



# Ambedkar Times

Weekly

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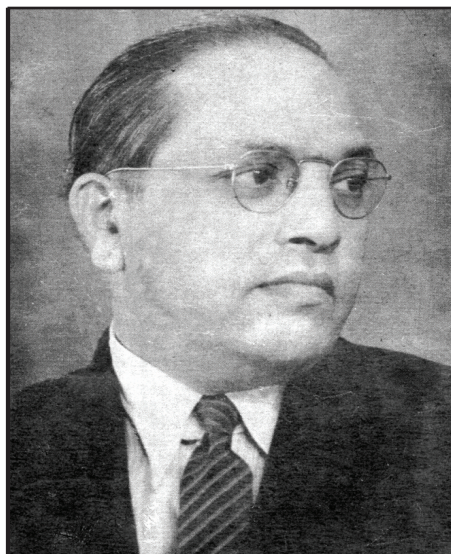
## CENTENARY OF THE BAHISHKRIT HITKARINI SABHA - WELFARE SOCIETY FOR THE EXCLUDED EDUCATE, AGITATE AND ORGANIZE

The Bahishkrit Hitkari Sabha completed its centenary on July 20, 2024. It was founded by Dr. Ambedkar on 20th July 1924 at Bombay with its motto 'Educate, Agitate and Organize'. The motto has been on the lips of every Ambedkarite, member of the Scheduled Caste/Scheduled Tribe and many of the OBCs since then. It was conceived and adopted by Dr. Ambedkar for the Sabha as a beacon for the downtrodden to inspire, guide and lead them to liberate from the age old shackles, and enabling them to enjoy a dignified life of normal human beings. To Dr. Ambedkar, education is the right weapon to cut the social slavery and awaken the downtrodden masses to rise up and gain social status, economic betterment and political freedom. To Dr. Ambedkar, education does not mean knowledge of 3 R's only; it means awakening and stirring up the mind and heart to reason and to realize and follow the truth. Before going into the functions and the role played by the historic organization, a peep into its background will be helpful for its proper appreciation.

Born in a poor Mahar family of degraded Untouchable caste under the Hindu Social Order, Bhim Rao Ramji Sakpal came face to face with the prevalent state of deprivation, social discrimination, destitution, exploitation and blatant injustice from the childhood. Be it home, school or college, discrimination, misery, disparity, humiliation and want chased him like shadow. He would often go into deep rumination over the whys and hows of the prevailing miserable inhuman socio-economic conditions of the vast masses seeking a plausible answer. The answer to the questions pricking his mind came when H.H. Maharaja Sayajirao Gaekwad of Baroda granted him the scholarship on June 4, 1913, for obtaining Master's degree in Economics, Finance and Sociology from the Columbia University, New York. He was required to serve the Baroda State for ten years after finishing the foreign study. A great benefactor of the Untouchables, the Maharaja had earlier granted him a scholarship of Rs. 25/- per mensem for the graduation course (B.A.) from Elphinstone College Bombay. It enlightened his path and added ballast to his brains. The study of these subjects would give him clues for improving the depressed condition of his society and he would undertake the work of social reforms on these lines, was his answer about the usefulness of the subjects given to the Maharaja during interview with him. It was a momentous event in the life of twenty two year young Bhimrao, the crushed people and the country that changed the course of history.<sup>1</sup> The selection of subjects speaks volumes of his burning zeal to go deep into the roots of can-

cerous maladies the Hindu society suffering from and uproot the same making it a healthy and vibrating egalitarian socio-political order.

He arrived in New York in the third week of July 1913. It was a life opportunity and unique experience for him in the land of oldest democracy where he could move, befriend, read, write, walk, bathe and dine freely with a status of equality, and prepare himself for the task at hand and ahead. He finds education particularly higher for male and female together, self-help, self-respect and self-elevation, and not



resigning to the fate and accepting the position as divine dispensation, as the answer to the sufferings of his people and society. He instantly got down to the task with head down and took up Economics and sociology as main subject, and History, Moral Philosophy, Anthropology, Politics and elementary French and German as ancillaries. It was after two years of incessant toil for eighteen hours daily study that he obtained M.A. degree in 1915 for his thesis "Administration and Finances of East India Company". He also wrote another thesis "Ancient Indian Commerce" during this period. He wrote and read a paper on 'Castes in India, Their Mechanism, Genesis and Development' before anthropology seminar of Dr. Goldenweiser in May 1916. He worked simultaneously for PhD (Economics) and completed his thesis 'National Dividend of India - A historic and Analytical Study'. It was accepted by the Columbia University in June 1916, and was published eight years later in London by Messers P.S.King and Son, Ltd. under the title 'The Evolution of Provincial Finances in British India'. The famous book became a companion of the Members of Indian Legislative Councils and the Central Assemblies at the time of budgeted discussion as a ready reference, and of the men of authority and a guide to students of economics. He was pleased to see the book in the hands of members of the Royal Commission when he was called to give evidence

before it in 1925.<sup>2</sup>

After a very successful career at Columbia University, his insatiable academic hunger pulled him to the great international centre of learning, London. He got himself admitted to the Grays Inn for Law and the London school of Economics and Political Science for the study of advanced Economics in October 1916. The London Professors allowed him to prepare for D.Sc. He started working on a thesis but was called back to India by the Dewan of Baroda on the ground that his period of scholarship was over.

Ambedkar Times and Desh Doaba Weeklies congratulate on the completion of 100 years of the establishment of the Bahishkrit Hitkarini Sabha founded on July 20, 1924. It was the first organization founded by Dr. B. R. Ambedkar for the annihilation of caste and creation of an egalitarian social setup. We are also reproducing related material taken from Dr. Babasaheb Ambedkar Writings and Speeches, Volume number 17, part 2 with sincere thanks.

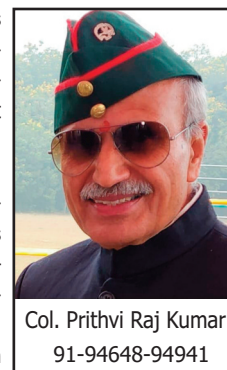
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Ambedkar Times & Desh Doaba

Shocked though but he had no option but to return. He secured permission from his Professor to resume his studies within four years from October 1917. He reached Bombay on August 1917. When he reached Baroda to report for duty to serve the State as per condition of the Bond, there was none to receive him despite Maharaja's orders. He had to stay in a Parsee Inn incognito as he could not find accommodation anywhere else being an Untouchable. The Maharaja appointed him Military Secretary. He was treated by staff and peons as a leper. The poor illiterate peons would fling bundles of files and hurl papers at his desk as they thought it sinful to hand over documents to him. Drinking water was not available to him in the office. But the climax of humiliation was reached when one day a party of Parsees armed with sticks (lathis) arrived at the inn and ordered him to vacate it within eight hours as he had defiled it. He had no place to go and the State also did not come to his help. Tired, hungry and fagged out, he sat under a tree and burst into a flood of tears. He realized that even with his personal attainments he could not soften the prejudices of the caste Hindus. So in a hapless mood, in deep gloom and utterly disgusted with the insulting environment he returned to Bombay in the middle of November 1917. <sup>3</sup>

The Indian National Congress had then started showing love for the

Depressed Classes albeit with an ulterior motive of winning their support for its own agenda. Karmaveer V.R. Shinde of the Depressed Classes Mission Society organized its first All-India Conference in Bombay in March 1918. It was



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presided over by H.H. Maharaja Sayajirao Gaekwad and attended by prominent Indian celebrities such as Vithalbhai Patel, Tilak, Bipin Chander Pal and others. Supporting a resolution, Tilak said that if God were to tolerate the Untouchability he would not recognize him as God. But he did not sign an All-India Anti-Untouchability Manifesto signed by all others to the effect that they would not observe the Untouchability in their everyday affair. <sup>4</sup>

Reserved and skeptical of the movement started by the caste Hindus for the uplift of the Untouchables, Ambedkar did not associate himself with this Conference. First, he must have means of livelihood, footing and position. He tried his hand on multiple jobs and started a Stock and Shares consultancy promising good income. But it had to be closed down when the dealers came to know that the proprietor was an Untouchable. Subsequently he got the job of professor of political economy in Sydenham College. The foreign-educated young professor soon made a mark as a competent and popular teacher. But the success as a professor could not mitigate the evils of Untouchability as some Gujarati professors objected to his drinking water from their pot. The wanton insults and humiliations were goading him to go to the root of the trouble. About this time Southborough Committee on franchise called him to give evidence. He demanded separate electorates and reserved seats for the Depressed Classes in proportion to their population. At this juncture, he came closer to the H.H. Maharaja Shahu ji of Kohlapur and with his help started the fortnightly paper 'Mook Nayak' (Leader of the Dumb) on 31st January 1920. He wrote in its first issue that India was a home of inequality. Hindu society was just like a several storey tower without a ladder or an entrance. One was to die in the storey in which one was born. Speaking at the conference of Untouchables presided over by Ambedkar at Mangaon on March 21, 1920, Shahuji Maharaj declared in prophetic vein: "You have found your savior in Ambedkar. I am confident he will break your shackles. Not only that, a time will come when so whispers my conscience,"

(Contd. on next page)



(Continue from page 1)

Ambedkar will shine as a front rank leader of All-India fame and appeal." Ambedkar felt that his armory was not yet adequate to take on the mighty challenge ahead. He marshaled financial resources with the help of his friend Naval Bhaterna and H.H. Maharaja Shahuji and left for London in July 1920 to complete his studies. Later he wrote in his memoirs that he completed in two years and three months the course that normally took eight years, for which he had put up to twenty one out of twenty four hours a day. 5 His thesis "The problem of the rupee: Its origin and its solution" won him the prestigious Doctorate of Science. He returned to India in 1923. A Barrister reinforced by a London Doctorate in Science, an American Doctorate in Philosophy, and studies at Bonn University, he was now well equipped to match up to the daunting task. 6

Having educated, agitated over the root problems and organized himself, and fully equipped to take the daunting challenge of liberation and uplift of the downtrodden masses head on, Dr. Ambedkar launched the all important historic organization named 'Bahishkrit Hitkarini Sabha' on 20th July 1924 with its vow "Educate, Agitate and Organize". The aims and objects of the Sabha were (a) to promote the spread of education among the Depressed Classes by opening Hostels or by employing such other means as may seem necessary; (b) to promote the spread of culture among the Depressed Classes by opening Libraries, Social Centers and Study Circles; (c) to advance and improve the economic condition of the Depressed Classes by starting Industrial and Agricultural Schools; (d) to represent the grievances of the Depressed Classes and (e) to organize or help any club, association or any movement calculated to bring about the general enlightenment, social rise or economic betterment of the Depressed Classes. Any male or female above the age of 18 years was eligible for membership of the Sabha. Sir Chimanlal Hiralal Setalvad was the President of the Sabha and Dr. Ambedkar Chairman of the managing Committee. This Central Organization devoted itself to raising the Depressed Classes from their downtrodden condition to a status of social and political equality with other Indian society and to promoting their economic interests. 7

'Bahishkrit Hitkarini Sabha' was an exclusive and distinct institution from other social organization in the field for the uplift of the Depressed Classes in the sense that other organizations were concerned with the reforms of the Hindu family and this institution was focused on reconstruction of the Hindu society. Dr. Ambedkar was leader from among the Untouchables themselves and he thought as they thought and felt as they felt. He was a man who regarded the woes and miseries of those classes as a personal humiliation, and therefore he had taken a vow to make self-respecting citizens out of those virtual slaves. "Tell the slave he is a slave and he will revolt" was the slogan raised by him. With the welfare and interests of his people in heart and mind, he talked to them at times in a very caustic manner and cried out: "My heart breaks to see the pitiable sight of your faces and to hear your sad voices. You have been groaning from time immemorial and yet you are not ashamed to hug your helplessness as inevitability. Why did you not perish in the prenatal stage instead? Why do you burden and sadden the picture of the sorrows, poverty, slavery and burdens of the world with your deplorable, despicable and detestable miserable life? You had better die and relieve this world if you cannot rise to a new life and if you cannot rejuvenate. As a matter of fact, it is your birthright to get food, shelter, and clothing in this land in equal proportion with every individual high or low. If you believe in living a respectable life, you be-

lieve in self-help which is the best help." The spate of his such burning speeches began to have a telling effect upon their minds and to rouse them against their poverty. 8

The aim of Dr. Ambedkar and his institution was to create civic, religious and political rights for his people to prepare their heads, hearts and hands to secure man's rights and to make them real men out of virtual slaves. He thought it prudent to co-operate with the British rule so far as its co-operation would enable him to secure these rights. It was indeed the noble mission of his life that aimed at adding to the nation's strength, health, wealth, honor and culture by relieving these dumb millions who crawled in the dust with hunger and thirst in their eyes and perished in hovels and dunghills. His appeal moved from heart outwards while that of other reformers went from skin inwards, never touching the hearts of the Depressed Classes. 9

The age of self-respect dawned for the Depressed Classes with the birth of 'Bahishkrit Hitkarini Sabha'. It started on January 4, 1925 a hostel at Sholapur for High School students of the Depressed Classes. It bore the expenses for their clothes, stationery and boarding. It opened hostels at Jalgaon, Panwell, Nasik, and Ahmedabad also. It is believed to have opened thirteen Colleges, two junior Colleges and ten High Schools besides various other Institutions/Facilities for the Depressed Classes. It started an Institution for the Depressed Classes students with a view to inculcating in them a liking for knowledge and learning and love for social service, and to raise the Depressed Classes from their present-day downtrodden condition to a status of social and political equality in Indian Society and to promote their economic welfare. The Institute undertook various steps for the long and short term redress of multiple grievances of the Depressed Classes. It published a weekly newspaper called 'Janata' (The People) with the object of awakening the Depressed Classes and enlightening them on their special and general day to day problems, educate them into a realization of their civic rights, ventilate their grievances and create public opinion in favor of speedy redress. The Institute set up its own Printing Press called the Bharat Bhushan Printing Press to publish the newspaper and other publicity/propaganda literature without any difficulty. It made strenuous efforts to improve the economic condition of the Depressed Classes for poverty alleviation. It was able to secure recruitment of the Depressed Classes in various departments like Police which hitherto fore were closed to them. It secured land for quite a few families of the Depressed Classes so as to enable them to work as independent farmers. A free reading room and Hockey Club were established in Bombay to distract the students from the vices like gambling, drinking and other unhealthy ways of recreation. The Depressed Classes were now being attracted to Dr. Ambedkar's personality. The first public meeting, he once recalled, held some days after his arrival from London as a bar-at-law was not attended by any members of the Depressed Classes excepting the organizers themselves. Unsupported by the Press and unaided by any purse, he moved through the hamlets, villages and towns to stir up his people for a mass movement against the injustice done to them since ages with a great degree of success. In this struggle he sacrificed three sons namey Ramesh, Gangadhar, Rajrattan and a daughter named Indu. But the personal tragedies could not deter him from the mission. 10

In February 1927, the Governor of Bombay nominated Dr. Ambedkar to Bombay Legislative Council. He took oath on 18th February. The Bombay Depressed Classes teachers celebrated the event and honored Dr. Ambedkar by presenting a

purse to him, who donated the same to the Bahishkrit Hitkarini Sabha. Appreciating the activities of spread of education among the Depressed Classes for their emancipation, the Governor of Bombay Sir Leslie Wilson issued a grant of Rs. 250/- to the Sabha in August 1927. 11.

The year 1927 witnessed a momentous event of a march on Mahad (Colaba) in the life of Dr. Ambedkar, Bahishkrit Hitkarini Sabha and the Depressed Classes. The Mahad Municipality had thrown open the Chowdar Water Tank to the Untouchables in 1924 as a result of a resolution adopted by the Bombay Legislative Council in 1923. However, it remained a mere gesture as the hostile Caste Hindus won't allow the Untouchables to exercise their right. Dr. Ambedkar thought it was a right time that the Untouchables reclaimed their right. Accordingly, a conference of the Depressed Classes was held at Mahad on 19-20 March 1927 attended by about ten thousand people from all over Maharashtra and Gujrat. Some leaders of upper classes also attended. It was resolved to go to the Tank in a body and establish their right. They followed their great leader in a file of fours represented the pent-up might of a suppressed people surged up to surface with an intensity, a force unequalled in the ages gone by. Dr. Ambedkar drank water from the Tank. The vast multitude of men followed suit and vindicated their right. They returned peacefully to the pandal. But two hours after the event some evil-minded caste Hindus raised a false rumor that the Untouchables were also planning to enter the Veereshwar temple. All orthodox Mahad was up in arms at this and indulged in violence. The situation was controlled with the intervention of Dr. Ambedkar and local authorities. 19th March was observed as Independence Day by the Depressed Classes as their struggle for emancipation began on this day. 12

But the orthodox and reactionary Hindus took a decision to purify the so called polluted Tank. They collected water from the tank in one hundred and eight earthen pitchers and mixed it with cow dung, cow urine, curd and milk, and dipped in the Tank in the midst of air-rending Mantras uttered by the priests, and purified it. The news of the so-called purification of the Chowdar Tank lacerated the hearts of the Depressed Classes and Dr. Ambedkar. They grew indignant and decided to launch a Satyagraha struggle for the vindication of their rights. It was therefore decided to launch yet another Satyagraha under the auspices of 'Bahishkrit Hitkarini Sabha' Bombay to wash out the stigma of pollution attached to their whole class by the Mahad Hindus. December 25 and 26 were fixed for offering Satyagraha. Addressing the Conference, Dr. Ambedkar said that the untouchability was an abominable stain and it would not matter much even if some lives were sacrificed to wash it out. Life could be ennobled and immortalized by sacrificing it for a lasting good such as the cause of truth. The aim of abolishing untouchability alone without trying to abolish the inequalities inherent in the caste-system was a very low aim. "Not failure but low aim is a crime" In the meantime, the leaders of the orthodox Hindus of Mahad filed a suit against Dr. Ambedkar and others in the Civil Court at Mahad and obtained temporary injunction on December 14, 1927 prohibiting the Satyagrahis from going to the Tank and drinking water from the Tank until further order. But the organizers continued to make arrangements for the Conference. Dr. Ambedkar reached Mahad with his supporters on December 25, 1927 to a tumultuous welcome. But the District Magistrate advised to postponement of the Satyagraha in view of the court injunction. The Conference, however, passed several resolutions including the one to set Manu Smriti ablaze publicly

which directed molten lead to be poured into the ears of such Shudras as would hear or read the Vedas, stunted their growth, impaired their selfrespect, and perpetuated their social, economic, religious and political slavery. Accordingly, Manu Smriti was ceremoniously set ablaze on December 25, 1927 in the presence of some of the Brahmin leaders present there. On December 27, 1927, Dr. Ambedkar moved the resolution of postponing the Satyagraha. Subsequently a grand procession was taken through the markets and took a round of the Tank and returned to the venue. The Bahishkrit Hitkarini Sabha made strenuous efforts for the success of the Satyagraha. The end of Mahad struggle closed an epoch sounded by Dr. Ambedkar's declaration of human rights of equality. 13

The Simon Commission appointed to review and revise the Government of India Act 1919 came to India on February 3, 1928. Though the Congress boycotted it being non-Indian, the Central Government and every Legislative Council elected its Provincial Committees to work with the Commission. On the Bombay Provincial Committee was selected Dr. Ambedkar along with other members. Dr. Ambedkar was Professor at Government Law College Bombay at that juncture. He submitted a memorandum to the Commission on behalf of the 'Bahishkrit Hitkarini Sabha' demanding joint electorates with reservation of seats to be elected on adult franchise basis. The 'Bahishkrit Hitkarini Sabha' demanded 22 out of 140 seats in the Bombay Legislative Council. It vehemently opposed the principle of nomination. In addition, the Sabha demanded the provision in the Constitution for the education of the Depressed Classes to be the first charge on the state revenue, and according the right of the Depressed Classes to recruitment in the Army, Navy and Police. It cautioned the Commission against being lured into forming a better opinion of the Hindu majority from its best instances and quoted instances of atrocities, mal-treatment and oppression under which life was made impossible for the Depressed Classes socially, economically and religiously. 14

Bahishkrit Hitkarini Sabha came as a launching pad for the program and policies and philosophy of Dr. Ambedkar. It won many a land mark battles on educational, social, economic and political fronts. It instilled the spirit of rebellion in the downtrodden people and armed them with the invincible modern weapon 'Educate, Agitate and Organize' to accomplish the mission. 15

The Ambedkarites and their over a million organizations today need to take a cue and use the invincible weapon effectively on the ground instead of using it a decoration of the banners and reduce it to a mere slogan. Nothing can be better tribute to Babasaheb and the 'Bahishkrit Hitkarini Sabha' on the occasion of its Centenary.

Source: 1. BAWs, Vol.17/1, pp.211,212 and Keer, Dr. Babasaheb Ambedkar, Life and Mission, 2016, pp. 21,23,26; 2. Keer, -DO- pp.26-30; 3. Keer, -DO- pp.31-35; 4. Keer, -DO- pp.35-37; 5. Dr. M.L.Sahare and Dr. Nalini Anil, Dr. B.R. Ambedkar, Struggle and Message, p. 85; 6. Keer, -DO- pp. 37-50; 7. Keer, -DO- pp. 54-56 and BAWs, Vol.17/2, pp.395-406; 8. Keer, -DO- pp.56-609; 9. Keer, -DO- p.61; 10. Keer, -DO- pp. 62,66 ,67, BAWs, Vol.17/2, pp. 407-412 and Dr.M.L. Shahare and Dr. Nalini Anil, -DO- p. 101; 11. Keer, -DO- p. 69, and Dr.M.L. Shahare and Dr. Nalini Anil, -DO- p. 108; 12. Keer, -DO- pp. 69-76,331, BAWs, Vol.17/3, p.220 and Dr.M.L. Shahare and Dr. Nalini Anil, -DO- pp. 108-121; 13. Keer, -DO- pp. 91, 97-105 and Dr.M.L. Shahare and Dr. Nalini Anil, -DO- pp. 130-161; 14. Keer, -DO- pp. 114-118; 15 Naak Chand Rattu, reminiscences and Remembrances of Dr.Ambedkar ,p.92



# Centenary of the Bahishkrit Hitkarini Sabha



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Dr. Babasaheb Ambedkar, the architect of Constitution of India, is a paramount national leader. India is a country with multi-religious, multi-ethnic and various economic groups. There were many socio-economic problems in India in the past and they are still there today. The caste system and a large group of victims of untouchability were a part of India itself so this issue was not limited to individual un-

touchables but became a national issue of India. On this very important issue of untouchability, Dr. Babasaheb Ambedkar seems to have paid attention from the beginning. It will also work for the integration of all castes among the untouchables to create unity among the untouchables. He went to the untouchable castes of Chambar, Mahar, Dhor and Matang and interacted with them. The question of the caste system and untouchability was as relevant to the untouchables as it was to the touchable. The thought of having an organization for the all-round upliftment of the untouchables was constantly in his mind. According to what he communicated to some of his associates, the Bahishkrit Hitkarini Sabha was formed on 20 July 1924. Today, 100 years of the establishment of this Bahishkrit Hitkarini Sabha have been completed. The Vow of the Institute was 'Educate, Agitate and Organize'. This is the first organization founded by Dr. Babasaheb Ambedkar. After 100 years, the impact of this organization can be seen in society even today, so on the occasion of the centenary of this organization, it is necessary to discuss the visionary thoughts of Babasaheb Ambedkar.

## Inclusion of touchable and untouchables in Bahishkrit Hitkarini Sabha

On March 9, 1924 at Damodar Hall Paral, held a meeting and discussed and decided to form the Excluded Bahishkrit Hitkarini Sabha. Accordingly, on 20th July 1924, Bhiskrit Hitkarini Sabha was established. Even if the meeting is for the welfare of the outcasts, if you look at the list of names of the president and members of the executive board, Dr Ambedkar's egalitarian approach can be seen. Sir Chimanlal Setalwad, Mayor Nissim, Rustomji Jeenwala, G. K. Nariman, Dr Rs. Pu. Paranjape, Dr V. W. Chavan, B. G. Well, Dr Babasaheb Ambedkar, Sitaram Shivtarkar, Nivritti Jadhav, Ganpat Borgharkar, Raghoba Vanmali, Krishnaji Kalokhe, Ganeshacharya, Dattoba Pawar, Nanaji Marwari, Zeenabhai Rathod, Keshav Vaghela are some new ones, it is known that all these congregations are not of a particular caste religion. Untouchability is an issue of outcaste society but all must work together. It can be seen that everyone is included in the meetings. How correct was Dr. Ambedkar's approach and the idea that the untouchables need to take a stand on the issues of the untouchability and the touchable society needs to take a stand on the issue is as important today as it was a hundred years ago. This problem will not be solved unless both of them take a role. One realizes how visionary Ambedkar's thinking was.

## Objectives of Bahishkrit Hitkarini Sabha

It is evident from the published report of the meeting that the objectives and rules of the Bahishkrit Hitkarini Sabha were carefully thought out and that it had strict discipline. Gathering information about the current situation of the excluded class and creating public opinion on it by bringing it to the attention of the people. Creating awareness among the outcasts and appointing preachers for that purpose. Creating awareness of their rights in the outcasts and trying to make them realize them. Working on education, establishing libraries, building student hostels, giving scholarships to deserving students and performing kirtans or social programs for social awareness. Arranging lectures and seminars through Magic Lantern. Preparing necessary plans and suggestions for financial improvement and submitting

them to the appropriate authorities Etc. Under all these objectives, the movement of Bhiskrit Hitkarini Sabha came later and played a very important role in the movement of revolutionary Maharashtra.

## The Vow of the Institute

'Educate, agitate and organize' was the Vow of the Institute. these are not just three words, but the root mantra for the removal of the sufferings. These words that will live in the history of Indian Enlightenment, as these words guided generations of outcasts as they continue to guide students across India and are now being discussed globally. These words are working to inspire even rejected groups around the world.

## Hostel Facilities for Untouchable Students

A program was organized by Bhiskrit Hitkarini Sabha to organize public awareness meetings in every district. The Third Bombay. The Provincial Bahishkrit Parishad Convention was held at Nipani in Belgaum District. In this meeting, Dr



Ambedkar's speech resulted in the opening of a hostel in Belgaum on 1 June 1927. Balwant Hanumantrao Varale accepted the responsibility of this hostel after which the hostel shifted to Dharwad in 1929. A few days later student hostels were established in Jalgaon, Panvel (later shifted to Thane), and Ahmedabad by Bhiskrit Hitkarini Sabha. Shri. Hon. Jadhav and The efforts made by this Bahishkrit Hitkarini Sabha are important. Ku Kashibai Babaji Jadhav, a student of the Dor community, was admitted to J.J. Hospital and also got a scholarship of Rs 15 per month and arranged for her to stay in the boarding of the nurses. Shree Gurudatta Prasadik Bhajan Mandali, Kamathipura 1st Galli Auchtipada, under the leadership of Bahishkrit Hitkarini Sabha, started a night school in English and Marathi.

## Bahishkrit Bharat and Plan for the Manuscript

Bahishkrit Hitkarini Sabha office used to have debating board meetings of expelled students on Sundays. It was decided to start a handwritten magazine called 'Raanshing'. Information is not available whether it started further or not. But a newspaper called Bahiskrt Bharat was started. Through this newsletter, many forms of outcast society were presented to the society and awareness was created among the untouchables. Some amount was donated by Dr. Ambedkar himself for Bahishkrit Hitkarini Sabhas library, which was located on Clark Road in Mumbai. Kolhatkar sent his Magazine 'Sandesh' to this library. V. Naik's Brahmin and Brahmnettar newspaper was being distributed free of cost for this library. The library on Clark Road has two benches of wood and Rs.5 donated by the Secretary of Student Brotherhood Mumbai. This was a typical effort by the Bahishkrit Hitkarini Sabha to create a reading culture. Today in India, reading culture and Ambedkarian society have become a noticeable part of India which is reflected in many discourses.

## Modern Technology

Dr. Ambedkar planned for the lectures with

the help of magic lanterns. This program Indore Bahishkrit Hitkarini Sabha was also implemented. Dr. Ambedkar planned a hundred years ago to use modern technology to create public awareness.

## Formation of Ambedkar Squad

An important thing is that, Bahishkrit Hitkarini Sabha did Mahad satyagraha. During this satyagraha at Mahad was to form an 'Ambedkar dal and manage the meeting held at Mahad. Later on, it was converted into a large-scale in the form of Samata Sainik Dal.

## Branches of Bahishkrit Hitkarini Sabha

After the establishment of the Bahishkrit Hitkarini Sabha, a spirit arose among other organizations among the untouchables. Every action of Bhiskrita Hitkarini Sabha seems to be supported by everyone. Bahishkrit Hitkarini Sabha was also established in other areas under the name of Bahishkrit Hitkarini Sabha. On the occasion of the 21st birth anniversary of Srimanta Sawai Yashwantrao Maharaj Holkar, a public meeting of the outcasts was held at Indore to reflect on his eminence. On this occasion, Bahishkrit Hitkarini Sabha was established Indore as a branch. Radhabai Pandit and Ambubai Inamdar were especially involved in the work of Indore and this sabha, just like the participation of women from Mumbai in Bahishkrit Hitkarini Sabha.

## Bahishkrit Hitkarini Sabha and British Support from British

During the period 1924-1927, the Bahishkrit Hitkarini Sabha held many programs and continued to pursue the cause of untouchables employment with the British Government. Therefore, the British government was forced to pay attention at Bahishkrit Hitkarini Sabha. Mumbai Governor Sir Leslie Wilson donated Rs 250 to the meeting. Many British officers sympathized with the untouchables. Many Mahars continued to donate to the Bahishkrit Hitkarini Sabha. Dharmaveer Raje Laxmanrao Bhosle donated Rs 51 to the Orphan Student Ashram in Belgaon. Secretary Sitaram Shivtarkar Guruji has given thanks from time to time to those who have financially supported the work of the Bahishkrit Hitkarini Sabha along with the amount of aid. Some Mahar people gave special donations to the Satyagraha held at Mahad. Solapur Watanadar Mahar Parishad to help Mahad Parishad donated Rs 445. not only in India but also some people in Britain were sympathetic towards untouchables.

When Mr. Mardi Jones of the Labor Party of the British Parliament came on a visit to India, he asked Dr. Babasaheb Ambedkar to meet Bahishkrit Hitkarini Sabha with all members of the congregation. Satyagraha by Bahishkrit Hitkarini Sabha at Mahad Bahishkrit Hitkarini Sabha carried out two programs of Mahad's Chavadar Tale Satyagraha and Manusmriti Dahan, the effects of which can be seen in society even today.

This fight was fought to exercise human rights. Dr. Avidkar also held a women's meeting in which Babasaheb's speech addressed to the women inspired them to fight against injustice by awakening their self-respect and their identity forever. Babasaheb's idea that women should also work to build the future generation to fight against others, has been cherished and lived by every Dalit woman to date. The activities she organized as an outcaste philanthropist, and her goal policy, played an important role in the progress of the untouchables social movement and were the seeds of the upliftment of the social education movement in this assembly. Today, after one hundred years, it has become a banyan tree.

## Bhartiy Bhiskrit Samaj shikshan Prasarak Mandal

From June 1928, the General Secretary Dr Babasaheb Ambedkar was. After June 1928, all the responsibility of the Hostels which were opened by the Bahishkrit Hitkarini Sabha was taken over by this Board and the references of this Bahishkrit Hitkarini Sabha were not available after this. This board was formed for some advantageous and some administrative reasons.

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# A tea party given to Mr. Mardy Jones (M. P.) by the Bahishkrit Hitkarini Sabha



Dr. Sunita Sawarkar  
sunitsawarkar@gmail.com

Member of British Parliament (M.P.) Mr. With the intention of Mardi Jones to get first-hand information about the class considered untouchable, he asked Dr. Ambedkar was deliberately met. Both of them talked for an hour and a half about this matter. I would like to have the pleasure of meeting some of your untouchables in Mumbai. Dr. Mardi Jones expressed on behalf of the "Bahishkrit Hitkarini Sabha" Dr. Ambedkar invited for tea on 4.11.27.

On that day, among the people who were considered untouchables, the leaders of out of the city and Mumbai gathered on an average 70-75. Mr. G. K. Nariman and other two Parsi friends also came. Mr. Naik, Pradhan Brothers, Shri. Kawali attends as per invitation. Similarly, Sambhaji Rokade, Sitaram-Namdev Shivtarkar, Nivritti Jadhav, Nirmal Gangawane, Ganpat Vitthal Borgharkar, Revji Dolas, Govind Parmar etc. were present from untouchables.

While introducing Mr. Mardi Jones, the well-known Parsi historian Mr. Nariman said that, Mr. Jones belonged to the labour class who worked in the mines and carried planks and he did all these works with his own hands; And this is why he feel so much interest and so much belonging to you untouchable society who are struggling. He realized that to hear the real information of the untouchables, their sufferings, their grievances, their aspirations, etc., it is necessary to take the knot of their leaders and representatives, and therefore, by adding affection to his friends Dr. Ambedkar, he made this agreement to introduce himself to the congregation personally. On your behalf, I welcome him first.

Later Addressing Mr. Mardy Jones. Mr. Nariman said that Maharaj, you would know a lot from hearing about the inhuman treatment of one human society to another as well as the various forms of slavery; But this slavery of social, religious and economic nature which is embodied in the form of this

untouchable society in our countries is unprecedented in human history Untouchables. There are Brahmins in these countries whose chastity is destroyed not only by the touch of their body but by the sound of their words and whose religion is destroyed by the sight of the untouchables; this Brahmin society is said to be the brain, leader and guru of the Hindu society for many centuries.

In the Hindu society under Brahmin domination, the status of this untouchable class has become inferior to animals and pitiable. In many villages they have to die of water; they have to live on food and water that animals will not eat or drink. In the case of all the untouchables, as much as any means to destroy the humanity of man has been used in the name of Deva Dharma (god and religious traditions). In many places, untouchables are still prohibited from even walking on the highway. I am Parsi myself. I do not want to blame the Brahmin community alone. My Parsi community is also guilty to some extent in this regard. On certain occasions, it is also in a state of inhuman untouchability. This seems to be the nature of those who call themselves Arya. But it is restricted from other Aryan branches. This evil and inhuman attitude (has culminated to its satanic perfection) in the Brahmin-dominated Hindu society. No; But this idea is wrong. Everyone should solve this question in the spirit of humanity. I also request Mr. Mardi Jones sir to consider the sufferings of untouchables on this point. It is my humble suggestion to him that he should draw the attention of the Government of India to this issue through the Parliament.

While speaking in reply Mr. Mardi Jones said that after coming to Mumbai, Dr. Ambedkar's introduction to the untouchable society that I got in a short period, I could not have got it by reading many books on the subject. I now realize how inadequate and ambiguous my information from the book was. It is truly miraculous and disgraceful that people who are more in number than the population of our three countries, England, Ireland and Scotland combined, should be considered "untouchables" in these countries and should not have even the basic rights

of humanity. God has created us in the name of religion. The papacy became tyrannical at that time how could the tyrannical power continue for so long? Although it is a big mystery in my eyes, I can tell you with certainty that its days have been filled. Who is the untouchable and who is the touchable in this congregation I don't want to know unless someone tells me. Untouchables belong to the labour class like me. Dr. Ambedkar - I feel very blessed to have met a learned gentleman like you. I believe that it is the luck of the untouchables that such a great and worthy man has been created among them. If we make up our minds, no one will dare to consider us 'untouchable' anymore. I am very grateful to Dr. Ambedkar and you all.

Later the meaning of Mr. Mardy Jones' speech Mr. Deorao Naik explained to the people in simple language, Dr. Ambedkar Asked Mr. Mardy Jones for tea. After the tea, the ceremony ended.

## बहिष्कृत हितकारिणी सभेच्या विद्यमाने जाहिर सभा.

महाड येथे ता. २५ डिसेंबर १९२७ पासून सुरू होणाऱ्या सत्याग्रहाच्या पूर्वतयारीकरिता अपालो बंदर वरील सर कावसजी जहांगीर हाल मध्ये रविवार ता. ३० ऑक्टोबर १९२७ रोजी दिवसा २१ वाजता (स्ट. टा.) डॉ. भीमराव आंबेडकर यांच्या अध्यक्षतेखाली जाहीर सभा भरणार आहे. तरी त्या वेळी सर्व अस्पृश्य बंधूंनी सभेस हजर राहण्याची कृपा करावी अशी नम्र विनंति आहे. कळावे, ता. २९/९/२७.

आपला नम्र-सीताराम नामदेव शिवतरकर,  
जनरल सेक्रेटरी, बहिष्कृतहितकारिणी सभा

डॉ. आंबेडकरांनी काढलेल्या 'बहिष्कृतहितकारिणी' सभेने अस्पृश्य समाजांत जो एक प्रकारचा एकोपा, आत्मविश्वास, व चैतन्यज्योत प्रज्वलित केली आहे ती वर्णनीय आहे खरी ! या सभेच्या शाखा खेडोपाडीं पसरल्या पाहिजेत. तसें होणें अत्यंत जरूरीचें आहे.



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# ACTIVITIES OF THE BAHISHKRIT HITAKARINISABHA AT BOMBAY

## BAHISHKRIT HITAKARINI SABHA

### Survey of Work Done

The annual general meeting of the BahishkritHitakariniSabha which is a Society for the uplift of the Depressed Classes, was held at its head office in the DamodarThackersey Hall, Parel, Bombay, on 18th instant. The report of the work for the year 1925 disclosed that the work of the Sabha was threefold. In the matter of the education of the Depressed Classes the Sabha has been conducting a Hostel near Sholapur for 15 Students of the Depressed Classes taking secondary education, at a total cost of Rs. 2,669-0-8. Accommodation in the hostel is entirely free. In the first year of its existence the Sabha could not do much for the cultural and economic uplift of the Depressed Classes. However, the Sabha helped the Mahars of the villages in Nasik District to obtain redress of their grievances in Watandari matters. The financial statement for the year disclosed an income of Rs. 3,169-1-0 and expenditure of Rs. 2,938-13-6.

### The Work Done

The Sabha has opened a library and reading room for the Depressed Classes in the Improvement Trust Chawl, Byculla. It has also organised a hockey club for young men of the Depressed Classes near Parel. An important organisation of students of the Depressed Classes known as the BahishkritVidyarthiSammelan has been organised by the Sabha. It is a kind of Depressed Classes Students' Brotherhood and it is conducting a Marathi monthly styled Vidya Vilas to which students of the Depressed Classes contribute articles. In the economic sphere, the Sabha has organised three co-operative credit societies for the Depressed Classes. The cost of the programme for the year 1926 is expected to reach Rs. 25,000 to Rs. 30,000.—A. P.

P. S. G.'s Office notes on a memorial from the Depressed Classes Institute. P. P. Case No. 34/6 of 1926 are put up below:—

Attention is specially invited to the portion marked A. in H. E.'sReply to the deputation at slip D. (Sd.) M.C.B.

There are two requests made in this letter—

(1) That the Institute should be consulted by Government in all matters affecting the Depressed Classes in view of its being the central organisation. (2) That H. E. may be pleased to become an honorary patron of the Institute.

These requests may perhaps be referred to the Chief Secretary for his advice.

(Sd.) J. C. K.  
1st July"1

"Below U. O. R. No.

Dated the 26th July 1926 read on 27th instant  
From the General Department.

C.I.D.  
27th July 1926

(1) Is the constitution of the Sabha laid down? If so

put up a copy.

(2) How many of the office bearers belong to the Depressed Classes?

(3) What is the subscription and membership?

(4) Please see the library at Clarke Road and report on the quantity and type of literature provided and to what extent it is being used by the Depressed

months ago in a small room rented at Rs. 7-3-0 on the second floor of a chawl of the Bombay Improvement Trust at Clarke Road. It was a very dirty room with one broken bench, one broken cupboard containing no books, one table and one chair. On the table there were a few rags of old newspapers in a distorted condition. They had about 64 books,

mostly Marathi books; some of them were issued to members and the others were kept in the two trunks belonging to the Social Service League.

The Social Service League has supplied 200 books kept in steel trunks each containing about 100 books. The library consists of books which are mostly social and religious but there are also some books in Marathi on Swaraj (political). About 10 to 12 members of the Depressed Classes come to the Library room on an average daily. It is open to all but others than the Depressed Classes do not generally come to a place inhabited by the Depressed Classes. In short if any outsider were to visit the Library room, he will not notice that the room in question is being used for library purpose without being told so.

5. No noteworthy programme of work has been carried out. A student writes out a small paper and it is circulated to other students in manuscript.

The Bahishkrit Hitkarani Sabha was registered on 1st April 1926.

The P. Ps. re. TheSabha on record are put up.

D.C. P., S.B.  
(Sd.)" 1

9th August 1926,

"Returned with compliments.

2. This Sabha was the subject of my No. H-3447 of 9th March 1926 to the Private Secretary to His Excellency the Governor when it applied for permission to present an address to Lord Irwin on arrival.

3. A copy of the "rules of constitution" is attached. The membership of the Sabha is roughly 200 of whom all except about 10 belong to the E class. The so-called library is a room on the second floor of an Improvement Trust Chawl in Clarke Road. The books are mostly supplied by the Social Service League. A few papers are also supplied and the daily attendance averages 10 or 12. It is open to anyone but used almost exclusively by members of the Depressed Classes. The Sabha has practically no other activity to its credit.

4. Thus, though entirely free from objection, it cannot claim to be a representative institution. At the same time there is no other institution better qualified to represent the Depressed Classes and there would be no objection to consulting it if the point of view of the Depressed Classes on some subject were required.

5. Of the office-bearers all those on the Council of Management are members of the Depressed Classes. (Sd.)

Commissioner of Police." 2



Classes. Is it open to all or only to members of the Sabha ?

(5) Has the Sabha carried out any of its programme for the current year?

(Sd.)"2

"Sir,

With reference to the attached U.O.R. No. dated 26th July 1926 from the General Department and the D. C. P.'s instructions thereon, I beg to report as follows :—

1. The constitution of the BahishkritHitakariniSabha has been laid down in a printed booklet. Copy of which is attached.

2. The President and the six Vice-Presidents (flagged at B in the Annual Report) do not belong to the Depressed Classes. The Council of Management with Dr.Ambedkar as Chairman, consists of Depressed Classes.

3. Subscription is:—

A Class of those paying Rs. 25 per year or more.

B Class of those paying Rs. 10 per year or more.

C Class of those paying Rs. 5 per year or more.

D Class of those paying Rs. 3 per year or more.

E Class of those paying Re. 1 per year or more.

The membership mostly of the E Class is numbered at about 200. There are about 10 Associate Members who had paid Rs. 200

For the welfare of the Depressed Classes. They belong to the contractors' class but not the Depressed Class.

4. The Library at Clarke Road was opened about 4

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# BAHISHKRIT HITAKARINI SABHA

Dr. Ambedkar organized a meeting on 9th March 1924 at Damodar Hall, Bombay, with objectives to establish a Central Institute which would place the grievances of the Untouchables before the Government and after many discussions, Central Institute was established. He proposed the name of the Institute as 'Bahishkrit Hitkarini Sabha' which was supported by all. The Vow of the Institute was decided "Educate, Agitate and Organize" and was approved unanimously.

Mr. Sir Chimanlal Harilal Setalvad, LL. D. became the President of Bahishkrit Hitkarini Sabha and Mr. Neyer Nissim, J. P. was Vice President, Mr. Rustamji Jinwala, Solicitor, Mr. G. K. Nariman, Dr. R. P. Paranjape, Dr. V. P. Chavan, Mr. B. G. Kher, Solicitor, were included in the Committee. Dr. B. R. Ambedkar was the Chairman of the Managing Committee while Mr. S. N. Shivatarkar, Secretary and Mr. N. T. Jadhav was Treasurer. The Bahishkrit Hitkarini Sabha was established on 20th July 1924 and was registered under the Act XXI of 1860. Dr. Ambedkar framed constitution of this institution. Following is the text of the constitution. —

Editors.

## BAHISHKRIT HITKARINI SABHA

(Registered under the Society Registration Act)

### Rules of Constitution

Established 20th July 1924,

Head Office: Damodar Hall, Pare, Bombay - 12

Printed at the Co-operative Printing Press,

91, B, Parel Road, Near Venus Cinema, Chinchpokli, Bombay-12.

## BAHISHKRIT HITKARINI SABHA

### Memorandum of Association

I. The name of the Society will be:—

"Bahishkrit Hitkarini Sabha"

II. Its activities will be confined to the Presidency of Bombay.

III. The Head Office of the Sabha will be situated in Bombay.

IV. The aims and objects of the Sabha will be—

(a) To promote the spread of education among the Depressed Classes by opening Hostels or by employing such other means as may seem necessary or desirable.

(b) To promote the spread of culture among the Depressed Classes by opening Libraries, Social Centers and Classes or Study Circles.

(c) To advance and improve the economic condition of the Depressed Classes by starting Industrial and Agricultural Schools.

(d) To represent the grievances of the Depressed Classes.

(e) To organize or help any club, association or any movement calculated to bring about the general enlightenment, social rise or economic betterment of the Depressed Classes.

(V) In pursuance of the above objects and for the purpose of carrying out the same:—

(1) To purchase, hire, lease or otherwise acquire any rights and privileges necessary or convenient for the purpose of the Sabha.

(2) To erect, construct, alter and maintain any building or buildings necessary or convenient for the purpose of the Sabha

(3) To sell, improve, develop, exchange, lease, mortgage, dispose of, turn to account, manage or otherwise deal with all or any part of the property or rights and privileges of the Sabha.

(4) To accept donations or property for general or specific purposes of the Sabha on condition or conditions not inconsistent with the aims and objects of the Sabha.

(5) To amalgamate with or incorporate within itself any Society or Association with aims and objects similar to the aims and objects of the Sabha.

VI. The Government of the Sabha will be conducted by:

(i) Board of Trustees

(ii) Council of Management

(iii) Board of Control appointed in accordance with the rules of the Sabha.

VII. At any meeting of the Board of Trustees, Council or Management and Board of Control, the quorum will consist of 10, 7 and 15 members of those bodies respectively. No quorum will be necessary for any adjourned meeting.

VIII. No member of the Board of Trustees, Council of Management and Board of Control will be entitled to any pecuniary benefit from the properties and funds of the Sabha by reason of its being such member of



the Board of Trustees, Council of Management or Board of Control.

### RULES

1. Any person either male or female who is above the age of 18 years will be eligible for membership of the Sabha.

2. Any person desirous of becoming a member of the Sabha may apply on the form of application provided for that purpose.

3. The Council of Management will have power to admit or refuse any application for membership.

4. The General Body of the Sabha will have power of dismissing any member of the Sabha for gross misconduct endangering the interest of the Sabha by a vote of 3/4 of the members present at the meeting.

5. The members of the Sabha will be classified as follows:

(i) Patrons: Those who pay Rs. 3,000 or more in one sum or in such suitable instalments as the Council of Management may approve of.

(ii) Supporters: Those who pay Rs. 2,000 or more in one sum or in such suitable instalments as the Council of Management may approve of.

(iii) Sympathisers: Those who pay Rs. 1000 or more in one sum or in such suitable instalments as the Council of Management may approve of.

(iv) Life Members: Those who pay Rs. 500 or more in one sum or in such suitable instalments as the Council of Management may approve of.

(v) Associate Members: Those who pay Rs. 200 or more in one sum or in such suitable instalments as the Council of Management may approve of.

(vi) Ordinary Members: These will be of the following classes:

A: Those who pay Rs.25 per Year

B: Those who pay Rs.10 per Year

C: Those who pay Rs.5 per Year

D: Those who pay Rs.3 per Year

E: Those who pay Rs.1 per Year

### Board of Trustees:

6. There will be 16 Trustees of the Sabha for life in whom will be vested all the immoveable and moveable property of the Sabha as well as all the funds of the Sabha in whatsoever form. Of these 16 at

least 4 shall be residents of Bombay.

7. The Board of Trustees will be elected in the first instance by the General Body of the members of the Sabha. Any vacancy occurring in the Board of Trustees by death, resignation, incapacity or residence abroad will be filled up by a vote 3/4 of the General Body of the members of the Sabha assembled for that purpose within 6 months from the occurrence thereof.

8. The Board of Trustees will at all times contain a member or members of the Mahar, Chambhar, Mang and Dhed communities and shall be so constituted that it would have 4 Trustees from Konkan, 2 from Gujarat, 2 from Kanerese and 8 from other districts of the Bombay Presidency.

9. All property moveable and immovable and all funds will be held in the name of the Trustees.

10. The Council of Management will submit an annual Budget of Expenditure appropriated under convenient major and minor Heads with the Expenditure to be incurred thereon in the coming year and the same shall come into operation as passed by the Trustees. Provided that the Council of Management may submit supplementary budget at any time during the course of the year.

11. The Trustees will meet at least once a year within three months from the close of the previous official year of the Sabha for the purpose of passing the Annual Budget and will meet as often as may be necessary for passing supplementary budget on the requisition of the Council of Management. At all meeting of the Board of Trustees the majority vote will prevail.

12. At all Budget meeting of the Board of Trustees the Chairman of the Council, the General Secretary and the Treasurer will sit as additional members. Provided that none of them will have the right to vote unless they are themselves Trustees.

13. There will be previous notice of one month for every meeting of the Board of Trustees and for every meeting of the General Body of the members of the Sabha for the purpose of electing a Trustee.

14. The Trustees will have the right by a resolution duly passed, to delegate their powers to one or more of their members and to authorise that certain properties and funds will be vested in or dealt with in the name of one or more of their members.

15. The Trustees will have the right of voting on any proposition or question by circular issued in that behalf by the General Secretary. All Resolutions so voted on by circular will be embodied in the minute book of the Board of Trustees.

16. The Trustees may choose from among themselves a chairman for their meeting from time to time who will sign the minutes of the meeting before the meeting is dissolved.

17. The Secretary of the Sabha will be ex-officio Secretary of the Board of Trustees and shall prepare the minutes of every meeting of the Board of Trustees. Council of Management

18. The Council of Management will be the executive of the Sabha for the official year and will consist of 20 members of the Sabha constituted as follows: (i) Four elected every year by the Board of Trustees from such among themselves as are residents at Bombay.

(ii) Twelve elected every year by the General Body of the Sabha.

(iii) Four co-opted every year by the 16 composed of (i) and (ii) from among the Depressed Classes members of the Sabha.

19. Any vacancy occurring in the Council of Management by death, resignation, incapacity or residence abroad of any member thereof will be filled up by the remaining members of the Council by a resolution duly passed at a meeting to be called for the purpose.

20. The Council will have the power:

(a) To hold and manage the funds and properties of the Sabha for the purpose of the Sabha on behalf of the Trustees of the Sabha.

(b) To hire, purchase or otherwise, acquire and

(Contd. on next page)



# BAHISHKRIT HITAKARINI SABHA

(Continue from page 6)

dispose of properties and materials for the benefit of the institutions and activities of the Sabha in the name of the Trustees of the Sabha.

(c) To organize any activity or open any institution falling within the aims and objects of the Sabha.

(d) To abolish any institution or activity permanently or temporarily: provided that no Hostel will be abolished permanently or temporarily except by the vote of the 4/5th of the Trustees of the Sabha.

(e) To open or close Branches of the Sabha wherever and whenever it appears advisable to do so.

(f) To appoint the staff or other workers from time to time and fix their salary and terms of employment and to suspend and dismiss them when necessary.

(g) To frame, alter and amend bye-laws regulating the various activities of the Sabha and the conduct and management thereof and the bye-laws to frame will have the force of rules until the same are amended or abrogated by the Board of Control.

(h) To declare a vacancy if a Member of the Council fails to attend four meetings of the Council in succession.

(i) To maintain a regular list of all contributors.

(j) To arrange for the convening of the meeting of the General Body of the members of the Sabha and the meetings of the Board of Trustees and the Board of Control.

21. The Council will at its first meeting elect from its own members one Chairman, one General Secretary and one Treasurer. Besides these the Council may elect one or more of its members to act as Assistant Secretaries or Organizing Secretaries to be in charge of specific functions or activities. Any vacancies in the post of these office bearers occurring during the course of the year may be filled at the next ordinary monthly meeting by the remaining members of the Council by a resolution duly passed at a meeting to be called for the purpose.

22. The Chairman, General Secretary and Treasurers will be jointly responsible for the proper deposit and withdrawal of moneys belonging to the Sabha. They will deposit the moneys in the name of the Trustees of Sabha in the Bank or Banks appointed by the Council.

23. All withdrawals of money will be in strict conformity with the Budget and will be operated upon under the joint signatures of the Chairman, General Secretary and Treasurer.

24. The meetings of the Council will be ordinary or special.

25. All receipts and withdrawals of moneys of the Sabha shall be placed before the next ordinary monthly meeting of the Council.

26. Ordinary meeting of the Council will be held on or about the 15th of every month.

27. Any ordinary meeting adjourned for want of quorum will again meet on five days' clear notice on such day as the Chairman or in his absence, the General Secretary may fix.

28. Seven days' clear notice is necessary for the ordinary meeting of the Council and the agenda must be circulated with it.

29. The ordinary meeting of the Council will transact business as under:

(a) Reading of Minutes of the last meeting.

(b) Passing of monthly statements of accounts and reports from the institutions, branches of the Sabha and of activities.

(c) Disposing of letters, proposals and other communications submitted by the Secretaries.

(d) Deciding upon questions relating to the general administration of the affairs and estate of the Sabha.

(e) Passing of bills and expenditure incurred.

(f) Any other business with the permission of the Chairman.

## Special Meeting of the Council

30. The Chairman or Secretary may convene a special meeting of the Council at 3 days' notice.

31. Any four members of the Council may, by a written requisition to the General Secretary call for a special Meeting of the Council which will be Summoned by him within 10 days from the receipt of the requisition.

32. The requisition will specify its purpose and the same will be circulated along with the notice of meeting.

33. The rules as to quorum at an ordinary meeting will also apply to the special meetings of the Council.

## Chairman

34. The Chairman will:

(a) Preside at all meetings of the Council and in case of equality of votes he shall have a casting vote in addition to his own as a member:



Provided that in the absence of the Chairman such member of the Council as may be voted to the chair will preside and will exercise such of the powers of the Chairman as pertain to the conduct of the meeting of the Council

(b) Decide all questions of order and procedure at the meeting of the Council and his decision will be final

(c) Sign all vouchers

(d) Carry on all foreign correspondence of the Sabha

(e) Communicate to the President and Vice-Presidents the minutes of the business transacted at the ordinary and special meetings of the Council.

## General Secretary

35. The General Secretary will:

(a) be responsible for and be in charge of all the records of the Sabha (b) Convene all meetings of the Council, Board of Trustees and the Board of Control whenever

necessary, according to Rules of the Sabha and will record minutes of proceedings of their meetings

(c) Call for the monthly statements of accounts and other reports from the heads of institutions and branches of the Sabha and will record minutes of proceedings of their meetings

(d) Carry on the home correspondence of the Sabha (e) Keep a proper register of the members of the Sabha with their proper addresses

(f) Submit an annual report to the General Meeting of the Sabha.

## Treasurer

36. The Treasurer will:

(a) Receive all subscriptions and donations collected on behalf of the Sabha and pass receipts for the same

(b) Keep regular books of accounts

(c) Make all disbursements

(d) Prepare and submit to the Council every year a statement of income and expenditure of the Sabha including statements of separate accounts of the various institutions properly audited by the Auditor appointed by the Sabha at the previous Annual General Meeting and forward the same to the Secretary for being annexed to the Annual Report of the Sabha.

## Board of Control

37. The Board of Control will be the collective body of the Sabha and will consist of:

(a) The Trustees of the Sabha

(b) The workers of the Sabha

(c) Patrons

(d) Life members

(e) Sympathisers

(f) Associate members

(g) One representative of every Branch of the Sabha.

(h) The President, Vice-Presidents, the Chairman, General Secretary, Assistant Secretaries, Organizing Secretaries and the Treasurer.

38. The Board of Control will supervise the management of the affairs of the Sabha by the Council of Management whether or not it is in accordance with the rules and in case of any serious breach the President or any of the Vice- Presidents may call upon the Chairman of the Council to give proper explanation.

39. The President of the Sabha, of his own motion or at the written requisition of 10 members of the Sabha may call upon the Secretary to convene a meeting of the Board of Control which will be summoned within a month and a half from the receipt of the communication of the President in that behalf. The Council of Management will be bound by the resolution of the Board of Control on the matter in question, if passed by 2/3rd majority of the members present at the meeting.

40. There shall be previous notice of one month for every meeting of the Board of Control.

41. The President of the Sabha will preside at every meeting of the Board of Control. In his absence, any

of the Vice-President present at the meeting may be voted to the Chair.

42. At all meetings of the Board of Control majority vote will prevail except when it is otherwise provided for by these Rules.

43. The General Secretary will be the ex-officio Secretary of the Board of Control and shall be responsible for recording the minutes of the proceedings of the Board which will be prepared and signed by the President before the meeting is dissolved.

## General Body of the Sabha

44. There will be held every year in the month of February, a Meeting of the General Body of members of the Sabha.

45. The official year of the Sabha will close on the 31st December and the Annual General Meeting will be held every within two months after the close of the previous official year.

46. Only those members who have paid their subscription will be entitled to vote.

47. There will be a month's previous notice for the meeting of the General Body of the members of the Sabha.

48. The President of the Sabha will preside at the Annual General Meeting of the Sabha. In his absence any of the Vice-President who is voted to the chair may preside.

49. The following business shall be transacted at the Annual General Meeting:—

(a) To hear and adopt the Annual Report for the past year.

(b) To elect 12 members for the Council of Management for the coming year.

(c) To appoint an auditor for the coming year.

(d) To elect one President and Vice-Presidents, not more than six for the coming year.

50. These articles of association and Rules of Constitution may be altered, amended, repealed or added to at any time by a vote of the 4/5th of the members of the Sabha present at a meeting specially convened for that purpose, provided that the same alteration, amendment, repeal or addition shall not have any force unless it is approved of by 3/4th of the Trustees of the Sabha.

**Unreal Reality ...?**

And they say:  
This world is unreal-  
Because it is mere shadow  
Of the truth called Reality!

But I do see it  
With my eyes,  
Hear it with my ears,  
Sense it with my nose,  
Taste it with my tongue,  
And touch it with my hands!  
And what is more ....  
I comprehend it with my brain!

Yet , you say  
It is a myth !  
This world is unreal!  
What you take for real is not so !

You say : Our tenure here  
Is but a shadow show,  
Our exit alone is a truth !

I ask ,Who runs the shadow show?  
Why does He take the trouble  
To put up a show of unreality ?

If exit from the tenure of shadows  
Is the only reality  
Then such a reality  
Would be impossible  
Without the pageant called life.

Your morose reality of exit  
Is only as real  
As the brilliant dance of life!  
I say: Both are real !  
Neither is mock or sham!  
It is sheer sophistry  
Born but of pedantry !

**Untold Plight !**

It is their poverty stark,  
That casts the darkest night,  
And leaves to their plight,  
Dreams deferred and turned dark !

Tenements of tin and clay  
Announce their shelters night or day!  
They carry the weight of generations,  
Though proverbial pillars of the nations!

In fields, factories and upcoming Malls,  
They endlessly put in their toil.  
In the tapestry of their story  
They weave threads of struggle and glory !

They too want to move in cars!  
They too wish to sit in bars!  
They too want to own lands!  
They too wish to fly to foreign strands!

They build the neat and shining airports  
They keep your neighbourhoods clean !  
They crack the nuts that we enjoy,  
We have reduced them to nut-crackers!

They roll bidis and cigars,  
They shape the fire crackers.



**DESH BIR**  
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Born in 1951 and brought up and schooled in Kangra district of erstwhile Punjab (now Himachal Pradesh), Desh Bir did his M.A. in English from DAV College, Jalandhar and topped the GND University, Amritsar. Taught at DAV College, Jalandhar for three years before joining Punjab Govt. Education Service in 1976 as a Lecturer at Govt. College Hoshiarpur. He was selected in Central Services based on combined UPSC exam for IAS etc in 1978, but chose to stay in Education. He was promoted as Principal, Govt. College, Hoshiarpur, in July, 2006 and retired in October, 2009. After retirement, he was appointed as Ombudsman, NREGA for five districts of Punjab for four years. Has nearly 170 creative articles published in English Newspapers like Daily Post, Deccan Herald, The Tribune, Daily World, Punjab Advance and Kashmir Vision. Lately, he has taken to poetry for pouring out his intensely felt perceptions

They shape pots from clay,  
They milk the cows and stack the hay!

No silver-lining there !  
It's an endless tunnel !  
Each day is like every other,  
In the trickle of life's funnel !

**Adam's Legacy**

It all began with Adam  
When he tasted the fruit  
Forbidden by the Fond Father  
And fell from His Grace !

Now man calculates  
Even while dealing with God!  
Mutilated currency finds its way  
Into the Hundi as God never uses it.

Coconuts offered at the altar  
Travel to the original shops.  
Late pilgrims manage priority  
Through paid opportunity !

A costlier anointment of Shiva  
Through Rudra Abhishek  
Is expected to yield  
Faster and guaranteed boons !

An open for all  
Sumptuous community meal  
Seems to open the way  
To Lord's kind heart !

So , the descendant  
Of Eve and Adam  
Has mastered the art  
Of surviving in a tough world !

**Art and Good Governance !**

They say that the earth  
Could be a peaceful planet

If all the Presidents and Premiers  
Were poets at heart and in practice !  
Nero of Rome  
Was a poet of his own description  
But known more for his Tyranny  
And also his extravagance !

So was King James I of England  
Who went into history  
As an example of autocratic rule  
And of religious intolerance !

And what  
If such leaders were  
Painters at heart !  
Would they prove less benevolent?

The world knows Adolf Hitler  
As a mass killer.  
And he claimed to be a painter  
Which all Art schools disapproved !

Winston Churchill was a painter, too  
And War Time Prime Minister  
Of the United Kingdom...  
But that was only to ease his stress !

May be they were exceptions.  
Yes, exceptions can be there!  
But how costly they prove  
Only the subject people know.

Real artists  
Poets , Painters, Singers, Musicians.....  
Can never author bad governance.  
May their tribe for ever thrive !

**Neighbours**

We have lived next door  
For thirty years or more  
Yet met only on tangents !  
Accosting while passing by.

On the surface ,we think  
We have known each other.  
...Only a complacent feeling !  
Actually , we stand miles apart.

Bid a good morning each day  
On social media accounts  
Thinking we have shared  
A very intimate warmth !

Either of us knows  
That it is only a hoax.  
We are prisoners of conceit!  
The two poles shall not meet!

We love our cocoons  
And do not cross the lines  
Of formal routines...  
And still claim being social.

I know, this is because  
We live in a town..  
And not in a rural habitation  
Where intimacy is always total !