



Ambedkar Times

Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com

Editors: Takshila & Kabir Chumber

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AMBEDKAR TIMES GROUP

Wishes very Happy New Year 2015 to all its contributors, readers and well-wishers and eagerly sought their continuous support to widen and improve the quality of the soft and print copies of our both papers: Ambedkar Times (English) & Desh Doaba (Punjabi).

Prem Kumar Chumber Editor-In-Chief

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AMBEDKAR TIMES PAYS

FLORAL TRIBUTE TO

OUR FOREFATHERS

WHO COURAGEOUSLY FOUGHT
THE BATTLE OF BHĪMA KOREGAON



AMBEDKAR TIMES
CONGRATULATES
TO ALL ON
SAVITRI BAI PHULE'S
BIRTH DAY

Ambedkar Times pays floral tribute to Ghadri Baba Babu Mangu Ram Mugowalia, the founder of the Ad Dharm movement in Punjab, on his 129th birth anniversary

Dear Editor Prem Chumber,

I am writing this to wish you and the Ambedkar Times Group of Publications a Happy New Year and success and prosperity in the years to come.

I have observed, of late, that the Ambedkar Times and Desh Doaba have improved its presentation, content and schedule. It is gratifying to note that more and more people are benefitting from these papers. It was nice to meet and discuss with you matters of mutual and community interest during your visit to India in October/November last year. I take this opportunity to wish you personal good health.

With regards

(Ramesh Chander)

Ambassador-IFS (Retired)

OUR SINCERE TRIBUTES TO OUR BRAVE FOREFATHERS

PardeepAttri

Our Sincere Tributes to Forefathers for their Bravery and Courage who fought the battle of Self Respect. Let's continue their spirit and struggle..... Let's continue the spirit and struggle of our forefathers who courageously fought the battle of Bhīma Koregaon. This war was also between the Indian untouchables (who were condemned to live a life so miserable that you might not find any parallels in the world history) and Peshwai (manifested through Brahmin rulers from Pune). This was not just another battle but it was their battle for self-respect, dignity and against the supremacy of Manusmriti. The untouchables had to carry a broom stick attached to their backs so that when they enter into city, their footprints would not pollute the path. They were forced to put a pot around their neck to carry their spit in the pot. They were not allowed to hold any arms and education was completely barred. Untouchables were killed if they did not follow these restrictions. Bhīma-Koregaon battle was the answer of the untouchables to the Brahmin ruling class of the country. The saga of the bravery

of our forefathers was commemorated by the British in 1851, when they erected a Pillar (Vijay Stambh) at Koregaon. The pillar still stands today reminding all of us about the bravery of our forefathers and as an inspiration for our struggle against caste-system. Dr. Babasaheb Ambedkar also used to visit Koregaon every year on 1st January to pay homage to the untouchable soldiers and to exhort Dalits to show similar courage and determination to end Brahmanism from the entire country. On 1st January, 1927, he organized a big convention in Koregaon and brought the memories of bravery of the untouchable soldiers in public knowledge.

On this and every New Year eve, rather than indulging ourselves in mindless revelry let all of us pay rich tributes to our heroic forefathers who, through their bravery and courage, tore down the powerful Peshwai and brought freedom for untouchables from the fanatic Brahmin rulers who ruled the land according to the diktat from Manusmriti. It is also a powerful occasion for all of us to become little more aware towards our rich history.

REMEMBERING BABU MANGU RAM MUGOWALIA ON HIS 129TH BIRTH ANNIVERSARY

Prem K. Chumber (Editor-in Chief)

Babu Mangu Ram Mugowalia was the founder of the glorious Ad Dharm movement in Punjab. The Ad Dharm movement was the only movement of its kind in the Northwestern region of the country that aimed at securing a respectable place for the scheduled castes through cultural transformation and political assertion rather than seeking patronage from above. Another important feature of this movement was that it intended to bring social transformation and spiritual regeneration in the lives of the downtrodden. Although, this movement ceased to exist in its vehement form after the first general election in independent India, its emphasis on social transformation and political assertion against structures of social inequality and oppression continues to attract the Ad-Dharmis and other scheduled castes of Punjab even today.

Babu Mangu Ram Mugowalia set a clear agenda for

the emancipation of the Dalits and their upliftment. The agenda aimed at restoring their lost indigenous religion and provide them with a sense of self-respect and dignity. The method to achieve this agenda was based on cultural transformation and spiritual regeneration of the indigenous people contemptuously known as Ati-Shudras. Babu Mangu Ram Mugowalia was not in favor of embracing any other existing religion. He was in favour of strengthening the Adi (the original) religion of the indigenous people of this country. **His views on Hindu religion were very clear. He was of the opinion that since Dalits were not born Hindu where is the need for them to leave that religion and to embrace some other one.** Babu Mangu Ram Mugowalia thought it appropriate to empower Dalits by carving out a separate Dalit Identity on the basis of their indigenous religious strength (Ad Dharm). In one of his interviews to Pro-

fessor
Mark
Juer-
gen-
meyer, a
reputed
scholar
of Ad
Dharm

movement, Babu Mangu Ram said proudly "we helped give them [Ad Dharmis] a better life and made them into a Qaum. We gave Gurus to believe in and something to hope for".

Thus the real contribution of Babu Mangu Ram Mugowalia and the Ad Dharm movement was in forging a separate and independent Dalit identity in Punjab, which helped them reclaim their long lost original Adi religion and their forgotten heroes and gurus. All Ad Dharmis are indeed proud of for what Babu Mangu Ram Mugowalia did for them and are sincerely indebted to him. We all remember him reverently on his birth anniversary.



AD-DHARMA IN DR. AMBEDKAR'S WRITINGS

Intention to leave a religious sect born of disgust with current practices or injustice does not sever one's connection with the religion which he is nominally believe to profess.

"Surely, not all the present day Christians are true Christians. What about the Sunday parades in Europe where people who do not believe in Christianity or are indifferent or are rationalists demonstrate in front of Churches on Sunday morning? They, too, are nevertheless Christians in the eyes of the state." "You may call me a statutory Hindu if you like," said Dr. Ambedkar humorously, "but I will insist on my political rights irrespective of the depth of my religious fervor." To support his contention Dr. Ambedkar cites two instances from the Punjab, where two sections of depressed classes have been classified as "Schedule Castes" in spite of the proved fact that they are not Hindus. The instances mentioned are those of Ad Dharmis and Ramdasis. The first of these have gone out of their way formally to intimate to Government that they are not Hindus, and yet they have been classed under "Scheduled Castes" in the general constituency.

"The Punjab Census Report of 1931 says: "The most notable feature of the present census from the stand-point of return of religion has been the adoption of the term 'Ad-Dharmi' by numerous Chamars and Chuhars and other untouchables. A new instruction to the religion was given this year, namely, 'Persons returning themselves as Ad-Dharmis should be recorded as such.' "The Punjab Ad Dharm Mandal had petitioned the Punjab Government before census operations started in 1930, representing that the Depressed Classes should be permitted to return in Ad Dharm as their religion

at the time of the census, as they were the aborigines of India and while the Hindus kept them at a respectable distance, they did not believe in the Hindu religion. The president of Punjab Ad Dharm Mandal was informed that a clause was being provided in the census code requiring that persons returning to their religion as Ad Dharm would be recorded as such. Ad Dharm literally means original or ancient religion. According to Dr. Ambedkar, the dispute over the Ad Dharmi agitation became so serious that several murders were committed. However that may be, the Ad Dharmis have been classified as "Scheduled Castes" in the general constituency, notwithstanding their unequivocal declaration that they are not Hindus. In the case of himself and his followers, Dr. Ambedkar points out; the attitude is negative in respect of Hinduism and not yet positive adherence to any other faith. Similarly, the Ramdasis are Sikhs by religion, but they have been classified under "Schedule Castes" in the general constituency, all of which, according to Dr. Ambedkar, goes to show that religion has nothing to do with electoral classifications have gone exactly contrary to the religious grouping. Thus, while Dr. Ambedkar does not recognize the Hindus' right to complain or challenge the Depressed the Classes' privileges by virtue of the Poona Pact, he affirms that his community's political right are unaffected by intended or even impending renunciation of Hinduism.

(Source Material on Dr. Baba Saheb Ambedkar and the Movement of untouchable's vol. 1 Page 145-146) Courtesy: Souvenir, 1985 Babu Mangu Ram Mugowalia 99th Birth Anniversary

By Mr. C. L. Chumber

ਲੱਖ ਖੁਸ਼ੀਆਂ ਖਾਤਸ਼ਾਹੀਆਂ ਜੇ ਸਤਿਗੁਰ ਨਦਰਿ ਕਰੇ

ਪ੍ਰਸਿੱਧ ਬਿਜਨਸਮੈਨ, ਇੰਡੀਆ ਬਾਜ਼ਾਰ (ਸਟਾਕਟਨ) ਵਾਲੇ ਜੈ ਰਾਮ ਗਾਟ ਅਤੇ ਸਵਰਨ ਕੌਰ ਗਾਟ ਦੇ ਸਪੁੱਤਰ ਹਰਜੀਤ ਕੁਮਾਰ ਗਾਟ ਦਾ ਸ਼ੁਭ ਵਿਆਹ ਮਨਜੀਤ ਕੌਰ ਬੈਂਸ ਅਤੇ ਟਹਿਲ ਸਿੰਘ ਬੈਂਸ ਦੀ ਸਪੁੱਤਰੀ ਦੀਪਿਕਾ ਸਿੰਘ ਨਾਲ ਸੰਪੂਰਨ ਗੁਰ ਮਰਿਆਦਾ ਨਾਲ ਹੋਇਆ। 'ਅਦਾਰਾ ਦੇਸ਼ ਦੁਆਬਾ' ਵੱਲੋਂ ਇਸ ਸ਼ੁਭ ਵਿਆਹ ਲਈ ਗਾਟ ਅਤੇ ਬੈਂਸ ਪਰਿਵਾਰ ਨੂੰ ਲੱਖ-ਲੱਖ ਵਧਾਈ ਵਿਆਹ ਸਮਾਗਮ ਦੇ ਕੁਝ ਝਲਕਾਰੇ:



ਲੱਖ ਖੁਸ਼ੀਆਂ ਪਾਤਸ਼ਾਹੀਆਂ ਜੇ ਸਤਿਗੁਰ ਨਦਰਿ ਕਰੇ

ਪ੍ਰਸਿੱਧ ਬਿਜਨਸਮੈਨ, ਇੰਡੀਆ ਬਾਜ਼ਾਰ (ਸਟਾਕਟਨ) ਵਾਲੇ ਜੈ ਰਾਮ ਗਾਟ ਅਤੇ ਸਵਰਨ ਕੌਰ ਗਾਟ ਦੇ ਸਪੁੱਤਰ ਹਰਜੀਤ ਕੁਮਾਰ ਗਾਟ ਦਾ ਸੁਭ ਵਿਆਹ ਮਨਜੀਤ ਕੌਰ ਬੈਂਸ ਅਤੇ ਟਹਿਲ ਸਿੰਘ ਬੈਂਸ ਦੀ ਸਪੁੱਤਰੀ ਦੀਪਿਕਾ ਸਿੰਘ ਨਾਲ ਸੰਪੂਰਨ ਗੁਰ ਮਰਿਆਦਾ ਨਾਲ ਹੋਇਆ। 'ਅਦਾਰਾ ਦੇਸ਼ ਦੁਆਬਾ' ਵੱਲੋਂ ਇਸ ਸੁਭ ਵਿਆਹ ਲਈ ਗਾਟ ਅਤੇ ਬੈਂਸ ਪਰਿਵਾਰ ਨੂੰ ਲੱਖ-ਲੱਖ ਵਧਾਈ ਵਿਆਹ ਸਮਾਗਮ ਦੇ ਕੁਝ ਝਲਕਾਰੇ:





Late Commissioner Lahori Ram Ji

May 10, 1944 – January 11, 2009

"I have only slipped away into the next room, I am I and you are you. Whatever we were to each other, that we still are. Call me by my old familiar name. Speak to me in the easy way which you always used. Play, smile, think of me. All is well." ~ Henry Scott Holland

It is with great pride and honor that the Ram Family invites all members of the community to commemorate the life and legacy of a paragon of the ideal human being. Commissioner Lahori Ram was the best at his worst and humble at his best. He served as the ultimate role model as a devoted husband, father, grand-father and as a member of society. He was a friend and confidant to all but an enemy to none. He left his footprints in the sand and we shall follow in those footprints. It is our duty to move forward in the path that he set and carry on the message that he firmly believed in: "United we stand and divided we fall."

It is said that even God needs good people in His Company but we shall always miss your presence. Nevertheless, your soul will remain with us forever. We will always love you dearly. May God bless your soul and give us the strength to move on.

Please join the Ram family in a religious service honoring the fifth memorial ceremony of this great departed soul.

Program:

Commence Prayer Ceremony (Arambh Akhand Path Sahib):

Friday January 23, 2015 at 11:00 am

Conclusion of Prayer -- Main Service (Bhog):

Sunday January 25, 2015 10:00 am to 4:00 pm

Venue:

**Shri Guru Ravidass Temple
2120-2150 Crestview Drive
Pittsburg, CA 94565
(925) 439-2355**

**For additional information,
please call:**

**Jack Ram (650) 455-9026
Paul Ram (650) 296-4208**