emergency was declared in the country by the Central Govt. to tackle the agitation led by Jayaprakash Narayan. What followed thereafter is history. JP guided the movement for "Total Revolution", sitting in this not-too-majestic house. The garden is barren and this Kadamkuan-based house - "Jaya Prabha Memorial" - shows signs of the ravages of time. The long verandah has the Charitra Samiti run

by women members. The Samiti now looks after the memorial and is confined to one corner. Climb the stairs and turn right, you will find the three rooms that house the memorabilia of the initial days of all leaders hailing from Bihar. (*Hindustan Times*, July 3, 1997).

**Ungrateful Kayasths:** JP was a Bihar Kayasth. At least his *jatwalas* should have been grateful to their *jati* leader. The chaddi boys guided by the purest *valdik*s carried him on their heads and coined the "Total Revolution" words. At least they should have been grateful to him. JP was a gandhian and the gandhians were mainly Aryans. At least they should have been grateful.

**But the HT report says none bothers about JP today. Why?**

What happened to his much publicised "Total Revolution"? Was it a "Total failure"? What "Total Revolution" he brought about in his own state of Bihar? Why all the

upper caste leaders like M.K. Gandhi, Nehru, Patel, JP etc. are forgotten by their own *jatwalas*? During their life-time, these upper caste leaders did so much for the promotion of their *jati* interests. And these Aryans benefited by these leaders should have at least remained grateful to their *jati* leaders. Why did they also forget their *jati* heroes?

**Vaidik puzzle:** This is yet another Aryan *vaidik* puzzle. The puzzle is that the Aryans convert zeroes into heroes and after making the best use of them to fool the non-Aryan masses, they only dump them into dust bin.

And not only the Aryans forget them and people forget them but history also forgets them. Because they were all men of straw. And from the dust bin today JP is crying for attention. But none bothers about him. This is history.

## Only Buddhism can destroy BSO

B. S. SATYARTHY, A -13, GURUNANAK PURA, MODINAGAR, CHAZIABAD dt. UP

Babasaheb Ambedkar never supported strengthening of castes, but always advocated annihilation of Hindu social system which created castes. Hence your views are going against the thoughts of Babasaheb. Hindu social system has created watertight compartments of castes in which "low castes" cannot have equality, liberty and fraternity. And naturally, under such a suffocating social system, we cannot attain spiritual freedom.

That is why Babasaheb himself embraced and advocated us to embrace Buddhism which rested on the principles of equality, liberty and fraternity which would ultimately lead us to spiritual freedom.

Therefore, Dalits should enmass join Buddhism and destroy BSO to enjoy all fruits of trees planted by Babasaheb.

I am sure if you read the speech delivered by Babasaheb at Yeola on May 30-31, 1936, you will definitely change your views and would join Buddhism. Please review your ideas and give a call to Dalits to join Buddhism.

## Racism in IIT

DR. BANARASI DASS, INDIAN INSTITUTE OF TECHNOLOGY, NEW DELHI

The Indian Institute of Technology (IIT) has failed to adhere to the constitutional guidelines regarding the SC/ST quota for admissions to its various engineering courses. The IIT is violating the constitutional guidelines by not allotting 22.5% of its seats each year to SC/ST candidates. The "preparatory list" system being followed by the IIT under which all SC/ST candidates, who are selected each year through the entrance test, are made to study the 10+2 subjects for another year followed by another process of elimination - "is nothing but a joke being perpetrated on the Indian Constitution in order to befool the entire SC/ST community". The National Commission for SC/ST has issued a show-cause notice to the IIT management.

## Zionists are as racists as nazis

OUR CORRESPONDENT

**Bangalore:** If the German nazi chief, Hitler, was a racist and killed thousands of Jews on the charge that they did not belong to their "pure Aryan race", the Jews have proved to be no less racist.

According to a report in the *Deccan Herald* (Aug. 28, 1997), a 49-year-old secret of the zionist racism has just rocked Israel.

The report says Yemeni Jewish children who migrated to the new Jewish state of Israel in 1948 were kidnapped outside and given away to outsiders for adoption because the Yemins were brown-skinned. The Yemeni children were removed because the fair-skinned racist Jews did not tolerate the coloured like the German nazis just as against Jews have also proved to be racists.

Earlier, we had published in DV how the fair-skinned Jews ill-treated the dark-skinned Ethiopian *Falashas* (Jews) inside Israel employing them as household servants. (DV April 1, 1996 p.16:" *Racism among Jews*"). Jewish racism has its admirers in India's *vaidiks*, who are being described as "Jews of India". India's Aryan *vaidiks* are the founding fathers of racism.

(*Brahminism - Father of Fascism, Racism, Nazism, Zionism*, V.T. Rajshekar, 1994, *Dalit Sahitya Akademy*, Bangalore - 560 003).

### COMMUNICATION

## Dr. Krishnaswamy's absence

PALANI VELLU, DEVENDRA KULA  
VELLALAR SANGHAM, MADURAI

In your report of Aug. 16, '97: "Hinduised, militarised *Thevars* used to crush *Tamil Dalits*", you have commented on the "absence" of Dr. Krishnaswamy, MLA, our leader at the July 22, 1997 meeting of TN Dalit leaders convened by Dalit Ezhimalai, at Madras at your initiative. Your information is wrong. Dr. Krishnaswamy was not invited to the meeting. Nor was he aware of this meeting. Had he known about the meeting in which you would be present, he would have definitely come. Did he not say this to you when he talked to you on phone on the night of Aug 6 and expressed his regret for having not been informed of the meeting? He is a great admirer of DV and the Editor.

*Now that Dalit Ezhimalai was present beside Dr. Krishnaswamy at the Aug.6 rally and offered full support, it was clear that the differences if any between the Paraijals and DKVs had been forgotten and that both sections had decided to work together and fight the Enemy together. That work must begin now. - EDITOR*

Dalit Voice

## West-sponsored state terrorism in Algeria?

OUR CORRESPONDENT

**Bangalore:** We don't know what is happening in Algeria. It is chaos. The only thing that we read in India's brahminical toilet papers reproducing reports from Western news agencies, is that the "Islamic militants are killing Algerians daily at the rate of 20 to 100 on an average."

The White Western Christians and their zionist masters, like India's brahminical rulers, are sworn enemies of Muslims and Islam. Hence how far these reports are reliable is a big question mark. The one figure that is often repeated is since 1992, over 60,000 people have been killed in Algeria.

Will the Algerian Muslims kill their own people even if their pro-French, military-imposed puppet govt., installed by its Western masters, is anti-people? This is where we get the doubt that these killings are state-sponsored terrorism to frighten the natives and make them hate Algeria's Islamists. (DV Feb. 16, 1997 p.7: "*Spirit of Islam & Algeria*"). By this, the stooges of West in Algeria may force the people to hate Islamists but how will they be able to make Muslim love France, Islam and the West?

*Daliti Sahitya Akademy's  
Most Explosive Book*

### WHY GODSE KILLED GANDHI ?

(A Philosophical Interpretation of Indian History)

V.T. RAJSHEKAR

Contents

(1) Godse's devotion to duty, (2) Hinduism & violence, (3) "Socialist Brahmins" vs. the "Sacred Brahmins", (4) A counter-revolutionary? (5) Truth on the partition of India, (6) Nationalism & Hinduism, (7) Hindu-Muslim marriages: Trend reversed, (8) Gandhi, a friend of Muslims? (9) Gandhi saved Hinduism, (10) Why & how Gandhi went to masses? (11) Indian history as a clash between the Godses & the Gandhis.

**ANNEXURE:** Why those who killed Gandhi bark at those who criticise Gandhi? A brahminical puzzle

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INDIA.

October 1 - 15 1997

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**Mrs. Rashida Seedat**, 28-Lark Street, Extension-1, Lenasia 1827, South Africa: I wish you the very best, and all the luck and success in your *Jihad* against the Hindu nazis. God is always on the side of Justice and the Just.

**Dr. Laxmi N. Berwa**, 7700-Old Branch Avenue, Suite #C-101, Clinton, Md. 20735, USA: On Aug. 23, we staged a protest march in Washington to condemn the desecration of Dr. Ambedkar statue in Bombay and murder of 12 Dalits by the police (a state terrorism).

**G.B. Singh**, 8405-Sutterfield Drive, Colorado Springs, Colorado 80920, USA: On my recent visit to the downtown Chicago, I noticed the street sign - Swami Vivekananda Way - co-named along the Michigan Avenue at its intersection with Monroe Street. I had sent two letters to the Chicago Mayor protesting against this move. I had proved how dangerous were the teachings of this swami to the Hindus. In the second letter, I had proved how racist the swami was, right to the marrow of his bones. In this letter, I will point out his another skill that the swami surfsed - a great liar. In my first letter, I mentioned that his speeches on hinduism at the World Parliament of Religions (1893) displayed a plethora of deliberate lies. The leaders who convened the meeting did not fail to notice such lies. But, today, the surprise is how the scholars failed to recognize a sinister plan orchestrated by this swami to: elevate a lunatic figure, better known as Ramakrishna Paramahansa (1836-1886), to the world as a god. The swami is reputed to be Ramakrishna's most famous disciple. To prove my case, I am indebted to Jeffrey J. Kripal, and Narasingha P. Sil (both in academia in United States) for their thorough research outlining the complicity of the swami to fool the world. The swami's *Complete Works* run to eight volumes along with propaganda books written by his close disciples. Barring inconsistencies in these writings, his rhetoric on Ramakrishna littered all over remained consistent. Undoubtedly, Ramakrishna is portrayed as a god incarnate to save the humanity through a medium of Swami Vivekananda. After all, the swami upon his return to India from the US established the Ramakrishna Mission Association, an organization which he himself headed, to spread his master's message - not the message his master practiced and taught but the communique that the swami saw fit for Western consumption. As of now, more than 150 centres operate worldwide, one in Chicago under the name, Vivekananda Vedanta Society, spreading the same faulty

gospel. The swami's skills in disseminating propaganda was second to none and Hindus have learned a great deal from his examples in the international market. Thanks to him alone, today, the market is flooded with seriously flawed texts on Ramakrishna, Swami Vivekananda, and their teachings, and yet the readers know nothing about it. The *Hindu International* has taken a full advantage of the situation. In recent years, the momentum reached its peak in August 1993. They sponsored and conducted a *Global Vision 2000* conference in Washington, DC, commemorating the swami's 100th anniversary of "success" in America. The Hindu media reported as many as 10,000 people participated, including who's who of Hindu nationalist leaders. The Govt. of India in the spirit of commemoration declared 1993 to be *Rashtriya Chetna Varsh* (national awakening year). As expected the govt. released a postage stamp of the swami commemorating the centenary year of his address to the Parliament of Religions. At intense lobbying went into action in Chicago by the Hindu groupies living in and around Chicago along with the help of senior Indian govt. officials. As a result, the Chicago City Council passed a resolution in Oct. 1995 to co-name a section of Michigan Avenue as Swami Vivekananda Way. A month earlier, the Art Institute of Chicago unveiled a Vivekananda Plaque in it's Fullerton Hall. In jubilation, following the successes in Chicago, in 1996, the Govt. of India released a large-sized postage stamp, Vivekanand Rock Memorial, Kanyakumari. One motion picture producer, known for casting movies solely for the "Hindu elite", released a four-hour film, *Swami Vivekananda*. Recently, a Chicago based scholar, Lise McKean, has published her extensive research outlining the fanatic nature of Hindu nationalism and its bond with the Swami. As a citizen of the US, and resident of Chicago area, I expect that our street names should honor those individuals who are or were a source of inspiration for their high morals, ethics, and character. Similarly, we citizens expect nothing less from our elected decision-making bodies. I have no doubt that the decision to name Swami Vivekananda Way was based upon erroneous information supplied by the vested interests to promote Hindu internationalism.

Read:

1. Sil, Narasinha P. *Vivekananda's Ramakrishna: An Untold Story of Mythmaking and Propaganda*. 1993. Numen Vol. 40, p. 38-62.
2. Sil, Narasingha P. *Ramakrishna Paramahansa: A Psychological Profile*. Leiden, E.J. Brill, 1991.
3. Kripal, Jeffrey J. *Kali's Tongue and Ramakrishna*.

"*Biting the Tongue*" of the *Tantric Tradition*. History of Religions, Vol. 34, No.2, Nov. 1994.

4. Kripal, Jeffrey J. *Kali's Child: The Mystical and the Erotic in the Life and Teachings of Ramakrishna*, Chicago, The University of Chicago Press, 1995.

5. McKean, Lise. *Divine Enterprise: Gurus and the Hindu Nationalist Movement*, Chicago, The University of Chicago Press, 1996.

6. *The Complete Works of Swami Vivekananda*, 8 vols. (Mayavati Memorial Edition), Calcutta, Advaita Ashrama, 1990.

**Dr. P. Muthaiah**, Reader in Political Science, Director, SC/ST Cell, Osmania University, Hyderabad - 500 007: Thank you for publishing our interview on Madiga movement for categorisation of reservation into four groups. The Madiga Reservation Porata Samiti is grateful to you for publishing the philosophy of our movement. There is no one in Madiga intellectual committee by name Dr. Krishnaih. In the introductory part of the interview, you have mentioned that you have interviewed only two Madiga leaders. But, three names appeared in the text (DV Sept. 1, 1997 p.9: "*Madiga agitation cleans up AP Dalit leadership*"). I feel that there is a mistake. Dr. Krishnaih's name was quoted twice instead of my name. I will answer the charge levelled against Krishna Madiga by Syed Naseer Ahmed by saying "*Madigas backing Hindu nazis*" (p. 6) very soon.

*Instead of Dr. P. Muthaiah, we published another name by mistake - EDITOR*

**Balaram Mallik**, Qr. No. 31231, Type III- 3rd Phase, Ordnance Factory Township, AV/PO Badmal, Bolangir dt. - 767 770: Though I am not a DV subscriber, I am a regular reader of your journal. The copy which comes to R.C. Kisku, ultimately reaches me only. Arun Shourie's book, *Worshipping False Gods* (665 pages), is mischievous. Though I have not read the book, I have read many articles on it. Shourie is a rented spokesman for the *Brahman Jati Party* which has been trying to defame Dr. B.R. Ambedkar and the whole Dalit community. One thing come as a surprise. He reproduces in the book a statement of Dr. Ambedkar made on Sept. 2, 1953 in the Rajya Sabha:

"People tell me that I am the maker of the Constitution. But as per my opinion, I am a rented person. Whatever was told to me, I did it even against my wishes, but now also I tell you that I will be the first person to burn this Constitution since I don't want it. This is no way fruitful to any one in this country."

I want you to confirm if Babasaheb had made such a statement. The book as a whole will help unite Dalits and strengthen their movement. I met you on July 13, 1997 at your Bhubaneswar meeting. We have about

700 SC/ST employees working here and I am the president of this association.

**K.N. Kuttan**, Advocate, T.C. 13/1445-Burma Road, Kumrapuram, Trivandrum - 695 001: The Govt. of Kerala first asked Prof. A. Sreedhara Menon to write the history of "freedom struggle" in Kerala. The govt. constituted later a three-member committee including Prof. Sreedhara Menon and directed them to get "guidance" from E.M.S. Nampoodiripad (EMS). Menon resigned in protest saying that history cannot be written under somebody's directions. EMS has written a lot of "history" but had devoted only half a page to Babasaheb Ambedkar. He has not even mentioned the name of Ayyankali, a stalwart of the revolutionary social movement, who liberated the Untouchables of Kerala. When asked, EMS said as he was from Malabar, he had not heard of Ayyankali. But the same EMS has inducted all Hindu leaders like Swadesabhimani Ramakrishna Pillai, an enemy of Untouchables, Man-nath Padmanabhan, a Nair leader, etc. But Dalit revolutionaries like Poykayil Kumar Guru Devan (the founder of Prathiaksha Raksha Daiva Sabha), Vaikuntam Swami, a revolutionary social leader who fought for the liberation of Nadars, Velu Ratnakara Asari, Kochi Vallon, a Pulaya liberator, Kandan Kumaran, Pampady John Joseph, Vellikara Chothi do not figure at all in EMS's historical perspective. EMS had no difficulty in writing about Karl Marx. K.V. Pathrose, a Dalit and a communist leader in the Travancore-Cochin state, gave able leadership to Punnappa Vayalar rebellion against C.P. Ramaswamy Iyer, the Brahmin Diwan of Travancore state. EMS has proved to be a notorious racist distorting history, especially that of the Dalit leaders. Those like EMS who distort and blackout history to promote their *jati* interest will be described in history as traitors.

**B.M. Ravindra**, PO Manjeshwar - 671 323: I am citing some examples of the bankruptcy of the Jamat-e-Islami Malayalam Daily, *Madhyamam*. Its editorial after the Bombay firing on Dalits says (1) Dalits are trying to defy Babasaheb Ambedkar and make him a god. This amounts to blind idol worship like the Hindu Aryan gods. (2) Gandhi is addressed as a mere M.K. Gandhi. Did he not rename the Untouchables as *Harjians*? Dalits can't be excused for criticising Gandhi. Some Dalits criticise him as a mere *savarna* supporter and homosexual. It wants Dalits not to insult Gandhi.

*The Jamate-Islami, particularly its Kerala wing, has turned into a tail of the Hindu nazis. This is because it represents the elite Muslims whose value system is exactly on the lines of Hindus. The Jamate-Islami has bid goodbye to its very*

*founder Maududi's revolutionary ideas. The end of the Muslim leadership, both religious and political, of India has been fully corrupted and adopted and in DV we have declared a war against them. But, over 95% of India's Muslims who are oppressed continue to be revolutionary and we have every hope in them. They may be "poor" but it is they who will stand by us in our war against the nazis - EDITOR.*

**N.C. Sarkar**, Secretary, SC/ST Govt. Employees Association, Malkangiri - 764 045: SC/ST candidates are called for civil services examination at the UPSC, New Delhi - 3. But brilliant students here aspiring to join the civil services are deprived of joining the services because of their socio-economic conditions. The age limit fixed is 33 years but in our backward area our students start education at very late age due to poverty. So, the age limit must be raised to 35.

**E. Toppo**, President, **H.G. Bhise**, Gen. Secretary, and Members, Tata Institute of Social Sciences SC/ST Emps' Welf. Assn., Sion-Trombay Road, Deonar, Bombay - 400 088: This is in continuation of our article: "Dalits in Tata Inst. expose brahminical reign of terror" (DV April 1, 1997 p. 17). Human rights violations are continuing at the Tata Institute. This time, we want to highlight one extraordinary case of atrocity committed by the TISS Director himself against our member. On the July 8 last, two temporary employees, Anil Mohan Waghela (23) and Vinod Babu Waghela (22), were having their tea in TISS. K.V. George, a Section Officer, sent for both and asked them to go to the Director's residence. Both obeyed the order and left for the Director's residence. They were shocked to find the Director seated with George and the TISS Security Officer along with some police officers of the Trombay police station. The police started bombarding the two innocent youths without any provocation. The Director, Dr. Partha Nath Mukherji, was present but silent. His silence meant that the police action was at his initiative. There is a clear directive that no TISS employee can be taken to police station without the consent of the Director. The news of the two innocent employees being taken to the Trombay Police Station spread like wildfire. TISS employees got agitated. Reports said there was a burglary at the residence of the Director and Rs. 50,000 in cash and some electronic goods and gold ornaments were missing. Dr. E. Toppo, our president and other rushed to the Trombay police station. Both the alleged culprits were working as domestic servants of the Director, cleaning even the toilet. How can the Director take TISS employees for his domestic work and make them clean his toilet? Is

it because they are Untouchables?

**A BSP worker from Calcutta**: This concerns the sad plight of Bahujan Samaj Party in West Bengal. The BSP state leadership is divided on caste lines. Five divisions are noticed: (1) Manoj group, (2) P.K. Roy group, (3) Talukder group, (4) Satish Biswas and (5) Matura group. These Matuas are again divided into several sub-groups. The BUP comes to power mainly in Matura-dominated areas. Recently, Kanshi Ram directed P.K. Roy to reorganise the BSP state committee. Manoj collected some 50 members of his own people and formed the state committee with himself (a boy of 30 years) as chief. Kanshi Ram hardly finds time to organise the state unit. So, I request you to tour West Bengal just as you recently toured Orissa and give a new hope to the Bahujans of Orissa. There is another party in WB called the RPI which was so long dead but recently revived under Sukriti Biswas who is being groomed by the communist leadership. In Hawrah, good work is being done by the "India Unity Centre" by Nasir Ahmed, an intellectual. Poor Muslims have established a Dr. Ambedkar Study Centre. A Namasudra girl of class VII (13) can deliver a lecture on BSP for one and a half hour. Her name is Soumi Sarker. People are attracted to hear her lecture. A good number of Mala people of Andhra are living at Kharagpur for the last 40 years. They have no land or relatives in Andhra. They have encroached upon Rly. surplus lands. The SC certifying authorities are not granting them SC certificates. They have opened an Ambedkar Social Centre. They need your support.

**Shamim Uddin**, 83-Tilak Hall, Lucknow University, Lucknow - 226 007: I came to know about you from Shamimul Haq of Patna. He read my letter in the *Jansatta* and contacted me to introduce you. I am doing my MSc-I in physics here. I am aged 21 and belong to a lower middle class family. My father is a head warder in the Jail Dept. I have one brother and three sisters, all younger to me. I like to promote better human values and like to read serious literature. I want to know how I can help DV.

**Jayant Kumar Nayak**, Av/PO Lastala, via Attabira, Bargah dt. - 768 027: We enforced a bandh at Buria on 11.8.1997 to protest the Bombay firing killing 11 Dalits. India celebrating its 50th year of "independence" is a thrill to all upper castes. But we Dalits have nothing to boast. After 50 years of "independence" Dalits are not independent. All govt. offices display the photographs of Gandhi but why there is not a picture of Babasaheb? Because the upper castes are Gandhi followers. These 15% upper castes are

"independent" to exploit us. But to the (85%) B'rhujans "independence" brought nothing.

**B.K. Nag**, 103 A/A, Sarsara, Bargarh dt., Orissa - 768 028: This is about the "miracle of our Editor's visit" to Orissa. The Ambedkar Bichar Manch, Orissa, perhaps never expected that a simple visit of our Editor would create such a tremendous enthusiasm among the DV readers and Dalits of Orissa. Immediately after the meeting held at Rabintra Mandap, Bhudaneswar, on 13.7.97, the Dalits of Orissa took out a rally before the Raj Bhavan, following a call given by the Editor at his meeting, Cuttack, the heart of Orissa, witnessed a similar protest on July 4. Ambedkar Bichar Manch leaders are touring the state and delivering the message conveyed by our Editor in his speech at Bhudaneswar: "Dalit unity, why and How?" Within a month, they toured Keonjhar, Raygada, Kalahandi and Bolangir districts. Everywhere we noted good awareness. This is the first time in Kalahandi district that SC/ST/BC have taken their lunch together. It is also the first time in Orissa that Dalits have successfully forced a bandh at Bhawanipatna (Kalahandi dt.) and at Burla in Sambalpur district on Aug. 11. Leaders belonging to different political parties have heeded the Editor's appeal and are actively cooperating with us. DV readers have taken the most active part. In their speeches, they use the DV language which is very much appreciated. I attended most of these meetings. It is felt essential to have a book stall for Dalit literature in Orissa.

**Dr. Prem Shanker**, Incharge, Dr. Ambedkar Chair, Lal Bahadur Shastri National Academy of Administration, Mussoorie - 248 179: I have been appointed Chair of Social Justice and research of LBANNA, Mussoorie.

**Principal Gurdial Singh**, 179-180, Model Gram, Luddhiana - 141 002: I am thankful to Gobind Roy of Nanded for his comments on my Letter (DV July 1, '97 p. 13). It is the past glory that shows us the path towards future glory. I can never forget and shall always recall what my forefathers have done and I must follow the principles they have laid for our salvation. Our experience has confirmed the validity of those most wise principles. Gobind Roy must point out where I have praised the evil deeds of brahminism. We have no media, I confess. For that very reason I myself had started publishing a newspaper in the US. As a trustee of Sant Ishar Singh Farewala Education Trust, I had offered to start a "Media Centre" in Luddhiana under the advice of our Editor. At the age of 86, I am working 14 hours a day for the sacred cause of the oppressed and hated community. The "Hindu mind" is very clearly understood.

**Shamimul Haq**, Patna: To catch Laloo Prasad Yadav, every Aryan *Manuwadi* upper caste worked for days together. The judiciary took the lead in this race to hunt for Laloo's head. Every "Brahmin-Bania press" congratulated the judiciary for its initiative to strike Laloo. On Dec. 6, 1992, when Babri Masjid was being demolished brick by brick, when the notorious *Chanakya* was watching the TV, this great guardian of the Constitution of India (judiciary) did not open its lips. The Hindu nazis and the *Chanakya* committed criminal contempt of court. The order of the judiciary was thrown into dust bin, the Constitution of India was trampled upon by the *chaddi* boys. But this *Manuwadi* judiciary deliberately kept silent over the Babri Masjid case for 50 years. Is it not a deliberate case of judicial inactivism to deceive Muslims? Recently, the Calcutta High Court banned *Azaan* calling it noise pollution. This judiciary had nothing to say on Ajmer (1948), Ranchi ('69), Lohardaga-Ahmedabad ('69), Bhiwandi, Jalgaon ('70), Varanasi ('77), Jamshepur ('79), Bhagalpur ('89), Meerut ('90), Ayodhya ('92), Bombay ('92-93), Biharshari ('83), Bhatkal, Malvana, Hashimpur, Nelli and the 1984 anti-Sikh riot and perennial oppression against Dalits. All of them have regular features of our upper castes. But where was this judiciary? The same judiciary which just winked at all these cases of crimes and corruption is upset about "Laloo's corruption". But it was Laloo Yadav, who rushed to Sitamathi as anti-Muslim riot (1995) flared up then and controlled the situation within a day. Today, he is the darling of Muslims of India because in Bihar anti-Muslim riots have stopped ever since he came. He gave courage to the slaves of Bihar. That is why the upper castes hate him.

**K.C. Sulekh**, H.No. 503-Sector 15-A, Chandigarh: After publishing a review of Arun Shourie's book, the *Indian Express* has started publishing extracts from his book. The upper caste toilet papers are publishing falsehood to malign Babasahab. The *Express* extract of July 27, '97, is based on the diary allegedly written by Indrani Devi, wife of Jagjivan Ram. The old lady deserves our respect for being the wife, now widow, of a senior Dalit leader. But what is she or what is her status beyond being a housewife? Nobody has ever heard of her taking part in the Congress movement or any social work. We have never heard of this "distinguished lady" playing any role in the Congress movement from the Congress Party records. Even Jagjivan Ram's own book, *Caste Challenge in India*, makes no mention of Indrani Devi being involved in any political or social work. That being so, who will be fooled by this big hoax being played on the basis of

the diary of a woman who is hardly literate? A probe in this sordid affair will easily help to pinpoint the hand behind this hoax. Is it Jagjivan Ram himself or his over-ambitious daughter who is already basking in the glory of her illustrious father and is still aspiring for more power and pelf on the strength of her only quality - the Ambedkar-baiting. Blinded by his extreme contempt for Dr. Ambedkar, Shourie has forgotten even to check the correct source of his information - the speech explaining the reasons for his resignation from Nehru's cabinet was not delivered in Parliament as claimed by Shourie. It was a statement released to the press on 10.10.1951 after he was refused permission by the Deputy Speaker, Ananthashayam Ayyanger, then in the Chair, to make it on the floor of the House a day earlier. There seems to be no limit to his telling lies and no regard for moral scruples. Dr. Ambedkar, in the eyes of Shourie, was a power-hungry politician who collaborated with the British or prostrated at the feet of Jagjivan Ram only for the sake of securing a berth in the Viceroy's Executive Council or Nehru's cabinet. A fantastic claim indeed that nobody in his sense could think of except this Punjabi Brahmin. Shourie does not know that the same Dr. Ambedkar kicked cabinet post the moment he became convinced that Nehru had betrayed him on the every crucial issue of basic policy for his failure to protect the rights of the SCs and to get the Hindu Code Bill passed. It was a unique example of a Cabinet Minister resigning not under corruption charges or for any delinquent conduct but on a matter of principle. It was the Hindu Mahasabha, according to Nehru that "offered cooperation to the British rulers more than the Muslims and betrayed the cause of freedom". Dr. S. Radhakrishnan, as Vice-Chancellor of Benaras Hindu University in 1920, established the "George V Chair" in the university as a consequence of which his salary was raised from Rs. 500 to Rs. 1000 p.m. Besides, he accepted the title of "Sir" (knighthood) for the meritorious services rendered to the British Crown. Tliak showered praises and declared loyalty to the British in 1914 for the "inestimable benefits that they had conferred upon them by bringing together different nationalities and races of India." Factually, the heroes of Shourie's - "ideal make" and his fore-runners too, at one time or the other, not only supported the invaders and aliens but served them as loyal servants. Shourie stands exposed, the fundamental forces impelling his narrative are now no longer a secret. It is also no longer a secret that ever since Dr. Ambedkar embarked upon his grand mission to expose and blunt the forces of darkness, stagnation and obscurantism bedeviling the society particularly the

Scheduled Castes (Untouchables), the Hindu nazis in the opposite camp of status quoists also became violent and aggressive to tarnish his image in whatever manner possible. Shourie's book is part of this ill-conceived exercise. But with mischief in mind and designs sinister, will he or can he stop the march of the time?

**P.K. Jena, 13/65-Acharya Vihar, Bhubaneswar - 13:**

In your speech at Bhubaneswar on July 13, '97 at a meeting organised by the Ambedkar Bichar Manch, you said that "Bahujan Samaj Party is not a mere political party but a movement". As far as my knowledge goes, I know that the BSP is a political party preoccupied with vote politics. Will you clarify what are the programmes under the movement that it has accomplished so far? I am interested in publishing a booklet on this if it is established that BSP is a movement. If this question is answered it will strengthen the Dalit movement all over the country. So, if BSP is a movement what is its aim? I am not interested in its "politics" but in its "movement". Please guide me properly.

**G. Saddharma, Gautam Nagar, Nellore - 524 004:**

This has reference to our Editor's remarks on Abhijit's Letter (DV July 16, 1997 p.16). Gandhi all his life stood for brahminism. As such, I don't think that even for a vote politician like Laloo, it will be humanly possible to praise Gandhi if he (Laloo) is really anti-brahminical. Why then, the brahminical forces are after his blood? Because his concept of brahminism differs from that of the *vaidiks*. The *vaidik* brahminism insists that they are the "gods on earth" and should be worshipped as such by all to attain heaven after death. But, Laloo's brahminism consists in summarily rejecting this as sheer nonsense and at the same time upholding the same thought in a lesser degree to exercise the superiority and hegemony of his community on the lower castes such as SC/ST/BC and minorities.

**Dr. Guruswami Siddhar, President, Tharnizhaga Munnetra Kazhagam, 10/2-Nalvar Nagar, Coimbatore - 641 046:** We are happy to note that you propose to hold a seminar on "caste identity" on Oct. 5 in Bangalore. I along with Dr. D. Gnanasekaran of Bharati University and engineer S. Manohara Mallar would like to take part in this seminar. We of the "Devendra Kula Vellalar Sangam" and our political party, "Thamizhaga Munnetra Kazhagam", fully support the "jati identity" campaign that DV has launched.

**Shyamal Kumar Biswas, 367-Bankim Chatterjee Rd., PO New Barrackpur, WB - 743 276:** Arun Shourie is trying to falsify history and the upper castes get a vicarious pleasure in wilfullying Dr. Ambedkar. Babasaheb's ocean of knowledge in history, sociology, an-

thropology, political science, economics, political parliamentarism, constitution, law, journalism, statesmanship, religion and society has already made him Indira's tallest titan. Babasaheb is still the most prominent figure among all the Indian leaders who seriously thought of finding a permanent solution to social, economic, educational and political disparities among the people of India and strived every nerve and muscle to materialize his dreams. And save them from the monstrous brahminism that established graded inequality in India and killed its people.

**L.C. Kapoor**, EH-79, Scheme No.54, Indore - 452 010: DV readers at Indore have formed the "Mahatma Joti-ba Phule Vichar Prachar Manch", to spread the burning thoughts of our emancipators - Mahatma Phule, Dr. B.R. Ambedkar etc., among the Dalit/Bahujan people. We have also opened a library for Dalit literature. Lectures are being organised. Prominent among the speakers were V.T. Rajshekar, Editor of *Dalit Voice*, who addressed during his recent visit to Indore and Dr. Ramphal, Director, Dr. Ambedkar Research Foundation, Mhow. We are planning a talk by S.K. Biswas, a prominent Dalit writer of New Delhi.

**C.K. Chandran**, Chengode House, Odanur, Parali PO, Palakkad - 678 612: Kerala Dalits are badly divided between every political party. They have become slaves of marxists, the Congress and BJP. But not one party is for liberation of our people. They want us to remain as slaves, so that we continue to be their vote bank. There are also many Dalit associations and federations further dividing Dalits with no proper study of Babasaheb's philosophy. There are hundreds of schools, colleges and technical institutions run by the *savarna* associations like the Nair Service Society (NSS), Muslim Educational Society (MES), Christian Educational Society and Sree Narayana Dharma Peripalay (SNDP) serving *jati* people education and strengthening their cultural development. But the Dalits have no property, no culture, no education, no security, no legal protection. So, they are forced to depend on political parties. How to end Dalit slavery in Kerala?

**S.B. Kolpe**, Editor, *Clarity*, 3/2-3, Adarsh Nagar, Prabhadevi, Bombay - 400 025: Glad to note you are coming to Bombay on Oct. 15-16, '97. We will have a meeting of about 30 intellectuals to discuss the political situation and the caste problem. Left parties are demanding the resignation of Laloo even before the CBI chargesheet and the Governor's sanction for it. CPI leader Bardhan had written me criticising my views on Laloo. The communists are unable to understand that the Laloo issue is not merely a question of "corruption". It is a "caste war by proxy". The upper caste

bureaucracy and all upper caste politicians are against him because he is the most powerful leader of the BCs today. Their intention is to somehow slander and discredit him as chief minister. The "Fodder Scam" had begun 20 years before Laloo became CM. It started under the Congress regime and Laloo became CM only in 1989. The upper castes are capable of manufacturing a scandal like this in every state whenever a BC leader challenges them. But Laloo is determined to fight back. The Gujral Govt. may not last long. The tragedy of the Dalits and BCs is that they do not have an ideologically-oriented and politically mature leadership in any state. Laloo has been able to demonstrate his majority in the Bihar Assembly on July 15. It is a great moral victory for him. The Leftists are foolish enough to have planned a campaign against him with other opportunist parties like the Samata Party. If Dr. Jagannath Mishra, chargesheeted for conspiracy as former chief minister like Laloo, can get an anticipatory bail by the court, why could not Laloo? That is why Laloo's is a caste-war against our upper caste imperialism including the judiciary.

**Abhijit Roy**, 931-Jawpur Road, Calcutta - 700 074: The July 16, 1997 (p.19) gave the Supreme Court views on caste criterion for reservation. It is a very important judgment which puts an end to the upper-caste-manufactured controversy of class and caste. The Supreme Court equated "class" with "caste" and thereby gave a big slap on the face of the *Manuwaadi* Marxists, who advocate the theory of class and demand income-based reservation. As I joined the DV family just less than two years back, I do not know if more details of the judgment had appeared in DV earlier. The *Manuwaadi* Communists are our worst enemies.

*Please stop dividing upper castes of India on political party lines. All upper castes have a single common interest - that is protecting and promoting their jati interest. So, to describe them as "marxists", Congressmen, BJP, Janata Dal, RSS, naxalites, environmentalists, gandhians etc., is wrong. Our "national" toilet papers confuse us, and mislead us by dividing the upper castes under different political labels. From E.M.S. Namboodiripad, A.B. Vajpayee, Jyoti Basu to Maneka Gandhi, Medha Patkar, Charu Mazumdar, I.K. Gujral, George Fernandes, all of them think alike and act alike. Whether he be a journalist, judge or IAS officer, vice chancellor they are all bound by one single common "sacred thread". That is why Periyar E.V. Ramaswamy said "when it rains in Kashmir, the Kanyakumari Brahmin shivers in cold and when a Sourashtra Brahmin bleeds as a thorn pricks*

*his leg, the Assam Brahmin cries in pain". This is  
brahminism. Marxism is the more dangerous  
face of brahminism - EDITOR.*

**Jogesh Sarkar, 152/5-D.H., Rd., Thakurpukur, Calcutta - 63:** Much has been discussed and published on the issue of "Media Centre" in DV in the last few years but nothing has yet materialised. The Editor is fed up and has closed all discussion with his "Last and final appeal on Media Centre" (DV Aug. 1, '97 p.5). (1) DV is the only mouthpiece of the persecuted Bahujans but its readers do not fully follow the DV directions but continue to worship their oppressors. (2) DV subscribers are not aware of the number of members of DV family world-wide. (3) Never seen any extra page in DV even on any special occasion. (4) No photo is published except that of Babasaheb's, that too rarely. (5) Not even a small picture of Babasaheb beside Thus Spake Ambedkar column on p. 2.

*Just as the people get the govt. they deserve,  
the people also get the journals they deserve.  
The health of DV is also the health of the  
Bahujan Samaj. If the oppressed, persecuted  
Bahujans of India (over 85% of its population)  
want to live as slaves of upper castes, enjoying  
their slavery, what can we do? We have taken  
the CARAVAN so far - 17 years in the life of a  
journal of the persecuted is no mean achieve-  
ment. DV has made history. The Enemy knows  
it. Arun Shourie in his latest book on Babasaheb  
has devoted several pages to DV and its Edi-  
tor. He has pointed out that DV is the most im-  
portant ideological adviser of the Bahujan  
Samaj and BSP. Though this is not a statement  
of fact, it proves that the Enemy is keeping a  
watch on us and is fully aware of our work and  
potential. But the problem is those for whom we  
are working are not aware of us. Babasaheb  
faced the same tragedy and at the fag end of  
his life he wept before he died. We are facing  
the same situation - EDITOR.*

**S.R. Talukder, New Delhi:** Millions of years ago, there existed a group of giant-sized reptiles on the earth. The world was being ruled by them. Today, they are extinct. During the last few decades in India, a minority of upper castes (UCs) are making enormous noise about their "merit". They claim all "merit" to themselves. How genuine is their claim? The English word "merit", born in England, came to India with the British. But when they left India (1947) after transferring power to the UCs (savarnnas), they gave the patent right of this word also to the savarnnas. That may be the reason why the UCs claim that it is only they who have the sole right over merit. Others have no right over it. Today, "merit" is one of the most popular words

used in India. For the UCs, it is a sort of ornament which they are proud to flaunt. Bahujans are afraid of this word but for a Brahmin, it is almost like a Gayatri Mantra. When did this word become the favourite of the UCs? Initially, the UCs also hated it in the middle of the 19th century when the UCs were aspiring for govt. jobs under the British as they failed for want of merit. So they started hating this word. When the British left they became the rulers. They grabbed this weapon of merit and started using it recklessly against their enemies. The services became 100% their monopoly. From attendant to minister and from the orderly to judges, everywhere it was their people. Suddenly, a group of people came from remote villages, not many in number, and advanced an unusual demand. They came to the city not to pull the cart or carry any load. They wanted posts in govt. offices. They wanted to sit on the chair beside these "gentlemen". They wanted share in administration. UCs became furious. Who is behind this mischief. Evidently it was Babasaheb Ambedkar. In the undivided India, Scheduled Castes population was 12.75%. As sufficient number of educated people among them was not available, the SC reservation was limited to 8.33% which was increased to 15% in "independent" India. Then came the Mandal Commission Report that recommended reservation for Backward Castes. The latest position is that, for the 85% people only 50% posts are reserved and the balance 50% posts go to the 15% UCs. This is gross injustice. Share in administration and in all other economic activities for different groups must be proportional to their percentage of population. Then only peace will return to a society. The word "merit" suddenly became the deadliest weapon in the hands of UCs to fight the 85% Bahujans who are demanding share in administration. All the UCs started chanting the "merit" mantra. This mantra started reverberating in the air throughout the length and breadth of the country. UCs with the power of their media created a situation in which "merit" and "reservation" became antagonistic to each other. It was loudly proclaimed that those who joined govt. services through "reservation" did not possess even a single drop of "merit". Only the UCs have absolute right over the "merit". But one thing became clear that if you use a weapon again and again, it is bound to get blunted after some time. This happened to the UC merit weapon also. During the anti-Mandal war and violence, this weapon was used ad nauseam that today nobody is afraid of this weapon. In W. Bengal, Orissa and Assam it is still used in some cases but in other parts of India the UCs are scared of using this weapon. It has ceased to frighten us. Today the Bahujans

ians are in possession of a more powerful and more deadly weapon than this "merit". That is "power man- tra" - the political power. "Merit" has surrendered to political power. Whoever controls power, can control everything including "merit". During the Muslim rule, the Muslims occupied all high govt. positions. During the British rule, all key positions were in British hands. How the UC rulers can be an exception? Their political power is on the decline. That means their "merit" is also on the decline. One may mistake that the British and the UC possessed the same basic characteristics. This is not correct. The British sincerely believed that Indians are not "merited" to take up high positions and by Indians they meant the UCs. The father of the present judicial system was Lord Cornwallis.

"In reorganising the judicial structure in 1793, Cornwallis started from the assumption that Indians, from their character and bearing, were incapable of holding any position of trust and responsibility."

*(Indian Civil Judiciary in Making - pp.10-11, Chittaran- jan Sinha).*

Who were these "Indians" about whom Cornwallis made such caustic remarks? Definitely the Dalits were not his target. Brahmin pandits well versed in Sanskrit and the Muslim moulvis only had the right to wander in the corridors of the court room. Cornwallis' remarks were directed against them only. Then came the 19th century. British empire spread far and wide. The demand for manpower increased. Children from the rich families of both Hindus and Muslims had received Western education. But they were not recruited to govt. offices. In 1833, the British Parliament removed "colour prejudice" against the Indians and opened the door to all. In 1853, open competition was arranged for "writership". In 1858, East India Company's rule was over and Queen Victoria took over India. She offered govt. services to all Indians. The first Indian who joined the ICS in 1863 was Satyendra Nath Tagore, the elder brother of Ravindra Nath Tagore, a Bengali Brahmin. Almost every year, one or two UCs started joining the ICS. But were they really efficient?

"Both in Britain and in India, officials expressed a lack of confidence in the efficiency of the Indian Civil Servants".

*(Letter, Curzon to Hamilton, April 23, 1900, quoted in Secretary of State for India and his council 1858-1919 by S.N. Singh pp.100).*

What Cornwallis believed in 1793, after 107 years, Curzon testified it through his experience. Although the British had reservations in appointing Indians to higher posts, they had no hesitation in appointing the latter to lower positions. So, we have no definite proof

that the British were prejudiced against the Indian UCs. But when we see that even for an ordinary posts the UCs debarring even qualified Dalit candidates as unfit, the prejudice in their mind becomes very clear to us. Every year thousands of Dalit graduates and PGs appear for civil service exams. May be about 200 of them get selected for IAS, IPS etc. The rest after rejection and defection get set for ordinary clerical posts. But when we find that these graduates and PGs are turned out from there also and these posts are filled by UC candidates, how then we can have faith in the honesty of the UCs? What then is the literal meaning of "merit": It is quality knowledge, intelligence, character and compassion, a combination of all these four makes a person merited. The existing system of exams can judge only one's memory and not merit. Character and compassion have no value in this system of selection. But without these two qualities, a "learned and intelligent man" may prove dangerous to the society. And this is what is happening today. Our "highly educated" people are devoid of character and compassion. That is why they loot the society. All merit-holders are thieves. Lord Lawrence deserves our appreciation. On June 24, 1867, Northcote, the then Secretary of State, asked Lord Lawrence to hold exams for Convenanted Civil Service (CSS) in India itself for Indian candidates. He wanted to select young Indian candidates and then train them in England. Lord Lawrence opposed it and said:

"The competitive system would be unsuitable for Indians, as it would be dominated by Bengalis, who were often feeble and lacking in administrative and manly qualities. And Indians of other parts of the country would be at a disadvantage although basicaly they might constitute better material."

He wanted:

"Suitable Indians of good character for promotion to the rank and emoluments of Assistant Commissioners". (Singh pp. 78 and 79).

Lawrence deserves appreciation because he gave more importance to character than to mere memory. Dalit candidates who took part in the competitive exam in 1943 secured much lesser marks compared to UCs. Because UCs for the past four generations were occupying govt. portions while Dalits were entering the field for the first time. Why the govt. service is so important? Is it only a means to fill the stomach? Salary in govt. service is not so lucrative. Still, why there is so much of fight? This is because a govt. job goes with it pride of a caste or a social group. Any social or religious group if it does not have any share in administration, it will feel deprived and ruled by others. Dalits consider the govt. job not merely as a means of filling

their stomach. So, the govt. job is the symbol of pride. This loud noise of "merit" is coming from an empty vessel. There is nothing to be afraid of. We must fight for our right.

**Dr. Hem Raj Bhagat**, All-J&K SC/ST Emp. Assn., 39-A, Rajinder Nagar, New Company Bagh, Jammu: This concerns the seniority of SC/ST employees promoted earlier vis-a-vis general employees promoted later. A govt. notification dated 30.5.1997 amends the Jammu and Kashmir Services (classification, control and appeal) rules 1956 which violates the Supreme Court judgment of 10.10.1995. The Union Govt. has ordered continuation of SC/ST reservation in promotion beyond Nov. 15, 1997. But the J&K Govt. wants to discontinue reservation.

**Anil Rangari**, Press Colony, Shahdol, MP: I have requested the DV readers to help me in distribution of free Hindi DV in the most backward tribal belt in this district. (DV Nov. 15, 1996 and Dec. 1, 1996). Except the Editor of DV, no reader of DV helped me to this date. I myself sent subscriptions and a list of few readers for Hindi DV which helped a great deal to bring awareness in this area. A president of the zilla panchayat and the leader of Congress Party, Kamala Singh, a tribal leader, resigned from the Congress Party and joined the BSP at Gwalior in June '97. Today, our chances of winning MP and MLA seats in Shahdol is 90% in the coming election. Readers of DV must help me to clean the brains of our enslaved tribals. Only the "Ambedkar Media" can solve all the problems of SC/ST/BCs.

**R. U. Rangari**, MSEB Colony 10/10, Vasai Road (E) - 401 202: The Company Act amendment Bill is proposed to be discussed in Parliament. The privatisation policy of the govt. from 1991 has not benefited the SC/ST/BCs but on the contrary their constitutional safeguards in services have been stopped due to this. DV must, therefore, campaign for reservation for SC/ST/BC in private sector. Over 90% of job opportunities in India are in private sector and the 10% in govt. sector is shrinking daily due to the govt. policy. During the last 50 years, the privileged upper caste have taken advantage of the private sector.

**K. D. Kanyal**, Kanyal Nivas, Netaji Subhas Nagar, Gopeshwar, Chamoli dt., UP: Self-immolation against the proposed creation of a separate Uttarkhand hill state by Dalit, Backward and Muslim youths is to be committed before the statue of Babasaheb Ambedkar at Parliament house, New Delhi, according to a decision taken here recently by Baiwant Singh Bharti and Pradeep Tamta, president and chief convener of the

Uttarkhand Dalitpichhara-Alpasankyaka Morcha. The Shilpkar community, original inhabitants of this land, has been opposing the creation of such a state from the very beginning but the Central Govt. is not listening but supporting casteist, feudal and communal forces. If this state is formed the *Manusmriti* will be constitution of the state and Brahmins will be the rulers.

**Prof. Humayun Murad**, Secretary-Gen., Centre of Backward Muslims of India, "Shagoofta-e-Nimat, 4/1263, Medical College Road, Aligarh - 202 002: We had a day-long seminar here on Aug. 3 on the "Challenges before the OBC Muslims". A majority of Indian Muslims, who never belonged to the class of zamindars, jagirdars and other upper castes, were totally opposed to the "two-nation theory". These BC Muslims, despite their backwardness, felt proud in staying back in the "secular India". Such Muslims belonged to the artisan and other oppressed classes and constitute over 85% of the Muslim population of India. They continue to be deprived even during this 50th year of "independence". The BC Muslims, who have been subjected to discrimination and disgrace, are still socially, economically and educationally at the lowest level of the Muslim society. As they have lost faith in the upper caste Muslims, they have decided to organise themselves separately. The different *biradaris* of BC Muslims could form cooperative societies. Our 10-point charter of demands include proportionate representation in all state and central services wherever reservation is applicable, out of 27% for OBCs. The most Backward Muslim Castes (counterpart of Dalits) be accorded the same privileges as granted to the Scheduled Castes. Proportionate representation in Parliament and State legislature. Kalimuddin Shams, Food Minister, West Bengal, is our president with the Ashraf Husain, ex-MP, as working president. Prof. Qaiser Hayat, Professor of Law, Aligarh Muslim University, is the treasurer. I am its secretary general. I am the Professor of the Zoology at AMU.

**Dr. S. A. Hannan**, "Media Watch", Imartel Sharia, Phulwari Sharif, Patna - 801 505: I am equally anxious about having our own "Media Centre" for the last ten years. Alas, a *Dalit Voice* cannot raise our voice to that level. Your circulation is still limited. It is not available on bookstalls or rly. platform. I am pained to say that Dalits and Muslims are so dead that they could not so far produce a single daily newspaper in English. The Dalits and Muslims appear to be under intoxication of opium just like what happened once in China. You complain of "Muslim elites". Dr. Ajaz Ali and Dr. Abdul Hai, both Backward Muslims, are capable of funding a daily newspaper. Dr. Ajaz Ali's father-

in-law, Ghulam Sarvar, was a journalist and editor of a daily newspaper, *Sangam* (Urdu), which fought the corrupt Bhumihar and other upper caste rule over Bihar. He became the Speaker of the State Assembly and a darling of Laloo Prasad Yadav. Then he fell out. Some BCs like Yadavas, Kurmis and Ansaris (Muslims) are wealthier than the more "elite upper caste Muslims". Kurmis are the wealthiest of all. In UP, also the Yadavas and Ansaris are rich. *Savarnas* have brainwashed all Dalits or backwards and Tribals and dance to their tune. The Kurmis of Bihar are so wealthy that in Patna, Biharsharif and adjacent areas they have hundreds of cold storages where potatoes grown by BC Muslims are stored and supplied to whole of Bihar. Just one Kurmi can fund you for a daily newspaper. But all these people are selfish, greedy and their only ambition is to amass wealth. In Bhagalpur, the Ansaris (Muslim Backwards) are rich exporting silk clothes.

**Syed Basheer Ahmed**, 1929-South End "C" Road, 9th Block East, Jayanagar, Bangalore - 560 069: Muslims constitute 12% of the population. There should have been 65 Muslim members in Parliament and 26 MLAs in Karnataka. But the community could not manage to send even 1/4 of the said number. Christians and Jains who constitute 2.5% and 1% of the population respectively could not elect even one representative to the State Assembly. Despite reservations to BCs in Karnataka, Muslim representation in zilla parishats (ZP) and municipalities is hardly 2.5%. There is no Muslim ZP chairman in the whole state. No Muslim has been elected to the Assembly in Madhya Pradesh. Because of this, democracy has suffered in the country. The experience of 50 years is that the present system of elections does not satisfy the norms of democracy. The system should be changed to satisfy all sections of the population. Making provisions for reservation in proportion to the population of each caste, community and religion is the best solution.

**S.M. Pasha**, 22-Barracks Road, Periamet, Madras - 600 003: M.K. Gandhi, no doubt, declared that India would attain real independence when a Dalit became the President of India. He did not know then that the country's Constitution-framers would reduce the status of the President to a "rubber-stamp" head of the nation. What he meant was that only when Dalits were really liberated and one among them chosen to be the head of the Govt. of India, the country could be said to be really free. A Dalit has at last become the Rashtrapati but none seems to regret that so far not a single Dalit has become the Prime Minister.

**M. Naushad Ansari**, Post Box No. 1797, Bangalore - 560 017: The article, "*Islam prohibits priesthood, Moulanas are a pest on Muslims*" by S.A. Mujeeb (DV Apr. 16, 1997), which has now appeared as a booklet, has some contradictions and deserves clarification. At one point, he says: "noted scholar even of the recent past like, Abul Kalam Azad... have not been referred to as moulanas". However, the article starts with the statement of Jinnah who declared in 1938: "We have freed the Muslim of the undesirable element of Maulavi and moulanas". If the word moulana has originated in recent past, how come Jinnah referred to it in early thirties? As per the *Concise Twentieth Century Dictionary*, the meaning of moulana is "Respected man of learning". It's rare meaning is "protector" which is derived only when used for Allah. The Muslim masses use the word "moulana" with the spirit of respecting a learned man, as the dictionary says. In the introduction to this booklet, our Editor, who is an authority on these terms, has referred to "the Venerable Moulana Moududi". Did the Editor call Moududi as "Moulana" meaning learned man or "protector". Indeed, it is only a few Muslims who consider the great men as partners of Allah and offer *Fateha*, thus accepting those great men as a protector.

The Koran says:

"Surely Allah forgive not the setting up of partners with him". (4:48).

Allah doesn't fix any day for feeding the poor. Before every meal, a Muslim must make sure that his neighbour is not hungry. Feeding the poor must be for the pleasure of Allah and not for the pleasure of a great man. Mujeeb has divided Urdu into two groups - *Ayavarta* Urdu and Regional Urdu. I am a post-graduate in Urdu literature and during my studies I never read or experienced such a division within Urdu. Urdu has only one script and a single grammar. If we read the *Salar* daily of Bangalore, *Sangam* of Patna, *Musallman* of Madras, *Siyasat* of Hyderabad, *Caumi Awaz* of Lucknow, *Inqilab* of Bombay, *Nai Duniya* of Delhi etc., we find no distinction at all. Will Mujeeb elaborate his own categorisation of Urdu? If Urdu is thrown out from our daily life, it is the elites who are responsible for this state. The elites feel shy of speaking Urdu in teaching Urdu to their kids, though they teach them French, German etc. Urdu had been a language of elites in the pre-independent India. But now they have shunted Urdu into the *Madrasas*. We must be thankful to *Medarsawallas* who are still nourishing Urdu hoping its revival and recovery. Urdu is no more a "mother-language", but a "crippled-old-mother". Muslim elites have betrayed Urdu. ■

# Jamate - Islami refuses to obey Koran & fight brahminism

## OUR CORRESPONDENT

**Bangalore:** As a reply to our Editorial of March 16, 1997: "Why Jamate-Islami disobeyed Koran, went against Moududi and then surrendered to Hindu nazis", the Jamate-Islami mouthpiece, *Dawat* (April 1, 1997), published its official reply in the form of an editorial.

Our criticism of the Jamate-Islami was published in English language and the Jamat has its official English weekly, *Radiance*. We expected the reply to come in English in the *Radiance*.

But the Jamat reply to our criticism did not appear in *Radiance* but in its Urdu journal. Why?

**Is it because quite a lot of DV readers, who are also members of the Jamate-Islami, will come to know the anti-Islamic views of the Jamat?**

Be that as it may, it is now confirmed from the *Dawat* Editorial published below that the Jamat is not inter-

### THE FOLLOWING IS THE ENGLISH TRANSLATION OF THE DAWAT EDITORIAL

Dalit intellectual V. T. Rajshekar has a grievance against the Jamate-Islami that it is not doing anything for the Dalits, *Harjians*, Backward Classes and even for the poor Muslims and that it has allied with the Brahmins. He states that he has done his best to convince the Jamat.

Four years ago, he had initiated a Debate with this object in *Dalit Voice* and it went on for one year. But the Jamat refused to be convinced and finally he decided to close the chapter.

Once again, he turned towards the Jamat, since he was moved in this direction when he met its Chief, Moullana Sirajul Hasan, and some of its leaders in January 1997. And this meeting so frustrated the Dalit intellectual that in the March 16, 1997 issue of *Dalit Voice* he has written a highly pricking Editorial and put the Jamat in the accused box. He has written that the Jamat has deviated from the

educated in identifying the enemies of Muslims who are also enemies of Dalits but rather would like to join hands with this very Enemy.

**Sirajul Hasan dilemma:** The reason for this long delay in publishing the *Dawat* editorial is because none brought it to our notice. Even our Urdu-knowing Muslim readers of DV perhaps did not know about this *Dawat* editorial.

Some Muslim readers of DV expected a violent reaction from the Jamat but the *Dawat* piece shows that the Jamat is on a weak ground. On behalf of the *Dalit Voice*, we want to once again make it clear that we hold Moullana Sirajul Hasan Sahab in high esteem. As we know him for a very long time, we also know that he is a revolutionary Muslim and thinks exactly on our lines. But he is in the clutches of the *Aryavarta* elite Muslims who are the bane of Jamate-Islam.

teachings of Koran and the path shown by Moullana Moudoodi and has surrendered its arms before the Hindu nazis.

**Pointing towards the fundamental difference:** Earlier too, there have been reportings in these columns about the boldness, capability and his views on the conditions of Muslims and knowledge on Islam of this Dalit intellectual. Just as he has been trying to convince the Jamat, there have been attempts to convince him too that he should understand the thinking, policy and programme of the Jamat. It is felt that he does not want to understand and goes on insisting that the Jamat should give up all its preoccupation but start slogans against brahminism and join the Dalits in their agitations against it. It is evident from this situation that it would be better to maintain silence on this latest sorrow and anger of the Dalit friend. Yet, it is necessary to re-mind by pointing out at the

agenda of the Dalit intellectual and the aims and objects of the Jamate-Islami. The fundamental difference is that the Dalit intellectual believes in the high-low status of human beings by birth.

Like the Brahmins, they too, consider some castes as high and some as low. But the Jamat considers all human beings as equals.

It does not believe in the superiority or inferiority of any person. All men are the creatures of Allah.

**Jamat wants the good of all human beings.**

Again, the Dalit intellectual wants the worldly benefits of only some of the classes, and being outdone by the feelings of revenge, he wants to wipe off some other castes, while the Jamate-Islami wants the good of all human beings.

**It tries to hold the hand of the persecutor as well as sympa-**

**these with the persecuted and save both from a bad end.**

The Jamat raises its voice in its own fashion against the unwise order based on oppression, suppression, high and low. The agenda of the Dalit intellectual is that the order of high and low and castes should remain intact and the only change should be

that the high castes should become low and the low castes should become high, or they should get equal status in the brahminical order. If the high castes agree with this demand, they would hold fast their hands and march forward, as though their goal is achieved. But the work of the Jamat does not stop here. It

wants to establish an exemplary society based on equality in this world and also for the redemption of human beings in the next world. That is why it invites all human beings towards their master.  
How good it would be if our Dalit Editor and his Muslim advisors make an attempt to understand this truth. ■

After having read the above *Dawat* reply to our well-

thought-out criticism, we are sure our readers will come to their own conclusion about the country's most important Muslim religious organisation with which we are still maintaining cordial relationship and have high respect for its Amir, Moulana Sirajul Hasan.

**Moududi's warning:** All that we wanted to say on the Jamate-Islami and the elite Muslims of India it represented, we have said by quoting from the writings of the very founder of the Jamat, Moulana Moududi.

**Inside the Jamat itself the opinion is divided. A substantial section of its own members is not happy with the Jamat leadership for deviating from the path laid by its founder and flirting with the Hindu nazis.**

That is why the Jamat resorted to such a vague answer to our criticisms, leaving aside the main points

raised in our Editorial but misquoting us.

**Foreign funds:** More glaring is its total silence on the charge of foreign funds:

"Some Muslim organisations have been getting foreign funds. and when they started wagging their tails, the Hindu nazi rulers, who receive much bigger foreign funds, cut their tails and warned them that if ever they were to speak against Hindu nazis they would be crushed. It was a stern warning. Such Muslim organisations receiving foreign funds chose to rather obey the nazi dictates even at the cost of betraying the Koran and thereby inviting the "Curse of Allah". This is what happened with the Jamate-Islami also. Today, the Jamat has become a toothless tiger."

This is what we had said in our March 16, 1997 Editorial.

Why the Jamate-Islami did not reply to this criticism? ■

## Un-Islamic action of Jamate-Islami

SHAMIMUL HAQUE, MOHAMMADPUR, MAHENDRU, PATNA - 800 006

The *Dawat*, the Urdu mouthpiece of the Jamate-Islami (April 1, '97) published the Jamat's view on its frontpage as a rejoinder to the Editorial of DV March 16, '97 ("*Why Jamate-Islami disobeyed both Koran and Moududi and then surrendered to nazis?*"). The *Dawat* says that the Jamat has not surrendered and not deviated from the basic tenets of Islam.

But with all respects to the Jamat should I suggest the Jamat to look into the meaning of a *Hadith*:

"If you have power, stop oppression wherever you see. If you don't have the power, say that it is wrong with your tongue. If you don't have even this much capacity, say it as wrong in your heart."

The *Hadith* clearly gives the guidance to every Muslim to stand against oppression whether this oppression is against the Muslims or anybody else.

The Jamat did stand against the oppression in the

case of Muslims. But in other cases, mostly concerning Dalits, the Jamat never came out to fight such oppressions.

That means the Jamat obeyed the above-quoted basic tenet of Islam not fully but only partially, thus deviating from the Koran.

DV had warned Moulana Wahiduddin Khan long back for loyally serving the Aryan vampire (DV Nov. 16, 1996 p.9). Wahiduddin Khan is a stooge of the Aryan upper caste rulers. ■

(DV March 16, '97 p.3: "*Prophet assures heaven to those who fight not pray!*")

(M.M. Khurraishi: "*Islam does not believe in compromise with Enemy: Jihad only answer!*", DV Feb. 1, 1997 p.23).

(Syed Ameer Ali: *The Spirit of Islam*, 1995 Low Price Publications, No.1, Ansari Rd., Darya Ganj, New Delhi - 2 pp.514, Rs. 160).

Dr. Babasaheb Ambedkar had called M.K. Gandhi as the Enemy No. 1 of Untouchables but a Dalit official praises both and says both fought against caste and untouchability. Is this true?

**MAHATMA GANDHI & BABASAHEB AMBEDKAR**

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