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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 Piri 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 viable way to bring social and political consciousness among his people was to establish schools for the Achhuts. Settling in his native village, Mugowal, 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 Mugowal. Later on Lambardar Beeru Ram Sangha, another landlord of village Mugowal 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 from Dr. Ronki Ram's article entitled "Untouchability, Dalit Consciousness, and the Ad Dharm Movement in Punjab," published in Contributions to Indian Sociology, Vol. 38, No. 3, 2004 with thanks).

Ambedkar Association of North America celebrates Dhamma Chakka Pravartan Din

67th Dhammachakra Pravartan Din (in Pali Dhamma Chakka Pavattan Din) also called Deeksha Day Celebration Marks a Day of Spiritual Enlightenment and Ambedkarite Buddhist Community Unity across the world.

Ambedkar Association of North America celebrates Dhamma Chakka Pavattan Din every year since the year 2003. This is our 20th year of celebration in Michigan.

Livonia, Michigan- October 21, 2023

— The 67th Dhamma Chakka Pavattan Dincel- ebration took place on Saturday, October 21st, 2023, at Great Lakes Buddhist Vihara, The Fonseka Center, located at 17725 Inkster Rd, Livonia, MI 48152. The event, which attracted an impressive gathering of 80-100 attendees, was a testament to the spirit of unity and spiritual enlightenment.

The day commenced at 10:00 AM ET with a soulful prayer offering to Lord Buddha and Dr. BR Ambedkar, paying homage to their teachings and wisdom.

This was followed by enlightening spiritual guidance provided by head monks from Great Lakes Buddhist Vihara Ven. BhanteSankicha, Bhante Dhamma Vihara, and Bhante Sunanda captivated the audience with their profound wisdom and insights.

At 11:30 AM, the community came together to offer daana to Bhante, a symbol of gratitude and respect for his spiritual teachings. The sense of community continued during the afternoon with a delightful community lunch at noon, where local families showcased their culinary skills, serving homemade delicacies to all attendees, and fostering a sense of warmth and togetherness.

The celebration continued post-lunch with a vibrant cultural program starting at 1:00 p.m. The program featured engaging speeches by children,

reciting 22 Cows, Buddhist Narashiha Gatha, Mahamangal Sutta, and devotional songs that touched the hearts of all present, and enlightening stories shared by respected elders, Interfaith Coalition presentation on community building adding depth and richness to the cultural experience. The event culminated with a heartfelt vote of thanks, expressing gratitude to all participants and contributors who made the event possible.

The day ended on a high note with a group photo capturing the smiles and camaraderie shared by the attendees, symbolizing the unity and harmony within the community. Following the group photo, attendees joined hands to clean the venue, underscoring the spirit of community service and collective responsibility. Organized with meticulous planning and heartfelt dedication, the 67th Dhammachakra Pravartan Din celebration was a resounding success, leaving attendees inspired, enlightened, and deeply connected to the

values of compassion, unity, and spiritual growth.

AANA is been instrumental to celebrate Dr. Ambedkar Jayanti, Dhamma Chakka Pavattan Din, Constitution Day, and many more Buddhist festivals in USA since 2008.

Ambedkar Association of North America was formed in 2008 on the guided principle of Dr. B.R. Ambedkar's lifelong work and vision to uplift the downtrodden through education. Education provides the suppressed an opportunity to escape their poverty, experience a better quality of life, and have a voice in their communities. AANA also makes it its mission to spread Buddha's message of peace and kindness to humanity through cultural, educational, social, and economic activities among the South Asian Diaspora in North America.



What Dr. Ambedkar had done for the Backward Castes?

Dr. Ambedkar is often recognized as the saviour of Dalits, while he fought for the rights of all downtrodden classes, Dalits and Backwards. But because of the Varna system, the backward castes that are Shudras consider themselves higher on the social ladder than the untouchables (Dalits). According to one definition, backward castes are Shudras, and Dalit castes are extreme Shudras. The only difference is that backward castes are considered touchable and Dalit castes are considered untouchable. It is also a historical fact that due to being touchable, the backward castes have been exploited more than the untouchables in some areas. It is also worth mentioning that the backward castes have been caught in the clutches of fanatical Hinduism while Dalits have been continuously rebelling against Hinduism. Due to the illusion of social superiority, the backward castes have been considering Dr. Ambedkar as the leader of the Dalits instead of their own leader. This is also because most of the backward castes have been under the influence of upper caste Hindus and they have been constantly misled about Dr. Ambedkar so that they do not establish unity with the Dalits by being influenced by the ideology of Dr. Ambedkar and do not create a big challenge for upper castes. Dalit and backward leaders are also responsible to a great extent for this distance between the Backward and the Dalits, who have been baking their bread by doing caste politics.

Now, if seen from the historical perspective, where Dr. Ambedkar struggled throughout his life for the rights of the downtrodden castes, he also fought continuously for the rights of the backward castes. This fact is confirmed by the following facts: -

1. Maharaja Sayaji Rao Gaikwad of Baroda, who belonged to a backward caste, had a great contribution in Dr. Ambedkar's higher education and he had given him a scholarship to study in America.

2. Chhatrapati Sahuji Maharaj was the second backward caste person who helped and contributed to Dr. Ambedkar.

3. Dr. Ambedkar had very good relations with Ramaswamy Naicker, who was the leader of the non-Brahmin movement in South India.

4. Dr. Ambedkar was greatly influenced by the social ideology of backward caste social reformer Jyoti Rao Phule.

5. Dr. Ambedkar supported the movement for the equality of Ezhavas, a backward caste, in Travancore (Kerala).

6. It was Dr. Ambedkar who advocated reservation in government jobs for backward castes in the future constitution of India before the Simon Commission in 1928.

7. Dr. Ambedkar, as the President of the Constituent Assembly, had included the word "backward" in Article 15 (4) of the Constitution regarding reservation in government jobs, which later became a base for reservation for socially and educationally backward castes.

8. With the efforts of Dr. Ambedkar, a provision was made in Article 340 of the Constitution to establish a commission to identify backward castes.

9. The political party that Dr. Ambedkar formed in 1942 was named Scheduled Castes Federation, it was mentioned in the policy that the party would give priority to the alliance with the parties representing the backward castes and tribes and if necessary, the party would Will change its name to "Backward Classes Federation" to represent the backward classes. Therefore, the party had also made an electoral alliance with the Socialist Party at that time.

10. In 1951, when Dr. Ambedkar resigned from the post of Law Minister regarding the Hindu Code Bill, he said, "I would like to refer to another matter which is the reason for my dissatisfaction with this government. It is about the treatment of backward castes and scheduled castes by this government. I am sad that there is no protection for backward castes in the Constitution. It has been left to the government order based on the recommendations of the commission to be appointed by the President. It has been more than a year since we passed the constitution but the government has not even thought of appointing the commission." From this you can guess how concerned Dr. Ambedkar was about the welfare of the backward classes.

11. Addressing the students of Lucknow University after resigning from the post of Law Minister, Dr. Ambedkar warned about the neglect of the backward castes and said, "If they despair in their efforts to achieve a status of equality "Scheduled Castes Federation" will give preference to the communist system and the fate of the

country will sink. It can also be estimated from this how much Dr. Ambedkar was trying for the benefit of the backward classes. He reiterated the point of neglecting the interests of the backward classes in a big public meeting at Nare Park in Bombay.

12. Due to the pressure created by Dr. Ambedkar on the issue of backward castes, the Nehru government had to appoint the first Backward Classes Commission in 1951 under the chairmanship of Kaka Kalelkar. It is a different matter that the government did not accept the recommendations of this commission; rather the chairman of the commission was forced to give an opinion contrary to the recommendations of the commission for caste basis of reservation.

13. Dr. Chhedi Lal Sathi, who was the President of the Republican Party of India, Uttar Pradesh in the seventies, told me that Babasaheb was very disappointed after resigning from the ministerial post in 1951. At that time backward class leaders Ram-lakhan Chandapuri, S.D.Singh Chaurasia and others told him not to panic, we are all with you. For this purpose, they organized a rally of backward classes in Patna, in which a huge crowd gathered. Babasaheb was very impressed by this and again became active in the politics of Dalits and Backwards.

14. In this regard, Dr. Chhedi Lal Sathi has written in his book "Situation of Dalits and Backward Castes", on page 113 that "After coming back from Patna, Babasaheb dissolved the Scheduled Castes Federation of India in consultation with his colleagues. After losing the elections twice in 1952 and 1954, Babasaheb realized that the Scheduled Castes were only 20% of the population and so long as they did not have the support of 52% backward classes, he decided to form the Republican Party of India in its place. If he does not get it, he will not be able to win the election. Therefore; Babasaheb, in consultation with backward class leaders, especially Shivdayal Singh Chaurasia, etc., decided to include 52% backward class people and 12% population of Muslims, Christians and Sikhs in the Republican Party of India apart from 20% Dalit class. More than a year was spent in drafting and consulting the constitution of the

Republican Party: "From this point of view, this rally of Patna was historic because in this the foundation of unity of Dalits and OBCs was laid.

Babasaheb announced the dissolution of the Scheduled Castes Federation of India on October 15, 1956, in Nagpur and the establishment of the Republican Party of India in its place. From 1957 to 1967,

based on the unity of these classes, the Republican Party of India emerged as a major political force, but later the Congress, for which this party became the biggest threat, took advantage of the weaknesses of the Dalit leaders. Bought them and this party got divided into many pieces. A party like the BSP that emerged later also destroyed this alliance.

15. In the last years of his life, Babasaheb also established contact with the leader of backward classes, Ram Manohar Lohia, etc. to establish the unity of Dalits and Backwards and there was correspondence between them. But unfortunately, Babasaheb died soon and that alliance could not be formed.

It is clear from the above description that Dr. Ambedkar not only fought for the interests of the Dalits but also for the interests of the backward classes throughout his life. It was due to his efforts that provision for reservation in government jobs for backward classes was made in the Constitution and due to the pressure created by him, the first Backward Classes Commission was constituted. Later the Mandal Commission was formed and the backward classes got reservations in government jobs and education, for which the backward classes should be indebted to Babasaheb.

Therefore, the backward class should accept Babasaheb's contribution to their upliftment. There is a need to restore the unity of these classes in the context of the new challenges of the present.

It is also true that there are some class contradictions between Dalits and OBCs and their unity cannot be established without resolving them. It is well known that Dalits, extremely backward (Hindus, Christians, and Muslims) are natural allies. This equation can be based on common issues and not on caste alone, which can face majority Arianism and Hindutva politics in the country.



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National President,
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Goodie Takhar, PhD

Waheeda Rehman: Dada Saheb Phalke Awardee for 2021

Waheeda Rehman is an Embodiment of Beauty and Virtuosity. Shakeel Badayuni's lyrics "Chaudhvin Ka Chand Ho Ya Aftab Ho..", are an exquisitely refined description of Waheeda Rehman's bewitching prettiness. Her classic beauty is an example where a poet's dreamily romantic imagination finds its match in real life. She possessed the mischievous streak of a precocious village belle. Waheeda, the quintessential beauty of Bollywood, has wooed the captive audience for decades with her charms and acting savoir faire without any sensual display of her limbs. She has an uncanny ability to give visible expression to innermost feelings through the entire spectrum of emotions. Most of her films were classic flabbergasted by her radiance on screen. She portrayed multi-layered characters like the role of



seductive Gulabo in Pyasa, a defiant Rosie in Guide, coquettish Hira Bai of Teesri Kasam and emotionally deranged nurse Radha in Khamoshi. Her illustrious career-trajectory culminated in her attaining the iconic status.

Waheeda Rehman was born on February 3, 1938 in Chengalpattu (Town of Red Lotus), Tamilnadu. The literal meaning of 'Waheeda' is "Unique or Unparallel" and her name was to prove remarkably prognostic. Her father, a liberal bureaucrat, allowed her to learn Bharatnatyam dance, a taboo for a Muslim girl those days. Her first public dance-performance was in front of C. Rajagopalachari, the erstwhile Chief Minister of Tamil Nadu. She initially aspired to be a doctor, but destiny willed otherwise. The untimely death of her father and family circumstances changed her course of life. She embarked on her dancing talent and finally forayed into the acting field.

Waheeda faced the camera for the first time on January 19, 1955 in a Telugu movie 'Jayasimha', portraying the princess Padmini. Though it was her debut film but she never showed any signs of a newcomer, thanks to the training she had from Pundarikakshiah. However, prior to 'Jaisimha', her solo-dance film 'Rojulu Marayi' was released on 14 April, 1955. The audience was crazy of her dance-song 'Eruvaaka Sagaroranno Chinnanna', which became an astounding success.

Waheeda's ebullient dance-performance aided by some fortuitous events, prompted Guru Dutt to cast her for a vamps' role in his suspense thriller "CID" (1956). Guru Dutt and director Raj Khosla considered the name 'Waheeda' a non-catchy for a Hindi film actress, they insisted on changing her name. However, a strong-willed and candour Waheeda refused to yield to the pressure tactics. She elegantly performed the uninhibited dance movements in the song 'Kahin Pe Nigahein...'. The film was a smash hit

and she became part of Guru Dutt's cavalcade.

In her next film Pyasa, she enacted Gulabo, a prostitute with a golden heart, who comforts the poet. Guru Dutt certainly brought out the best in her. In the film sequence, when she gets the news that her lover is killed under the train tracks, she was supposed to scream. But she just couldn't. Guru Dutt worked out an alternative. She just crunched up the newspaper in her hand, closed her eyes and slid down. It was even more powerful than if she had actually screamed. It established that she could

do wonders with her eyes.

During the shooting of Pyasa (1957), she got involved in an unsuccessful love affair with director Guru Dutt. Their next

venture Kaagaz Ke Phool (1959) depicted the story of a successful director's decline after he falls for his leading lady. This film foreshadowed events in Guru Dutt's own life and their relationship turned sour, although they continued to work together in Chaudhvin Ka Chand and Sahib Bibi Aur Ghulam.

Buoyant by her critical successes, Waheeda was keen on playing the doomed and drunken Chhoti bahu of Sahib Bibi Aur Ghulam (1962). But Guru Dutt deemed her too young for the role. Waheeda brought a breath of fresh air in this heavy film. Despite having an exclusive contract, Guru Dutt magnanimously permitted Waheeda to work in outside films like Solva Saal, Twelve o'Clock and Kaala Bazaar.

After breaking from Guru Dutt's banner, Waheeda continued to flourish. She gave an astounding performance in two psychological thrillers Bees Saal Baad and Kohra. She won critical acclaim for her role of a danseuse in love with the dacoit in 'Mujhe Jeene Do' and struck gold with the spooky Bees Saal Baad. Waheeda's enticing performances catapulted her screen-career into the highest echelons of Hindi film industry. She was the

second highest paid Hindi actress in the 1960s.

She danced to the tunes of 'Aaj Phir Jeene Ki Tamanna Hai' (Guide), a grandiose display of the intense joy of unfettered freedom enjoyed by exuberant Rosie. Guide showcased Waheeda's dancing talent, besides giving her a chance to break the taboo against grey-shaded roles. Her producers were bewildered when she accepted the role of a debauchee. However, she refused to pay a heed to them and the rest is history.

Waheeda's refreshingly natural style of acting gave her an edge over

and shunned the glitz and glamour of Bollywood. After an extended break, Waheeda was set to star in Kabhi Khushi Kabhie Gham but the sudden demise of her husband forced her to opt out. However, she staged

a come-back after a decade with Om Jai Jagdish followed by Rang De Basanti, 15, Park Avenue and Delhi 6 etc. She has gracefully reincarnated herself from a leading lady to a character artiste. She is content to do occasional films and recently she appeared in films like 'Jiya Na Jaye', Vishwaroopam 2 and Arshinagar (Bangali).

She has acted in over 70 films and in each one, she left an indelible impression. Apart from Hindi, she also did films in Telugu, Tamil, Malayalam, English and Bengali languages. She also had a brief stint with small screen.

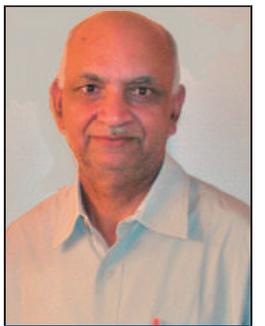
Waheeda Rehman won the Filmfare Best Actress Award for her outstanding performance in Guide and Neel Kamal. She won the National Award for her excellent off-beat role in Reshma Aur Shera. She was bestowed with Padma Shri in 1972 and Padma Bhusan in 2011. Waheeda is the first recipient of the Centenary Award for the Indian Film Personality of the Year.

At the zenith of her acting career, Waheeda Rehman married Shashi Rekhi (Kamaljeet Singh) her co-star in the film Shagun, on 27 April 1974. Her son Sohail is an M.B.A. while her daughter Kashvi is a Jewellery designer. She set up 'Good Earth Foods', a breakfast-cereal unit in Bangalore. Interestingly her pinup photographs boosted the sales making her a successful entrepreneur woman.

She is a goodwill ambassador for an NGO, Pratham. She has also been involved with Spastics Society and SOS Villages for many years. Waheeda gorges on Dosas from Chennai and misses its famous Marina beach.

She loves reading and also indulges in photography. She is a yoga exponent and takes everything in life in her stride. She enjoys her music, be it Nat King Cole or SD Burman. She wishes to be a singer in her next life.

A stellar performer, Waheeda Rehman has turned 81 this month, but still she has the same charisma, as lovely as ever. Resplendent in burnt orange, she is born for the camera. Her appeal that transcends time through generations. She has now been chosen for the coveted Dada Saheb Phalke Award- 2021. Many congratulations to Waheeda ji on her this accomplishment.



Bhim Raj Garg

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the contemporary heroines. She had a penchant for picking hanky melodramas Palki, Dil Diya Dard Liya, Aadmi, Neel Kamal,

but even there, she consciously steered clear of glycerol overdoses and hysterics. In early 1970, she appeared in some critically acclaimed art films like Zindagi, Reshma Aur Shera, Khamoshi and Trisandhya etc. However, after failure of Trisandhya, she got disheartened with the whole art film genre and refused to do Ankur.

During her long career, she has worked with some of the biggest directors and actors of her time. She had great working relationship with Dev Anand in number of successful movies CID, Solva Saal, Kala Bazar, Roop Ki Rani Choron Ka Raja, Baat Ek Raat Ki, Guide and Prem Pujari. She acted opposite Sunil Dutt in Ek Phool Char Kaante, Mujhe Jeene Do, Reshma Aur Shera, Meri Bhabhi and Darpan. With Bollywood thespian Dilip Kumar, she appeared in a string of hits Ram Aur Shyam and Aadmi.

Her last hit movie as heroine was Man Mandir (1971). She played a mother to Jaya Bhaduri in Phagun (1973), which eventually dried up leading-lady roles for her. Thereafter, she was cast mainly in character roles. Kabhi Kabhie, Trishul, Coolie, Namak Halal, Mashaal and Chandni.

She took sanyas from films after her appearance in Lamhe (1991)

Sheela Mahey: A Socio-Cultural Activist – An Obituary

Sheela Mahey, one of my fellow BootanMandians, passed away at a young age of 57 on October 17. Sheela, a home-maker, was the wife of



Balwinder Mahey, an established businessman in leather in Bootan Mandi. Balwinder is the scion of the iconic family of Seth Khushi Ram, a community and political activist of standing of his times some decades ago.

I don't recall having met Sheela personally but I heard a lot about her socio-cultural activism in and around Jalandhar for the benefit of the community from my brother Paramjit and nephew Mahesh who themselves are involved in community activities.

Swami Balram Viridi of Bootan Mandi Satguru Ravidass Dham, with whom Sheela and her team, were coordinating their activities; particularly spiritual ones, also confirmed the appreciable role and contribution of Sheela and her associates from Bootan Mandi and adjoining localities towards social welfare in the area in the field of education, environment, rations and medicines to the needy among other civic needs. Sheela was spearheading these activities under the aegis of an organisation named after Guru Ravidass as Mission Fateh, run with the voluntary financial contributions generated by the organization. Some of the activities of Team Sheela, to my mind, are really thoughtful and must be appreciated.

Keeping with this sense of appreciation and thanks for the work done by Sheela, I thought of writing this obituary as my humble tribute to Sheela Mahey, my worthy fellow BootanMandian. I was told that Sheela, while herself stranded in Canada, arranged rations to the needy in the deadly pandemic Covid a couple of years ago. She catered to the requirements like uniforms, stationery etc. of needy students of Bootan Mandi Schools. The Satsang Mandali formed by Sheela and her associates Rani Puri, Ms. Narinder Salhan and Sunena Chaudhary, granddaughter of yet another iconic BootanMandian, Seth Kishan Dass of among others.

Sheela was fully involved in the community activities such as support and participation at Tughlakabad – Delhi (Guru Ravidass Dharam Asthal) agitation, various protests and dharnas for the dalit cause in and around Jalandhar and beyond (providing of Langar Sewa and other amenities, help to the needy during recent floods in Punjab through charities like Begumpura Aid and Akhari Umeed. She was fully alive to the issue of clean air and environment in the area and under tree plantation campaigns at various Deras like Sachkhand Ballan and Gurudawara Sahib of Sant Sant Nirmal Dass Jaure. I am told that Sheela really thought big and had many projects in the pipeline; like medicines at affordable prices and

this without any fanfare and publicity like a faceless diplomat. It is not an easy thing to do.

With the demise of Sheela Mahey, the community has lost a huge asset. It is easy to say but difficult to do. Sheela did it. I salute her and fully recognize her services to the community. May God



Ramesh Chander
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providing training and support to the ladies for their startups. I have noted and it has humbled me that she did all

grant peace to the departed soul?
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