First of all I want to wish all of you a very Happy Holidays and Happy Gurpurab for A Champion of Human Rights - Our First Guru Nanak Dev Ji.

Next I wanted to let all of you know that it was your support which gave me courage and strength to run for an office in the city of Concord. Most of you have called me and told me that I should not be discouraged and should run again as I have made lot of friends during this time even though I did not win the election. However, coming fourth out of eleven candidates means a lot of approval from the residents of Concord. I am indebted to more than 7,300 people who have showed their trust and voted for me on Nov. 6, 2012. I want to thank all of you from bottom of my heart for your generous contribution in my election for the Concord City Council. I want to personally thank Mr. Prem Chumber and Dr. Amrik Singh for coverage of my election in Ambedkar Times and Desh Doaba.

OP Balley, Mr. Tavinder Kazla, Mr. Hans Raj Jr. and Sr. Kajla, Mr. Bagha, Mr. Paramjit Bhutta, Dr. Amrik Singh for coverage of my election in Ambedkar Times and Desh Doaba.

I am also thankful to Mr. OP Bailey, Mr. Ravinder Kazla, Mr. Hans Raj Jr. and Sr. Kajla, Mr. Bagha, Mr. Paramjit Bhutta, Dr. Amrik Singh for coverage of my election in Ambedkar Times and Desh Doaba. I am also thankful to Mr. OP Bailey, Mr. Ravinder Kazla, Mr. Hans Raj Jr. and Sr. Kajla, Mr. Bagha, Mr. Paramjit Bhutta, Dr. Amrik Singh for coverage of my election in Ambedkar Times and Desh Doaba. I am also thankful to Mr. OP Bailey, Mr. Ravinder Kazla, Mr. Hans Raj Jr. and Sr. Kajla, Mr. Bagha, Mr. Paramjit Bhutta, Dr. Amrik Singh for coverage of my election in Ambedkar Times and Desh Doaba.

I am also thankful to Mr. OP Bailey, Mr. Ravinder Kazla, Mr. Hans Raj Jr. and Sr. Kajla, Mr. Bagha, Mr. Paramjit Bhutta, Dr. Amrik Singh for coverage of my election in Ambedkar Times and Desh Doaba.
BABA SEHEB DR. AMBEDKAR
A GREAT STATESMAN AND
A PARLIAMENTARIAN OF PAR EXCELLENCE

Brahmavan Bharat Ratan Babasaheb Dr. Bhimrao Ramji Ambedkar had multi-faceted personality. He was not only the sole highly educated Indian during his life time, even in our own times we hardly come across a person as qualified as he was! One should not forget the circumstances under which he struggled to achieve the heights in the field of education not only in colonial India but also from the most sought after institutes of higher learning even in Europe and North America. His research work was so meticulous that it was quoted in legislature bodies of the British political system. Apart from concentrating on the problem of Indian economy, Dr. Ambedkar also delve deeply into the social setup of the Hindu society and had been able to provide an altogether new and fresh insights on the veered question of caste. The paper he wrote on the origins of caste in the Hindu society during his Masters programme at the Columbia University, New York became a classic during his life times. Annihilation of Caste is another equally well known classic work of Dr. Ambedkar, which sharply explores the insidious grammar of graded inequality in society based as it is on highly stratified caste system. In addition to economy and society, Dr. Ambedkar also wrote extensively on the water management, labour laws, women rights, issues related with partition, constitutionalism, social democracy, parliamentary form of government, right to education, social equality, justice, and on the most complicated question of solidarity among the different Scheduled Castes communities. He worked on various senior positions during the British rule and in Independent India. He was the chairman of the drafting committee of the constitution of India. The first law on the prevention of untouchability was witnessed in Jalandhar. Dr. Ambedkar had multi-faceted personality. He was not only a great visionary, votary of world peace, universal human rights and democracy. Last but not the least, he was a living example of the Dalit movement. He was so meticulous that it was from Concentrating on the problem of Indian economy, Dr. Ambedkar also delve deeply into the social setup of the Hindu society and had been able to provide an altogether new and fresh insights on the veered question of caste. The paper he wrote on the origins of caste in the Hindu society during his Masters programme at the Columbia University, New York became a classic during his life times. Annihilation of Caste is another equally well known classic work of Dr. Ambedkar, which sharply explores the insidious grammar of graded inequality in society based as it is on highly stratified caste system. In addition to economy and society, Dr. Ambedkar also wrote extensively on the water management, labour laws, women rights, issues related with partition, constitutionalism, social democracy, parliamentary form of government, right to education, social equality, justice, and on the most complicated question of solidarity among the different Scheduled Castes communities. He worked on various senior positions during the British rule and in Independent India. He was the chairman of the drafting committee of the constitution of India. The first law on the prevention of untouchability was witnessed in Jalandhar. Dr. Ambedkar had multi-faceted personality. He was not only a great visionary, votary of world peace, universal human rights and democracy. Last but not the least, he was a living example of the Dalit movement. He was so meticulous that it was from Concentrating on the problem of Indian economy, Dr. Ambedkar also delve deeply into the social setup of the Hindu society and had been able to provide an altogether new and fresh insights on the veered question of caste. The paper he wrote on the origins of caste in the Hindu society during his Masters programme at the Columbia University, New York became a classic during his life times. Annihilation of Caste is another equally well known classic work of Dr. Ambedkar, which sharply explores the insidious grammar of graded inequality in society based as it is on highly stratified caste system. In addition to economy and society, Dr. Ambedkar also wrote extensively on the water management, labour laws, women rights, issues related with partition, constitutionalism, social democracy, parliamentary form of government, right to education, social equality, justice, and on the most complicated question of solidarity among the different Scheduled Castes communities. He worked on various senior positions during the British rule and in Independent India. He was the chairman of the drafting committee of the constitution of India. The first law on the prevention of untouchability was witnessed in Jalandhar. Dr. Ambedkar had multi-faceted personality. He was not only a great visionary, votary of world peace, universal human rights and democracy. Last but not the least, he was a living example of the Dalit movement. He was so meticulous that it was from Concentrating on the problem of Indian economy, Dr. Ambedkar also delve deeply into the social setup of the Hindu society and had been able to provide an altogether new and fresh insights on the veered question of caste. The paper he wrote on the origins of caste in the Hindu society during his Masters programme at the Columbia University, New York became a classic during his life times. Annihilation of Caste is another equally well known classic work of Dr. Ambedkar, which sharply explores the insidious grammar of graded inequality in society based as it is on highly stratified caste system. In addition to economy and society, Dr. Ambedkar also wrote extensively on the water management, labour laws, women rights, issues related with partition, constitutionalism, social democracy, parliamentary form of government, right to education, social equality, justice, and on the most complicated question of solidarity among the different Scheduled Castes communities. He worked on various senior positions during the British rule and in Independent India. He was the chairman of the drafting committee of the constitution of India. The first law on the prevention of untouchability was witnessed in Jalandhar. Dr. Ambedkar had multi-faceted personality. He was not only a great visionary, votary of world peace, universal human rights and democracy. Last but not the least, he was a living example of the Dalit movement. He was so meticulous that it was
Living for the Sake of Others: Reverend Dr. Sun Myung Moon (1920-2012)

This article is originally carried in the latest issue of Asia-Pacific Business & Technology Report (Seoul). We are posting this article with due regards and sincere thanks to the illustrious Managing Editor Dr. Lakhvinder Singh.

Ronki Ram (Dr.)

Reverend Dr. Sun Myung Moon will be remembered passionately by the coming generations for his concerted efforts towards building a viable peace and harmony in the world. He was, in fact, an angel of peace, family unity, and inter-faith dialogue who invented new traditions and ways to organize universal gatherings of diverse religious/faiths in the contemporary world within the forums of UNO and without for the sole purpose of learning the basic lessons of living together harmoniously and with compassion for one and all. Father Moon was not an armchair philosopher who philosophized idyllically in the realm of mere dreams and thoughts, but a karmayogi (a man of action) who firmly believed in practical actions now and here in the real world of our day-to-day existence.

Father Moon dedicated his life-long goal of world peace and the permanent faith in loving God with the bounties of simple but inexplicable nature. He used to say, “If you empty your mind and receive nature into your entire being, there is no separation between you and nature. Nature comes into you, and you become completely one with nature. In the moment that the boundary between you and nature disappears, you feel a profound sense of joy. Then nature becomes you, and you become nature”. Father Moon was thoroughly convinced that “everything around us is given birth through a combination of forces so complex we cannot even imagine it. These forces are closely related to each other. Nothing in the universe was conceived outside the heart of God. The movement of just one leaf holds within it the breathing of the universe”. To know the mysteries of complex universe around us, Father Moon keenly urged his followers to get closely connected with the nature. “Nature creates a single harmony and produces a sound that is magnificent and beautiful. No one tries to show off and no one is ignored; there is just a supreme harmony. Whenever I find myself in difficulty, nature comforted me; whenever I collapsed in despair. It raised me back up”. And it is in the name of this benevolent nature called God that Father Moon wanted to create for us a world of perpetual peace and harmony. The time is not far when the world will come to realize and appreciate the greatness, sincerity, humility, selflessness, and true love of Father Moon and the driving force of nature behind what he was striving hard to achieve and accomplish during his given limited life span: universal world peace and one human family under God.

Father Moon dedicated his entire life for bringing peace in our contemporary world and deeply touched hearts of the millions. He passionately taught the lesson of world citizenship and lived the life of a true world citizen. His philosophy of universal peace and world citizenship is vividly reflected in his life-long efforts towards winning the heart of others including his enemies and strangers. In his own touching words “At times I would simply go for a while in an area of Shinagawa where poor people lived. I slept with them, using rags for cover. On warm sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny days I picked lice from their hair and ate rice with them. There were many prostitutes on sunny. I would set them on the streets of Shinagawa. I would listen to them tell me about themselves, and I became their friend without ever drinking a drop of liquor. Some people claim they need to be drunk in order to speak candidly about what is on their mind, but that is just an excuse. When these women realized that I was sincere in my sympathy for them, even without drinking any liquor, they opened their hearts to me and told me their troubles”.

Father Moon had the charisma to win over all. He taught his followers the indispensable lessons of loving one’s enemies and living for the sake of others. He always used to emphasize on learning to live for God and His People, and striving hard to overcome selfishness. For the purpose of living for the sake of others, Father Moon used to stipulate on the need of working hard in one’s life. He once said that “I did not spend all my time roaming the hills and meadows and playing. I also worked hard helping my old brother run the farm. On a farm there are many tasks that must be done during a particular season. The rice paddies and fields need to be plowed. Rice seedlings need to be transplanted, and weeds need to be pulled... After the seeds are planted, the furrows need to be weeded at least three times, and this is background work. When we were finished, we couldn’t straighten our backs for awhile”. Father Moon combined hard labor with his mission of world peace in such a manner that it became a new principle of peace to bring harmony through hard work, family unity and living for others. The roots of peace, according to him, are to be searched at the family level and in hard working selfless living. For him, the parents represent the present, the children the future and the grandparents the past. So it is only when the grandparents, parents, and children live together, said Father Moon that the children can inherit all the fortunes of the past and present. To love and respect ones grandfather is to inherit the history of the past and to learn from the rich experience of the past. Peace can not be built in a day. It requires continuous efforts on our part. For a peace to become reality, Father Moon founded various non-profit international organizations (the Universal Peace Federation, and Family Federation for World Peace and Unification), interfaith service group (the International Relief Friendship Foundation, and Religious Youth Service), and various print, electronic and digital media outlet publications. The Universal Peace Federation (UPF), an NGO in special Consultative Status with the Economic and Social Council of the United Nations, is a global association of conscientious individuals and committed organizations dedicated to the noble cause of building a peaceful world, where each individual can fully realize her/his potential in a peaceful way while living together with others in freedom, harmony, and cooperation, with prosperity for all. Dedicated to build a peaceful world centered on universal spiritual and moral values, UPF programs focus on four core areas: 1) building of strong, healthy families; 2) promoting interfaith harmony and cooperation; 3) building a culture of service, reconciliation and partnership; 4) revitalization of the United Nations. UPF’s many peace initiatives include efforts to establish an interreligious council at the United Nations; regional and national peace councils; peace-building initiatives in Middle East, Northeast Asia/South Asia, Africa, and the Americas; the promotion of the Bering Strait Peace Tunnel; and, the World Peace Blessing. The idea of an Interreligious Council at the UN was first advanced by the UPF Founders, Rev. Dr. and Mrs. Sun Myung Moon, in August 2000. Since then, there has been a steady development of both local and international efforts to garner support for this idea among governments. A number of regional and national interfaith councils have also been created, most recently in Thailand.

UPF considers peace as positive, holistic and indivisible. It believes that “we are one human family connected to the highest achievements of men and women are rooted in spiritual and moral developments. The family is the ‘school of love and peace’. Peace comes through dialogue and cooperation. Service to others is the foundation of reconciliation”. UPF works to advance these goals in a special focus on interfaith dialogue, peace education, and service to mankind. It believes that interfaith dialogue and cooperation through conferences and forums allow participants to share diverse aspects of their rich cultural heritage, sacred scriptures and traditions that benefit the entire mankind. Father Moon sponsored thousands of such conferences on world peace, family and interfaith dialogues in different parts of the world. The UPF participates each year in the
UN’s World Interfaith Harmony Week, International Day of Peace and Women’s day. For the UPF marriage, parenting, and the family are the foundations of human development and they function as building blocks of universal peace. Peace begins in the hearts of individuals and it gets nurtured by loving and stable families at home before it spreads on the entire globe. The message of Father Moon was simple and lucid: live for the sake of others.

Father Moon envisioned a peaceful world devoid of territorial boundaries, conflicts and wars. He did not want that sons and daughters of God suffer the wars of the sovereign nations. He did not find any meaning in diplomatic strategic alliances and dividing the world in mindless, powerless strategizing mental camps. He did his best to help the world wriggle out of the sinews of the ‘not so-cold’ cold war with love and peaceful ways of persuasion and inculcation of the everlasting message of interfaith harmony and world citizenship. He wanted to replace the current world of sovereign nation states with the ultimate people could live as citizens of one world. For him nations and nationalities teach nothing but complex rules of the grammar of war and deceitful diplomacy. A world beyond the narrow legal boundaries of statehood, ethnicity, nationality, religion, power politics and strategic alliances was his most desirable dream. He placed God in the centre of his envisioned world of peace and harmony.

Father Moon told us in very simple words who God is. He explained ardentilly to his millions of followers all over the world how the God is doing. Moses told the humanity that there exists a God that governs the cosmos. Jesus told the world that God is father. But it was Father Moon who told the world how God is doing. He brought God near to mankind. Father Moon’s God is not the one who sits on a throne in distant heavens. On the contrary, He is the one who always feel pain and sufferings of all of us and want to redeem and liberate the humanity as soon as possible from the pangs of distrust, fear, war and cruelty. His God is a working God, who live amidst his people. His God reside in peace and the only way to realize Him, according to Father Moon, is to build a peaceful world of fellow loving citizens. He also explained ‘human responsibility’ as to strive for peace and the realization of God. It is here in the very context of human responsibility that Father Moon’s principle of living for the sake of others makes an absolute sense. He never tired telling about the image of God who always work for humanitY and peace. Even in his ripe age of ninety plus many witnessed him talking day and night ceaselessly about peace, peace, one human family under God, universal brotherhood and interfaith harmony. He was eager to build peaceful world in his very life time. He wanted to create a peaceful world in the real image of the abode of God facilitating each and every one of us to recognize God as Father and all of us as his children. He tried his level best to bring people together in as diverse fields as sports, spiritual conclaves, peace meetings, rallies, internation leadership conferences, platforms of the UNESCO and UNO, and Ceremony of the Blessing of Marriage. He made the goal of world peace as the most important task of his life. As a true father, Reverend Dr. Moon got tremendous support from his loving family and all of his followers. Father Reverend Dr. Sun Myung Moon and Mother Dr. Hak Ja Han Moon personify an ‘ideal couple’, and ‘true parents’.

For times to come, the institution of UPF, the principle of ‘one human family under God’, ‘living for the sake of others’ and a world of perpetual peace and harmony will remain the finest legacies of Father Moon. The world will remember him for ever for his life long dedication to peace and human unity. I have had the honour and privilege to sit in his august company during his 93rd birthday celebration at Peace Palace (Cheon Jung Gung) up in the mountains east of Seoul in the forenoon of January 24, 2012. Ambassador Krishna V. Rajan of India in his congratulatory message on the auspicious occasion said that "Father Moon’s simple but powerful mesage of boundless love and unconditional compassion, of service and sacrifice, of family values and spiritual leadership, is like a lighthouse which beckons the world". The Ambassador continued, "His answer to conflict is the realization that we are one human family created by God. Living for the sake of others is the only road to real happiness".

Father Moon’s birthday celebrations in January 2012, coincided with the Chinese New year holidays celebrations, brought together over 200 participants from 72 countries of the world. To celebrate the auspicious day of Father Moon’s birthday, UPF organized an international Leadership Conference at Seoul (January 21-25, 2012). It was during this conference that I had the rare opportunity to listen to the engaging lectures of Rev. Hyung Jin Moon, UPF International Chairman (appointed by Father Moon in 2009 as the one chosen to represent him) and that of Dr. Kook Jin Moon, Chairman Tongil Movement is inspired by Guru Nanak’s revolutionary spirit that spread his message of equality, love, and justice for all. It is this message that inspires volunteers to develop programs like Bhujangi Youth Academy and Bhujangan Leadership Retreat. It is this spirit that reminds volunteers that we are blessed with the opportunity to serve others. Today, as we all celebrate as a community, we ask you for your support. Donate today and help us continue with our efforts. Can we count on you?

November was a month of many-firsts for the Jakarta Movement. We held our first one-day workshop in the NJ/NY area. Our first Midwest Msl is up and running in Minnesota. San Antonio is the newest city to be added to the list of Jakarta Junior Camps. We hope that you’ll join us in many more ‘firsts’ to come. Find out how you can get involved.

This December, as you reflect upon the year that has past, spend time with family and take a much needed break, we invite you to end your year with the spirit of seva.

Make a difference in YOUR community today. Support these programs.
Cultural heritage is fast emerging as a politically contested site where the hitherto marginalized and socially excluded Dalit communities are learning to deploy it as a viable agency in their identity formation process. This workshop will focus on the various dimensions of the Dalit cultural heritage and the ways it impacts the identity formation process among the Dalits in contemporary India. Dalits in contemporary India are closely engaged in a herculean task of building their exclusive centers of Dalit cultural heritage at the local as well as national levels. Through this engaging but challenging process of constructing Dalit cultural heritage they are in fact exhibiting their dormant and long cherished will to build a separate Dalit identity which could help them gain dignity and visibility in the hitherto marginalized public sphere in mainstream Indian society. Dalits hardly figure anywhere in the most sought after popular centers of cultural heritage in India. They often attribute their conspicuous absence in the mainstream cultural heritage centers to their historic exclusion from the civil society as well as to the dominant discriminatory social structures that relegated them to the periphery in the name of low caste birth based as it was on Varnashramdharma (four-fold Hindu social order). They also allege that their suppressed and exploited at every level of their lives by the upper caste people. The film shows various rules imposed on the Shudras such as walking with a bell around their ankles and a long leaf as tail. The film also sheds a light on the struggle by the Shudras. As the film was virtually dumped by the ruling class of India, the majority of the Indian masses were not given opportunity to watch the true history of their past. The film release was originally expected in February 2012, but because of protest from many extremist organizations, it was postponed many times. After a long struggle it was finally released on 19th October. Due to threats from theses organizations to the cinema houses, the film was taken down prematurely. Shudra is based on about 250 million people born Out Castes in Hindu Varna system. They were treated as Unclean & Impure, so much so that nobody ever even touched them or even allowed their shadow to fall on upper cast. It is believed that nature took ages for man to evolve from animal, but it took moments for certain men to make their fellow humans animals again. They were named differently across the globe like - ‘BLACKS’, ‘RED INDIANS’, ‘DASYU’, ‘DAS’, Chandala, Antyaja, Black Caste, Out Caste, Schedule Caste & “Shudra–The Untouchable” “Shudra–The Rising” highlights the depth that evil human mind can succumb, to cling on to power and supremacy. An out caste Man 'Shudra' died for want of a sip of water, a child is publicly violated for uttering Holy Mantras, a pregnant woman is forced in the physical submission, a wounded man dies in need of medicine, all for one crime only.....Born in the caste of “Shudra-The Untouchable”

The initial part narrates the invasion of the people of west Asia to India. They were of the Aryan race and they took over the local tribe and started controlling them. Finally their learned scholar Manu wrote a code book of caste system which turned the local population as the Shudras (lowest of the low), who were imposed with cruel rules in the society. They were suppressed and exploited at every level of their lives by the upper caste people. The film shows various rules imposed on the Shudras such as walking with a bell around their ankles and a long leaf as tail. The film also sheds a light on the struggle by the Shudras.

Speaking about the film, director Sanjiv Jaiswal said that the film is only an attempt to portray the truth. “If we can be proud of our history, we should also have the courage to be ashamed of our past. It is only after we accept the wrong doings of the past that we can attempt to bring a change in our present,” he insisted.

As the film was virtually dumped by the ruling class of India, the majority of the Indian masses were not given opportunity to watch the true history of their past. The producer/director of the film Mr. Sanjiv Jaiswal took a big risk to tell the story of the origin and development of caste. He was so exhausted of the funds that he was not able to release this film overseas. Some of the organizations in UK and individuals strongly felt that this film must be released overseas and defeat the anti Dalit forces who are bent to suppress this film. They took on themselves to raise the funds for the release. You will be pleased to know that this film will definitely be released in the UK in the very near future. Dates will be announced later on. Watch out for the date, time and cinemas in the UK. When the film is released, make sure you take your family and friends to watch the film and encourage the film producer/director to make more films on similar issues.

If anybody wishes to help in this project, please contact the following:

Arun Kumar Pirthi Kaeley Ram Pal Rahi Ashok Sehjal
07909828750 07814724214 07721935138 07888817820

YOUR SUPPORT IS MY REAL......contd. on from page 1

Mr. Makhan Lohar, Mr. Raj Sood and Mr. Chopra who spent their time in Concord to do outreach to voters on my behalf on election day. I was also touched by sincere efforts by Mr. Inderjeet Singh Thind and entire Committee of San Jose Guru Ghar, Ash Kalara, City Council Member, City of San Jose and Mr. Jai Ram Reddy of Swagat Restaurant, Milpitas to raise funds for my election along with endorsement of State Senator Mark DeSaulnier. Their dedication, kindness and generosity and faith of friends like you that we are able to stand up to serve the common good. Your contribution will help in making our dream come true.

I would appreciate your continued support in the coming years. I will be starting my bid for 2014 with a renewed energy and vigor. Please spread the word to your friends and community members to support my bid. It was mainly lack of funds that I could not reach many individuals by mailers as other candidates were able to.

Thank you once again for your support of our mission. I am looking forward to continued supports and your generosity.

Very truly yours,

Dr. Harmesh Kumar
Candidate for Concord City Council
While recalling the significance of the role of the Ad-Dharma movement launched by Babu Mangu Ram of Mugowal in the year 1926, for espousing the cause of the Untouchables of the pre-partition Punjab, we must remind ourselves of the circumstances prevailing in those times. For, since then tremendous changes have taken place in the social, political and administrative fields, and not least of the present times may have a precise idea of the harrowing conditions and environments in which our people found themselves.

Till about the mid-twentieth there was no social and political awakening among the untouchables. People had been fed on the deceptive and demoralizing Brahminal philosophy that the Untouchables were born as such not by any coincidence but because of their accumulated bad deeds committed in the past lives. As a consequence, they were disseminated to get education, to own and possess property, to take to professions and avocation of their own liking and choice, and to a place of equality, honour and dignity in society. This was the divine dispensation. It was dinned into their ears day in and day out that this was not due either to their own fault in this life or to the fault of society that they were born in the lowest and wretched castes, and, therefore, they were made to suffer untold hardships and punishments under the edict of the Almighty for their past sins. Out of sheer ignorance these misguided and gullible people tacitly accepted their cursed fate foisted on them by the clever sort. For their woeful sufferings they would beat their foreheads in utter helplessness and say pathetically that it was due to their inevitable fate and destiny. It never occurred to them, and there was none to tell them, that they were being duped and imprecation stuck under the feet of society who were interested in keeping them under their feet. They could not understand why others who were leading most sinful lives before their very eyes were enjoying all comforts of life both good and bad. The good deeds of the ignorant and unphilasphicated people of this life were of no consequence for them.

There was none among the Untouchables to raise the banner of revolt against this aggression, oppression, tyranny, deception and exploitation of the poor and the ignorant committed behind the facade of religious philosophy. There, however, appeared on the scene an inspired soul in the person of Babu Mangu Ram of Mugowal, who came back from America after a decade’s sojourn in this life; they were being stored and preserved for consideration in the life to come. It was a very cunning ruse played on the ignorant and deprived people.

There was none among the Untouchables to raise the banner of revolt against this aggression, oppression, tyranny, deception and exploitation of the poor and the ignorant committed behind the facade of religious philosophy. There, however, appeared on the scene an inspired soul in the person of Babu Mangu Ram of Mugowal, who came back from America after a decade’s sojourn in this life; they were being stored and preserved for consideration in the life to come. It was a very cunning ruse played on the ignorant and deprived people.

The highlight of the session was there he was a member of the Ghadar Party formed by the Indians living there to supplement the struggle of freedom launched by the nationalists here.

On reaching home Babu Mangu Ram founded an organization under the name Ad-Dharma Mandal. Soon a band of enthusiastic and devoted workers gathered around him. The message brought by Babu Mangu Ram was new inspiring. It was aimed at awakening the Untouchable. The message called upon them to know and realise themselves as they had forgotten their true selves due to the hostile influences in which they had been living for thousands of years. It caught the imagination and hearts of the oppressed and down-trodden people and soon Babu Mangu Ram’s name became a household word. He succeeded remarkably well in creating awareness and awakening the people. His path was beset with difficulties and he had to work against odds and trying circumstances. Financial difficulties apart, he and his co-workers were chased everywhere and hounded out of bound out of bounds of towns and villages by the Hindus, and quite often they had to hold their meeting and conferences in open fields. One such incident also took place at Una. A weekly “Adi-Danka” in Punjabi was also started to carry the message to every nook and corner of the province. This was the beginning of the struggle for getting back the human rights of which they had been deprived for centuries. Wherever Babu Mangu Ram went, the people were eager to have a glimpse of their beloved leader and benefactor. He did the pioneering work to awaken the people. My own relations with him had been very close and cordial. From my college days I had been attending meetings of the Ad-Dharma Mandal and also occasionally contributing small articles to the Adi-Danka.

In the crucial days of the Round Table Conference held in London in the early thirties for the purpose of hammering out a new political set up for our country, Babu Mangu Ram worked enthusiastically shoulder with the greatest leader of the underdog, Dr. B.R. Ambedkar, who was representing the Untouchables of the County at the Conference, to strengthen his hands in his historic struggle for securing political rights for his people on the basis of their being a separate and distinct political entity.

Babu Mangu Ram will be long remember as the devoted pioneer in the crusade against social and political injustice. He fought relentlessly even in the face of crippling heavy odds for the achievements of the goal. Whatever rights we have been able to snatch so far is entirely due to these great men.

There is needed to look back lest we should forget our benefactors–the brave soldiers who fought our battles.

Courtesy: Souvenir, 1985 Babu Mangu Ram Mugowalia 99th Birth Anniversary, Published by Mr. C. L. Chamber

2012 NATIONAL SIKH CONVENTION HELD IN SAN JOSE, CALIFORNIA

Representatives of Sikh Gurdwaras and organizations from across the US of A and the 2012 National Sikh Convention from November 9 to 11 at Sikh Gurdwara Sahib of San Jose, California. Representatives came from Massachusetts to California and Wisconsin to Alabama to attend the convention. “At this national convention WSC-AR committed itself to implementing Conflict Resolution Services, developed by it, with the purpose of resolving conflict within Gurdwara sangats in a gurmast-oriented way and minimizing the need to resort to litigation in the courts. In addition, the Council discussed its initiative to promote and implement the national Sikh representative structure, and decided to continue further enhancing this initiative enthusiastically,” said Dr. Satpal Singh, Chairperson of WSC-AR. US Sikh Gurdwaras (which are managed by Sikh community) and other US Sikh organizations (respect the Sikh Rehat Maryada (Sikh Code of Conduct) were invited to send one delegate each to the National Sikh Convention. The convention opened on Thursday evening at the Sikh Gurdwara Sahib in San Jose with registration and social hour/informal discussions. The Friday morning plenary session was devoted to sharing the accomplishments of WSC-AR, and representatives of Sikh community’s national outreach organizations gave presentations about their projects. A highlight of the Friday morning session was a presentation on the significance and implementation of a global Sikh structure based on cooperation and collaboration among Sikh organizations in various countries. The afternoon session was devoted to presentations by various Sikh outreach organizations.

The Saturday morning session covered Khalsa school curriculums, charter schools, need for encouraging and financially helping Sikhs to adopt the teaching profession in public schools, Sikh networking, and involvement in shaping public policy initiatives. The highlight of the session was the presentation of the Conflict Resolution Services being provided by the World Sikh Council – America Region. On Saturday afternoon, the General Body meeting discussed these important issues and passed resolutions, including the Conflict Resolution Services and some changes in the by-laws to make the functioning of the Council more effective. In the evening, a banquet was held in downtown San Jose for delegates, representatives, and members of the sangat. Individuals who had helped pass resolution SB1540, that will implement Sikh history in the California school curriculum, were honored at the banquet including Professor Jeffrey Brod of California State University at Sacramento.

On Sunday morning, the meeting was held at the Gurdwara Sahib in San Jose at which major decisions of the convention were adopted, followed by reporting to the Sikh community contd. on page 8
U.S. Congressman McClintock Trumpets Sikhi’s Principles of Liberty and Tolerance

McClintock,

Dr. Ambedkar

McClintock, a conservative Republican and professing Christian from a district east of Sacramento, earned high praise from Sikh-American community leaders. Bhajan Singh Bhinder, director of both the Dr. B. R. Ambedkar Sikh Foundation and Sikh Information Centre, said, “On the eve of our country’s Thanksgiving holiday, we are delighted to thank God for the unity shown by Tom McClintock and great Americans like him who fearlessly transcend humanity’s social, religious, and ethnic differences to embrace universal equality. His actions are a reflection of the egalitarianism of his own faith.”

Bhinder, who also coordinated Stockton Gurdwara’s centennial celebration, further stated: “As Sikhs-Americans, our duty is to overcome internal strife and strive instead towards the ideals of Guru Granth Sahib Ji. The Sikh nation and its principles are not reflected in disturbances like that recently seen in Yuba City. We are responsible to seize and live out the conception of true Sikhs recognized by American leaders like Congressman McClintock.” He also noted that McClintock’s remarks brought to mind a famous saying of the tenth Sikh Guru, Gobind Singh Ji, who, in 1699, proclaimed: “All human beings are the reflection of one and the same Lord. Recognize ye the whole human race as one.” He said McClintock, who has welcomed South Asians as Americans on several occasions in 2012, clearly grasps that unifying principle of Sikh philosophy.

Two weeks after the August 5 massacre of six Sikhs at the Oak Creek, Wisconsin Gurdwara, McClintock visited the Roseville Sikh Temple, largest in his district. In his opening remarks there, he said: “Sat Sri Akaal. I greet you as a Sikh today because we are all Sikhs today. On my visits here over the years, I learned a little of the Sikh’s history; of the martyrdom of Guru Arjan; of the Galgothgara; of the massacres of 1894. To these thousands of Sikh martyrs, we now enroll the names of the fallen at Oak Creek.”

In June, McClintock commemorated the 122nd birth year of the Father of India, Dr. Bhimrao Ramji Ambedkar, with remarks on the U.S. House floor, saying: “He articulated the basic principle that all men are created equal and that the Dalits required not the paternalistic guidance of the privileged few who ruled over them, but the freedom to live their lives according to their own lights... We often appeal to the paragons of freedom among the American Founding Fathers in this chamber. We need search no further than Dr. Ambedkar and his tireless devotion to the rights of man to confirm that the bedrock principles of liberty and freedom for which our Founders are known are truly universal.”

McClintock, offering further thanks to McClintock, said, “Protection of human diversity is the strength in American society which inspired Sikhs to settle in Stockton and other parts of this free nation. The Sikh centennial’s real celebration is that the virtues of individual liberty and personal responsibility were enshrined in the U.S. constitution. Like McClintock, like Dr. Ambedkar, like the Gurus, and like the U.S. Founding Fathers, Sikhs are devoted to pursuing the cause of liberty as the best chance for achieving peace and prosperity worldwide.”

About SIC: The Sikh Information Centre is a U.S.-based non-profit committed to the discovery, dissemination, and elevation of crucial data concerning the achievement of liberty for the unhindered exercise of all intrinsic rights of humanity.

TRIBUTE TO 
BABA SAHIB DR. AMBEDKAR
Ambedkar Times
&
Desh Doaba
pay its glowing tribute to Bharat Rattan Baba Saheb Dr. Bhimrao Ramji Ambedkar on his 56th Prinirvan Divas.

Prem K. Chumber (Editor-In-Chief)