The Heinous Face of Caste Crimes: Horrendous Death of the Hathras Rape Victim
Prem Chumber

Editor-in-Chief: Ambedkar Times

After the convicts in the Delhi Nirbhaya case, which shook the conscience of the entire nation on 16 December 2012, were hanged to death in March 2020, the reaction of the mother of the hapless victim was: "Women now will feel safe." But unfortunately, our daughters, especially belonging to lower castes, continue to face similar heinous crime amidst the underdetected presence of beastly sexual offenders despite the implementation of strictest punishment. On 14 September 2020, a 19-year-old Dalit girl from Hathras in UP, brutally raped and physically tortured by four goons on her own village in its agricultural fields, was admitted to Jawaharlal Nehru Medical College and Hospital, Aligarh in paralysed physical condition, with severe spinal injuries and deep cut on her tongue. Finding no improvement in her continuous deteriorating conditions, she was shifted to Safdarjung Hospital in the national Capital city of Delhi on 28 September 2020, where she succumbed to her deep injuries next day at 6.55am. During her 15 day long tortuous life conditions in the hospitals she displayed great courage to reveal the ugly faces of the four demons in the shape of human beings who perpetrated untold crimes on her body and soul. Many such cases of horrendous miseries go unreported across the length and breath of the country. The two separate incidents of violent sexual assault on two adolescent girls, followed by the killing of one them in mid-August in Uttar Pradesh, are fresh in memory as reported in the editorial of The Tribune today (September 30).

What makes this case more shameful was the context of its deadly offence and its caste stance. The hapless victim belonged to the lower caste. Her tormentors come from upper caste communities. Yet another horrid dimension of this heartbreaking rape case is the site of the crime. The goons' reportedly dragged the victim by her head scarp while she was working in the village agricultural field belonging to the landowners. This clearly shows the precarious living conditions of the landless Dalits and the deadly fate of their women folks who were forced to visit the villages fields to fetch fuel for the herd and fodder for their animals under severe poverty. And the perpetrators of the crime were none other than the ones who owned the land and take hollow pride in their being belonging to upper caste communities. Dalits, at the first, needs to be liberated from their demeaning poverty, if their women are to be saved from such beasts in the shape of humans. Secondly, the law enforcement agencies are to be equally held responsible for the continuation of such grave crimes despite the presence of the Scheduled Castes and Tribes (Prevention of Atrocities) Act, 1989, an Act of the Parliament of India enacted to prevent atrocities against scheduled castes and scheduled tribes. It is reported that the victim’s body was taken to her village in Hathras after midnight from the hospital in Delhi and was cremated by the UP police without allowing her family to participate in the cremation process and performing the last rites as per their traditions. The police refused to listen to the pleading of the victim’s father and family to allow them to take the body of their daughter to their home and cremate her in the morning. The woman’s father told NDTV “We wanted the last rites to be performed according to the Hindu traditions. Despite our protests, the cremation was performed. They took the body forcefully. We couldn’t see our daughter’s face for the last time” (https://www.ndtv.com/india-news/up-hathras-rape-victim-cremated-by-cops-family-begged-to-pay-last-respects-2303004).

Even after nearly a century, the Indian revolutionary movement as represented by the Hindustan Socialist Republican Association (HSRA) and its most prominent face in public as well as among academicians – Bhagat Singh – continues to evoke interest and inspire research (primarily because he left behind a substantial corpus of writings). This interest and research is largely focused on the ideological and political aspects of the revolutionary movement and its leaders. Even though the young band of revolutionaries are upheld for their socialist, anti-colonial anti-imperialist, and anti-cultural ideologies, they are criticized for not engaging with the masses and instead limiting themselves to petty-bourgeois youth, especially college students.

This particular critique of the revolutionary movement occurs despite the presence of numerous writings by the HRA and its members where they have clearly emphasised upon the necessity of organising peasants and workers for a socialist revolution. In ‘An Appeal To Young Political Workers’, Bhagat Singh has listed eight core agenda items apart from freedom around which the Indian revolutionary movement was to be build. Out of the eight, four were directly concerned with the peasantry. These four demands were a) Abolition of landlordism, b) Liquidation of the peasants’ indebtedness, c) Nationalisation of land by the revolutionary state with a view to finally lead it to improved and collective farming and d) Abolition of all taxes on the peasantry except a minimum of unitary land tax.

If we dig a bit deeper into the history of popular movements in the late 1920s in northern India, we come across a curious and interesting connection between two movements and two figures which has till now largely evaded the eye and scrutiny of historians. These two people are Madari Pasi and Bhagat Singh, and the two movements are the Eka movement and the revolutionary movement under the leadership of the HRA and then its successor organisation, HSRA. That Madari Pasi and revolutionaries of the HSRA were in contact with each other has found mention in some works like Premod’s Kumar’s Shiv Verma: Sardar Bhagat Singh ke Sahyoghi (National Book Trust, 2013), Subhash Chandra Khushwaha’s Awadh Ka Kisan Vidroh: 1920-1922 (Rajkamal Prakashan, 1991), Brij Mohan’s Kranti Veer Madari Pasi (Rashmi Prakashan, 2018) and Rajiv Kumar Pal’s Eka (Navarun Publication, 2019), but they have mostly narrated the brief encounters between Madari Pasi and revolutionaries like Shiv Verma and Jaidev Kapoor. What transpired between both groups and details of their interactions have not been touched upon.

There were at least three points of contact (two latent and one manifest) between the Eka movement and the revolutionaries.

Eka movement

The Eka movement was a tenant farmers’ movement in Awadh in the early 1920s, against the oppression of zamindars and taluqads. It was led by Madari Pasi, who belonged to the ‘untouchable’ Pasi community. The movement derived its name from its attempts to unite poor and marginal peasants, tenants and petty landlords, irrespective of caste and religious identity, against the Taluqdar-Big Landlord-British Raj combine. The movement began in the fall of 1921, reached its peak in the early months of 1922 and later lost its momentum due to massive police crackdown in the wake of its increasingly militant nature. The movement was launched from the Hardoi district of Uttar Pradesh, from where it spread to several other districts like Kanpur, Unnao, Sitapur, Lucknow, Bahraich, Barabanki etc. Initially, the movement was supported by some Congress and Khilafat leaders and activists, but as soon as the movement took a militant turn, and started aggressively resisting the goons of the Taluqdar-Landlords, the Congress-Khilafat leaders withdrew their support.

With the withdrawal of support from an influential section of the native elite, the colonial administration intensified its repression, forcing many of the Eka leaders, including Madari Pasi, to go underground. Fearing increased state persecution, nationalist periodicals too stopped covering the movement, while lawyers refused to take up the cases of arrested peasants.

Role of Ganesh Shankar Vidyarthi

In such a repressive environment, it was only Ganesh Shankar Vidyarthi, the editor of Hindi daily Pratap, who thoroughly covered the Eka revolt. He was also one of the leaders of the Kisan Sabha in Kanpur, and had reported on the Baba Ramchandra-led Awadh Peasant Revolt in great detail. Vidyarthi, despite being a member of the Congress Party, was also very sympathetic to the cause of revolutionaries and provided them with various forms of support: economic as well as ideological. (Contd. on next page)
Remembering the 1920 Re-entry of Dalit Sikhs in Darbar Sahib, Amritsar: A Question of Survival of Sikhi

12th October 1920: a fairly big jatha of untouchable Sikhs arrived in Amritsar as Khalsa Biradari, supported by a couple of reformist professors from the Khalsa College, marched from the Jalianwala Bagh to the Darbar Sahib with banners and flags. There was a commotion in the Darbar Sahib when the Head Granthi refused to accept the parshad. All assembled agreed to seek advise from Guru Granth Sahib. The vask that appeared was a beautiful composition of Guru Amar Das which moved everyone present to tears and the Granthi who was adamant in refusing the parshad earlier, accepted and prostrated it. Then the jatha proceeded to the Akal Takhat whose priests fried the scene. The Takhat couldn’t be left unattended; hence Kartar Singh Jhabal, as a school student, took the jatha to the court. The government appointed Sarbha was requested to ask the irresponsible priests to offer their apologies. They didn’t turn up. The next day, a meeting of Shiromani Gurdwara Parbandhak Committee in a short time. This further led to the Gurdwara Reform movement to liberate the major gurdwaras from the clutches of mahants.

Verma, as a school student during the heydays of the Eka movement, was greatly inspired by Madari Pasi and the movement he led. In 1922 (before Verma joined the clan-destine revolutionary party), he went as a delegate to the Lucknow session of the UP Congress and appealed to the leadership to take up the cause of Eka leaders and peasants involved in the movement, who were facing brutal repression from the colonial state. His appeal met with no response. Verma was very disappointed and disillusioned with Congress politics. Later, he went to meet Vidyarthi in Kanpur and appealed to him to take up the cause of Eka leaders and peasants, which the latter took up with great empathy.

Eventually both Verma and Kapoor joined the underground movement and worked with Bhagat Singh and others. Bhagat Singh was a young, 20-year-old anti-colonial activist at this time, who was trying to reorganize the Khujjur Republican Association after the Kalkati arrests. There were two major centres of underground revolutionary activities: Lahore and Kanpur. In Kanpur, the movement was inspired by leftist intellectuals like Vidyarthi, Hasrat Mohani, Satyabhabh and Radha Mohun Gokul to work amongst the industrial workers and the peasants.

In order to understand the issues of the peasantry, this band of young revolutionaries tried to engage with them. Hence, Verma and Kapoor established contact with Madari after he was released from jail in 1926. Madari showed sympathy for their cause and told them that he wanted to meet their leader. Verma and Kapoor were perplexed. As they revealed many years later in their interviews given to Nehru Memorial Museum & Library (NMML) and in their autobiographical notes, they took this issue to Bhagat Singh as they did not have a traditional kind of robust and well-built organization. They were more of a coalition of villagers like Madari. So, they decided to invite Madari to a park and here they showed him a full-bodied stranger as their leader, from a distance. Madari was really impressed and gave them a lot of weapons for their party.

Bhagat Singh, Verma and Kapoor stayed with Madari for few days as the latter was organising tribal peasants at this time because he was by now sidelined in the tenants’ struggle. Madari Pasi, who once had undermined the traditional caste hierarchy and had unified peasants as a class, bypassing the differences of caste and religion, was increasingly ignored and derided by ‘upper’ and ‘middle’ caste leaders in later phases of the tenant struggle. Now, Madari Pasi dreamt of waging a guerrilla war against the British. But the revolutionaries couldn’t make use of his army as they couldn’t afford to blow the cover on their underground movement owing to Madari’s growing impatience.

From HRA to HSRA

Revolutionaries of the HRA grew more and more sympathetic to the cause of workers and peasants, and finally in 1928, they added the word ‘socialist’ to their organisation’s name. This shift was not merely a result of a theoretical engagement with socialist and Marxist literature, rather it was also a product of engagement with the everyday lives of peasants and workers. In Punjab, the HSRA members were in touch with the factory workers and peasants via the Kirti Kisan Party, whose leader was Sohan Singh Josh, who also happened to be the editor of famous periodical Kirti (meaning worker), while in Kanpur their engagement with trade union politics happened through Vidyarthi and Hasrat Mohani who were part of the Kanpur Mazdoor Sabha.

Both Bhagat Singh and Vidyarthi were martyred in March 1931, within a span of few days. As far as Madari Pasi is concerned, there are only speculations over his death.

Contrary to the popular view, which even pervades a section of the academia, HSRA members were deeply engaged with workers and peasants of the country and considered them to be the real revolutionary force in Indian society.

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Source Courtesy: The Wire

September 28, 2020
Hindi was devised by a Scottish linguist of The East India Company – it can never be India’s National Language

If the Anglophone Indians are derided as ‘Macauly’s children’, then the Hindi speaking Indians can also be called ‘Gilchrist’s children’. 

Dr. John Stratford Aitchison’s grandmother – who had studied philosophy and biology in the 1940s Calcutta – had told him once during my boyhood, that Calcutta was the birthplace of the modern Hindustani language: it was ‘invented’ by the British in Fort William, Calcutta.

I remembered my grandmother’s words when I read the news of ‘Hindi Divas’ day when the Union Home Minister Amit Shah pitched for Hindi as the national language of India.

This prompted me to consider and figure out why my maternal grandmother said what she did. I wanted to know about the ‘suppressed truths’ and understand the ‘secret history’ of Hindi.

Now I wish to share with you what I found; and have to begin by recalling few essential facts about the languages of India.

Linguistic Diversity of India

Papua New Guinea – with a population of just over seven million – has world’s highest number of languages: 852 (840 are spoken and 12 are extinct). It tops the Linguistic Diversity Index (Source: UNESCO 2009) with 0.990. India comes at #9 with a score of 0.930.

But if we measure linguistic diversity by total population, India with 1.3 billion people (#2 by population) is much ahead of the rest, including China (1), United States of America (338 million) and Brazil (5). And hence, one can say, India is the ‘most populated linguistic diverse country in the world’.

In 2001, said that India has 122 major languages and 1599 other languages. It recorded 30 languages which were spoken by more than a million native speakers and 122 which were spoken by more than 10,000 people.

There are 22 scheduled languages of India – Assamese, Bengali, Bodo, Dogri, Gujarati, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Marathi, Meitei (Manipur), Nepali, Odia, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu and Urdu – and two official languages of the Union Government: Hindi and English.

In addition to the above, the Government of India has awarded the distinction of classical language to 6 languages which have a rich heritage in India: Kannada, Malayalam, Odia, Sanskrit, Tamil and Telugu.

Tamil is also one of the oldest living languages in the world and this Dravidian language survives even in Sanskrit (a part of the Indo-Aryan family of Indic languages).

Contrary to the perceptions formed in political campaigns, Hindi is not the national language of India. India has no national language.

As per the 2011 census, only 26.6% of the Indians identify Hindi as their mother tongue.

Hindi Language

Modern Hindi – one of the youngest Indian languages – is based on the Khariboli dialect (vernacular of Delhi and the surrounding region) and its literary tradition evolved towards the end of the 18th century. The Khariboli itself had evolved to replace earlier dialects such as Awadhi – the sweet-sounding language of the Awadh region and Ramacharitmanas was composed in the early 17th century. The Awadhi bhakti poem popularized Lord Rama all over North India; that in turn influenced the politics of modern India. I have recounted the fascinating story of How did Lord Rama become a Hindu god? in an essay published in 2018.

Hindi evolved at a time, when Urdu – another form of Hindustani since the 1800s – underwent significant Persian influence and acquired linguistic prestige.

In the late 18th and early 19th century, under The East India Company, Hindustani was developed into separate Hindustani standardization: Hindi and Urdu.

This was also probably done under the cunning imperial ‘Divide and Rule’ policy to linguistically segregate religious communities – namely the Hindus and the Muslims – and build schisms, weaken the collective and incite demagoguery which will last through generations, and even centuries.

But this ‘linguistic division’ wouldn’t have been possible without one particular person who is virtually unknown to the common collective memory of Indian history: the unsung father of modern Hindustani languages, John Gilchrist.

John Gilchrist – the Father of Modern Hindustani Languages

John Borthwick Gilchrist (1759-1841) was a tempeartamental Scottish trained-surgeon and self-taught linguist – a failed banker in his native city Edinburgh – who spent his early career in India where he studied Hindustani languages.

Gilchrist never returned to the Medical Service.

His first publication was A Dictionary: English and Hindoostanee, Calcutta, Stuart and Cooper, 1787-90. He popularized Hindustani as the language of British administration and suggested to the Governor-General, to add it to the curriculum of the East India Company’s Medical Service. This leave was eventually granted in 1787 and he continued his interest to continue these studies. This leave was eventually granted in 1787 and he was eventually granted in 1787 and he returned to his studies and literary work.

In 1782, Gilchrist was appointed as a surgeon’s mate in the Royal Navy and travelled to Bombay. There, he joined the East India Company’s Medical Service and was appointed assistant surgeon in 1784.

During Gilchrist’s travels in India, he developed an interest to study and acquire some knowledge of the Hindustani languages. In 1789, he requested a year’s leave from duty to continue these studies. This leave was eventually granted in 1787 and he returned to his studies and literary work.

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Mahatma’s Fast - Adjourned Motion  
13th September

Mr. M.C. Rajah spoke as follows:– "Now, the question before the House is as follows. The British Government has told the world, in words which cannot be mistaken, that our regeneration is the fundamental aim of his life. If world conscience cannot be roused everywhere in the consideration of the Depressed Classes, then we can only conclude that the instincts of humanity are dead in the world today.

Mr. M. C. Rajah asked me to remind the House that ours is an all-India problem, and not confined to some provinces as it is in the case of the Muslims and the Sikhs. I have heard it repeated often that the Muslims and Sikhs claimed special consideration for the reason that they are martial races. So have we been in the ancient history of India. But, Sir, what we claim is that we have, in addition, been most law-abiding and loyal citizens. Even when social laws degraded us to a position of untouchability, we never took the law into our hands. We depended upon the moral conscience of our countrymen being roused to a realization of the grave injustice and inhumanity practised against us. "The question before the House is the situation created by Mahatma Gandhi opposing the grant of communal electorates to the Depressed Classes. I am sure there is no member in this Hon’ble House who will not regret that circumstances should have forced such a great personality to work in a spirit of servitude?  Let it make its choice well and face the consequences.

Sir, the situation as it confronts us today, is as follows. The British Government have given their communal decision. They declare that it shall hold the field for 20 years in respect of the Depressed Classes, unless there is a unanimous request made before the constitution is framed or ten years after the constitution has worked. I wonder what is meant by unanimous request? In the political history of the world, I cannot recall any such lietal unanimity ever been attained on any issue? Is the British Government sure that Britshers are unanimous in giving India a further measure of separate electorates? I am sure the National Government sure that the Conservaties, as a whole, back its Indian policy? This condition of unaniuity is thus a dodge to keep us perpetually divided. "I claim that my community is already in favour of common electorates, and I will prove my contention by a few quotations. You all know that the British Government sent two delegates to represent the Depressed Classes at the Round Table Conference - Ambedkar and Rao Bahadur Srinivasan. Dr. Ambedkar presented the case of the Depressed Classes in Bombay before the Simon Commission. He presented the standpoint where he pleaded for joint electorates."

After giving a quotation  
Mr. Raja proceeded:– "Again in his minute of dissent to the Round Table Conference Report - Ambedkar and Rao Bahadur Srinivasan, Dr. Ambedkar presented the case of the Depressed Classes, to a question put by a member of the Commission, whether he wanted separate electorates for the Depressed Classes, he said: 'Not at present'. My friend, Dr. Moonje of the Simon Committee, Dr. Ambedkar demanded joint electorates with reservation of seats.

As regards Rao Bahadur Srinivasan, when he made his report before the Simon Commission in Madras, to a question put by a member of the Commission, whether he wanted separate electorates for the Depressed Classes, he said: 'Not at present'. My friend, Dr. Moonje of the Simon Committee, Dr. Ambedkar demanded joint electorates with reservation of seats. In 1923 when he went to the first R. T. C. The Depressed Classes Federation of Madras, of which Mr. Srinivasan is the president, passed a resolution supporting joint electorates and giving him that mandate for being placed before the R. T. C. In that connection let me remind the House that even Dr. Ambedkar demanded joint electorates with reservation of seats at the first Round Table Conference."

"When the Indian Central Committee's report was published giving the Depressed Classes joint electorates, even Dr. Ambedkar gave the 1st position for all provinces, except Madras, there was no hue and cry. When the Simon Commission's report embodying electorates with reservation of seats was placed before them, there was a hue and cry. They were raised against it. My friend, Dr. Ambedkar, while speaking on the recommendations of this Commission, welcomed this system, in the interests of his community, and raised an objection to the system of a panel from which the Governor was to select candidates for the Depressed Classes. Indeed, Dr. Ambedkar, speaking at the Kamptee Conference in 1939, declared: "My share of political powers can come to you, so long as the British Government remains where it is. It is only in a Swaraj constitution that you stand any chance of doing things purely on your own hands." He said in the same speech: "Swarajya is going to be a system of government in which you (Depressed Classes) stand a chance, other things being equal. We are told that those who will be installed as political sovereigns of this country."

"I do not know what brought about a revolution in the state of public opinion. Dr. Ambedkar and Rao Bahadur Srinivasan at the second Round Table Conference when they sacrificed a system whereby they would have obtained the right to be political sovereigns, and secured instead the expression of the minimum voice for our uplift is the definite promise of the Government to take this assurance. "Now, Sir, it will be clear to the House that joint electorates were accepted by the British Government only when the time they understood that there was to be a transfer of power to Indian hands. The position we took was that under a scheme of government of our people, we should have our due share in the government of the country. Indeed, this is my chief attack on the Prime Minister."

"May I ask why the Prime Minister is not prepared to consider a scheme that guarantees genuine representation for us? Even the fear expressed by the Prime Minister is resolved by Mahatma Gandhi who has said that he is ready to enrol every adult member of the Depressed Class as a voter and impose a stricter test on caste Hindus. May I ask why the Premier is not prepared to consider a scheme that guarantees genuine representation for us?"

"Now let me summarise the position. The Premier is for separate electorates, to secure a minimum number of spokesmen for the Depressed Classes. The Prime Minister's decision is for over-representation of the Depressed Classes in joint electorates. My pact with Dr. Moonje of the Hindu Maha Sabha gives me the right to reservation of seats on a population basis through joint electorates."

"In conclusion, let me add that I have known and studied the question of the Depressed Classes in all its bearings all over India during the quarter of a century of my public life. I was privileged to review it fully during our tour with the Simon Commission. I would therefore ask the Government to take this assurance from me, that our best interest require that we should not be distracted from the Hindu community but that we should have our due representation in the House and on the basis of reservation. The crisis that faces us today is very grave. There hangs in the balance, the life of the greatest Indian of our time, and there hangs in the balance the future of the millions of the downtrodden people of this country. Is the Government going to take the responsibility for killing one and reducing the other to perpetual servitude? Let it make its choice well and wisely."

Source Courtesy: The Indian Annual Register, July-December 1932, Vol.II
More than a dozen opposition parties had urged President Kovind not to sign the contentious bills, alleging that they were passed “unconstitutionally” in “complete disregard” of parliamentary norms.

President Ram Nath Kovind on Sunday gave his assent to all the three contentious farm bills, which opposition parties say are anti-farmer and corporate-friendly, after they were recently passed by Parliament during its monsoon session amid vehement protests.


The government, which has said that these landmark legislations will make farmers self-reliant, has notified them. More than a dozen opposition parties had urged President Kovind not to sign the contentious bills, alleging that they were passed “unconstitutionally” in “complete disregard” of parliamentary norms.

The Shiromani Akali Dal (SAD) even pulled out of the Bharatiya Janata Party-led National Democratic Alliance (NDA) coalition at the Centre over the passage of the contentious farm bills, which the Punjab-based party said were “lethal and disastrous”. The SAD and the BJP had been allies since 1996 when both forged a pre-poll alliance ahead of the 1997 Punjab assembly elections which brought them to power.

Farmers, especially in Punjab and Haryana, have been protesting against the bills and have said the Centre’s farm reforms would pave a way for the dismantling of the minimum support price system, leaving them at the “mercy” of big companies.

Prime Minister Narendra Modi has been trying to allay the fears of the farmers, saying that the country’s agriculture sector has unshackled itself after the passage of these bills. Farmers and the farm sector, Modi said, need to be strong to lay a strong foundation of “Atmanirbhar Bharat”.

“They have the power to sell their fruits or vegetables to anyone, anywhere. It is this power which is the foundation of their growth, now the same power has been given to farmers across the country. They have got the freedom to sell not only fruits and vegetables but grains, sugarcane, mustard and anything that they grow, they can now sell to anyone and anywhere they like,” PM Modi said while addressing the 69th edition of his monthly ‘Mann Ki Baat’ radio programme.

Several Union ministers, including defence minister Rajnath Singh, have said said the Centre has taken the steps to ensure that farmers get the right price for their produce.

“Our government has taken steps to ensure that the farmers get the right price for their produce. I have studied the bills, and I am saying that the farmers will benefit from it. But some people are trying to mislead the farmers,” Singh said recently.

The Farmers’ Produce Trade and Commerce (Promotion and Facilitation) Act, 2020, seeks to give farmers the right price for their produce.

The Sukhbir Singh Badal-led SAD had asked the central government not to bring the bills in Parliament till “all reservations” was expressed by farmers are “duly addressed”. But when the Centre did not pay heed, the SAD asked the government to send these farm bills to a select committee, which did not happen. SAD leader Harsimrat Kaur Badal then resigned from the Union Cabinet in protest.

Hindi was devised by a Scottish linguist of The East India Company – it can never be India’s National Language

(Continue from page 3)

emerged from several language families: Indo-Aryan or Indic, Dravidian, Sino-Tibetan, Austroasiatic, Tai-Kadai and Great Andamanese.

Neither Hindi – as pointed above – can be imposed as the national language of India. India needs no single national language; diversity is the fundamental national character-istic of India, and it should remain that way.

We – the Indians who don’t speak the Hindi-Hindustani cow belt – clearly understand that an organised ‘socio-cultural engineering mission’ is going on in India that wishes to ‘colonise’ – euphemistically ‘unify’ – all plural Hindu communities under the flag of singular ‘Hindutva’.

The imposition of Hindi lan-
guage upon all Hindus who don’t speak Hindi is part of the larger political mission towards the establishment of ‘Hindutva Rashtra’ masquerading as ‘Hindu Rashtra’. Article 29 of the India Constitution ensures us equality for all citi-
izens of India as far as conservation of their language is concerned, their culture is concerned and their script is concerned.

Impostion of any single language upon the rest is constitution-ally invalid, and the effort to do so – in midst of such linguistic, ethnic and cultural diversity of modern India – is likely to boomerang and cause more regional stresses, disharmony, dis-
unity and disaffection.

India doesn’t require the ‘unity’ of ‘one language, one nation’. India needs to assert its own sover-eign and unique ‘civilisational spirit’ of ‘Unity in Diversity’.

The Mother of All Ironies

In 2017 I published an essay to write about ‘How Hindus Became Hindu and Why Hindutva is not Hinduism’. Now I also wish to point out – what I call – the mother of all ironies.

RSS-BJP-VHP or the Sangh Parivar’s Hindutva ideology is based upon four key words: Hindi, Hindu, Hinduism and Hindustan.

The Sangh ideology considers Muslims and Christians as phirang in-vaders into India. But it was the Persians who coined Hindu and Hindustan; and it was The East India Company and the British Empire which developed Hindi language and added ‘ism’ to Hindu.

Hence, the entire ‘identity, world view and nationalist’ politics of the Sangh Parivar is based upon what the ‘Muslims and the Christians’ gifted to us!

There can be no greater irony than this. This is the mother of all ironies; the height of all heights.

First Published in The Bengali Story.com. 24 Sep 2019. Devdan Chaudhuri is the one of the contributing editors of The Punch Magazine. He is author of the novel Anatomy of Life. He is also a poet whose works have featured in Modern English Poetry by Younger Indians published by Sahitya Akademi; a short story writer; an essayist on politics and culture and He lives in Kolkata.

Source Courtesy: CounterCurrents.ORG, September 27, 2020
The CHAIRMAN The Committee will find that there are a number of Amendments which it will have to consider, and will have to do with the question of communal representation. It may be for the convenience of the Committee to know that I do not propose to select any of these Amendments because it will, in my opinion, and, I think, the Committee will agree, be far more convenient to discuss the important question of communal representation on Schedule 5, where that question really arises.

If any substantial alterations are made in respect of this matter by the Committee to Schedule 5 it will mean that Amendments, many and important, as I say, will afterwards have to be made to Schedule 1, and that can be done on the Report stage.

Mr. DAVID GRENfell The Amend m ent is on the name of the hon. Mem ber for Caerphilly (Mr. Morgan Jones) in Order—in page 255, line 25, after "India," to insert: ten seats shall be allocated to representatives to be elected by members of the Legislative Assemblies who are of the scheduled castes, and ten seats shall be allocated to representatives to be elected by members of the Legislative Assemblies representative of labour.

The CHAIRMAN Yes. It is my inten tion to call to it at 3.33 p.m.

The CHANCELLOR of the DUCHESS of LANCASTER (Mr. J. C. Davidson) I beg to move, in page 255, line 25, after "India," to insert: ten seats shall be allocated to representatives to be elected by members of the Legislative Assemblies who are of the scheduled castes, and ten seats shall be allocated to representatives to be elected by members of the Legislative Assemblies representative of labour.

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Amendment. Certain pledges were given, by a high authority that those classes would have adequate representation. The Government accepted the Poona pact, which had reference to the communal question, and which guaranteed to the depressed classes "adequate representation in all the legislative bodies." We are discussing one of the legislative bodies, the Second Chamber, which will have practically coequal powers with the Lower Chamber, and the promise made to the depressed classes should hold good in regard to this Second Chamber as in other respects. The Prime Minister, in a message to the chair- man of the Franchise Committee, said: The new Constitution must make adequate provision for the representation of the depressed classes. I gather that he meant that representa tion must be given to them in all the Chambers.

The Committee, I think, will agree on the general principle, and will not hesitate to take any step which I ask them to take from the special complaint. I have had letters from India on this subject, in which the opinion which I have been putting to the Committee has been very strongly expressed. We are dealing with an important legislative body, and it is not only unfair but it is not wise that important classes should be totally unrepresented upon it. Remember, we are living the past by hon. Members. On the Conser vative side of the House for the reform of another place, and some of them have suggested that in the reform of this House a similar union should have their representa tives. Yet it is proposed that three large classes in India to have no representation upon these Second Chambers, which will deal with matters affecting their interests. I hope the Committee will agree that that grievance should, if possible, be remedied. I make an appeal to the Govern ment to pay the same attention to this question as was paid to the Scheduled classes by surprise? They had not the opportunity. So that the Indian delegates when they left understood that the constitution of the electing body for the Legislative Council of State was never undertaken. Therefore, to my mind it is a grievance of which the depressed classes should have some representation in both Houses, so that those who want to obtain places in those Houses shall for the first time in Indian history have the opportunity later, I assume, before the Under-Secretary can satisfy the Committee in making it clear that this matter of the constitution of the Council of State was not in detail before the Joint Select Committee. As far as we on the Labour benches are concerned I do not think there is any Amendment which is of more impor tance to us than that now being discussed. The position quite simply is that in the Council of State it is extremely unlikely there will be any representative of women, Labour, or the Scheduled Castes. I think the Under-Secretary can satisfy the Commit tee that these very important and distinct sections of the Indian com munity are to have representation in that body; and that feeling will be expressed to persuade or compel the Government to provide representation for them. In the form in which the Bill is before the Committee it seems to me that that representation can only be brought about by some reservation or allocation.
tion such as is proposed in the Amendment.

The hon. Member for Bodmin dealt fully with the position of the depressed classes, and I do not propose to labour their case, important though it is, except to say that unless some provision is made, those special provision is made in the Bill, those 40,000,000 or 50,000,000 of people in the depths of poverty and degradation, and suffering from a lack of education and whatever personal qualities and abilities, will have no representation at all in the Council of State. As far as the other two sections of the Indian community are concerned, I would like to say a few words. We on the Labour benches certainly regard the representation of women as extremely important. I do not think there can be any more important factor in the social progress of the country—indeed, I think the native women have a greater claim than men to the question of maternal mortality. There are several communities who can speak with greater knowledge on this subject than I possess, I think that the hon. Lady the Member for the English Universities (Miss Rathbone) gave some figures in a previous Debate which showed that between 100,000 and 200,000 mothers die in the poorer classes of the community, in the middle classes, and more particularly in that portion of it which will be represented by the Federal Assembly and the Council of State.

We, therefore, hope that the Committee will regard this matter with the seriousness which it deserves, and will pass the Amendment so as to indicate to the Under-Secretary of State for the Home Department that unless some provision of the nature proposed is made, there will be one woman likely to sit in the Council of State for many years to come? I cannot conceive that he can give an affirmative answer to that question. Apart from the women rulers of Important States—there are one or two of them—I do not think it likely that the general body of women will have representation in the Council of State. I can imagine the hon. Gentleman's answer to this matter—representation is similar to the general. I cannot conceive that this Committee can pass the Amendment in its present form, or with the seriousness which it deserves. Is the Under-Secretary able to assure the Committee that unless some provision of the nature proposed is made, there will be one woman likely to sit in the Council of State, and the representation of women as proposed in this Bill, and the representation of labour, there, again, by reason particularly of the matter of indirect election to which the hon. Member below the Gangway has referred, there will be no representation of whatever of the labouring elements or the poorer classes of the community, or the trade unions, obtaining within any time that we can foresee a single seat in the Council of State. One knows that those who are to be elected to the Council of State are to be elected by the Upper Chambers of the Provincial Legislatures. Those Upper Chambers themselves are to consist for the most part of well-to-do and prosperous landlords or lawyers, or people of that sort, and there is no possibility, indeed it is not contemplated, that those who come under what may be called the Electoral College, except perhaps in an exceptional case—perhaps Mr. Joshi or some other leader of that sort—may be represented on whatever will be the most important legislative body.

Brigadier-General Sir Henry Croft May I ask the hon. and gallant Gentleman whether he has certainly asked the Committee whether the conference of Trade Unions which met, I think, a fortnight ago in India considered this particular point, and whether this particular Amendment has been tabled from the point of view of labour on account of such representation from India, or whether the decision of the confer- ence had nothing to do with this or reform at all?

Major Milner I regret I cannot give the hon. and gallant Member information about a conference which took place a fortnight ago in India, but this Committee might rest assured that this claim has the support of the body representing labour in India. I have a memorandum from Mr. Joshi, representing the Trade Unions, which makes special point of the lack of representation of labour. I think the Committee may take it that a provision of this sort would have their whole-hearted support.

XXX Duchess of Atholl I feel it is very important, however it may be arrived at, to have women on the Council of State. We on the Labour benches certainly regard the representation of women as extremely important. I do not think there can be any more important factor in the social progress of the country—indeed, I think the native women have a greater claim than men to the question of maternal mortality. There are several communities who can speak with greater knowledge on this subject than I possess, I think that the hon. Lady the Member for the English Universities (Miss Rathbone) gave some figures in a previous Debate which showed that between 100,000 and 200,000 mothers die in the poorer classes of the community, in the middle classes, and more particularly in that portion of it which will be represented by the Federal Assembly and the Council of State.

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(Continue from page 8)

general constituencies will elect the people who represent them. When one remembers that the scheduled castes are bound to be very much outnumbered in the general constituencies by caste Hindus, it seems to me quite illogical to suppose the minds of those who know India whether the members of the scheduled castes will succeed in returning the members of their caste they most desire to see elected. If the election really depends on the votes of caste Hindus, and if the interests of caste Hindus and members of the scheduled castes and depressed classes conflict, as they may well appear to do, it may be that there will be members of the scheduled castes who will wish some of their very severe disabilities removed, and members of the castes who do not see eye to eye with them. Does it not stand to reason that, as a result of the final election, caste Hindus predominate, the members of the scheduled castes and depressed classes will be those who do not insist on a strong line about the needs of their fellows? It seems almost unquestionable that the general constituencies will be the domain of the scheduled castes who can be relied upon not to take so strong a line as other members of these castes.

We have also to remember that the value of the two votes of the two women on the scheduled castes are very poor, and it may be difficult for them to meet the expenses of election. Many persons in India are in debt to moneylenders, who has been made in the original in the case of the depressed castes. That will give the caste Hindus an enormous advantage in many of these elections. Therefore, I am afraid that I cannot agree with my hon. Friend who has just sat down. I do not think that the two votes allotted or given by the Governor-General will be effective. There are two rather ineffective arguments from the benches opposite, because who is there who has really heard the case of the depressed classes in India who is a delegate that really has effective representation at the present time? Who can deny that the best representatives of the depressed classes in India would be men selected by the Governor-General out of their great authority, such as distinguished and enlightened Indians who could look at the problem from the point of view of India as a whole, of one united and representative government.

Sir H. CROFT The discussions on this vital Schedule have ranged over a considerable number of subjects, and had the opportunity occurred, my hon. friends and I would have very much liked to stress certain other points. Before we leave the Schedule I desire to call attention once more to the fact that ideas about the liberation of the depressed classes in India if they had all those advantages which the Europeans had in Britain of being formed on simple lines, clearly to be understood, as suggested by the Joint Select Committee, is now to have certain confusions and political differences, and even the interests of sex are going to be accentuated owing to a decision taken this afternoon. Women who cannot find entry into these democratic institutions of the normal way at the present moment, owing to the fact that ideas about the liberation of women are more backward than elsewhere in this country, where we are so enlightened, that they will have to go to the Council of State. There are to be six women from the six leading Provinces, whether that is the desire of Indians or not. Personally, I think it is a very good idea. These women should have the principles which we understood had been precisely laid down at earlier stages. I presume that six male representatives from those Provinces are to be excluded, willy nilly, in order to make way for these privileged ladies, who sail into this Upper House by this extraordinary method.

On several occasions the Government rebuked us on these benches when we made certain suggestions concerning trade and other matters which we felt would be for the good of the common man. We are at the idea that we should endeavour to impose anything on India. The whole of the serried ranks of Lancashire almost collapsed when they were asked to impose anything which could be regarded as imposing Imperial preference on India. They faded away like the mist before the sun, after having put up a very bold fight for the 6d. tax. Why were they driven off the battlefield so easily? Because they were told that it was wrong to impose anything. I think it is time both the Government in the matter of Labour representatives in the Council of State. I believe that the Governor-General has six nominated members whom he is allowed to choose. I have said already that my hon. friends and myself that number is utterly inadequate. It has been seen time and time again in the last three weeks how vital and essential it is that the Government should have a sufficient number of nominated members who are skilled in administration and who are picked men, able to help these democratic institutions during the struggle for democracy. Out of this precious six whom the Governor-General has, and who are really the absolute pick and flower of the available men in India, we are told now that the Governor-General has to give special consideration to Labour representation.

I was surprised to hear the Under-Secretary of State say that the choice of the Governor-General to be narrowed down in this connection, and that the Governor-General has specially to consider what are called Labour representatives. There are no more effective representatives of the depressed classes than are Labour members. That is an entire misnomer. Vast numbers of the workers of India are utterly unorganised, and the only people who assemble together in any form of organisation are to be found in two or three of the big cities, where there are trade unions. They had a conference three weeks ago.

The champions of labour, whom I am glad to see are sitting opposite to me, on the Opposition benches this evening, will probably bear me out when I say that that conference desired that the Bill should not be inflicted upon India at all, and at any rate for the time being it was to a Gentileman. The Leader of the Opposition would have taken his cue from his comrades in India, and would have resisted this Measure altogether, but the Under-Secretary of State for India is the only voice supporting His Majesty’s Government. When my hon. Friends and I have endeavoured to uphold Conservative principles and have stood out for them in the Lobby, we have often seen the Socialists and Liberals press His Majesty’s Government through the Lobby from one bad decision to another.

I beg the Committee to realise that we have all banded across the Table with the result that the Under-Secretary has definitely suggested that the Governor-General shall give special consideration to the form of organisation are to be found in two or three of the big cities, where there are trade unions. This is a barren problem. I suggest that such organised Labour as there is in India—we have heard from the hon. Member for Westhoughton (Mr. Rhys Davies) that there is very little of it—falls into two categories. One category can be described as Communist, and wherever they have given votes the votes have been for complete swaraj, and the entire list of Labour candidates have been for all that they call foreign goods. They have a complete disregard of the welfare of industry and labour in this country. I am not sure that the other category is not more numerous. It is the category of trade union organised

(Commons Sitting of 7 May 1935, Government of India Bill FIRST SCHEDULE (Composition of the Federal Legislature etc.)
Buddhism favoured by Dr. Ambedkar

Dr. Ambedkar, Law Minister, has appealed to the people of India to embrace Buddhism.

"The present Hinduism", he said, "about a thousand years ago was nothing but Buddhism, but due to the Muslim invasion and other causes it lost its purity and was mixed with dross."

Dr. Ambedkar, who was speaking at the Buddha temple at Worli last night, deprecated the idea that political independence would end all the ills of the country. So long as man creates barriers between man and man, India can never be prosperous.

"To end these troubles India must embrace Buddhism which is the only religion based upon ethical principles and teaches how to work for the good and well-being of the common man."

Dr. Ambedkar declared that he would devote the rest of his life to the revival and spread of Buddhism in India. - PTI., Bombay, Sept., 30.

Dr. B. R. Ambedkar advocates adoption of Buddhism by Hindus.

We are glad to note that all the articles in the Vaisakha Number of the Maha Bodhi have been much appreciated in the cultural and literary circles of Asia and Europe. It is surprising to find, however, that Dr. Ambedkar’s article, "Buddha and the future of his religion", published in the said issue, although it has been highly appreciated, should have evoked adverse criticism and that his innocent advice offered to the Hindu community to accept Buddhism as a cardinal principle in its religious life should have been misconstrued in some Vedantic quarters in India. It must be admitted by all students of Hinduism that the word Hindu itself is a word of foreign origin and is nowhere used in the old scriptures. It is also known that the Muslim invaders from outside India used this word for the first time to signify all religious sects across the Indus, namely, the Shaktas, the Vaisnavas, the Tantrikas, the Buddhists, the Jains, etc. Thus from the standpoint of the origin of the word itself, a Brahminical Hindu alone cannot claim to be a Hindu, and deny the term to other religious sects in India. It is further to be seen that the religious scriptures in India, whatever might be their sectarian denominations, claim for themselves the common label, “Arya Dharma” or “Arya Marga”, i.e., Aryan path as opposed to the Non-Aryan paths. Nobody, not even a Brahmanical Hindu, can have objection, if one changes one form of Arya Dharma for another.

Dr. Ambedkar has given some cogent reasons why a Brahmanical Hindu may sometimes like to adopt Buddhism and offer it to his co-religionists. The Indian constitution itself clearly lays down that “the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jain, or Buddhist religion”. It is also well known that the Brahmanical Hindus look upon Lord Buddha as the ninth Avatara (incarnation) of God Sri Vishnu and the present age as the age of the Lord Buddha to be followed by the age of Sri Kalki, the last Avatar who would come only at the end of the Kali age. From all these considerations, it is surprising why a Brahmanical Hindu should object to one taking refuge in the Buddha, His Dharma and His Sangha, during this age of the Buddha. In bygone days, brothers belonging to the same family in India could often be found professing different religious creeds - one being a Shaiva, another being a Vaisnava and the third being a Buddhist, and there had never been any domestic unhappiness on that account. If that was possible in by-gone days, why should not the same thing be possible now in free India when the constitution itself wants to obliterate all superfluous differences amongst the Brahmanical Hindus, the Buddhists, the Sikhs, and the Jainas? Further, when Hindu India is proud of her cultural links with the Buddhist lands like Japan, China, Burma, Thailand, Indo-China, Ceylon, etc., it would be unwise for any Indian to minimise the intrinsic merit of the path of the Buddha.


Commons Sitting of 7 May 1935, Government of India Bill FIRST SCHEDULE. (Composition of the Federal Legislature.)

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Dr. B. R. Ambedkar advocates adoption of Buddhism by Hindus.

We are glad to note that all the articles in the Vaisakha Number of the Maha Bodhi have been much appreciated in the cultural and literary circles of Asia and Europe. It is surprising to find, however, that Dr. Ambedkar’s article, "Buddha and the future of his religion", published in the said issue, although it has been highly appreciated, should have evoked adverse criticism and that his innocent advice offered to the Hindu community to accept Buddhism as a cardinal principle in its religious life should have been misconstrued in some Vedantic quarters in India. It must be admitted by all students of Hinduism that the word Hindu itself is a word of foreign origin and is nowhere used in the old scriptures. It is also known that the Muslim invaders from outside India used this word for the first time to signify all religious sects across the Indus, namely, the Shaktas, the Vaisnavas, the Tantrikas, the Buddhists, the Jains, etc. Thus from the standpoint of the origin of the word itself, a Brahminical Hindu alone cannot claim to be a Hindu, and deny the term to other religious sects in India. It is further to be seen that the religious scriptures in India, whatever might be their sectarian denominations, claim for themselves the common label, “Arya Dharma” or “Arya Marga”, i.e., Aryan path as opposed to the Non-Aryan paths. Nobody, not even a Brahmanical Hindu, can have objection, if one changes one form of Arya Dharma for another.

Dr. Ambedkar has given some cogent reasons why a Brahmanical Hindu may sometimes like to adopt Buddhism and offer it to his co-religionists. The Indian constitution itself clearly lays down that “the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jain, or Buddhist religion”. It is also well known that the Brahmanical Hindus look upon Lord Buddha as the ninth Avatara (incarnation) of God Sri Vishnu and the present age as the age of the Lord Buddha to be followed by the age of Sri Kalki, the last Avatar who would come only at the end of the Kali age. From all these considerations, it is surprising why a Brahmanical Hindu should object to one taking refuge in the Buddha, His Dharma and His Sangha, during this age of the Buddha. In bygone days, brothers belonging to the same family in India could often be found professing different religious creeds - one being a Shaiva, another being a Vaisnava and the third being a Buddhist, and there had never been any domestic unhappiness on that account. If that was possible in by-gone days, why should not the same thing be possible now in free India when the constitution itself wants to obliterate all superfluous differences amongst the Brahmanical Hindus, the Buddhists, the Sikhs, and the Jainas? Further, when Hindu India is proud of her cultural links with the Buddhist lands like Japan, China, Burma, Thailand, Indo-China, Ceylon, etc., it would be unwise for any Indian to minimise the intrinsic merit of the path of the Buddha.


Commons Sitting of 7 May 1935, Government of India Bill FIRST SCHEDULE. (Composition of the Federal Legislature.)
The UNDER-Secretary of State for India (Mr. Butler) I beg to move: That an humble Address be presented to Her Majesty in pursuance of the provisions of Section 309 of the Government of India Act, 1935, praying that the Government of India (Provincial Legislative Assemblies) Order, 1936, be made in the form of the draft laid before Parliament, subject, however, to the following amendments:—In paragraph 2 of Part I, after line 28, on page 20, insert 'an Indian Christian.' In paragraph 9 of Part IX, after line 29, on page 80, insert,—"(6) Paragraph 9a of the Schedule to the Act is not repealed, but shall remain in force as the new legislature long as it continues to exist as a legislature."

In order to make those Orders a little more comprehensible my Noble Friend has issued an explanatory memorandum in which hon. Members may have been able to read a description of the Orders themselves and also the particular points on which the Government differ from the report of the Franchise Committee. Incidentally, I think, we ought to appreciate the human element in all these complicated pieces of machinery such as the Orders, as I see them, and, of course, of course, the purposes problems involved in this subject which is to be found in the Hammond Report. I stress the fact that the inquiry was quasi-judicial, in that the committee included two judges of the High Court.

The second problem to which the Committee had to make was whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member. I am summing up some of their conclusions, which the Committee applied their minds to whether these constituencies should be single-or multi-member.
Hindu community is so very much divided as to the territorial constituencies and the single-member constituencies, but the Government, on considering this matter, after taking into account public opinion as expressed in the House of Commons, has arrived at the conclusion that it would be wiser to adhere to the single-member system, because, after all, there are sub-divisions of the Hindu community in other Provinces and the Provinces of Madras, as well as in Madras. A single-member constituency is more simple, and in view of the massive nature of this electoral machinery it is surely wise to go for it in this one case.

In the case of Bombay, however, there is a, different problem. There it is races that desire representation, and not a geographical division of the Hindu community. For some years Bombay has had a multi-member system, and it has been thought wiser to continue a multimember system, particularly as regards the sub-divisions, in particular the Mahrrattas and the Parsees. Therefore, in view of past history and of these particular races in Bombay, there are to be multi-member constituencies in Bombay. The general rule is for single-member constituencies, except in Bombay and in one or two isolated cases where geography demanded, as it has appeared to demand in this country. There may be one or two double-member constituencies, that the system of double-member constituencies should prevail. Therefore, the decision upon the question of single-versus multi-member is for simplicity and in favour of single.

What is decided about the method of voting? What sort of vote shall be used in these constituencies? Some people have thought that it is likely to be very complicated, but I would again point out here that we do not wish to throw any sop to those higher mathematicians among us, but we think the simplicity of the different kinds of votes. Our wish is to try to adhere to simplicity, and therefore the simple rule has been followed that in single-member constituencies the single vote shall be used. In double- or multi-member constituencies the decision is in favour of the cumulative vote. The cumulative vote sounds very mysterious, but it is, this to come, that an elector shall have as many votes as there are seats, and he shall give his votes either in one bunch for one candidate or spread them about, as many votes as he may think proper, for the other candidates. The reason we have chosen this cumulative system in multimember constituencies is that, following the advice of the Franchise Committee, we do not wish that the principal source of satisfaction to all those who have studied the influence of the Taluqdar of Oudh and not only, as recommended by the Hammond Committee, those who pay a land revenue of not less than Rs.10,000 per annum, but will be a source of satisfaction to all those who have studied the influence of conditions, as this method may be summed up as the fact that the non-functional representatives—first, the primary election to elect a panel of the scheduled caste candidates. From this panel four scheduled caste candidates are chosen, again by the simple single vote, and they shall be put on the roll of the labour constituency as it is called, and, second, the union trade seat. The roll of the union trade seat shall be made up by the panel of the scheduled caste candidates. We think that there are to be labour constituencies every opportunity should be given to those who fulfill the other conditions laid down in the Orders. The union trade seats shall be elected in the manner described, for instance, in the Madras portion of the Order, in paragraph 24 and onwards, as set out in the Order. The method by which the union trade seats may be increased; they are to be continued, but are not, like the labour seats, to be increased; they are to be continued in the constituencies of the landholders as set out in detail in the Order. It has been found possible to include all the Taluqdar of Oudh and not only, as recommended by the Hammond Committee, those who pay a land revenue of not less than Rs.10,000 per annum, there are to be trade unionism 4. This method is really experimental, but purposefully taken this step on the defini-
To the growth and glory of this Hindutva contribution had been made by Untouchables like Valmiki, the seer of the Vyadhageta, Chokhamela and Rohidas as much as by Brahmins like Vashishtha, Kshatriyas like Krishna, Vaisyas like Harsha and Shudras like Tukaram.

On November 4, 1927, a function took place at the Damodar Hall in Bombay. The Depressed Classes Institute entertained at a party Mr. Mardy Jones, Labour M.P., who was then on a visit to India. Mr. Jones said that he was pained to see the tragic dehumanised condition of a people who numbered more than the total population of Scotland and England. Mr. Jones concluded by expressing the hope that the great man of learning and energy the Untouchables had produced would soon deliver them from their sufferings.

Simultaneously with the preparation for the Mahad struggle was coming to a head the issue of temple entry in Berar. The matter had been before the House for nearly three months. This struggle was boiling, and the trustees of the Ambadevi temple were served with a notice by the promoters of the temple entry movement in Berar. The Government, it appeared, had decided on August 21 that it was not possible for them to break off traditional customs and to allow the Depressed Classes to enter the temple. The matter of the temple entry movement in Berar, and Mr. Gavai, a leader of the Untouchables, held a meeting at Amroati to discuss the issue. A compromise was suggested, but ultimately it broke down. The vanguards of the movement, therefore, decided to hold a conference to take a final decision as to the struggle. According to the plan, a conference of the promoters of temple entry movement was held at Indra Bhavan, Theatre, in Amraoti, over which Ambedkar was invited to preside. A vast crowd surged up at noon to receive the leader of the Untouchables at the station. The proceedings of the Conference recommenced in great excitement. Among those present were Mr. Tikade, Bar-at-Law; Mr. Chabul, advocate; Mr. K.B. Deshmukh, Mr. Amro Naik, Mr. D.V. Pradhan and Mr. R.D. Kowly. Dr. Panjabrao Deshmukh made an introductory speech, traced the developments leading up to the Conference and the appointment of Ambedkar to the Presidential Chair. Mr. Nanasaheb Amirkar seconded the proposal.

Ambedkar then rose to deliver his address amidst tumultuous applause. He said that the image of God in the temple should be accessible to all who wanted to worship it, without any discrimination, binding or condition. Recalling how the Hindus denounced the South African Government for throwing Indians into the auspicia of a European and the Untouchables, he pointed out that the temple entry movement in Berar was no more than the beginning of the attack on the temple. What was true in the case of roads, he said, was no use telling the Untouchables that they were not entitled to open the temple for the simple reason that the temples belonged to all the Hindus and for the benefit of Hinduism. And even though in certain cases the temple might have been consecrated in a foreign deity, it was meant for the use of all Hindus; and since they called the Untouchables Hindus, they were entitled to enter the temple and worship the deity. He then turned to the cultural side of the question and said eloquently: "Hindutva belongs as much to the Untouchable Hindus as to the Touchable Hindus. To the growth and glory of this Hindutva contribution had been made by Untouchables like Valmiki, the seer of the Vyadhageta, Chokhamela and Rohidas as much as by Brahmins like Vashishtha, Kshatriyas like Krishna, Vaisyas like Harsha and Shudras like Tukaram."

Mr. Morgan Jones I beg to move, at the end of the Question, to add the words, In Part II, on page 13, in line 36, leave out paragraphs 23 to 27. We are once again called upon to discuss some of these Orders, which are somewhat exceptional in character in so far as the procedure by means of which we can deal with them in this House is somewhat exceptional in itself. I think I am right in saying that we do not take leave of them at this stage, but that they have to go to another place and will return to us at a later stage when they have been discussed there. We hope that our discussions on the succeeding stage will be more or less formal, and we propose to put the Orders before the House for acceptance and approval stage-to-day. The first thing we ought to do is to say how completely it is coupled with the proposal we have made to the House. It is coupled with the proposal we have made to the House. It is coupled with the proposal we have made to the House.

Mr. Speaker The hon. Member suggested that the Debate should take place on all the Motions together if the House agree. If the House does agree to that course, I will put the Questions separately after a general debate. 4.15 p.m.

Source Courtesy: Dr. Ambedkar Life and Mission By Dhananjay Keer (First published: 1954)
What is it that is noteworthy about the Shudras? and (2) How they came are summarised below:

(2) There was a time when the Aryan society recognized only three Varnas, namely, Brahmins, Kshatriyas and Vaishyas.

(3) The Shudras did not form a separate Varna. They ranked as part of the Brahmins in which the Brahmins were subjected to many tyrannies and indignities.

(4) There was a continuous feud between the Shudra kings and the Brahmins which the Shudras, subjected to many tyrannies and indignities.

(5) As a result of the hatred towards the Shudras generated by their tyrannies and oppressions, the Brahmins refused to perform the Upanayana of the Shudras.

(6) Owing to the denial of Upayana, the Shudras who were Kshatriyas became socially degraded, fell below the rank of the Vaishyas and thus came to form the fourth Varna.

The Aryan race theory is so absurd that it ought to have been dead long ago. But far from being dead, the theory has in a considerable hold upon the people. There are two explanations which account for this phenomenon. The first explanation is to be found in the Purusha Sukta which the Shudra was born from the feet of the Purusha. The modern scholar is content with the divine explanation for the origin of the Shudra, much less have they thought of suggesting a theory other than this.

How can these riddles be explained? Neither the orthodox Hindu nor the modern scholar has attempted to explain them. Indeed they do not seem to be aware of the fact that such riddles exist. The orthodox Hindu does not bother about them. He is content with the divine explanation for the origin of the Shudra.

With regard to my thesis it will not be necessary to pursue the examination of the theory further with a view to the correctness of a thesis. Those who uphold the theory of the Aryan race invading India and conquering the Dasas and Dasyus fail to take note that the Rig Veda and the Atharva Veda should not have their Upanayana, sacrifices and Vedas, their performing the sacrifices, whether they were of any value to the Shudras.

(2) The Shudras are said not to have the right to study the Vedas. How is it then that Sudas, a Shudra, was the composer of the hymns of the Rig Veda?

(3) The Shudras are said to have no right to perform sacrifices. How is it that Sudas performed the Ashvamedha sacrifice? Why does the Sata-patha Brahmana treat the Shudra as a sacrificer and give the formula of addressing him?

(4) The Shudras are said not to have the right to Upanayana. If this was so from the very beginning, why should Badasari and the Samskara Ganpati say that he has a right to Upanayana?

(5) The Shudra is not permitted to acquire a will of the individual Brahmin? Why were penalties imposed upon a Brahmin if he did any of these prohibited acts?

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It is erroneous to believe that the Shudras were conquered by the Aryan invaders. In the first place the story that the Aryans came from outside India and invaded the natives has no evidence to support it.

What was the position of the Shudra before Manu? Manu treats the Shudra as though he was an alien Non-Aryan not entitled to the social and religious privileges of the Aryan. Unfortunately the view that the Shudra was a Non-Aryan is too readily accepted by the generality of the people. But there can be no doubt that this view has not the slightest foundation in the literature of the ancient Aryans.

Reading the religious literature of the ancient Aryans one comes across the names of various communities and groups of people. There were first of all the Aryans with their fourfold divisions of Brahmans, Kshatriyas, Vaishyas and Shudras. Besides them and apart from them there were (i) Asuras (ii) Suras or Devas (iii) Yakshas (iv) Gandharvas (v) Kinnars (vi) Charanas (vii) Ashvins and (viii) Nishadas. The Nishadas were a jungle people primitive and uncivilized. The Gandharvas, Yakshas, Kinnars, Charanas and Ashvins were professional classes and not communities. The word Asura is generic name given to various tribes known by their tribal names of Daityas, Dainsyas, Dasyus, Kalananjas, Kaleyyas, Kalins, Nagas, Nivata-Kavachas, Paulomus, Pishachas and Raxasas. We do not know if the Suras and Devas were composed of various tribes as the Asuras were. We only know the leaders of the Deva Community. The well known amongst them were Brahma, Vishnu Rudra, Surya, Indra, Varuna, Soma.

Due mostly to the ignorant interpretations of Sayanacharya some very curious beliefs prevail even among the best informed people about these communities namely the Aryans, the Asuras and the Devas and their inter-relation and their consanguinity. It is believed that the Asuras were not a human species at all. They are held to have been ghosts and goblins who plagued the Aryans with their nocturnal visitations. The Suras or Devas are understood to be poetic deifications of nature’s forces. With regard to the Aryans the belief is that they were a fair race with sharp nose and had a great deal of colour prejudice. As to the Dasyus it is asserted that a Dasyu is only another name for a Shudra. The Shudras it is said formed the aboriginals of India. They were dark and flat nosed. The Aryans who invaded India conquered them and made them slaves and as a badge of slavery gave them the name Dasyu which it is said comes from the word Das which means a slave.

Every one of these beliefs is unfounded. The Asuras and Suras were communities of human beings as the Aryans were. The Asuras and Suras do not descend from a common father Kashapa. The story is that Daksha Prajapati had 60 daughters, of them thirteen were given in marriage to Kashapa. Diti and Aditi were two among the 13 of Kashapa’s wives. Those born to Diti were called Asuras and those born to Aditi were called Suras or Devas. The two fought a long and a bloody battle for the soverignty of the world. This no doubt is mythology and mythology though it is history in hyperbole is still history.

The Aryans were not a race. The Aryans were a collection of people. The cement that held them together was their interest in the same. Aryan culture. Any one who accepted the Aryan culture was an Aryan. Not being a race there was no fixed type of colour and physiognomy which could be called Aryan. There were four castes descended from a common ancestor the Aryans to distinguish themselves from the whole of this edifice of colour prejudice as being factors for division and antagonism between Aryans and the Dasyus is based upon a wrong meaning given to the two words Varna and Anas which are used with reference to the Dasyus. The word Varna is taken to mean colour and the word Anas is taken to mean without nose. Both these meanings are erroneous. Varna means Caste or group and Anas if read as An-As means uncultivated speech. That statement that the Aryans had a colour prejudice which determined their social order is arrant nonsense.

If there were any people who were devoid of colour prejudice it is the Aryans and that is because there was no dominant colour to distinguish themselves.

The varis it is wrong to say that the Dasyus were non-Aryans by race. The Dasyus were not a pre-Aryan race of aboriginals of India. The Dasyus were members of the Aryan community who for opposing some belief or cult which was an essential part of the Aryan Culture. How this belief that the Dasyus were Non-Aryans by race can be no doubt that this view has been misunderstood. In the Rig Veda (X. 49) Indra says: “(I) (Indra) have killed with my thunderbolt for the good of the world. I am the knower of the Aryan. I have protected Kupa by adopting means of protection. I took up the thunderbolt for killing Susana. I have deprived the Dasyus of the appellation of Aryan.” Nothing can be more positive and definite than this statement of Indra that the Dasyus were Aryans. Further and better proof of this fact can be had in the impeachment of Indra for the various atrocities he had committed. In the list of atrocities for which Indra was impeached there was one charge namely the killing of Vratra. Vratra was the leader of the Dasyus. It is unthinkable that such a charge could be framed against Indra if the Dasyus were not Aryans.

It is erroneous to believe that the Shudras were conquered by the Aryan invaders. In the first place the story that the Aryans came from outside India and invaded the natives has no evidence to support it. There is a large body of evidence that India is the home of the Aryans. In the second place there is no evidence anywhere of any warfare having taken place between Aryans and Dasyus but the Dasyus have nothing to do with the Shudras.

In the third place it is difficult to believe that the Aryans were a powerful people capable of much military prowess. Any one who reads the history of the Aryans in India in their relation to the Devas will be reminded of the relationship that subsisted between the Viellens and their lords during the feudal times. The Devas were the feudal lords and the Aryans were the Villens. The innumerable sacrificial rites which the Aryans performed bore no relation to the Devas. The sacrifice of the Aryans to the Devas was due to the fact that without the help and the protection of the Devas they could not withstand the Asuras and the Dasyus. It is too much to presume that so effete a people could have conquered the Shudras. Lastly there was no necessity to conquer the Shudras. They were Aryans as was the Aryan who performed the sacrifice. In the Yajur Veda it is said: “…..O Gods” Give lustre to our holy priests, set lustre in our ruling chieftains, Lustre to Vaisyas, Shudras: Give, through lustre; Lustre unto me.” It is a remarkable prayer, remarkable because it showed that the Shudra was a member of the Aryan Community and was also a respected member of it.

Source Courtesy: Select Passages from the Chapter: Shudras and the Counter Revolution, Dr. Babasaheb Ambedkar Writings and Speeches, Vol. 3
When in 1915 Dr. B. R. Ambedkar was giving final touches to his Ph.D. thesis at Columbia University in New York, a Punjabi youth, who had gone to America a few years earlier, was involved in an attempt of smuggling suns from California to the Punjab for inciting mutiny in India. This Punjabi youth later became famous as Babu Mangu Ram, the founder of the Ad Dharm Movement. Mangu Ram was born in a small village Mugowal in district Hoshiarpur, Punjab on 14 January, 1886 in an untouchable family; his father was a leather merchant. As by then the doors of education had been opened to all by the British rulers, Mangu Ram was sent to the school in the nearby village Mahipur, but the treatment meted out to him by the Hindu teacher was far from human. Like Bhim Rao in Satara, all Mangu Ram too was made to sit outside the classroom. Not only that, even the teacher would not teach him directly; he was invariably given lessons through a Muslim student. As soon as Mangu Ram passed his middle examination and joined high school at Bajawara, a nearby town. Here too, he was subjected to the same humiliation, and was made to sit outside the classroom. One day, it rained so heavily that in spite of taking shelter under a tree, Mangu Ram was completely drenched. And when the snow-balls, accompanied by howling winds, fell like missiles on him, he was unable to bear it any longer. So, he ran to take shelter inside the classroom. As soon as he entered the room, the teacher saw him, and instead of showing any sympathy, he started beating him with a stick for having come inside. Weeping and, Mangu Ram too was made to sit outside the classroom and somehow reached his home.

Unmindful of the insult and beating, Mangu Ram again went to the school next day. As soon as he reached there, he was surprised to see the teacher in the process of purifying the classroom by sprinkling water on the wooden table, chair and the tatts on which the students used to sit. On seeing him, Brahmin teacher cried out, “Oh Chandal, you have come again”. Fearing another beating, Mangoo Ram hastened back, never to go again to the village school, as that was the end of his education.

With his education coming to an abrupt end, Mangu Ram became unemployed, and bit frustrated too. In 1909, he, along with other young men from the village, went to California, U.S.A. in order to earn some money by working in the Peach Orchards of Fresno and elsewhere in the San Joaquin valley of central California. Instead of earning money, he, however, became involved in the activities of the Ghadar Party, an international network of militant Punjabi nationalists led by Lala Hardayal. By his sheer devotion and sincerity to the cause of India’s freedom, he came to be regarded as the most dependable and reliable member of the organization. In 1915, Mangu Ram volunteered to be one of the five Ghadarites accompanying a shipload of guns and propaganda material headed for India. This ship was unfortunately intercepted by the British as Batavia, and was sealed. It remained sealed for nearly a year, with the five Ghadarites as prisoners inside. In the meanwhile, they were prosecuted in absentia, and sentenced to death for taking out the weapons illegally on the ship. On hearing the capital punishment, some patriot Indians in Germany decided to help the imprisoned Ghadarites. Somehow, they managed to smuggle the prisoners out from the sealed ship, and sent them in different directions. Mangu Ram was put in a ship going to Manila. By mistake, for fear of being intercepted, taking him, therefore, as dead, his wife married Mangu Ram’s elder brother, who was a widower. The validity of the death warrant issued by the British Government lapsed in 1924. Then Mangu Ram thought of returning to India. Accordingly, he came back to Punjab in 1925. Soon thereafter, Mangoo Gomt was involved in another kind of freedom struggle, the liberation of the untouchables, the people among whom he was born, and the people who were meekly suffering the atrocities of the Hindus. Babu Mangu Ram’s association with the Ghadar Party had broadened his outlook, and sharpened his skills as an organizer. Soon he found a band of like-minded young men involved in the social work, and began organizing them in order to liberate the downtrodden from the clutches of the Hindu social slavery. Encouraged by the response to his ideas, Babu Mangu Ram convened a conference at his village Mugowal in district Hoshiarpur on 11-12 June, 1926. Addressing the largely attended conference, Babu Mangu Ram proclaimed that the Untouchables constituted a separate Quam, a religious community like the Muslims, Sikhs and Hindus, and that they were the original inhabitants of this country. Hence, the movement was named as Ad Dharm; and its leaders devised distinctive costume, bright red turbans and shashes; coined a new sacred mantra or symbol, “So-hang” and exhorted the people to call themselves as Ad Dharmis. The primary object of the Ad Dharm was to give the untouchables an alternative religion. Its another object was to reform the society from within. As social movement, the Ad Dharm exhorted the people to abstain from alcohol, drugs, give education to boys and girls, and to treat all men and women equal in the society. On the whole, the movement was aimed at giving the untouchables a sense of pride and dignity as members of the Ad Dharm.

The headquarters of the Ad Dharm Mandal were established in Jullundur, and Mangu Ram used movement was organized in a systematic manner, and the devoted missionaries spread the message far and wide in the Punjab, and even beyond. Since then, the Ad Dharm, acknowledging Bapu Ravidass Ji as its spiritual leader, the movement became primarily popular amongst the Chamaras, and they readily adopted the nomenclature.

At the time, Babu Mangu Ram was organizing the untouchables of the Punjab under the banner of Ad Dharm; Dr. Ambedkar was fighting a similar battle in another part of the country. Though they were thousands of miles apart, yet their ideas and methods of struggle were almost identical. Both believed that the present day Scheduled Castes are not Hindus, and that their salvation lies only in being independent of the Hindu religion. Both believed in self-help and equal freedom. “Freedom (collective solidarity), Mazhab (spirituality) and Majlis (organization)”. Within a year of its founding, the Ad Dharm movement created quite a stir in the Punjab by conducting large-scale demonstrations and conferences, if forced the Government of the day to take notice of the problems of the untouchables. Babasaheb exhorted the people to follow the three commandments of education, agitation and organization to gain power. According to Mangu Ram, the poor have three kinds of freedom struggle, the Three Commandments of ‘Education, Agitation and Organization’ to gain power. According to Mangu Ram, the poor have three kinds of freedom struggle, the Three Commandments of ‘Education, Agitation and Organization’ to gain power. According to Mangu Ram, the poor have three kinds of freedom struggle, the Three Commandments of ‘Education, Agitation and Organization’ to gain power. According to Mangu Ram, the poor have three kinds of freedom struggle, the Three Commandments of ‘Education, Agitation and Organization’ to gain power. According to Mangu Ram, the poor have three kinds of freedom struggle, the Three Commandments of ‘Education, Agitation and Organization’ to gain power. According to Mangu Ram, the poor have three kinds of freedom struggle, the Three Commandments of ‘Education, Agitation and Organization’ to gain power. 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मिसैटल निच बने महानगर लेंड एकाउंट पंच भुजु"
The Heinous face of Caste Crimes: Horrendous Death of the Hathras Rape Victim
Prem Chairman
Editor-in-Chief: Ambedkar Times

After the convicts in the Delhi Nirbhaya case, which shook the conscience of the entire nation on 16 December 2012, were hanged to death in March 2020, another calculated crime amidst the unuttered presence of beastly sexual offenders despite the implementation of strictest punishment. On 14 September 2020, a 19-year-old Dalit girl from Hathras in UP, brutally raped and physically tortured by four upper caste men of her own village in its agricultural field, was admitted to Jawaharlal Nehru Medical College and Hospital, Agra in paralysed physical condition, with severe spinal injuries and deep cut on her tongue. Finding no improvement in her condition due to deteriorating conditions, she was shifted to Safdarjung Hospital in the national capital city of Delhi on 28 September 2020, where she succumbed to her deep shock on 29 September 2020. During her last 18 months, she was continuously under medical treatment for PTSD and experienced played-on-her-complicated life due to perpetrations of untold crimes on her body and soul. Many such cases of horrid crimes are unreported across the length and breath of the country. "This clearly shows the precarious living conditions and the terrible condition in which women are helpless in the village agricultural field belonging to the landowners. They can't see our daughter's face for the last time," a part of the family's statement to the police after the cremation of the victim by her police officials. The statement has been made public by the police department.

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Justice For Manisha

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चुनौती मानने पारी के लिए महिला हरी दीवार में लिखी इतिहास के बांसर है और इतिहास के विलास को देखकर आश्चर्य रखती है।

बॉलीवुड ने शिकार की है और एक सटीक अगुवाने में उम्मीद रखती है।

बॉलीवुड के अनुसार ये है भारतीय कला को रंग देने के लिए एक सटीक उपयोगी रही है।

बॉलीवुड के अनुसार ये है भारतीय कला को रंग देने के लिए एक सटीक उपयोगी रही है।
पुस्तकार (फिरस्त)- मैंने पुस्तकार की अपनी दृष्टि से देख किया है, लेकिन अभी मुझे उस दृष्टि से देखना मार्ग से यात्रा ले जाएगा। पुस्तकार का यह अंतिम अंश सुझाव देता है कि इसका विचार दिन को समझने के लिए आते हैं। प्रतिवेदन के लिए यह उपयोगी है।

लेखन के लिए एक विचार का संबंध है। पुस्तकार के लिए इसका अंतिम अंश सुझाव देता है कि इसका विचार दिन को समझने के लिए आते हैं। प्रतिवेदन के लिए यह उपयोगी है।

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The national human rights organization (NHRO) has condemned the recent attacks on women in various parts of the country. The NHRO has called for immediate action to be taken against the perpetrators of these crimes. The organization has also appealed to the government to take strong measures to protect women from such atrocities.

The NHRO has highlighted the need for a comprehensive legal framework to address the issue of gender-based violence. The organization has urged the government to enact laws that would effectively punish those who commit such crimes.

The NHRO has also called for the establishment of special courts to try cases of gender-based violence. The organization has emphasized the importance of providing adequate resources and facilities to these courts to ensure that justice is delivered.

The NHRO has further appealed to the media to play a role in raising awareness about gender-based violence. The organization has urged the media to report on these issues in a responsible manner and to promote a culture of respect for women.

The NHRO has urged the international community to support the efforts of the Indian government in addressing gender-based violence. The organization has called for increased funding for programs aimed at preventing such crimes and providing support to victims.

The NHRO has emphasized the importance of involving women in the decision-making process to address issues of gender-based violence. The organization has called for the creation of women-led committees at all levels of government to ensure that women's voices are heard and their needs are met.
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Resident of 2610 E Paseo Ave.,  
Visalia, CA 93292  
Now I have changed my name  
From Gurbachan Singh Gill to Gurbachan Singh  
All concerned kindly note it.
VI, सिम्पात दिए जाने वाले उपाय कैसे हैं?

क्रांति के पूर्व सन 1947 तक के सार्वजनिक आवास। लोगों के संस्कार के साथ साथ उन्हें राजनीति में हस्ताक्षर करने के लिए प्रेरित किया जाएगा। यह आवास नइ से अपने नए लोगों के साथ एक युगांठ स्थापित होगा। यह सिम्पात दिए जाने वाले उपाय कैसे हैं?

लोगों के संस्कार के साथ साथ उन्हें राजनीति में हस्ताक्षर करने के लिए प्रेरित किया जाएगा। यह आवास नइ से अपने नए लोगों के साथ एक युगांठ स्थापित होगा।
A few years ago (1923) the American National Equal Rights League organized a national movement to demand the equal rights of human beings. This movement was aimed at securing equal rights for all people, regardless of race, gender, or social class. The movement was based on the belief that all human beings are equal and should be treated equally under the law.

In the United States, the movement was particularly focused on securing equal rights for African Americans. At the time, African Americans were subjected to widespread discrimination and segregation, and were denied equal access to education, employment, and housing. The movement aimed to challenge these practices and to demand equal rights for all Americans.

The movement was a response to the failure of the Reconstruction Era to fully achieve the equal rights of human beings. During Reconstruction, the Union army had occupied the South to protect the rights of African Americans, but after the end of Reconstruction, the Southern states reasserted their control and enacted Jim Crow laws to deny African Americans equal rights. The movement aimed to reverse this trend and to secure equal rights for all Americans.

The movement was also a response to the widespread poverty and inequality faced by working-class Americans. At the time, working-class Americans were often denied the basic rights and protections guaranteed by law, and faced discrimination in the workplace and in other areas of life. The movement aimed to challenge these practices and to demand equal rights for all workers.

The movement was a response to the failure of the government to protect human rights. At the time, the government was often complicit in the denial of human rights, and was slow to respond to the growing tide of discrimination. The movement aimed to hold the government accountable and to demand equal rights for all Americans.

In conclusion, the movement for equal rights of human beings was a response to the widespread failure of the government and society to protect human rights. The movement was a response to the failure of the Reconstruction Era to achieve equal rights, to the poverty and inequality faced by working-class Americans, and to the failure of the government to protect human rights. The movement was a powerful force for social change, and laid the foundation for the modern civil rights movement.
मूँ गृह वीच मन्त्रिय दी निमित्ता अमृत
अध्यात्मावध्यात्म मीठी मीठी दी मां...

शैव सर जीं देवलु दी आनां वान कृपा दी ज्ञान दी हैं।
शैव सर जीं में आर्य वान दी ज्ञान दी हैं।

रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा...
भारतीय आर्थिक विश्व का अभिव्यक्ति
सायक भू-रूपिला नर्मदा कंधार सिंह, अभीभाषा

यस्मान पराक्षेपः करुणासनः सत्यमः ।
करुणा सत्यमः सेवायेत करुणासनः!

से नियमित वाणिज्य वितरण संस्थान (सीई) के लिए 2020 का प्रतिनिधित्व में सामान्य िकार और रीति-रिवाज संबंधी ध्यान देने के लिए उपकारीण है। 1822 एवं 1823 के दिनों के लिए ऐतिहासिक दिनांकित संस्कृत सामग्री के लिए कोई साक्षात्कार नहीं उत्पन्न की गई है।

मानव जीवन को ऊँचाई में विकसित करने के लिए व्यवस्था का काम करता है। इसका अनुभव था कि यह उन नक्शे का है जिसमें वे भेजते हैं जो वे संभव में भेजते हैं। 2012 की जन्म और रीति-रिवाज के लिए आवश्यकता है।

सातवें दिनिया समाज के लिए अंतर्गत सामान्यतः अनुसार भी कर्तव्य समाज के लिए व्यवस्था का वितरण करता है।

मानव जीवन के लिए इतिहास की विद्या का काम करता है। इसका अनुभव था कि यह उन नक्शे का है जिसमें वे भेजते हैं जो वे संभव में भेजते हैं। 2012 की जन्म और रीति-रिवाज के लिए आवश्यकता है।

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रेंजें के दिवंग संदिग्ध झूठियाँ नहीं।

अत्यधिक बहव निरंतर गुद्दाम का संभाल चुकें हैं।

में परिवर्तन विकल्प कंपनी विजय द्वारा दूर होने की आशा।

जो में तितली परिवर्तन करने के लिए दिए गए सुझाव,

लेकिन बच्चों में दूरहोट का खर्च बढ़ाने के लिए नहीं।

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वर्ल्ड शिक्षा दिवस: विश्व शिक्षा दिवस का शानदार अनुभव

वर्ल्ड शिक्षा दिवस के सामने हमें यह विचार आने लगता है कि शिक्षा की आवश्यकता और महत्व क्या है? इसका मतलब है कि हम अपने बच्चों के लिए शिक्षा की महत्वपूर्णता को समझना चाहिए।

शिक्षा के महत्व:
1. शिक्षा एक मानव के समाजीय और सामाजिक जीवन को संपूर्ण करने में मदद करती है।
2. यह व्यक्ति की शक्ति और क्षमता को बढ़ाता है।
3. शिक्षा में निर्जल और ज्ञान का प्रमाण मिलता है।
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शिक्षा के लिए क्या करना चाहिए?
1. शिक्षा के लिए पूर्ण समय और समय का किस्मतिनेत्र रखना चाहिए।
2. शिक्षा के लिए उच्च और नीचे दोनों तरह के विद्यार्थी का निभावना बनाना चाहिए।
3. शिक्षा के लिए अनुभव अनुभव के तरह संभालना चाहिए।

शिक्षा के महत्व:
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General Secretary
Dharam Pal Chonkria
Treasurer
Vinod Kumar

DHAN DHAN SRI GURU RAVIDASS JI
Bole’ So Nirbhay! Guru Ravidass Maharaj Ki Jai!

Guru- Piari Sadh Sangat Ji,

Sri Guru Ravidass Temple Pittsburg- Committee has decided to open the Gurudwara Sahib on Sundays, from 10:00 AM to 1:00 PM, starting September 6, 2020. Kitchen and Langar hall will remain closed until the conditions improve. Sangat is requested to follow Contra Costa County’s COVID-19 health and safety guidelines. Everyone must wear a face mask and wash hands before entering Darbar Hall and maintain 6 feet distance from others to avoid the spread of CORONA Virus. If you are not feeling well, please pray at home but do not come to Gurughar as a precaution.

Committee is taking applications for new SEWADARS (board members) applications were sent to members last month. However, the election date has been postponed due to CORONA Virus. Sangat will be notified once the election date is re-scheduled.

Gurughar members are requested to renew their membership by paying their annual renewal fee. Your donations are greatly appreciated.

For any special needs, please contact the managing committee. We pray to Waheguru ji for the safety and good health of the entire Sangat.

“NANAK NAM CHARDI KALA TERE BHANE SARBAT DA BHALA”