



Ambedkar Times

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VOL- 5

ISSUE- 16

November 01-15, 2013

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"AMBEDKAR TIMES" GROUP PAYS TRIBUTE TO GADRI BABAS



GADAR MOVEMENT CENTENARY

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The Gadar movement, which came into existence with the formation of the Ghadarparty (Hindi Association of Pacific Coast) in the United States in March 1913, was the first meticulously worked out radical move towards the complete freedom of India after the abortive attempt of the first war of Independence in 1857. It acquired its name from the weekly newspaper of the party entitled 'Gadar' launched on November 1, 1913. With its headquarter (YugantarAshram) in San Francisco, the Gadarmovement was primarily cultivated by Punjabi migrants who soon after their arrival on the land of free expression and self-respect realized the existential meaning of freedom and what it meant to be to live in a free country.

The sudden popularity of the Gadar movement can be gauged from the fact that the weekly newspaper Gadar, which was first published in Urdu, soon achieved wider circulation

in English, Hindi, Gujarati, Gurmukhi and Pushtu among Indians settled in different parts of the world. The Gadar movement aimed at making India a free country from the British Raj where there would be no place for religious fundamentalism, caste animosities and obscurantism.

Though the plans of the revolt of the Gadamovement were aborted by the mechanized infiltration of the British Indian intelligence, the rich and substantial message of free country and its destiny to be placed in the hands of secular forces is being well conveyed far and wide.

www.ambedkartimes.com pays tribute to Gadri Babas for their valorous efforts to make India a free and democratic country, whose invaluable sacrifices are always a bold reminder to all of us that a real freedom will come when there would be no place to bind faith, caste and fundamentalism in our society.

Resolution Adopted at the Convention for People's Unity & against Communalism

New Delhi- India is a country with various religions, languages, castes and cultures. But there is an underlying unity in the diversity. A unity, which is based on the unity of the people, which makes us all Indians.

This unity of the people and the country is under threat from the communal forces. While the people of India, Hindus, Muslims, Sikhs and Christians and many others fought together for independence, the communal ideology and communal organisations stayed away and instead sought to divide the people. The people rejected the communal ideology and India became a secular democratic republic. At present, the communal forces are once again seeking to raise communal issues and create communal tensions. In the light of

the forthcoming Lok Sabha elections, the communal campaign has been intensified. This has resulted in outbreak of communal incidents in various parts of the country. The riots in Muzaffarnagar are the most glaring example. It is necessary for the secular and democratic forces to unitedly counter the communal forces of all varieties and maintain people's unity. This Convention calls upon the secular and democratic forces to strengthen their efforts amongst the people and mobilize them for rebuffing the communal forces, preserve communal amity, defend our composite culture and strengthen the unity of the people.

R.Vimala Vidya,
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H.P. TEMPLES STILL BAR DALITS

Noted Himachal writer S.R. Harnot has sought an FIR to be registered against the managing committee of famous Markandeya Temple in Bilaspur for practicing discrimination against the Scheduled Castes and Dalits.

He said in a statement that the temple management displayed boards, banning the entry of Dalits into the temple. Markandeya is also a small village, about 20 km from Bilaspur town and has an auspicious spring of water attracting pilgrims of Char Dham. A festival is celebrated here annually on Baisakhi with a great pomp and splendour. The Markandeya temple is dedicated to Sage Markandeya who had lived and worshipped here. Mr. Harnot who has authored many books and articles

against the prevalence of caste practices in the backward hill State, regretted the temple management was openly restricting the entry of lower castes in any religious shrine of the State. Calling it an offence against the downtrodden, he said the objectionable sign boards were earlier removed by the management on his intervention about two years ago. But the similar boards were under display again and the district administration was keeping quiet and maintaining a silence.

The National Commission for Scheduled Castes recently received complaints of "no entry" in about 35 temples and religious shrines in Himachal Pradesh.

(Courtesy:
<http://www.thehindu.com>)

THE GREATEST STIGMA- CASTE SYSTEM

I have recently read 'Khushwantnama - The Lessons of my Life' of Khushwant Singh. Khushwant Singh (98) India's best known writer and columnist. The book is worth reading. I quote just one assertion from the Chapter 'The State of the Nation' of the book. It does not require any explanation.

QUOTE- Of all the stigmas that disfigure the fair face of Mother India, the worst is the caste system which inflicts unspeakable indignities on lower castes designated Dalits or Bahujans. It is sinful, and more so since we have not been able to wipe out the stigma to this day. However, the things have begun to change. UNQUOTE
The four people who played major roles in bringing about some change are Baba Saheb Ambed-

kar, Babu Jagjivan Ram, Kanshi Ram and Mayawati. Of these four, Dr. Ambedkar was the messiah. He never forgave Gandhi for granting the lower castes only reservation of seats and not a separate electorate. He played a key role in drawing up the Constitution of India and was later law minister in Nehru's cabinet. Disgusted with the social framework of caste hierarchy, Ambedkar exhorted his followers to opt for another religion and persuaded his community of Mahars to convert en masse to Buddhism. He remains the most respected icon of the Dalits and one of the greatest Indians.

I like Khuswant's honesty and his columns.

- Ramesh Chander

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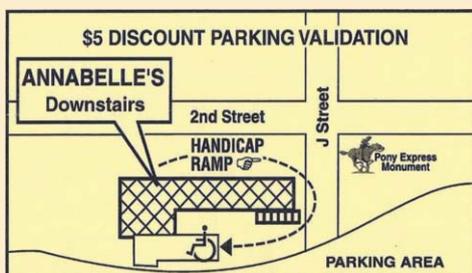


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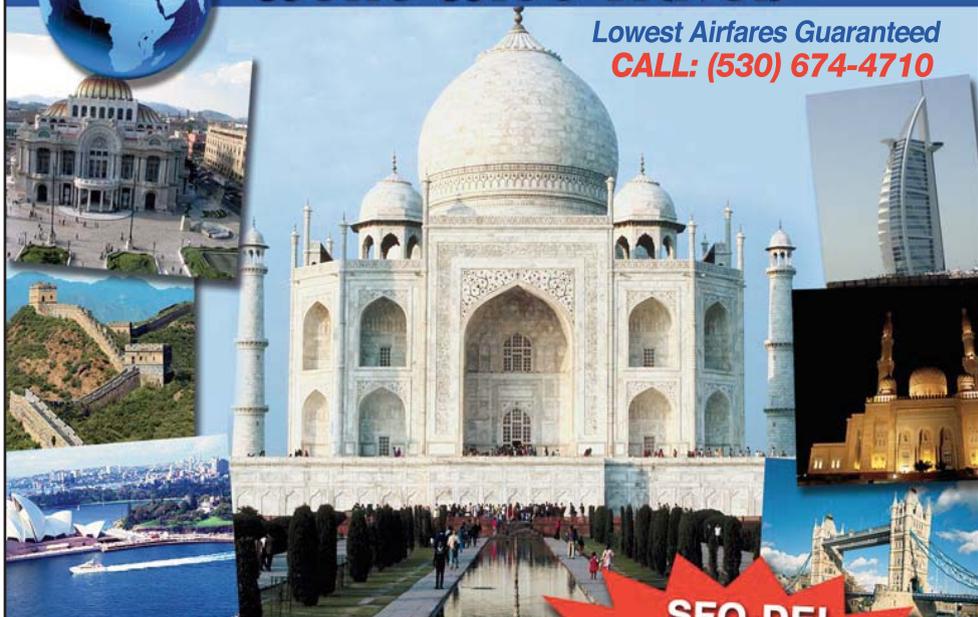
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