



# Ambedkar Times

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## AMBEDKARTIMES GROUP PAYS

### Tribute to



Bharat Rattan  
Baba Sahib  
Dr. Bhimrao  
Ramji  
Ambedkar,  
Ghadri Baba  
Mangu Ram  
Mugowalia Ji  
& Sahib Shri  
Kanshi Ram Ji

## SUBALTERN AND DEEPENING OF DEMOCRACY IN INDIA

ICCR Chair Professor of Contemporary India Studies, Leiden Institute for Area Studies and International Institute for Asian studies delivered a public lecture on Subaltern and Deepening of Democracy in India organized by Kern Institute, Leiden University, The Netherlands, on March 10, 2012 at Lipsius 208, Leiden

### Abstract

India is one of the largest working democracies in the world. India's tryst with democracy does not only begin during the colonial period of struggle for independence, it is often traced back to the pre-modern times as coherently argued by Nobel laureate Amartya Sen in his classic *The Argumentative Indian: Writings of Indian History, Culture and Identity*. Nevertheless, a lingering fear keeps on troubling the minds of the pundits of the governance in India that the insidious hoary institution of the Indian caste system, a unique system of hereditary graded social hierarchy, if not tackled at the earliest, will stamp out the sapling of the democratic tree, planted under the aegis of the British Empire, rather in its own very image of electoral system and Westminster model, much before its full mature growth.



Prof.  
**RONKI  
RAM**

In this lecture, what I propose to argue is exactly the opposite of the unfounded fear of the threat of caste to Indian democracy. The hall mark of Indian democracy is the meticulously drafted constitution of the Independent India which is committed to bring equality in all its diverse spheres. It is in this context that Subalterns of India, the ex-untouchables, popularly know as Dalits, play an important role in deepening the roots of democracy in the country. India has set an excellent example of free and fair periodic assembly and parliamentary elections since the first general election (1952) was held after hard earned independence in 1947.

What critical role caste play in Indian democratic polity and society and in what way Indian democracy helps sharpen the caste fault-lines in order to facilitate subaltern participation in the political processes of the country will be the central focus of my talk. The talk will draw heavily on the ethnographic study done by the author in the villages of North Indian border state of contemporary Punjab.

## NOVEMBER 2012 TO BE CELEBRATED AS MONTH OF SIKH AWARENESS AND APPRECIATION



Image : Christian Koszka, California State Assembly, Republican Caucus Broadcast Services

Sacramento, May 17, 2012. The California State Assembly today had about 20 Sikhs in the gallery. The occasion was the consideration of the Assembly Concurrent Resolution (ACR97) introduced by Assemblyman Henry Perea on Feb.2, 2012 in response to a request made to him by Pashaura Singh Dhillon on behalf of the Sikh Council of Central California, Fresno, during their celebration of Guru Nanak's Parkash Utsav (birthday) at the Caruthers Gurdwara on October 19, 2011. Besides Mr. Dhillon, they included Charanjit Singh Batth, the Raisin King of California, and a dozen of his friends including Kartar S. Sidhu, Bhupinder S. Aujla, Harvey Singh, M.S. Sandhawalia, Inder S. Batth, Jaswant S. Sidhu, and Gurdip S. Nijjer. Those joining from Sacramento area included Nirmal Singh, Gurjatinder S. Randhawa, Editor Punjab Mail USA, Prem K. Chumber, Editor of Ambedkar Times (English), and Desh Doaba (Punjabi).

"Please join me in declaring November 2012 as California Sikh American Awareness and Appreciation Month", announced

### Dr. O. S. BINDRA

Assemblyman Dan Logue, representing Assemblyman Perea, who could not be present owing to his mother's serious illness. Assemblyman Logue added the following.

"Every year on the first Sunday of November, Sikh Americans celebrate the coronation of their scriptures. Among the celebrations are Sikh parades, the largest of which is held in Yuba City, which is famous worldwide.

Californians of Sikh heritage deserve to be recognized for their significant contributions to our state. They came here around 100 years ago and have made their mark in agriculture, trucking, medicine, and technology.

The Sikh religion comes from the Punjab region of South Asia. It is monotheistic and shares beliefs with Judaism, Christianity, and Islam. Sikhs have often faced persecution for their beliefs. Even recently in the United States, Sikhs have been subjected to hostility and discrimination.

Please join me in honoring this great people and the contributions they have made to our state and our nation." Immediately thereafter, five

Assembly Members, namely Roger Dickinson, Warren T. Fururtani, Jim Nielsen, Chris Norby and Bob Wieckowski, stood up one by one spontaneously and paid glowing tributes to the Sikh Californians through their extempore short speeches. The resolution was passed without any opposition.

Then Mr. Logue recognized the presence on the house floor, of Amarpreet (Ruby) Dhaliwal, San Joaquin Mayor, who came especially for the event. Finally, he recognized Mr. Nirmal Singh, whose 21-year old only son, Cpl. Gurpreet Singh of U.S. Marines, died last year serving this country in Afghanistan. Responding, Nirmal Singh stood up. All in the Assembly Chamber and its gallery gave him a standing ovation through a thunderous applause for the sacrifice made by this Sikh family of Antelope. It may be noted that nearly all the Assembly Members (They total 80) chose to become coauthors of this popular and highly desirable resolution, authored by Henry Perea. Only eight did not, because they were apparently not present at the time of voting.

We launched new newspaper "**DESH DOABA**" in Punjabi on April 13, 2012

Prem Kumar Chumber (Editor:-In-Chief) www.ambedkartimes.com & www.deshdoaba.com

## Editorial

## AMBEDKAR CARTOON

## UPROAR IN INDIAN PARLIAMENT

A row over a cartoon depicting Babasaheb Dr. B.R. Ambedkar, the chief Architect of the Indian Constitution, riding a snail and Jawaharlal Nehru, the first Prime Minister of the country, standing behind him, brandishing a whip rocked the Indian Parliament. The message it symbolizes in the text alongside suggests that Dr. Ambedkar was slow on completing the draft of the constitution and Jawaharlal Nehru pressing hard on him to do the job quickly. The cartoon was sketched by renowned cartoonist Shankar in 1949, and has been part of the NCERT book since 2006.

Opposition Members of Parliament stalled the proceedings in the both houses of the parliament on May 11, 2012, emphasizing on the 'disrespectful' message of the cartoon. Interacting with the reporters outside the parliament Kumari Mayawati, Dalit politician former Chief Minister of Uttar Pradesh and member of the Rajya Sabha (upper house) said, "This is an insult on Indian democracy. The government should intervene and take strong action against those who are involved in this". She continued, "If it fails to do so, we will wait for two to three days or else our party (BSP) will not allow the House to run". Mr. Ram Vilas Paswan, President of the Lok Janshakti Party, condemned the inclusion of the cartoon in the textbook as "highly deplorable".

Pacifying the charged emotions, Pranab Mukerjee, Finance Minister, said that it was with the consistent efforts of Dr. Ambedkar that the constitution of independent India was framed within "a short time of three years". Kapil Sibal, HRD Minister, later apologized, and said he had already directed NCERT to remove the cartoon on April 26 this year.

The protest over the cartoon in the Parliament also led to the resignation of the advisors of the office of NERT, Suhas Palshikar (former head of the department of Political Science in the University of Pune) and Yogendra Yadav (psephologist). A day after their resignation, two to three people, allegedly belonging to a new organization named the Republican Panthers Party of India, attacked the office of the Suhas Palshikar. During the attack they shouted slogans in the name of Dr. Ambedkar. Two of the attackers were arrested by the police. Mr. Palshikar, however, was not hurt in the attack. He did not want to initiate action against the perpetrators but wanted action against those who he thought instigated the attack.

Mr. Yogendra Yadav commenting on the cartoon row said, "I personally do not think that that cartoon denigrates Dr. Ambedkar. He himself did not think it did so. Any cartoon or any piece of art must be understood by keeping in mind that you can't take a Xerox copy of one particular thing and say, is it good or is it bad. First you have to understand the symbolism of it, if you start to take all piece of art literally, then you would have to ban, then you would have to ban all poetry in this country, all the art forms, and cartoons in this country". Zoya Hasan, a Political Scientist of Jawaharlal Nehru University, considered the row as "an unnecessary controversy ... It is a classic case of construct hurt and invented controversy ... The government must allow for more public debate on this issue".

Beyond symbolism or the contents of the controversy, what is more important is the presence of caste in contemporary India. It is in this context that one has to look at the whole cartoon row that rocked the parliament. The advisors of the NCERT are not oblivious of the presence of caste in Indian society and its continuous impact on the day-to-day lives of Dalits. It is also well known to every body, at least in India, especially to those who do social science in the country, that 2012 is not 1949- when the cartoon in question was sketched. Now Dalits have come of age. They want no more further to be pushed aside. In a caste ridden society like India, one needs to exercise restraint in making symbolic use of cartoon or poetry because in a fragmented social domain every symbol or verse carries tons of meaning both pejorative or otherwise. For the good of democracy and social harmony one should not only restrain but also design new symbols and poetry free of caste intents and discriminatory hidden messages.

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‘ਅੰਬੇਦਕਰ ਟਾਈਮਜ਼’ ਵਿੱਚ ਛਪੇ ਲੇਖਾਂ, ਖ਼ਬਰਾਂ ਅਤੇ ਇਲਾਜ਼ਿਹਾਰਾਂ ਆਦਿ ਵਿਚਲੇ ਵਿਚਾਰਾਂ ਨਾਲ ਅਦਾਰਾ ਅੰਬੇਦਕਰ ਟਾਈਮਜ਼ ਅਤੇ ਸੰਪਾਦਕ ਦਾ ਸਹਿਮਤ ਹੋਣਾ ਜ਼ਰੂਰੀ ਨਹੀਂ।

## BUDDHA JAYANTI - BUDDHA PURNIMA

RAMESH CHANDER Ambassador, IFS (Retired)



Buddha Jayanti - Purnima in 1975. It was a well-organized programme, started a little late in the evening, attended by a well-meaning and disciplined audience. A missionary musical group of Rajaram from Rohtak regaled the attentive audience with numbers dedicated to Ambedkar and Buddha and their mission. A well-educated, professional veterinary doctor, Bhikshu (Bhante) from a Vihar in Palwal was the chief guest speaker. He spoke well and with conviction. I am no authority either on Ambedkar or on Buddha. But my abiding interest and ardent wish to follow Ambedkar keep me alive to the relevant situation and concern. I based my brief speech, on the contents of D.C. Ahir's book "Ambedkar and his legacy" as to how Buddhism was different from Christianity, Islam and Hinduism. Ambedkar's immense contribution in reviving Buddhism in India was recalled. The function was concluded with a nicely done and arranged Preeti Bhoj (Langar).

But yet another opportunity was in store for me. The followers of Dr. Ambedkar in and around Gurgaon under the aegis of Dr. B.R. Ambedkar Sabha headed by Dharambir celebrated the day at the Ambedkar Bhawan in Sector 4 of Gurgaon. My friend Paramjit Saroya was aware of my presence in Gurgaon and on his suggestion the Sabha invited me to be the Chief Guest at the function which I gladly accepted. I was doubly happy as my daughter Vaishali was also born on the solemn day of Buddha

about a year before, I attended and spoke at many such functions pertaining to Guru Ravidass and Dr. Ambedkar in and around Jalandhar. I was given to understand and somehow I also felt that the community audiences and the organizers were comparatively good and better placed in Jalandhar which has a good concentration of, both economically and educationally, community. My participation at the Gurgaon function was the first. It was a good education for me. The function was nicely conducted by the Master of Ceremonies. The audiences were nicely seated on clean white covered chairs. The audience was attentive and participatory. The musical group of Rajaram was applauded and rewarded (mostly by hundred rupee notes), liberal monetary contributions were made to the Sabha for the function, the preeti bhoj was well prepared and nicely served. I was awakened from the wrong notion that the dalits of Punjab were ahead of their brethren in Haryana. May God bring them more success and prosperity?

Let me make a couple of observations which may be interest to the readers of my blog. After my retirement

# A NEED FOR SOCIAL TRANSFORMATION IN INDIA AND RESPECT FOR HUMAN RIGHTS

It is a very common saying in Indian Mythology that it is one's Karma (Deeds) which make you higher or lower in your social standing. Anybody born in a lower caste can become a Pandit if he or she does good Karma and get education and apply that education for the welfare and upliftment of others and treat everyone with dignity and respect. All spiritual faiths convey the same message. The constitution of India promotes the same principles and also the constitution of United States of America give a true meaning in practice to Karma Theory i.e. more honest and hard work one does more benefits s/he reaps. However, practitioners of each faith forget the true meaning of his or her faith with false (man-made) programming of boundaries based on caste, creed, religion, cultural and or national conditioning. It is mainly by some members of so called educated and intellectual class (without soul) whose main motive is to promote their narrow and selfish interests by facilitating that kind of conditioning based on fear and without wisdom. Guru Ravidass Ji promoted this concept (Begumpura) more than 600 years ago. Guru Nanak Dev Ji embraced this concept. Guru Arjun Dev Ji documented it in Sri Guru Granth Sahib and Guru Gobind Singh Ji promoted the practice of the "Khalsa" pure ones in the state of Punjab in early 17th century. But now it has spread to all the continents of the world.

All the European countries and other western countries including United States have made human rights i.e. social justice, equality, respect and liberty for all a top priority even for the homeless in their respective countries. However, in India we need a lot of work to shed the physi-

cal and psychological manifestations of caste system. I have not seen any modern Indian leaders either from BJP or from Indian National Congress party, two major political parties who has raised the issue in the mainstream Indian society to eradicate the caste system from India or even to talk about the inadequacies created by this centuries old system with crippling social effects.

Being a practicing psychologist in USA with 27 years of experience, I have observed over the years that our film industry has not been contaminated with prejudices and biases of religion, regionalism, linguistic blindness and social myopia. I hope that the readers would agree with me that there have been many examples of inter-religious, inter-caste, inter-state or even international (inter-racial) marriages among the movie stars. There have been many assaults on the movie stars by Hinduvta dominated political parties and religious wings of those parties like Shiv Sena. However, Bollywood has stood the test of time and kept itself away from getting carried away emotionally in favor of one or other social prejudices or biases of the times. This is what makes India, our great motherland even though with the many scars on her body some physical (demand for separation) or some emotional (1947 and 1984 riots) and some social (Caste, infanticide and Sati pratha) etc.

India does need soul-searching by such movies like Aarakshan which help us to look for solutions to our existing social problems and initiate a dialogue in the open social forum rather than in our own bedrooms. Our leaders have been so timid and slippery in not confronting the current problems faced by Indian Society. That is why we still remember

Shahid Bhagat Singh, Subash Chander Bose, Gadari Babas and many more who gave their lives because their agenda or goal at that time was common i.e. to liberate India from British rule. They also struggled against the prevailing conditions of the Indian society at that time. There was no difference between Hindu, Sikh and Muslim freedom fighters, even some Britishers helped Indians in getting their Independence as depicted in the movie LAGAAN. They were not Punjabis, Gujrati's or Bengali, they were Indians. Indian leaders need to harness the accumulative anger and frustration of dalits to get some dignity and respect in their own country where for centuries they have been treated less than humans. The issue of caste system has been viscerally imprinted on the Indian psyche over the centuries and it will take centuries of honest work from all of the constituents of Indian society. The dalit leaders and intellectuals also need to do some soul searching to prevent any conversion from victims mentality to perpetrators'. The history is replete with examples where victims have become perpetrators to avenge the centuries old persistent wrong doings. Rather, they should embrace and put some balm on the wounds of economically disadvantaged people and their children to develop an understanding for equal treatment of humans. If one is tortured, s/he should not inflict the same pain on others as our Gurus have demonstrated. They believed in love over hatred as witnessed from the examples of Guru Arjan Dev Ji, Guru Ravidass Ji, St. Kabir Ji and Jesus Christ. I do think at times that Ms. Mayawati has tried to implement this message while bringing higher castes Hindus, Muslims and other dalit castes into a main-

stream to start a dialogue and find solutions to common social problems. Even though we know at times she has not been fairly treated by other leaders from dominating Indian political parties.

This kind of social openness needs to be promoted in today's Indian society. I think social media and movies can do a miraculous job in promoting inter-caste marriages and also dialogue. It becomes the duty of younger generations to engage in productive and constructive dialogue to end this inhumane treatment of human beings based on their birth in a particular caste rather than based on their innate human potential. When and if appropriate attention is given to this issue then in tribal areas, it would help to stop religious conversions from Eastern religions to Christianity, because people will feel that they are being treated with respect and dignity in their own society and they do not need to go to other religion to get the respect.

The role of commercialism in Indian Education needs to be looked into also. The system has been exploited by corporations or individuals with greed/profits only in mind. As in USA, the education system has been failing and kids are not passing with good employable skills. The same is happening in India as Indian leaders are trying to blindly follow American system without understanding its flaws and context. Sometimes, pseudo educational leaders are creating guilt in Indian leaders and then exploit their good intention to make huge profits for themselves while ignoring the needs of the masses. In USA, Government has been blindly offering scholarships or loans to students enrolled in any educational institutions without requirement or accountability of those educa-



**Dr. Harmesh Kumar**

tional institutions to provide the students with employable skills and tools to compete in the real world. Indian Education system is "crying for help" as people with financial resources are getting the best education whereas majority of the people from economically and socially weaker sections cannot afford to get good education in public schools as happening in USA. Most of the teachers employed in public schools and colleges do not go to teach in public schools/colleges rather they do private tuitions even though their salaries are being paid by Government of India.

It is true as one of the song in Aarakshan movie says "Jara Pankh Kholoo Phir Uddaan Dekhna and Ek Chance to de dey meri jaan phir to meri uddaan Dekhna", i.e. untie my wings and then see my flight and give me a chance and then see my flight. America lives very true to this song as it provides unlimited opportunities to anybody without reservation, where I know many dalits has become entrepreneurs, doctors, engineers in software, civil and mechanical areas and some are working in NASA, Boeing, Air force and US Navy. I have no doubt in my mind that India can create similar conditions for its citizens. This will be a true tribute to Sri Guru Ravidass Ji and his teachings on this auspicious day.

*H. Kumar, PhD  
Licensed Psychologist  
President, Therapeutic  
Residential Services, Inc.*

# Role Of Nationalized Banks In The Indian Corruption

Corruption has now exceeded all limits. It has not jumped in one step but has reached slowly to the present position. We all the country men are responsible for this. It has gone from ground to upper side and vice versa. We all proud of this effect that our country got freedom on 15.8.1947. After independence for about 20 years the congress men used to wear white cap. The very purpose of the white cap was that who so will wear cap will be as pure as the white cap. After a very long period this cap is now seen on the head of Sh. Anna Hazare who is advocating for the Lokpal bill to be passed by the Parliament. Whosoever will be the Prime minister of the country, he is supposed to know what is happening in the country. After Pt. Jawahar Lal Nehru, there was Lal Bahadur Shastri and then Indira Gandhi remained Prime Minister for a long time. Once when Indira Gandhi was questioned about corruption, she replied that "Corruption is a worldwide Phenomenon". The question was not taken seriously, rather the issue was avoided. Had it been taken seriously, there could be a different situation.

After Indira Gandhi, Rajiv Gandhi was the Prime Minister who once admitted that corruption as stated if rupees one is planned for the development only 15 paise reaches to the beneficiary, thus, 85 paises are hushed up on the way. After Rajiv Gandhi, Narsimha Rao became the Prime Minister of India who spent Rs. 20 crore on the Jharkhand Mukti Morcha M.Ps for saving his Govt. Rajiv Gandhi who was known as Mr.Clean was involved in the Boffors issue. Now the country is being



headed by Dr. Manmohan Singh who is a renowned Economist, honest and dedicated Prime Minister but is a silent spectator to the corruption, where his own cabinet colleagues are involved like A. Raja, Kalmadi and Dayanidhi Maran.

In the Indian corruption & corrupt system the nationalized banks have played a significant role since all the money transactions are carried through the banks. It was the year July 1969 when the 14 private major banks were nationalized by Mrs. Indira Gandhi. Thereafter, in the year 1980, six more banks were nationalized. Thus, there are 20 nationalized banks in addition to State Bank of India and its subsidiaries.

When Indira Gandhi said that corruption is a worldwide phenomena, the corrupt people at that time got encouraged which was proved by the fact that the agents in the Boffors case got the commission which was deposited in the Swiss Banks. The money earned by way of corruption is known as black money and Baba Ramdev is crying for the same to bring back and distribute among

the poor villagers and spend for the rural development

Certainly there was improvement after the nationalization of the banks. Ordinary people were permitted to enter the banks where earlier they were not entitled to enjoy banking. There was a concept of class banking to Mass banking. There were number of schemes sponsored by the Govt. where the subsidy was given. The subsidy was given to the unemployed youth and the poor people of society. Out of this subsidy, some portion of it was attracted by the distributors and the heads of the bank branches which gave birth to the corruption in the banks. The poor people availed maximum loans from the banks.

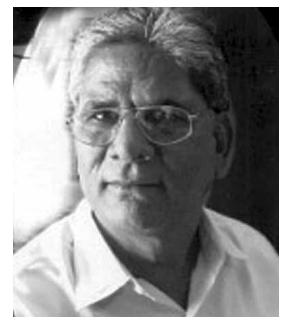
All the banks have recruited people from SC/Sts, OBCs and other categories. Once the money travel from one hand to the other, it leaves its effect. Everybody wanted to enjoy the money.

At this juncture, if there is a practice of corruption in the Govt. offices, the corruption is also prevailing in the nationalized banks at every step. Rather it is more than the Govt. offices. The main

business of the banks is to accept the deposit and to grant advance/loans to earn profit. Moreover, there are public services like the exchange of money from one place to another. In the Indian context money is known as Laxmi Devi, meaning the Goddess of money and the Indians worship it. Everybody wants money by way of hook or crook. Money is transacted to the banks where corruption is very much visible at present. The festival of Diwali is celebrated in the Indian banks. Costly gifts are exchanged by the customers of the banks and the managers, branch managers and other officers of the banks in all the banks. Apart from the individual accounts there are accounts of various corporations, Govt. departments in all the banks and money is spent very openly for procuring these accounts and Govt. deposits.

In tricity of Chandigarh, Mohali, Panchkula there is a competition to purchase the deposits from the Govt. / Semi Govt. organizations/Corporations. There is always an auction to procure deposit from the Corporations. Highest bidder will get deposits from the Corporations like HUDA, PUDA etc. Govt. officials are obliged. It was a surprising factor when one big officer disclosed that he had been provided with a vehicle and a drive for 24 hours by a bank. This is how the money is spent by the bankers on the Govt. officials for securing deposits.

On the other hand, they themselves also earn through corruption. They earn from the people while sanctioning loans particularly in the case of subsidies and otherwise from the other loanees of big amounts. The Branch Managers are very much



**Mohan Lal Phillauria**  
(Advocate)

upset from their seniors who are pressurizing them to get deposits and sanction loans by adopting unfair means. The targets fixed are very high. Do anything, they are advised. As told by one branch manager, he had to spend rupees fifty thousand rupees on the marriage of the daughter of his senior. Then he had to spend a lot of money on their auditors. There are different kinds of auditors, such as bank's auditors, concurrent auditors, RBI's auditors and the auditors from the AG office. Earlier the system was very simple. Just offer them food that was enough but now the auditors also expect gifts at the time of their departure from the branches, otherwise they show the power of their pen and put the branch manager in trouble.

All the big frauds such as Harshad Mehta episode as well as the Telgi showed all passed through the nationalized banks. It is the beauty of the scene that the nationalized banks are the Govt. Banks and they are paying money to the Govt. officials for getting deposits and for other purposes which require a must check. It is generally said that the heads of the banks are appointed by the Govt. of India. To become a Chairman and Managing Director/Executive Director is not an easy job. And when they achieve these designations, they earn and spend on corruption. While on the

tours, they stay in five star hotels. They spend money and earn money from their subordinates and customers on the customer meets and meetings with the NRIs etc. As revealed by the employees of the banks, when new branches are opened, the premises are taken on rent. For hiring the branch premises/buildings, money again plays role there. At the time of the inauguration of the bank, the chief guests are honoured with the golden rings and machines, furniture and furnishings. On such items there is a monopoly of few people who manages to procure contract of work and oblige the Executives of the banks. Now the question if it is permissible to spend money like anything on all these items, very openly in all the banks? It is observed that in many of the banks, the money is spent on the face lifting in order to show their raising standards in competition with the privatized banks. All the

boards, hoardings and furniture are changed which are not required at all and earnings are made through commissions and gifts in all these processes. All the banks have established holiday homes/guest houses at all the tourist places for their employees but these guest houses are being utilized by Govt. officials and other political bosses which is a misuse of these places.

The senior officers of the banks show more expenditure by presenting the false bills and are getting money for themselves and for others. The most important are under the heads of the Petrol expenses, repair of cars, stationery, printing, hotel bills etc. There are expenditure on false TA bills and false bills of purchases etc. In one of the banks, information was requested under the Right to Information Act as to what are the expenditures under the head Motor car expenditure/ Petrol/ stationery/ printing/ maintenance and

repair of car and miscellaneous expenditures. The bank refused to deliver the information under the reasons" Collection and collation of information would disproportionately divert the resources of the bank. Exemption under Section VII (9) of the Act."

Thereafter, the same matter was appealed before the Appellate authority who directed the concerned bank/branch to supply the information as the above plea of the bank/branch is not acceptable. It was really very shocking when information was provided under RTI, which revealed that one branch manager of the bank has spent huge amount of 37 lakhs under the head Miscellaneous expenses. The year wise figures were exaggeratedly very high. As on 31.03.2008 the spent figure was 3, 75,668.63 Rs, on 31.03.2009 the figure was 8, 49,290.39 Rs, on 31.03.2010 it was Rs 11, 68,151.53 and on 31.03.2011 Rs 13, 19,532.96.

There is total financial autonomy in the banks and there is no check. The same branch manager spent Rs.1, 86,130/- (as on 31.03. 2010) on the repair of the staff car. With this amount of repair a new car can be purchased. This is happening in all the banks. What will happen, nobody knows? What will Anna Hazare do? Parliamentary Committees for banking are visiting big cities. Their stay arrangements are made in the five star hotels. They are given costly gifts which include sarees, jewellery etc. The gifts are given very openly and not secretly.

I am a witness to a scene when one of the senior executive of the bank advised, while delivering a lecture to the branch Managers that in present age of corruption if you are honest, you are not contributing anything to development of your family as well as your bank. It was a surprising and shocking statement for me. It was in reply to a branch Manager's

helplessness when he told that he is unable to get the deposit from the Govt. office as the Babus are openly demanding money and they are not in a position to oblige them. The Executives of the banks further advised to learn the fine tuning system. Thus the corruption in the banks is now known as "fine tuning system".

Every disease has some symptoms. Every disease has the reasons and remedies. Corruption is now not recognized as the evil in the banks under the garb of the business. Everybody is a victim of it and no one is so sincere to eradicate the corruption from the society and also from the banks. There is only one point programme to earn money and to oblige the seniors. The banks keep celebrating their anniversaries but never promise to serve the people of the country honestly. The banks have to be corruption free otherwise the lives of the Indian banks will not be longer.

# AMBEDKARTIMES.COM'S CLARIFICATION ON EDUCATE, AGITATE AND ORGANIZE

**E**ducate, Organize and Agitate is the most misquoted slogan of Baba Sahib Dr Ambedkar. Its true version is: Educate Agitate and Organize. Baba Sahib uttered these precious words at the end of his historic speech delivered at the All-India Depressed Classes Conference (July 18-19, 1942 at Nagpur), convened to create an All-India organization with distinct aims and purposes in co-operation with all the inter-provincial forces. It was at this very conference that a declaration was made about the formation of the All-India Scheduled Castes Federation. Below are given the exact words of the concluding part of this historic speech of Baba Sahib, as cited in his fascinating biography authored by Dhananjay Keer:

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 lose 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 a battle for freedom. It is a battle for the reclamation of human personality (Bombay: Popular Prakashan, 3rd ed. 1971, p: 351, emphasis added).

Baba Sahib's struggle for the uplift of the socially excluded was precisely spiritual in the sense that it intends to restore their lost dignity and make them equal

**Prem Kumar Chumber**



with all the other sections of the rest of the society. For that the method he chooses was democratic-constitutional. Being educated in the oldest democracies in the world, Dr. Ambedkar imbibed the true spirit of democracy and constitutionalism. He wanted his fellow beings and his countrymen to follow democratic ways for the peaceful resolution of all one problems including the most fatal one the Untouchability.

In his democratic scheme

of conflict resolution, education figures at the very beginning of the social struggle. Hence educate comes first in his three stepped slogan of educate, agitate and organize. By education Baba Sahib did not mean merely certificates and degrees. For him to educate means to become aware of ones real life conditions; to be conscious of ones surroundings; to raise objection to the inhuman existence in the society; and to ask for change for the better. Tell the slaves he is a slave and he will revolt, that is the real meaning of education.

It is such education that will stir agitation within, leading to what Baba Sahib called agitate. To agitate does not mean to organize guerrilla warfare, to do murda bad murda bad. On the contrary,

it means to become aware about ones social conditions and to seek viable steps for the eradications of the causes of the problems. Baba Sahib told us that only real and true education could only make us to agitate.

And it is this agitation, which is within, that would ultimately help us to organize. The true example of which is Baba Sahib himself, who after obtaining critical and rational sense through his education felt toofan within and consequently organized three political parties (Independent Labour Party, Scheduled Caste Federation and Republican Party of India) to secure Dalit human rights.

Thus the real sequence of the slogan is: Educate, Agitate and Organize

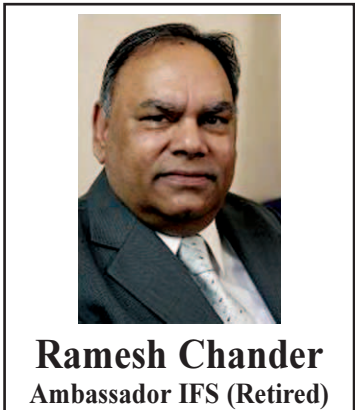
# AMBEDKAR-NEHRU CARTOON

An old cartoon of 1949 vintage by Shankar Pillai on the slow pace of making the Indian constitution reproduced in the textbook of NCERT rocked the Indian parliament on May 11. The politician followers of Ambedkar decry the cartoon as an insult to the leader and his contribution. The intelligentsia on the other side terms it as an attack on the freedom of speech and liberty. Given the sensibilities of the issue, particularly the vote bank aspect, the Government is cautious. HRD Minister Kapil Sibal apologized and Leader of the House and Finance Minister Pranab Mukherjee intervened to pacify the Members of Parliament. It is both unfortunate and heartening, to my mind.

It is unfortunate that we are becoming excessively intolerant which is not good for the society at large. Only the Dalit politicians taking up the issue tends to confine Ambedkar as a Dalit icon alone which is not correct. Ambedkar was a national leader of India. Ambedkar

## DR. B.R. AMBEDKAR EDUCATIONAL AID SOCIETY, FREMONT (CALIFORNIA)

It is a matter of pride and pleasure to see the remarkable role played by Dr. Ambedkar Education Aid Society, Fremont, California, USA. Ever since its inception about 20 years ago it has successfully provided financial help to thousands of poor and needy students who could not afford to pay for their school and college education in India. The society also extends financial help to needy and helpless widows in India who are struggling to raise their children in the absence of their spouse. The society has made available to us a list of students (which are available on



**Ramesh Chander**  
Ambassador IFS (Retired)

himself was a liberal democrat. He was against the blind following of charismatic leaders. Obviously any attempt to belittle Ambedkar and his service to the nation will be countered and rightly so.. It is heartening that the relevance and potency of Ambedkar is as good today as it was before and will remain so in the years to come. The uproar in the parliament on the cartoon is demonstrative of the reality on ground.

The NCERT textbook for the students of Higher Secondary under the chapter " Indian Constitution at Work" says that the cartoon notes the 'snail's pace' at which the constitution was made and asks the students what they think were the rea-

www.ambedkartimes.com) who have benefited from this financial help to reach their educational goals in life.

The main idea behind the creation of this society was the vision of Bharat Rattan Baba Sahib Dr. B.R Ambedkar who struggled his whole life to alleviate the sufferings of all the down-trodden and economically disadvantaged people of India. Baba Sahib realized the importance of education which is a window to the opportunity to create a distinct and a respectable identity of our own. Ambedkar Education Aid society is helping in that noble effort

## AMBEDKAR -NEHRU CARTOON CONTROVERSY

We are writing this letter on behalf of the Supreme Council, Shri Guru Ravidass Sabhas, USA in regard to the situation arising out of the inclusion of "Ambedkar- Nehru" cartoon in Indian text-books wherein Dr. Ambedkar has been shown and likened to a slow -moving snail in the drafting of the constitution of India and Pt. Nehru, the then prime minister of India, whipping him to hurry up.

Undoubtedly It might have provided some kind of personal entertainment for those responsible for including this cartoon in the political science text- books for Grade XI, but they have ignored the fact that it has belittled and mocked the illustrious contributions and historically acclaimed image of Baba Sahib, Dr. B.R. Ambedkar, not only as the architect of the constitution of free India by doing the formidable task of drafting it single-handedly but also as the crusader and emancipator of the socially , economically and politically down-trodden sections of Indian society. They also perhaps failed to recognize a permanent imprint left on the minds of the young readers of text-books about the distorted image of "Bharat Rattan" Babasaheb. (The Jewel of India).

Why this situation has been allowed to linger on so long needs a thorough investigation and those responsible should be brought to justice. We also support and appreciate the cross-section opinions in Indian parliament as well as the world and local media including "Ambedkar Times" for their vehement condemnation of the entire episode. Let the condemnation of "Manusmriti" which has founded and deepened the roots of caste system in India become the curricula in the educational institutions in India so that the damage it has been doing to the society for centuries is exposed to the future guardians of the nation.



**O.P. Bailey**  
General Secretary,  
Supreme Council, Shri Guru Ravidass Sabhas, USA

sons the making of it taking so long. It is not difficult to find the answers. In fact Dr. Ambedkar himself had provided those answers in his historic speech, one of the best speeches of modern India, delivered on November 29, 1949 in the Constituent Assembly before the constitution was finally passed. Ambedkar provided details of the sittings and

very successfully.

Ambedkar Times & Desh Doaba news papers (www.ambedkartimes.com www.ambedkartimes.org www.deshdoaba.com ) convey its hearty congratulations and complements to the society for their devoted and sustained efforts in this direction and we hope that this will inspire the establishment of many more initiatives like this in other parts of the world too to help fulfill the ideal dream of Baba Sahib Dr. Bhim Rao Ramji Ambedkar for the liberation of the deprived and unprivileged sections of society in India.

work done. He gave comparative information in this regard on the constitutions of other countries and asked "Is there any justification for this complaint?" and asserted "Having regard to these facts the charge of dialatoriness seems to me quite unfounded and this Assembly may well congratulate itself for having accomplished so formidable a task in so short a time." The redeeming factor which is also a tribute to Ambedkar is that the

Constitution is working and working well. In his intervention, Leader of the House Pranab Mukherjee tried to assuage the sentiments of leaders by saying the cartoon was totally wrong and Ambedkar was "Ved Vyas of Indian Constitution without whose tireless efforts the biggest MagnaCarta of socio economic transformation would not have been possible to achieve in a record time of three years." The matter may rest there.

## Editor's Mail

Dear Chumber Sahib,

Today is the birth anniversary of Dr. B.R. Ambedkar, champion of the under privileged and dalits. I greet you and the readers of the esteemed "Ambedkar Times" on this occasion. It goes without saying that the "Ambedkar Times" is fully dedicated to the mission and philosophy of "Dr. Ambedkar" which is the need of the present times full of strife and conflict.

With regards,  
(Ramesh Chander) Ambassador - IFS (Retd.)

Dear Chumber Sahib,

I have seen the inaugural issue of the "Desh Doaba". It has come out well. I congratulate you on your new venture and wish you all success.

I am confident that the "Desh Doaba" would fulfill the informational and emotional needs of the Punjabi community in and around the US.

With regards,  
(Ramesh Chander)  
Ambassador - IFS (Retired)

# Letter to the Editor

## THE CARTOON THAT SHOOK THE PARLIAMENT

Tribune editorial 'Ambedkar Cartoon row rocks Parliament' (May 14) - Cartoons have a special importance in the field of Journalism. One simple look at it brings to the mind of the reader so many meanings, hidden or express, associated with the event depicted that a write - up loaded with tough and difficult words may not do. The cartoon more often than not by its comic appearance has the magic to tickle the funny bone and create a little humour also. At the same time, the possibility of it creating trouble and anger among people can also not be excluded. That of course depends upon the bonafides of the person wielding the pen.

The cartoon on Baba Sahib Dr. Ambedkar included in the class xi school text books has virtually shaken both the houses of Parliament, the hon'ble members cutting across party lines baying for the blood of those presumably responsible for insulting Baba Sahib. The anger expressed by the Parliamentarians and others may not be purely for selfish reasons nor will it be proper for anyone to say that the people in those days when the cartoon in question was drawn and published in 1949 were more tolerant and democratic than the ones making noise now over it.

The fact of the matter is that the Constitution - making business under the stewardship of Dr. Ambedkar at that time was just in progress which in the opinion of some critics was moving at a snail's pace. And Shankar Pillay, the renowned cartoonist of the day was quick enough to artfully put that feeling in the form of the cartoon. It was not objected to by anyone or Dr. Ambedkar himself who must have seen it for the simple reason that it was just a comment of a passing nature expressed in a lighter vein. Seen in that light, it was not fair by any means for the NCERT committee to make it a permanent piece of history to be taught to the young impressionable minds through the school text books that was sure to stick on their minds forever.

Now to form a fair judgment if Baba Sahib was really guilty of the implied charge of not piloting the Constitution speedily enough, one has to go into the history of the Constitution - making itself. For that, there cannot be a more reliable and authentic document than the speech that Ambedkar delivered on 25th November 1949 in the Constituent Assembly.

This speech read together with the speeches of the several Assembly members especially the chairman Dr. Rajendra Parsad and T.T. Krishnam Acharaya leaves not even an iota of doubt that in the given circumstances, the enormity of the task and the formidable odds facing the Drafting Committee, it was virtually an unbelievable feat for Dr. Ambedkar to have completed the work within the shortest possible time. Speaking of the excellent performance of Dr. Ambedkar, Dr. Rajendra Parsad had then said on the floor of the house "He (Dr. Ambedkar) has not only justified his selection but has added lustre to the work that he has done." It would be thus not only a perversion of the facts of history but a great injustice to the memory of such a great man by perpetuating wrong impression about his work and personality through such books.

**K.C. SULEKH**

Trustee, Ambedkar Bhawan Trust (Regd.) Jalandhar



## DR. RONKI RAM'S SECOND BOOK ON DALIT PACHAN, MUKTI ATEY SHAKTIKARAN

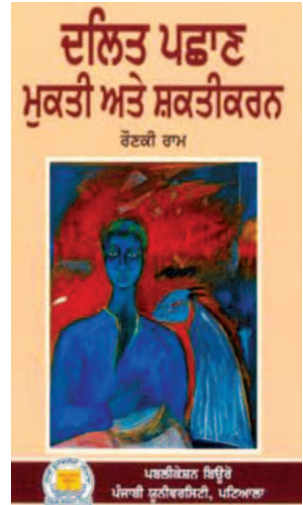
(Dalit Identity, Emancipation and Empowerment) in Punjabi is out

Prem Kumar Chumber Editor-in-Chief

www.ambedkartimes.com & www.deshdoaba.com

Dr. Ronki Ram's second book on Dalit Pachan, Mukti Atey Shaktikaran (Dalit Identity, Emancipation and Empowerment) in Punjabi is released on February 1, 2012 at the International Punjabi Development Conference (February 1-3, 2012), organized by Punjabi University, Patiala (India). This book is a detailed account of Dalit identity as it emerged in the border state of Punjab in North-West India where concentration of Dalit population is highest in the country. The central thesis of the book revolves around the critical processes of the emergence of Dalit identity and the ways it facilitates Dalit emancipation and empowerment since the beginning of the Dalit movement (Ad Dharm) in the state in the second half of 1920s. The book also provides an in-depth account of the role of the philosophy and teachings of Guru Ravidass, Dr. B.R. Ambedkar and Shaheed Bhagat Singh in the rise of Dalit consciousness in Punjab. How the complex process of Dalit identity has been represented in the grassroots Dalit poetry is another interesting aspect of this book, which lays special emphasis on the importance of doing research in Punjabi for the better understanding of Dalit question in Punjab. The book is based on ethnographic study done during the last ten decades in the villages of state of east of Punjab.

The book is published by the Publication Bureau, Punjabi University, Patiala (India).



## Editor's Mail

Jai Gurudev!

Congratulations to Mr. Prem Kumar Chumber on the publishing of "Desh Doaba" newspaper. It is another milestone by Mr. Prem Kumar Chumber. I am pretty confident that this paper with unique name will fulfill the "needs of its readers". Born in India and living abroad for a long time, Mr. Chumber has deep understanding of the world and great ability to comment on all perspectives. "Desh Doaba" Newspaper in Punjabi will help to learn and understand the opinions in global perspective. Mr. Prem Chumber is a well known writer, thinker and community worker who have been writing for past two decades in English, Punjabi and Hindi. He always believed in healthy writing and promoted good writers. His writings have been important source of information for the readers. Readers have often complimented and admired Mr. Prem Chumber for his honest, informative, visionary writings. Once again on the occasion of "Desh Doaba" Newspaper's launch, I wish Mr. Chumber all the best and hope the newspaper gets better and better so that its friendship with its readers last forever.

Best Regards,

TEJ P GANGAR (778) 319-5431

## FLORAL TRIBUTE TO CORPORAL

# GURPREET SINGH

"Ambedkar Times" & "Desh Doaba" pay floral tribute to US Marine's Shaheed Corporal Gurpreet Singh (21) of Antelope, California who passed away (Shaheed) on Wednesday, June 22, 2011. He wounded conducting combat operation in Helmand Province, Afghanistan. Shaheed Gurpreet Singh was the only son of Satnam Kaur (Mother) and Nirmal Singh (Father), brother of Manpreet Kaur and grandson of Nasib Kaur (Grandmother) and Ajit Singh (Grandfather).

In the memory of Shaheed Corporal Gurpreet Singh on his 1st death anniversary his family is going to Arambh Shri Akhand Path on Friday, June 01, 2012 & Bhog of Shri Akhand Path will be on Sunday, June 03, 2012 at Sikh Temple, 1090 Main St., Roseville (California) 95678 Once again "Ambedkar Times" & "Desh Doaba" pay floral tribute to Gurpreet Singh on his 1st death anniversary. For more information, you may contact Nirmal Singh (916) 521 8278



Prem Kumar Chumber

Editor: www.ambedkartimes.com

# AMBEDKAR BIRTHDAY CELEBRATED

(Arun Kumar Joint Secretary, Federation of Ambedkarites & Buddhist Organisations, UK)



In conjunction with the Federation of Ambedkarite and Buddhist Organisations, UK (FABO, UK), Indian High Commissioner celebrated 121st birth anniversary of Dr. B.R. Ambedkar on 14th April, 2012 at India House. An industrialist, Lord Gulam Noon, Sir Mota Singh, Retired Judge, High court and Queens Council, Mayor of Hounslow, Mayor of Brent, Deputy Mayor of Camden, a number of councillors, community leaders and other dignitaries graced the occasion. A delegation from Malaysia led by Mr.K. Panjamurthi and Mr.S.M. Periasami and Mr. Raju Kamble from USA especially came to participate in the programme.

The function opened with the garlanding of Dr. Ambedkar's bust by the High

commissioner, Dr. J. Bhagwati and other guests and Buddhist prayers led by Ven. Bhikkhu Sumansiri. This bust was donated by the FABO, UK in 1992 to the High Commissioner. On behalf of the FABO, UK, conveying greetings, Gira Chakravarty said, "This is a day of joy for all of us. Babasaheb Dr. Ambedkar showed the path of living life with dignity to millions of people who were deprived of their human rights for thousands of years. His teachings and mission enabled us and future generations to live with the strength of self-respect". In his welcome address, the High commissioner, Dr. Bhagwati termed Dr. Ambedkar as a great nation builder who invested his intellect to frame the Indian constitution based on equality, liberty and fraterni-

ty. Lord. Noon stated, "Dr. Ambedkar struggled for a casteless society where everybody was equal with no discrimination. Unfortunately caste prejudice is still in existence". He narrated a personal experience in Rajasthan when he set up a hospital. One of the doctors refused to employ a helping hand because of his caste. He had to get rid of that doctor.

Throwing light on Dr. Ambedkar's contribution to the society, Sir Mota Singh said that Dr. Ambedkar fought for self respect not for power. He further stated that he was rightly called the father of Indian constitution as the constitution enabled to keep India together. S.M. Periasami, President, Ambedkar International Mission, Malaysia was happy to participate in the Dr. Ambedkar's birthday cele-

brations at a prominent place and took pride to see that Dr. Ambedkar as an International figure.

Mr. Raju Kamble, President, Ambedkar International Mission, USA regarded Dr. Ambedkar's birthday as a day of liberation for Dalits all over the World. Dr. Ambedkar made contributions in many fields. He was campaigning for family planning in 1938 when nobody even dreamt about that. He was also involved in the water projects, labour laws, right to form the unions, women rights and education. He also requested the High commissioner to set up an Ambedkar Chair in the London School of Economics in which he was closely associated. Among others who spoke were Mr. R.M. Suman, President, Ambedkarite & Buddhist Organisations, UK

and Mr. Yog Raj Ahir, President Sri. Guru Ravidass Sabha, Southall.

A book published by the Maharashtra Government containing rare photographs of Dr. Ambedkar was presented to the delegates from Malaysia by the High Commissioner. Mr. Manohar Birdi, editor of Samaj Weekly presented the special issue on Dr. Ambedkar to the High commissioner who released this issue on this occasion. Representatives of Sri Guru Ravidass Supreme Council, UK offered a copy of 'Amritvani, Sri Guru Ravidass Ji' to the Mr. J. Bhagwati, the High commissioner of India.

Vote of thanks was proposed by the Minister of CO-Ordination, Mr. Sukhdev Singh Sidhu at the High Commission of India. Mr. Ms Gira Chakravorti anchored the programme.