

The Resurgent India

A Monthly National Review

April 2018



“Let us all work for the Greatness of India.”
- The Mother

Year 9

Issue 1

CONTENTS

The ‘Dalit’ Bharat Bandh: ‘Democratic’ Distractions that are Destined to Perish.....	5
The Impeachment Politics and the Question of Judiciary	12
Modi’s U.K. Visit: The Fading Away of Britain.....	16

The Resurgent India English monthly published and printed by Smt. Suman Sharma on behalf of The Resurgent India Trust Published at C/o J. N. Socketed Cement Pipes Pvt. Ltd., Village Bhamraula Post Bagwara, Kichha Road, Rudrapur (U.S Nagar)
email: sadlecjnn@gmail.com, info@resurgentindia.org, URL : www.resurgentindia.org

Printed at : Priyanka Printing Press, Hotel Krish Building, Janta Inter College Road, Udham Nagar, Rudrapur, Uttarakhand

Editor : Ms. Garima Sharma, B-45, Batra Colony, Village Bharatpur, P.O. Kaushal Ganj, Bilaspur Distt. Rampur (U.P)

THE RESURGENT INDIA

A Monthly National Review

April 2018



SUCCESSFUL FUTURE

(Full of Promise and Joyful Surprises)

Botanical name: Gaillardia Pulchella

Common name: Indian blanket, Blanket flower, Fire-wheels

Year 9

Issue 1

A Declaration

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

— The Mother

(Collected works of the Mother 13, p. 124-25)

The 'Dalit' Bharat Bandh: 'Democratic' Distractions that are Destined to Perish

The March 20th order of the Supreme Court defanging the SC/ST Prevention of Atrocities Act (PoA) of some of its draconian provisions supposedly gave rise to a violent Bharat Bandh by Dalit groups recently. By all accounts it now appears clear that the violence during the bandh was a deliberate ploy to tarnish the government and the ruling party and sow the seeds of religious and national division in the country – specially to put a brake on the nation-wide consolidation that is taking place in the Hindu community. It can best be summed up as an 'agitation' by a coterie of commercial, sold-out interests who didn't even know what they were agitating against but were simply out there since they had been paid to disrupt law and order by political string-pullers who have mastered the art of managing democracy in today's era.

And, what passes off as democracy stands completely exposed today, as we can see in a majority of issues, in both domestic and international developments. Anyone who has the money or is adept at using "protests" and other forms of blackmail (like identity politics) to achieve their purpose, becomes the flag-bearer of 'democracy'. It doesn't matter that the majority of what pass off as "protests" are devoid of any reason or substance or truth – the louder, more 'revolutionary' (read: violent) and numerically stronger the protest, the greater its chances of 'success'. Of course, if you are a minority, such forms of collective blackmail, no matter how irrational, will be guaranteed success. It doesn't even matter that the rest of community may be sitting dormant and unaware of what is happening in their name – democracy has given the power to some self-appointed representatives paid-off by political-string pullers to manage the whole system.

This was the character of the so-called 'Dalit' protests that took

place recently. The protests took place against a law (The SC/ST Atrocities Act) which had been around for the last three decades and from which the majority of poor Dalits had never benefitted. It had certainly advanced the professions and personal wealth accumulation and flourishing of those who had the cunning and the commercial mentality and the money to actually use the law to blackmail their political or business rivals.

The law itself represented a sham in this country. Say anything to those who knew how to wield power and immediately get booked under PoA without any chance of investigation or defending yourself or getting a bail. But majority of Dalits continued to be victims of oppression mainly at the hands of their own community's sub-castes or at the hands of other backward castes, who have been the real monsters created by such draconian laws.

That is why the entire episode of Bharat bandh was anything but an assertion of 'rights' and was based on completely irrational foundations – a Supreme Court order that had not in the least whittled down the PoA Act and was only trying to curb its misuse.

And, 'misuse' of the law does not only mean the Dalits misusing the Atrocities Act to file false cases and settle personal scores. In this case, it also means that the law is not being utilized for the people and for the ends for which it was created in the first place. It was created to prevent atrocities against poor Dalits who have historically been victims of caste-based discrimination. But then, poor Dalits hardly have either the awareness, wherewithal or the capacity to file a case and fight the legal battle.

In the aftermath of the SC order, numerous datasets are being bandied about to show that the low conviction rates under the Atrocities Act and the rise of crimes against the Dalits indicate that the PoA was anyways not being misused. This is a completely

bogus analysis of the Act, which has been divorced from its actual social context. *Anyone who has read the entire judgement – and not simply the one-sided partisan commentaries – would know that the Act was being misused to settle personal and political scores. As poor Dalits have neither the awareness nor the money to fight the legal battles, the Act was misused as a tool for the powerful sections to shut up their political opponents, especially in local-level elections, and to settle scores over property disputes.*

So, low conviction rates does not mean that Dalit voices are not being heard, but that they were not even being raised, despite the three decades of functioning of this so-called law.

*Because protests have become an everyday norm and an unquestionable hallmark of 'democracy', one may have forgotten the massive – much more than the Bharat Bandh of April 2nd – protests that had taken place across Maharashtra in 2016. In those protests, Marathas were protesting precisely against the PoA and demanding that it be diluted if not entirely repealed. The media has a short memory or may have conveniently forgotten that this has been a long-standing demand of the Marathas for several years, since the common man as well as small politicians at the local levels in rural areas have borne the negative fallout of this Act and all of it has been politically motivated. At the same time, atrocities against poor Dalits in Maharashtra continue, despite this perverted and toothless Act. **If the Act worked against Marathas and did not save the weaker Dalits, who did it actually benefit is the question that should confront the conscience of those protesting.***

The general perception is that you cannot even say anything to a 'Dalit' – whatever the term signifies, since there are many caste, community and regional divisions within the Dalits themselves – since even the task of verbally fighting back makes you culpable under the SC/ST Atrocities Act. Even a social media tweet or post

can land you in jail with no way to get bail under the current provisions of this Act.

So, by seeking to protect the innocent, the court had done nothing wrong. What do we mean by ‘dilution’ of the law? Was the definition of atrocity altered or diluted or was the punishment altered? Nothing of the kind. The provision of anticipatory bail was introduced and the cross-checking of the arrest warrant was mandated – which is not only reasonable, but even necessary.

Since the law was already not working – majority of poor Dalits and the Scheduled Tribes (*who everyone has forgotten in this debate and who have suffered genuine atrocities*) were not benefitting by a mere law when the legal system itself remained unchanged – why allow it to be exploited by the sections who can access and misuse it? Forget about the legal system, the majority of Dalits do not even understand that such a law is in place to protect them and many of those who were exhorted or paid to participate in Bharat bandh did not even know why they were out on the streets!

How many people or ‘Dalits’ who joined the April 2nd protest actually knew what they were protesting about? In many places in Madhya Pradesh, – which, along with Rajasthan, was where the protests turned violent – it has emerged that labourers were paid money to participate in protests – some daily wage workers admitted that they were paid more money elsewhere and so did not turn up for the protests. In some other areas, they were misled and told that reservations were being scrapped (Swarajya, 2018). In Uttar Pradesh, inquiries are finding that political leaders in opposition incited violence in western UP, while, in many places, liquor and other forms of bribes were given and protests taken over by anti-social elements.

People who are mounting vicious protests in the name of the community are not doing the latter any favours either. The self-proclaimed activists and representatives of the community like to say that Dalits only want recognition and self-respect, – ideological promises that go back to the Dravidian and other movements from few decades ago – not realizing that Dalits, especially in North India, have become amongst the most conservative and least revolutionary communities, and want social and economic stability. One doesn't even expect them to realize the reality, since these representatives are mere commercialized stooges of their political masters.

*In South India, it is rich for states like Tamil Nadu to file a petition on reviewing the recent PoA judgement. **What point will such posturing serve, when Dalits in Tamil Nadu themselves are divided into 'touchable Dalits' ad 'Untouchable Dalits' and one has currently built a wall against the other to restrict access to a temple? In southern states like Tamil Nadu and Kerala – which proudly claim patent over Dalit politics – not a single Dalit forms a part of the Cabinet and no Dalits have share in political power. Just like in northern states, in the south too, they are oppressed by the other backward and intermediate castes.***

*Not just oppression by intermediate castes, but also there is no uniformity amongst Dalits themselves. **In Uttar Pradesh alone, there are at least 50 smaller sub-castes of Dalits and they have no voice in 'bahujan' politics, as it is only the numerically larger Dalit sub-castes that dominate (Narayan, 2017). In Punjab, Maharashtra, Andhra Pradesh and Tamil Nadu, the Dalits are similarly divided into sub-castes, with at least two big sub-castes from each state rivalling each other for power grabbing.***

*Given the current complex social ground realities and division among hundreds of Dalit 'jatis', **'Dalit politics' should rightly be about aiding efforts at the consolidation of the Hindu religion to***

which they all belong, and fighting against the commercial, sold-out political puppets who seek to make Dalits convenient fodder for revolutions, without the Dalits even realizing it. By periodically talking and mounting social protests by framing illegitimate alliances between BSP-SP, Dalit-communists or Dalit-Muslims, the self-proclaimed activists sitting at the top are ignoring the ground realities, where Dalits have neither benefitted from the SC/ST PoA nor gained a share in power which should have been proportional to decades of 'bahujan' politics.

*Not that the people fermenting unrest care about such realities. A Hindu consolidation will rupture their vote-banks and destroy their political careers (as has already happened with the Congress, BSP and SP in UP). Thanks to 'liberal empowerment', they are convinced that they can use 'Dalit issue' as and when they wish. But this does not work anymore. Dalits were already very devout Hindus and the gaps of political fragmentation are being bridged by the BJP. **The Bharat bandh came and went. Despite full media spotlight, it did not leave much of an impact. That is the characteristic of today's superfluous movements – the more loud and shrill they are, the more quickly they fizzle out.***

Politics in the name of 'Dalits' is also fast reaching its precipitation. In fact, as ground realities show, the so-called 'Dalit issue' has become only about politics and little else. With such vacuousness, the community risks being obliterated further. The masses who come out on the street and play out this drama and farce represent the worst forms of national degeneration. It will never dent the country or divide the Hindu society, despite the best efforts of commercial and politically-soulless interests. For, what is sustaining the country and has begun to actively drive its fortunes is our own collective psychic awakening, which defies the established, 'rationalized' political trends of the last so many decades. When the

time of an idea has come, even the best calculations and machinations fail and whatever happens rarely conforms to the general cultivated collective wisdom.

The irony of the present national degeneration as seen in the nature of our politics is that it represents the last vestiges of gross utilitarianism struggling to hold on to its relevance in rapidly changing times – and failing miserably at it. Just like everything else in this era of shortcut science and dangerous technology, even these political dramas, often orchestrated in such a harmful environment, have lost their relevance. They did not even have to be slayed. Containing the seed of their own destruction, they appear and vanish leaving no memory behind.

*They also serve as a rude reminder that we are no longer in the decadent liberal era of 1990s, where all kinds of falsehoods ruled the roost and things were cumbersomely slow to change. **Today, with the destiny of mankind at cross-roads with the rapid advancement of science, we are at a stage where result and retribution is immediate as there is no time left – the psychic movement is growing to save us from the destruction staring at humanity. With the psychic so active everywhere, there is no chance that such irrelevant and petty dramas can thrive for more than a day or two, and, will also have to bear the universal consequences and perish for being unnecessary distractions and disruptors.***

Bibliography

Narayan, Badri. 2017. Swarajya. September 1. Accessed April 20, 2018. <https://swarajyamag.com/politics/dalit-politics-in-india-in-2017-the-sum-and-parts-of-it>.

Swarajya. 2018. Swarajya. April 12. Accessed April 20, 2018. <https://swarajyamag.com/insta/madhya-pradesh-police-find-labourers-paid-rs-200-rs-500-for-violence-during-dalit-bharat-bandh>.

The Impeachment Politics and the Question of Judiciary

The impeachment motion moved by the Opposition parties against the CJI has died a natural death after rejection by the Vice-President, Chairman of Rajya Sabha. The opposition knows it will have no hearing in the Supreme Court if it appeals against the decision and it does not have much legal ground to appeal either, since the Vice-President has the constitutional authority to decide whether to admit the motion or not. It is only convention which dictates that the Vice-President should be a mere figure-head and should admit all motions by constituting an inquiry committee, which can then decide on the case. But this is not Britain and conventions cannot form the basis of legal scrutiny in a country like ours which has a written Constitution.

Nevertheless, the sixty-five Opposition MPs, spearheaded by the Congress, had been hoping that, even if the motion would clearly get defeated in both houses of the Parliament, at least an inquiry committee would be formed to investigate the charges. Pending an inquiry, the CJI would, on moral grounds, not take up any cases. By the time, the long and cumbersome legal procedure was over, it would be time for the CJI to retire on October 2nd, 2018.

This means that political cases like the Babri Masjid case or the Justice Loya death case or the 1984 anti-Sikh riots, would not be decided. Were the Babri Masjid case to go in favour of building the temple, the prospects of the 2019 elections would brighten for the BJP, as it would result in a wave of Hindu consolidation across UP. The Judge Loya case has already been closed and his death declared natural by the Supreme Court – effectively blunting the weapon through which the opposition could target the BJP President.

Predictably, the Opposition crafted its five charges against the

CJI on very weak grounds – the malicious intent was visible even if one glanced through the charges – derived mostly from the January 12th judges’ conference, where all four senior Supreme Court judges had alleged the mismanagement of the roster by the CJI in selectively assigning the cases. The conference and the politics over Judge Loya’s death – viciously manipulated by Caravan magazine to make wild allegations by pressurizing certain people – had ‘coincided’ neatly together.

Despite the press conference, when the new roster came out the following month, the CJI assigned only land and civil cases to the four judges. That the CJI refused to bow to such public intimidation shocked the political opposition. For the most part, the CJI has remained unaffected by the whole drama, since the charges (including the medical college case and land deals) are frivolous or do not constitute grounds for impeachment.

Not taking along one’s fellow judges or being imperious about the roster are not grounds for impeachment. ***By crafting the impeachment motion – with which many members of even the Congress disagreed – the party has shot itself in the foot. By implicating that CJI arbitrarily assigns benches, the party ended up accusing not just the CJI, but the entire judicial community, by implying that they all do his bidding! Henceforth, impeachment motions and other judicial procedures will be viewed for what they really are – a political tool that can be manipulated either by politicians or judges. And the Congress will be remembered for its outright politics of dishonesty.***

All this political drama has revealed the extent of contamination in our judiciary and in our political and media culture. ***Indeed, when the impeachment motion was passed or when the judges’ press conference took place, it was not a ‘black day’ for the judiciary. The judiciary has already had a political and corruptible functioning,***

which was hidden beneath its mask of sophistication and unquestionable status. Even if the frivolous charges laid against CJI Misra were true they are nothing compared to the shenanigans of Supreme Court judges we have had even during 'golden' periods of the judiciary.

During the tenure of Mrs. Gandhi as Prime-Minister, even renowned and legendary judges – like PN Bhagwati and YV Chandrachud – often penned judgements under political pressure, such as the famous ADM Jabalpur case. The ministers at that time had famously made statements saying that they want judges who can toe the line of the government and help it to implement its policies. **In 1990s, Kapil Sibal – the man at the forefront of the impeachment motion – had defended a judge against proven charges of corruption by arguing that if a judge buys a few pieces of expensive carpet, it cannot be a ground for impeachment. This was when there were clear grounds of corruption!**

In 2010, Mr. Sibal had led a campaign against impeachment of judges – understandable, since those were the days of Congress and they had all the institutions in their left-liberal pocket. So, it's a bit rich that the same party is now crafting extremely weak and trivial grounds for impeaching the CJI. But times have changed and just like everything else, even this exercise has left the Congress and Sitaram Yechury fumbling for way out of their abject failure and ahead.

The opposition has done the country a favour. The national character was already at an all-time low, especially in judiciary and politics. But that has fully been exposed now – ***all veneer of sophistication, intellectualism and eloquence behind which the left-liberal institutions had hidden themselves to commit crimes against the nation, has fallen away. Never again will the citizens desist from questioning the judiciary or be intimidated by its now-***

destroyed persona of secrecy and mystery. This has happened even as CJI Misra has been protected against nuisance charges and can continue to deliver judgements that do not bow to the pressure of the left-liberal culture – both the movements are for the good.

This movement in judiciary is not a black day. It was, in fact, much-needed. While the tenure of the Modi government since 2014 has seen serious swings and shake-ups in most areas, the judiciary continued to remain untouched. This changed after Dipak Misra's appointment. Judges ensconced in their cozy ideologies have been sidelined, while important case that threaten established political privileges have been taken up, causing a political storm. ***Due to decades of Left-dominated political interference in all areas of life like judiciary, education, etc., justice had long become a sacrifice at the altar of a militant liberal, utilitarian ideology. Unspeakable injustices were committed in the name of the ideology of democracy. And yet, the Court continued to function with imperiousness and kept expanding its powers and ambit.*** This cozy community, which had become an impediment to addressing the nation's burning issues, had to be shattered for good.

Modi's U.K. Visit: The Fading Away of Britain

The Indian PM's recent visits to the UK, Sweden and Germany, reflect the changed heft exercised by India in geopolitics. The UK visit, which included bilateral talks and attendance at the Commonwealth summit, was the focal point of the entire trip. The events during the visit show that gone are the days when Indian takeaways from international diplomacy would be analyzed. This visit showed that India is a lot more crucial to UK than the other way around. In the post-Brexit era and with Britain rapidly sinking into political irrelevance and unstable dependencies, it is looking towards India to forge a meaningful economic and diplomatic partnership.

It is like history repeating itself, but on completely different terms. When the East India Company arrived in India to slyly expand the project of British colonialism through its mercantile activities, the British were initially dismissed as heathens, so much so that Emperor Akbar had even briefly flirted with the idea of 'civilizing' them. India was a land of riches, culture and unparalleled economic growth. What followed the phase of British colonialism and theft is now history. But today, Britain and India are at a similar juncture under modern conditions.

For Britain, it can no longer rely on US in the unstable Trump era and it has broken away from the EU on the whims of certain anti-EU protests which resulted in Brexit. The UK has become fertile ground for anyone to come and conduct their misdeeds – see how Russia got away with endless political assassinations for more than a decade, with the British intelligence and government fully aware but helpless to challenge or antagonize the powerful Russians.

Similarly, the British soil has become a ripe ground for any identity group to hold the public sphere and the British government hostage to its demands. In Britain, Sikh extremism (a major point in the bilateral talks), Kashmiri separatism – both sponsored by Pakistan

and Pak-origin UK MPs – are on a rise, along with emboldened frivolous anti-caste crusaders and what not. They are on the rise not because the British encourage multicultural democracy, but because the British are now helpless to do anything and these fringe elements are out of their control. In the two-year span of 2016 and 2017, the British soil was also rocked by a series of frequent Islamic terror attacks and yet there was little action that even the conservative Theresa May could take towards Islamists.

The situation, on both geopolitical and domestic fronts, is not how UK would like things to be – they are losing control over their own alien populations. It is no surprise, then, that the UK government was once again blackmailed – by ostensibly ‘constitutional’ means – to take the opportunity of Modi’s visit to raise ‘concerns’ about the usual anti-minority and anti-women situation in India. But the irony is that the same country which had banned Modi for entering until 2012, is no longer in a position to raise such bossy ‘concerns’ and make them a precondition to any bilateral deals.

And deals are something that the UK wants now. The most important takeaway of Modi’s visit was the India-UK free-trade agreement that UK wants signed. India and EU are also working on refining the India-EU free trade pact. But for the UK, such an agreement becomes important to anchor its interests in the post-Brexit, post-EU, post-US era. India, on its part, values the India-EU free trade agreement more and the India-UK pact can be successful only if the UK relents on the issues of easy visa and immigration policies for skilled workers from India to UK. Even though the UK was aware of this, it gave Modi exceptional treatment, not normally accorded to visiting Heads of State.

The UK also, this time, wants a revival of the Commonwealth, which has been of little use to India for the past several years. India already has its own very strong bilateral relations with African

countries – so strong, in fact, that even the US wants to partner with India to expand in Africa. India, by taking the lead in convening the recent International Solar Alliance in Gurgaon, has another multilateral avenue with African nations. So, the Commonwealth has become little more than a symbolic grouping – viewed, in fact, as an outlived product of post-colonial era. But now, after Brexit, the revival of Commonwealth has become crucial to UK. It wants to work out the Commonwealth as a viable replacement of the EU. That cannot be done without India. That is why Modi was being courted for the last few months by the Queen, the British PM and Prince Charles, to personally attend the Commonwealth summit, since the last few summits had been attended neither by Modi nor by Manmohan Singh.

By reviving the Commonwealth, India would be doing a favour to the grouping as well as to the UK – reminiscent of India's historical magnanimity when it first obliged the mercantile East India Company. But times have changed. Modi's main agenda has nothing to do with the Transatlantic. For him, diplomacy with the "First World" countries is limited mainly to economic interests.

For instance, UK's support or lack thereof has ceased to matter in international affairs, as the country loses its own relevance. That is why its human rights 'concerns' did not form the precursor of UK-India talks and endless protests by fringe elements – including the tearing of the Indian flag near the British Parliament – did not have any impact on public opinion, except to generate outrage. Efforts to internationalize issues of Kashmiris and Khalistanis do not have any traction in a world where India has become one of the countries that dictate the terms. The only thing that the operation of such fringe elements – who operate in the name of multiculturalism and democracy – does mean is that the UK is under siege and needs serious help, before it burns itself in the fire of self-destruction. It has no impact for India.

Modi's vision and priority, as can be recalled before his upcoming China visit, is to work with countries like Japan and China towards an 'Asian century'. This is no longer just a term but a reality that is unfolding. Its results can be seen in China's and India's successful outreach to all other Asian countries, the bonhomie between China and Japan, the growing closeness of China and India, Dalai Lama's declaration that Tibet can be part of China and finally, the prospects of reunification of Korea, without any help from the US. In fact, as things unfold on the Korean peninsula, North Korea's possible summit with US seems to be limited to the agenda of nuclear weapons only, whereas talks with South Korea have a deeper cultural and nostalgic foregrounding, from which the US is excluded.

Developments are happening across Asia with surprising speed and in a natural way, as even little efforts produce immediate results. This is reminiscent of Sri Aurobindo's lines in the 'Hour of God', which seems to be upon us now – a moment when "the Spirit moves among men and the breath of the Lord is upon the waters of our being...period when even a little effort produces great results and changes destiny." (Sri Aurobindo Birth Centenary Library 1972).

Bibliography

Sri Aurobindo Birth Centenary Library. 1972. The Hour of God and Other Writings. Pondicherry: Sri Aurobindo Ashram Trust.

The Past Treatment of Our Outcastes

“...we should recognise without any sophistical denial those things in our creeds of life and social institutions which are in themselves mistaken and some of them indefensible, things weakening to our national life, degrading to our civilisation, dishonouring to our culture. A flagrant example can be found in the treatment of our outcastes. There are those who would excuse it as an unavoidable error in the circumstances of the past; there are others who contend that it was the best possible solution then available. There are still others who would justify it and, with whatever modifications, prolong it as necessary to our social synthesis. The contention is highly disputable. The excuse was there, but it is no justification for continuance. A solution which condemns by segregation one sixth of the nation to permanent ignominy, continued filth, uncleanness of the inner and outer life and a brutal animal existence instead of lifting them out of it is no solution but rather an acceptance of weakness and a constant wound to the social body and to its collective spiritual, intellectual, moral and material welfare. A social synthesis which can only live by making a permanent rule of the degradation of our fellowmen and countrymen stands condemned and foredoomed to decay and disturbance.”

Sri Aurobindo
(CWSA 20: 89-90)