



# Ambedkar Times Weekly

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## EDUCATION, SOCIAL TRANSFORMATION AND EMPOWERMENT

Prem K. Chumber Editor-In-Chief:

Ambedkar Times & Desh Doaba Weeklies Newspapers

Babasaheb Dr. B. R. Ambedkar laid stress on 'Educate, Agitate, Organise' for the liberation of the Scheduled Castes (SCs) of India. He knew very well that education could not only stir the notion of self-respect among the downtrodden but also encourage them to locate viable solutions to the age-old evil of caste system and Untouchability in India. Educated SCs would challenge their tormentors and refuse to accept oppressive social structures around them. In fact, it was education that imbibed the glaring spirit in him of getting rid of caste system (annihilating caste) from Indian society; the most sought after goal of his life time mission.

Babasaheb Dr. B.R. Ambedkar was confident that once the downtrodden get educated they would never sit idly. They would definitely agitate against the system of social injustice around them and eventually organize themselves to put an end to the same. He himself set the example through his life-long struggle for the annihilation of caste. His philosophy was simple that an educated Dalit would agitate against the all-round system of injustice around him and indulge in a struggle to overcome it. It is his self-agitation against the blind system Untouchability that would force him and his fellow-beings to get organize to commence a struggle. The central thesis of his philosophy was to know the system first so that it can empower the downtrodden to challenge social injustice rationally then to set the pace for a long struggle to put an end to age-old social evil of caste system and Untouchability.

After almost sixty eight years of India's independence, is there available a viable system of education to SCs in India? Government rural school system has come to standstill. They have turned dysfunctional long ago. Those who can afford costly private school education have abandoned them, thus rendering them just into 'Dalit schools'. This is an open fact that in Government rural schools majority of the students are from the SCs community. There are, of course, some other students belonging to OBC and upper caste communities but they too belonged to poor families. There is no denying a fact, however, that that majority of the SCs families belong to the poor and most poor strata of the society.

Given the dysfunctional status of Government rural schools, the basic factor of education to change the system of Untouchability as advocated by Babasaheb Dr. B.R. Ambedkar has been pushed to side-line. It is not only depriving SCs of genuine education but also blocking their way to social transformation. So there is an urgent need to revamp the Government rural schools so that proper and useful education could be imparted to SCs students along with others who want to join such schools. In addition an effort should be made to introduce an intensive multi language course work to enable the students to understand the available material in different languages. Along with the existing subjects provisions should also be made prepare them for job oriented courses in higher education.

## Sri Guru Ravidass Sabha Pittsburg celebrates Dr. B. R. Ambedkar's 130th Birth Anniversary



Sri Guru Ravidass Temple Pittsburg (CA)



### Ramesh Suman

Former President/Chairman:

Sri Guru Ravidass Sabha Pittsburg

Babasaheb Dr. B. R. Ambedkar's 130th Birth Anniversary was celebrated by Sri Guru Ravidass Sabha Pittsburg (California) on Sunday, May 16, 2021. After Sukhmani Sahib Path, Giani Gurnam Singh and Giani Ompal Singh delighted Sangat with melodious Kirtan. Secretary Mr. Dharam Pal Chonkria, former secretary Mr. Dilbag Singh, former Chairman/President Ramesh Suman, founding member Mr. Om Parkash Balley and Mr. Prem Kumar Chumber Chief Editor of "Ambedkar Times" & "Desh Doaba" spoke about Babasaheb's life & mission and his contributions to India, specifically to the Depressed Classes.

Babasaheb was a leader, politician and a scholar. As independent India's first law minister, he was the principal architect of the Constitution of India. He fought for women's rights and human

rights for the poor people of India.

Br. B. R. Ambedkar's message to us is, "Educate, Agitate and Organize". We must continue to educate ourselves and our children to achieve success in social and political arena. In his words, "Turn in any direction you like, caste is the monster that crosses your path. You cannot have political freedom; you cannot have economic reform unless you kill this monster". To make a real progress in today's world, we must have leaders who can bring long overdue changes in the society. We have people in India who are suffering now because of CORONA virus. Let's help our families and friends who need help with school fees, medicine or food. Let's promote our young leader, scholars and teachers for a better future. Let's follow Babasaheb's footsteps and continue his humanitarian work.

May Dhan Dhan Sahib Sri Guru Ravidass Ji Maharaj bless entire Sangat with good health and

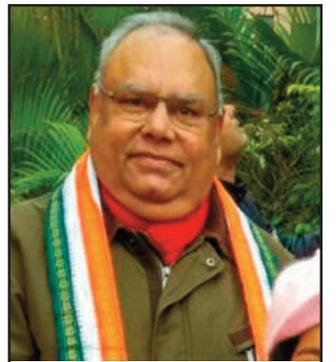
# My Fellow-BootanMandian Seth Ram Lal Mahey – An Obituary

I say with a heavy heart that this is the third obituary I am writing in a month's time in succession after the demise of a Community Activist Jiwan Singh and my friend and colleague Ambassador Ashok Amrohi and now that of my fellow-Bootan Mandian and one of the elders of our Mahey clan, Seth Ram Lal. It is not a pleasant experience; nevertheless, one has to live with the realities of life. Seth Ram Lal, 89, passed away on May 15 on account of some age related maladies he was suffering from, of late. Ram Lal was holding the flag of the family with élan. Ram Lal's father Seth Munshi Ram was the cousin of Seth Sunder Dass, a known community leader of Bootan Mandi, a

thin, besides soothing the hurt and ruffled sensitivities of his diligent and gracious wife, as Ram Lal and his wife did not have any issue on their own. Ram Lal was a good and courteous man. On meeting Ram Lal during one of my home-leaves in mid 1970s, we got good and friendly vibes and started liking each other. I found Ram Lal always dressed fairly well with jacket and tie in winters and pleasant and dignified summer outfits. My brothers, Kishan and Paramjit and even my father, Papa Sodhi Ram told me that Ram Lal was instrumental in making the family - Hussan, Surinder and Paramjit sons of his brother Rup Lal and even sons of his yet another brother Karam Chand,

handing over these assets to the government and not handling them on our own for the advantage and benefit of the community yet I have not an iota of doubt about the sincerity and integrity of Ram Lal ji. I think his younger and educated associates should have taken the correct decision in this regard. Seth Ram Lal played an important role in the construction and development of Guru Ravidass Dham, a nerve centre of community activities in the region. I was told that he took special interest in the renovation and upkeep of the cremation grounds of the area at Jalowal Abadi which was much appreciated by the people. Today, May 16, when I visited the bereaved fam-

dejected on account of activities by some of his associates and co-functionaries. The project of development of Guru Ravidass Dham at Bootan Mandi was close to his heart but some vested interests were having their own agenda with regard



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hub of dalit consciousness and awakening in and around Jalandhar.

I did not know Ram Lal as late as mid 1970s. Ram Lal chose to migrate to the UK in mid 1950s in the first wave of migrant labour from Doaba region for greener pastures. I left Jalandhar for Delhi for my career in the IFS in early 1970s. Ram Lal, as I know, did not come back to India for almost 20 years. The family, including his wife, suffered the pangs of separation and Ram Lal voluntarily or otherwise spent his formative and prime years of youth in the UK earning his bread and butter with dignity. On his return from the UK in mid 1970s, he fully engaged himself in the betterment of the families of his brothers and stood by them through thick and

stand up and establish themselves as successful business entities by their own right. Surinder Mahey even made to the esteemed position of the Mayor of Jalandhar in early 2010. It is said that Ram Lal helped and stood by him financially and otherwise as a responsible head of the family.

Ram Lal was a committed and dedicated community activist pertaining to Guru Ravidass and his mission. After his return from the UK, he involved himself in community matters and did a lot for the community. In Bootan Mandi itself, he was instrumental in renovating and rebuilding schools, both high and primary which were handed over to the government to run them. Though I would not appreciate and endorse this action of

ily to pay my condolences, his nephews Hussan Lal and Paramjit told me that not only in and Bootan Mandi, Ram Lal contributed and donated handsome amounts in lakhs of rupees from his personal funds to hospitals and schools run by Dera Sachkhand Balan, Dera Swami Gurdip Giri of Pathankot and also development of facilities at Seer Govardhanpur at Varanasi (Banaras). Ram Lal led the caravan from the front as President of Guru Ravidass Educational and Charitable Trust for several years and did many appreciable deeds without much fanfare and credit. He was a considerate and humble man. I am sorry to add that later when I returned to my roots after retirement in 2011, I found Ram Lal a bit bitter and

to properties and assets (land etc.). Ram Lal, true to his salt, did not like it and even stood his ground in the court of law and won the court case which he fought single handedly on his own. Unfortunately, the matter is still not solved and the vested interests are trying to hoodwink and bypass the system by hook or crook. It must be resisted and a fair position restored at the earliest in the interest of the Dham and the community at large. It will be a big and betting tribute to Seth Ram Lal ji whom we would miss greatly.

I close this with Naman to the departed soul of my fellow Bootan-Mandian, Seth Ram Lal.

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Dr. Paramjit S Takhar, MD

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Goodie Takhar, PhD

# My Struggle in Life

Dedicated to the loving and respectful memory of my mother and father, who cast aside their mortal frames on the 10 April 1933 and the 15 September 1939 respectively, and who spent their lives in hard labor and toil so that we might have a bright future. (Read more:- [www.ambedkartimes.com](http://www.ambedkartimes.com))

Educate, Agitate and Organise. Tell a slave, he is a slave and he will revolt. —**B. R. Ambedkar**



Ishwar Das Pawar  
District and Sessions Judge (retd.)

## Preface

In this book, I have

recorded very briefly some of my reminiscences, and the events narrated, though essentially personal, are also of common concern inasmuch as they provide an insight into the times, the circumstances, and the environments in which the downtrodden and deprived section of the nation dubbed as untouchables have been struggling hard against heavy odds to redeem their lost rights and to lead a life of human dignity and honor. In addition to putting on record a few of the incidents that came my way, I have also availed myself of this opportunity to touch upon a few other subjects of public interest. I shall feel amply rewarded for whatever labor I have put in if the reader finds the book interesting and useful, viewed over a long and wide perspective of the fierce and grim struggle which has now turned dangerously repressive and violent against us. It will also show, by comparison, how much distance we have been able to cover on the long and arduous path that lies ahead, leading to our goal of emancipation from the religious, social, economic, and political oppression and exploitation. Shaping into a reality, my earnest desire to go in for the third edition of this book would not have been possible but for the voluntary and magnanimous offer that came from the USA-based Shri ISHWAR DAS PAWAR 10 Pamas Rai Bhatti that he would meet the entire cost to be incurred in this connection. For obvious reasons, the books have been placed at his disposal. Errors that had crept into the previous edition have been corrected, facts updated here and there, and a few additions incorporated at appropriate places. Much better printing and binding makes the book quite attractive. This publication is mainly meant for the American audience where there is a good deal of demand for the book. I am grateful to SarvshriGurbachan Das Badhan, company commander, Chandigarh UT Home Guards, and Chemas Rai Bhatti, BA LLB, for extending all help in the bringing out of this edition.

I. D. PAWAR District and Sessions Judge (Retd.) Chandigarh, January 1, 1993.

### How the Idea Was Born

It is not easy to make out how my father hit upon the idea of sending us to school. Even the so-called high-caste Hindus seldom sent their children to school. All that we know is that he got the idea when my eldest brother reached the school-going age. I was the youngest of five brothers. My father was illiterate, and he could hardly sign his name in Gurmukhi (the literal meaning is from the mouth of the Guru, most common script used for writing the Punjabi language in India) characters, and doing that too erroneously. He was, however, a man of vision and ideas and commanded great and wide respect from all sections of society. He frequently used to visit well-known saints, and a few of them belonged to our own family. He was completely free from all sorts of superstitions which were gripping the minds of innocent and illiterate people. Happily, we have inherited from him that great quality. Superstition is a disease of the mind, and very few people can rightfully claim to have free and healthy minds at least so far as this aspect of life is concerned. He was also deadly against smoking and drinking. He used to claim nostalgically that he had never touched even a new component of a huqqa (hookah) (hubble bubble, smoking pipe). Not only that, he had a firm and unflinching conviction and faith in these ideas and would propagate them on every available occasion.

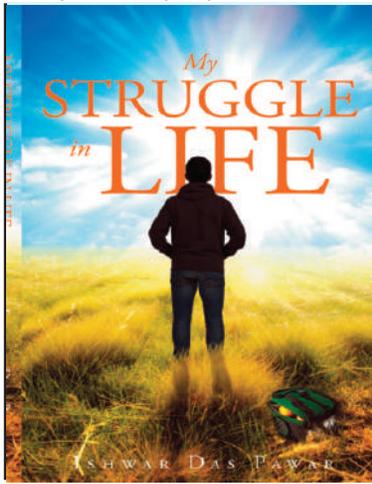
My father wore his hair long like the Sikhs but was known by the name of Chaudhri-Rala Ram. Out of affection and respect, people called him Sardarji. He was a man of command-

ing personality. Once he fell seriously ill, and under the advice of village vaid (an Ayurveda doctor), his hair was shaved off. Since then he had worn his hair short but preserved and maintained his long beard and moustache to the end. In those good old days, there were hardly any distinction between Sikhs and others. The dragon of communalism had not yet raised its ugly head. For the admission of my three eldest brothers, my father approached the village school master, Hakam Rai by name, who was a Brahman by caste. He never said no but continued putting him off on one pretext after the other. The successful fulfilment of his strong urge to give education to the eldest three sons eluded him. He was helpless, as there was no remedy to force the teacher to admit them in his school. Even in the face of great disappointment and frustration, he did not give up the hope and kept waiting for an appropriate opportunity. People of our brotherhood did not favor the idea of education. They would say

to my father, sometimes with a tinge of sarcasm, "What is the purpose of sending the boys to school? Do you think they can become patwaris (village level revenue officials)?" My father's reply was disarming. He would say, "I know that the boys, even after getting education, will not be able to become patwaris, but that is not my purpose. I want them to be able to read and write letters for themselves and for others and also read out for themselves and for us the popular epic

verses on Puraan Bhagat and Shah Bahram of Faras (now Iran)." This, however, hardly satisfied the incorrigible detractors of education. This attitude of theirs was understandable and excusable as they were ignorant, and they little realized the advantages and benefits of education. The village of Dehlan where we were born and brought up at the house of our maternal grandparents did not hold out bright promise of earning reasonable livelihood for a large family as ours. So my father was in search of a new place where we could feel more comfortable, being assured of better living. Consequently, the family partly moved to village Naanran, about eight miles distant from Dehlan. The chances of work and earnings were much better there. Our people in those days had queer notions. They abhorred the idea of leaving the ancestral village and settling in any other village. They called it desertion of the village, and desertion was a hated word. My father was, however, not wedded to the traditional and conventional way of thinking. He had fresh ideas and a new way of life. He would argue that adventurous people had gone to even foreign countries beyond the seas in search of better chances of life. There could therefore be nothing wrong in migrating to another village in search of better prospects of livelihood. He disliked the idea of clinging to a particular place even though living there was not profitable. He would not pay much heed to the outmoded and too conservative notions of the people in such matters. So in this way, we have two villages as our homes. In order to find out the possibility of imparting education to us, my father contacted a Christian preacher, Babu Moti Lal, living in the village of Bhanaam, nearly half a mile from our new residence. Babu Moti Lal and his family originally belonged to the Chuhra caste (as the Valmikis (low caste people, janitors) were then called), but they had embraced Christianity. Unbelievably, all the four members of the family were handsome and well behaved. Mrs. Santi, wife of Babu Moti Lal, was a very kind-hearted woman. Babu Moti Lal was not

well read, but he could teach us well as we had to start from the alphabet stage to learn Urdu. He very graciously consented to be our informal teacher. For some days, he along with his young son, Sunny Lal, would come to our house and initiate me and my brother into the Urdu language. We got very much interested in our studies. Then we started going to his house and learn our lessons sitting at his feet. We made a bit of progress. Babu Moti Lal then suggested that for regular and better studies, we should be admitted to a school. There was no school in any nearby place where we could get admission. In view of this difficulty, he offered to help us if we agreed to go to Ropar to join the mission school there. My father readily agreed to the proposal but my mother Shrimati Kirpo, felt hesitant in sending her young children to a far off place, a long distance of about twenty miles. The real opposition, however, came from our maternal grandfather. "Are you enemies of these innocent children?" he



would ask with a sad tone. All the opposition was, however, overcome; and we got prepared for Ropar to get admission in the mission school. At Ropar, we were welcome and gladly admitted to the school. Master Maghi Ram was the sole teacher there. He and his wife both were very kind-hearted couple, and they treated us like their own children. Another name that comes to my mind in this context is that of Rev. R.V. Love, the missionary principal of the school. He was an exceptionally handsome young man in his thirties with blooming health. True to his name, he was love personified. It used to be a matter of daily routine for him to visit the school-cum-hostel in the evening, sit and chat with us. We enjoyed his company thoroughly, and we looked upon him as a father figure. On Saturdays, our teacher used to take all of us to meet the principal and his family at their residence where we would receive from them sweets and fruits. Sweet memories last forever. We started our regular studies. I was rather enamored of the school and had a flair for studies. It was something inspiring. But occasionally, I would feel homesick. My father and brothers, Sant Ram, Bhagwan Das, and Harnam Das, periodically came to see us. Still I longed to meet my mother and sisters. My brother Ram Rakha Mal was, however, of a stronger mind, and he would try to console and encourage me. We found ourselves well on the way of progress in our education. There were not many students in the school, the number being not beyond fifteen. Fazl Masih, who was my classmate and a little older than me in age, took a fancy to me and became my fast friend. He had deep religious leanings. His father, Rev. Sucha Singh, was a famous Christian missionary stationed at Moga. Fazl-Masih's cot and mine adjoined each other. When after evening meals we were in our beds, Fazl Masih would start his talks, initiating me into the philosophy and tenets of Christianity. He continued his discourses without break every evening for several days. His exposition of Christian faith-greatly thrilled and inspired me. It was a hilarious and fantastic experience, and it had a profound impact on my mind. "God sent to this earth his only son, Jesus Christ, as a savior of the poor and the hapless. For these ignorant and simple-minded persons he took upon himself the role of a shepherd and treated them as sheep under his loving care. He came down on earth to protect them and take upon himself the burden of sins that lay heavily on their shoulders. He lived among them as one of them. He preached God's

message to them. He was crucified for espousing the cause of the poor and was buried in a grave, and a heavy stone was placed on the mouth of the grave so that nobody could tamper with the dead body. On the third day of the crucifixion, Jesus Christ came back to life, lived among his people for forty days, and then winged to heavens to join his father as the mission for which he had been sent, had been fulfilled. He ascended to the heavens after leaving a message with his disciples. The message was that he would again be coming down on earth on the day of judgment to record his decisions and verdicts on the doings of the people. He would then recommend his good followers for a place in heaven." This, in a nutshell, is the exposition of the essentials of Christian faith as given by Fazl Masih. How heartening and hopeful all this was. I had never heard before of any great soul coming down on earth, living and dying for the poor. I had not heard about any other religion or a prophet or a messenger of God. I knew there was something like Hindu dharma, and side by side, the existence of the untouchables. Hindu dharma, whatever it stood for and whosoever was its founder, was for the Hindus alone. Untouchables were not Hindus. But they were the touch-stone for Hinduism. If a Hindu in any manner got into physical contact with an untouchable, he would get polluted, and before he could enter his house or touch any other, he had to purify himself by the sprinkling of a drop of water on him. This was Hindu dharma. A Hindu knew this perfectly well, and an untouchable too was well aware of this position though he might not know anything else. Ironically, an untouchable would himself remind the Hindu for the purificatory sprinkle of water if he, by any chance, tended to forget about it. O god, this is Hindu dharma! The sprinkle sometimes came from the foul-smelling water of a huqqa (hookah) or the stinking, dirty water of a pond used by cattle and dogs. Fazl Masih had also told me that the day was not far off when the entire world would come within the folds of Christianity. He gave me a beautifully bound copy of the New Testament. I kept it carefully wrapped in a neat and clean piece of cloth, treated it with all the reverence due to a gospel. I could not read it. I was still at the alphabet stage. I had never heard that there were other religious books also like the Vedas (the oldest scriptures of Hinduism), the Gita (Hindu scripture), the Ramayana (a great Hindu epic), and the Mahabharata (a great Hindu epic).

My heart and mind were blank about religions or prophets or avatars (In Hinduism, avatars are deliberate descents of a deity to Earth, or a descent of the Supreme Being (e.g., Vishnu for Vaishnavites). Jesus Christ was the first son of God, prophet, master, messenger, and his New Testament was the first religious book whose names were written first of all on my virgin mind and have left an indelible impression on me. Hindus started calling the untouchables as Hindus much later when their numbers were needed to swell their own numbers to obtain political and other gains. Honestly speaking, the untouchables are not Hindus. Hindus comprise only the four Varnas (Varna is the term for the four broad ranks into which traditional Hindu society is divided)—Brahman, Kshatriya, Vaishya, and Sudra. Untouchables belong to none of them. They are at best Antyajas, Atisudras beyond the bounds of the four varnas. We had spent only about a year and a half in the mission school at Ropar when it was closed. All the students were therefore shifted to the primary mission school at Khanna. We bade good-bye to the Ropar School with heavy hearts and tearful eyes. This school and the prior schooling at the house of Babu Moti Lal laid the foundation of my educational career.

(continue)

# THE UNTOUCHABLE

(This article of Bhagat Singh was published in 'Kirti', June 1929)



Our country is in a really bad shape; here the strangest questions are asked but the foremost among them concerns the Untouchables, who count 6 crores in

been said by a Muslim, Hindus lost no time in alleging that the Muslim's real intention was to convert the untouchables to Islam and thus assimilate them into their own brotherhood. But then, it amounted to an open admission of the harsh truth—that if you (the Hindus) treat them worse than your cattle, they will desert you, join the fold of other religions where they hope to enjoy more rights, where they are treated as fellow beings.

Would it not then be pointless to blame the Christians and Muslims, that they were undermining Hinduism?

How fair and true! Yet the Hindus tremble in anger on hearing this plain truth. In any case, it has shaken Hindus from their complacency in the matter. Orthodox Brahmins too have started re-thinking about it, joined also by some self-proclaimed reformers. At Patna a gala Hindu meet was held. Lala Lajpat Rai, known for his longstanding sympathy for the untouchables, was presiding. A lot of hot arguments were exchanged as to whether the untouchables are eligible to wear sacred thread, the janeu? Could they read Vedas / Shastras? A number of social reformers lost their temper but Lala ji was able to persuade them to compromise on these two matters and thereby saved the prestige of Hindu religion; otherwise, what would have been the consequences?

Just imagine how shameful it is! Even a dog can sit in our lap, it can also move freely in kitchen but if a fellow human touches you, your dharma is endangered. So much so, even a reputed social reformer like Pandit Malviya ji, known for his soft corner for the untouchables, first agrees to be publicly garlanded by a sweeper, but then afterwards regards himself to be polluted till he bathes and washes those clothes. How ironical! In the temples meant for worshipping God, who lives in us all, if a poor man enters, it gets defiled and God gets annoyed. When this is the state of affairs within the Hindu fold, does it behove us to quarrel and fight in the name of the brotherhood? Above all, this kind of approach to the question amounts to an ingratitude of the highest degree; those who provide us the comforts by doing menial jobs for us, we shun them. We

could worship even animals, but would not tolerate fellow humans to sit beside us.

This is an issue of hot debate these days, the poor creatures getting special attention in this way. In the context of our advance towards national liberation, the problem of communal representation (seats in the legislatures allotted in proportion to Hindu, Sikh and Muslim population) may not have been beneficial in any other manner but at least Hindu/Muslim/Sikhs are all striving hard to maximize their own respective quota of seats by attracting the maximum number of untouchables to their own respective folds. Accordingly Muslims started providing them equal rights after converting them to Islam.

of thinking had taken roots, certainly this trend is being fully backed up by official quarters. —*Adi Dharma Mandal* and the like are the end result of this trend.

Here, the basic question arises, how precisely can we solve this tangle? The answer is quite obvious; above all, it needs to be settled for good, that all humans are equal without distinctions of birth or vocation. In other words that since someone is born in a poor sweepers' family, he shall continue cleaning toilets all his life and thus get deprived of all chances of progress in life, is all nonsense. Historically speaking, when our Aryan ancestors nurtured these practices of discrimination towards this strata of society, shunning all human contact with them by labeling them as menials, and assigning all the degrading jobs to them, they also, naturally started worrying about a revolt against this system. —All this is the result of your past sins; What can be done about it? Bear it silently!! and with such kinds of sleeping pills, they were able to buy peace for quite some time. All the same they were guilty of a great sin on this account, since this amounted to the negation of core human values like self-esteem and self-reliance, a grossly cruel conduct by all means. Yet present is the moment of its atonement.

In a broader social perspective, untouchability had a pernicious side-effect; people in general got used to hating the jobs which were otherwise vital for life. We treated the weavers who provided us cloth as untouchable. In U.P. water carriers were also considered untouchables. All this caused tremendous damage to our progress by undermining the dignity of labour, especially manual labour. We have thus to accept it once for all, that in order to move forward we have to give up either considering or calling them untouchables.

Everything else shall fall in place by itself.

In this regard, a strategy adopted by *Naujwan Bharat Sabha* and the Youth conference is, most apt to seek forgiveness from those brethren, whom we have been calling untouchables by treating them as our fellow beings, without making them go through conversion ceremonies of Sikhism, Islam or Hinduism, by accepting food / water from their hands. On the other hand quarrelling among ourselves in the race to win them over, without restoring to them their human dignity is futile.

But the moment we went to villages with our message of human equality and brotherhood mentioned above, Government agents started inciting the *Jat* community saying that this would embolden these menials to refuse serving them. This was sufficient to provoke the *Jats*, to oppose our efforts in the right direction.

But the upper castes should also realise that their own status in  
(Contd. on next page)

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This naturally hurt the Hindus. Bitterness mounted, riots too broke out. By and by Sikhs, too woke up lest they be left behind in this race. They too started administering *Amrit*; tension mounted between Sikhs and Hindus over the removal of janeu or hair shaving. All in all, all the three are trying to outdo the others, resulting in widespread disturbances. Christians sitting on the fence are quietly consolidating their hold.

Be as it may, this turmoil is certainly helping us to move towards the weakening of the hold of untouchability.

As for the untouchables, when they discovered that all this great turmoil was on their account and Hindus, Muslims and Sikhs, all were trying to profit at their cost, they also started thinking, —Why should we not organize on our own?!! No one is certain whether they are doing so as a result of official prompting or at their own but once this line

population of 30 crores. For instance : Would contact with an untouchable mean defilement of an upper caste?

Would the Gods in the temples, not get angry by the entry of untouchables there? Would the drinking water of a well not get polluted if the untouchables drew their water from the same well? That these questions are being asked in the twentieth century, is a matter which makes our heads hang in shame.

We Indians boast of our spiritualism, but then, we avoid accepting every human being as a fellow being just like ourselves. Western people on the other hand, who carry a reputation of being money-minded, had unequivocally affirmed their faith in the principle of equality. This they did during the revolutions in America and France and above all in Russia; these days Russia is committed to the extension of this principle to all aspects of life and to ending of discriminations in any form whatsoever, thereby fulfilling the ideals of May Day declaration. But we Indians on our part who never tire of boasting about our gods and godliness are, yet seriously debating whether to permit the untouchables to wear the sacred thread or the janeu and whether the untouchables be permitted to read Vedas/Shastras. We often complain about our maltreatment in other countries, and particularly when we are maltreated by the whites, do we have any moral right to voice such a protest?

In 1926, a Sindhi Muslim gentleman, Mr. Nur Mohammad, member of Bombay Legislative Council aptly remarked:-

—If the Hindu society refuses to allow other human beings, fellow creatures at that, to attend public schools, and if...The president of the local board representing so many lakhs of people in this house, refuses to allow his fellows and brothers, the elementary human right of having water to drink, what right have they to ask for more rights from the bureaucracy? Before we accuse the people coming from other lands, we should see how we ourselves behave towards our own people...

How can we ask for greater political rights when we ourselves deny elementary rights to human beings.

How true! But since this had

# Alternative to 911 for Mental Health Calls

As we approach the budget cycle for the 2021/2022 fiscal year, I thought I would introduce a budget item that some may already be familiar with. In September of last year, the Board of Supervisors directed county staff to begin exploring the development of a mental health crisis response system (MHCRS). The purpose of the MHCRS is to provide urgent mental health resources to individuals in the midst of a mental health crisis. For too long in Sacramento County, and in jurisdictions throughout the country, the only re-

person in crisis increases and any time it is possible, we want the risk to innocent lives reduced.

After several months of preparation and an outstanding amount of community input, county staff came to the board with a proposal in February. While the proposal that came forward was an excellent start, my colleagues and I had some concerns. For one thing, the pilot project proposed would only run five days a week between 9:00 am and 6:00 pm. Additionally, I had concerns that while there was ample commu-

item is being discussed with the budget is, of course, the fact that it needs funding. What was presented to the board in March had a scale of three versions of the MHCRS ranging in initial cost from \$6.2 million to \$10.7 million. Given that the Board's preference is for a system that operates countywide, 24 hours a day and seven days a week with a standalone call center, the higher projected cost is what will have to be met. The \$10.7 million also includes the expansion of the mental health urgent care center to ensure that individuals con-

an initial triaging of calls through 911 dispatch centers until the county may secure the ability to use 988 for the system which is the line proposed at the federal level for these



**Sue Frost**  
Sacramento County Supervisor

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sponse for those in crisis has been law enforcement. There seems to be a consensus, even among law enforcement, that status quo for mental health response needs to change.

One of the main issues is that in a mental health crisis, law enforcement lacks the training for a safe assessment and intervention and a trained professional can have a better impact. In Sacramento County, we have seen many successes with our Mobile Crisis Support teams (MCSTs) which are composed of a mental health professional and a law enforcement officer. However, even MCSTs are not right for all situations as the presence of law enforcement may escalate the crisis already occurring in the individual's mind. In either scenario, the potential for harm to the

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Staff returned to the board with an update and expanded proposal in March. The updated proposal addressed some of the Board's concerns and we were able to instruct staff on how we expected to prefer to move forward when the budget comes up in June. The reason this

tacted by the newly formed mobile response teams can be taken somewhere for safe treatment.

Fortunately, there may be some relief for the county to cover the cost. Funds the County receives from the American Rescue Plan via the Federal Government may allow the county to be reimbursed for the cost of the mobile response team composed of a mental health professional and a peer support specialist. Beyond funding, a few other specifics remain to be finalized. For instance, county staff will need to determine what phone number will connect calls to the MHCRS. Unfortunately, all the x11 (i.e. 311, 211, etc.) 3-digit numbers are in use and a 10-digit number seems too long for an emergency situation. What may happen is

types of programs.

Sacramento County is not the first municipality to go down this path. Our county staff looked at programs like "CAHOOTS" in Eugene, Oregon and the STAR Program in Denver, Colorado.

All of these programs have seen great success in reducing incarceration and other, more severe outcomes for people in crisis. What I ultimately want for this program is for our communities to be safe for those struggling with mental health issues, for the mental health professionals who sign up to respond to these calls, and for our communities as a whole. Sacramento County is on the path to achieving this and I look forward to finalizing this program during the budget process in June.

## THE UNTOUCHABLE

(Continue from page 5)

life cannot change for the better as long they persist in considering these people as inferior, calling them menials, and keeping them under their heels. It is argued that they are unclean. The harsh truth is that they are poor; remove their poverty and they shall be clean. Don't we find that the poor even among the upper castes are no less unclean? Besides doing unclean jobs is not bad; for example mothers perform all the unclean duties for their children. Do they become unclean?

However, ultimately the problem can not be satisfactorily solved unless and until untouchable communities themselves unite and organize. We regard their recent uniting to form their distinct identity, and also demanding representation equal to Muslims in legislatures, being equal to them in numbers, a move in the right direction. Either reject communal representation altogether, else give these people too their due share! In princi-

ple, Councils and Assemblies are duty bound to ensure full and free access for all these communities to schools, colleges, wells and roads; that too not only on paper but by actually accompanying them to wells, schools and get them admitted there. But can these legislatures, where a lot of hue and cry is raised even over a bill to ban child marriages, on the grounds that it shall be a threat to their religion, dare to bring the untouchables to their level on their own? No, never; that is why we plead that they must persist in pressing for their own distinct representation in legislatures in proportion to their numerical strength. We mince no words in proclaiming: —Arise! So-called untouchables, the real sustainers of life, awake and reflect over your past, you were the backbone of Guru Gobind Singh's army. Shivaji was able to achieve all that with your participation which made him ever shining in history. Your sacrifices are worthy of being embedded in golden letters.

The way in which you sustain us and add to our comforts ought to make us feel grateful to you. It is we who fail to appreciate you.

The Land Alienation Act (banning transfer of land to non-agriculturist communities, defined as per caste) does not permit you to buy land even if you manage the necessary amount of cost. The way you are being oppressed had prompted Miss Mayo of U.S.A. to label you —less than man. As a matter of fact, without your own efforts, you shall not be able to move ahead.

—Those who would be free must themselves strike the first blow. It must be kept in mind that every one belonging to the privileged class, strives to enjoy his own rights, but would try his utmost to keep oppressing those below him, and keeping the underprivileged under his heel. Thus, might is held to be right. Waste no time and unite to stand on your own feet and challenge the existing order of society. Let it then be

seen as to who dares to deny your due. Do not be at the mercy of others and have no illusions about them. Be on guard so as not to fall in the trap of officialdom, because far from being your ally it seeks to make you dance to its own tunes.

The capitalist bureaucratic combine is, truly speaking responsible for your oppression and poverty. Hence always shun it. Be on guard about its tricks. This is then the way out. You are the real working class. Workers unite — you have nothing to lose but your chains. Arise and rebel against the existing order. Gradualism and reformism shall be of no avail to you. Start a revolution from a social agitation and gird up your loins for political and economic revolution. You and you alone are the pillars of the nations and its core strength. Awake, O sleeping lions! Rebel, raise the banner of revolt.

**Reference:**

From Prof. Jagmohan's Compilation

Forwarded by Sita Ram Bansal Madhopuri

# Online Learning, the Importance of Time Management



**Vijay Garg**

Retired Principal (Malout) Punjab

## Time Management in Online Learning:

### Why Time Management Is Important For Online Students

Regardless of your age, gender, working status, or otherwise, time is one

of the most important resources you have. Everything you ever hope to do or accomplish in your lifetime will take some amount of time. This is something that's especially relevant to those hoping to study online. Because you're in control of your own learning and pace, you need to understand how to manage your time well to make enough room for your online courses and the rest of your responsibilities.

### Why Do Online Students Need Time Management?

It's easy not to take online learning seriously. With regular classroom learning, you have a specific place you need to be at a specific time. But, learning online requires you to set aside some time on your own to study and go through the lessons. This requires discipline and a real understanding about how to wisely use your time throughout the day.

The truth is that time is just like any other finite resource. If you don't learn how to manage your time

wisely, you won't be able to get things done as efficiently as possible. You may miss out on meeting your goals, fail to study often enough, and get too far behind on your lessons. Even if you don't have those specific problems, time management is also about helping you avoid stress while juggling everything. If you're always wishing you had more hours in the day, you don't know where all your time went, or you feel stressed by everything you need to do, learning time management might be a solution to all of those problems.

### Can Anyone Learn to Manage their time better?

While some people may be naturally gifted in organizing themselves, time management is a skill that can be taught and learned. It's the same as any other resource management. You'll put a little time investment in at the beginning to plan and strategize how to use your time efficiently. If you're diligent to learn this skill well, your little investment will help you reap enormous benefits in your online learning by making you more efficient and less stressed.

It's useful to learn time management sooner rather than later. Take this skill seriously. Learning time management can keep you on top of your classwork, help you stay ahead of assignment deadlines, and free up some extra time you didn't know you had for extra studying or relaxing. It's something anyone anywhere can learn at any point in their life, even if you've never been good at it before.

### Learning Simple Time Management

If time management is a skill, how is it learned? The basic concepts of time management are easy to

grasp, but difficult to put into practice consistently in your life. You'll need these intrinsic resources if you want to succeed:

**Persistence:** You need to be consistent in your use of time. It will take persistence to force yourself to use your time as you had planned rather than reverting to old habits.

**Dedication:** Without a strong dedication to learning time management principles, you can't hope to train yourself in this skill. Time management isn't something you can learn a little bit about and move on. You need to be willing to practice it constantly until it becomes second-nature to you.

**Motivation:** Set a goal in your mind that's pushing you towards better time management practices. Use success and completion of your online learning to motivate you forward, because accomplishments in learning can be a very strong motivator.

One issue many people encounter is trying to do too much at once. Because time management is a very basic concept that's easy to grasp intellectually, it's easy to assume that you can just start practicing it immediately. You may reorganize your entire schedule, set your alarm for earlier, and plan every detail of when you're going to go through coursework or study in the coming days. But, taking such a large step at one time is unlikely to end well if it's too different from how you normally do things. By trying to do too much at once, you're setting yourself up for failure. It's better to start small and work your way up, as you would with any other skill you're learning.

Your commute may not seem long, but it's an extra 30 minutes – 1 hour daily that's otherwise empty. If you're driving, you can put on a podcast from your professor or listen to an audio textbook covering your topic. When others are commuting with you, you may be able to ask them to quiz you on the materials you've been learning to help you stay on top of new information.

Online students who use public transit have more of an advantage, because you can use that time to do a lot more. Bring a device that has access to data and knock out some of your online coursework on your way to and from work or other daily activities. Or, bring a text book and keep yourself refreshed on whatever you're learning.

The point of managing your time to include activities during your commute is to not waste any of your free time. Commuting is a daily activity for most people, and instead of wasting it staring at a phone screen or listening to music on the radio, you can harness that time to improve your e-Learning experience and become a better student with one simple change.

**Conclusion:** We can't stop or control time. But, if you want to take control of your online learning and make the best of it, you need to learn how to properly manage the time you have. Time management is something that every student can and should learn; it's not just for those who are naturally gifted at planning and arranging. Take the simple step of utilizing your commuting time to start on your way to learning time management skills as soon as possible!



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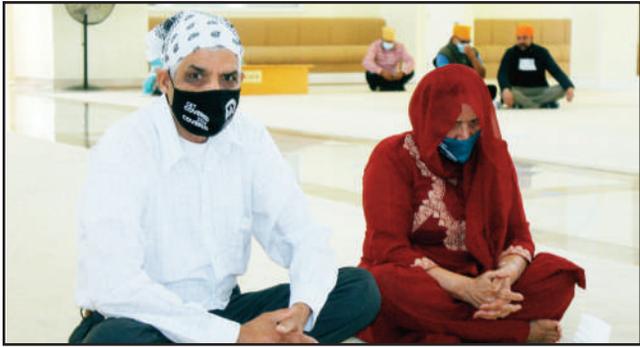
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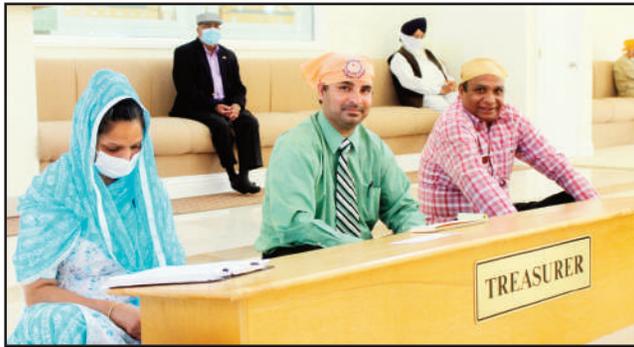
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