



Ambedkar Times

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HAPPY NEW YEAR 2013

"Ambedkar Times" Group takes pride in wishing all its contributors, readers and viewers a very happy, peaceful and productive New Year - 2013. May all your goals, plans and visions come true and our society get rid of caste and various other related social evils !

Prem K. Chumber (Editor-in-Chief) "Ambedkar Times" (English & Punjabi) & "Desh Doaba" (Punjabi)

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RAVIDASSIA RELIGION : A Historic Milestone in Creating a Separate Identity

The Census of the United Kingdom known as the 2011 Census took place on 27th March, 2011. Much awaited results of this Census were published on 11th December, 2012 which proved to be a milestone in the history of the Ravidassia community in the UK. For the first time ever, Ravidassia is listed as an independent religion distinct from other religions. Though the followers of Shri Guru Ravidass Ji migrated to UK in thousands, they were not recognized as a separate community. They were considered either a part of Hindus or Sikhs and were non-existent in the official records. The Department for Communities and Local Government bases its funding decisions on population estimates. The census reports are used to assist the planning and allocation of resources, policy-making and decision-making. As Ravidassia community was missing from the records, there was no funding available for the benefit and development of their community. Now the United Kingdom became the first country in the World to recognize Ravidassia religion as a separate entity. Census results show that eleven thousand people declared them as Ravidassia. Jubilant Rai Karra, campaigner for Ravidassia Religion stated, "The figures are not great but it is a beginning. As the media was not in their favor, it was difficult to convey the message of Census to the Ravidassia community. We put across this message through the word of mouth, leaflets and the road shows in the Shri Guru Ravidass Guru Ghars (Religious places). Now Ravidassia community has its own media 'Kanshi Radio', 'Kanshi TV' and newspapers, more and more people are becoming aware of their identify. UK will show a way to the Ravidassia community living in



various countries to assert their identity and be counted." The campaigners are hopeful that numbers of Ravidassia community will spurt up in many folds in the next census in UK.

Ravidassia religion is deeply rooted in the Ad-Dharm movement started by Ghadri Baba Babu Mangu Ram Muggowalia in 1920s. The main objectives of the Ad Dharm movement were to carve out an independent identity for the untouchables. Ad-Dharm appealed to many people and various Dalit communities including Valmiki also joined this movement. In spite of all types of pressures and hardships, the Ad Dharmis succeeded in registering "Ad Dharm" as a separate religion for the lower castes in Punjab in the 1931 census. Even the British government in India recognised "Ad-Dharm" as a separate religion.

From 1920 to 1946, it played a significant role to mobilize the masses and bring consciousness amongst the down trodden people of Punjab. Unfortunately due to factionalism, its influence was greatly reduced. As Ad-Dharm

was dominated by the Chamars, Valmiki parted away from this movement and it ended up the religion of just one caste group-Chamars. Ultimately emergence of Dr. Ambedkar's Scheduled Caste Federation and Republican



Arun Kumar Bedford UK

Party of India absorbed this movement and virtually lost its impact on Punjab's social and political scene.

In spite of its decline, the spirit of separate identity remained buzzing. The followers of Shri Guru Ravidass Ji preferred to call themselves Ad-Dharmi or Ravidassi. The booklet "Ad-Dharma" -The way of Guru Ravidass Ji' published jointly by Wolverhampton Multi-cultural Education Service and Shri Guru Ravidass Dharmik Sabha, Wolverhampton, UK, explains the religious beliefs, customs at the time of birth, marriage, death etc and the way of life of Ad-Dharmis.

This booklet is produced for the benefit of teachers, students and those who are not familiar with Ad-Dharmis. In introduction, it says that Ad-Dharm means first faith, original religion or basic religion with deep roots in India. It also says, "Ad-Dharmis are also known as Ravidassis because they honour Sahib Shri Guru Ravidass Ji as their foremost thinker and spiritual leader. They are neither Hindus nor Sikhs. They share many beliefs with Sikhs and some with Hindus but they are a distinct movement." According to 'Religions in the UK - A Multi-Faith Directory', published by the Derby University, "Ravidassis who are settled in the UK strictly follow the teachings and philosophy of Shri Guru Ravidass Ji and worship Guru Granth Sahib since forty one hymns composed by Shri Guru Ravidass are included within it" It reflects that Ravidassis worship Guru Granth Sahib not out of devotion but because hymns of Guru Ravidass are included in it. Though they worship Sikh scripture, but they are not prepared to call them-

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Editorial

CIVIL SOCIETY, PEACE AND HARMONY

The recent ghastly killing of innocent junior school children in the United States of America sent shock waves all around the world. What made the tragedy even more horrendous was the non-criminal character of the gun-man who as allegedly told had no such past background. The only possible reason that might have triggered the dastardly act of such a large scale killing of school children below the age of ten could be the abnormal behavior on the part of the killer who was reported to have been pressed hard to pursue a career he was least interested into. But still to react in such an ultra-violent way was more than to do with a simple variable of delinquent behavior emanated from imposed career choice and not his own volition. The most possible other reason behind such an irresponsible and obnoxious violent act could have been the wide display and open celebration of violence on the internet, Hollywood and other forms of screen media. The easy availability of all sorts of Guns in the market makes the virtual wars on the small and big screen a reality in our so-called fast becoming immoral public life.

A free society is a society that allows every one to chart one's own life the way one wants. But at the same time, while doing so one should not be allowed/encouraged to throw a boulder on the way of others willing to tread the same path of freely choosing and realizing one's life goals. It seems that the problem is not that simple. It needs a deep analysis to find some possible answers to such a complex social phenomenon of public violence. We have to revisit our society, community and family; and to re-access the pros and cons of losing stable family ties and hankering after quick bucks to make life terribly rich overnight. For any nation to grow and ultimately survive in the face of tremendous challenges, as we all have been facing in the 21st century, what is most essential and urgently desired is to cultivate perseverance, tolerance, and non-violent approach as so candidly taught by a famous American civil-disobedience and great peace philosopher: Thoreau.

We should not do to others what we won't like to be done to us. This should be the litmus test of our approach in our day-to day social dealings. We should also not like to force our failures over our society. Nor should we like to compensate our personal career failure through the forced realizations of our unfulfilled desires through our children - precisely because while doing so we would definitely be sowing the seeds of violence in our very family which in fact is the garden of our society and nation. We can serve our society and nation well and more honestly provided we adopt an open, transparent and peaceful approach first at our homes then to be followed at the larger societal and national level. A peaceful community of nations will steadily and slowly usher into a much desired and sought after global peace. We should not forget the tested universal principle of doing good to others: Charity Begins at Home!

Prem K. Chumber
Editor-in-Chief

We all remember Baba Mangu Ram Muggowalia Ji reverently on his 127th birth anniversary

GHADRI BABA BABU MANGU RAM MUGOWALIA AND DALIT EMANCIPATION

Babu Mangu Ram Muggowalia (1886-1980), birth anniversary falls on January 14, 2013. He was the pioneer of the anti-untouchability movement in colonial Punjab. A former Ghadarite, he spent the formative years of his prime youth in fighting against the mighty British imperialism in foreign lands. He was an active member of the team of the Ghadarities who were assigned the task of smuggling weapons to India to fight against the Empire. The plan was somehow sabotaged and they were arrested. Then it is long story of ordeal. Against all odds, Babu Mangu Ram was able to survive and reached his village in 1925. After reaching his native village to his surprise he found the same ugly social system of low and high castes intact. He made his mind to liberate the downtrodden from the internal slavery of Varnashramdharma and started organizing a unique battle against the centuries old Hindu system of birth-based social exclusion. He founded Ad Dharm movement for the emancipation and empowerment of his people. He organised all the ex-untouchable castes falling under the then category of the Depressed Classes in Punjab and reminded them of their rich heritage when they used to be the masters of this land. He told them how they were reduced into worse than slaves in their own land by the alien Aryans who brought with them their sick social system



**GHADI BABA BABU MANGU
RAM MUGOWALIA**
(January 14, 1886 APRIL 22, 1980)
A GREAT FREEDOM FIGHTER & THE FOUNDER
OF AD DHARM MOVEMENT IN PUNJAB

called caste and started them oppressing with the whip of untouchability. He told his people that for us the real battle is the battle against the Chaturvarna system of Brahmanical Hinduism.

He openly declared that Scheduled Castes are neither Hindu nor Sikh. They are also neither Muslim nor Christian. They are the original inhabitants of this ancient land called Bharat (he called it Hind). Their real religion (Ad Dharm) was much older than Hinduism, Christianity, Islam and Sikhism. All these religion are born after Ad Dharm religion of the original inhabitants of India. He said that the Hindus did not only subjugate them but also made their religion oblivious; and thus made the ex-untouchables their slaves. He said that our real freedom will be to liberate ourselves not only from the British rulers but also from Brahmanism.

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selves Sikhs. Ravidassia's religious places are called either Bhavans or Temples instead of Gurudwaras. Quami Nishaan Sahib (symbol on the Ravidassia flag) HAR was adopted by Guru Ravidass Sadhu Sampardai Society in consultation with Shri Guru Ravidass Sabha UK and other organisations in India and abroad and was registered vide Reg. No. A-48-807-co dated 6th March, 1987. This Nishaan Sahib is hoisted at most of the Ravidass Bhavans/Temples. They also greet each other with 'Jai Gurudev', 'Dhan Gurudev'.

Caste related incidents in Punjab especially Talhan incident and assassination of Sant Rama Nand compelled the followers of Shri Guru Ravidass Ji part away from Sikhism. To avoid further bloodshed on the name of religious code of conduct (Maryada), Dera Sach Khand Ballan declared

"Amrit Bani- Shri Guru Ravidass Ji Maharaj" as their religious scripture. Though their forefathers such as Sahib Shri Guru Ravidass Ji, Ghadri Baba Babu Mangu Ram Muggowalia and Dr. B. R. Ambedkar struggled whole their lives to eradicate caste divisions, polarisation on caste basis appears to be right opposite to their teachings. It would have been better if a common name such as "Ad-Dharm" was given to the new religion where everybody irrespective of his/her caste felt comfortable to join.

Now Ravidassia religion has become the religion of one caste (Chamar) and the people from other castes will be reluctant to join this newly formed religion. It may take some time for the followers of Shri Guru Ravidass Ji in Punjab to change their mindset and adopt this new identity. But its popularity is

He got special right from the Britishers by adding Ad Dharm to the Census list as a separate religion of the Depressed Classes in Punjab in 1931. A great victory of the Dalits indeed! Babu Ji also became the pioneer of seeking political power as a key to all the problems of the community. In 1937, his Ad Dharm won 7 out of all the 8 reserved seats in Punjab.

Babu Mangu Ram Muggowalia's movement was not only confined to Punjab. He stood like a rock with Dr. Ambedkar. During Dr. Ambedkar's fight with Gandhi at the Roundtable Conferences in London (1930-32) Babu Ji sent telegrams in support of the former as the leader of the untouchables in India against the latter (Gandhi). In 1946, Babu Mangu Ram Muggowalia was elected to the Punjab Legislative Assembly and remained in legislature till 1952.

He was very clear in his understanding that the real emancipation of the ex-untouchables lies in their efforts to revive their own indigenous religion (Ad Dharm), and in worshipping their own Gurus (Guru Namdev Ji, Guru Ravidass Ji Maharaj, Guru Valmiki Ji Maharaj, Guru Kabir Ji Maharaj). No other religion can liberate the Dalits from the quagmire in which they have been straddled for centuries except their own original religion "Ad Dharm".

Prem K. Chumber
Editor-in-Chief

increasing in the other states of India and more and more people are opting for this new alternative. It appears that in the coming years, this religion will become a force to reckon with and become a solid pressure group for their empowerment. Another big time campaigner and one of the founders of Ravidassia separate identity, Gurdev Lagah said, "We may have some reservations the way this religion was declared, but now it is done and we must support it." Sensing the feelings of young and old, it appears that more and more people will support and follow this new identity. The supporters of Ravidassia community in the UK, Kanshi Radio and Kanshi Television which are heard and seen in 57 countries will also facilitate to mobilise the rank and file to join this new emerging religion.

Dr. Ambedkar, Social Democracy and Neo-liberalism

Social democracy occupies centre stage in the philosophy of Dr B.R. Ambedkar, the chief architect of the constitution of Independent India and the messiah of millions of downtrodden, reverently called Babasaheb. For the emergence of a genuine and true democracy in India, Dr. Ambedkar gave a clarion call for the 'annihilation of caste' through constitutional and democratic way. His emphasis on the total transformation of 'public sphere' in colonial and Independent India distinguished him from his contemporaries who were interested more in the political freedom of the country than the overall socio-economic transformation of the Indian society. However, as far as Indian freedom struggle is concerned, the contributions of Dr. Ambedkar were second to none. Furthermore, he reiterated that the struggle for political freedom should be thoroughly embedded in the social democracy, which aimed at bringing social emancipation and empowerment of ex-untouchables while making their participation in the local structures of power equally active and significant. Thus, for Dr. Ambedkar the struggle for political freedom would not cease to exist with the historic mid-night celebrations at the Red Fort, it will continue rather uninterrupted until independent India achieves equality and fraternity, the two equally important components of the trinity mantra (liberty, equality and fraternity) to liberate the people from the thraldom of ignorance, slavery and poverty. It is in this context, that the social democratic vision of Dr. Ambedkar becomes central to his post independent political discourse and praxis in the country.

Social democracy occupies centre stage in the philosophy of Dr. B.R. Ambedkar. It constitutes the core of his struggle against the historic social malady of graded inequality in India. This is what distinguished Dr. Ambedkar from the rest of the mainstream Indian freedom thinkers and fighters who were struggling primarily for the liberation of the country (political freedom) from the yoke of British Empire. Dr. Ambedkar expanded the meaning of political freedom by incorporating in its fold the less talked about issue of freedom from internal colonialism - caste based social exclusion. He assigned special importance to the principles of social democracy by championing the cause of

the socially excluded sections of the Indian society. He wanted to strengthen the emerging sphere of political democracy in India by substantiating it with the institutionalisation of the less talked about phenomenon of social democracy. Dr. Ambedkar defines social democracy as:

[A] way of life which recognizes liberty, equality and fraternity as the principles of life. These principles ... are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy.

Frozen in the centuries old stratified structure of the Hindu social order, the principles of equality and fraternity are yet to find a clear expression and a significant space in the political democracy of independent India. Social life in India is still governed by the principle of birth-based graded inequality that tends to elevate some (upper castes) and degrades many (lower castes). Even after more than sixty four years of India's independence and wide spread anti-untouchability laws, the so-called outcastes continue to be subjected to repulsion and all sorts of humiliations. They have continuously been deprived of education, human rights, social status, and equal opportunities in the field of art, culture, science and technology.

The roots of democracy are to be searched in the domain of social life. On the completion of the Draft Constitution (25 November 1949), Dr. Ambedkar sounded a grave warning in his famous address in the Constituent assembly:

On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our 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 or else those



who suffer from inequality will blow up the structure of political democracy which this Assembly has so labouriously built up.

Keeping in view the prophetic warning of Dr. Ambedkar, independent India opted for a mixed economy model of development and introduced the system of reservation for the downtrodden in government jobs, education institutions and legislature. The preamble of the constitution clearly spells out the objectives of securing "to all its citizens JUSTICE, social, economic and political" as well as "EQUALITY of status and of opportunity".

The social Democratic vision of Dr. Ambedkar got further reflected in the Resolution of the Government of India for the creation of the Planning Commission in March 1950. The Resolution clearly defined the scope of the work of the Planning Commission in the following terms :

The Constitution of India has guaranteed certain Fundamental Rights to the citizens of India and enunciated certain Directive Principles of State Policy, in particular, that the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life, and shall direct its policy towards securing, among other things -

(a) that the citizens, men and women equally, have the right to an adequate means of livelihood;

(b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good; and

(c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment (The First Five Year Plan: 1).

Thus an all inclusive vision of development and an egalitarian social order underlined the basic spirit of the constitution as well as the ambitious Five Year Planning projects of the Planning Commission of India. To translate the ideals of the founding fathers, a number of special provisions are incorporated in the constitution and the Resolution for the creation of the Planning Commission. State affirmative action is the most

prominent among them. It aimed at overcoming historic caste-based social exclusion and oppression. Along with reservations in education, employment and legislature, rural development programme, public distribution system, public health programmes, cooperatives, the Right to Education Act, mid-day meals programme, Mahatma Gandhi National Rural Employment Guarantee Act, the Food Security Act, the Sarva Shiksha Abhiyan, and the Sampoorna Grameen Rozgar Yojana are a few more significant state initiatives taken over the last six decades since independence to help emerge social democracy in India. Yet another important measure towards the formation of social democracy has been a series of attempts, under the Directive Principles of state policy, to democratize and decentralize governance and the devolution of authority from the centre to the grass-roots (panchayati raj institutions). Thus the constitution of India, as aptly argued by Dr. Manmohan Singh, Prime Minister of India, is "a unique social charter - the boldest statement ever of social democracy". Whether these varied measures have been able to facilitate the growth of social democracy in India or not, is a matter of contention. Nevertheless, the incorporation of such measures in the constitution is a vindication enough that the founding fathers of Independent India wanted to deepen the roots of liberal democracy while placing it on firm foundation of social democracy.

Dr. Ambedkar's vision of social democracy assumes added importance in the wake of neo-liberal reforms in India, particularly since 1991. The neo-liberal market-economy with singular focus on economic growth and profit, suffocates the delicate nurturing milieu of social democracy in India. Given its exclusive



Ronki Ram (Dr.)

agenda of economic growth and profit, and insensitivities towards the rabid discriminatory social structures, will it be feasible for economic liberalization to plough through the arid land of caste hierarchies and rampant social exclusion - the main enemies of social democracy? Or would the neo-liberal free-market economy further deepen inequalities, caste hierarchies and social exclusion by tightening caste-rope around the neck of the incipient institutions of social democracy? Would it not delay, if not preclude, the often talked about trickle-down impact of the economic liberalization on the lives of the multitudes of the Indian poor with majority of them historically relegated to the periphery?

There is a general impression that the adoption of the neo-liberal market-economy model by India in 1991 dilutes the social welfare concerns of the Indian state. It is in this context that the institution of social democracy has come under dark clouds of the free market economy model. Neo-liberal market-economy is primarily based on delicensing, removal of import quotas, cutting down tariff levels, liberalization of the inflow of foreign capital, capital goods, imported inputs, capital markets, industrial liberalization, removal of MRTP constraints, opening of yet newer areas hitherto reserved for the public sector, tax concessions, voluntary retirement scheme, hidden closing of non-viable units, widespread use of contracted/casual labour, sub-contacting work to the small scale sector, taming labour etc. Before Indian economy could actually open its gates to the surging tides of world market-economy, the study of economic liberalisation had already deepened its roots in the domain of social sciences in the country. However, in terms of content and scope, neo-liberalism is yet to enter mainstream political sociology with vast body of pertinent literature remains confined to the discipline of economics. It rarely focuses on the intricate

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Restricting Guns : Now it is Between Lawmakers and National Rifle Association



Adam Lanza, clad in 'black battle fatigues and a military vest' picked up the deadliest arms as if to wage a battle against his enemies and thus become a 'martyr' to the memory of his countrymen. The monstrosity and evil attached to his crime didn't deter him the least from raising one of the fiercest guns on the weakest, meekest, and the most defenseless offspring of our society.

He killed the very womb that engendered him and destroyed the very school that taught him to live his life. He inflicted unbearable pain on parents of twenty first graders, and family members of six adult women. The hurt that refuses to heal prompted American citizens to indulge in dilly-dallying debate over banning guns which many believe should not have been in hands of the civilians at all. The momentum of discussion fizzled out within a week after the tragedy. The menacing gun enthusiasts and their National Rifle Association lobbied for more guns both in hands of the bad guy and in hands of the good guy.

The sheer apathy and cruelty of Lanza's action stirred the emotions of the nation and choked the president who so far remained very careful and restrained in exhibiting his feelings in public. 'The Slaughter of Innocence,' however, has hardly prompted the lawmakers to stand for the weak and defenseless citizens.

When the National Rifle Association commented on massacre of children, it appeared a reasonable solution could be found to the gross abuse of 'the right to bear Arms,' as provided in the American constitution. But the much awaited press conference of the NRA, proved a damp squib as nothing afresh could come out of its perception of the tragedy in Newtown. Their well-known recipe, "The only thing that stops a bad guy with a gun is a good guy with a gun," is nothing less than a sadistic understanding of the rising violence in public life.

It is testing time for American legislature, the executive and the judiciary to frame

Hartford Courant

TRAGEDY IN NEWTOWN

1ST ROW: Charlotte Bacon, Age 6 • Daniel Barden, Age 7 • Rachel D'Avino, Age 29 • Olivia Rose Engel, Age 6 • Josephine Gay, Age 7 • Dawn L. Hochsprung, Age 47 • Dylan Hockley, Age 6

2ND ROW: Madeleine F. Hsu, Age 6 • Catherine V. Hubbard, Age 6 • Chase Kowalski, Age 7 • Nancy Lanza, Age 52 • Jesse Lewis, Age 6 • Ana Grace Marquez-Greene, Age 6 • James Mattioli, Age 6

3RD ROW: Grace McDonnell, Age 7 • Anne Marie Murphy, Age 52 • Emilie Parker, Age 6 • Jack Pinto, Age 6 • Noah Pozner, Age 6 • Caroline Previdi, Age 6 • Jessica Rekos, Age 6

4TH ROW: Avelle Richman, Age 6 • Lauren Rousseau, Age 30 • Mary Sherlach, Age 56 • Victoria Soto, Age 27 • Benjamin Wheeler, Age 6 • Allison N. Wyatt, Age 6



any transgression to safety, security and freedom of speech. But in the absence of declared laws for more than two hundred years, frequent mass shootings are considered unrelated and isolated incidences. How can they be unrelated when access to the very automatic guns used in the crime has been made possible due to the Second Amendment? It is pertinent to dwell here on the British Bill of Rights, 1689 which founding fathers consulted to draft American Bill of Rights. John Lilburne (1614-1657), who was the background inspiration for philosopher John Locke, the key influence in ensuring individual liberties of common people states:

For where there is no law declared, there can be no transgression. Therefore it is very requisite that the parliament would declare their privileges to the whole commons of England, that so no man may through ignorance (by the parliament's default) run causelessly into the hazard of the loss of their lives, liberties, or estates. For here it is acknowledged by themselves that their power is limited by those that trust them, and that they are not to do what they list but what they ought, namely, to provide for the people's weal and not for their woe: so that unknown privileges are as dangerous as unlimited prerogatives being both of them secret snares, especially for the best-affected people.

- John Lilburne, The 150th Page [1645]

In the above statement made 367 years ago, Lilburne warns that Parliament's failure to declare law and privileges to the whole commons of England may lead some men 'through ignorance run ceaselessly into the hazard of the loss of their lives, liberties or estates. The English Bill of Rights that was adopted in 1689 reflects Lilburne's viewpoints. In England, the Catholic King was replaced with a Protestant one.

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suitable laws so that Americans never live under the reign of fear unleashed by some deranged lot of the society. At this time there are very few options. Mental health, guns, culture of violence in entertainment, and the media representation are some of the factors that have been blamed for the rising violence. The correlation of all these factors in so many tragedies can't be wholly denied. But what are the possible solutions?

It is true that had Adam Lanza not had access to the most dangerous weapons, he could not have killed 20 children and six adults. The case of a deranged man attacking 22 children with a knife on the same day in China provides a clear contrast. Had he access to AR-15, he would have killed hundreds of them. But fortunately, no children died in the attack.

There is no doubt that worsening mental health of Americans is at an alarming point, but so is of many other industrialized countries. What can government do in the personal relations of husband and wife, their alleged paramours, children, step-children? Mental problems are most difficult to diagnose when 70% of the patients and their families remain in the denial mode. Many of the mentally unhealthy people show no signs of concern and

even don't have anything objectionable in their backgrounds. The point that mental situation can take U-turn in a flash of seconds is hard to tackle in the given circumstances. But what can be done during such a mental situation? Let's keep guns like



AR-15 out of the way of people who suffer occasionally from hallucinations and panic attacks.

Culture of violence in entertainment industry and the media representation of it in actual life are said to cause tragic incidences of violence. But there are no immediate and foreseeable solutions to these problems. Even if we try to work on reducing violence in the entertainment industry, its real effect won't be seen for years to come. The problem of gun violence in the meanwhile may become more intractable and cause more hurt on our psyche as a nation.

Media representation of violence, indeed, is one of the problems that make gun violence representative in most news briefings, psychodramas, documentaries, and movies. But that alone isn't the cause of rising gun

violence. The problem of violence in media is undoubtedly worldwide, but why are Americans alone more affected than anybody else in the world? According to Washington Post columnist, Fareed Zakaria, the solution to gun violence isn't complex at all, if there is a political will to solve it. The problem that stares in our faces is that we are 5 percent of world population, but we own 50 percent of world's guns. Gun violence in America is thirty times that of Australia and France and twelve times higher that of other countries.

The interesting thing is that American Bill of Rights by which second amendment 'right to bear Arms' was provided, is based on British Bill of Rights of 1689. In order to fully understand the intent of Second Amendment in our constitution, we should go back to all debates and views of the founding fathers. Their main concern was safety, security and freedom of speech so that organized government may not trample individual rights provided in the Bill of Rights. But such privileges were never unrestricted if some anti-social, instead of government, start threatening the very safety, security and freedom of speech.

The Second Amendment should have occasioned some laws that would have checked

Late Commissioner Lahori Ram Ji's Fourth Barsi

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

~ Henry Scott Holland

...

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

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

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



May 10, 1944 – January 11, 2009

PROGRAM :

Commence Prayer Ceremony
(Arambh Akhand Path Sahib) :
Friday January 18, 2013
at 11:00 am.

Conclusion of Prayer -
Main Service (Bhog):
Sunday January 20, 2013
10:00 am to 4:00 pm

VENUE :

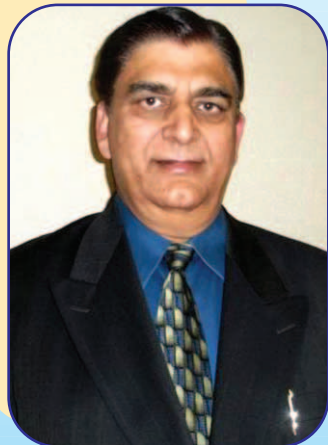
Shri Guru Ravidass Temple
2120-2150 Crestview Drive
Pittsburg, CA 94565
(925) 439-2655



For additional information, please call:

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We take pride in wishing all the readers & viewers of
 Ambedkar Times & Desh Doaba a very happy & prosperous
New Year 2013



RAM MURTI SAROAY
Chairman
 (Shri Guru Ravidass Sabha Bay Area, CA)
 (Shri Guru Ravidass Sabhas USA)
 Dr. Ambedkar Educational
 Aid Society, Fremont, California)

AMRIK CHAND
CPA
Former President
 Dr. Ambedkar Education
 Aid Society Fremont, CA

BALVIR SINGH
SHEEMAR
President
 Shri Guru Ravidass Sabha
 Bay Area, California

We take pride in wishing all the
 readers & viewers of Ambedkar
 Times & Desh Doaba a very
 happy & prosperous
New Year 2013



**Mrs. & Mr. Harblass Ralh with his
 son Mr. Dilwinder Ralh & his family**

We take pride in wishing all the readers
 & viewers of Ambedkar Times & Desh
 Doaba a very happy & prosperous
New Year 2013



Mr. Shingara Singh Ralh
President
 Shri Guru Ravidass Temple, Yuba City, California
 with his daughter & sons

LIFE & MISSION OF BABA SAHIB

1. Birth April 14, 1891
2. Witness in South Barrow Commission 1917
3. Untouchable's Conference, Nagpur 1918
4. Untouchable's Conference arranged by Maharaja of Kohlapur (Maharashtra) March 1920
5. Untouchable's Conference, Nagpur, May 1920
6. Bahishkrit Hitkarini Sabha Formed July 20, 1924
7. Nominated as MLSC, Bombay Province 1926
8. Mahad Water Satyagraha March 19, 1927
9. Mahad Parishad December 1927
10. Simon Commission Witness May 1928
11. Nasik Kaala Ram Temple- Satyagraha, March 2, 1930
12. Representative Round Table Conference, 1930 - 1932
13. British Communal Award, August 20, 1932
14. Puna Pact, September 24, 1932
15. Yevale District Nasik Conference, October 23, 1935
16. Mahar Parishad Bombay Province, May 31, 1936
17. Independent Labor Party Formed, August 18, 1936
18. Elected MLA Bomby Province, January 1937
19. All India Schedule Castes Federation Formed at Nagpur, April 1942
20. Appointed as Labor Minister in Viceroy's Executive Council, July 1942
21. People's Education Society Formed, July 1945
22. Elected on Constituent Assembly from Bengal, November 1946
23. Law Minister in Independent India, August 15, 1947
24. Chairman, Drafting Committee Constituent Assembly, August 29, 1947
25. Resigned from Union Cabinet, September 1951
26. Elected to Rajya Sabha, March 1952
27. Buddhist Society of India Formed, May 1955
28. Embraced Buddhism on October 14, 1956
29. Prinirvan on December 1956



BOOKS WRITTEN DR. B.R. AMBEDKAR

1. Castes in India, May 1916
2. The National Dividend of India, 1916
3. Small Holdings in India and their Remedies, 1917
4. Weekly "Mook Nayak" January 31, 1920
5. Provincial Decentralization of Imperial Finance in British India, June 1921
6. The Problem of the Rupee—Its origin and it's solution, March 1923
7. The Evolution of Provincial Finance in British India, 1925
8. Weekly "Bahishrit Bharat" on April 13, 1927
9. Weekly "Janta", December 1930
10. Annihilation of Caste, December 1935
11. Federation Vs Freedom, January 1939
12. Thoughts on Pakistan, December 1940
13. Mr. Gandhi and Emancipation of the Untouchable's, December 1942
14. Ramade, Gandhi and Jinnah, January 1943
15. What Congress and Gandhi have done to the Untouchables June 1945
16. Who were the Shudras? October 1946
17. States and Minorities, March 1947
18. The Untouchable, October 1948
19. Maharashtra As Linguistic Province, October 1948
20. Thoughts on Linguistic Province, December 1955
21. Buddha & His Dhamma Published 1957

Unpublished Books

1. Riddle of Hinduism
2. Revolution & Counter Revolution of India

JANUARY

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LIST OF HOLIDAYS

- January 18 Guru Gobind Singh's Birthday • January - 25 Id-E-Milad • January - 26 Republic Day • February 15 Basanta Panchami • February 25 Guru Ravidass's Birthday • March - 10 Maha Shivratri • March - 27 Holi • March - 29 Good Friday • April 13 Vaisakhi • April - 14 Dr. Ambedkar's Birthday • April - 24 Mahavir Jayanthi • May - 25 Buddha Purnima • August - 09 Id-UI-Fitr • August - 15 Independence Day • August - 20 Raksha Bandhan • August - 28 Krishna Janmastami • Sept - 09 Ganesh Chaturthi • October - 02 Gandhi Jayanthi • October - 13 Vijaya Dashami • October - 16 Bakri Id • October 18 Maharishi Valmiki's Birthday • November - 03 Diwali • November - 14 Muharram • November - 17 Guru Nanak Birthday • November 24 Guru Teg Bahadur's Martyrdom Day • December - 25 Christmas

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Contact :

001 510-219-8920

We all remember Baba Mangu Ram Muggowalia Ji reverently on his 127th birth anniversary

Prem K. Chumber (Editor-in-Chief)



ਬਾਬਾ ਮੰਗੂ ਰਾਮ ਮੁਗੋਵਾਲੀਆ ਜੀ ਦੇ 2 ਮਈ 1977 ਨੂੰ ਲੰਡਨ ਏਅਰਪੋਰਟ ਤੇ ਪਧਾਰਨ ਸਮੇਂ ਆਦਿ-ਧਰਮ ਬ੍ਰਦਰਹੁੱਡ ਯੂ. ਕੇ. ਦੇ ਮੈਂਬਰ ਉਹਨਾਂ ਦਾ ਨਿੱਘਾ ਸਵਾਗਤ ਕਰਦੇ ਹੋਏ।



ਬਾਬਾ ਮੁਗੋਵਾਲੀਆ ਜੀ ਆਪਣੀ ਇੰਗਲੈਂਡ ਫੇਰੀ ਸਮੇਂ 22 ਮਈ 1977 ਨੂੰ ਲੰਡਨ ਏਅਰਪੋਰਟ ਦੇ ਬਾਹਰ ਆਦਿ-ਧਰਮ ਬ੍ਰਦਰਹੁੱਡ ਯੂ. ਕੇ. ਦੇ ਮੈਂਬਰ ਅਤੇ ਹੋਰ ਪ੍ਰਸ਼ੰਸਕਾਂ ਦੇ ਨਾਲ



ਭਰਾਵਾਂ! ਇਹ ਕੁਝ ਮੇਰੀ ਕੌਮ ਲਈ ਅਜੇ ਕਾਫੀ ਨਹੀਂ। ਸਾਡਾ ਨਿਸ਼ਾਨਾ ਅਜੇ ਹੋਰ ਅਗੇਰੇ ਵਧਣਾ ਤੇ ਖੁੱਸੇ ਹੋਏ ਹੱਕਾਂ ਦੀ ਮੁਕੰਮਲ ਤੌਰ ਤੇ ਪ੍ਰਾਪਤੀ ਲਈ ਇਸ ਤੋਂ ਵੱਧ ਸਿਆਸੀ ਤੇ ਜਮਾਲੀ ਘੋਲ ਕਰਨਾ ਹੈ।
ਬਾਬੂ ਮੰਗੂ ਰਾਮ ਮੁਗੋਵਾਲੀਆ, ਬਾਨੀ ਆਦਿ-ਧਰਮ ਮੰਡਲ ਜਲੰਧਰ, ਪੰਜਾਬ ਜਦੋਂ 1977 ਨੂੰ ਇੰਗਲੈਂਡ ਆਏ ਉਸ ਸਮੇਂ ਗੁਰੂ ਰਵਿਦਾਸ ਭਵਨ ਵਿਖੇ ਸੰਗਤਾਂ ਨੂੰ ਸੰਬੋਧਨ ਕਰਦੇ ਸਮੇਂ।

ਇਹ ਤਸਵੀਰ Adi-Dharam Day 2001 ਦੀ ਹੈ, ਜੋ ਇੰਗਲੈਂਡ ਵਿੱਚ Adi-Dharam Brother Hood International ਵੱਲੋਂ ਮਨਾਇਆ ਗਿਆ। ਖੱਬੇ ਤੋਂ ਮਾਸਟਰ ਪਿਆਰਾ ਲਾਲ, ਨਿਰਮਲ ਦਾਸ ਮਹੇ, ਹਰਬੰਸ ਸਿੰਘ ਹੀਰਾ ਪ੍ਰਧਾਨ, ਕਵੀ ਰਤਨ ਗੀਲ, ਮਹਿੰਦਰ ਪਾਲ ਰੰਧਾਵਾ ਮੀਤ ਪ੍ਰਧਾਨ, ਹਰੀਪਾਲ ਰੰਧਾਵਾ ਚੀਫ ਐਡੀਟਰ ਬੇਗਮਪੁਰਾ ਟਾਈਮਜ਼ ਯੂ.ਕੇ., ਜਨਕ ਰਾਜ ਭਾਟੀਆ ਸਕੱਤਰ ਅਤੇ ਬਾਬੂ ਹਰਚਰਨ ਦਾਸ ਜੀ ਵਿਰਦੀ ਸੁੱਚੀ ਪਿੰਡ

HOMEGROWN THREATS TO AMERICA : 'WHAT I LIKE DOING BEST KILLING PEOPLE'

**By Dr. Amrik Singh
from Sacramento**

The terrorists kill people wantonly with or without any motives. The last thoughts of William Spengler were how much neighborhood he could burn down and how many people he could kill. In his note, Spengler declared that the killing of people was the only lesson he learned best in his life. It has been corroborated from a two-three page typewritten note he has left behind.

"I still get ready to see how much of the neighborhood I can burn down and do what I like doing best killing people."

Webster Residents were still asleep when they heard gunshots and saw their houses in flame. Spengler had killed his 92-year-old grandmother with a hammer in 1980 for which he had served 17 years in prison. He was paroled in 1998.

Close on heels of the Sandy Hook Elementary massacre of 20 innocent children and six women on December 14, 2012, the shooting death of two firefighters in line of their duty in Webster, New York one day before Christmas has shocked the whole community. The gunman fired at four firefighters for their efforts to save his burning house and rescue him from a dangerous fire. He used three firearms, one of them exactly of the same make that was used in shooting at Sandy Hook Elementary school. It was a .223 Caliber Semiautomatic



William Spengler, the gunman who shot four firefighters and killed two left a chilling message for officials after trying to burn down his neighborhood and massacre people in Webster, New York: he enjoys killing people. Courtesy: globalgrind.com



Firefighter Lieutenant Michael Chapperini, 43, and Tomasz Kaczowka, 19, killed by the gunman on December 24, 2012 in Webster, NY.

Bushmaster Rifle with flash suppression.

National Rifle Association Executive Vice President Wayne LaPierre calls on Congress to pass a law putting armed police officers in every school in America during a news conference at the Willard Hotel December 21, 2012 in Washington, DC. Photo credit: Getty images.

He shot himself in the head after the police arrived. His sis-

ter, Cheryl Spengler, 67, is understood to have been charred in the blazing fire

How easily a convicted felon could get three deadly weapons will figure in Obama administration's attempts to ban all military style weapons. National Rifle Association in its press conference after Newtown shootout, had entirely ruled out supporting any ban on guns, and instead proposed more guns in hands of Americans to honor the



National Rifle Association Executive Vice President Wayne LaPierre calls on Congress to pass a law putting armed police officers in every school in America during a news conference at the Willard Hotel December 21, 2012 in Washington, DC. Photo credit: Getty images

Second Amendment. Mass shootings have spread to churches, movie theaters, soccer tournaments, spas, courthouses, schools, and now residential neighborhoods.

Webster Police chief Gerald L. Pickering said, "Spengler was equipped to go to war to kill innocent people." The typewritten note is said to have indicated no apparent motive. The police chief declined to release the whole text since the case was still under investigation.

Two volunteer firefighters, Michael Chiapperini, 43, a lieutenant with the Webster police,

and Tomasz Kaczowka, 19 lost their lives simply because Spengler had easy access to three deadliest weapons which as a felon he was never supposed to have them. Semiautomatic Bushmaster Rifle was used to exterminate life of 20 children who were looked upon as future of America.

Webster shooting of firefighters and killing of six staff members of Sandy Hook Elementary, in the similar vein, could be interpreted as an invasion on the very fabric of the nation.

...

INDESCRIBABLE TRAGEDY IN NEWTOWN DEEPLY MOURNED

We are writing this letter on behalf of Supreme Council, Shri Guru Ravidass Sabhas, USA conveying our deeply felt condolences to all those families who have lost their innocent children and their loved ones in the horrendous tragedy caused by senseless act of violence at SANDY HOOK ELEMENTARY SCHOOL Newtown, Connecticut. By no stretch of imagination such a gruesome tragedy, which has traumatized the very core of human conscience across the nation, and the world, can go without touching any soul..

We also admire President Obama's emotional and personal tribute to 20 innocent children and 6 adults who became the victims of assassin's bullets, with his presence in Newtown and for promising everything he can do within his power to avoid such recurrence.

This organization is a staunch believer in the teachings of Shri Guru Granth Sahib which promote love, peace and harmony in human relationships all over the world. Special prayers were also held at Sri Guru Ravidass Temple, Pittsburg (California) in the memory of the victims of this Inconsolable tragedy.

O.P. Balley

General Secretary, Supreme Council, Shri Guru Ravidass Sabhas, USA



contd. from page 4

The rights of all protestants were preserved in the Bill of Rights adopted in 1689. The following text of clauses 7, 9, and 13 throws sufficient light on the intents and purposes of American Bill of Rights:

7. That the subjects which are protestants, may have arms for their defense suitable to their

conditions, and as allowed by law.

9. That the freedom of speech, and debates or proceedings in parliament, ought not to be impeached or questioned in any court or place out of parliament.

13. And that for redress of all grievances, and for the

amending, strengthening, and preserving of the laws, parliaments ought to be held frequently.

It is right time for Congress and the Senate to take up defining the Bill of Rights so that it becomes quite evident that the Second Amendment was designed for 'people's weal not for their woe.'

Sikhs of Connecticut implementing Guru Nanak's words "Wand ke Chakna"



This time Sikhs of Connecticut thought some different way to Celebrate Christmas and New Year by sharing with less fortunate.

Members of Connecticut Sikh Association get together and distributed gifts in Newlondon Homeless Hospitality Center located at 19 Jay Street, Newlondon CT. place is Managed by Rev. Cathy Zall who is Director of this program and also manage and operates Newlondon Homeless shelter which provide shelter to 50-60 people.

On this event Kulwant Singh Samra the President of Sikh temple Southington, CT, Inderjit Singh from Jalandhar, Komal Singh Head Granthi Sikh Temple, Jaspal Singh Paul and Swaranjit Singh Khalsa from Norwich and other members of Sikh Temple were Present.

Swaranjit Singh Khalsa

Member "Connecticut Sikh Association" and "Sikh Sevak Society International" also distributed Brochures "We are Sikh" published by "Sikh Coalition" in 9 different languages to create awareness among people about Sikhism and Sikh Identity and Faith.

They gave Blankets, Winter accessory like gloves and clothes, Women hygiene Stuff, Dipper for children, and other daily utility stuff.

Rev. Cathy Zall said that "I have no words to thank Sikh Community for this effort" and ensure that all the stuff will be given to right people and send to right places where people can utilize it.

**Regards-
Swaranjit Singh Khalsa
Convener : Sikh Sevak Society International
Member: Connecticut Sikh Association**

European Parliament condemns atrocities on Dalits

Indian authorities have so far been able to hide the caste problem under the carpet and always denied the caste based discrimination. Recently Dalits have become more vocal and exposed the false propaganda of the government. They are voicing their concerns at the international forums. Consequently the caste issue is no longer hidden from the outside World.

On December, 13, European Parliament in Strasbourg debated caste discrimination in India and adopted a strongly worded resolution to condemn the continued human rights violations, increasing number of atrocities committed against Dalits and the Indian Government's inability to take a firm action against the culprits. European Parliament also deplored the non-intervention by police in acts of violence against Dalits.

Acknowledging the significant efforts to make legislation to eradicate caste based discrimination, Parliament urged the Indian authorities at federal, state and local level to honour their pledges and implement and amend if needed existing legislation particularly the Scheduled Caste and Scheduled Tribes Atrocities Act in order to protect Dalits from caste oppression. European Parliament also urged the EU's and the Member States' representations in India to include the issue of caste discrimination in their dialogues with the Indian authorities, and to prioritise programmes addressing caste discrimination, including in education, and programmes. Following is the full text of resolution passed by the European Parliament

Caste discrimination in India PE502.571 European Parliament resolution of 13 December 2012 on caste discrimination in India (2012/2909(RSP))

The European Parliament,

- having regard to its previous resolutions, in particular that of 1 February 2007 on the human rights situation of the Dalits in India and those on the Annual Reports on Human Rights in the World, notably that of 18 April 2012,
- having regard to the International Covenant on Civil and Political Rights,
- having regard to the International Convention for the Elimination of Racial Discrimination (CERD), and to its General Recommendations XXIV, as ratified by India,
- having regard to the government proposal put forward by Mukul Vasnik, Minister of Social



Arun Kumar
Bedford
UK

Justice and Empowerment, on 'The Prohibition of Employment as Manual Scavengers and their Rehabilitation Bill, 2012', presented to the Indian Parliament on 3 September 2012,

- having regard to the statement of 19 October 2009 by the UN High Commissioner for Human Rights, Navi Pillay, and her appeal to UN member states to endorse the draft UN Principles and Guidelines for the Effective Elimination on Discrimination based on Work and Descent,

- having regard to the recommendations arising from the UN Special Procedures and UN treaty bodies, as well as to those in the two Universal Periodic Reviews on India of 10 April 2008 and 24 May 2012,

- having regard to the recommendations of 9 July 2012 of the UN Working Group on the Universal Periodic Review on India,

- having regard to the deep concern expressed on 6 February 2012 by the UN Special Rapporteur on human rights defenders regarding the situation of Dalit activists in India,

- having regard to the ongoing Maila Mukti Yatra, the nationwide march of thousands of people for the eradication of manual scavenging which between 30 November 2011 and 31 January 2012 crossed 18 of India's states,
- having regard to the EU-India thematic dialogue on human rights,

- having regard to Articles 2 and 3(5) of the Treaty on European Union,

- having regard to Rules 122(5) and 110(4) of its Rules of Procedure,

A. whereas India has made enormous economic progress, and as one of the BRICS countries now plays an important role in world politics; whereas, however, caste discrimination continues to be widespread and persistent;

B. whereas India's Constitution grants its citizens equal status, and discrimination based on caste and untouchability is deemed illegal in its Articles 15 and 17; whereas Dalits have served in the highest political functions; whereas India has laws and regulations intended to protect Scheduled Castes and Scheduled Tribes, such as the 1976 Protection of Civil Rights Act and the 1989 Scheduled Castes and



Scheduled Tribes (Prevention of Atrocities) Act; whereas Indian Prime Minister Manmohan Singh has made several strong statements about prioritising combating violence against Dalits;

C. whereas, despite these efforts, an estimated 170 million Dalits and indigenous Adivasi in India continue to suffer from severe forms of social exclusion; whereas the ILO estimates that the overwhelming majority of bonded labour victims in the country are from Scheduled Castes and Scheduled Tribes;

D. whereas manual scavenging, despite being legally banned, continues to be widespread, with hundreds of thousands of almost exclusively female Dalits performing this form of servitude, Indian Railways being the largest single employer of manual scavengers;

E. whereas Dalit and Adivasi women are the poorest of the poor in India, face multiple discrimination on the basis of caste and gender, are frequently subjected to gross violations of their physical integrity, including sexual abuse with impunity by members of dominant castes, and are socially excluded and economically exploited, with a literacy rate of only 24 %;

F. whereas according to estimates the vast majority of crimes against Dalit women are not reported owing to fear of social ostracism and threats to personal safety and security; whereas in one particular case in Haryana state a 16-year-old Dalit girl was gang-raped in the village of Dabra (Hisar district) on 9 September 2012; whereas her father committed suicide after discovering what had happened and the police only decided to take belated action when faced with mass protests;

G. whereas on 20 November 2012, in Dharmapuri (Tamil Nadu state), a mob of approximately 1 000 people from higher castes looted and torched at least 268 houses in Dalit communities, with no intervention from the police officers present;

H. whereas the Protection of Women from Domestic Violence Act of 2005 lacks effective implementation, and whereas the pervasive prejudice against women

in the police, the legal system, the medical establishment and the political class impedes the dispensing of justice;

I. whereas the conviction rate under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act continues to be very low, providing no deterrent against crimes;

J. whereas, according to various local and international sources, between 100 000 and 200 000 girls - the majority of them Dalits - are allegedly trapped in bonded labour in spinning mills in Tamil Nadu which supply yarn to factories that produce garments for western brands;

1. Acknowledges the efforts at federal, state, regional and local level in India to eradicate caste discrimination; applauds, furthermore, the clear stance against caste discrimination taken by many Indian politicians, Indian media, NGOs and other public opinion makers at every level of society;

2. Remains, however, alarmed at the persistently large number of reported and unreported atrocities and widespread untouchability practices, notably manual scavenging;

3. Urges the Indian authorities at federal, state, regional and local level to honour their pledges and to implement or, if necessary, amend the existing legislation, notably the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, in order to effectively protect Dalits and other vulnerable groups in society;

4. Underlines, particularly, the need for victims to be able to safely register their cases with the police and judicial authorities, as well as for serious follow-up by the police and judiciary of reported atrocities and other cases of discrimination;

5. Calls on the Indian Parliament to act on its plans to pass a new Bill prohibiting employment of manual scavengers and securing their rehabilitation, and on the Indian Government to take the necessary measures for its immediate enforcement;

6. Calls on the Indian authori-

ties to repeal those provisions of the Foreign Contribution (Regulations) Act which do not conform to international standards and potentially undermine the work of NGOs, including Dalit organisations and other organisations representing disadvantaged groups in Indian society, by impeding them from receiving funds from international donors;

7. Calls on the Council, the Commission, the High Representative of the Union for Foreign Affairs and Security Policy / Vice-President of the Commission (HR/VP), the EU Special Representative on Human Rights, and the EU Member States to develop an EU policy on caste discrimination and to endorse the draft UN Principles and Guidelines for the Effective Elimination of Discrimination based on Work and Descent in the UN Human Rights Council;

8. Welcomes the Union Cabinet's approval in September 2012 of the Child & Adolescent Labour (Prohibition) Act, banning employment of children below 14 years across all sectors and below 18 years for hazardous sectors; calls on the Government of India to take effective implementing measures in order to rapidly reduce what is still one of the highest number of working children in the world and to introduce legislation for a full ban on child labour in accordance with the International Labour Organisation guidelines;

9. Calls on the EU's and the Member States' representations in India to include the issue of caste discrimination in their dialogues with the Indian authorities, and to prioritise programmes addressing caste discrimination, including in education, and programmes with particular focus on women and girls; expects future EU cooperation with India to be assessed as to how it would affect caste discrimination;

10. Instructs its President to forward this resolution to India's Prime Minister, India's Minister for Law and Justice, India's Home Minister, India's Minister of Social Justice and Empowerment, the Council, the HR/VP, the Commission, the EU Special Representative for Human Rights, the governments and parliaments of the EU Member States, the Secretary General of the Commonwealth, the Secretary-General of the UN and the President of the UN General Assembly.

1st Anniversary of Late Mrs. Latchmi Balley



Pictures Credit :
www.ambedkartimes.com



In the loving memory of late Mrs. Latchmi Balley, her first ANNIVERSARY was commemorated at Shri Guru Ravidass Temple, Pittsburg, California on December 23, 2012. The event which was attended by about 400 members of the community was hosted by the dedicated family of her husband, Mr. O. P. Balley, the founding member of the Pittsburg temple.

Mrs. Latchmi, who was an ardent believer in the teachings

of Guru Granth Sahib Ji, was among the pioneers in the founding of Pittsburg Guru Ghar. Many prominent members of the community who knew Mrs. Balley personally, paid their glowing tributes to the trail of her sweet memories. As emphasized by many speakers Mrs. Latchmi was very instrumental in maintaining the love, unity and the integrity of the Balley family.

Dr. Harmesh Kumar who is a very close friend of the Balley fam-

ily spoke about her rare qualities of endurance without complaining about her health conditions.

Mr. Devraj, another pioneer member of the community, while paying his tributes to Mrs. Latchmi, recalled her sweet memories from her days in Fiji Islands. **Mr. Ramesh Suman**, a close relative of the Balley family also admired her personal qualities and virtuous past. **Mr. R.C Paul**, retired PCS (J) and advocate from Jalandhar also paid his homage to the late Mrs.

Balley and emphasized the prominence of the role, a woman plays as a wife, a mother and a sister in the successful functioning of a family.

Other speakers who adored her rare qualities as a human being included Giani Harjinder Singh Rasia and Sukhdev Singh, present and former priests of Pittsburg temple, respectively. **I also** had the privilege to attend the ceremony to pay my respects, recalling the past and sweet memories I cherished, whenever, I visited

at her home in Martinez.

Mr. O.P. Balley, while thanking the participating sangat recalled, how his wife supported him with her inspirational qualities in his academic pursuits and service career in India. On behalf of Ambedkartimes, we again pay our homage to the memory of the departed soul and pray for Almighty's blessings for peace and tranquility in her heavenly abode.

Prem K. Chumber
Editor-in-Chief

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but often neglected relationship between caste and economy as well as contradictions between the emerging structures of neo-liberal market-economy and the incipient institutions of social democracy. In other words, economic liberalisation, caste, social democracy and intersections among them constitute the core challenges that India face today.

Among the core challenges that contemporary India face, the issue of economic liberalisation seems to be the latest, while caste certainly remains the oldest. Caste, at the same time, also enjoys the dubious distinction of being the most perennial and complex phenomenon. As an exclusionary social phenomenon, it has eclipsed the Indian (read Hindu) society for ages and continues to affect its economy and polity even today so much so that it proves to be a stumbling block in the way of substantive democratisation from within. During the long spell of Muslim rule and the subsequent British

Raj, the scourge of caste has expanded beyond imagination. In the postcolonial India, it assumed a new potent identity against its traditional hierarchised stance. The constitution-based state affirmative action has further aided the institutionalisation of caste as identity.

Social democracy figures somewhere in between these two above mentioned challenges. It, however, remains peripheral to the critical thinking of the builders of modern India. Although a sharp division between the moderates and the extremists within the Indian freedom struggle brought into focus social of the colonial India, the political, however, took precedence over the social in independent India. Ultimately, the form of democracy that India has come to acquire is a parliamentary democracy that in fact was implanted on Indian soil during the British rule. It did not evolve from within under natural conditions. Thus, despite the

widespread belief about its ancient roots, it is considered to be of recent origin. But once it was transplanted, efforts were being made for its survival. It is in this context that social democracy becomes prerequisite for the survival of the parliamentary democracy in India.

My key argument is that the entry of neo-liberal market-economy in India in 1990s has further compounded the ongoing tug-of-war between tradition and modernity to the disadvantage of the latter by entrenching, albeit indirectly, the oppressive caste structures in the country. In the tug-of-war between tradition and modernity, the institution of social democracy stands with modernity and openly confronts the forces of neo-liberal market-economy which quite interestingly seem to toe the line of the primordial and ascriptive institution of caste. Free market discriminates against the poor. Majority of the India's Poor belong to lower castes. Thus, the

free markets discriminate against the Dalits. Taking side with the lower caste victims of the 'economics of market', which are mercilessly excluded from the business domain, social democracy compensates them in ensuring a respectable space in the 'politics of democracy'. In other words, social democracy aims at overcoming the primordial and ascriptive hurdles in the way of arduous but steady march of liberal democracy in India.

Social democracy is thus aims at building an indigenous base for the restoration of an egalitarian social order and internalisation of democratic values of equality, freedom and fraternity. It aims at imbibing the spirit of constitutionalism among its people. It underscores annihilation of caste and caste-based social exclusion. There is a general impression that given the presence of caste in the social structure in the country and the typical communal character of its electoral constituencies, the-

former has been able to acquire a leading role in the arithmetic of electoral number game in post-colonial India, thus blocking the way of social democracy.

It is in this context that the induction of neo-liberal economic reforms in India further complicates the existing contradictions between caste and democracy. Neo-liberal economic reforms were adopted to bridle the ever-increasing menace of fiscal crisis and to help India get rid of its chronic poverty. The problem of chronic poverty in India, however, seems to be not merely an economic issue. It has equally been rooted rather more deeply in the asymmetrical social structures of its Brahminical social order, which finds its natural ally in the fast expanding operations of neo-liberal market economy in the country. It is against this backdrop that the project of economic liberalisation seems to block the way of nascent institution of social democracy in India.

BABU MANGU RAM MUGOWALIA - A TRIBUTE

The birth anniversary of Babu Mangu Ram Mugowalia (1886-1980) falls on January 14. I write this to pay my humble tributes to the memory of the great son of the country particularly of the dalit community. Babu Mangu Ram Mugowalia's sterling role in the freedom movement of India as a Gadhrite leader is well known and documented. He was an Indian patriot to the core in the Gadar Movement in the US and other countries. Later on coming back to India in 1925, he engaged himself fully in the fight against social and economic degradation of the Dalit community at the hands of the caste ridden Indian society. It was a daunting task. But Babu Mangu Ram was a crusader.

In 1926, Babu Mangu Ram Mugowalia initiated and established Ad-Dharam Movement to provide the dalit a social and spiritual identity of their own. He started publishing a periodical called Adi-Danka to enlighten and cajole the dalit masses to stand up and fight for their rights. The effort was a great success with the help and joining hands with the other leaders of the community like Master Gurbanta Singh, Seth Kishan

Dass, Seth Sunder Dass, and Sant Ram. Gopal Singh Khalsa, inter alia. The Ad-Dharam Movement, as my father told me, did a great job, under the leadership of Babu Mangu Ram, during the Round Table Conferences in the early 30s in supporting Dr. B. R. Ambedkar as the sole leader of the dalits of India to represent them in the Conferences and other for the interests of the Dalits. With these efforts Ad-Dharam was duly recognized as a different entity in the 1931 census. Dr. Ambedkar's struggle with the help of the leaders like



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Babu Mangu Ram resulted in the Communal Awards of the British Government to recognize and ensure separate electorates for the dalits in 1932 which was for-

mally accepted and introduced as the Poona Pact between Ambedkar and Gandhi. Some vested interests tried to create unnecessary controversy about the presumptive differences between Dr. Ambedkar and Babu Mangu Ram Mugowalia on the decisions of the Poona Pact and the agenda of the Ad-Dharam Movement. But the prevailing political and social atmosphere in the country left no other option both for Dr. Ambedkar and Babu Mangu Ram to accept the ground realities. Babu Mangu Ram Mugowalia contin-

ued to accept Dr. Ambedkar as his leader and respected him accordingly. The Ad-Dharam Movement gained strength particularly in the Doaba region of Punjab. Babu Mangu Ram along with others got elected to the Punjab Legislative Assembly before independence in 1947. In the wake of changing political and social scenario, the Movement which was by then converted into a political outfit as Ad-Dharam Mandal, fizzled out somewhat. Most of the associates of Babu Mangu Ram either joined the Congress Party or the Scheduled Castes Federation and later the Republican Party. But the relevance and role of Ad-Dharam Movement and the Mandal would remain a historical fact that it played an immensely important role in establishing a separate and distinct identity for the dalits which was a much called for need of the times.

Babu Mangu Ram Mugowalia was a visionary and a leader of the first rate. He contributed immensely to freedom movement of India as a Gadhrite leader and also to the emancipation of the dalit community.

हजारों साल नर्गिस अपनी बेनूरी पे रोती है;
बड़ी मुश्किल से होता है चमन में दीदावर पैदा !

BRUTAL RAPE IN INDIA STRONGLY CONDEMNED

We join in a world-wide condemnation of a brutal gang-rape of a 23 years old medical student on December, 16, 2012 in New Delhi, India. It has sent waves of shock, trauma and anger to the very conscience of any civilized society all over the world. This incident of severely beating a woman, raping her and throwing her out of a moving bus by 6 gangsters is, undoubtedly, a case of extreme savagery and lawlessness and must be dealt with the full force of law. It also shows how insensitive is the administration of the Government towards the plight of helpless women in the capital city of the greatest democracy of the world. We convey our heartfelt sympathies and condolences to the parents and other members of the family of this unknown victim who succumbed to her significant brain injuries, she suffered in this deplorable act of crime.

We strongly urge the present administration in India to ensure that the culprits, who committed this heinous crime, must be brought to justice as soon as possible and strong legislative measures be taken to avoid any such recurrence in future. Supreme Council, Shri Guru Ravidass Sabhas USA represents the integrated body of all Shri Guru Ravidass temples in USA and is a staunch believer in the sacred teachings of Shri Guru Granth Sahib Ji to promote mutual love, harmony and international brotherhood among all sections of society.

O.P. Balley, General Secretary, Supreme Council, Shri Guru Ravidass Sabhas USA



O. P. Balley

We take pride in wishing all the readers & viewers of Ambedkar Times & Desh Doaba a very happy & prosperous

New Year 2013



DR. HARMESH KUMAR

President
Therapeutic Residential
Services Inc.



MR. O. P. BALLEY

General Secretary
Shri Guru Ravidass
Sabhas USA



MR. AVTAR BAINS

Community leader
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