



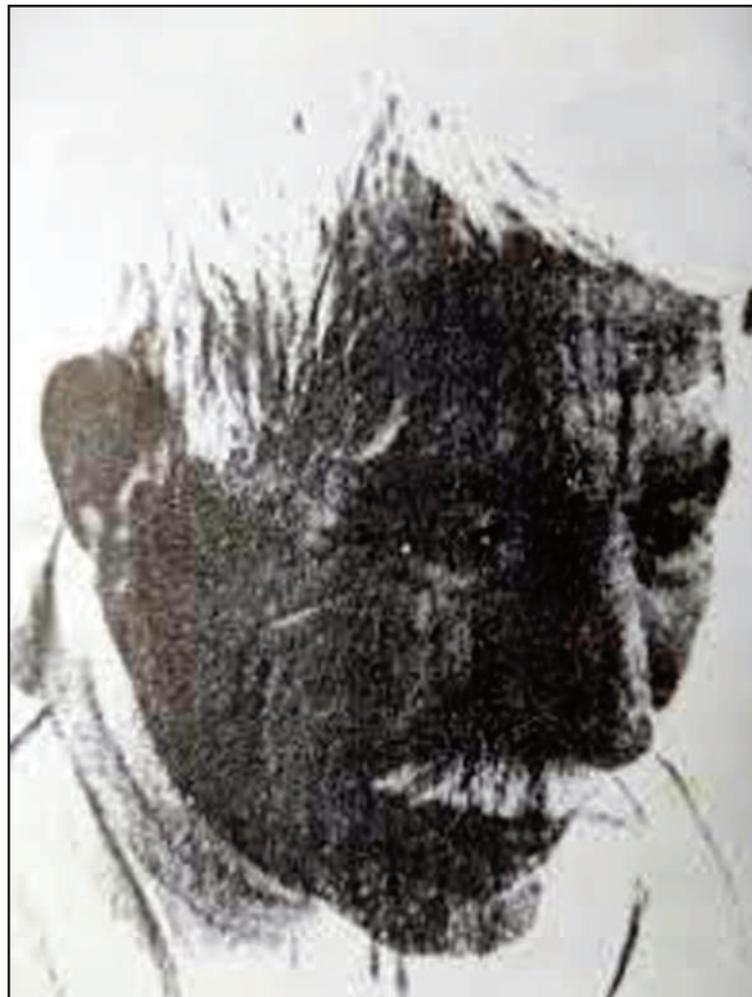
Invited Article on the Death Anniversary of Babu Mangu Ram Mugowalia

Babu Mangu Ram Mugowalia: Founder of the Ad Dharm Movement

April is a significant month for Schedules Caste Communities. Birth and death anniversaries of many of their icons who devoted their lives for the emancipation and empowerment of lower castes fall within this very month. The New Democratic Party government, in its historic move, on March 31, 2022, has recognized April 2022 as "Dalit History Month" in British Columbia province of Canada. Followers of Dr. Bhimrao Ramji Ambedkar, a Dalit icon and the architect of the Constitution of India, globally observe the month of April every year to remember the contribution of reputed Scheduled Castes (SCs) and Scheduled Tribes (STs) personalities and events in the history of their communities. The anniversaries of Jyotirao Phule, Babu Mangu Ram Mugowalia and Sant Ram Udasi also fall in the month of April and thereof referred to in the proclamation by the British Columbia government. The government of British Columbia underlined that the decision to observe the month of April is to acknowledge and fight against discrimination spurred by discrimination and racism against people of colour and indigenous people, and to bring about justice and equality for all. The British Columbia proclamation not only recognizes the great Dalit personalities but also acknowledges 'the strength and resiliency of the Dalit community in overcoming hardships and advocating for social justice and equality for all'.

Babu Mangu Ram Mugowalia (June 14, 1886-April 22, 1980) founded the famous Ad Dharm movement in Punjab in the first quarter of the 1920s. It was the only movement of its kind in the north-western region of the country that aimed at securing a respectable place for the Scheduled Castes through cultural transformation, spiritual regeneration and political assertion, rather than seeking patronage from above. Comprising all the lower castes people of the state, the Ad Dharm built its headquarter named 'Ad Dharm Mandal' in Jalandhar. Seth Kishan Das of Bootan Mandi - leather business center in the vicinity of the British military cantonment at Jalandhar - provided major financial support to this movement of the lower castes people of Punjab. Babu Mangu Ram literally took the movement to the doorsteps of the Untouchables in the region and soon emerged as a cult figure of the Dalits in Punjab. Like the *Satyashodak Samaj* movement in Maharashtra, the Ad Dharm soon became a household name among the SCs of Punjab. It was for the first time in the forgotten history of the lower castes people of Punjab that a golden opportunity knocked at their doors to get them united on their own common and distinct platform under the leadership of their fellow-travelers to fight for the most sought after goal of dignified life and to assert their claims for their long overdue shares in the local structures of power. In the

wake of the limited democratic political process in 1919, unleashed by the British Government for the institutionalization of the electoral system, every community was busy in organizing its respective members into well-organized socio-political forces (political parties/organizations). The US returned young man and meticulously chiseled in the superb companionship of the proud Ghadarite Babas, Babu Mangu Ram also successfully gathered many of his fellow community members to build their separate social and political organization at par with that of the other upper caste communities like Hindu Mahasabha of the Hindus, Muslim League of the Muslims and Singh Sabhas of the Sikhs. This limited election-based legislature-forming-process had also led



to the formation of similar Adi-movements in other parts of the country like Adi-Andhras, Adi-Dravidas, Adi-Karnataka in South India and Adi-Hindus in the Uttar Pradesh province of North India. Though these different Adi-movements emerged almost at the same time in different regions of the country, there is no evidence to prove that they were instrumental in the rise of one and another. Each Adi-movement was influenced by the then prevailing situations in its own specific context in the given state.

Babu Mangu Ram Mugowalia is to Punjab what Mahatma Jyotirao Phule is to Maharashtra. If Maharashtra Dalit movement owes its origin to Mahatma Jyotirao Phule, the Punjab Dalit movement is indebted, in almost similar manners, to Babu Mangu Ram Mugowalia. If

Mahatma Jyotirao Phule was influenced by the writings of Thomas Paine, the famous English-born American political activist, theorist, philosopher and revolutionary of the nineteenth century, Babu Mangu Ram Mugowalia learnt his lessons of equality and freedom from the democratic land and liberal society of the United States of America wherein he came into contact, during his sojourn, with the revolutionary freedom fighters, popularly known as Ghadari Babas, of the historic Ghadar Lehar, which further cemented his resolve to fight for the dignified life by liberating India from the clutches of the British Empire and to establish in its place democratic and egalitarian home rule with equality and freedom for all irrespective of caste,

class, creed, language, gender and regional differentiations. Like this nineteenth century social revolutionary thinker of the so-called lower caste in Maharashtra, Babu Mangu Ram Mugowalia - one of the lowest castes people in Punjab - established first school of its kind in his native village of Mugowal for the children of the socially excluded sections of the society what later on came to be designated as Scheduled Castes (SCs) under the Government of India (Scheduled Castes) order, 1936, which contained a list (or schedule) of castes throughout the British-administered provinces.

Like his predecessor in Maharashtra, Babu Mangu Ram Mugowalia also faced stiff opposition from the so-called upper/dominant castes of Punjab in his fierce struggle against the oppressive structures of dominations including the Untouchability - the most sinister one among them. Following into the footsteps of his revolutionary Ghadarite leadership, he resolved to fight against caste-based social evil of Untouchability and to put in its place the much-desired social freedom before the subjugated India could reclaim its lost political freedom. On return to his native village after spending 16 years abroad, he decided to dedicate the rest of his life for the eman-

ipation and empowerment of his so-called fellow low-caste people after learning that no change had taken place in the society at home so far. In his own words: "While living abroad I had forgotten about the hierarchy of high and low,

and untouchability; and under this delusion returned home in December 1925. The same disease from which I had escaped started tormenting me again. I wrote about all this to my leader Lala Hardyal Ji, saying that until and unless this disease is cured, Hindustan could not be liberated. In accordance with his orders, a programme was formulated in 1926 for the awakening and upliftment of the Achhut qaum (untouchable community) of India" (*Kaumi Udarian*, C.L. Chumber, ed, Jalandhar, vol. 1, no. 2, January 1986, pp. 23-24).

Babu Mangu Ram Mugowalia formed the Ad Dharm movement in Punjab to fight for land rights of his people who were denied land ownership rights in the state under the Land Alienation Act of 1900, which prohibited all the lowest castes along with other non-agriculture castes to own agricultural land. Moreover, under the local customary law, popularly known as 'rayit-nammas', the so-called Untouchable peoples were even denied the ownership rights on the residential plot of their houses and were also not allowed to build concrete houses. They were only permitted to build mud/thatched houses and in return were supposed to perform some *begar* (forced labour without wages) in the agriculture farms of the legal owners of the land underneath their residential plots. Another important task towards the material empowerment of the lower castes that this versatile leader of the Ad Dharm movement included in its mandate was the official provision of education and government employment for the SCs.

Apart from the material upliftment of the SCs, what made Ad Dharm the most politically noticeable and powerful movement of its time was the far-sightedness of its visionary leader in setting the goal of bringing the divergent lower caste communities under a single flag and to transform all of them into a distinct single Qaum at par with other separate Qaums of Hindus, Sikhs, Muslims, Christians etc. This was the most crucial political move on the part of Babu

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Babu Mangu Ram Mugowalia Founder of the Ad Dharm Movement

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Mangu Ram, the master strategist, who intervened at an appropriate time of the critically emerging scenarios in the background of limited direct election to be held in the state. He pressed for a separate religion for the lower castes of Punjab to be recorded in the 1931 Census, who in his opinion were neither Hindus, Sikhs, Muhammadans or Christians. The lower castes, reiterated Babu Mangu Ram Mugowalia, were the original inhabitants - Moolnivas (aboriginal people) of this nation. The alien Aryan invaders, he continued further, deprived them of their kingdom, looted them to the finish and finally enslaved them. In the post-announcing the first annual meeting of the Ad Dharm movement, Babu Mangu Ram, along with Swami Shudranand and Babu Thakur Chand, devoted the entire space to the hardships faced by the Moolnivas at the hands of the caste Hindus. He also made an appeal to the Moolnivas to come together to chalk out a programme for their liberation and upliftment. Addressing them as brothers, he said: "We are the real inhabitants of this country and our religion is Ad Dharm. Hindu Qaum came from outside to deprive us of our country and enslave us. At one time we reigned over 'Hind'. We are the progeny of kings, Hindus came down from Iran to Hind and destroyed our Qaum. They deprived us of our property and rendered us nomadic. They razed our forts and houses, and destroyed our history. We are seven crores in numbers and are registered as Hindus in this country. Liberate the Adi race by separating these seven crores. ... Our

seven crore number enjoy no share at all. We reposed faith in Hindus and thus suffered a lot. Hindus turned out to be callous. Centuries ago, Hindus suppressed us; sever all ties with them. What justice can we expect from those who are the butchers of the Adi race. The time has come; be cautious, now the Government listens to appeals.

With the support of a sympathetic Government, come together to save the race. Send members to the Councils so that our Qaum is strengthened again. British rule should remain forever. Make prayer before God. Except for this Government, no one is sympathetic towards us. Never consider ourselves as Hindus at all; remember that our religion is Ad Dharm" (*Kaumi Udar-ian*, C.L. Chumber, ed, Jalandhar, vol. 1, no. 2, January 1986, pp. 21-22).

The leaders of Ad Dharm thus chose to restore dignity and freedom to the untouchables by detaching them completely from Hinduism and consolidating them into their own ancient religion (Ad Dharm). The long domination by the Aryans, they alleged, made them oblivious of their native religion. In fact, the task of reviving their ancient religion was not an easy one for the Moolnivas who had forgotten their Gurus and other religious symbols during their long period of persecution under the rule of the outsiders. They had been condemned as impure and declared unfit to have their own theology. In order to establish their hegemony and legitimacy over the enslaved Moolnivas of Bharat, the Aryan invaders eventually metamorphosed themselves into upper castes of the first three

Varnas (Brahmans, Kshatriyas and Vaishyas) of their imposed fourfold social order of the Chatur-Varnavyavastha. The natives of the conquered land were pushed into the fourth Varna of Shudras - consisting of artisan castes and still other further reduced into lowest of the low castes, contemptuously dubbed as Untouchable peoples.

Babu Mangu Ram Mugowalia strongly put forth the demand of a separate religion for his low caste peoples in order to forge them together into a distinct Qaum. To revive Ad Dharm was tantamount to developing a new religion for the native lower castes people. Babu Mangu Ram's claim that the Dalits were the real inhabitants of this land made an enormous psychological impact on them. It provided a theological podium to sustain and reinforce the new Dalit identity. The British Government granted them, as demanded, distinct status of a separate religion - Ad Dharm.

The Ad Dharm was based on the teachings and inspiration from the spiritual figures of North India Bhakti movement, particularly Guru Ravidass, Bhagwan Valmik, Sant Kabir and Sant Namdev. In fact, the leaders of the Ad Dharm movement placed the spiritual figure of Guru Ravidass in the centre of their discourse around which the entire socio-political and spiritual paraphernalia of the movement and the separate Dalit religion of Ad Dharm was woven. In this way, Babu Mangu Ram Mugowalia played a dominant role in chiseling the distinct markers of the distinct Dalit identity in Punjab. He restored them their lost heroes, Gurus, rich cultural heritage and

brought forth an urge to become rulers themselves.

During the Census of 1931, around half a million SCs in Punjab returned themselves as followers of their newly recognized religion - Ad Dharm. Thenceforth, the followers of Ad Dharm used to take pride in being addressed as Ad Dharmis. Another equally great achievement of the Ad Dharm movement was that it swept the Punjab Provincial assembly elections in 1937 & 1946, which made it an equally important stakeholder in the Punjab legislature, perhaps for the first time in the history of the lower castes in the colonial India. Moreover, Babu Mangu Ram Mugowalia and the Ad Dharm movement provided a fertile ground for sowing the seeds of the mission of Babasaheb Dr B.R. Ambedkar in Punjab. During Dr. Ambedkar's struggle for the separate electoral status for the Depressed Classes at the London Round Table conferences, Babu Mangu Ram supported him by sending many telegrams in his favour in a tie with Mahatma Gandhi over the question of the leadership of the Depressed Classes in India.

As elaborated by Mark Jurgensmeyer, an eminent American social scientist, in his classic 'Religious Rebels in the Punjab,' Babu Mangu Ram Mugowalia founded Ad Dharm movement to generate social and political consciousness among the lowest of the low to help them rise against the centuries old discriminatory caste system and to establish an egalitarian socio-political order in the image of *Begampura* of Guru Ravidass.

Babu Mangu Ran Mugowalia and Ad Dharm Movement



(Late) Ishwar Das Pawar
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While recalling the significance of the role of the Ad-Dharma movement launched by Babu Mangu Ram of Mugowalia in the year 1926, for espousing the cause of the untouchables of the pre-partition Punjab, we must re-

mind ourselves of the circumstances prevailing in those times. For, since then tremendous changes have taken place in the social, political and administrative fields, and not many of the present times may have a precise idea of the harrowing conditions and environments in which our people found themselves.

Till about the mid-twenties there was social and political awakening among the untouchables. People had been fed on the deceptive and demoralizing Brahminical philosophy that the untouchable were born as such not by any coincidence but because of their accumulated bad deeds committed in the past lives. As a consequence, they were disintitiled to get education, to own and possess property, to take to professions and avocations of their own liking and choice and to a place of equality, honor and dignity in society. This was

the divine dispensation. It was dinned into their ears day in and day out that this was not due either to their own fault in this life or to the fault of society that they were born in the lowest and wretched castes, and therefore, they were made to suffer untold hardships and punishments under the edict of the almighty for their past sins. Out of sheer ignorance these misguided and gullible people tacitly accepted their cursed fate foisted on them by the clever sort. For their woeful sufferings they would best their foreheads in utter helplessness and say pathetically fate and destiny. It never occurred to them, and there was none to tell them, that they were being duped and cheated by the uppermost strata of society who were interested in keeping them under their feet. They could not understand why others who were leading most sinful lives before their very eyes were enjoying all comforts of life both good and bad. The good deeds of the ignorant and unsophisticated people of this life were of no consequences for them in this life; they were being stored and preserved for consideration in the life to come. It was a very cunning ruse played on the ignorant and deprived people.

There was none among the untouchables to raise the banner of revolt against the aggression, oppression, tyranny, deception and exploitation of the poor and the ignorant committed behind the face of religious philosophy. There however, appeared on the scene an inspired soul

in the person of Babu Mangu Ram of Muggowal, who came back from America after a decade's sojourn there. There he was a member of the Ghadar Party formed by the Indians living there to supplement the struggle for freedom launched by the nationalists here.

On reaching home Babu Mangu Ram founded an organization under the name- Ad-Dharma Mandal. Soon a band of enthusiastic and devoted workers gathered around him. The message brought by Babu Mangu Ram was new and inspiring. It was aimed at awakening the untouchables. The message called upon them to know and relies true selves due to the hostile influence of years. It caught the imaginations and hearts of the oppressed and down-trodden people and soon Babu Mangu Ram's name became a household word. He succeeded remarkably well in creating awareness and awakening the people. His path was beset with difficulties and he had to work against odds any trying circumstances. Financial difficulties apart, he and his co-workers were chased everywhere and hounded out of bound out of bounds of towns and villages by Hindus, and quite often they had to hold their meeting and conferences in open fields. One such incident also took place at Una.

A weekly 'Adi-Danka' in Punjab was also started to carry the message to every nook and corner of the province. This was the beginning of the struggle for getting back the

human rights of which they had been deprived of for centuries. Wherever Babu Mangu Ram went, the people were eager to have a glimpse of their beloved leader and benefactor. He did the pioneering work to awaken the people. My own relations with him had been very close and cordial. From my college days I had been attending meetings of the Ad-Dharma Mandal and also occasionally contributing small articles to the *Adi-Danka*. In the crucial days of the Round Table Conferences held in London in the early thirties for the purpose of hammering out a new political set up for our country, Babu Mangu Ram worked enthusiastically shoulder to shoulder with the greatest leader of the underdog, Dr. B.R. Ambedkar, who was representing the untouchables of the country at the conference, to strengthen his hands in his historic struggle for securing political rights for his people on the basis for their being a separate and distinct political entity.

Babu Mangu Ram will be long remembered as the devoted pioneer in the crusade against social and political injustice.

He fought relentlessly even in the face of crippling heavy odds for the achievement of the goal. Whatever rights we have been able to look back lest we should forget our benefactors- the brave soldiers who fought our battles.

Courtesy: Babu Mangu Ram
Mugowalia Souvenir 1985
by Mr. C. L. Chumber



D. C. Ahir

The Ad Dharm Movement and Dr. Ambedkar

When in 1915 Dr. B. R. Ambedkar was giving final touches to his Ph.D. thesis at Columbia University in New York, a Punjabi youth, who

had gone to America a few years earlier, was involved in a dangerous mission of smuggling guns from California to the Punjab for inciting mutiny in India. This Punjabi youth later became famous as Babu Mangu Ram, the founder of the Ad Dharm Movement. Mangu Ram was born in a small village Mugowal in district Hoshiarpur, Punjab on 14 January, 1886 in an untouchable family; his father was a leather merchant. As by then the doors of education had been opened to all by the British rulers, Mangu Ram was sent to the school in the nearby village, Mahilpur, but the treatment meted out to him by the Hindu teacher was far from human. Like Bhim Rao in Satara, Mangu Ram too was made to sit outside the classroom. Not only that, even the teacher would not teach him directly; he was invariably given lesson through a Muslim student. Somehow, Mangu Ram passed his middle examination and joined high school at Bajwara, a nearby town. Here too. He was subjected to the same humiliation, and was made to sit outside the classroom. One day, it rained so heavily that in spite of taking shelter under a tree, Mangu Ram was completely drenched. And when the snow-balls, accompanied by high velocity winds, fell like missiles on him, he was unable to bear it any longer. So, he ran to take shelter inside the classroom. As soon as he had entered the room, the teacher saw him, and instead of showing any sympathy, he started beating him with a stick for having come inside. Weeping and crying, Mangoo Ram went out, and somehow reached his home.

Unmindful of the insult and beating, Mangu Ram again went to the school next day. As soon as he reached there, he was surprised to see the teacher in the process of purifying the classroom by sprinkling water on the wooden table, chair and the tats on which the students used to sit. On seeing him, Brahmin teacher cried out, "Oh Chandal, you have come again". Fearing another beating, Mangoo Ram hastened back, never to go again to the school. And that was the end of his education.

With his education coming to an abrupt end, Mangu Ram became unemployed, and bit frustrated too. In 1909, he, along with some other young men from the village, went to California, U.S.A. in order to earn some money by working in the Peach Orchards of Fresno and elsewhere in the San Joaquin valley of central California. Instead of earning money, he, however, became involved in the activities of the Ghadar Party, an international network of militant Punjabi



nationalists led by Lala Hardayal. By his sheer devotion and sincerity to the cause of India's freedom, he came to be regarded as the most dependable and reliable member of the organization. In 1915, Mangu Ram volunteered to be one of the five Ghadarites accompanying a shipload of guns and propaganda material headed for India. This ship was unfortunately intercepted by the British as Batavia, and was sealed. It remained sealed for nearly a year, with the five Ghadarites as prisoners inside. In the meanwhile, they were prosecuted in absentia, and sentenced to death for taking out the weapons illegally on the ship. On hearing the capital punishment, some patriot Indians in Germany decided to help the imprisoned Ghadarites. Somehow, they managed to smuggle the prisoners out from the sealed ship, and sent them in different directions. Mangu Ram was put in a ship going to Manila. By mistake,

however, the ship reached Singapore. Unfortunately for Mangu Ram, here he was recognized by some traitor Indians who had earlier worked for the Ghadar Party. They informed the Police. By now, for running away from Batavia, death warrants had been issued by the British Government to be executed wherever any one of them was found. Accordingly, the Singapore Police began preparing for his execution. Then a miracle happened. Just half an hour before his execution, a gentleman named Barde, whom Mangu Ram had never seen or met, came, caught him by the arm, took him out of the Thana, and putting him on the same ship in which Mangu Ram had come, he asked the Captain of the ship to sail for Manila. By the time the Police swung into action, the ship had crossed the Singapore Port Limits. Having failed to intercept the ship, the police caught hold of some drunkard; executed him to cover up their lapse, and announced that Mangu Ram had been executed. This news was later published in the Indian Newspapers.

For the next 7-8 years, Mangu Ram hid in the Philippines, and during this period he had no contact with his family as no letters could be written

for fear of being intercepted. Taking him, therefore, as dead, his wife married Mangu Ram's elder brother, who was a widower. The validity of the death warrant issued by the British Government lapsed in 1924. Then Mangu Ram thought of returning to India. Accordingly, he came back to Punjab in 1925. Soon thereafter, Mangoo Ram became involved in another kind of freedom struggle, the liberation of the untouchables, the people among whom he was born, and the people who were meekly suffering the atrocities of the Hindus. Babu Mangu Ram's association with the Ghadar Party had broadened his outlook, and sharpened his skills as an organizer. Soon he found a band of like-minded young men involved in the social work, and began organizing them in order to liberate the downtrodden from the clutches of the Hindu social slavery.

Encouraged by the response to his



ideas, Babu Mangu Ram convened a Conference at his village Mugowal in district Hoshiarpur on 11-12 June, 1926. Addressing the largely attended Conference, Babu Mangu Ram proclaimed that the Untouchables constituted a separate Qaum, a religious community like the Muslims, Sikhs and Hindus, and those they were the original inhabitants of this country. Hence, the movement was named as Ad Dharm; and its leaders devised distinctive costume, bright red turbans and shashes; coined a new sacred mantra or symbol, "So-hang" and exhorted the people to call themselves as Ad Dharmis.

The primary object of the Ad Dharm was to give the untouchables an alternative religion. Its another object was to reform the society from within. As social movement, the Ad Dharm exhorted the people to abstain from immoral practices; to lead a life of purity and piety; to discard the use of alcohol, drugs, give education to boys and girls, and to treat all men and women equal in the society. On the whole, the movement was aimed at giving the untouchables a sense of pride and dignity as members of the Ad Dharm.

The headquarters of Ad

Dharm Mandal were established in Jalandhar city from where the movement was organized in a systematic manner, and the devoted missionaries spread the message far and wide in the Punjab, and even beyond. Since the Mandal had accepted Sahib Shri Guru Ravidass Ji as its spiritual leader, the movement became primarily popular amongst the Chamars, and they readily adopted the nomenclature of Ad Dharmi.

At the time, Babu Mangu Ram was organizing the untouchables of the Punjab under the banner of Ad Dharm; Dr. Ambedkar was fighting a similar battle in another part of the country. Though they were thousands of miles apart, yet their ideas and methods of struggle were almost identical. Both believed that the present day Scheduled Castes are not Hindus, and that their salvation lies only in being independent of the Hindu religion. Both believed in self-help and advocated peaceful means to achieve their goal. Both laid the greatest emphasis on 'education'. Babasaheb considered "education" the key to all progress, and Mangu Ram says that only "education can lead us to Sachkhand (the realm of truth)." Again, Babasaheb exhorted the people to follow the Three Commandments of 'Education, Agitation and Organization' to gain power. According to Mangu Ram, the poor have three kinds of power: "Qaumiat (collective solidarity), Mazhab (spirituality) and Majlis (organization)".

Within a year of its founding, the Ad Dharm movement created quite a stir in the Punjab by constant rallies and conferences, if forced the Government of the day to take notice of the problems of the untouchables. One of the reasons of the poverty and exploitation of the untouchables was the pernicious system of beggar, the system under which they were forced to live at the beck and call of others and were obliged to do a great deal of work without any remuneration whatsoever. The Ad Dharm Mandal agitated against the system of beggar, and demanded its abolition. The Mandal also agitated for repealing the Punjab Land Alienation Act which prohibited the untouchables from buying even a small piece of land. The Ad Dharm movement reached its peak at the time of 1931 Census. As a result of their sustained propaganda, more than half a million untouchables declared themselves as Ad Dharmis. This showed the organizational skill of its leaders. "The massive support", as says Mark Juergensmeyer, "created political capital, and Mangu Ram used that capital in political ways. Ad Dharmi candidates stood for public offices and an alliance was created with the Unionist Party. In both instances, scheduled caste leaders supported by the Ad Dharm organization achieved public positions".

Courtesy: D. C. Ahir
Dr. Ambedkar and Punjab

BABU MANGU RAM MUGOWALIA - A PROFILE

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 upheaval 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 Hindus 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-Dharmi 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

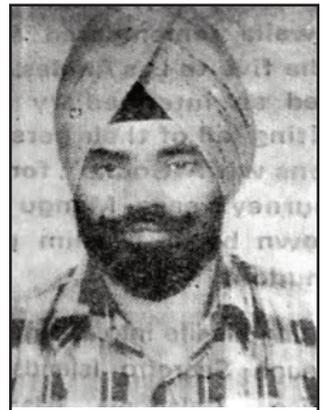
the Ad-Dharma Mandala (1926-1931) report in the preparation of which Babu Mugowalia had played a big role. It reads as follows:

"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.

Courtesy: Souvenir Babu Mangu Ram Muggowalia 99th Birth Anniversary published by MR. C. L. Chumber



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

BABU MANGU RAM MUGOWALIA

A SYMBOL OF PATRIOTISM AND CRUSADER FOR SOCIAL JUSTICE

In the history of his struggle for India's freedom from British rulers and unrelenting efforts for social justice during the first half of the 20th century the contributions of Babu Mangu Ram Mugowalia, though overshadowed for a while by unruly elements of society, have come back with a renewed spirit of a glittering empowerment.

As the mortal frame of human body is subject to extinction sooner or later, Babu Mangu Ram Mugowalia departed from this world on April 22nd, 1980 and the following few lines, on the occasion of his 42nd death Anniversary, are just a humble tribute to his remarkable legacy as a

true patriot with an eternal quest for equality and social justice.

Victim of discrimination in his youth:-

Babu Mangu Ram Mugowalia, born in a untouchable family in Muggowal, a small village, in Hoshiarpur District of Panjab (India) on 14th January, 1886, had to face all the odds and difficulties so inherently built in a society dominated by Brahminical Samaj. In spite of being a brilliant student he was hardly able to go upto high school education.

Migration to USA:- Babu Mangu Ram's father who owned a flourishing business in leather trade managed to send him to U.S.A where he arrived in 1909 to better his prospects in life. In U.S.A he became an active member of the Ghadar movement to fight for India's freedom from the British rule for which he even risked his life when captured on coming back to India with a shipment of weapons for use by Ghadarites in India. He luckily escaped with the help of some German supporters and



O.P. Bailey (General Secretary)
Supreme Council
Sri Guru Ravidass Sabhas USA

remained in hiding for many years.

Return to india:- On coming back to India in 1925 he was shocked to find social discrimination worse than slavery which agitated his mind to lay the foundation of Ad-Dharm Mandal in 1926. The movement was so strong that he became an indisputable leader of the untouchables in Northern India from Delhi to Peshawar, winning seven seats out of eight in the provincial legislature.

The following are some of the salient and indelible features of his lasting legacy for future generations: The most prominent contribution of Babu Mangu Ram Mugowalia's mission and foundation is that he was able to establish a distinct identity for the Ad-Dharmi Community, separate from Hindu Hierarchy by claiming to be the original inhabitants of India before the invasion of Aryans from Easter Europe and Central Asia. Ad-DharmMandal was one of the most successful movements for Dalit Mobilization and empowerment with a separate identity.

Revelations of Professor Mark Juergensmeyer:- Prof. Mark Juergensmeyer, now a renowned Professor in Santa Barbara University and an eminent scholar of international fame was the first international scholar who met Babu Mangu Ram Mugowalia personally in India more about fifty years ago and made an extensive study on him as revealed in his book "RELIGIOUS REBELS IN PANJAB" "The Ad-Dharm Challenge to Caste".

Staunch Supporter of Babasaheb Dr. B. R. Ambedkar:- Babu Mangu Ram Mugowalia stood shoulder to shoulder with Dr. Ambedkar with his sup-

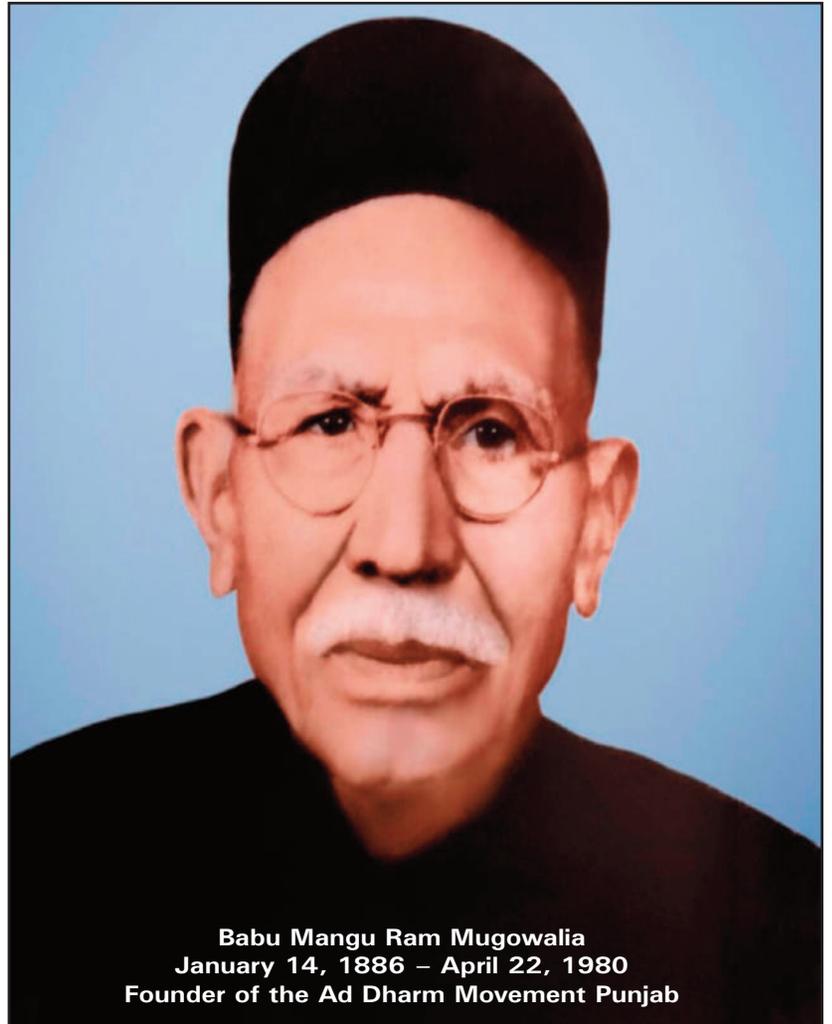
port and telegrams during his crusade in R o u n d Table conferences in L o n d o n , reiterating D r . Ambedkar as the sole representative of the down-trodden to participate in the deliberations for award of separate electorates for the depressed classes and rebuffing the claims of Gandhi Ji that untouchables were a

part of the Hindu Community. He even started a counter fast unto death against Mr. Gandhi's which ended in the signing of Poona- Pact in 1932.

Desh Doaba & Ambedkar Times: the two weekly publications in circulation among the Indian diaspora all over the world have played a very prominent role in reviving the legacy of this forgotten hero to be remembered by the modern youth and future generations.

A special souvenir issued in 1985 by late Mr. C.L. Chumber, Editor "Kaumi Udarian" (National Flights) Jalandhar depicted a remarkable resuscitation of Babu Mangu Ram Mugowalia's accomplishments of life.

Let us commemorate the 42nd death Anniversary of this true



Babu Mangu Ram Mugowalia
January 14, 1886 – April 22, 1980
Founder of the Ad Dharm Movement Punjab

patriot and a valiant fighter for human rights, denied to the down trodden for centuries.

In his dynamic political career that spanned 65 years, he emerged as the beacon of light and hope for untouchable communities suppressed throughout the Indian history.

In the end I must acknowledge and affirm that the roles played by Babu Mangu Ram Muggowalia, as a freedom fighter and founder of Ad-Dharm movement, will keep his legacy alive in the hearts and souls of those who know him, for generations to come.

I salute to the greatness of this noble soul as a true patriot, as a nationalist and a ceaseless fighter for social transformation.

Babu Mangu Ram Mugowalia and Ad Dharm School of Dalit Awakening

Prem Kumar Chumber
Editor-In-Chief:

Ambedkar Times & Desh Doaba

Babu Mangu Ram Mugowalia was one of founding members of the Ghadar movement, which aimed at building an egalitarian society and polity after liberating India from the British Raj. He participated in the weapon smuggling mission of the movement. He was arrested and awarded capital punishment, but was saved from the death sentence by chance. The news of his supposed death reached his village. According to the tradition of his community, his widow named Piari married his elder brother. After his return to India in

1925, he remarried and had four sons from his second wife, named Bishno.

Babu Mangu Ram Mugowalia did not find any change in the life of his fellow villagers in Punjab after spending 16 years abroad. The social malady of untouchability had continued to torment the Scheduled Castes people. He wanted to overcome the social oppression that his people were undergoing for centuries. While living in USA, he realized what it meant to be equal, free and lead a dignified life. He made his mind to devote his life towards the awakening and uplift of the Scheduled Caste people.

He thought that the most vi-

able way to bring social and political consciousness among his people was to establish schools for the Achhuts. Settling in his native village, Muggowal, he founded a school for the lower caste children in the village. The school was temporarily housed in the garden of Risaldar Dhanpat Rai, a landlord of village Muggowal.

Later on Lambardar Beeru Ram Sangha, another landlord of village Muggowal donated half an acre of land to Babu Mangu Ram Mugowalia to build the school.

The school had five teachers including Babu Mangu Ram ji. One of the teachers was a Muslim, Walhi Mohammad, and another was

a Brahmin.

Now-a-days, the school land has been declared as Shamlat (common land) and no remnants of the school building exist except the old dilapidated structure of its well.

It was in this historic school founded by Babu Mangu Ram Mugowalia Ji that the first mammoth meeting of the Ad Dharm movement was held on June 11-12, 1926.

Excerpted with thanks from Dr. Ronki Ram's article entitled "Untouchability, Dalit Consciousness, and the Ad Dharm Movement in Punjab," Contributions to Indian Sociology, Vol. 38, No. 3, 2004, pp. 323-49].

BHARAT RATTAN DR. B.R.AMBEDKAR 131st BIRTH ANNIVERSARY CELEBRATED IN CALIFORNIA



131st Birth Anniversary of Bharat Rattan Babasaheb Dr. B.R. Ambedkar was celebrated at Sapphire Banquet Hall in Hayward (California) on April 16th, 2022, with a spirit of great dedication and enthusiasm, under the joint auspices of Dr. Ambedkar Education Aid Society and Dr. Ambedkar International Center.

Mr. Rajratan Ashok Ambedkar, great grandson of Dr. B.R. Ambedkar and Mr. Jagan Nath Chamber IAS (Retd.) were the Chief Guests who especially flew from India to attend this great event. A rousing reception was accorded to the distinguished guests on behalf of both the host organizations.

Mr. Ram Murti Saroay, Chairman and Mr. Amrik Chand, General Secretary of Ambedkar Education Aid Society introduced both the visiting guests to a large audience assembled to participate in the celebrations. Both the dignitaries addressed the audience, highlighting the adorable contributions and sacrifices of Babasaheb for the liberation and upliftment of the voiceless sections of society.

Mr Jagan Nath Chamber, in his comprehensive address, also mentioned about many other movements founded in different parts of India for social change, specifically Ad-Dharam Mandal, a pioneer movement led by Babu Mangu Ram Muggowalia in un-partitioned Punjab in 1926.

Mr. Rajratan, being great grandson of Babasaheb, stated in his opening remarks that he was "Babasaheb's follower first and family member after" and whoever follows Babasaheb belongs to his family too. This noble gesture on his part was highly appreciated and lauded by the audience.

Mr. Rajratan deliberated at length in his address about Babasaheb's experiences in a very emotionally charged state of mind. He talked about the social humiliations, prejudices and personal sacrifices, including the loss of his young son Rajratan, for want of medical treatment. Babasaheb had to suffer all this for the sake of millions of his fellow brethren who had been socially neglected and suffering dehumanizing treatment at the hands of the so-called upper sections of society. He also spoke very candidly about secretively planned efforts of those in power to restore the rule of Manusmriti in India.

Both the chief guests were honored with plaques by the host organizations in appreciation and recognition of their achievements and community services for keeping the masses awakened to the vision of Babasaheb.

Music and dance program presented by the youngsters from South India was enjoyed by all which also added to the luster of the entire celebration.

NATIONALIST: - Babasaheb was a seasoned politician and a nation builder who welded the entire nation into one unified entity through his charismatic skills and exceptional knowledge of constitutional law which earned him the distinct honor to tackle justly and fairly the diverse intricacies of Indian social order.

BABASAHEB AS AN EDUCATIONIST:-

Babasaheb was unequivocally one of the most luminous stars in the galaxy of human intelligentsia. He exploded the false myth that education is the birth right and the monopoly of only the few privileged sections of society. His intellect, wis-

dom, creativity and farsightedness reinforced the reality that it was the worth (innate ability and wisdom) and not the birth which measures the depth of one's recognition in society.

A DISTINGUISHED ECONOMIST:-

Babasaheb's exceptional knowledge in the field of Economics is known and valued world-over. The establishment of Planning Commission, Finance Commission, Election Commission, University Grants Commission, Employment Exchanges and Reserve Bank of India and many Hydro- Electric projects are a few glaring examples of his penetrating intellect.

Dr. Amartya Sen, a world known Economist, Philosopher and Nobel Laureate honored Dr. Ambedkar by recognizing him as the father of his Economics. (What a great Recognition of a talent)

WOMEN RIGHTS: - It was because of the painstaking efforts of Babasaheb that Hindu Code Bill, though vehemently opposed when introduced in the parliament, was finally passed in 1955 for safeguarding the rights of women.

HE WAS NOT MERELY A LEADER OF THE DEPRESSED CLASSES BUT DEFENDER OF HUMAN RIGHTS

ROLE OF MEDIA:- Mr. Prem Kumar Chumber, Chief Editor, Desh Doaba and Ambedkar Times (Two Weeklies) provided a complete and a live video coverage of the entire program. Mr Chumber also conveyed his felicitations to both the organizations for a successful celebration which will reckon as a magnificent commemoration of Babasaheb's Birth Anniversary. Media plays a central role in setting and shaping the public Agenda for issues, events and topics

that are seen as vital to society and public interest.

Mr. Ram Murti Saroay expressed his thanks to Mr. Prem Kumar Chumber for his pictorial, live and recorded coverage of the proceedings of the entire event.

Mr.Prem Kumar Chumber also presented to Mr. Rajratan Ambedkar, Mr JaganNath Chamber, Dr. SurajYengde and Mr. Prem Periyar the following books Prof. (Dr.) Ronki Ram's book Pagrhi Sambhal Lehar to Samyukt Kisan Morcha: A Century of Punjab Kisan Struggle 1907-202, Prof. Mark Juergensmeyer's book "Religious Rebels in the Punjab" (The Ad Dharm Challenge to Caste), Mr. Ishwar Das Pawar's book "My Struggle in Life" and Sahib Shri Kanshi Ram's book "An Introduction to BAMCEF" at the stage which were thankfully accepted by them.

In the end I again congratulate Ambedkar Education Aid Society and Ambedkar International center for their efforts in keeping the flame ignited by Babasaheb, alive and burning.

I SALUTE BAASAHEB, THE ICON OF SOCIAL LIBERATION AND CHAMPION OF JUSTICE, LIBERTY, EQUALITY and FRATERNITY FROM THE CORE OF my HEART.

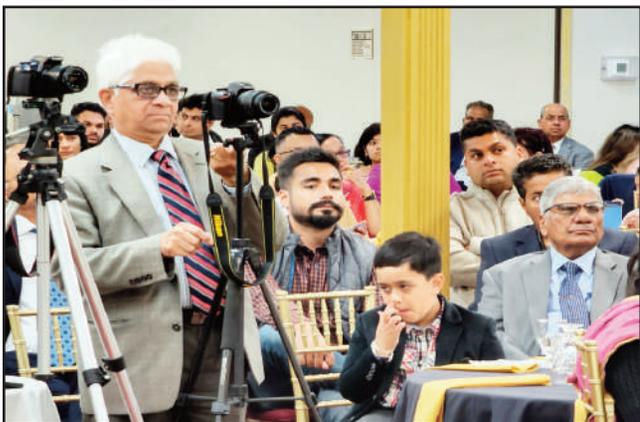
"IT IS OUT OF HARD AND CEASELESS STRUGGLE ALONE THAT ONE DERIVES STRENGTH, CONFIDENCE AND RECOGNITION"

- (B.R.Ambedkar)

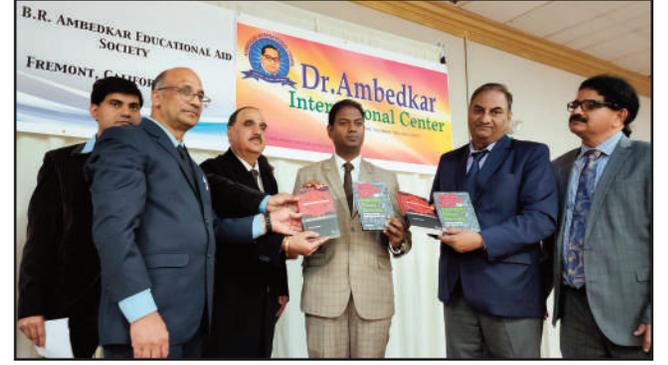
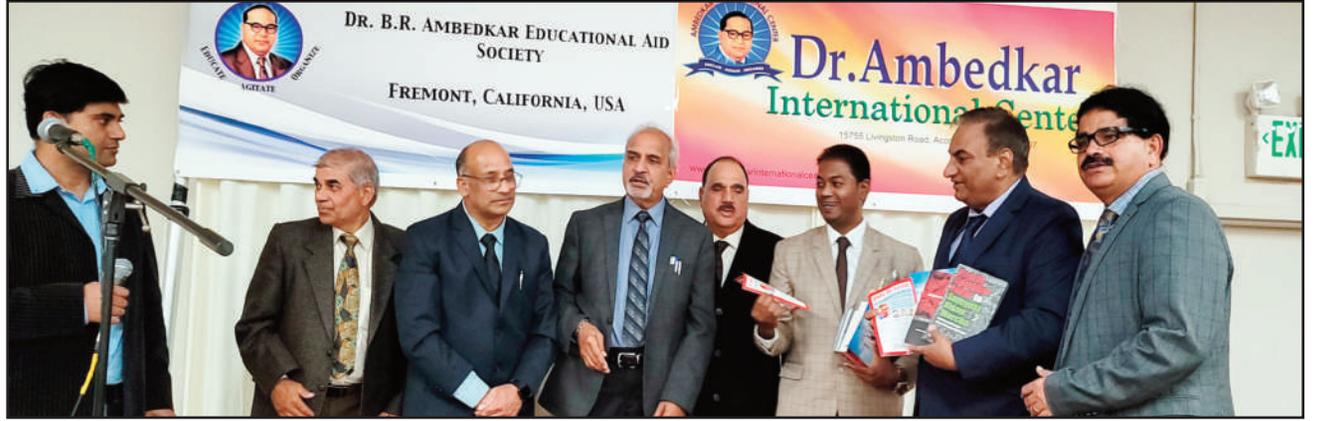
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BHARAT RATTAN DR. B.R.AMBEDKAR 131st BIRTH ANNIVERSARY CELEBRATED IN CALIFORNIA



BHARAT RATTAN DR. B.R.AMBEDKAR 131st BIRTH ANNIVERSARY CELEBRATED IN CALIFORNIA



As I Please – Is it my obsession with Ambedkar?

I must confess in the outset that I write quite regularly on issues related or pertaining to Babasaheb Ambedkar, not that I am a scholar or an authority on the great son of India but as a humble Ambedkarite – a person with democratic, secular, socialist, moralistic, rationalist with scientific temperament, spiritual and humanistic mindset based on the cardinal principles of – Justice, Liberty, Equality and Fraternity and also human dignity, a Gyansheel man, as I see and visualize a follower of Babasaheb Ambedkar should be. Let me answer the question myself. I don't think it is my obsession but a sort of voluntary response and reaction to the developments and happening in and around where I live that s Bootan Mandi Jalandhar on one side and my mental and intellectual engagement with the proposal of April

on Ambedkar again in addition to a letter to CM of Punjab Bhagwant Singh Mann which is appended to this. It seems, I have nothing better to do in my retired life and I do it with a sense of gratitude to Babasaheb Ambedkar for the advantage of the country and the society at large. Now to list what happened in and around Bootan Mandi with regard to Ambedkar Jayanti this year which kept me engaged:

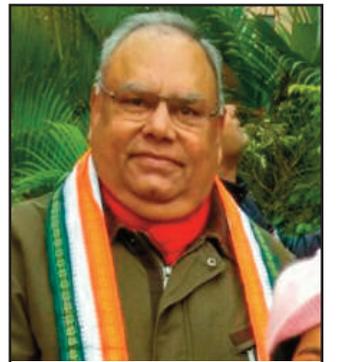
- Joined Ambedkar Chetna March on April 13 at Guru Ravidass Dham at Bootan Mandi. The Chetna March has, of late, become an annual event of the Ambedkar Chetna March Committee spearheaded by D. Surinder Kumar, an appreciable initiative which has caught the imagination of the people around and rightly so.
- Released and launched the

Awaz', a collection of poems of Mehr Chand Jassal of Glasgow and "Kaul De Kamal" of Tarsem Kaul of UK.

- Attended the State Level function to celebrate birth anniversary of Babasaheb Ambedkar at Babasaheb B.R. Ambedkar College at Bootan Mandi which was graced and addressed by CM of Punjab Bhagwant Mann and MLA Sheetal Angural along with other AAP MLAs of Jalandhar. CM Bhagwant Mann also offered flowers and garlanded the statue of Babasaheb at Ambedkar Park at Bootan Mandi to pay respects to the leader.
- Like each consecutive year, Ambedkar Bhawan Trust, Ambedkar Mission Society and Samta Sainik Dal celebrated Ambedkar Jayanti at Ambedkar Bhawan, the nerve centre of activities pertaining to Ambedkar under the patronage of Lahori Ram

utes to Babasaheb.

- Ambedkar Community Centre and Guru Ravidass Mandir Trust of Bootan Mandi arranged a public show of music and songs to remember the icon just in front of the historic 'Chubara of Seth Kishan Dass' where Babasaheb came in October, 1951.
- Ambedkar Chetna March Committee hosted a public meeting



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



14, birthday of Babasaheb Ambedkar as International Day of Equality since June, 2015. This month alone as of today, April 18, 2022, I wrote two blogs which were kindly published in the Ambedkar Times of California, courtesy the indulgence of Chief Editor Prem Chumber, a staunch Ambedkarite himself – one on April: <http://diplomaticitbits.blogspot.com/2022/04/rang-layegi-hamari-fakamasti-ek-din.html> and second on April 10: <http://diplomaticitbits.blogspot.com/2022/04/babasaheb-ambedkar-international-day-of.html> This is third one

book "Rashtra, Rashtrabaad aur Ambedkarbaad' written by a renowned writer and Ambedkarite thinker, Dawarka Bharti at Sidharath Nagar Budh Vihar at Bootan Mandi on April 14 along with 'Sach Di

Balley.

- In the evening of April 14, there was a solemn function at Guru Ravidass Dham at Bootan Mandi where meritorious young students were felicitated amidst glowing trib-

to pay tributes to the leader in front of Ambedkar Bhawan with intellectual inputs by a learned professor of JNU and Principal of Ambedkar College Bootan Mandi.

(Contd. on next page)

As I Please – Is it my obsession with Ambedkar?

(Continue from page 9)

The Ambedkar Chowk, a prominent land mark of Jalandhar, as usual, became the high-spot of pilgrimage for the followers of Ambedkar where politicians and social activists of all hues came to garland the statue of Babasaheb Ambedkar in a Mela like scene.

From this one can easily make out that it is not my obsession with Ambedkar but a sort of humble call of duty to put these details in black and white for the benefit of younger generations to come. I would like to buttress this claim further, with a sense of gratification, that the proposal on International Day of Equality is gaining wider support, if not in India, but in other developed countries of the world. I list here some of these details for the benefit of those who roam about in the corridors of power in Delhi with the often repeated assertion Ambedkar will prevail on his own. Anybody trying to side line this fact will do so at his or own peril.

- Canadian City of Burnaby proclaimed April 14, birthday of Babasaheb Ambedkar as "Dr. B.R. Ambedkar Day of Equality" in April, 2020 with the efforts of Chetna Association of Canada.

- Canadian Province of British Columbia proclaimed April 14 as "Dr. B.R. Ambedkar Day of Equality" in April, 2021.

- Canadian Province of British Columbia proclaimed the month of April as "Dalit History Month" to honour dalit icons; Babasaheb Ambedkar, Jyotirao Phule, Babu Mangooram Mugowalia and Sant Ram Udasi in April, 2022

- The US State of Colorado de-

clared April 14 as 'Dr. B.R. Ambedkar Day of Equality' in April, 2022.

- The US State of Michigan declared April 14 as 'Dr. B.R. Ambedkar Equality Day' in April, 2022.

- The Canadian City of Surrey proclaimed April 14 as 'Dr.B.R. Ambedkar Day of Equality' in April, 2022.

- The City of Jersey in the State of New Jersey of the US declared April 14 as 'Equality Day' under the aegis of Immigrant Affairs Commission in April, 2022.

- The UK City of Coventry declared and celebrated April 14 as 'International Day of Equality' on April 14, birthday of Babasaheb Ambedkar in 2022 on the initiatives of Federation of Ambedkar and Buddhist Associations of UK.

With these details, I conclude before it gets long by saying "The More the Merrier". We have arrived but yet to reach. Reach we must.

Jo Hai Pardon Mein Pinhan, Chashm-e-Beena Dekh Leti Hai
Zamane Ki Tabiyat Ka Taqaza Dekh Leti Hai

(The discerning eye sees everything covered in veils
It does see the exigencies of the nature of times)

Appendix:-

Text of my letter dated March 31 to
CM of Punjab –
March 31, 2022

Hon'ble CM Bhagwant Mann ji,

In the early days of your government, I am fully aware of your pre-occupation with many important issues but still I am taking liberty, Sir,

to write about yet another subject which I am confident will certainly get your kind perusal and consideration. I know you and CM Arvind Kejriwal hold Babasaheb Ambedkar, the subject matter of the humble submission, in high esteem and rightly so. Did you hear of the proposal on April 14, birth anniversary of Babasaheb Ambedkar, as International Day of Equality? I made this proposal to then EAM Sushma Swaraj in June, 2015 in the run up to celebrate 125th birth anniversary of Dr. B.R. Ambedkar. The proposal is resting in the cup-boards of UNES Division of the MEA since then. My last blog on the subject written in July, 2021, the link of which is given below, will give you some idea of my efforts in this regard. All the relevant information is available in m blogs. I am available to provide any additional information in this regard, if required - <http://diplomatic-titbits.blogspot.com/2021/07/it-is-time-to-remind-international-day.html> - Why did I start this paragraph with a question mark? I did so because I had written to the AAP leadership about this in my Open Letters several times as a humble volunteer of AAP in 2016-17 and you being an alert and awakened leader might have heard of this.

The subject matter comes under the purview of the central government in Delhi. But the state governments can always play their role in supporting, backing and recommending the proposal to the central government why writing to the EAM and PM by their own right. My humble suggestions, Sir, in this regard are:

You may write, under the hand and seal of the CM of Punjab, to EAM and

PM to support and recommend the proposal to declare April 14, birthday of Babasaheb Ambedkar, as International Day of Equality under the aegis of the UN.

Punjab Legislative Assembly may pass a 'Resolution' in this regard and support and recommend the proposal and sent it to the Speaker of the Lok Sabha and Mahamahim Rashtrapati ji.

You would agree, Sir, this gesture on behalf of the Government of Punjab under your leadership would not only tend to get a due recognition to one of the greatest sons of India but also address the emotional chord of the followers of Ambedkar and the society at large. It will also be a befitting tribute to Babasaheb on his birth anniversary on April 14, 2022.

I am confident that my humble submissions would find favorable consideration at your hands. I am taking the liberty of endorsing a copy of this letter to Hon'ble CM of Delhi, Arvind Kejriwal Sahib.

With assurances of my highest consideration.

Yours truly,

(Ramesh Chander)

Shri Bhagwant Mann,
Chief Minister of Punjab
Chandigarh

Copy to: Hon'ble CM of Delhi, Shri
Arvind Kejriwal, Delhi

POSTSCRIPT:- With the efforts of Ambedkar Association of North America and following cue from others listed above, State of Maryland of the USA has declared and proclaimed April 14 as 'Dr. B.R. Ambedkar Day of Equality' – The More the Merrier



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A Pattern of Inconsistency

It may be hard to realize this, but we are already well into 2022. I say this because I find myself reading headlines that make me feel like I am still living in late 2020. As has been the case throughout the COVID-19 pandemic, the rules are made up and the data does not matter. After months of a reinstated, statewide mask mandate, Governor Newsom announced the mandate would be lifted on February 15th. Shortly after, I was elated to see the county's public health officer would follow the state's lead and lift our mask mandate as well. The vexing thing about these decisions however, is that the originally stated thresholds for freedom from such mandates have again been irrelevant to the process.

I think it is great that the requirement of masks indoors is being lifted ahead of schedule but it just goes to show how subjective all of the benchmarks are. At the time the county's mask mandate was reinstated, we were told that it would be lifted when we dropped below a case rate of five per 100,000. When the

announcement came that the mask mandate would be lifted, we sat at 63.8 cases per 100,000 which is obviously significantly higher than the previous goal. Again, these guidelines and benchmarks are clearly subjective, and it makes me wonder why any of these false goal lines have continued to be identified – especially when the science we are all supposed to be following continues to change.

Case in point, Sacramento County's most recent mask mandate was put in place to help slow the spread as cases spiked. While the mask mandate was in place however, we saw our highest case rates of the entire pandemic. At the same time, the death rate remained far below what we saw at its peak. With numbers like those, it would seem the mask mandate achieved essentially nothing.

On March 8, 2020, Dr. Fauci made a comment on 60 Minutes, "There's no reason to be walking around with a mask..." – then on April 3, 2020, he and the CDC directed us to wear a mask. As time

progressed, we were told to wear 2 masks, that children must mask while playing sports outdoors, and that cloth masks don't work but N95 masks do. We were told that if we get the shot, we can take off the mask and travel, then we were told to put back the mask because it turns out the vaccine does not prevent contracting or transmitting the disease. We've been told we must wear a mask indoors, but if we are sitting at a table in a restaurant, we can take the mask off. Children who are not at-risk are required to wear a mask, while adults who are at-risk can go without a mask.

We clearly have a long way to go to regaining common sense and normalcy. Lifting mask mandates only for the vaccinated did not work last time but that is what we are doing again. As the virus changes and we watch case rates of both the vaccinated and unvaccinated rise and fall together, it is becoming more evident that the need for emergency declarations and knee jerk mandates need to be left behind. Instead, we need to do

as we have with all other viruses that mutate too often to be eradicated – we must

learn to live with the virus while minimizing its impact on society.

At this point, the only things we should be hearing about mask mandates is when we are discussing studies of how they have impacted our health, the total well-being of students, and how we can better respond to similar outbreaks in the future.

Thank you for reading – and as always, if you want to contact me, call me at 916-874-5491, or e-mail me at

SupervisorFrost@sacounty.net. Sacramento County Supervisor Sue Frost represents the 4th District, which includes the communities of Citrus Heights, Folsom, Orangevale, Antelope, North Highlands, Rio Linda, Elverta, and Rancho Murieta.



Sue Frost
Sacramento County Supervisor



Towards the end of first quarter of 21st century, the entertainment era got totally changed by OTT platforms. OTT stands for "over-the-top" and it is internet oriented platform which delivers streaming services online. It bypasses traditional methods such as cable and grid system for delivering content via internet. OTT platforms emerge as a shining star in "The entertainment industry".

The ministry is responsible for it, I&B which supervises and controls these platforms. If any OTT platforms wish to stream content over there, they need to get approval from ministry but ministry has limited control over it that's the reason these platforms have certain kind of freedom to streaming online content whatever they want to deliver.

There are so many ways, as how the enter-

tainment can be perceived in various forms. The technology is changing with clicks and OTT has enabled by technology advances such as smartphones, superfast IP networks, open source platforms, innovative services, cutting edges, functionalities etc.

Now a days Indian masses explore the new variants of entertainment. OTT platform is one of them which deliver not only the entertainment but also the other aspects of life such as health and fitness, education, governance etc. Its expansion generally delivers various services to populace. The OTT market in India exponentially growing and it is all set to emerge as a world's sixth largest by year 2024.

Pandemic and growth of OTT:-

It grows from strength to strength, it has fuelled a demand for localised content. The covid-19 pandemic has paved for a new way of life indoors. As the pandemic was going on, people were stuck at their homes so they were consuming more than ever online media content and had turned towards OTT platforms for the entertainment. According to OTT experts services could grow as in lockdown the television channels was unable to shoot due to lockdown and they were running out of the content and that is the time when people start using OTT platforms to watch fresh content and it grows day by day.

OTT grows globally, so it has more demand for content localisation and access services. The global localization industry has grown up to 40% in the last 3-4 years. In 2017, Netflix hit a record of 111 million subscribers, 53 million of them were in the U.S. Recently hotstar (now Disney+ hotstar) is the most subscribed.

OTT platforms generate revenue by 4.8 times to more than Rs 4000 crore in year FY21 (Fiscal Year 2021). Today India has 761 million smartphone users and OTT platforms will increase to 62 million by 2022. The OTT services analyze the video content watched by the users and keep providing them the content on similar genres. According to the survey users spend an average of 2 hours a day watching OTT services. People like to enjoy the services for free. OTT only provides very limited content for free but also the rates of subscription of their services are very low or genuine. Entertainment is the biggest reason behind the use of OTT, second is the mobility of the gadgets and finally its availability of content demands.

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Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD

Understand the Needs of Your Special Child



Vijay Garg
Retired Principal malout

Which parent might not wish their child for standing out in the extracurricular and academics activities? However, in a few cases, even children having average intelligence levels face troubles in picking

the fundamental skills like reading, speaking, and writing. It should be considered that those children might be suffering from learning disorder so might find all the conventional learning methods difficult. Children having diverse physical abilities or physically disabled children also toil hard in school. However, it is significant to recognize that you just cannot disregard the future of your child only because he or she is suffering from a learning disability. Parents may do many things for the special children through sheer determination, positive attitude, and proper approach.

Building a Support System

It is about creating the conducive environment. Here are some measures that you may take to handle your special child's requirements:

Love and Care: Special requirements are managed with true love and care. Love, care, and family help must outline the foundation of the method you take for dealing with the special child requirements.

Collect Information: Collect information about your child's position. Supervise your child's condition. Collect information about a particular condition which he or she suffers and adopt a holistic and tangible approach. Contact the families and parents who face similar situations. It will aid you in boosting your confidence.

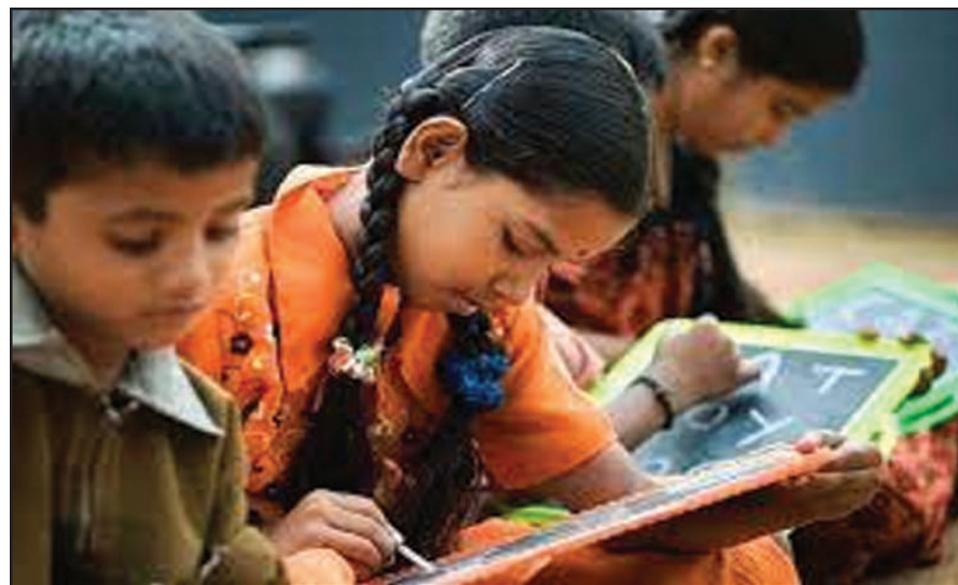
Positive Determination: Positive approach with great determination is needed. It is examined that learning about disorders like Autism (neurobiological disorder), Dysgraphia (impaired writing), Dyslexia (impaired language ability), and Dyscalculia (difficulty in understanding fundamental mathematical operations) may easily be overcome with a firm combination of special training, grit, and care. Physically challenged children can easily be admitted to normal schools with the help of bionic or artificial limbs, special desks, and wheelchairs.

Environment: The atmosphere at home must be relaxed for the special child. You have to offer a comfortable and healthy environment for your children so that their everyday routine, studies, as well as other activities, continue unhindered. Make your house children-friendly so that your children's friends can meet them easily. Parents feel low if they realize that their child has a disability. Parents do not make out what to do. Rather than concentrating on the external factors, first they must shed their negative feelings. When they recover from mental obstruct, the road in front

gets brighter and easier. Therefore, do not feel the burden that your child is not like others. Think that you have a special child with special interests and talents. Put in your best efforts in making your child feels comfortable and make sure he or she doesn't feel embarrassed.

Special Child with Special Requirements

All the children want ample love and kindness without boundaries and limits to steer their behaviour. Think if the behaviour of your child is a part of natural development. Majority of children endure stages since they throw foodstuff. Some children



could need more help with knowledge and might develop behaviour which is rather unusual. It doesn't show they want specialist involvement. It might show they have difficulty in understanding what is being requested to do.

Special children might not recognize you as they have the problem with concentrating. They could not realize what you say or they (may) not remember what you have said. You could also need to repeat obvious instructions many times. Several children are very sensitive to cold or hot. They could get some textures very frightening, or they don't make out how to take part in the games. They could also be tired or hungry.

Some Ideas to deal with a Special Child

Be constant. This is very important in case your child is having difficulty in understanding instructions.

Praise them when they do some good work.

Don't physically assault your child, although you're actually frustrated. They could copy your actions or become afraid of you.

If you become very angry, walk off and take a few deep breaths.

Just see their behaviour and try to analyze it. Are they frustrated, scared, tired, and sensitive to the situation or your touch?

You need to have a well-structured routine so that every day your child sleeps and eats at a particular time.

Life with the special child can be extremely demanding. Contact your friends, take help of the support

groups as well as keep your relatives engaged. You need people who can talk to you and support you and the people with whom you can enjoy the life.

Special Requirements from Parent's Viewpoint

Parents need early childhood instructors to apply them as partners for supporting their family with the majority of all care and love for their children, despite the disabilities associated. A few parents may feel tentative to share the diagnosis of their child with his or her teacher. It may look odd, however, parents who

Disciplining any special child is tougher than disciplining any normally developing child. This is not any kind of punishment. This is an instrument to be used for promoting positive behaviours as well as decreasing negative behaviours. This need to be used as a means of encouraging child's progress across all the development aspects. Every child is different show different behaviours when they grow. Some discipline techniques are there for the special child. Let's go through them:

Commend good behaviours and ignore bad ones if possible. Source and effects are among the earliest models any child learns. If he or she learns that you notice (even though it is to warn him or stop him physically) while he reacts improperly, he will carry on his poor behaviour by looking for your negative attention. So, the better option is to educate him that good behaviour will result in the praise and attention he seeks. If possible, find out the fundamental source of behaviours and deal with it. It may be very frustrating not to successfully communicate for meeting the requirements. Before you reply, check the position and offer as much help as you can for help him communicate with you. After that, authorize his feelings and give your order.

Avoid punishments if possible. Research tells that behaviour management and positive discipline are more successful than physical punishment.

Decide suitable behaviours for them yourself. Special children will not recognize all the things. Children will copy what they watch in their environments. Consider how and when you lift your vote or while you show listening abilities for your special child.

In case you have any trouble, give options. If you say to your child about doing something, he or she must complete that requested action, though you may give him options for how he or she completes that activity.

Consequences need to be associated with the activities. Timeout is great to calm down but can't be effective for decreasing the behaviour in case the child does not realize that the result is associated with the behaviour. In case your child chucks a toy, he has to stop his action and go get back that toy (using your help if needed). If he declines to finish an activity, he should not complete other activity until the first request is done (using your help if needed).

Conclusion

Some defiant behaviours are a normal part of the development of all children. This is the way to learn more about their roles as well as the way of applying for independence. It may be uncomfortable and difficult to cope with the public meltdowns as well as shattering unhappy children. Special children are intelligent and talented human beings. As a parent, you need to work out the finest way of bringing out the hidden skills and beauty of your child.

Discipline Techniques for Special Child