



# Ambedkar Times

Weekly

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## Dr. B. R. Ambedkar's Vision of Freedom

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times

Babasaheb Dr. B. R. Ambedkar said that "He who is not a slave of circumstances and is always ready and striving to change them in his favour, I call him free. One who is not a slave of usage, customs, of meaningless rituals and ceremonies, of superstitions and traditions; whose flame of reason has not been extinguished, I call him a free man." On the freedom of India while expressing his joy he said "Independence is no doubt a matter of joy. But let us not forget that this independence has thrown on us greater responsibilities. By independence, we have lost the excuse of blaming the British for anything going wrong. If hereafter things go wrong, we will have nobody to blame except ourselves. There is a greater danger of things going wrong. Times are fast changing." The evil of caste system continues to stay with us even after seventy five years of India's Independence! We need to free ourselves from the shackles of caste. Who are these 'ourselves'? Why we have been tolerating the insidiously institution of caste? Moreover, during all these years, caste seems to be entered into our electoral arena as well. The distribution of tickets for elections to the state assemblies and the national legislature are often done on caste lines. Even grassroots electoral bodies are not spared. Dr. Ambedkar said that "There is no nation of Indians in the real sense of the world; it is yet to be created. In believing we are a nation, we are cherishing a great delusion. How can people divided into thousands of castes be a nation? The sooner we realize that we are not yet a nation, in a social and psychological sense of the world, the better for us". It sounds perfect with the current ground realities in India.

To tackle the menace of caste and to put an end to it, Babasaheb devoted his whole life. He did whatever possible within his reach to root out the caste system from the social setup of India. One of his seminal contributions in that regard is the drafting of the constitution of Independent India. In his own words, "I feel that the constitution is workable, it is flexible and it is strong enough to hold the country together both in peacetime and in wartime. Indeed, if I may say so, if things go wrong under the new Constitution, the reason will not be that we had a bad Constitution. What we will have to say is that Man was vile." He further said "On 26th January 1950, we are going to enter into a life of contradictions. In politics, we will have equality and in social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment else those who suffer from inequality will blow up the structure of democracy which this Constituent Assembly has so laboriously built up." Let us take a lesson from the warning of Babasaheb and join our hand to annihilate caste from India and usher in a new era of social democracy which facilitates the fulfillment of his dreams India: free from the evil of caste and vibrant with social justice and peace all around

## Dr. Ambedkar's entry into the Constituent Assembly

**PART I:** From Dr. Ambedkar's entry into the Constituent Assembly to the presentation of the Draft of the Indian Constitution to the Constituent Assembly

Following paras from Page No.24-26:

The Cabinet Mission had recommended the setting up of an advisory committee on Fundamental Rights, Minorities etc. Accordingly, the assembly constituted the Advisory Committee under the Chairmanship of Sardar Patel by a resolution on 24th January 1947. The Committee consisted of 50 members in which Dr. Ambedkar was one. To facilitate its work, the Advisory Committee appointed the following four subcommittees.

1. Fundamental Rights sub-committee.
2. Minorities sub-committee.
3. North-East Frontier Tribal Areas sub-committee.
4. Excluded and partially excluded areas (other than those in Assam) sub-committee.

Dr. Ambedkar was a member of the first two sub-committees and took keen interest in their deliberations. He also submitted a memorandum to the Fundamental Rights sub-committee in which he gave concrete shape to his ideas. This memorandum was later published for wider circulation under the title 'States and Minorities, what are their rights and how to secure them in the Constitution of free India'. The Constituent Assembly also appointed three other committees, namely (1) the Union Power Committee, (2) the Union Constitution Committee and (3) the provisional Constitution Committee. Prime Minister Pandit Jawaharlal Nehru was the Chairman of the first two committees while the third one was under the Chairmanship of Sardar Vallabh Bhai Patel. These Committees were set up by a resolution on 30th April 1947.

Dr. Ambedkar was member of the Union Constitution Committee. The report of the Committee was submitted to the President of the Assembly by its Chairman Pandit Nehru on 4th July 1947. The work done by Dr. Ambedkar in various

sub-committees of the Assembly was considered very useful and convinced the Congress bosses beyond doubt that the legislation and solidification of freedom would not be easy without the services of Dr. Ambedkar. Consequent upon the partition of Bengal, Dr. Ambedkar ceased to be a member of the Constituent Assembly. The Congress Party which had earlier opposed tooth and nail his entry into the Constituent Assembly came forward and sponsored his candidature.



In his letter dated 30th June 1947, Dr. Rajendra Prasad, President of the Constituent Assembly requested Mr. B. G. Kher, the then Prime Minister of Bombay to elect Dr. Ambedkar immediately. He wrote, "Apart from any other consideration we have found Dr. Ambedkar's work both in the Constituent Assembly and the various committees to which he was appointed to be of such an order as to require that we should not be deprived of his services. As you know, he was elected from Bengal and after the division of the Province he has ceased to be a member of the Constituent Assembly. I am anxious that he should attend the next session of the Constituent Assembly

commencing from the 14th July and it is therefore necessary that he should be elected immediately".

Accordingly, Dr. Ambedkar was re-elected in July 1947 from Bombay as a member of the Constituent Assembly. Soon after, Prime Minister Nehru invited him to join the Cabinet he formed on 15th August 1947 on the eve of independence. Dr. Ambedkar accepted the invitation and became India's first Law Minister. On 29th August the Assembly unanimously elected him as Chairman of the Drafting Committee which was assigned the task of framing the Constitution. Dr. Ambedkar, who was a strong opponent of Congress had now become their friend, philosopher and guide in the Constitutional matters. - Ed

*Presented by- Neeraj Pal*

Source Courtesy: Dr. Babasaheb Ambedkar Writings and Speeches, Volume 13

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Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD

# A few words about the Untold Story of Lutyens' Delhi and an introduction of its Author, Ambassador V. B. Soni

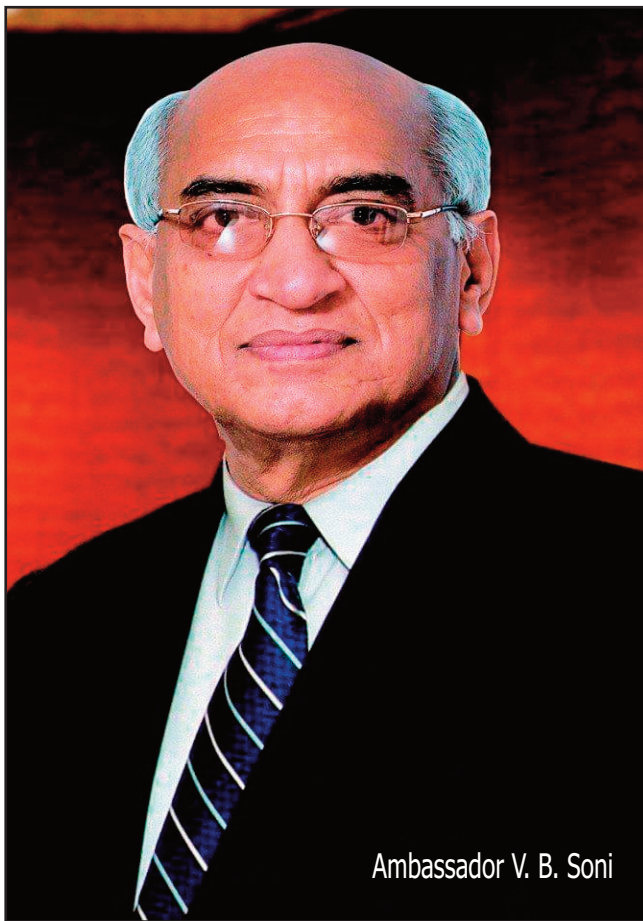
It is my honor to introduce to you Ambassador Vidya Bhushan Soni and proudly share with you his accomplishments and contribution to our mother land, India. It is my distinct privilege and good fortune to have known Ambassador Soni since the time he married to my cousin, Kamlesh Pawar daughter of Chaudhry Ishwar Das Pawar on May 13, 1968, when I was only eight years old. My uncle, I. D. Pawar fondly talked about his son-in-law, Mr. Soni with great love and admiration. V. B. Soni joined the Indian Foreign Service in 1967. I was too young to understand the importance of Ambassador Soni's distinctive career. As a young boy, I was hearing remarkable things about Mr. Soni and his family from my parents during family discussions. My uncle, Mr. I. D. Pawar, indeed was a revered personality himself who had earned a very special place in the society and was dearly loved for his kindness he'd showered upon the under privileged sections of the society. Pawar held influential positions in the government of India one of which was in the Passport Affairs Department in the middle of 1952, soon after the British rule had ended in India. The responsibility of Passport Affairs was added to his assignments when Mr. Pawar took over as under-secretary of the Departments of Partition and Commerce and Industry. I would be amiss if I failed to mention Pawar's close working relationship with another unforgettable leader, freedom fighter Babu Mangu Ram Mugowalia, who founded the Ad-Dharm movement in 1926 for espousing the cause of the untouchables of the pre-partition Punjab.

After completing high school from my small village, Saloh in one of the northern states, Himachal Pradesh of India, I moved to a well-planned modern city of Chandigarh for my higher education. Only there, I became a frequent visitor to my uncle ID Pawar. At this early stage of my life, uncle Pawar filled me with inspiring stories of his own life experience, including as a district and sessions judge and of the new family rising star, Mr. V. B. Soni. I then gradually began to fully understand what it means to be an IFS officer in the government of India.

Though Mr. Soni does not need much of an introduction as he is a well-known personality, not only in India, but in many parts of the world, I nonetheless, would like to proudly share with you a few things about Ambassador V. B. Soni as I have had the opportunity to spend personal quality time with him myself alone as well as on the phone. Ambassador Soni was born on May 13, 1942 in New Delhi. He has 35 years of extensive work experience in specialized fields globally as well as in India. He joined the Indian Foreign Service in 1967 in the External Affairs Ministry of India. He is an alumnus of Balliol College, University of Oxford in the United Kingdom. He studied diplomacy, international relations, international law, including international trade

and finance. He achieved distinction in international relations. He studied Master of Arts (history) at the renowned university of Allahabad, India. He received a degree in Bachelor of Arts (English Literature) from the University of Delhi, India.

I would like to add here an extensive list of Ambassador Soni's assignments in many fields as a diplomat and his service in the corporate sector. He served in various capacities in Indian diplomatic missions in Moscow, Cairo, Kuala Lumpur, London, Ministry of External Affairs and Ministry of Commerce, New Delhi from 1967 to 1986. He was appointed as the Head of Missions and the Ambassador of India to Ukraine, Georgia, Armenia and served in such capacity from 1997 to 2002. He has had the honor of being the High Commissioner of India to Jamaica, Cayman Islands, Turks and Caicos Islands and Ambassador to Haiti & Dominican Republic during the period from 1994 to 1997. He



Ambassador V. B. Soni

proudly served as an Ambassador of India to Senegal, Mali, Mauritania, Guinea Bissau, Cape Verde, and High Commissioner to Gambia from 1990 to 1994, High Commissioner of India to Pacific Island nations with residence in Fiji from 1989 to 1999.

Ambassador Soni has what it takes to be an inspiring leader in the corporate world. Mr. Soni headed the Overseas Infrastructure Alliance as a chairman for ten years from 2005 to 2015 with projects worth \$800 million in hand. Mr. Soni received numerous awards commencing from an Honorary Doctorate award conferred upon him by the International Personnel Academy of Ukraine, Honorary Doctorate award conferred by Poltava State Pedagogical University, Ukraine, St. George medal award conferred by International Academy Rating of Popularity, a golden fortune, indeed.

He received honors as a Professor at Kyiv International University, Member/Academician, International Personnel Academy, Ukraine, Honorary Professor, Ukrainian Medical Stemmatological Academy, Honorary Professor, Institute of Economics and New Technologies, Kremenchuk, Ukraine, Honorary Professor, Vinnitsa State Pirogue Medical University, Ukraine, Honorary Professor, Crimea State Medical University, Ukraine. What a magnificent and a rare credential of matchless significance Ambassador Soni has been crowned with! By virtue of his extensive knowledge in the diplomatic field and his assignments in Moscow and Ukraine, he is favoured by the news media in India for providing his assessment on the ongoing war between Russia and Ukraine.

Ambassador Soni did not just stop there; he

embarked upon an other chapter in his life to record and preserve his family legacy for future generations. He did so in his recently released book, the Untold Story of Lutyens' Delhi. I, personally, am forever grateful to him for his vision and hard work that he put forth in writing this book where he penned his grandfather, Nanig Ram's, important contribution in constructing the capital city of New Delhi. Mr. Bankey Lal, Ambassador's father, has no lesser significance in carrying out his role and responsibility to make the vision of Nanig Ram a reality.

Ambassador Soni proudly and rightfully credited his family members like Indra Kaur, Kishan Devi, Vimal Chandra, Shakuntala, Ratan Devi for affording him with significant details of family history to make the book possible. His two children, daughter Medha who designed the cover page of the book and much more and his computer professional son Manish for rendering critical and essential assistance during this undertaking in writing this book. His wife, Kamlesh, has also earned splendid praise for her contribution in this tedious task, including providing Ambassador Soni motivation and emotional support when needed.

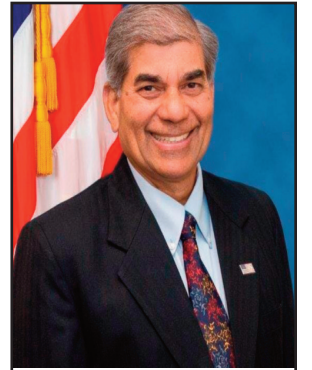
Without Ambassador Soni's diligent efforts in preserving the historical records of his father and grandfather's involvement in building Delhi in the beginning of 20th century, we would have been deprived of the knowledge the craftsmanship of the talented master craftsman, Nanig Ram, Ambassador Soni's grandfather played in the construction of Delhi. Mr. Soni elicited and ascertained valuable information from his father, Bankey Lal and his close relatives during comprehensive sessions during family discussions that he'd put in his diary.

I feel it is important to mention here that Bankey Lal has had very close family like relationship with Babasaheb, Dr. B R Ambedkar, the father of the Indian Constitution. Dr. Ambedkar personally blessed a would be Ambassador, young V. B. Soni, when Soni was only 4 years old. Having been closely associated with great personalities like Babasaheb was of a remarkable importance by itself. Soni worked closely with Babasaheb for uplifting the weaker sections of the society.

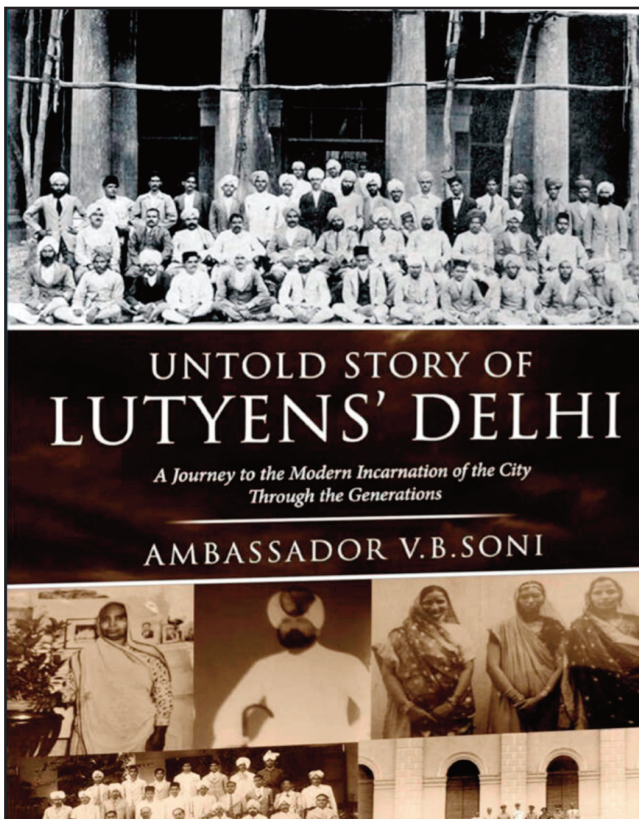
I will not go into the details of the book here because the Ambedkar Times will be publishing the entire book on a regular basis, one chapter at a time. The book is also available for purchase by clicking the links below for those who wish to do so. I hope the readers find this book informative, inspiring and interesting to read.

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# As I Please – International Day of Equality



**Ramesh Chander**  
Ambassador - I.F.S. (Retired)  
91-99885-10940

The last time I wrote in my blog about the subject was March, 2024. We are about to enter September after a couple of days and September has been the month when invariably thought of reminding the GOI about the proposal on April 14, birthday of BabasahebAmbedkar as International Day of Equality as it concerns the UN. Traditionally, our PM and or EAM will go to New York and address the world from the high podium of the august organization in its annual UNGA. Though much water has flown in the Ganges and the Hudson in New York yet I am not tired as of today. I wrote this time to the President of BJP, J.P. Nadda under endorsement to other dignitaries concerned including EAM and PMO. As of now, I have been consciously trying to keep the proposal apolitical. But perhaps time has come to underscore its political importance and resultant dividend, if it is accepted and political fallout too, if it is not duly considered and a response not given by

would remain in power in the years to come. My last Blog written in March this year on the subject which would provide a bit more information on the proposal may be accessed at:<https://diplomaticitbits.blogspot.com/2024/03/it-is-time-to-remind-international-day.html>

Though the matter is apolitical, as I said, yet kindly allow me to say my mind. You know that Ambedkar is a phenomenon which would remain firm on the socio-political firmament of the country for a long time to come. The fast changing political scenario on the basis of 'one vote – one value' would always be influencing the politics of the country and as such the marginalized sections of the society would tend to have their say. It has been proved in the recent elections. No political outfit can afford to ignore this ground reality. I know for certain that BJP under your stewardship and the GOI under PM NarendraModi cannot remain oblivious of the coming

ing  
iv. ShriRamdasAthawale,  
MOS for Social Justice  
v. Principal Secretary to  
PM. Shri P.K. Mishra  
vi. Shri Mohan Bhagwat,  
Sarsanghchalak of RSS

Annexure – Text of Letter dated  
September 11, 2023 to EAM Dr.  
S. Jaishankar

September 11, 2023  
Respected Sir,

First of all, I congratulate you and the GOI on the successful G-20 Meet yet another feather in your hat. I take this opportunity to wish you further success in the days to come.

I am writing this again, Sir, to remind you on



the political leadership; particularly that of the ruling elite. People, especially the followers of BabasahebAmbedkar are keenly and patiently watching the situation. The emerging scenario, in the wake of the recent elections, has clearly shown that the marginalized sections of the society for whom BabasahebAmbedkar is a national icon, will no longer sit tight and would tend to say their mind in a democratic way. We would ignore Ambedkar at our own peril.

With this background, I share herewith my letter of August 27, 2024 to ShriJagatPrakashNadda, President of BJP and urge the stakeholders in the proposal to come out and support the proposal on International Day of Equality before it gets too late.

IK TarzeTugafilHai So WohUnko Mubarak  
IK ArzeTammanaHaiWoh Hum KarteRahenge

Text of my letter of August 27, 2024 –  
August 27, 2024

Respected Shri J.P. Nadda Sahib,

I am taking the liberty of writing to you on an issue of which you may be of aware as I have been writing to you on the subject off and on in the past many years – The proposal on April 14, birthday of BabasahebAmbedkar as the International Day of Equality under the aegis of the UN.

The proposal is resting with the MEA/PMO since June, 2015. Ever since, I have been pursuing the matter with all whom I considered could be of help in this regard. My last letter dated September 11, 2023 to EAM Dr. S. Jaishankar may be seen at the Annexure to this letter.

I may add that I have consciously been trying to keep this issue apolitical as Babasaheb is a national icon and shall be recognized as such. Since the matter pertains to the GOI under the leadership of PM NarendraModi and the BJP, it would only be appropriate for me to take up the matter with you not only as an important Minister in the GOI but also as President of the BJP as I am confident that after a 10 years stint, NDA government headed by BJP



scenario. Supporting the proposal on International Day of Equality to honourBabasahebAmbedkar would, obviously result in good dividends not only politically but also strengthen India's stature in the realm of 'Socio-cultural – Soft diplomacy' in the comity of nations in line with International Day of Non-violence and International Day of Yoga.

You would agree, Sir that time is of essence. I urge you to kindly have a fresh look on the proposal and consider the proposal and decide. It would only be appropriate if the proposal on International Day of Equality is taken to the UN through diplomatic channels and EAM/PM may include the matter in their speeches at the forthcoming UNGA in September, 2024.

I am confident, Sir, that my submissions will find due consideration with you.

With personal regards,  
Yours truly,

**(Ramesh Chander**  
**ShriJ.P.Nadda,**  
**President of BJP**  
**New Delhi**

Copy to:

- Dr. S. Jaishankar, Minister of External Affairs
- ShriVarindra Kumar, Minister of Social Justice
- ShriChiragPaswan, Minister of Food Process-

the proposal to declare April 14, birthday of Dr. B.R. Ambedkar, as International Day of Equality in the ambit of Bharat's Soft and Cultural Diplomacy. I have been writing to you and other stakeholders in this regard. My last letter dated May 6, 2023 to you in this regard is enclosed for ready reference. Meanwhile, more than 30 organizations pertaining to BabasahebAmbedkar, Gautam Buddha and Guru Ravidass in the UK submitted a Memorandum to the High Commissioner of India in support of the proposal. I am sure the HC must have forwarded the Memorandum to the MEA. I wrote a blog

on this which may be accessed at:-<http://diplomaticitbits.blogspot.com/2023/06/the-more-merrier-all-buddhist-and-guru.html>

I also wrote an open letter to the BJP leadership with a view to sensitize them and solicit their understanding and support which may be seen in my blog:-

<http://diplomaticitbits.blogspot.com/2023/05/an-open-letter-to-bjp-leadership-april.html>

You would appreciate that, Sir; International Day of Equality is an important proposal which would tend to strengthen Bharat's soft diplomacy on one hand and honour one of the greatest sons of India, BabasahebAmbedkar on the other. The timing of this submission is to catch up with the forthcoming UNGA in the last week of September, 2023. You may like to take advantage of your presence and participation in the UNGA to take up the proposal on International Day of Equality in your address to the international community.

With regards and all the best wishes.

Yours truly

**(Ramesh Chander)**

**Dr. S. Jaishankar,**  
**Minister of External Affairs,**  
**South Block, New Delhi**  
Copy to:-Shri P.K. Mishra, Principal Secretary to PM,  
PMO, South Block, New Delhi

# One Race, Human Race

"Vasudhaiva Kutumbakam" is a Sanskrit phrase, it means "The World Is One Family" (Maha Upanishad VI. 72). In the earlier Vedic period, dating back to 1500-1100 BCE, the highest order of cultural revolution, living beings were classified based on their level of "consciousness". During Vedic period (1100-600 BCE), people were classified based on the cultural level. The Hindu system divided people into castes which resemble characteristics of "race". In the caste itself, there are diverse people. Secondly, there was no "scientific" basis for differentiation. In the 19th and 20th century European scholars tried to divide into races; their efforts were marred by the complexity of physical diversity and by the developing fields of science (conflicts). Castes were occupational groups rooted in religion but none of them derive basis on skin colour or race. According to this definition, people in our era are considered as "Melechas". Post-independence Caste discrimination has been outlawed in India, residuals can be seen in some pockets. Democratic values, the human rights movement, industrialization, globalization, etc. have deteriorated rigid social caste systems and identity.

"Race is the child of racism, not the father" (TA Nehisi Coates). Before 1500 AD, hierarchy was an accepted principle. Race is a categorization based on shared physical or social qualities into groups within a given society. In the West, the term emerged in the 16th century, it refers to groups of various kinds. By

the 17th century, the term began to refer to physical traits and later to linguistic groups, religious groups, etc. The Europeans brought this ideology to America. During that period, it was common belief that "white" is superior race, this justifies the colonisation and enslavement. Further, during 1600 AD the principles of "Mercantilism" were deeply rooted, "Wealth" creation was the key, hence there were more demands for land and cheap labour. During 1900 AD, Eugenics theory - which supported the division into various races based on genetic descent - further legitimised "white" superiority.

Scientific advancement in the 20th century rejected the hypothesis of "racial" model. There are no genetically distinct groups; the DNA analyses justified the same (deviation is just 1 to 8%), (Smedley, A. takezawa, Y.I., 2024). In 2019, the American Association of Physical Anthropologists stated biological aspects of race, "pure races" neither exist in the past nor today. Anthropologists see races as temporary phenomena, as a product of genetic processes and natural selection. According to them, even if people in different geography differ, it is impossible to demarcate racial groups. (Eugenie Scott, 2016). Sociologists assert that race is a social construction (Berger & Luckmann, 1963). Following World War II, race had been used to justify discrimination, apartheid, slavery and genocide. The critique gained traction during the U.S. civil rights movement and triggered anti-colonial

movements. The social construction of race is labeling of the racial categories, and it change with the times.

Modern scientific theories classify species according to their capacity to generate viable offspring. Different scientific streams like biology, social science, anthropology, and genetics do not see evidence to substantiate race. Hence, we can conclude that "race" is a social construct.

**Modern racism can be classified as:** Individual racism refers to the beliefs, attitudes, and actions of individuals. Interpersonal racism occurs between individuals and public expressions. Institutional racism occurs in organizations and is covered up in policies and practices.

Structural racism is a system of racial bias across institutions and society.

Nature's Healing Process, human diversity is spreading beyond the boundaries of society, as a result of people's geographic migrating, increasing intermarriages, biological changes happening in and around humans, etc. Ultimately, it will satisfy nature's principles of "diversity" and "survival of the fittest". These natural processes occur in all species.

"Silence" on the subject of "race" and "identity" can result in gaps among people, create fear and social unrest, hurt social developments, etc. Silence on race keeps us all away from understanding and learning the nitty-gritty of the causes and solutions. We can break the silence by learning, reflecting and communicating with ourselves and others. In 2001, the World

Conference against Racism outlined the programs for overcoming racism, the Durban Declaration and Programme of Action (DDPA).

In 2011, in the United Nations General Assembly the world leaders adopted by consensus a political declaration proclaiming their strong determination to fight against any form of racism. The General Conference of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in 1978, reaffirmed Article 1 to 10, to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, without distinction of race, sex, etc. under the UN Charter.

"Sarva Shastra Prayojanam Atma Darshan," about Vedic scriptures, means "The end of all scientific pursuit and endeavor is to know ourselves". "Race" is the creation of man linked to material benefits. Scientific development, education and opening the doors of cultures were the turning points of this radical change. As men progress, the chains of the past will break and come out of the false belief of the past. These tools liberate man, help him to be self-aware and become "Purusha" (consciousness).  
# Chancellor, Desh Bhagat University\*  
Mandi Gobindgarh, (Punjab)



Dr. Zora Singh



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