



# Ambedkar Times

Weekly

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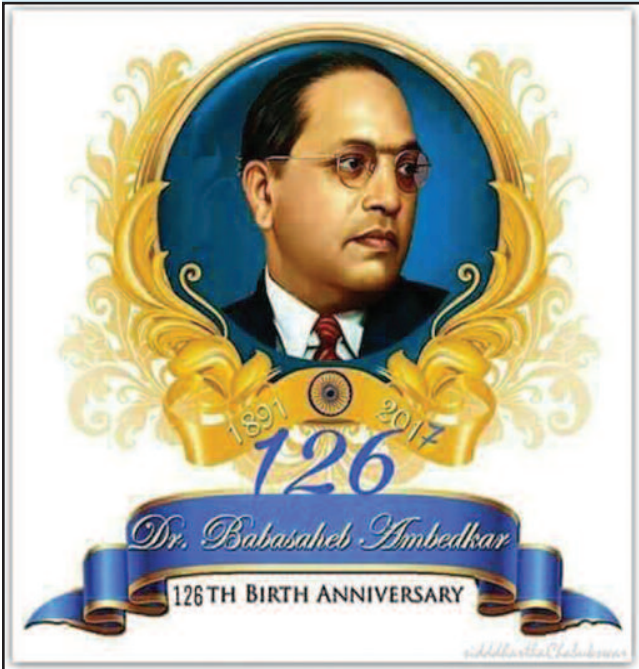
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## EDUCATION, SELF RESPECT AND SOCIAL JUSTICE



Prem Kumar Chumber

Editor-In-Chief: [www.ambedkartimes.com](http://www.ambedkartimes.com)

Babasaheb Dr. B.R Ambedkar used to lay special emphasis on the agency of education for the emancipation and empowerment of downtrodden. So much so that he coined a emancipatory slogan with education at the beginning of the Bhim mantra "Educate, Agitate, Organize." What Baba saheb Dr. B.R Ambedkar was/continues to be and what he had been able to achieve in his life-long mission of Dalit Empowerment is all due to his world reputed stature based on his brilliant academic achievements which still are hard to match not only in comparison to his own people but also with his counterparts among the so-called upper castes across the length and breadth of the country. Again, it was his world towering record of academic excellence combined with his lifelong commitment towards the annihilation of caste from the soil of Indian social set-up that brought him in the forefront of the queues of the most celebrated personalities of our time.

Babasaheb Dr. B.R Ambedkar was of the firm view that the first lesson to march on the road of social transformation could be to learn how to inculcate the quality of self-respect among the socially excluded millions of our countrymen contemptuously called Untouchables. The quality of self-respect in turn relies on the faculty of critical knowledge based on sound education meant for self-illumination and overall awareness of ones surroundings. Education in ancient and medieval Hindu society was restricted to those who were born in the upper three higher Varna. Fourth Varna of Shudras and the fifth/Avarna of Ati-Shudras were denied the facility of education because of their low birth. The denial of education had also led to lack of self-respect among the lower-castes that further transformed them into docile servants of those who monopolized the power structures of the society. Babasaheb Dr. B.R Ambedkar wanted to overcome this vicious circle of degradation based on the shrewdly designed system of denial of education to the downtrodden.

Education leads to self-respect that further in a logical sequence of the emancipatory mantra of "Educate, Agitate, Organize" creates the conditions for the realization of the higher goal of social justice. That is what 'Educate' is meant for in the slogan. It means to be aware of ones life conditions and the overall surrounding social set-up. Such a versatile knowledge will stir self-introspection within and creates an urge for an organization of the like-minded fellow beings to transform the unequal social structure into an egalitarian order. Ambedkartimes.com congratulates its esteemed readers, contributors and supporters on the auspicious day of 14th April, the Birth Day of Bodhisattva Babasaheb Bharat Rattan Dr. Bhimrao Ramji Ambedkar.

## Election, Politics, Democracy Some Lessons from Punjab Assembly Elections 2017

The mature electorates of the borderlands State of Punjab once again proved that they cannot be manipulated by false promises and vindictive adjectives on the one hand, and misled by the idiom of their sectarian affiliations on the other. In the 1990s the people of Punjab rejected the Kalashnikov culture of mindless mayhem and false encounters. And in 2012 they surprised the nation in giving the mandate to SAD-BJP alliance to form the government for the consecutive second time while dismantling the almost established pattern of rotational system of government formation in Punjab between SAD-BJP and INC. They then genuinely believed in the rational priority of the development agenda over the archaic Panthic discourse spearheaded by the former Deputy Chief Minister of Punjab and President of the SAD.

What led the electorates in 2017 to reject the overstretched development vs Panthic agenda of Sukhbir Singh Badal led SAD was the conspicuous absence of a common person (Aam Aadmi) in the highway-flyover based four-lanes metallic roads embellished with glamorous Malls and the suffocating Toll-tax collection glass-centres. The Aam Aadmi was really reduced into an Aam/Sadaran (ordinary) person and consequently forced to lost and suffer amidst envious wealth of a well-connected and haughty few. The most desperate poor but hard working peasants, on the other hand, were compelled to choose suicide over the loss of their social prestige which still matters a lot in the agriculture based rural society of Punjab.

Youth, allegedly hooked to the politically sponsored drug trade in Punjab, was lured by the temptation of easy and quick earning. The widespread drug trade in the State soon turned out to be a double edged sword. Gang wars among the drug mafias and the widespread death

of youth in the whole of Punjab by the deadly addiction sent shivers down the spine of everyone in the State and Punjabi diaspora.

It is amidst this dismal state-of-the-affairs that Punjab ran through the just concluded 2017 Assembly Elections giving thumping majority to Captain Amarinder Singh led Indian National Congress in Punjab. During the engaging election campaign the people of Punjab were offered a wide variety of options: throwing the allegedly corrupt politicians and the hobnobbing officers in jails, providing more liberal sops/doles to the poor, creating one government job per every household, round the clock provision of electricity, enhancing old-age/widow pension amounts etc.

The people of Punjab did listen to all the above mentioned gimmicks of the over-confident contenders in the fray of Assembly Elections in the State. But they did not give their mind to anyone. Once again all the pre and post poll hunches were put to



wrong. What the mature electorates of Punjab thought pragmatic at this crucial hour in the State was to save Punjab from further cascading into the labyrinth of drug led human toll, vindictive political whirlpool and Dera based culture of political power manoeuvring. They were, in fact, determined not to become further victims of the callous political designs of all those political forces which hell bent to destroy the State for their narrow vested interests. In other words, they did not allow their widespread alienation in the contemporary Punjab devoid of employment opportunities and scarred of drug abuse and the failure of legitimate governance system to be shrewdly manipulated by the speculative traders of votes.

The election results in Punjab are more of a political verdict. They are, in fact, a warning



**Ronki Ram (Dr.)**  
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to the theatrical politicians not to orchestrate a mockery of the hard earned and meticulously groomed Indian democracy. The electorates are not mere spectators of their antics. They expect from them a high-level of practical political maturity to take their respective States and nation to the ideals and dreams of the founder fathers of their nation and the constitution. They want a peaceful, drug and corruption free surroundings to earn their respectable livelihoods. They also want to be governed by the established system of democratic governance without the lewd interference of any halka-in-charge - an extra constitutional autocratic counter regime.

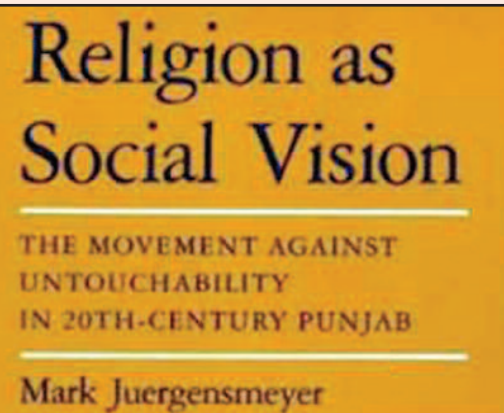
The people of Punjab had done their job efficiently. They reposed their faith in the continuation of the tradition of democratic functioning of the political regime while returning to power a tested political party. Now it is up to the Captain led Congress government in Punjab to deliver in a most suave and judicious way in order to come to the expectations of the peoples of the State of Punjab.

The failure to deliver would be a failure of the genuine democratic voice to the detrimental of all. The bequeathed empty coffers and highly politicised bureaucracy would not be the excuse! The electorates of Punjab voted to power the Congress not listen to such excuses anymore.

They disparately wanted to overcome the mess their Punjab was pushed into mercilessly in the last few years. They deliberately did not gamble with the much hyped idea of giving a chance to the imported Third Alternative/player in Punjab.

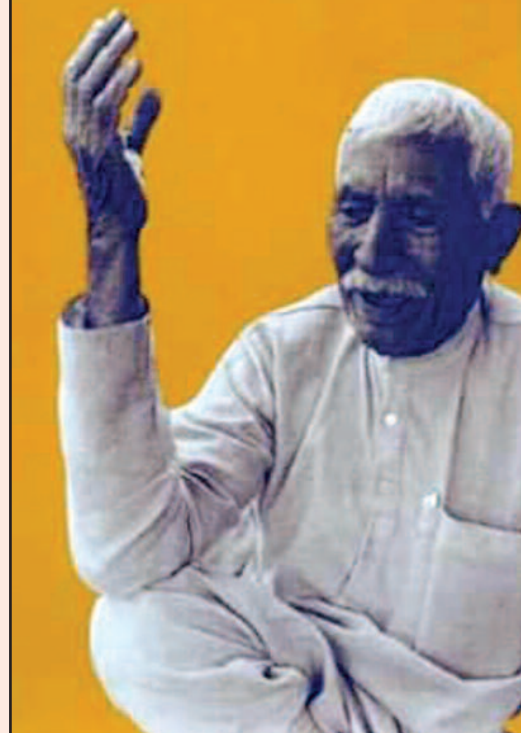


# Paying Respect to Prof. Mark



*It was a great occasion for Prof. Ronki Ram of Panjab University, Chandigarh (India) to meet Prof. Mark Juergensmeyer of the University of California, Santa Barbara. Prof. Ram paid his regards for all that he learnt from Prof. Mark's classic work on the Ad-Dharm movement of Punjab. Prof. Mark started working on the movement 45 years ago when he visited villages of Punjab to do research from UC Berkeley. He wrote his "Religious Rebels in the Punjab" in 1980s based on his research on Dalits in Doaba, Punjab, India. Since the publication of his classic works on the Dalit movement in Punjab, many scholars of social mobility got inspired to research on human rights issues of Dalits. Prof. Ram is one of them who has written a lot on the Dalit social mobility being inspired by the scholarship of Prof. Mark. He visited him in Santa Barbara April 12, 2016 to pay his intellectual debt while honoring him with a Siropa, a traditional way of paying respect to great persons like Prof. Mark. Dr. Harmesh Kumar, a well-known Clinical Psychologist from the Bay Area (California) and class fellow of Prof. Ram from Govt. College Hoshiarpur (Punjab) accompanied him on this great occasion.*

**Prem K. Chumber**  
Editor-In-Chief: AMBEDKAR TIMES



# Babu Mangu Ram Mugowalia and Ad Dharm School of Dalit Awakening

**Prem Kumar Chumber**  
Editor-In-Chief: Ambedkar Times & Desh Doaba

Babu Mangu Ram Mugowalia was one of founding members of the Ghadar movement, which aimed at building an egalitarian society and polity after liberating India from the British Raj. He participated in the weapon smuggling mission of the movement. He was arrested and awarded capital punishment, but was saved from the death sentence by chance. The news of his supposed death reached his village. According to the tradition of his community, his widow named Piari married his elder brother. After his return to India in 1925, he remarried and had four sons from his second wife, named Bishno.

Babu Mangu Ram Mugowalia did not find any change in the life of his fellow villagers in Punjab after spending 16 years abroad. The social malady of untouchability had continued to torment the Scheduled Castes people. He wanted to overcome the social oppression that his people were undergoing for centuries. While living in USA, he realized what it meant to be equal, free and lead a dignified life. He made his mind to devote his life towards the awakening and uplift of the Scheduled Caste people.

He thought that the most viable way to bring social and political consciousness among his people was to establish schools for the Achhuts. Settling in his native village, Mugowal, he founded a school for the lower caste children in the village. The school was temporarily housed in the garden of Risaldar Dhanpat Rai, a landlord of village Mugowal. Later on Lambardar Beeru Ram Sangha, another landlord of village Mugowal donated half an acre of land to Babu Mangu Ram Mugowalia to build the school. The school had five teachers including Babu Mangu Ram ji. One of the teachers was a Muslim, Walhi Mohammad, and another was a Brahmin.

Now-a-days, the school land has been declared as Shamlat (common land) and no remnants of the school building exist except the old dilapidated structure of its well.

It was in this historic school founded by Babu Mangu Ram Mugowalia Ji that the first mammoth meeting of the Ad Dharm movement was held on June 11-12, 1926.

*(Excerpted from Dr. Ronki Ram's article entitled "Untouchability, Dalit Consciousness, and the Ad Dharm Movement in Punjab," published in Contributions to Indian Sociology, Vol. 38, No. 3, 2004 with thanks).*





# UNFORTUNATE INCIDENT AT SHRI GURU RAVIDASS TEMPLE, NEW YORK



We are writing this letter on behalf of this Council in regard to an unfortunate incident, which took place at Shri Guru Ravidass Temple, New York last week, relating to the desecration of sacred scriptures of Guru Ravidass Ji Maharaj enshrined in the holy pages of Shri Guru Granth Saheb Ji. The incident, as we have learnt, from reliable sources including the local channels of media, seems to

be an irresponsible act of a disgruntled and ill-informed element of society who has completely lost his connectivity with the true ideals and preaching of Shri Guru Granth Saheb Ji.

This incident seems to be an unfounded attempt on the part of a

solitary individual to create an atmosphere of mutual misunderstanding, distrust and disharmony among different sections of society. We, as staunch believers in the philosophy and preaching of Guru Granth Saheb Ji, condemn this attitude and behavior, which aims at causing social and religious divisiveness and emotional unrest among the followers of Guru Granth Saheb Ji. Gurbani teaches us to build the bridges of love, respect and mutual harmony, and not creating gaps of hatred and disunity. We, therefore, strongly urge the entire mainstream Sikh community to condemn this incident to restore peace and harmony among the followers of spiritual tenets and the philosophy of Guru Granth Saheb Ji.

We also urge and appeal to the entire Ravidassia Community to act with restraint, calmness, and patience without escalating this sensitive issue further. We are supporting Shri Guru Ravidass Sabha, New York to take legal action against the culprit, Paramjit Singh Gill because it is a disrespect of Gurughar's Maryadas, and Guru Granth Saheb Ji.

We have been fully supported and encouraged to issue this communication by all Guru Ghars noted below functioning under the banner of Shri Guru Ravidass Ji in California.

### Approved by:

1. Shri Guru Ravidass Sabha, Pittsburg, (California)
2. Shri Guru Ravidass Sabha, Sacramento, (California)
3. Shri Guru Ravidass Sabha, Bay Area, Fremont, (California)
4. Shri Guru Ravidass Temple, Yuba City, (California)
5. Shri Guru Ravidass Sabha, (CV), Fresno (California)
6. Shri Guru Ravidass Sabha, Selma (California)

### Thank you for your attention.

**O.P. BALLEY,**

(925-252-6085)

GENERAL SECRETARY

Management of

Shri Guru Ravidass Supreme Council of USA

## SHRI GURU RAVIDASS SUPREME COUNCIL OF USA

# Floral Tributes paid at late Shri Sohan Singh Damarria's First Anniversary



O.P. Balley

First Anniversary of late Shri Sohan Singh Damarria founder Member of Shri Guru Ravidass temple, Pittsburg was observed at the temple on Sunday, April 23rd, 2017 wherein glowing tributes were paid to one of the pioneers of our community for his long and dedicated services in the foundation and running of this first-ever Guru Ghar established in USA.

Path, Kirtan and Langar Sewa for the event with prayers for peace and tranquility of Mr. Singh were hosted by Shri Harbans Kalu and Bibi Harjit Kaur.

Prominent speakers at this religious ceremony, who paid their respectful tributes to the memory of

the departed soul, included Mrs. Gina Bhatia, General Secretary of the temple, Mr. O.P. Balley, Mr. Dev Raj Singh founding Members of the Temple, Mr. Charan Singh Anjaan, Giani Sukhdev Singh, Ex Head- Granthi and Mrs. Kamaljeet Bhatia joined by Ms Satnam Kaur.

Mr. O.P. Balley depicted a long trail of his cherished memories of over forty plus years spent together with Mr. Sohan Singh in the service of Shri Guru Ravidass temple, Pittsburg. He also expressed in his emotional tribute that persons like Mr. Singh never die; they live through their deeds in the hearts and souls of those who happen to know them. Waves and tides of time will never be able to wash off the good memories built together. He also paid his tributes to other founding members of the temple, who are no more with us, for their dedicated services.

Mr. Dev Raj Singh, a childhood companion of Mr. Damria from Fiji Islands also revived their old memories with Mr. Singh, before migrating to USA in 1962.

Mr. Prem Chumber Chief Editor, Ambedkar Times and Desh Doaba weekly newspapers, though was not able to attend the event in person, called in commemoration of Mr. Sohan Singh's services, especially in building the Parking lot of Pittsburg Guru Ghar.

The program ended with Ardass and Hukam Nama from holy pages of Shri Guru Granth Saheb.

Sewadar,

**O.P. Balley**

Founder Member, Shri Guru Ravidass Sabha, Pittsburg





Walter Bagehot defined democracy as 'Government by discussion'. Abraham Lincoln defined democracy as 'A Government of the people, by the people and for the people'

-Dr. Ambedkar



Heartiest congratulations on

**Dr. Ambedkar's 126th birth anniversary**



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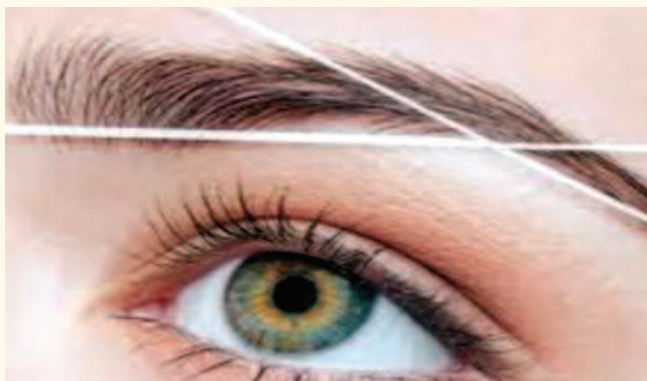
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# AMBEDKAR'S VISIONARY FOUNDATION AFTER 60 YEARS TRAINING SCHOOL FOR ENTRANCE TO POLITICS

World over, after so many events of 'celebration' last year on the 125th birth anniversary of Dr. B. R. Ambedkar (1891-1956), it now commands a serious 'deliberation' on his unfulfilled and highly cherished step of political school which he established to train youths in order to fortify politics of social justice and transform political democracy into a social democracy. Currently, when there is a paucity of moral, responsible and efficient leadership in our political system, increasing incidents of un-parliamentary and careless behaviour of our lawmakers, a failure to garner a wider political unity & success, it is quite significant to understand the visionary but altogether forgotten foundation that he laid.

With his three decade long experience in active politics, Babasaheb Ambedkar established a political school named as "Training School for Entrance to Politics" in Bombay to train the youths interested in politics. It started to function in July 1956 with a batch of 15-20 students and was shutdown within a few months after his demise. Ambedkar being the Director, appointed Shantaram Shankar Rege as the Registrar of the school, who was also a librarian in Siddhartha College, Bombay. Other than two of his earlier educational institutions, Milind College in Aurangabad and Siddhartha College in Bombay, this School was the third, which in fact had wider vision than the earlier ones but was neglected in toto and finds no mention in any study done on Ambedkar and the socio-political movements carried on in his name in the last six decades.

As we all know that Ambedkar's primary focus was on education but he was also very much concerned on its quality with an objective to produce knowledgeable & moral leaders rather than mere servants (government or otherwise) or hero worshipping cadre, which we find today in abundance. In the final stage of his life he realised that the two colleges, somewhere could not fulfil his objective to generate leaders and came to a logical conclusion to establish a specialised school to hone leadership among community and to counter the ill effects of the Poona-Pact.

On 04th December 1956, Ambedkar made a trunk call to the registrar and finalised his schedule to teach the students in this school for a week between 10th and 15th December 1956 on various topics, especially on oratory skill. It is very sad that this was the last communication between the two and his wish could not be fulfilled due to his sudden demise. His next plan after finishing a week long teaching in the school was to lead a Deeksha ceremony on 16th December, 1956 in Bombay with lakhs of his followers like he did in Nagpur on 14th October 1956. After his death on 6th December 1956 in Delhi, his body was carried to Bombay with a special plane to mark his last wish to visit Mumbai for the above two pur-

poses.

If we observe his two commitments above during his planned visit to Mumbai, there is no doubt that his focus in the last phase of life was delivering a moral order to India by two means--(a) Buddhism (to the society) and (b) Training School for Entrance to Politics (to political leadership). Other than this, it is proved through many unpublished personal letters Ambedkar wrote to Rege, in which he is extremely focussed in a consistent manner on both the aspects (Buddhism & Political School) simultaneously. There are many such letters exchanged between both of them regarding school's name, course content, faculties, academic calendar and motive of the school which are yet to be brought in public domain.



Dr. Shiv Shankar Das  
(PhD in Pol. Sc., JNU, New Delhi)

The cherished objective of this school at the last stage of his life is quite similar to embracing Buddhism in October 1956 in Nagpur, Maharashtra. For example, he wished that the training of the budding political leaders would be inculcated through enlightening principles i.e. knowledge (pradhnya) and character (sheel). In one of his letters in April 1956, Ambedkar instructs Rege in his own handwriting that the school's motto should be 'knowledge is power'. For him, the trainees needed a gamut of understanding in various subjects of social sciences, strong moral character and well equipped in parliamentary/legislative language and procedures, which is a very basic function for legislators. He had mentioned once in his address in Punjab that the parliamentary democracy could be found in ancient Buddhist India. Thus, certainly, there are similarities in his thought process regarding embracing Buddhism and establishing Political School.

In Ambedkar's understanding, if candidates contest elections and also win seats, they cannot be true representatives without knowing the things—the techniques/methods to understand the problems of their own

constituencies, law making process, and art of speaking in the legislative houses. For all these purposes he established such an institution in this country. Although, there were many schools of thoughts during his time to study politics, this was a unique one and a sole endeavour to train leaders for practical politics. Dhananjay Keer, a known biographer of Ambedkar writes, "the school was meant for those who cherished the ambition of joining the legislature and it was first of its kind in the country". Thus, it was a huge stepping-stone for the cause of making politics accessible to the marginalised groups by providing them education and proper training on many related skills.

One of the core distinctiveness of this school set by Ambedkar was the personality of the faculty in general but most importantly for the principal he was in search of. In want of such characteristics he had turned down the proposed names that came from Siddhartha College for the post of the principal. In this connection, Ambedkar received a letter in April 1956 in which Rege proposed Mr. Sardesai's name to be the Principal. In his reply Ambedkar welcomed this proposal with a cautionary remark, "you can appoint Sardesai as the Principal although I have not seen him. But in between Ambedkar visited Bombay and might have seen him and turned down his name in the later communication to Rege in June 1956. He wrote, "I am positively

against the appointment of Mr. Sardesai as the principal of the school. He has no personality. He may be kept as Professor-in-charge of some subject. To be a principal a person must have personality". The faculties who were appointed for the school were V.B. Karnik, Dr. Bagaram Tulpule, Prof. Madhu Dandavate (a known socialist leader who later became Union Minister of Finance in Govt. of India), Prof. V.G. Deshpande, Sachin Madhukar Dhotre, Sardesai and Sheikh.

The tragic history of the school is that though it was actually started to create knowledgeable and honest leaders, it died a premature death in less than a year while Republican Party of India (RPI), which was just proposed and never founded, was pursued as a master key to get political success. Whereas for Ambedkar the political school was the foundation, with the motto of 'knowledge is power', for building the edifice of political party, the followers valued the party and propaganda rather than knowledge and school. For me, it is somewhere a responsible reason for widening leadership-crisis in the movement, fractions in the RPI and whooping emergence of many political groups in Ambedkar's name.

Later on and till now, many other political leaders who claim Ambedkar's political legacy such as Kanshiram, Mayawati, Prakash Ambedkar, Ramvilas Paswan, Udit Raj etc. never

paid any attention to this school. Whatever be the reasons, this thought of him (political school) remained under the carpet for such a long time and the so-called dalit leaders always focused on getting power by hook or by crook (Political Parties). This process had started immediately after his death by closing-down his political school and launching the RPI.

For Ambedkar, politics was not merely a subject of study but his focus was to bring about a change in it, converting political democracy into a socio-economic democracy and for this motive the school was a stepping-stone to hone such leadership. Thus, the objective of the political school to be a producer of true leadership in the politics of social justice and democracy is still omitted, forgotten, neglected and undervalued. In academic domain also except a reference of it, there is no research or study on this valuable idea.

After 60 years of Ambedkar's efforts of establishing Political School, although it might not have brought any transient success and achievement to its credit due to multiple reasons but it has a potential to inherit many solutions to the existing politics and lead us to contemplate on many contemporary problems of democracy, leadership, education, representation and political parties etc.

It has been an irreparable blunder for not taking up this idea of Ambedkar seriously by anybody in this country. Again, the irony is that rather than continuing with even a single centre of 'Political School' to train the future leaders, the marginalised community has witnessed a whooping emergence of huge number of 'political parties and their factions'. The main focus of all these political groups have always been on celebrating only those events of Ambedkar's life, which are beneficial for tempting people for getting votes. Consequently, even after 60 years of Ambedkar's efforts of establishing political school, no political party, government, or any university or NGO could gather a moral minimum courage to have even a discussion on this episode of his life.

To conclude, my submission is that the large-scale celebrations of Ambedkar's 125th birth anniversary and other events would be futile without a serious deliberation on the utility of his idea of Political School after 60 years of its foundation.





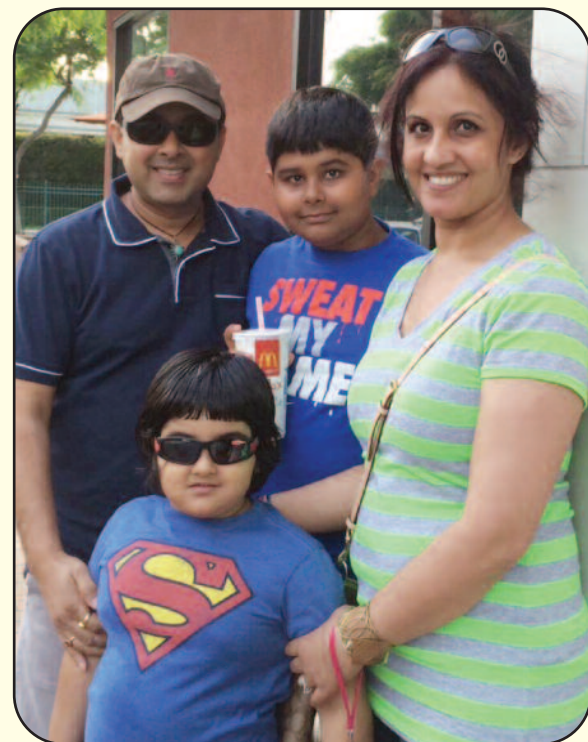
You must abolish your slavery yourselves. Do not depend for its abolition upon god or a superman. Remember that it is not enough that a people are numerically in the majority. They must be always watchful, strong and self-respecting to attain and maintain success. We must shape our course ourselves and by ourselves.

-Dr. Ambedkar

## Heartiest congratulations on Dr. Ambedkar's 126th birth anniversary



ਅਜੈ ਤਨਵੀਰ



ਅਜੈ ਤਨਵੀਰ ਆਪਣੇ ਪਰਿਵਾਰ ਨਾਲ



Constitutional morality is not a natural sentiment. It has to be cultivated. We must realize that our people have yet to learn it. Democracy in India is only a top dressing on an Indian soil which is essentially undemocratic.

- Dr. Ambedkar

Heartiest congratulations  
on  
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birth anniversary



## Shingara Singh Ralh & Ralh family

Shingara Singh Ralh (President, Shri Guru Ravidass Temple Yuba City, California)



# YOU SHOULD BECOME RULERS TO CREATE CASTELESS SOCIETY

**(A message from the Master (Honorable Sahib Shri Kanshi Ram Ji) to the victimized castes at the First World Convention of Dalits, held in Kaula Lumpur, Malaysia on October 10-11-1998)**

Friends,  
I congratulate you for organizing this Convention to acquire a new vision towards a 'casteless society'.

I am sorry. I could not prepare my paper to be read on this occasion due to my preoccupation with the party work.

Annihilation of caste: In the year 1936, Babasaheb Ambedkar was asked to present a paper on 'caste' by the Jatpat Todak Mandal at Lahore of Punjab. But Baba Saheb was not allowed to read his paper. However, that paper was later published as a book under the title "Annihilation of Caste". After reading this book, I too started thinking that 'caste' could be annihilated. But after studying the caste behavior and after looking at our social structure. I started thinking differently. I studied 'caste' not from books, but from life. People, who come from their villages to cities like Delhi, carry nothing with them. But they carry their 'caste' with them. They leave back their little property, small lands and their huts in the villages. They leave behind everything in their village. But they will carry 'caste' is so much dearer to the people. How can we annihilate caste? I stopped thinking about 'caste annihilation'.

You have organized this Convention to move towards a 'casteless society'. I am also for 'casteless society' and my aim is also to create a 'casteless society'. But 'caste' cannot be wished away. It is not possible to eliminate 'caste'. So what to do?

'Caste is created with a purpose': 'Caste' is not created without a purpose. 'Caste' is created with a purpose. And that purpose still remains. So long that purpose remains. 'Caste' too remains. You do not find Brahmins and other upper castes holding conference like this for 'casteless society'. Because, they are the one who created this 'caste' and they stand to gain by this 'caste'. They are the beneficiaries of 'caste'. So long they stand to gain by 'caste', why should they destroy it? These conferences for 'casteless society' can only be organized by us. Because we are the victims of 'caste'.

We ourselves may not be the victims of 'caste'. But we are born among those who are victims of 'caste'. Hence, we need to eliminate the 'caste'. But even to eliminate 'caste', you must take note of the 'caste'. You cannot ignore 'caste'. We may have the desire to create a casteless society'. But it is not possible to happen in the near future. Till such time what we should do? What

I decided to do is, till 'casteless society' is created; let me handle the 'caste'. When Brahmins could use the 'caste' for their benefit, why not I could use it for our benefit?

Double-edged sword: Caste is a two-edged sword. It cuts both the ways. It cuts this way, when you use this way (swings his hand right side) and it can also cut the other way when you use it in opposite direction (swings his hand left side). I decided to handle the caste to our benefit and deprive the Brahmins of its benefits. Babasaheb Ambedkar secured political power to Scheduled Castes and Scheduled Tribes with the help of 'caste'. By using 'caste', he secured separate electorates for Scheduled Castes and Scheduled Tribes in the Round Table Conference in 1931-32. But Gandhiji went on fast unto death against this separate electorates and consequently, Scheduled Castes and Scheduled Tribes were granted joint electorates.

Separate electorate: Many people ask me. "Why not you struggle for separate electorates for which Babasaheb Ambedkar fought?" I have not wasted even a single minute on this separate electorate. When it was not possible for Babasaheb Ambedkar during British rule, how it will be possible for me, now, when casteists are ruling? It is impossible.

Experts on 'caste': Babasaheb Ambedkar had prepared Scheduled Castes and Scheduled Tribes to handle the 'caste'. That is how they could get many benefits from the British. Eversince, the exit of British, only three persons have become experts in handling the 'caste'. The first person was Jawaharlal Nehru. The second one was Indira Gandhi. And third person is Kanshi Ram. (Cheers).

Nehru handled the 'caste' so well that Babasaheb became helpless. He was an expert in handling the 'caste' and retains the Brahminical Social Order. Mrs. Indira Gandhi was also an expert in handling the 'caste' to the benefit of Brahminical Order. Now, if you ask the Congress people in Delhi, "Are you benefitted by the 'caste'?" they will say, "No, we are not getting the benefits of 'caste', we do not know how to get its benefits. Only Kanshi Ram knows it. He only

knows how to handle the 'caste' to his benefit." (Laughter)

If you can prevent Brahmins taking benefits of 'caste', they will think twice to use the sword of 'caste' against us. I have learnt the art of using the sword of 'caste' to our benefit. 'Caste', which may appear as a problem, may become an asset if we handle it properly. Problems of today may be opportunities of tomorrow. They can be assets in future. Distress migration: We must learn lessons from the history. We must start the movement where Babasaheb Ambedkar left it. In 1932, Babasaheb Ambedkar demanded separate electorates for Scheduled Castes and Scheduled Tribes. After



10 years, in 1942, he demanded separate settlements. He wanted to make these people independent of the Hindus. What is the position now? We have forty five lakh hectares of land under cultivation. Our people

till the land and produce food crops. But they do not own that land in which they work. They are leaving the villages in distress and come to cities in search of food and shelter. This distress migration has produced more than ten crore refugees in towns in the last ten years. Ten years ago, the urban population was 5 crores and today it is 16 crores. They live in slums and on streets. Who should think about these refugees? Rural Ministry and Urban Ministry of Government of India must find the answer. The Indian Government plans for everybody except these people. There is no mention about these refugees in our budgets. There is a separate department to plan. Allocate budget and make settlements for the refugees of Pakistan, refugees of Tibet, refugees of Jammu and Kashmir, and so on. But nobody thought about these refugees of distress migration.

Since people carry their 'castes' to cities leaving behind everything else in their villages, my job has become very easy. These ten crore refugees are a problem to the rulers. But they are our assets. We will use 'caste' to liberate these people. We are going to launch a movement called "Bharatiya Sharanartha Andolan" immediately after the No-

vember election for Delhi. Madhya Pradesh and Rajasthan. I will not sit idle in anticipation of 'caste' to vanish. I will handle the 'caste' till it remains. Games people play: Now, let me tell you my experience of handling 'caste'. What I am doing today is, I am rousing the victims of 'caste'. I am rousing the victims of 'caste' to strive for Babasaheb Ambedkar's movement. I am preparing my people – the victims of caste – to handle the double-edged sword of 'caste' to their benefit. Today everybody is afraid of my handling of 'caste' factor. Everybody is trying to stop the Kanshi Ram phenomenon. Rajiv Gandhi tried, V.P. Singh tried, Narasimha Rao tried and BJP is trying. They play their game and I am trying to play my game. (Claps)

BSP should be recognized all over India: The beneficiaries of 'caste' have created it with the purpose of ruling over others and they have retained it to perpetuate their rule. Creation is more difficult than retention. Once you create it, there is no problem in retaining it. It will simply go on.

If you want to destroy 'caste', you have to stop the beneficiaries taking advantage of it. So long the beneficiaries are allowed to use 'caste', victims are continued to suffer. If you want to put an end to it, you must learn to handle the 'caste' to your benefit. You should not allow the Brahminical Social Order to take the benefits of 'caste'. You should not ignore 'caste' but you should take note of it. Today with the successful handling of caste. Bahujan Samaj Party (BSP) has become the fourth national party in India. There are seventy recognized parties and we are ahead of sixty seven parties. Only Congress, BJP and CPI (M) are ahead of us. When we started in 1984, other parties said that ours would be a Uttar Pradesh party. But today, BSP is not limited to UP alone. Now, the upper castes have become unhappy.... And I am also unhappy. They are unhappy because BSP is spreading to other states too. And I am unhappy because BSP has not spread to all the states. I want BSP to become a recognized party in all the states of India, including Maharashtra. Dependents in independent India: In 1997, the Brahminical Social Order planned to celebrate the golden jubilee of independence. We too planned to celebrate. But we have nothing to celebrate. It is independence for them. But it is dependence for us. We are dependent in independent

(Contd to next Page..)



# International Day of Equality-April 14 Dr. Ambedkar Jayanti

**"AMBEDKAR TIMES" AND "DESH DOABA"  
FONDLY REMEMBER SH. C.L. CHUMBER**



There was a solemn function to welcome the followers of Dr. Ambedkar at his statue at the Ambedkar Chowk on April 14. The function was arranged and organised by Dr. B.R. Ambedkar Chowk Maintenance and Welfare Society floated by Gurumurat Jiwan Singh and Prem Domeli. Ambassador Ramesh Chander, IFS (Retired) was the Chief Guest at the function. The organizers not only received and facilitated the rank and file of the followers of

Dr. Ambedkar who came with bouquets and garlands of flowers to pay tributes to the greatest son of India and their beloved leader but also streamlined and put in order the flow of thousands of visitors. At the function a Resolution to urge the Government of India to approach the UN to declare April 14 as the International Day of Equality was also passed. The text of the resolution is enclosed along with a couple of photos of the function."



Adaras "Ambedkar Times" and "Desh Doaba" fondly remember Sh. C.L. Chumber, former Punjab Government Welfare Officer, founder editor of "Kaumi Udarian", Souvenir of the life and Contributions of Babu Mangu Ram Murgowalia Ji, a social activist and bold journalist on his birthday who passed away silently on February 6, 2016 at his sweet home in native town Jalandhar City (Punjab). His memories will remain all times with us. It was he who advised us to designate our Punjabi Weekly as "Desh Doaba". He never hesitated to raise his voice with echo of truth as and when the situation demanded. He wanted passionately that our Samaj (Society) should walk into the footsteps of Babu Mangu Ram Murgowalia, Babasaheb Dr. B.R Ambedkar, and Sahib Shri Kanshi Ram Ji to fulfill their mission of building a castles society where our people should live at par with rest of the society enjoying equality and dignity.

Prem K. Chumber

Editor-In-Chief: [www.ambedkartimes.com](http://www.ambedkartimes.com)

## Resolution

We, the people, assembled at Dr. B.R. Ambedkar Chowk at Jalandhar to observe and commemorate the birth anniversary of Dr. B.R. Ambedkar today, April 14, 2017, pass the following Resolution with regard to the proposed International Day of Equality which has already been submitted to EAM Smt. Sushma Swaraj and PM Narendra Modi by Ambassador Ramesh Chander and followed up by Forum of SC Members of Parliament and MLAs and a Memorandum submitted to PM Narendra Modi by the Former Speaker of Punjab Legislative Assembly, Shri Charanjit Singh Atwal in May, 2016.

The proposal made by Ambassador Ramesh Chander in June, 2015 to EAM Sushma Swaraj and followed by Shri Charanjit Singh Atwal with PM Narendra Modi to make a demarche to the UN to declare April 14, birthday of Dr. B.R. Ambedkar, as the International Day of Equality may kindly be considered and taken up with the UN in New York officially. The details of the proposal and case history are available in the attached letter dated February 6, 2017 for ready reference.

It goes without saying that the proposed International Day of Equality will not only be a befitting tribute to Dr. Ambedkar, the champion and exponent of equality, liberty and fraternity, to

bring about and promote world peace but also will provide a sense of participation and empowerment to the millions of teeming masses all over the world who are still struggling to find their due space and place in the society. India is an up-coming leader of the comity of nations and is all set to contribute to the further well-being of the society. India's initiatives in declaring the International Day of Non-violence on October 2, birth anniversary of Mahatma Gandhi and also International Day of Yoga have been much appreciated not only at home in India but also the world at large. The proposed International Day of Equality, on the birth anniversary of Dr. B.R. Ambedkar, one of the greatest sons of India, will be yet another feather in the cap of India and its diplomacy.

We are confident that the proposal to declare International Day of Equality will find a favourable consideration. We hereby resolve to request the Government of India to do the needful in this regard.

**Dr. B.R. Ambedkar Chowk Maintenance  
and Welfare Society**  
Jalandhar – Contact: Jiwan Singh – Tele:  
09501205014  
E-Mail: [gurumurat.jiwan@gmail.com](mailto:gurumurat.jiwan@gmail.com)

## YOU SHOULD BECOME RULERS TO CREATE CASTELESS SOCIETY

ent India. Even after 50 years, our people still work on others' lands. They do not have their own land. Why did these ten crore people leave their villages? Because they have no independence in their villages. When we created BSP, Scheduled Castes, Scheduled Tribes and Backward Castes were not independent. They were running to different parties for tickets. Parties are nothing but tickets-printing machines. We thought why not we have our own machine. And hence we created BSP on April 14, 1984. No more platform tickets:

During the assembly election of March 1985 in UP. We gave tickets to 237 candidates. I told our candidates. "Our tickets are only platform tickets and hence you cannot reach Lucknow with these tickets." There was no demand for our tickets, then. But today there is a big demand. Every BSP candidate secures more than one lakh votes.

Today ours are not platform tickets. Our ticket can take you to Lucknow and also to Delhi. Why there is such a demand for our party tickets? Congress made BSP popular: In

1983, Congress Party had won 410 out of 425 assembly seats in UP. In 1985, it could get only 265 out of 425. It lost 145 seats because of BSP. Frustrated by this loss, they started calling BSP as a party of Chamars. This propaganda of Congress had really helped us. Our party became very popular among Chamars. In 1985 elections, we secured 2% of votes. In 1989, our percentage of votes went upto 9% and in 1991, 11%.

In 1993, it was 20.6%, in 1996 elections; we got 29% of

votes. We did not ignore 'caste'. We took note of it and learnt to handle it. Today, 'caste' has no effect for Congress. For us, it has a growing effect. Victims should not wish away caste. They should learn to handle it. Lessons of Maharashtra: We have people from Maharashtra here. I learnt many things from them. Half of the lessons of the movement, I learnt from Babasaheb Ambedkar and other half I learnt from Mahars of Maharashtra. From Babasaheb Ambedkar, I learnt how to run the movement. From the  
(Continued to page no 13)



# Suman family celebrated first Barsi of Mr. D. R. Suman on February 26, 2017 in Sri Guru Ravidass Gurdwara in Chandigarh

Mr. D.R. Suman passed away on March 30, 2016 in Chandigarh at the age of 85 due to cancer. Both of his sons live in Antioch, California (USA) and the daughter lives in England. They visited him numerous times during last three years.

He was the oldest of 5 brothers and 4 sisters. He retired from Punjab Government as a planning officer. He was a very well-known person in the community. He was one of the founding members of Sri Guru Ravidass Gurdwara in Chandigarh (India) where he served as president number of times.

He helped so many people with getting jobs and financially. He was a firm believer in sharing. He donated part of his income to Gurdwara regularly.

He came to United States and England pretty much every year until he got diagnosed with cancer. He had a unique smile, very friendly person. Anyone who came in his contact be-

came his friend.

Family and friends came from America, England and from Punjab to join in Ardass. Over 500 people attended the memorial service (BARSİ). Col. Prithvi Raj Kumar, Chief Postmaster General (Retd.) spoke highly about Mr. Suman. General Secretary Mr. Tarsem Lal and past General Secretary Mr. Gurbachana Ram gave very emotional speeches. They mentioned Mr. Suman's numerous contributions to Gurdwara and the community. They said that he was a father figure for the committee and helped in building Chandigarh Gurdwara. He collected funds from all his family members and friends in different countries for building Gurughar. Whenever he went, he remembered Chandigarh Gurdwara and worked tirelessly for it's development.

People with his abilities, dedication and passion are very rare. He will be remembered for his generosity and kindness.

- Prem Chumber



## Remembering Mr. D. R. Suman on 1st death anniversary



**O.P. Bailey**  
Founder Member Sri Guru Ravidass Temple Pittsburg

I am really sorry regarding the sad demise of Ramesh Suman's respectable, Mr. D. R. Summan. Mr. Summan passed away when I was on a personal visit to

India and it was my honor to participate in his funeral, cremation and performance of his last rites.

As evident from the contents of your e/mail and also observed through my personal association and

contacts with Mr. Summan for long time he was undoubtedly an embodiment of dedication for community service and for helping those in need.

I came to know Mr. Summan through his cousin Mr. Sajjan Singh in 1971 when I was transferred to Chandigarh on a central Govt. assignment. Mr. Sajjan Singh Summan and Mr. Daulat Ram Summan were both truly dedicated to helping in any cause relating to the welfare of the



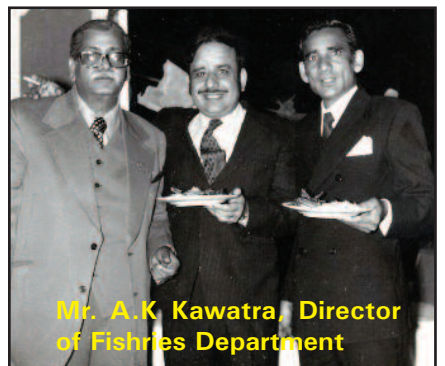
community. Their efforts laid the foundation of Shri Guru Ravidass temple, sector 30-A Chandigarh. It was their inspiration and persuasion that I also became a member of the Executive Committee of that temple in 1972 and that spirit permeated through me in the future years of my life. During his visits to USA to see his son Mr. Ramesh Suman, I had a

chance to see Mr. Summan many times and sought his advice on many

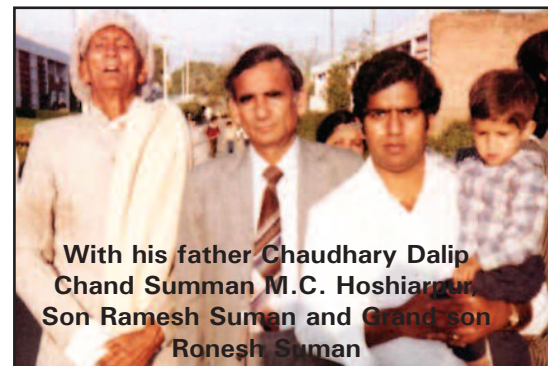
social and community issues. Mr. Ramesh Suman who currently is very closely involved in the activities of Sri Guru Ravidass Sabha, Pittsburg, California is a living example his father's services to the community.

Great men never die because their spirit lives on through their deeds and actions. They remain embalmed in the books of time and the memories of the people. I will not hesitate to say that Mr. Summan was born, lived and died for humanitarian causes which were so dear to his heart and soul.

Mr. Summan's loss is personal to me and will be irreplaceable but the legacy of his contributions to society will live forever. May Almighty God bless his soul with peace and tranquility and provide solace and strength to the bereaved family to bear this huge loss. Thanks.



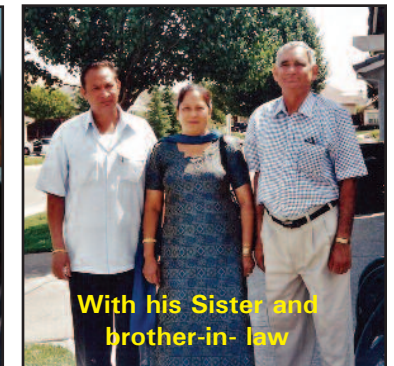
**Mr. A.K. Kawatra, Director of Fisheries Department**



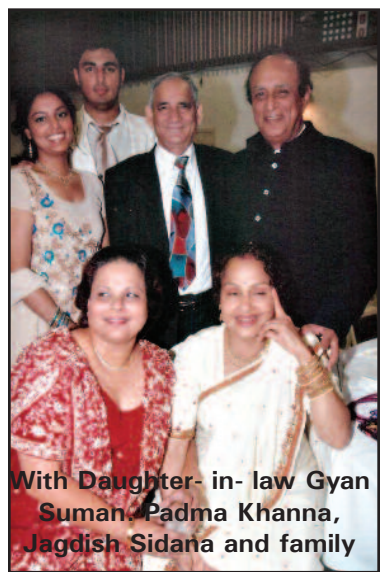
**With his father Chaudhary Dalip Chand Summan M.C. Hoshiarpur, Son Ramesh Suman and Grand son Ronesh Suman**



**With both sons Devinder and Ramesh**



**With his Sister and brother-in-law**



**With Daughter-in-law Gyan Suman, Padma Khanna, Jagdish Sidana and family**



**Ramesh Suman's 50th birthday celebration**



**With daughter Santosh Mehmi, brother Baldev Raj Summan and niece.**



What you have lost others has gained. Your humiliations are a matter of pride with others. You are made to suffer wants, privations and humiliations not because it was pre-ordained by the sins committed in your previous birth, but because of the overpowering tyranny and treachery of those who are above you. You have no lands because others have usurped them; you have no posts because others have monopolized them. Do not believe in fate; believe in your strength.

Dr. Ambedkar



**Heartiest  
congratulations on  
Dr. Ambedkar's 126th  
birth anniversary**



**Paramjit Bhutta**  
916-798-9144



**Kewal Bolina**  
916-548-8902



**Hans Raj Kajla**  
916- 479-0421



**Rakesh Chander**  
916- 698-3808



**Tawinder Kazla**  
916- 300-5398



**Sonu Ambedkar**  
916-320-1647

**United Awareness  
Committee of  
Ravidassia Community  
Californial USA**



**Sukh Ram Chander**  
916-494-4694



## EDUCATE, AGITATE, and ORGANIZE



First and foremost congratulations to all of humanity on the 125th Birth Anniversary of Dr. Bhim Rao Ambedkar, respectfully known as Babasaheb. History bears witness to the rise of Babasaheb as he came from a Dalit community to become the Father of India's Constitution. He always realized the value of an education and this is what led him to study abroad. He studied in the United States at the University of Columbia, receiving a Law Degree. He studied at the London School of Economics as well as the University of Bonn in Germany. To this day, his mission to receive a great education is unparalleled but it did not come without sacrifice. Babasaheb lost four of his own children and his wife on the way to his success. Nevertheless, he knew these sacrifices were for the greater good: Equality of all people regardless of caste, creed, color, religion, region and gender.

As we celebrate Babasaheb's 126th birth anniversary, we must appreciate the work of the gems of our society. Professor Ronki Ram has made great strides in shedding light on the history of Dr. Ambedkar. We are honored to have Dr. Ronki Ram visit us in the USA as Chief Guest for the 125th Birth Anniversary celebration here in the Bay Area. We salute the work of Mr. Prem Chumber as a great journalist. He is the only person in the world to start and maintain a weekly publication and a website in the name of Dr. Ambedkar. We all have to learn from the sacrifices and hard work of our brothers.

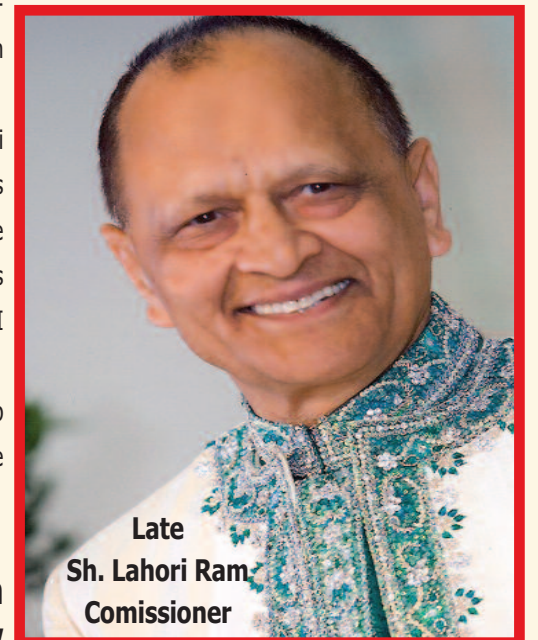
As many of you already know, our Father, Late Commissioner Lahori Ram, paved the way for the development and upliftment of our community here in the United States. As the founder of the first Shri Guru Ravidass Temple in North America, his tireless efforts and financial contributions have created a lasting legacy for our community. He stressed the importance of education and he also stressed the economic upliftment of our people in order to make our voices be heard. He spoke at many different venues encouraging people with his positivity and his own life lessons. He shared his trials and tribulations very candidly with everyone. He said, "If I could come to this country penniless and now socialize with the President of the United States then why can't you?"

Dr. Ambedkar said "To have faith in yourself." Without self respect, we as a community cannot achieve anything. We need to stop talking and start taking action. We need to support each other in our endeavors and not be negative and pull each others' legs. Only when we stand united, will we be able to accomplish our goals and fulfill the mission that Dr. Ambedkar and my Father had envisioned.

**UNITED WE STAND, DIVIDED WE FALL**

*With thanks from "Ambedkar Times" weekly newspaper  
Vol. 8, Issue 1-5 dated April 13, 2016*

**Jagdev Ram, Ajaipaul Ram  
Attorney-at-Law**



Late  
Sh. Lahori Ram  
Commissioner

# Heartiest congratulations on Dr. Ambedkar's 126th birth anniversary



**Jagdev Ram with his brother Ajaipaul Ram, sister, mother, wife & daughter**





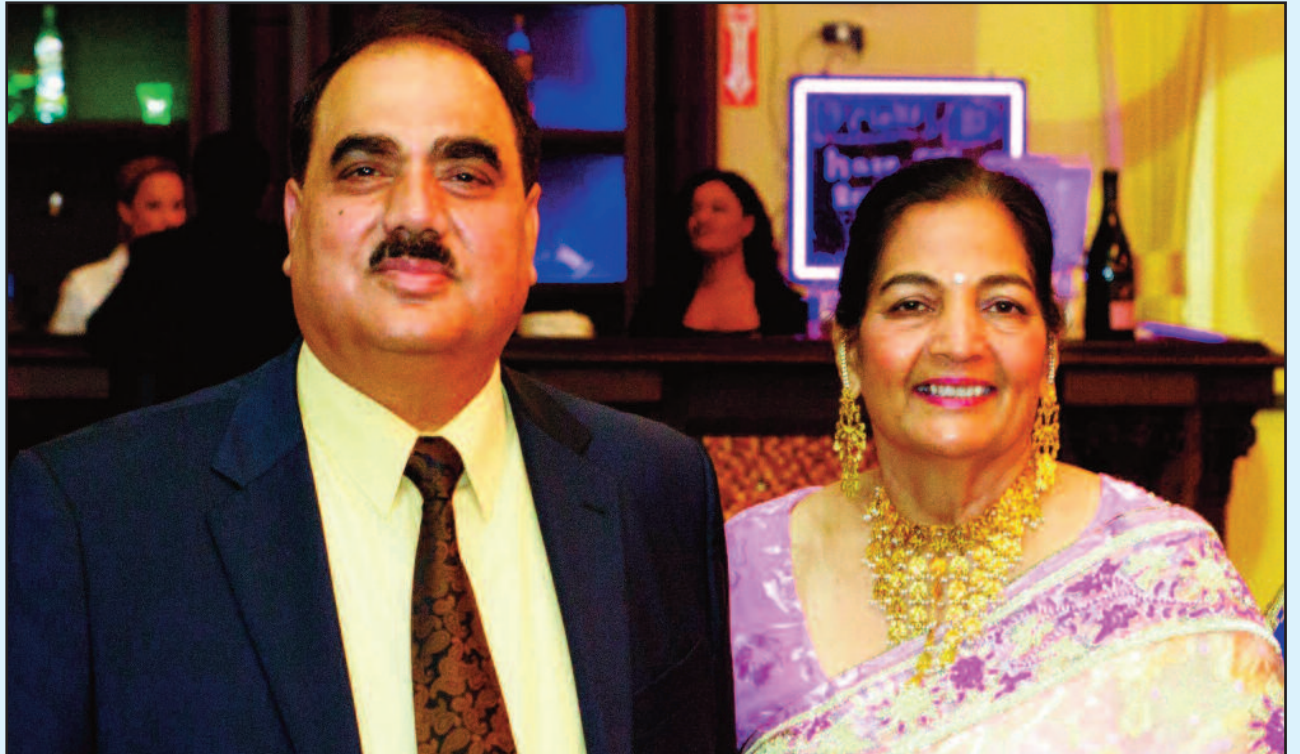
It is your claim to equality which hurts them. They want to maintain the status quo. If you continue to accept your lowly status ungrudgingly, continue to remain dirty, filthy, backward, ignorant, poor and disunited, they will allow you to live in peace. The moment you start to raise your level, the conflict starts. Untouchability is not transitory or temporary feature; it is eternal, it is lasting. Frankly it can be said that the struggle between the Hindus and the Untouchables is a never-ending conflict. It is eternal because the religion which assigns you the lowest status in society is itself divine and eternal according to the belief of the so-called high caste Hindus. No change warranted by change of time and circumstances is possible.

-Dr. Ambedkar

Heartiest congratulations on  
Dr. Ambedkar's 126th birth anniversary

**RAM SAROAY**  
**SAROAY INVESTMENT REALTY**

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# 205 Fremont, CA 94538  
Office: (510) 742-8120, Fax: (510) 742-8121



**Mr. Ram Saroay & Mrs Satya Saroay**

My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side I do not see how we can loose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle not for wealth or for power. It is battle for freedom. It is the battle of reclamation of human personality.

-Dr. Ambedkar

Heartiest congratulations on  
Dr. Ambedkar's 126th birth anniversary

**Vinod Kumar Chumber**  
**Vice Chairman**  
**Shri Guru Ravidas**  
**Sabha Bay-Area**





# YOU SHOULD BECOME RULERS TO CREATE CASTELESS SOCIETY

(Continued from page no 8)

Maharashtra Mahars, I learnt how not to run the movement. It is not just important to learn how to run the movement. Because, unless you know how not to run the movement, you will not know how to run the movement.

Mahars did not handle the 'caste' properly. They said that they were Buddhists and no more Maharas. At the same time, they fought for reservation as Mahars! They demanded reservation as Mahars! Even in Buddhism, you are Mahars! You dragged in the bad breath of 'caste' to Buddhism also. 'Caste' is the bad breath of Hinduism, but it polluted the whole world.

A Century of reservation: Chatrapathi Shahu Maharaj provided the educational facilities and gave reservation to Scheduled Castes in his government on July 26, 1902. On July 26, 2002, we will be completing a century of reservation. Now, it is my duty to prepare my people not to get the reservation but to grant reservation. How to grant reservation? It is easy to understand but difficult to practice.

Who can grant reservation? Only rulers can grant reservation. Even to grant your own people – to give from right hand to left hand – your must become rulers. Therefore, we must prepare ourselves to become rulers. We should become rulers....This is the only solution.

How can the victims become rulers?

What is important?: I have not seen Babasaheb Ambedkar when he was alive nor have I heard him. I learnt Ambedkar only through Maharashtra leaders. Mr. Baji Rao Kamble, who is sitting before me here with blue cap, is also one among those who taught me Ambedkarism. When Maharashtra leaders ran after Congress Party tickets, I had heated arguments with them. They said, "If we stick to Ambedkarism, we cannot become MLAs". Is it important to run the movement or to become MLAs? Which is more important? I thought movement was more important and I decided to run the movement. It also came to my mind that we should also become MLAs to run the movement. But which party will give us such MLAs who can run the movement? Such MLAs can be produced only by our own party. Then, I left Bombay and landed in Lucknow.

Castes that supported Babasaheb: I gave a deep thought to 'caste factor'. I looked at the castes which supported Babasaheb Ambedkar. His movement was led by Mahars in Maharashtra, Paraiyahs in Tamil Nadu, Malas in Andhra

Pradesh, Jatavas in Uttar Pradesh, and Chandals in West Bengal. Babasaheb could not get elected in 1952 and in 1954. Hence, naturally, his followers thought, "When Babasaheb Ambedkar himself could not get elected, how can we get elected?"

Again I thought over the electoral victory of Babasaheb. In 1946, Babasaheb got elected in Jaisur and Kulnar Constituency of Bengal. How? Chandals of Bengal had 52% of votes. They thought it was better to send Babasaheb than anybody else to the Constituent Assembly. Babasaheb got elected because of more votes. Mahars, Paraiyahs, Malas, Jatavas etc., were not in big number. Hence, they could not succeed. They were leaving the movement.

Babasaheb Ambedkar fought for all the victims of 'caste'. But are Mahars, Paraiyahs, Malas etc., the only victims of 'caste'? Are these the only castes which are victimized by the Brahminical Social Order? No, they are not the only victims of 'caste'.

6000 victimised castes: There are about 1,500 Scheduled Castes and 1,000 Scheduled Tribes and 3,743 Backward Castes, according to Mandal Commission Report. There are more than 6,000 castes which are victimized by the Brahminical Social Order. Why they should not struggle together against caste system?

If they are separated, they are minorities. Some may be more in number and others may be less in number. If we add them all, they are a big majority. They form more than 85% of the Indian population. In Hindi, we call majority as "Bahujan".

Brotherhood among Bahujan Samaj: When Bahujan Samaj Party was started; there was no Bahujan Samaj in India. Bahujan Samaj Party can succeed only when Bahujan Samaj is created. Hence, we started creating Bahujan Samaj by developing brotherhood among the 6,000 victimised castes. In the last 15 years – that too in the last 5 years – we could bring together 600 castes, i.e., 10% of the total number of castes.

With 600 castes welded together, we are the fourth national party today. If we weld together another 400 castes and make it 1,000 castes, BSP becomes number one party of India.

I do not like speaking, though I keep on speaking. I do not want to speak. I want my works to speak.... my results must speak. I tell my friends who do not agree with me, "I may be wrong. But look at the re-

sults of my work. What do you say about it?"

Welding of all the castes was difficult. The welder was criticized and advised not to attempt it. But when the welder started his operation, nothing could stop him. He could weld very well. If he could weld 600 castes, why can't he weld many more castes?

By welding together all the castes, we can win the political power and become the rulers.

Capture Master Key: Babasaheb Ambedkar said, "Political Power is the master key." Yes, it is a master key by which you can open all the doors of progress.

In Maharashtra, you had agitated for over twenty five years to rename the Marathwada University as 'Babasaheb Ambedkar University'. You could not succeed, because you were not the rulers to rename the University. You did not have the master key in your hand. In 1989, Late Rajiv Gandhi came to Lucknow and laid the foundation for Dr. Ambedkar University. When his Congress Party was refusing to rename the Marathwada University after Babasaheb in Maharashtra, the same party was laying foundation in Lucknow for Dr. Ambedkar University. People of U.P. never demanded it. It was the Maharashtra people who were demanding it. Why did the Congress people want Dr. Ambedkar University in U.P.? Because, the people of U.P. were demanding the master key. Hence the rulers wanted to hide the master key behind the University! (Laughter)

By acquiring master key in U.P., we started many universities, not just one university, for which Maharashtra people were agitating for years. In 1994, we laid foundation for Shahu Maharaj University in Kanpur. In 1996, we opened Mahatma Phule University and Dr. Ambedkar University. And we acquired 200 acres of land for Gautam Buddha University. We created seventeen new districts of which the last one is Buddha Nagar, which is near Delhi.

You can acquire the master key of political power by properly handing the 'caste'.

Dalithing, a refined form of begging: Till now, I spoke about 'caste'. Now I want to speak about Dalits. I rarely go out of India. My followers were expecting that I would not participate in this Convention. Because I am perturbed by the Dalits. I am perturbed by their weaknesses. Their biggest weakness is dalithing.

It has become a profession. Dalithing is a refined form of beg-

ging. Dalits and beggars go hand in hand. Beggars cannot become rulers. So also the Dalits. Direction of their begging hand must be changed, like this (turns his hand downward). If you do not become rulers, our problems, are going to remain forever.

But how can you become rulers being Dalits, meaning beggars? You should cease to become Dalits. You should become rulers to get rid of all your problems. That is the only solution.

Brahminism kills all 'isms': Our intellectuals think that the solution lies in Marxism, communism, socialism etc. In a country where Brahmanism is existing, no 'ism' can succeed. Because no 'ism' has taken note of 'caste'. Therefore the duty of the intellectuals – it is my duty too – is to take note of the Brahminism and create our own 'ism'. They talk so much about unemployment.... about the one crore unemployed Brahmins. But why don't they talk about those ten crore refugees, who are illiterate and unskilled. No party thinks about those ten crore people. They are our people and hence only our party can think about them.... Only our party can solve their problems. And we can solve every problem of our people by becoming the rulers of India.

We have become the fourth national party by welding together 600 castes and by welding 1,000 castes; we will become the rulers of India. Within three years, we will be the rulers of India.

Kanshi Ram Phenomenon: I am not thrusting my ideas on others. I only narrated my experience. It is for you to benefit from my experience.

You can create a casteless society by becoming rulers. This is my solution. Why should the beneficiaries of caste destroy the 'caste' system?

Victims of caste alone have to destroy the 'caste' system. This can be done only by becoming rulers. Rulers alone can destroy the caste system.

You may think that I am asking for the impossible. But I have always been asking for the impossible and I am getting it too. This is Kanshi Ram phenomenon. Kanshi Ram phenomenon is becoming the national phenomenon. Have the right thinking to go further and a new vision to create a casteless society.

My solution is that you can create a casteless society by becoming rulers. Rulers alone can create a new society.

**Jai Bhim! Jai Bharat!!  
By Pramod Kureel Ex MP (BSP)**



The minorities in India have loyally accepted the rule of the majority which is basically a communal majority and not a political majority. It is for the majority to realize its duty not to discriminate against minorities. Whether the minorities will continue or will vanish must depend upon this habit of majority. The moment the majority loses the habit of discriminating against the minority, the minorities can have no ground to exist. They will vanish.

Dr. Ambedkar



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We must begin by acknowledging that there is a complete absence of two things in Indian Society. One of these is equality. On the social plane we have an India based on the principles of graded inequality, which means elevation for some and degradation for others. On the economic plane we have a society in which there are some who have immense wealth as against many who live in abject poverty. *- Dr. Ambedkar*



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Indians today are governed by two different ideologies. Their political ideal set in the preamble of the Constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them.

*- Dr. Ambedkar*

**Swaran Kaur Vidri  
and all Virdi Family**







Untouchability has ruined the Untouchables, the Hindus and ultimately the nation as well. If the depressed classes gained their self-respect and freedom, they would contribute not only to their own progress and prosperity but by their industry intellect and courage would contribute also to the strength and prosperity of the nation. If the tremendous energy Untouchables are at present required to fritter away in combating the stigma of Untouchability had been saved them, it would have been applied by them to the promotion of education and development of resources of their nation as a whole.

-Dr. Ambedkar

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From the point of view of annihilation of caste, the struggle of the saints did not have any effects on society. The value of a man is axiomatic and self-evident; it does not come to him from the gilding of Bhakti. The saints did not struggle to establish this point. On the contrary their struggle had very unhealthy effect on the depressed classes. It provided the Brahmins with an excuse to silence them by telling them that they would be respected if they attained the status of Chokhamela.

-Dr. Ambedkar

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**Bansi  
Lal  
Bangar**





Learn to live in this world with self-respect. You should always cherish some ambition of doing something in this world. But remember that the age of selflessness has ended. A new epoch is set in. All things are now possible because of your being able to participate in the politics and legislature of your country.

- Dr. Ambedkar



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It is disgraceful to live at the cost of one's self-respect. Self-respect is the most vital factor in life. Without it, man is a cipher. To live worthily with self-respect, one has to overcome difficulties. It is out of hard and ceaseless struggle alone that one derives strength, confidence and recognition.

- Dr. Ambedkar



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John Dewey said: "Every society gets encumbered with what is trivial, with what is dead wood from the past and what is positively perverse. As a society becomes more enlightened, it realizes that it is responsible not to conserve and transmit the whole of its achievement, but only such as makes a better future society"

- Dr. Ambedkar



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My social philosophy may be said to be enshrined in three words: liberty, equality and fraternity. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha.

- Dr. Ambedkar



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