



Ambedkar Times

Weekly

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Dr. B. R. Ambedkar's Vision of Freedom

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times



Babasaheb Dr. B. R. Ambedkar said that "He who is not a slave of circumstances and is always ready and striving to change them in his favour, I call him free. One who is not a slave

of usage, customs, of meaningless rituals and ceremonies, of superstitions and traditions; whose flame of reason has not been extinguished, I call him a free man." On the freedom of India while expressing his joy he said "Independence is no doubt a matter of joy. But let us not forget that this independence has thrown on us greater responsibilities. By independence, we have lost the excuse of blaming the British for anything going wrong. If hereafter things go wrong, we will have nobody to blame except ourselves. There is a greater danger of things going wrong. Times are fast changing." The evil of caste system continues to stay with us even after seventy five years of India's Independence! We need to free ourselves from the shackles of caste. Who are these 'ourselves'? Why we have been tolerating the insidiously institution of caste? Moreover, during all these years, caste seems to be entered into our electoral arena as well. The distribution of tickets for elections to the state assemblies and the national legislature are often done on caste lines. Even grassroots electoral bodies are not spared. Dr. Ambedkar said that "There is no nation of Indians in the real sense of the world; it is yet to be created. In believing we are a nation, we are cherishing a great delusion. How can people divided into thousands of castes be a nation? The sooner we realize that we are not yet a nation, in a social and psychological sense of the world, the better for us". It sounds perfect with the current ground realities in India.

To tackle the menace of caste and to put an end to it, Babasaheb devoted his whole life. He did whatever possible within his reach to root out the caste system from the social setup of India. One of his seminal contributions in that regard is the drafting of the constitution of Independent India. In his own words, "I feel that the constitution is workable, it is flexible and it is strong enough to hold the country together both in peacetime and in wartime. Indeed, if I may say so, if things go wrong under the new Constitution, the reason will not be that we had a bad Constitution. What we will have to say is that Man was vile." He further said "On 26th January 1950, we are going to enter into a life of contradictions. In politics, we will have equality and in social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment else those who suffer from inequality will blow up the structure of democracy which this Constituent Assembly has so laboriously built up." Let us take a lesson from the warning of Babasaheb and join our hand to annihilate caste from India and usher in a new era of social democracy which facilitates the fulfillment of his dreams India: free from the evil of caste and vibrant with social justice and peace all around

UNCARED FOR - JEWEL

BABU MANGU RAM JI MUGOWALIA

Prem Kumar Chumber
Editor-in-Chief: Ambedkar Times

Ever since his childhood Babu Mangu Ram Ji Mugowalia was haunted with a thought of seeing the welfare of his community by giving it a new direction to enable the depressed people to lead, like others, a life of a normal human being. What did actually inspire him with such a thinking?. Since the days of his childhood Babu Mangu Ram Mugowalia had faced caste discrimination and abusive behavior at the hands of so called higher caste people in every phase of his life. He could, no more, continue to tolerate and live a life of humiliations, hatred and abusive behavior. Thereafter, he was determined to spend his life for the promotion and betterment of his community.

Babu Mangu Ram Mugowalia had a fair complexion like an apple, had a sound physique, dexterity and a short height. He had a very sweet temper and disposition. He used to talk to people in a very mild and simple language which everybody could understand. That is why that even after his return from USA he kept up the importance of his mission as his first priority. Immediately on his return to India he was engaged in his activities to ameliorate the condition of his people.

First of all he travelled from village to village and convened meetings which were attended by women too. In these meetings the issues relating to the promotion and welfare of the community were discussed at length, giving topmost priority to the importance of education of the children. Irrespective of any gender you must greet each other with the words "Jai Gurudev" while meeting. We should work hard to be employed in good jobs without doing any forced labor (Begaar). We should stop carrying other peoples' filth and dirt including any landlord's dung and rubbish. We should stop grass cutting. We should pay much more attention to our children than the -like better education for children, better food and clothing, better place for living and no working as slaves for others. Instead of working in a peasant's field we should learn some technical skills. We should join police and military force. Our children should try to work as teachers, patwaris (maintaining land ownership records), Tehsildars, SSP and D.C.

We should spend less money on wedding ceremonies with a complete ban on dowry. No female should below 11 years and no male to marry under 16 years of age.(A big revolution of that time). We should be devoted to our Guru and Guru Ravidass Ji is our Guru whose preachings want us to refrain from consuming liquor, meat eating, smoking and keep away from bad company. It teaches us to treat a human as a human being. The gates of schools, colleges, temples and Gurudwaras should be open to us. We should have the right to buy and sell the land. Education, Industries and Banks should be nationalized with special reservation of jobs therein for us. Laborers (Daily wagers) should be paid reasonable wages. We are all human beings and should have the right to live as such. This will be possible only when break the shackles of dual slavery.

The most important issue is that we all (depressed people) should have a common platform with a common mission for which we should be ready for any possible sacrifice to

achieve our goal. We should have one voice, loud and clear, with its substance, meaning and purpose. If we don't do that we shall continue to live a life worse than the cattle as has been going on for centuries and thus depriving us of living as human beings.

Babu Ji laid special emphasis on the fact that our religion, our caste and our symbol are distinct from others. We should follow the preachings and footprints of our Guru Ravidass Ji. Our Guru also raised his voice against these so called higher castes six hundred years ago. Our welfare lies in the fact that we should get united and guards our rights. He believed it very firmly in his heart and soul from the very beginning that our legitimate rights can be restored to us only when we struggle for it. After visiting people from village to village he came up with

a new plan and formed Ad Dharam Mandal. He spoke his mind that we were the real inhabitants of this land of India and our religion is Ad Dharam. Religion has no particular name and we belong to Ad Dharmi caste and community. In 1926 Ad Dharam Mandal was established and its name was registered in 1930. Its main office was opened at the place where, at present, Guru Ravidass High School for girls and Art and Craft College is located at Jalandhar. Earlier this office was located at Krishan Steam Brass building Railway Road Jalandhar. Our ancestors still call it the office of the Ad Dharam Mandal. When the Ad Dharm movement became popular with its deep roots, lot of people started to join it. It became so strong that most of the Chuhras and Chamar

castes enrolled themselves as Ad Dharmi in 1931 census. Babu Mangu Ram Muggowalia's mission has the same relevance and importance as it was 60 years ago.

My Personal Observations

While translating the above article written by Mr. Prem Kumar Chumber, I was given to understand that this was his maiden attempt to ventilate his expressions relating to the life, mission and contributions of Babu Mangu Ram Ji Muggowalia in the establishment of Ad Dharam Mandal in 1926 after his return from USA. Mr. Chumber who is an ardent exponent of the ideals and philosophy of Babu Mangu Ram Mugowalia, as can also be seen from his weekly publications, "Ambedkar Times" and "Desh Doaba". It will be no exaggeration to say that Mr. Chumber's first step in the ladder of professional journalism paid him the dividends to reach where he is at present, running two popular publications in USA, mentioned above.

I also admire late Mr. C.L. Chumber, Editor-in-Chief "Kaumi Udarian" Jalandhar and elder brother of Mr. Prem Chumber, who has been a source of great inspiration for the entire community to continue the legacy of Babu Mangu Ram Mugowalia Ji. I wish Mr. Prem Chumber all the best in his future endeavors in the field of professional journalism in the service of the community.

O.P. Balley
Founder Member,
Shri Guru Ravidass Sabha
Pittsburg, (CA) USA

Courtesy:
Babu Mangu Ram
Mugowalia Souvenir 1985



Republic Day, January 26 – A good occasion to reflect

The Republic day, one of our National Days, is celebrated with great pomp and show and due solemnity every year since January 26, 1950, the day our constitution came into effect and India became a Republic. It is an important day having roots in our freedom struggle - 26 January was chosen as in 1929 on the same day the Indian National Congress denounced colonial rule and proclaimed Purna Swaraj, "complete freedom from the British" This completed the country's transition into becoming a Sovereign Republic in 1950. For the first four years, 1950-54, Republic Day was celebrated in the national capital Delhi at different venues – Red Fort, Ramlilla Grounds, Irwin Stadium and Kingsway and the venue was permanently shifted the Rajpath in 1955. Every successive year, a foreign dignitary or dignitaries are invited to the occasion as the Chief Guest/Guests, with a view to engage our global partners and interlocutors in our international outreach as a responsible and dignified mem-

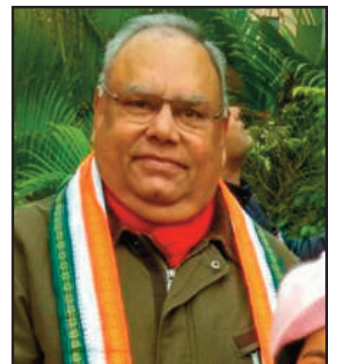
our country as a land of happiness and prosperity for all its citizens and the world at large.

As I said that we have come a long way. Our first priority was to have constitutional governance to bind us together in the wake of mayhem and instability created by the partition of the country at the dawn independence in 1947. It was a matter of satisfaction that our forefathers gave us one of finest constitutions to begin with. I often feel and say that India is India today only because of the constitution otherwise the 'Nay Sayers' were waiting with the question 'Who after Nehru'. We proved them wrong. PMs Indira and Rajiv were eliminated in violence by the inimical forces a leaving but nothing happened and Indian constitutional system prevailed. By now, India is the largest functional democracy of the world with vibrant and one of the fast moving economies. We could defend and reserve our territorial integrity and security in spite of volatile borders with hostile neighbors, Pakistan

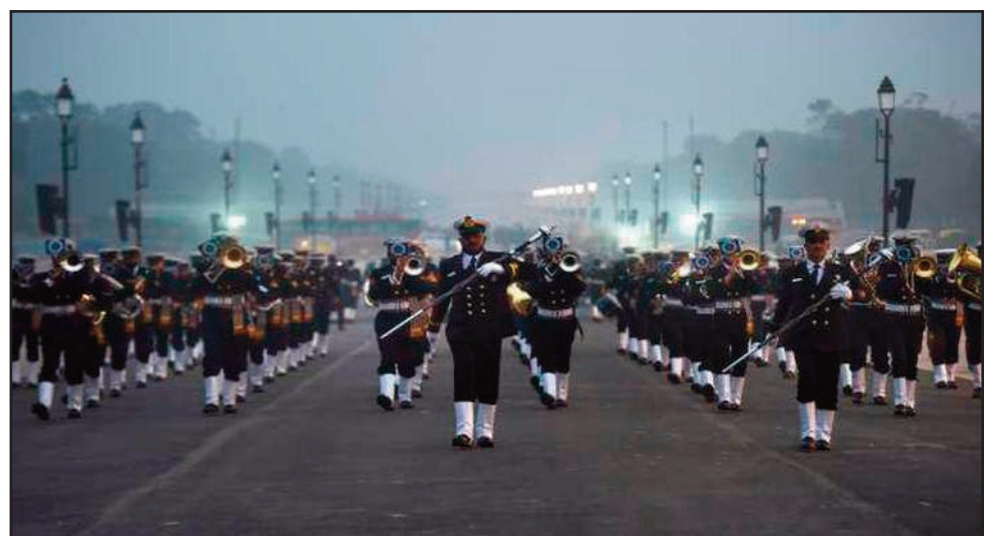
the process to make India a land of our dreams. But more needs to be done by all of us - all political, social and spiritual dispensations. Let us maintain and preserve the cardinal values of secularism, integrated society, democracy, pluralism keeping in mind the principles of 'Equality, Liberty, Justice and Fraternity' so beautifully enshrined in the very Preamble of the Constitution. Let us not fail ourselves by failing the constitution. There is a greater need to adhere to the values of 'constitutional morality' the very edifice of 'Raj Dharma'. Babasaheb Ambedkar, father of the constitution, asserted and rightly so, in his last speech in the Constituent Assembly on November 25, 1949, "I shall not therefore enter into the merits of the Constitution. Because I feel, however good a Constitution may be, it is sure to turn out bad because those who are called to work it, happen to be a bad lot. However bad a Constitution may be, it may turn out to be good if those who are called to work it, happen to be a good lot."

This anxiety is deepened by the realization of the fact that in addition to our old enemies in the form of castes and creeds .we are going to have many political parties with diverse and opposing political creeds. Will Indian place the country above their creed or will they place creed above country?

I do not know. But this much is certain that if the parties place creed above country, our independence will be put in jeopardy a second time and probably be lost forever. This eventuality we must all resolutely guard against. We must be de-



Ramesh Chander
Ambassador - I.F.S. (Retired)
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ber of the comity of nations. President Sukarno of Indonesia was the foreign guest in the first Republic day on January 26, 1950. In 1955 when the venue was shifted to the Rajpath, the Chief Guest was Governor General of Pakistan, Malik Ghulam Muhammad. There have been occasions, 1952, 1953, and 1966, when no guest was invited due to one reason or the other like, in 2021 and now in 2022. PM of the UK, Boris Johnson was to come in 2021 but could not make it due to Covid precautions and again in 2022, it was all set to invite the Head of States of our extended neighborhood, the Central Asia but again the Covid restrictions did not allow this to happen and there will be no Chief Guest at the celebrations this year too.

Ever since, 1950, India, a land of 135 crore people, has come a long way but still to go a long way to wipe the tears of the every citizen and usher India to the path of development and prosperity as visualized our forefathers and stipulated in our constitution. Let us observe and celebrate the solemn occasion of the Republic day this year as a day to reflect on our achievements, failures, weaknesses, strengths and the way ahead to keep ourselves on track. It is imperative to do so, if we want to see

and China. From net food importer till 1960s, the US calling it a 'bottomless pit', is now a net food exporting country. India excelled in IT sector and also industrial development to integrate with the world economy. Our strides in the space and scientific excellence remained equally impressive. Infrastructure development, particularly the highways and metros have been impressive. These factors led us to the current agenda of "Atamnirbhar Bharat". India could face and meet the challenges of current Covid pandemic with confidence in spite of initial problems. On the flip side, I will not shirk to admit that we are not still out of the woods. A large chunk of the society is still living the poverty line. Health and Education could not get due attention and priority. The Administration, the public services are, unfortunately, have bogged down under corruption.

On the social front, the very basic malice of 'Caste' could not be addressed even after 70 years of our efforts to establish a 'casteless' society as visualized and stipulate in the constitutional framework. Our midnight pledge "Tryst with Destiny" taken on the night of August 14, 1947 is yet to be redeemed fully. All the successive governments since independence have done their best in

The way ahead for us is not to harp on our differences but on agreements and similarities. Let us arrest and kill the divisive tendencies in the polity and society. Let us work in concert to establish a casteless society. Let us address the glaring economic divide among the haves and have-nots.

Let us not try to gain brownie points in twisting the history. Let us ward ourselves off from the small irritants and political slugfest on issues like shifting of Amar Jawan Jyoti from India Gate to the National War Memorial and avoidable controversy on the issue of due recognition of the role and persona of Netaji Subhash Chandra Bose. It is difficult to erase history by twisting the facts.. The truth would ultimately immerge and appear. Finally, Let us not encourage and resort to communal divide for short term political gains instead try to bring about political polarization on the basis of prograame, agenda and ideology in our polity and listen to the warnings given by Babasaheb Ambedkar while reflecting on the future of The Republic of India. While reflecting on the fact that as how India lost her independence before, Dr. Ambedkar said, "Will history repeat itself? It is this thought which fills me with anxiety.

termined to defend our independence with the last drop of our blood."

Greetings on the Republic Day – Jai Hind – Jai Bharat

Postscript:

The Republic Day ceremonies traditionally conclude with Beating of Retreat at the Vijay Chowk by the select bands of Indian Armed Forces, an impressive ceremony. According to media reports one of Mahatma Gandhi's favourite Christian hymns "Abide With Me" has been dropped from this year's Beating Retreat ceremony. "Abide With Me", written by Scottish Anglican poet and hymnologist Henry Francis Lyte in 1847, has been part of the Beating Retreat ceremony since 1950. The Beating Retreat used to end with the "Abide With Me" hymn.

This year's ceremony will conclude with 'Sare Jahan Se Acha', the brochure stated. Undoubtedly, Sare Jahan Se Acha is the best National Song of India and, prima facie, it seems a good decision. But hunch is that in these days of increasing communal divide some 'Sirfiras' may stand up and oppose the good intentioned gesture as the Nazam Sare Jahan Se Acha was written by Allma Iqbal, one of the main protagonists of Pakistan. Let us not listen to such mad caps.

Supervisor Rodriguez January Newsletter

A New Chapter for District 4

It's official—I am now your Sacramento County District 4 Supervisor! Words can hardly express how honored and grateful I feel to have the opportunity to serve our community. When I decided to run for Supervisor, I didn't begin by reaching out to super-PACs or big donors. Instead, I focused on connecting with real people throughout District 4. I visited neighborhoods, schools, businesses, and community events to listen directly to your challenges, hopes, and priorities. These conversations shaped my campaign and will continue to guide me in office. To me, representation means amplifying the voices of the people, and that starts with truly listening.

As I step into this role, I want to share my top five immediate priorities for District 4—priorities rooted in the values and concerns you've shared with me.

1. Addressing Homelessness with Real Solutions: Homelessness has touched nearly every corner of our district, from businesses to schools and neighborhoods. The current situation is unacceptable. We need a comprehensive approach that not only addresses the immediate effects on our community but also provides meaningful services to help individuals break free from the cycle of homelessness. This includes funding programs that target root causes like substance abuse and mental health issues, expanding access to supportive housing, and partnering with nonprofits, faith-based organizations, and local governments to create innovative solutions. The time for empty promises is over—it's time to take action.

2. Fighting Crime and Keeping Our Communities Safe: Public safety is essential to any thriving community. As your Supervisor, I will focus on fighting crime and ensuring our neighborhoods are safe places to live, work, and raise families. I will support our District Attorney and Sheriff in cracking down on crime and holding offenders accountable, while also advocating for programs that build trust between law enforcement and the community. Collaboration is key to creating safer neighborhoods for everyone.

3. Improving Roads and Transportation: If you've driven through District 4, you know how desperately our roads and highways need attention. From potholes to gridlock, our transportation infrastructure has been neglected for far too long. I'll prioritize securing funding to repair and improve our roads and advocate for major projects like completing the Capitol Connector to ease congestion along Highway 50. These improvements will enhance daily life for residents and attract businesses and investors to our region.

4. Supporting Local Businesses and Job Creation: Thriving businesses are the backbone of thriving communities. I'm committed to making it easier for businesses in our district to succeed by cutting red tape, streamlining regulations, and providing the support they need to grow and create jobs. Whether it's a small, family-run business or a larger enterprise, my goal is to foster an environment where entrepreneurs can thrive, employees feel valued, and opportunities are abundant.

5. Engaging with the Community: I believe government works best when it is transparent, accountable, and inclusive. That's why I'm committed to staying connected with you through newsletters, community meetings, and surveys. Your input will shape our decisions and ensure we're addressing the issues that matter most. We'll continue the tradition of quarterly community meetings, with updates to encourage participation and collaboration. Additionally, we're forming citizen advisory committees to focus on pressing issues like homelessness, public safety, and transportation. If you're interested, please join us—we want your voice at the table.

Thank you again for trusting me with this responsibility. I'm excited to get to work and make a real difference for our community. If you have any questions, concerns, or ideas, don't hesitate to reach out. You can call my office at 916-874-5491 or email me at SupervisorRodriguez@saccounty.gov. I look forward to working with you to make District 4 the best it can be.

Let's get started!

TOT Grant Program Open for Applications

The Sacramento County Board of Supervisors is allocating \$1 million through the Transient Occupancy Tax (TOT) Grant Program to support local nonprofits in Fiscal Year 2025-26. Since 2017, this program has funded community-based initiatives in economic and workforce development, arts and culture, community development, and health and human services.

Application Details:

Period: Jan. 13 – Feb. 14, 2025

Applications must be submitted online by 5 p.m. on Feb. 14. Late or incomplete submissions will not be considered.

Electronic receipts will be provided upon submission.

Grant Workshop: Jan. 28, 2025, 10-11:30 a.m.

Topics: Eligibility, insurance requirements, application process, timeline, and Q&A.

Evaluation Timeline:

Feb. 18–21: County staff reviews applications for completeness and eligibility. Non-qualifying applicants will be notified.
March 3–April 18: Subject area experts review, evaluate, and rank eligible applications.

April 30: Board Review Committee finalizes recommendations and awards.

Grantee Notifications:

Final awards will be approved at the June 2025 Board of Supervisors hearing. Notifications will follow within five business days.

Funding Source:

The TOT revenue is generated from lodging taxes in unincorporated areas of Sacramento County, such as hotels and motels.

For more details, visit the TOT Grant Program website.

Sheriff North Division Community Meetings

I encourage you to attend the upcoming Sheriff North Division Community Meeting happening later this month. These meetings are a valuable opportunity to hear directly from law enforcement about public safety updates, share your concerns, and discuss issues specific to our neighborhoods.

Orangevale

Date: Wednesday, January 22, 2025

Time: 6:00 PM

Location: Divine Savior Catholic Church, 9079 Greenback Lane

North Highlands

Date: Thursday, January 23, 2025

Time: 6:00 PM

Location: Family Community Church, 6331 Watt Ave

5 Over 50 Volunteer Award Nominations

If you know someone who makes Sacramento County a better place to live and is 50 years old or older, now is your chance to celebrate them. Each year, the 5 Over 50 Award recognizes outstanding members of our community. The Sacramento County Adult and Aging Commission is now taking applications for its 5 Over 50 Volunteer Award.

Nominees must be 50 or older, actively involved in volunteer work, and residents of Sacramento County. If you know someone who meets the criteria and has made an impact in Sacramento County, nominate them for the 5 Over 50 Volunteer Award. Learn more about the application process and access the form by visiting the Adult and Aging Commission page. Two letters of reference are required. Applications are due Friday, Feb. 7.

The 5 Over 50 Awards will be presented during a Sacramento County

Board of Supervisors meeting in May. The award is presented in May to coincide with Older Americans Month. Five nominees will receive the award, with one person selected from each district within Sacramento County.

Sacramento County's Adult and Aging Commission members look forward to celebrating the winners. Winners will also be featured on Sacramento County's website and YouTube channel. You can read about last year's winners here.

Expanding Two Behavioral Health Service Programs

Sacramento County is kicking off the year by expanding two Behavioral Health Service programs to streamline care, address critical needs, and enhance community health and safety. These updates integrate Access and Substance Use Prevention Treatment (SUPT) services, offering a more efficient and accessible approach to behavioral health support.

Behavioral Health Services-Screening and Coordination Call Center The newly established BHS-SAC Call Center consolidates mental health and substance use treatment services into a single contact line: 916-875-1055. By integrating the Mental Health Access Team and the Substance Use Prevention and Treatment System of Care, the call center simplifies access and ensures improved coordination among providers, enhancing outcomes for those dealing with mental health and substance use challenges.

Implementation of Senate Bill 43 (SB 43) Sacramento County will implement updated state legislation that expands the definition of "gravely disabled" under involuntary psychiatric hold laws. This new definition includes individuals unable to meet basic health and safety needs due to severe substance use disorders or co-occurring mental health and substance use issues.

SB 43 broadens "basic needs" to encompass essential medical care, personal safety, food, weather-appropriate clothing, and shelter. These updates will expand access to both acute and long-term care for the county's most vulnerable residents.

These initiatives are part of California's larger efforts to tackle homelessness, mental health crises, and substance abuse. Sacramento County remains dedicated to providing comprehensive care and fostering collaboration with health services and community partners.

For more information, visit the Behavioral Health Services section of Sacramento County's Department of Health Services website.

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Assemblyman Hoover's Representative Report

"Lanzaro Painting" Named Small Business of the Month

Lanzaro Painting

We're thrilled to highlight Lanzaro Painting as our 7th Assembly District Small Business of the Month for January 2025! Owned by the hardworking and dedicated Jeff Lanzaro, this family-run business has been a cornerstone of the Orangevale community since 1991. For over three decades, Lanzaro Painting has set the gold standard in residential repainting services. Whether transforming a cozy home or a sprawling mansion, their commitment to excellence shines through in every project. Known for their impeccable attention to detail, use of premium products, and customer-focused approach, Lanzaro Painting has built a reputation for reliability and quality.

Jeff Lanzaro's leadership and dedication are reflected in the numerous accolades his business has earned, including being voted Best of Orangevale in 2022 and 2023, with yet another nomination in 2024. Beyond his professional success, Jeff's impact on the community is strengthened by the support of his wife, Viki, their five children, and their growing family of grandchildren—three more expected in the coming year!

Lanzaro Painting embodies the values of hard work, integrity, and community spirit that make small businesses the backbone of our district. Jeff's contributions extend beyond just homes; they've helped preserve the character and beauty of our neighborhoods, making Orangevale and the surrounding areas a better place to live. If you know of another small business that deserves recognition, please let us know by nominating them here.

First Podcast Episode of 2025

Point of Order Podcast

To kick off the year, budget expert Tom Sheehy joined me to dive

into some of the most pressing issues facing California and our communities. We start off by discussing the Governor's budget release and what it could mean for taxpayers and essential services across the state. From there, we tackle the devastating wildfires in Los Angeles and explore ways to improve our prevention and response strategies. We also take a close look at the Supermajority's special session and the legislative priorities being pushed forward. One of the highlights of the episode is our conversation about Mark Zuckerberg's recent comments on censorship, and we examine the broader implications of free speech in today's digital world. On a lighter note, Tom and I share our New Year's resolutions and reflect on some of the week's most notable stories.

You can watch, listen, and follow the podcast here.

Best of Fair Oaks

2024 Winners for Best of Fair Oaks

I would like to give a big congratulations to all of the winners of the 2024 "Best of Fair Oaks." The Fair Oaks Chamber of Commerce Awards Gala was a wonderful celebration honoring the best businesses, non-profits, youth programs, and more. It's great to see the community come together to showcase all the wonderful people who make Fair Oaks a fantastic place to live and do business.

Sunrise Elementary School Visit

After a long week at the Capitol, I was delighted to meet some amazing students who are a part of the Champions program at Sunrise Elementary School in Rancho Cordova. As someone deeply committed to education and ensuring all children have access to safe and enriching environments, I was excited to see the impact of this program firsthand.

The Champions program is an

essential resource for our community, offering before and after-school programming, as well as summer learning opportunities. These programs provide not only a safe environment for students but also critical support for student development and classroom learning. For parents, Champions offers much-needed flexibility to accommodate their work schedules, ensuring their children are in good hands. During my visit, I had the chance to meet some of the dedicated staff and interact with the incredible students participating in the program. It was inspiring to see the joy on the student's faces as they engaged in creative and educational activities. From art projects to STEM-based learning, the Champions program is fostering curiosity, collaboration, and confidence in young minds.

I want to extend my gratitude to the entire team at Sunrise Elementary for hosting me and showcasing the vital work they do. I look forward to continuing to support initiatives that strengthen our schools and communities.

Orangevale Community Open House

This past weekend, my staff had the honor of participating in the Orangevale Community Open House, and what an incredible event it was! The room buzzed with energy as neighbors, community leaders, and local organizations came together to showcase everything that makes Orangevale such a special place.

The open house offered something for everyone. Nearly every service club and community organization had a booth, and it was amazing to see the breadth of programs and initiatives designed to strengthen our community. Whether it was youth mentorship programs, environmental projects, or volunteer opportunities, there was no shortage of ways for people to get involved. One of the

highlights of the event was the chance to connect directly with residents. My staff loved hearing your

ideas, learning about the causes you're passionate about, and sharing different ways to support Orangevale. Moments like these are a reminder of why community engagement is so important. Thank you to the Orangevale-Fair Oaks Community Foundation, Orangevale Community Council, and the Orangevale Grange for putting together such a well-run and meaningful gathering.

Rancho Cordova Community Food Hub Groundbreaking

Last week, my team was excited to join the Rancho Cordova Food Locker for the official kickoff of the construction of their new Community Food Hub. Rather than the traditional groundbreaking with shovels, this event embraced a more hands-on approach as participants wielded sledgehammers to break down a wall, symbolizing the beginning of a brighter future for those facing food insecurity.

The new Community Food Hub, which will be located at 2771 Don Juan Drive, is designed to revolutionize the way food assistance is delivered. This innovative model aims to bring dignity, efficiency, and community support to individuals and families in need. The hub will serve as a cornerstone for addressing food insecurity in Rancho Cordova, offering a welcoming environment and essential resources to uplift the community. We are proud to support the efforts of the Rancho Cordova Food Locker and look forward to seeing the incredible benefits this new hub will bring to our community.



Assemblyman Hoover



Dr. Paramjit S Takhar, MD

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Goodie Takhar, PhD

THE GREAT CENSUS 1931 THE AD-DHARM RELIGION

Source Courtesy: Census of India, 1931, Volume XVII, Punjab
By Khan Ahmad Hasan Khan
Superintendent of Census

Operations
Punjab & Delhi
Printed by: Civil & Military Gazette
Press, Lahore (1933)
Page No.289
A "New" Religion

The most notable feature of the present census from the standpoint of return of religion has been the adoption of the term "Ad-Dharmi" by numerous Chamar and Chuhra and other untouchables. At previous censuses Chuhras, unless they returned some recognized religion, were always included among Hindus. In this respect the instructions for the return of religion at the present census were the

same as in 1921, viz. "All Chuhras, who are not Muslims or Christians, and who do not return any other religion, should be returned as Hindus. The same rule applies to members of other depressed classes who have no tribal religion." Thus under the instructions if a Chuhra refused to be recorded as a Hindu he was to be so recorded in case he failed to return any other religion. An addition was, however, made to the instructions by the insertion of the clause: "Persons returning themselves as Ad-Dharmis should be recorded as such." The Punjab Ad-Dharm Mandal had petitioned the Punjab Government before the census operations started in 1930, representing that the depressed classes should be permitted to return 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 the Punjab Ad-Dharm Mandal was informed that a clause was being provided in the Census Code requiring that persons returning their religion as Ad-Dharm would be recorded as such. Ad-Dharm literally means original or ancient religion.

Page No.294

Revolt of Untouchables

There has been in the last few years a movement among the untouchable classes to organize themselves as a separate community in order to consolidate their position, and many of them have returned themselves, particularly in the central districts, Jullundur and Hoshiarpur, as Ad-Dharmi or the

followers of Ad-Dharm, meaning the ancient or original religion of Hindustan. The figures of Ad-Dharmis are given in the margin for the districts returning more than 100 of them.



NEERAJ PAUL

The following tabular statistical information are from Chapter XI - Religion and XII - Race, Tribe and Caste from the above-mentioned source, which highlights the Ad-Dharm Religion in Census 1931:

Page No.291:
Proportion of Numerical Strength by Religion:

Religion	British Territory	Punjab States
Muslim	56.54	32.53
Hindu	26.83	46.26
Sikh	12.99	20.56
Christian	1.74	.09
Ad-Dharmi	1.69	.4
Jain	.15	.16

Chapter XII
Race, Tribe and Caste
Page No.333:
The distribution of Chamars and Mochis between the Hindu and Sikh religions in 1921 and among Hindus, Sikhs, Ad-Dharmis in 1931 is given in the margin:

Locality	1921		1931		
	Hindu (1)	Sikh (2)	Hindu (3)	Sikh (4)	Ad-Dharmi (5)
Punjab	980,293	163,290	705,189	225,833	256,349
British Territory	766,424	85,020	479,162	126,410	248,431
Punjab States	213,869	78,270	226,027	99,423	7,918

Page No.311:
Figures since 1881 for some of the most numerous depressed classes, who have been returned as belonging to more than one religion:

Caste and Religion	1931	1921	1911	1901	1891	1881
Bawaria	Hindu	16,045	25,517	26,847	27,633	24,401
	Sikh	15,858	9,005	6,002	1,275	1,635
	Ad-Dharmi	56	..	..	..	..
Chamar	Hindu	684,963	968,298	909,499	1,089,003	1,029,335
	Sikh	155,717	161,862	164,110	75,753	106,328
	Ad-Dharmi	256,349	..	..	..	..
Chuhra	Hindu	368,224	693,393	777,821	934,553	859,571
	Sikh	157,341	40,345	49,937	21,673	90,321
	Ad-Dharmi	86,548	..	..	..	..
Ramdasi	Hindu	12,235	..	..	..	..
	Sikh	67,080	..	..	..	..
	Ad-Dharmi	47,169	..	..	..	..
Sansi	Hindu	26,665	17,090	22,022	23,658	18,246
	Sikh	1,238	77
	Ad-Dharmi	384

Chapter XII
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Page No.334
Proportion of literacy among Chamars under different religious denominations, is illustrated by the marginal table, which also gives the figures for Chuhras.

CASTE AND RELIGION	Total Population		Literate per mille aged 7 and over
	Hindu	Ad-Dharmi	
Chamar	Hindu	684,963	5
	Ad-Dharmi	256,349	13
	Sikh	158,753	14
Chuhra	Hindu	368,224	8
	Ad-Dharmi	86,548	5
	Sikh	169,247	9

Page No.334:
The figures for the last two censuses are given in the margin with detail by religion. Hindu Chuhras have decreased by 47 per cent, while Chuhras among other religions show a varying degree of increase. The Ad-Dharm religion has been returned for the first time...

CHUHRA	Hindu	Sikh	Ad-Dharmi	Muslim (including Mussalli)	Christian
Strength in 1921	693,425	42,476	..	374,884	..
Strength in 1931	368,224	169,247	86,548	434,644	34,996
Actual Variation	- 325,201	+ 126,771	..	+59,760	..
Percentage Variation	- 46.9	+ 298.5	..	+15.9	..

Depressed Classes in the Punjab

Source Courtesy: The Indian Social Reformer, Vol.XLVIII
Bombay, Saturday October 16, 1937
Editors: K.Natarajan, S.Natarajan

The following paragraphs which has reference to the Ad-Dharmis, are from the above-mentioned source:

Depressed Classes in the Punjab

The deep concern of the Punjab Government to ameliorate the condition of "Ad-Dharmis" (untouchables) in the Province was voiced by the Hon'ble Mian Abdul Haye, Education Minister, addressing a conference of Harijans at the village of Pilanwali, near Hoshiarpur on Sunday (October 3) afternoon. The Conference was held in a mango grove under a large shamiana, where more than 1000 Harijans of the Jullundur, Hoshiarpur and

adjoining districts had collected.

The Minister, speaking in Hindustani, announced that he had come to the Conference on behalf of the Premier and the Punjab Government, who considered "Ad-Dharmis" as good as members of any other community and addressed the audience as his brethren. He emphasized that he would give them the same status as a Brahmin or a Sayyad would receive from him. He felt pain at addressing them as "Aachut" and found no difference between them and himself in the eyes of God. He added that the Punjabi nation was constituted of various communities and the "Ad-Dharmis" were a part and parcel of that nation. The Hon'ble Minister compared "Ad-Dharmis" with the bricks laid in the foundation of a house on

which the whole structure was standing, while the bricks near the roof i.e. members of Cabinet and Government could only keep their position if the foundation was there, otherwise the whole building would come down. He assured them that the Punjab Government and its officers would very gladly help them in their troubles and the extra help rendered would mean nothing but doing justice to a down-trodden community.

As regards the Punjab Government's anxiety for the "Ad-Dharmis" he said that there was altogether free primary education for their children in the province, half fee concession in middle and high classes and special scholarships were being awarded in colleges. He men-

tioned that out of 16 Parliamentary and Private Secretaries of the Cabinet, two had gone to "Ad-Dharmis", that they had been nearly about 2 annas in the rupee instead of about a pice or so, to which they were otherwise entitled. The District Board of Jullundur had even made education free for their children up to high classes.

As regards the question of opening special schools for Harijans, the Minister said that he considered all the institutions were meant for "Ad-Dharmis" and if he came across any refusal from any institution whether Hindu, Muslim, Sikh, Government or of a local body he would see that serious notice was taken and if needed he would not mind the closing down of that institution.

Facts About Ad-Dharmis

The following information/statistics are reproduced from the source "Facts About India" by Dr. Ishwara Topa, D.Phil., Osmania University (1944) and highlights Ad-Dharm as a Religion. The information is retrieved from Chapter-III - The Punjab Province, Page No.63-103:

Page No.67-68:

Urban population by Religion

We give below two tables showing (1) the number per mille of the total population of each religion who live in towns and (2) the number per 10,000 of urban population in the Punjab and by natural divisions.

Natural Division	Population	Hindu	Ad-Dharmi	Sikh	Jain	Buddhist	Zoroastrian	Muslim	Christian	Jew
Punjab	124	154	47	63	590	5	928	122	159	846
Indo-Gangetic Plain, West	166	280	75	60	536	826	975	213	169	800
Himalayan	33	26	..	179	165	..	667	145	668	1,000
Sub-Himalayan	106	153	16	67	834	818	974	95	180	857
North-West Dry Area	87	264	34	70	915	667	830	60	89	..

Natural Division	Hindu	Ad-Dharmi	Sikh	Jain	Muslim	Christian	Zoroastrian
Punjab	3,764	55	726	72	5,191	190	1
Indo-Gangetic Plain, West	3,797	70	791	87	5,097	157	1
Himalayan	7,451	..	226	8	1,987	287	..
Sub-Himalayan	3,224	27	734	89	5,578	347	1
North-West Dry Area	3,891	42	541	11	5,391	121	2

Page No.70:

Rural population by Religion

The number per 10000 of rural population by religion is tabled thus:

Natural Division	Hindu	Ad-Dharmi	Sikh	Jain	Muslim	Christian	Zoroastrian	Buddhist
Punjab	2,913	160	1,528	7	5,247	141	..	3
Indo-Gangetic Plain, West	3,445	172	2,467	15	3,747	153	..	..
Himalayan	9,388	121	41	1	399	5	..	43
Sub-Himalayan	2,117	204	1,216	2	6,273	188	..	..
North-West Dry Area	1,032	112	686	..	8,053	117	..	..

Page No.81:

Percentage for the British territory and the Punjab States are given below:

Religion	British Territory Per cent	Punjab States Per cent
Muslim	56.54	32.53
Hindu	26.83	46.26
Sikh	12.99	20.56
Christian	1.74	0.09
Ad-Dharmi	1.69	0.16
Jain	0.15	0.16

Page No.96:

LITERACY BY AGE BOTH SEXES AND RELIGION

Number per mille* who are literate (both sexes)

*The proportion is calculated on the population of the age-period and not on the total population.

Religion	All ages Total	5 and over	5-10	10-15	15-20	20 and over
Punjab all religions	59	110	35	79	157	128
Hindu	90	168	52	113	221	198
Ad-Dharmi	16	31	11	22	45	36
Sikh	82	152	50	110	209	196
Jain	302	572	197	390	719	677
Buddhist	65	134	18	25	117	177
Zoroastrian	529	1,039	565	812	827	1,167
Muslim	34	63	23	51	99	69
Christian	102	198	70	123	870	240
Christian (European)	626	1,143	668	914	1,227	1,179
Christian (Indian)	66	132	54	104	187	152
Jew	250	543	1,000	..	..	500

Page No.96:

Literacy by vernaculars, namely, Urdu, Hindi and Gurmukhi is also recorded and it is tabled thus:

I - PUNJAB				
Religion	All vernaculars	Urdu	Hindi	Gurmukhi
All religions	1,272,301	908,521	216,298	198,484
Hindu	582,126	362,142	198,464	51,861
Ad-Dharmi	5,540	2,073	338	3,228
Sikh	246,375	112,696	11,533	141,171
Muslim	411,925	409,048	2,084	1,778
Christian	17,343	16,804	369	334
II - BRITISH TERRITORY				
All religions	1,133,022	839,252	173,193	167,112
Hindu	503,694	326,550	159,060	40,974
Ad-Dharmi	5,413	2,060	335	3,121
Sikh	212,617	104,558	9,363	114,538
Muslim	386,468	384,494	1,241	1,071
Christian	17,062	16,452	353	322
III - PUNJAB STATES				
All religions	139,279	69,269	43,103	38,372
Hindu	76,432	35,592	39,404	10,887
Ad-Dharmi	127	13	3	107
Sikh	33,704	8,140	2,170	28,635
Muslim	25,457	24,554	843	707
Christian	372	352	16	12

THE AD-DHARMIS

A BRIEF SYNOPSIS OF THE AD-DHARM RELIGION

The Ad-Dharm Mandal was a Society which was formed by the Depressed Classes (Untouchables) and its first meeting was held on June 11-12, 1926 in the village of Muggowal in Tehsil Garhshankar, Hoshiarpur, Punjab. This meeting took place under the chairmanship of Mangoo Ram, and was attended by all the Untouchables of Punjab. The Untouchables collectively took the decision that their religion is Ad-Dharm, as they were the indigenous inhabitants (Moolniwasis) of the Indian Subcontinent. Ad-Dharm literally means "Original Religion/Ancient Religion".

In the Resolutions which were passed at Muggowal, the Untouchables declared that the Founders of the Ad-Dharm Religion were Bhagwan Valmiki, Guru Ravidas, Guru Kabir, and Guru Namdev. They unanimously chose the sacred word Soham for themselves as their insignia. The salutation Jai Gurudev (Victory to the Divine Guru) and Dhan Gurudev (Blessed be the Divine Guru) was and is and will continue to be forever originally belonging to and is the creation of the Ad-Dharm Religion chosen by the Untouchable Castes for themselves.

Among the many resolutions which were passed at the meeting, high priority and importance was given to education, employment, business and property ownership:

- (1). All girls and boys of the Untouchable brotherhood should have compulsory primary education,
- (2). The Minister of Education of the Punjab Government, should give special scholarships and education for the Untouchable children. Because of our poverty we cannot bear this expense,
- (3). Our children should be taken care of by the government, since the private schools do not help us or encourage the admission of our children. We should get the same grants that

others get, and special schools should be set up for the Untouchables,

- (4). We are agriculturalists, we know our work well. But we are not paid enough in agricultural wages. We cannot take care of our families properly. Vacant lands should be given to the Untouchable community,
- (5). Untouchables should be able to own the houses where they live. The term rayit-namma and similar terms should be eliminated. The Land Transfer Act should not apply to Untouchables.

(6). To learn and seek knowledge, and to learn and seek progress is compulsory for every man and woman,

(7). Receive education for ourselves and others in the brotherhood,

(8). Ad-Dharmis should open shops and businesses in every village. 1

Towards Census 1931:

The Ad-Dharm Mandal approached the Government on October 10, 1929 to have Ad-Dharm listed as a separate religion in the Census. This was readily accepted and a total of 418,789 of our community members recorded themselves as Ad-Dharmis. This was almost equal to the Christian population (419,353) in Punjab and much higher than the combined Jain and Buddhist population in Punjab. Addition had been made to the Instructions for Census 1931 that: "Persons returning themselves as Ad-Dharmis should be recorded as such." The Punjab Government had informed the Punjab Ad-Dharm Mandal that a clause was being provided in the Census Code and that the persons returning their religion as Ad-Dharm would be recorded as such. 2

Support from Census Commissioner for Census 1941:

After the acceptance of the demands of the Ad-Dharm Mandal for the Cen-

sus 1931 in which Ad-Dharm was recognized as a distinct religion separate from the rest, and the Untouchables successfully recording themselves as Ad-Dharmis, support was again given to the community for Census 1941. There had been a decrease in the number of Hindu population in Punjab, and after reviewing the causes, certain "external" sources "inquired of Khan Bahadur Sheikh Fazal-i-Ilahi, Superintendent of the Census Operations in the Punjab, whether in the next Census also the Ad-Dharmis would be counted as non-Hindu." The reply received by the "external" source in a letter dated 13th August 1940 from the Superintendent, Census Operations, was: "I have the honour to say that Ad-Dharmis will be treated as non-Hindus and will not be included in the general total of Hindus at the ensuing Census as in 1931." 3

This again then resulted in a positive development for the Untouchable Castes to have themselves recognized as Ad-Dharmis in the Census 1941. According to Census 1941 Vol.VI, "a separate column has been provided, as at the last census, for Ad-Dharmis who though included in the scheduled castes, do not claim to be Hindus." 4

The book "India Divided" by Dr. Rajendra Prasad, first published in 1946, has a passage with reference to the status of Ad-Dharmis and further confirms to the fact that the Ad-Dharmis were listed separately from the Hindus and confirmed its status as an independent religious identity in both Census 1931 and 1941. Dr. Rajendra Prasad accepted and acknowledged in his own words:

"Before analysing the figures given in the above table it is worth noting that under 'others' are included Adidharmis, Jains, Parsis, Jews and those who returned no specified religion or community. Of these the most numerous are the Adidharmis, who according to

the Census Commissioner though included in scheduled castes do not claim to be Hindus and are hence recorded separately not only from the Hindus but also from the scheduled castes. They number 3,43,685 or 1.21 per cent of the total population of the Punjab. They are concentrated very largely in the Jullundur Division where their number is 2,50,267 or 4.60 per cent of the population of that Division. Their next largest concentrations are in the Multan Division and Lahore Division where they number 68,641 or 20,488 respectively. Their number is negligible in the Ambala and Rawalpindi Divisions being only 2,795 and 1,534 respectively. As has been pointed out in the Census Report of 1931: 'The most notable feature of the present (1931) census from the stand-point of returns of religion has been the adoption of the term Adi Dharmi by numerous Chamars and Chuhars and other Untouchables. At previous censuses Chuhars unless they returned some recognized religion were always included among Hindus. The 1941 Census Report also notes that all those who are recorded as Adidharmis belong to the scheduled castes but have not claimed to be Hindus. The last two census days have thus succeeded in reducing the number of Hindus in the Province by excluding the Adidharmis from amongst them.' 5

References:

1. Religious Rebels in the Punjab: The Ad-Dharm Challenge to Caste - Mark Juergensmeyer
2. Census of India, 1931, Vol. XVII Punjab, Part-1 Report
3. The Modern Review, Vol.LXVIII, July to December 1940
4. Census of India 1941, Vol.VI - Punjab
5. India Divided - Dr. Rajendra Prasad (1946)

AD-DHARM MANDAL MEMORANDUM TO THE EARL OF WILLINGDON

Hail to the Government

To

His Excellency the Right Honourable
Freeman Freeman-Thomas, Earl of
Willingdon, G.M.S.I., G.C.M.G.,
G.M.I.E., G.B.E.

Viceroy and G

overnor General of India

May it please your Excellency,

We the members of the Adi Dharam Mandal Punjab Jullundur City are the representatives of downtrodden community comprising four million souls in the Punjab, and seventy million in the whole of India, who are disgracefully called the "Shudars" or untouchables. Your Excellency may be aware that we belong to an ancient race which ruled India about 5000 years ago, prior to the invasion of India by the Aryans. These bands of outsiders from Central Asia raided India, and defeated our forefathers, the latter were most ruthlessly treated, they were forcibly made to serve their foreign cruel masters in a way which spoke volumes of the barbarous mentality of the so called "Civilized" Aryans. The rest of the conquered race, who due to their self respect, refused to be enslaved, were driven away to take shelter in the jungles.

The Aryans whose present descendants are called high class Hindus, have all along been treating us with the most inhuman brutality, so that our unlucky community numerically large as it is, is now little more than a mere name. In spite of the fact that there are some highly educated and capable men in our community still we are not given any honourable status in society. No right of ownership of anything, rests in us, even we have not the right to safeguard our individual lives. This deplorable condition of the mute million of our oppressed community is due to harsh treatment meted out to us by the high class Hindus in consequence of the "August" pronouncements of the ancient Aryans which are embodied in the Manu Smriti and a lot of other Hindu scriptures of that type.

Your Excellency will be amazed to learn that the scriptures of the so-called religion are replete with the sayings such as that we the Adi Dharmis have been created to serve the high class Hindus, that we have no right to hold any property, that even our wanton murder by a high class Hindu involves him in no difficult etc. All our demands have been willfully suppressed by high class Hindus, and all our attempts at ameliorating our condition have been deliberately trampled upon. We therefore beg to submit the position and demands of our community which we venture to hope will receive adequate consideration at your

hands. We are sorry to say that the Hindu officials who appropriated all our rights and privileges have not done any justice to us. All the dealings of the Government with the Hindus mean with the High class Hindus only, with the result that our grievances cannot reach the Government. It would be no exaggeration to say that the reforms given to Hindus have been so given to the high class Hindus only. This being so, we are now under two Governments, the high class Hindus Government and the present British Government.

Owing to the predominance of the Muslims there is less untouchability in this province, as compared with other provinces but as regards political condition we are not a bit better than the worst untouchables of other Provinces, but we are in the worst condition from the political point of view. Not even a single member of our community has ever been nominated to the local legislature or to any local body although in other provinces such nominations have been made by the Government to the extent of seats ranging between 1 to 11 in local legislatures. The present system of electorate cannot be of any use to us because the high class Hindus are steeped in caste prejudices. Therefore the only method open to us should be separate electorate where in our political social and even moral salvation lies.

Our position can be briefly described as follows:

(1) That our community consist of about four millions in the Punjab and about seventy million in whole of India.

(2) That comparatively speaking we are the most backward people in the Punjab as regards education, public services, social position etc.

(3) That we do not believe in the Hindu religion, nor do we hold it in high esteem, therefore we do not wish to call ourselves Hindus but we the all untouchables of different castes being the ancient population of India wish to be called "Ad Dharmis".

(4) We do not desire to keep any close social or political contact with the high caste Hindus, who think that they are polluted by our mere touch or even by the casting of our shadow on them though they endeavour to count us with them so that they may enjoy greater rights at our expense. So this aspect of our position can be remedied by the grant of our following petty demands.

Our Demands

1. The 'Ad Dharam' should be accepted as a separate body from the Hindu Community.

2. We, the Ad Dharmis strongly condemn the joint electorate system,

and are in favour of separate electorate, in all Public bodies and legislatures. The representation to be selected by the Committee of our Mandal.

3. No change in the Constitution of the Central Government should be made unless the question of representatives of Minorities is settled.

4. a) Share in all public services, including Police, Civil, Military, Railway, Education, and Medical etc. Our separate military regiment should be established by the Ad Dharmi names.

b) Our representation in Municipalities and District Boards, Councils and Assembly according to our number are immediate and special demands; we urge 18% representation of our Community.

5. a) The Punjab Alienation Act has made us so weak that the people of other Communities forcibly make us to do their service in return of living in the houses built on their lands, because we cannot buy any land even for our houses under the Punjab Alienation of Land Act of 1900 A.D. Therefore provisions be made in this act for the benefit of Ad Dharmis.

b) Equal rights of ownership of any property of dwelling houses and common fields as enjoyed by other Communities, the full ownership of the houses, where ever they are situated, and of long standing are strongly demanded.

c) Our caste do the work of agriculture with agriculturist but they give very meagre share to the poor (untouchables) and we hear that there are 15,18,72,000 acres of uncultivated land in the hands of the Punjab government, therefore, land in the new colonies should be reserved for us in the same way as it has been done for other communities.

6. a) The law that we, the Ad Dharmis, are not allowed to stand as security in legal matters for another Ad Dharmis, should be altered as it has retarded our progress in various activities.

b) There is criminal blame upon our community. While we are free from every crime, therefore, this blame should be wiped off. The natural presumption of innocence should attach to Ad Dharmis as well.

7. Permission should be given to us to go to the foreign countries viz. Canada, New Zealand, Australia etc as our condition is very poor.

8. The professional tax to be levied on the Ad Dharmis by the Municipalities and District Boards, is highly objectionable, we beg therefore, the abolition or suspension of the tax unless our representatives are taken into the bodies in question.

9. The Banking facilities afforded by the government to the rural population, have not, in the

least benefited the untouchables, so the special banking arrangements are badly needed by us, under the government control.

10. Either our representations should be included into the rural Panchayats, or our (of the Ad Dharmis) separate rural Panchayats, should be legally established.

11. a) Owing to the coercion practised by the Hindus and Sikhs against Ad Dharmis, the Census figures of this year is not acceptable to us, therefore a correct estimate of the Ad-Dharmis should be made after an enquiry into the alleged excesses of the Hindus and Sikhs.

b) Since the census of 1931, almost in every village where the Hindus and Sikhs are in majority, Ad-Dharmis have been very much oppressed and the attention of the authorities has been drawn to these facts. Special measure be taken for its prevention.

12. a) Necessary arrangements for better education of Ad Dharmis (boys and girls), and national scholarships should be separately given to them. Arrangement for separate schools should also be made as far as possible.

b) Although the Ad-Dharmi scouts have been exempted from the school fees in the primary classes (for which we are grateful to the government) yet in the middle classes it is burdensome on account of poverty and besides its exemption, we request the authorities to grant scholarships.

13. The Ad Dharam Mandal of Punjab, Jullundur City should be accepted as representing the Ad-Dharmi community. Daya Nand Dalit Uddhar Mandal Hoshiarpur, Patit Uddhar Mandal, Achhut Uddhar Mandal and Antaj Uddhar Mandal Lahore are not representative of Ad Dharam community (untouchables)

14. At least one representative of Ad Dharmis nominated by the Ad Dharam Mandal Punjab Jullundur City should be sent to the round table conference to be held in London.

15. It is the earnest desire of the Ad Dharmis that the government should show a favour by buying through the Ad Dharm Mandal of Punjab Jullundur the leather articles supplied by other communities and used for the requirement of armies, police department etc. We desire that we should no longer be deprived of the benefit of this occupation which up to this time has been unfairly been received by others.

**We have the honour to be
Sirs,**

**Your most obedient admirers
The Members of Ad Dharam
(Aborigine) Mandal (Punjab)
Jullundur City**

Memorandum submitted by the AD-DHARM MANDAL of the Punjab, Jullundur City

Source Courtesy:
Indian Franchise Committee,
Volume-V (1932)
Selections from Memoranda and
Oral Evidence
(Punjab, Bihar and Orissa, Central
Provinces, Assam, North-West
Frontier Province, Delhi and
mMiscellaneous Memorandum)

In the first place we want to make it quite clear that we are not Hindus. There is no doubt that from time immemorial on account of political and economic pressure we have been kept in the fold of Hinduism. But this was done by the trickeries of the Hindus for their own political purposes. We are as separate from the Hindus as east is from the west and north is from the south.

We are the descendants of the aborigines of India who were the real sons of the soil. We were conquered by the Aryans, and since then we are treated as war captives and therefore something below humanity. Since then many kings have ruled this country, but our lot has not been bettered in the least.

We are treated by the Hindus as Untouchables; but strange to say that we are treated as Hindus in the census report; we are shown as Hindus, although no Hindu would eat food or drink water touched by a member of our class. A Brahman would take a bath if he were to touch our person nor would he act as priest over our ceremonies. No Hindu would tolerate our living with him; we are looked down upon by everybody. No Hindu barber will shave us, no Hindu washerman will wash our clothes, no Hindu water-carrier will supply water to us, no Hindu will shop from our shops. In short, no Hindu would like to enter into any dealing with us.

The Hindu religious sacred books have emphatically separated us from the high class Hindus. For exam-

ple, we might quote the following:
 (a) Manu Smriti, Chapter VIII, shloks 413, 414, 415, 267, 271, 272, 279, 280, 282, 283.
 (b) Manu Smriti, Chapter XI, shlok 131
 (c) Manu Smriti, Chapter IV, shloks 80, 81
 (d) Valmiki Ramayana, Uttarakhand Sarf, 87
 (e) Manu Smriti, Chapter X, shloks 125, 129, 96
 (f) Manu Smriti, Chapter V, shloka 140
 (g) Vishnu Smriti, Chapter I, shlok 15
 (h) Dharam Sutra of Maharishi Gotam, Chapter IV, shlok 12.

It is, therefore, submitted that we are absolutely separate from the Hindus. Under no circumstances we are prepared to join the Hindus. We are a separate body and form a separate entity of our own. We would, therefore, urge that in justice separate representation ought to be given to us. Without this we cannot have any voice in the legislatures. It has always been unjust on the part of the Government to yoke us with the Hindus. This is why we have not been able to make any progress at all. We have been always exploited by the Hindus and now we refuse to be exploited by them anymore.

According to the Census 1921 we are nearly 40 lakhs in the Punjab. We claim that in the 1931 census our number must be much more. It is true that in the census of 1921 we are given as Hindus or Sikhs; this is due to the absence of our awakening to the real state of affairs. We have not till lately bothered ourselves with political questions as the clever Hindus had always thrown dust in our eyes. In this respect the movement for our uplift dates back from 1925, and since then we have claimed to be separated with the result that in the 1931 census more than four lakh

were recorded Ad-Dharmis in opposition to Hindus and Sikhs. You know the atrocities committed on us by the Hindus and Sikhs for having insisted on our recording ourselves Ad-Dharmis. But for these atrocities our number must have been recorded in the census of 1921 much more than it has been done.

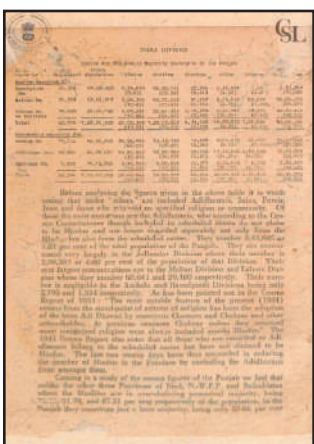
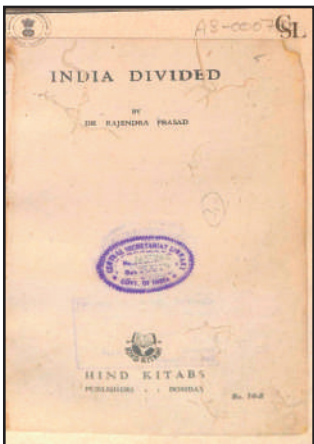
This being the case we insist that we must be given separate representation on the population basis. At the time of the preparation of the electoral roll every member of our community must be asked whether he would like to vote with the Hindus, Muslims or Sikhs or with the Depressed Classes. It is only then that our real voting strength will be realized. We want separate representation, because if this is not given, the Hindus will monopolise our seats as they have always done. A number of depressed classes must vote for a member of the Depressed Classes as a Hindu for a Hindu, a Muslim for a Muslim, and so on. We want adult franchise because a very few members of our class have any property qualifications in both urban and rural areas. We do not believe in the group system, because in the first place in our class there will be very few secondary voters who will have property qualification. Secondly, a secondary voter will virtually mean that the primary voter has no vote. The right of voting will thus be usurped by the secondary voter who would be under the thumb of the capitalist and the Hindus.

The question of forming Depressed Classes constituency will rest with the Government. The Government cannot shirk its responsibility to the loyal depressed classes by saying that it is difficult to form special constituencies for the Depressed Classes when it can form constituencies for the Hindus, Muslims, Sikhs

and Christians. There is no reason why the Government cannot form special constituencies for the Depressed Classes. There is no rural urban question among the Depressed Classes; there is no quibble of castes among the Depressed Classes; we want to be enfranchised as Depressed Classes, nothing else. Among our ranks there might be some who might have adopted Vedic Dharm, or Islam or Christianity or Sikhism. We have no quarrel with this; if such people want to vote with their respective coreligionists, let them please themselves. But those members of the Depressed Classes who have not adopted Vedic Dharm as their religion or who have not adopted Islam or Christianity they must be given special representation and nothing but special representation.

In conclusion, we want to contradict certain observations made by certain Hindu leaders; for instance, Raja Narendra Nath, an out and out exploiter of the Depressed Classes, has said that there was no Depressed Classes problem in Punjab. He is simply fooling the Brahmin people by saying so. The real thing is that Hindus do not want that a substantial portion of their population should separate from them and thus leave them in a hopeless minority in the Punjab. Raja Narendra Nath is blowing hot and cold in same breath at the Round Table Conference. He says that there is no Depressed Classes as such in the Punjab whereas a member of the Punjab Reforms Committee has laid great stress on their special representation. The same is true of the Honourable Dr. Gokul Chand Narang, Minister for Local Self-Government. The Simon Commission has also clearly laid stress on the special representation of the Depressed Classes. It is in special representation that our salvation lies.

India Divided, Authored by Dr. Rajendra Prasad



Source Courtesy: India Divided,
Authored by Dr. Rajendra Prasad
First Published in 1946

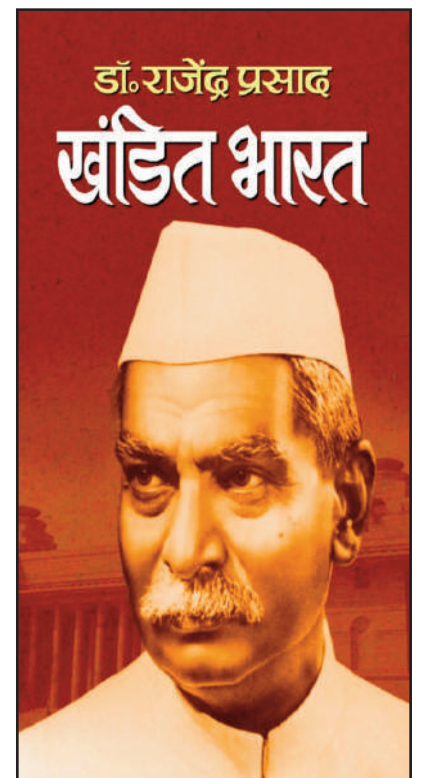
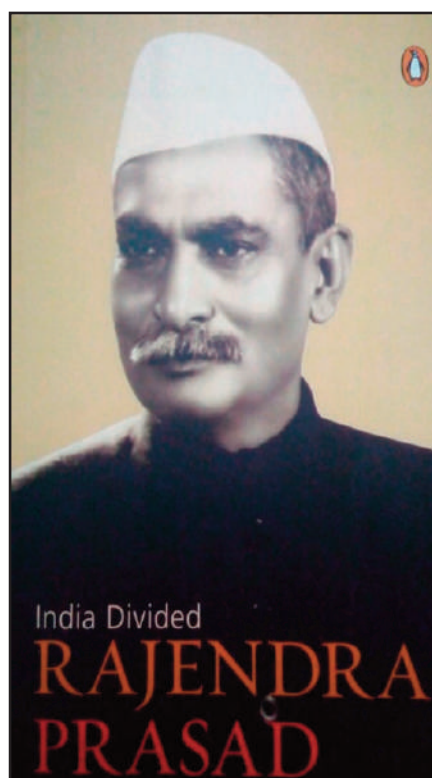
[This book by Dr. Rajendra Prasad has information about the Ad-Dharmis]

Before analysing the figures given in the above table it is worth noting that under 'others' are included Adidharmis, Jains, Parsis, Jews and those who returned no specified religion or community. Of these the most numerous are the Adidharmis, who according to the Census Commissioner though included in scheduled castes do not claim to be Hindus and are hence recorded separately not only from the Hindus but also from the scheduled castes.

They number 3,43,685 or 1.21 per cent of the total population of the Punjab. They are concentrated very largely in the Jullundur Division where their number is 2,50,267 or 4.60 per cent of the population of that Division. Their next largest concentrations are in the Multan Division and Lahore Division where they number 68,641 or 20,488 respectively. Their number is negligible in the Ambala and Rawalpindi Divisions being only 2,795 and 1,534 respectively. As has been

pointed out in the Census Report of 1931: 'The most notable feature of the present (1931) census from the standpoint of returns of religion has been the adoption of the term Adi Dharmi by numerous Chamars and Chuhras and other Untouchables. At previous censuses Chuhras unless they returned some recognized religion were always included among Hindus.

The 1941 Census Report also notes that all those who are recorded as Adi dharmis belong to the scheduled castes but have not claimed to be Hindus. The last two census days have



thus succeeded in reducing the number of Hindus in the Province by excluding the Adidharmis from amongst them.



Hari Paul Randhawa Chief Editor
"Begumpura Times" UK
"Voice of Ad-Dharm"

Mangoo Ram was born on January 14, 1886, in village Mugowal, Hoshiarpur district, where his father, Harman Dass, had left the traditional Chamar caste occupation of training and preparing hides and attempting to sell tanned hides commercially¹. Mangoo Ram's mother, Atri, died when Mangoo Ram was three, so the father began to depend heavily on his sons – Mangoo and an older and a younger brother for assistance. Because the leather trade required some facility in English, Mangoo Ram's father was forced to rely on literate members of upper castes to read sales orders and other instructions to him. In payment for their reading instructions for an hour, he would have to do a day of crude labour. For that reason, Mangoo Ram's father was eager to have his son receive an early education.

When Mangoo Ram was seven, he was taught by a village Sadhu (Saint) and soon after attended a variety of schools in the Mugowal area (Tehsil Mahilpur of district Hoshiarpur). He also attended school in a village near Dehra Dun, where his older brother has settled. In most of the schools, Mangoo Ram was the only Scheduled Caste student. He sat at the back of the class, or even in a separate room, and listened through the open door. When he attended high school in Bajwara, he was forced to stay outside the building and listen to the classes through the windows. Once when he came inside during a heaving hailstorm, the Brahmin teacher beat him and put all the classroom furniture, which he had "polluted" by his presence, outside in the rain to be literally and ritually washed clean. Nonetheless, Mangoo Ram was a good student: he placed third in his class in primary school. But whereas the other good students were encouraged to become patwaris (village record-keeper) or to seek higher education, Mangoo Ram was encouraged to leave school and help his father at a more proper "Chamar task". In 1905, he did quit school; he married, and for three years helped his father develop their leather trade into a thriving

business.

In 1909 America was in the air. Scores of upper caste farmers from Mangoo Ram's area of Hoshiarpur had gone to the United States, and those who had not gone were talking about it. Mangoo Ram decided to go also. He persuaded his father that it would be good for the business – he would send money back from America – and his father responded by giving him some savings from the family business. Amid assurances from some of the local Zamindars

("landowners") and two Chamar friends set off for the new world.²

The friends turned back, but Mangoo Ram persevered and arrived in California late in 1909. For four years he picked fruit for the former Zamindars of his village who had settled in the San Joaquin valley of California. He was also employed in a sugar mill. Mangoo Ram lived first in Fresno, then in Stockton, Sacramento, EL Centro, Vacaville, Visalia, and again in Fresno.³ He did indeed make money and set his savings home.

In 1913 some of the Punjabi settlers in California were forming a militant nationalist organisation. Mangoo Ram joined this group, the Ghadar movement, as a full-time worker in San Francisco. He was struck by the fact that, as he was later to say, "it was a new society; we were treated as equal"⁴. There were not many Scheduled Caste persons in the Ghadar movement, however; Mangoo Ram recalls only one other Chamar besides himself.

Initially Mangoo Ram played only a minor role in the organisation, but in 1915 he volunteered to be one of five Ghadrates to participate in a dangerous mission involving smuggled weapons shipped from California to the Punjab. He was chosen for the task by the man whom he identifies as the "leader of the Ghadar" party at that time.⁵ Sohan Singh Bakhna. The secretary of the Los Angeles where they boarded an intermediary boat after collecting all their personal identification. For the rest of the saga, Mangoo Ram would be known by a Muslim pseudonym, Nizamuddin.

According to Mangoo Ram, the intermediary boat took them to the Socorro (sic) islands to rendezvous with the weapons boat, but after thirteen days military ship from Sydney, the "Man of War", discovered the timely intervention of an American warship were they spared. They went to Vera Cruz, Mexico, to receive rations.

There they finally connected with their weapons boat, the Maverick; they joined the crew, took on giant turtles for food, and headed for India.⁷ They were halted again in Hawaii, where Mangoo Ram witnessed the

REMARKABLE MISSION OF BABU MANGOO RAM MUGOWALIA 100 Years (1909 2009) FOUNDER OF AD-DHARM

eruption of volcanoes. Free again, they advanced a bit further, perhaps to Java or New Caledonia.⁸ There the Japanese, on behalf of the British, imprisoned them for one year. Eventually, the British decided to hang them, but at midnight the night before they were to be hanged at dawn, fate intervened. The Germans spirited them away in the dark, and the five went their separate directions – Harmans Dass and Charan Dass to Bangkok; the others, including Mangoo Ram, to Manila.

But again, according to Mangoo Ram's memory, the intervention of fate altered their plans. A typhoon appeared, and the ship went to Singapore instead, where British spies, Bela Singh and Bhag Singh, turned Mangoo Ram over to British authorities, who promptly ordered him to be placed before a cannon and shot. Again, however, the Germans whisked Mangoo Ram away, and again he was placed on a ship bound for Manila.⁹ When Mangoo Ram arrived in the Philippines he read a news report in the Manila Times indicating that he had been executed for treason by the British in Singapore. Mangoo Ram assumes that one of his captured colleagues had taken on his name to protect him, and that that man had been shot in his place. The news of his alleged death preceded him to the Punjab, where his wife heard the report and promptly married his younger brother, as custom dictated. In the meantime, Mangoo Ram was sequestered in the Philippines in a series of hideouts on various islands. Members of the Ghadar party were his benefactors during this period, and Mangoo Ram remembers fondly their hospitality and friendship: he was no longer an Untouchable but a comrade in distress.¹⁰

The war ended in 1918, the Ghadar party was no longer quite the threat it was earlier when it enraged the British by compounding separatism with sedition through its liaison with the Germans. But Mangoo Ram decided to stay in Manila nonetheless. He met an American, a Mr Johnson of Marshall Field and Company (a department store in Chicago), who hired him to work in an

Early in 1925 he set sail, this time on a more pleasant and uninterrupted trip. He arrived in Ceylon in the company of a Christian missionary he had met on board, then travelled through the subcontinent to the Punjab, visiting Madurai, Madras, Bombay, Poona, Sitara, Nagpur, and Delhi. He observed the conditions of the Scheduled Castes en route and was dismayed "to see our people being treated to badly".¹² At the Minaksi Temple in Madurai, for instance, he was told to be careful not to touch the Achhut (Untouchables): people assumed from his dress that he was of decent caste. By the time Mangoo Ram reached the Punjab he was convinced that there was need for social change, and wrote to Ghadar Party headquarters in San Francisco about the difficult conditions of

the Scheduled Castes in India, announcing that their freedom was more important to him than that of the nation itself. According to Mangoo Ram, leaders of the Ghadar party at that point designated him to work for the uplift of the Untouchables.¹³ Thus, in a new context, the old revolutionary from Fresno continued the Ghadar spirit.

Late in 1925, after his return to the Punjab, Mangoo Ram began teaching in a primary school in his home village of Mugowal, a school which Mangoo Ram claims he named the Ad Dharm School. It was in that school, on June 11 and 12 1926, that Mangoo Ram convened the meeting that formally launched the Ad Dharm movement. Mangoo Ram was elected its first president, a title he was retained for the duration of the movement. On November 1926, when the Ad Dharm organisation opened an office in the city of Jullundhar, Mangoo Ram took up residence there, where he remained until he became active in politics in the 1940s, at which point he moved to the town of Hoshiarpur. Later, the newly independent government of India presented him with some land near Garhshankar, not far away, which developed into a small farm.

In 1977, after the Ad Dharm movement had been re-established, and Mangoo Ram had been again elevated to leadership of the movement, his supporter sent him on a triumphant tour of communities of expatriate lower caste Punjabis in Great Britain. It was Mangoo Ram's first major voyage since returning from America, half a century before. For him the occasion was one of nostalgia, but also one of completeness, for it enabled him to mark the closing phase of his long public career with a trip abroad, just as he had opened it in a similar way many years before. It was to be the last great event before his death on April 22, 1980, at the age of 94.

The pattern of expatriate experience leading to nationalism and political activism when the expatriates return home is replicated in the personal histories of other leaders: the lives of Gandhi, Sri Aurobindo Ghose, Dr. B.R Ambedkar, the Ghadar militants, and other Third world figures such as Kwame Nkrumah and Ho Chi Minh. Seldom, however, has a personal history held such dramatic extremes – from leadership in a secular movement to leadership in a religious one, from an anti-British to a pro-British stance (and then back again), from being a banished Untouchable to being an imposing political figure. The sheer diversity of Mangoo Ram's colourful life would invalidate any claims he might have wanted village culture of the lower castes, but experience forged him into a modern man. Ultimately, his characteristics were modern were those of the movement he led and of the proud new breed of ex-Untouchable he came to represent.

**Source Courtesy: Ambedkar Times,
 Posted on July 30, 2009**

BABU MANGU RAM MUGOWALIA - A PROFILE

Prof. G.S. BALL M.A., M.Phil.
President, Ambedkar Mission
Society, Punjab (Regd)

Babu Mangu Ram Mugowalia combined in his personage the qualities of a fierce revolutionary, a staunch patriot, a devoted crusader against social evils and above all a true humanitarian through. Born among the lowliest of the low, he crossed all social barriers dauntlessly and suffered all sorts of indignities of life and made his way to reach the pinnacle of greatness.

Babu Mangu Ram Mugowalia represents a rare example among the revolutionaries Ghadarite philosophy. In those dark days, it was rare for an untouchable to understand the essence of revolution against imperialism. But he rose to the occasion and proved his mettle. He joined the Ghadar Party when he went to California (U.S.A.) in 1909 A.D. as its active member. Babu Mangu Ram Mugowalia, it appears desired an establishment of society which must be based on Equality. And he saw one being fought for by the Ghadarites as they had abolished all social distinctions among themselves first which, perhaps, is not the practice with the modern community or who profess change of the sort. As Babu Mangu Ram Mugowalia spoke of the Ghadar Party, "It was a new society, we were all treated as equals".

As a Ghadarite, he took part in the organizational activities at first but in 1915 A.D. an occasion came when he volunteered to be one of the five Ghadarites in a dangerous mission involving smuggled weapons shipped from California to the Punjab. Babu Mangu Ram Mugowalia was chosen by the leader of the Ghadar Party at that time. Mr. Sohan Singh Bhakna, the Secretary of Ghadar Party, whom Babu M.R. Mugowalia remembered as "Godha" sent the five to Los Angeles, where they boarded an intermediary boat, after depositing all of their personal identifications with "Godha", for the rest of the journey's saga. Mangu Ram would be known by a pseudonym, "Nizamuddin".

Putting his life into danger and travelling through Secorro Islands and halting at Mexico, Caladonia Islands, Manila, Singapore and again to Manila where he stayed for sometime and finally to India where he reached in 1925 A.D.

It is after 1925, that his career as a crusader against untouchability and casteism began. As he travelled from Ceylon to Punjab through Madurai, Madras, Bombay, Poona, Sitara, Nagpur and Delhi, he observed the condition of the untouchables on route and was dismayed to see these people being treated so badly. In Madurai, when Babu Mangu Ram visited the Meenakshi Temple, he was told to be careful not to touch Achhut (Untouchables) since they assumed by his dress that he was of a decent caste. By the time Babu M.R. Mugowalia had reached the Punjab, he was convinced that there was need

for social change.

Babu M.R. Mugowalia wrote to the Ghadar Party headquarters in San Francisco about the difficult conditions of the Untouchables in India. He wrote them that their freedom was more important to him than Indian freedom. According to Babu Mugowalia, leaders of the Ghadar Party then disengaged him to work with Scheduled Castes (Untouchables), and wrote him that they would support him in his tasks. Thus, in a new context, the old revolutionary from Fresno continued the Ghadar spirit. This clearly shows that even Ghadarites had realized the need to awaken these slaves of Indian Society - the then Untouchables.

When he started his task of social reform i.e. establishing schools for untouchables poors, he began to look for an alternative which may provide a lever for the unity of the untouchable poors and then to demonstrate through that alternative the political

presence of the untouchables in the politics of Punjab of those days. It must be remembered that Punjab was already witnessing political uphaul and each class was trying to reap at political harvesting. Babu Mangu Ram Mugowalia, along with other conscious men from his class, then founded on June 11-12, 1926 A.D. at his village Mugowal Ad-Dharma as the alternative.

Ad-Dharma's main aim was to create a feeling of identity among the untouchable class which numbered at that time about one fourth of the entire population of India. Babu M.R. Mugowalia and the early leaders of the Ad-Dharma perceived their first task to be the creation of a new religion. In their initial meetings, even before they developed an organisational structure, they labored over a basic ideological theme upon which they could build a system of religious ideas and symbols. Its central motive was novel: the idea that untouchables constitute a quaum, a distinct religious community similar to those of Muslims, Hindus and Sikhs, and that the quaum had existed from time immemorial. It was a myth of power addressed to the people without power. It was intended to communicate the sense of strength that Babu M.R. Mugowalia felt belonged to his caste fellows by right. As he explained, "The

untouchables have their powers: communal pride (qaumiat), religion (mazhab), and organisation (mazlis)". The hope was that these powers could be fostered and splintered through force of ideology.

Ad-Dharma was almost Babu M.R. Mugowalia's show. It inspired the lowliest of the low to fight for equality, economic, social and political in a converted way. The Ad-Dharma, under the dynamic leadership of a true revolutionary like Babu Mugowalia, was an aggressive and autonomous movement or compared to similar movements that took birth in other parts of the country. Within a short span of time, it jolted

the 'haves-not' through its rallies, publications, deputations and demonstrations to demand new government policies or to protest upper caste discriminations. The most influential political action of the movement that can be listed as one of its great achievements, was to get Scheduled

Castes registered as a followers of new religion. In 1931 A.D. census, almost half a million of them registered as "Ad-Dharmi" rather than Hindu or Muslim or Sikh. Mr. Mark Juergensmeyer writes as, "Later in the 1930, their political influence turned towards electoral politics, in alliance first with the predominantly Muslim Unionist Party and then with the Congress. It was the logical consequence of the political awakening created among them by Ad-Dharma Movement in Punjab, whose undisputable leader was Babu Mangu Ram Mugowalia.

Thus through several means, then, the Ad-Dharmis presented to its followers a vision of a world which both confirmed and transformed the rude experience of untouchables. And in doing so it implied that a different sort of world was coming into being, for the separate identity so defined signaled hope for a society in which social groups carried no inherent mark of judgment and in which the benefits of progress could be shared by all. Cultural and humanistic aspects of the personality of Babu M.R. Mugowalia were even more glaring. As a humanist his vision of the world was near to rationalist view of the universe (we can even say materialistic as well though in rudimentary form), he believed in the inherent

equality of all human-beings; he was against all sorts of exploitations of man against man; and he earnestly devoted his bodily energy and financial resources in founding a new society based upon the gospel of equality. His ideas about the universe and equality of all men are echoed in the Ad-Dharma Mandal (1926-1931) report in the preparation of which Babu Mugowalia had played a big role. It reads as follows:

"Nature (Qudrat Ka Mela) created human beings from original source (Adi) at the time that it created all beings in the earth. The knowledge of moral behaviour (karm-dharm) was also given to them at that time by Nature. Nature made humans superior to animals, but among humans all were equal.

In the beginning, when Nature created human beings, there was no discrimination. There were no differences and no quarrels. In particular, there were no such concepts as high or low caste. God (Ishwar) was meditating; all was in harmony. Everyone believed in one dharma which Nature had given then through intellect and knowledge". Babu M.R. Mugowalia did not mean by the word 'God' as something supernatural beings who is said to have created the world and since then regulating it as is believed in theology. Mark Juergensmeyer makes it quite clear in his work, Religion As Social Vision, thus: "Occasionally there is mention of God in a more formal sense". "God (Ishwar) was meditating; all was in harmony". And Babu Mangu Ram Mugowalia made a practice of using the name Adi-Purkh for the divine - literally "the originator", or the "Original Being". All these designations, although they are theistic terms, are impersonal in intent.

He, all his life, stood like a rock against social evils such as untouchability, caste-system, women slavery, exploitation etc. His life in cultural side symbolized with the creation of new social virtues such as women's rights, the value of education, abstinence from alcohol and drugs - which were 'nothing less than a new concept of moral order'. Thus Babu M.R. Mugowalia, a Ghadarite revolutionary, social crusader, political activist and strategist and as a humanitarian fought for the establishment of an ideal society till he breathed last. The noble way of commemorating celebrating the 99th Birth Anniversary (for that matter every birth anniversary) of Babu Mangu Ram Mugowalia - who desired his movement to coincide with Ambedkarite Movement to give the movement of depressed classes a country-wide stature, is to emulate him. Therefore, let us resolve to emulate the great Babu Mangu Ram Mugowalia - patriot, social revolutionary, a successful strategist and, above all, a humanist.

Source Courtesy: Souvenir, 1985
Babu Mangu Ram Mugowalia
99th Birth Anniversary,
By Mr. C. L. Chumber



HISTORY OF DALIT ACTIVISM N PUNJAB

In the third decade of last century, dalits of Punjab took the path of activism. This reflected in their search for a new religious identity, apart from a phase of social reforms with special focus on education. Their movement also took a political turn...

► **JUNE 1926** | Ghadar Party's Babu Mangu Ram Mugowalia, along with others from the community, set up Adi-dharam Mandal. "Its main aim was to create a feeling of identity among the untouchable class that was close to one-fourth of India's population," said late Gian Singh Bal, a civil servant-cum-activist specializing on dalit movement. Movement gave four gurus to the dalits – Guru Ravidass, Maharishi Valmiki, Bhagat Kabir and Bhagat Namdev – a separate symbol (Sohang) and a slogan (Jai Gurudev)



► **1931** | With a separate identity in place for scheduled castes, almost half-a-million registered as 'Adi-dharmi' during the Census. Quoting American scholar Mark Juergensmeyer, Bal said, "In 1930s, Adi-dharmis' political influence turned towards electoral politics, in alliance first with the predominantly Muslim Unionist Party and then with the Congress." This, Bal added, "Was the logical consequence of the political awakening created among them by Adi-dharma movement in Punjab."

► **1937 ELECTIONS** | Adi-dharam Mandal bagged seven out of eight reserved seats in undivided Punjab

► **1942** | Scheduled Caste Federation formed by Dr B R Ambedkar launched Punjab chapter. But state president Seth Kishan Dass lost elections

► **1945** | Mangu Ram became MLA for first time

► **1950** | Mangu Ram retired from active politics when Independent India got its Constitution with safeguards for dalits. BSP founder Kanshi Ram's grandfather Telu Ram emerges as an active leader of Adi-dharam Mandal

► **SEPTEMBER 30, 1956** | SC Federation, led by B R Ambedkar, forms Republican Party of India (RPI), which then became the platform for political activities to champion the cause of downtrodden. Lahori Ram Balley remained All India general secretary of RPI from 1958 to 1966. RPI contested 1967 election and four MLAs, including Dr Jagjit Singh Chohan – a protagonist of Khalistan in 1970s and 80s – elected

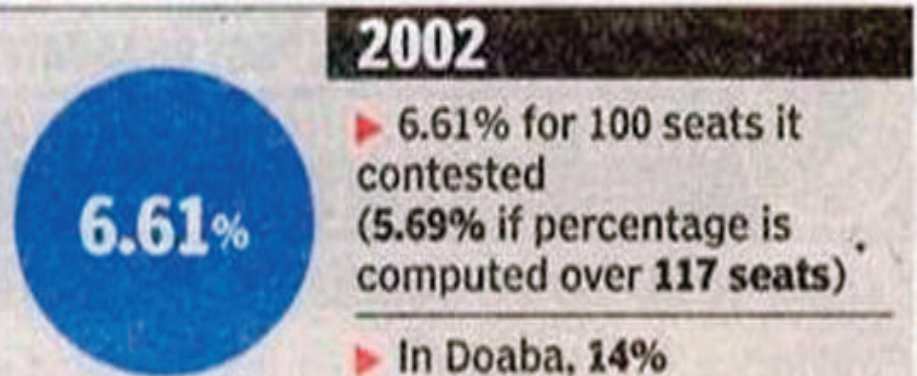
► **DECEMBER 6, 1978** | Kanshi Ram formed BAMCEF, an organization of educated employees from SCs, STs, OBCs and converted minority communities



► **DECEMBER 6, 1981** | Kanshi Ram formed DS4 or Dalit Soshit Samaj Sangharsh Samity, which then transformed into BSP on April 14, 1984

BSP'S DECREASING VOTE SHARE

► ASSEMBLY ELECTION



► PARLIAMENTARY ELECTION (for 13 seats)



Indo-American Cultural Organization C.A. Presents
Mela Gadhri Babian Da 2006
 ਵਿਦਿਸ਼ਾਨੀਕ ਰੱਖਣਾ ਯਾਦ ਸਾਨੂੰ,
 ਕਿਤੇ ਦਿਲਾ ਤੋਂ ਨਾ ਭੁਲਾ ਜਾਣਾ ।

Dedicated to
 Oct 1, 2006
 Lala Hardyal Mangu Ram Mugowalia

Omni Video Of Bakersfield



Journalist Prem Kumar Chumber is presenting a Picture of Great Ghaddri Baba Babu Mangu Ram Mugowalia to Mr. Kewal Bolina (President of Shri Guru Ravi Dass Sabha Sacramento, California, USA), Mr. Hans Raj Kajla (Secretary), Mr. Tawinder Kazla (Vice Chairman) & Mr. Satish Kumar Raih (Ex Stage Secretary) at Shri Guru Ravi Dass Temple, Rio Linda (California) on Sahib Shri Guru Ravi Dass's 629th Gururpurb day, March 12, 2006.



Journalist Prem Kumar Chumber is presenting a Picture of Great Ghaddri Baba Babu Mangu Ram Mugowalia to S Gurbachan Singh, the president of Shri Guru Ravi Dass Sabha Selma, California (USA) in the presence of sangat on April 02, 2006. Standing sangat: Rajinder Singh Gangar, Bhai Harjinder Singh Rassia, Sukwinder Suman, Dev Raj Singh (present President of Shri Guru Ravi Dass Sabha Selma) Mrs. Gurbachan Singh, Narender Chumber, Takshila Chumber & others.



Journalist Prem Kumar Chumber is presenting a Picture of Great Ghaddri Baba Babu Mangu Ram Mugowalia to Mr. Lahori Ram, Economic Development Commissioner, California in the presence of sangat at the Shri Guru Ravi Dass Temple, Pittsburg, California (USA) on Sunday (May, 2006). Standing Sangat: K. D. Paul (President, IBO California), Deswinder Paul (President, Shri Guru Ravi Dass Sabha Pittsburg, California), Ajay Kataria (present, President Shri Guru Ravi Dass Sabha Pittsburg, California), Balvir Mall (Chairman, Shri Guru Ravi Dass Sabha Pittsburg, California), Sewak Dass, Satpaul Suria, Jagat Jaggi, Ram Raih, Kundan Pall, Salinder Bhatia, George Bhatia, Giani Harbias Singh, Kamaljeet Suria, Jalia Jaggi, Giani Ball Singh and Jamail Dugh & others.



Journalist Prem Kumar Chumber is presenting a Picture of Great Ghaddri Baba Babu Mangu Ram Mugowalia to Mr. Vinod Kumar Chumber (President of Shri Guru Ravi Dass Sabha, Bay Area, California, USA) in the presence of sangat on May 21, 2006. Standing Sangat: Amrik Chand Lakha (President of Dr. Ambedkar Educational Aid Society Fremont, California, USA), Sucha Ram Bharta, Balbir Singh Shinmar (General Secretary of Shri Guru Ravi Dass Sabha, Bay Area, California, USA) & others community members.



Journalist Prem Kumar Chumber presented a book Religious rebels in the Punjab (written by Prof. (Dr.) Mark Juergensmeyer) to Mr. Bansil Lal Bangar, the president of Shri Guru Ravi Dass Sabha (C.V) Fresno, California (USA) on Sunday, Feb. 11th, 2007, the 630th birth day celebration of Shri Guru Ravi Dass Ji. Standing Left to Right: Baldev Suman, Chairman Shri Guru Ravi Dass Sabha Bay Area, San Francisco California, Vinod Chumber, the president of Shri Guru Ravi Dass Sabha Bay Area, San Francisco California, Des Raj Bangar, Secretary of Shri Guru Ravi Dass Sabha (C.V) Fresno, California, Sonu Ambedkar (J.K.Saroya) Vice President I.B.O. California, Kewal Bolina, the president of Shri Guru Ravi Dass Sabha Sacramento (California), Balbir Mall, Chairman Shri Guru Ravi Dass Sabha Pittsburg (California), Piara Singh Virdi, Assistant Secretary of Shri Guru Ravi Dass Sabha (C.V) Fresno, California, Bhai Auler Singh Maheru Head Garanthi of Shri Guru Ravi Dass Temple (C.V) Fresno, California, Karam Singh Bangar, Chairman of Shri Guru Ravi Dass Sabha (C.V) Fresno, California, Parmod Loi Gen. Secretary of Shri Guru Ravi Dass Sabha (C.V) Fresno, California.



Prem Kumar Chumber is presenting a photo of Ghaddri Baba Babu Mangu Ram Mugowalia to Shingara Singh Raih (President Shri Guru Ravi Dass Temple, Yuba City) & standing: Left to right Mohan Gill, (Behind Davinder Raih), Sukhveer Heer, Charan Singh, Gurbachan Chopra & Parshotam Sood.



After we hung the picture of Mugowalia: Charan Singh, Davinder Raih, Mohan Gill, PK. Chumber, Shingara Singh Raih & Sukhveer Heer



Prem Kumar Chumber is presenting a book "Religious Rebels in the Punjab" (Written by Dr. Mark Juergensmeyer) to Parshotam Sood (Chairman Shri Guru Ravi Dass Temple, Yuba City) standing: L. to R. Gurbachan Chopra, Dayal Ram Nar, Mohan Gill, Davinder Raih, Charan Singh & Sukhveer Heer.

Great Ghaddri Baba Babu Mangu Ram Mugowalia

