

## The Great Betrayal and Great Deception

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Since the late 19<sup>th</sup> and early 20<sup>th</sup> century, there has been a growing awareness among the depressed classes in India. They raised their voice for legitimate rights and social equality, which they had been denied over the years. The British government, under pressure from the Indian national movement, initiated a constitutional form to accommodate Indians and various representative bodies.

Morley–Minto Reform Act of 1909 made provisions for a separate electorate for the Muslims. The claim of the untouchables (Dalits) was that they were an individual community and, therefore, should get the right to elect their representative. On February 20, 1929, **Mr. B. C. Mandal of the All-India Depressed Classes Conference** in Madras stated that the so-called patriots of India demanded political rights. Still, they were not willing to grant social rights to their fellow citizens. Many leaders of the depressed classes felt they should also demand reservation of seats for their representation in the legislative bodies. To address the issue, the British government called a Round Table Conference in London.

Swami Achhutanand Maharaj and Babu Manguram Manguwalia fought for the rights of the untouchables, and they sent Dr. Bhimrao Ambedkar as their representative to the Round Table Conference. Mahatma Gandhi claimed that he was the leader of the untouchables; however, the British accepted Dr. Bhimrao Ambedkar as the representative of the Dalits, not the untouchables.

Dr. Bhimrao Ambedkar logically fought this battle and presented numerous arguments that proved the untouchables to be a distinct community. On August 15, 1932, the British government formalized distinct electorates. After protracted talks at the 2<sup>nd</sup> Round Table Conference, Ramsay MacDonald, the British Prime Minister, issued a communal award that established separate electorates for Dalits, Muslims, Anglo-Indians, Christians, and Europeans. In this award, 71 seats in the Parliament were to be reserved for the depressed classes. In these seats, only the depressed classes were allowed to vote to elect their representatives. In the open seats, depressed class members were also allowed to vote, which allowed double voting for the members of the depressed class.

Mahatma Gandhi opposed the communal award. According to him, this will vivisect the Hindu religion. He started a fast unto death in Yarwada jail. Although he fasted only for 4 days, a great drama was played that his life is under threat, and if he dies, it is going to lead to a bloodshed of depressed classes/Dalits. Pressure was put on Dr. Ambedkar not to accept the communal award. Dr. Ambedkar, a highly educated and informed person, was conned by Mahatma Gandhi, who was a communal (Bania) leader. Dr. Ambedkar was promised a reservation for 147 seats in the Parliament instead of 71; however, in the seats, everybody will vote. Some other benefits were promised. Under tremendous pressure, Dr. Ambedkar signed the Poona Pact. The Poona Pact turned the underprivileged section of society into political pawns that Hindu caste organizations could employ to their advantage.

Mahatma Gandhi did not sign the pact. Instead, he chose a Brahman named Madan Mohan Malviya to sign it. In this pact, the Brahman /Bania coalition outsmarted Dr. Ambedkar. It made all Dalits Hindus forever, which meant that they bought Dalits to be subservient to the upper-class community forever.

The upshot was that the impoverished classes were compelled to accept the status quo in the domains of politics, ideology, and culture and were unable to establish independent and sincere leadership to challenge the Brahmanical system. It refused to acknowledge the Dalits as a separate element in the country, preempting the rights and protections for Dalits in the Constitution of independent India.

Gandhi had said that he was ready to give reservations in jobs and political reservations in proportion to the numbers; one takes reservations but does not break the Hindu religion.

The effect of the Poona Pact between Congress and Dr. Ambedkar is that if Congress is willing to provide Dalits with reservations, i.e., secure seats in education, jobs, and politics, then Dalits are prepared to renounce their Hindu identity.

Speaking in support of the resolution confirming the Poona Pact, Dr. Ambedkar was greeted with cheers when he rose and declared:

"I believe it is no exaggeration for me to say that no man a few days ago was placed in a greater dilemma than I was. There was the life of the greatest man in India to be saved. There was also the problem of trying to safeguard the interests of the community, which I was, in my humble way, trying to do at the Round Table Conference. Part of the credit must be attributed to Mahatma Gandhi himself. I must confess that I was shocked when I met him that there was so much in common between him."

On May 15, 1936, Dr. Ambedkar published a book *titled "Annihilation of Caste."* This was the speech he had written to be given at a conference in Lahore; however, he did not attend the conference due to some disagreement with the organization that had disinvited him. In this book, he states that he was born a Hindu but will not die a Hindu. He would change his religion, but he was not going to change to a religion that would hurt the Hindus. He will not accept Islam or Christianity because they have the foreign origin. He had promised Gandhi that he would adopt a religion that would cause the least harm to Hindus.

Dr. Ambedkar made a pact with Dr. Munje, a leader of the Hindu Mahasabha, that he would become a Sikh. After this, Dr. Munje sent the documents of the pact to Mahatma Gandhi, who received and published them in the Bombay Chronicle magazine on August 8, 1936.

Dr. Ambedkar had made complete preparations to adopt Sikhism, but Gandhi refused to accept. According to him, if you (Dr. Ambedkar) become a Sikh, we will not give you the rights of reservation decided by the Poona Pact. Due to this, Dr. Ambedkar abandoned the idea of adopting Sikhism under pressure from Mahatma Gandhi and the Congress.

Gandhi was afraid that if the Dalits became Sikhs, they would wear arms and would become a problem for the rest of the Hindus. He was willing to accept only if Sikhs could declare themselves Hindus.

**A great deception by Mahatma Gandhi and a great betrayal by Dr. Ambedkar** sealed the fate of cast people in India forever. The Dalits are now low-class Hindus forever. To receive the benefits of the Poona Pact, Dalits must sign a paper and accept being classified as a low caste.

Manuvadi thinking has prevailed, and the Dalits have been cheated by the leader they trusted. Dr. Ambedkar never called a meeting of the Dalit leaders of his time to make this decision. He was unable to withstand the pressure put on him by the high-class Brahman/Bania coalition. They threatened him that if Mr. Gandhi died, there would be bloodshed, and hundreds of thousands of Dalits would be killed.

To continue the betrayal and deception, a narrative has been built that Dr. Ambedkar was a great leader of the Dalits, and he wrote the Constitution, which guarantees benefits to the lower castes. Dalits keep on believing this nonsense. Dr. Ambedkar ran for election to the Parliament and was defeated. He was defeated again the 2<sup>nd</sup> time when he ran for another by-election. Although seats are reserved for the Dalits, most of the voters belong to the upper caste. If you are their stooge, you can be elected. **As frustrated and defeated, Dr. Ambedkar, a member of the Raj Sabha (upper house), even said that this Constitution doesn't serve anybody and that he would be the first one to burn it.**

Dr. Ambedkar also classified Jains, Buddhists, and Sikhs as Hindus in Article 25. Sikh representatives Sirdar Hukam Singh and Sirdar Bhupinder Singh Mann argued very strongly that they are not Hindus. Still, Dr. Ambedkar did not accept any evidence and remained firm on his definition. Sikh representatives never signed this Constitution; however, according to the Indian Constitution, they are included in Hindus. This is Dr. Ambedkar's contribution to the Sikhs.

Dr. Ambedkar knew that untouchability, casteism, and caste system were the contributions of Buddhism. An article in this regard by Dr. Ambedkar was also published in the Bombay Chronicle Magazine on February 26, 1942. About 20 years after publishing his book *Annihilation of Cast*, On October 14, 1956, Dr. Ambedkar became a Buddhist. He died on December 6, 1956. Still, the fact that Dr. Ambedkar adopted Buddhism is beyond comprehension. He stated that he had embraced Buddhism because this religion would not cause any harm to India's culture and history. The cultures of Buddhism and Hinduism are not different; they are the same.

Currently, in the USA, statues of Confederate leaders like Robert E. Lee have been removed. The names of some of the defense installations, e.g., Fort Bragg is now Fort Liberty. The Confederate flag from the South Carolina assembly has been removed. In contrast, the RSS/BJP government put statues of Mahatma Gandhi and Dr. Ambedkar in the USA. In doing so, they are demonstrating that they take pride in their caste or class system. This is part of making America a *Saffron America*. Inside the country, they are celebrating the killers, and outside, they are putting the statues of Mahatma Gandhi because the rest of the world has been given the impression that he was a champion of nonviolence and a Mahatma (a great soul); what a paradox. They even invite members of the Dalit community to unveil the statues of Dr. Ambedkar. I am asking myself why these people (Dalits) are celebrating their perpetual slavery. My appeal to Dalit brothers and people of consciousness is to stop this symbol of perpetual slavery and stop its spread to America. Many BJP state governments in India have made laws against religious conversion. We need to educate the American public and people of other free worlds.

Dr. Ambedkar trying to become a Sikh was not possible. Mr. Ambedkar was not seeking the emancipation of the Dalits; he was looking for a better bargain. He thought he got a better deal from Gandhi, but he lost. He did not understand or read the sacrifices of 2 younger sons of the 10<sup>th</sup> Guru. At the ages of 7 and 9, they chose martyrdom instead of giving up their religion.

Mr. Nelson Mandela, as a college student, was chosen to be a union by students. However, the authorities did not want to accept this. They asked him to resign, and they will nominate him as a student leader. He refused to do that. He even went to jail for many years; finally, he was able to free his country and was the first president. Dr. Ambedkar did not have the same mindset and determination. The book called *Lone Survivor* is about the life of a special forces soldier of America fighting in Afghanistan. When he is undergoing intense training, his sergeant tells him that the body can do anything, but you need to train your mind. Dr. Ambedkar's mind was only looking for a better bargain, not a victory. All his life, he was fighting against the Brahmanical system; however, when his first wife died at the age of 57, he married a Brahman lady who was a 39-year-old physician. He was trying to elevate his status to gain acceptance by the upper class.

Mr. Churchill and Lord Wavel were evident that Hindu leaders, especially Mahatma Gandhi, were interested only in establishing a Hindu Raj after the British left. Ultimately, Mahatma Gandhi, with the assistance of Dr. Ambedkar, managed to establish a Hindu Raj.

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