



Ambedkar Times

Weekly

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UNITED STATES OF AMERICA: DREAMLAND OF FREEDOM AND OPPORTUNITIES

Prem K. Chumber Editor-In-Chief:
Ambedkar Times & Desh Doaba Weeklies Newspapers



In the United States of America, July 4th embodies a vision of freedom and opportunities. The USA has become a dreamland for people across the whole world to put their dream goals into reality. Everyone irrespective of religion, class, creed and region aspires to make the USA her/his homeland! S/he feels embolden while getting associated with this great nation -- an abode of liberty, equality & fraternity -- of opportunities and dignity. It instills faith and encourage all to come forward to live and let others live with love and peace. Since the end of World War II, it has not looked back to reconstruct peaceful order in the world and help attain freedom of thought, liberty and equality everywhere on the globe. Name any continent, region or a country where the USA has not left its mark of encouragement and initiatives for realizing ones dream and aspirations. One of the largest and oldest democratic countries in the world, the USA has always shown its greatest interest in allowing free flow of ideas and letting people live the way they want to be. It has remained first in all fields of human activities, be it science, technology, art, and sports. What led it to achieve all this is perhaps the freedom of thought and action guaranteed by its constitution and effective governance system. "Ambedkar Times" & "Desh Doaba" take lots of pride in congratulating all on this auspicious day of freedom and independence.

Gray's Inn & FABO UK mark the Centenary of Dr Ambedkar's call to the Bar



Presenting FABO UK publications including "Ambedkar Times" to Brigadier Tony Harking, Under Treasurer, Gray's Inn



Arun Kumar
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Dr Bhimrao Ramji Ambedkar spent two periods of his higher education in London. One was from October 1916 to October 1917 and the second from July 1920 to 1923. In 1916 he enrolled for his legal studies at the Gray's Inn and at the same time as he enrolled at the London School of Economics for his PhD thesis. But his education was interrupted as his scholarship ended and he had to go back to India. After saving enough money, and also borrowing from a friend, he returned to London in July 1920 to complete his studies. After passing his examinations, Dr Ambedkar petitioned Gray's Inn to be called to the Bar on 15 June. Gray's Inn record of that period shows that "June 21, 1922, upon the Petition of Bhimrao Ramji Ambedkar to be called to the Bar, it is moved by Master Keogh and seconded by Master Wilson that he be called to

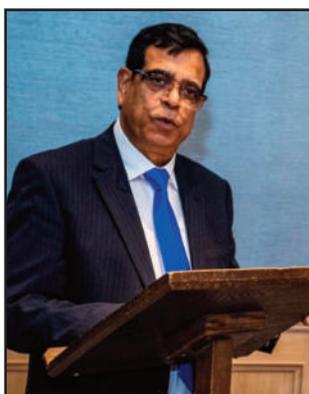
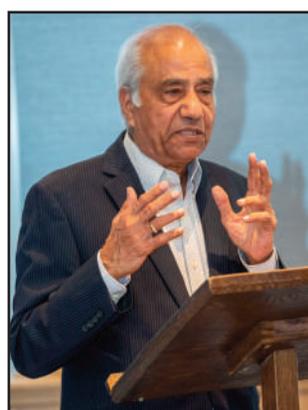
the Bar"

On 28th June 1922, it is recorded that, "It is ordered that ..Bhimrao Ramji Ambedkar [amongst others]...be called to the Bar and they are hereby published Barristers accordingly". 28 June 1922 is a very important day in Dr Ambedkar's life. It marks 100 years of his being called to the bar. His legal training at the Gray's Inn played a significant role in his later life. To mark the centenary of this historic day, The Hon. Society of Gray's Inn and the Federation of Ambedkarite & Buddhist Organisations, UK (FABO UK) organised an event at Gray's Inn on 28 June, 2022 to mark this significant milestone.

The event started with a Buddhist prayer by Ven. BhanteVijithvansaThero.

In his welcoming address, Sam Hutchinson, Chief of the Staff, the Hon. Society of Gray's Inn said that last year FABO UK had gifted a portrait of Dr Ambedkar to Gray's Inn that is displayed at the Ambedkar Room at the Inn. Post that event many people, including Buddhists and Ambedkarites,

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Reading Social Democracy with Dr. Ambedkar

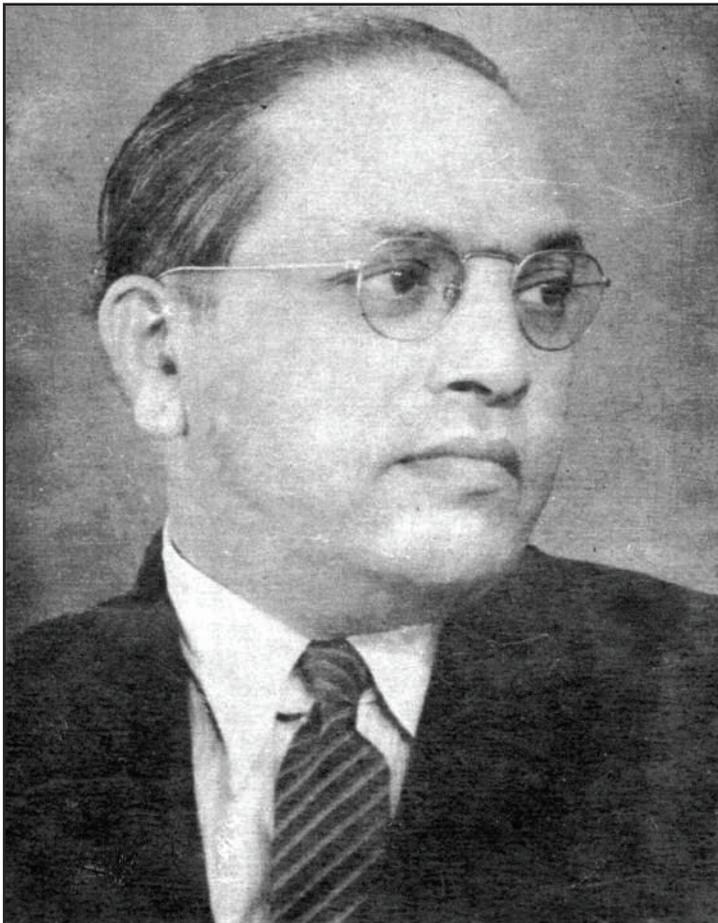
Social democracy occupies centre stage in the philosophy of Dr B.R. Ambedkar, the chief architect of the constitution of Independent India and the messiah of millions of downtrodden, reverently called Babasaheb. For the emergence of a genuine and true democracy in India, Dr. Ambedkar gave a clarion call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

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

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

very purpose of democracy.

Frozen in the centuries old stratified structure of the Hindu social order, the principles of equality and fraternity are yet to find a clear expression and a significant space in the political democracy of independent India. Social life in India is still governed by the principle of birth-based graded inequality that tends to elevate some (upper castes) and degrades many (lower castes). Even after more than sixty four years of India's independence and wide spread anti-untouchability laws, the so-called outcastes continue to be



subjected to repulsion and all sorts of humiliations. They have continuously been deprived of education, human rights, social status, and equal opportunities in the field of art, culture, science and technology.

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

On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible or else those who suffer from inequality will blow up the structure of political

democracy which this Assembly has so labouriously built up.

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

The social Democratic vision of Dr. Ambedkar got further reflected in the Resolution of the Government of India for the creation of the Planning Commission in March 1950. The Resolution clearly defined the scope of the work of the Planning Commission in the following terms: The Constitution of India has guaranteed certain Fundamental Rights to the citizens of India and enunciated certain Directive Principles of State Policy, in particular, that the State shall strive to promote the welfare of the people by securing and protecting as effectively as it

may a social order in which justice, social, economic and political, shall inform all the institutions of the national life, and shall direct its policy towards securing, among other things—

(a) that the citizens, men and women equally, have the right to an adequate means of livelihood; (b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good; and (c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment (The First Five Year Plan: 1).

Thus an all-inclusive vision of development and an egalitarian social order underlined the basic spirit of the constitution as well as the ambitious Five Year Planning projects of the Planning Commission of India. To translate the ideals of the founding fathers, a number of special provisions are incorporated in the constitution and the Resolution for the creation of the Planning Commission. State affirmative action is the most prominent among them. It aimed at overcoming historic caste-based social exclusion and oppression. Along with reservations in education, em-

ployment and legislature, rural development programme, public distribution system, public health programmes, co-operatives, the Right to Education Act, mid-day meals programme, Mahatma Gandhi Na-

tional Rural Employment Guarantee Act, the Food Security Act, the Sarva Shiksha Abhiyan, and the Sampoorna Grameen Rozgar Yojana are a few more significant state initiatives taken over the last six decades since independence to help emerge social democracy in India. Yet another important measure towards the formation of social democracy has been a series of attempts, under the Directive Principles of state policy, to democratize and decentralize governance and the devolution of authority from the centre to the grassroots (panchayati raj institutions). Thus the constitution of India, as aptly argued by Dr. Manmohan Singh, Prime Minister of India, is "a unique social charter – the boldest statement ever of social democracy". Whether these varied measures have been able to facilitate the growth of social democracy in India or not, is a matter of contention. Nevertheless, the incorporation of such measures in the constitution is a vindication enough that the founding fathers of Independent India wanted to deepen the roots of liberal democracy while placing it on firm foundation of social democracy.

Dr. Ambedkar's vision of social democracy assumes added importance in the wake of neo-liberal reforms in India, particularly since 1991. The neo-liberal market-economy with singular focus on economic growth and profit, suffocates the delicate nurturing milieu of social democracy in India. Given its exclusive agenda of economic growth and profit, and insensitivities towards the rabid discriminatory social structures, will it be feasible for economic liberalization to plough through the arid land of caste hierarchies and rampant social exclusion – the main enemies of social democracy? Or would the neo-liberal free-market economy further deepen inequalities, caste hierarchies and social exclusion by tightening caste-rope around the neck of the incipient institutions of social democracy? Would it not delay, if not preclude, the often talked about trickle-down impact of the economic liberalization on the lives of the multitudes of the Indian poor with majority of them historically relegated to the periphery?

(Contd. on next page)



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Reading Social Democracy with Dr. Ambedkar

(Continue from page 2)

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

alisation, caste, social democracy and intersections among them constitute the core challenges that India face today.

Among the core challenges that contemporary India face, the issue of economic liberalisation seems to be the latest, while caste certainly remains the oldest. Caste, at the same time, also enjoys the dubious distinction of being the most perennial and complex phenomenon. As an exclusionary social phenomenon, it has eclipsed the Indian (read Hindu) society for ages and continues to affect its economy and polity even today so much so that it proves to be a stumbling block in the way of substantive democratisation from within. During the long spell of Muslim rule and the subsequent British Raj, the scourge of caste has expanded beyond imagination. In the postcolonial India, it assumed a new potent *identity* against its traditional hierarchised stance. The constitution-based state affirmative action has further aided the institutionalisation of caste as identity.

Social democracy figures somewhere in between these two above mentioned challenges. It, however, remains peripheral to the critical thinking of the builders of modern India. Although a sharp division between the moderates and the extremists within the Indian freedom struggle brought into focus social of the colonial India, the political, however, took precedence over the social in independent India. Ultimately, the form of democracy that India has

come to acquire is a parliamentary democracy that in fact was implanted on Indian soil during the British rule. It did not evolve from within under natural conditions. Thus, despite the widespread belief about its ancient roots, it is considered to be of recent origin. But once it was transplanted, efforts were being made for its survival. It is in this context that social democracy becomes prerequisite for the survival of the parliamentary democracy in India.

My key argument is that the entry of neo-liberal market-economy in India in 1990s has further compounded the ongoing tug-of-war between tradition and modernity to the disadvantage of the latter by entrenching, albeit indirectly, the oppressive caste structures in the country. In the tug-of-war between tradition and modernity, the institution of social democracy stands with modernity and openly confronts the forces of neo-liberal market-economy which quite interestingly seem to toe the line of the primordial and ascriptive institution of caste. Free market discriminates against the poor. Majority of the India's Poor belong to lower castes. Thus, the free markets discriminate against the Dalits. Taking side with the lower caste victims of the 'economics of market', which are mercilessly excluded from the business domain, social democracy compensates them in ensuring a respectable space in the 'politics of democracy'. In other words, social democracy aims at overcoming the primordial and ascriptive hurdles in the way of ardu-

ous but steady march of liberal democracy in India.

Social democracy is thus aims at building an indigenous base for the restoration of an egalitarian social order and internalisation of democratic values of equality, freedom and fraternity. It aims at imbibing the spirit of constitutionalism among its people. It underscores annihilation of caste and caste-based social exclusion. There is a general impression that given the presence of caste in the social structure in the country and the typical communal character of its electoral constituencies, the former has been able to acquire a leading role in the arithmetic of electoral number game in post-colonial India, thus blocking the way of social democracy.

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



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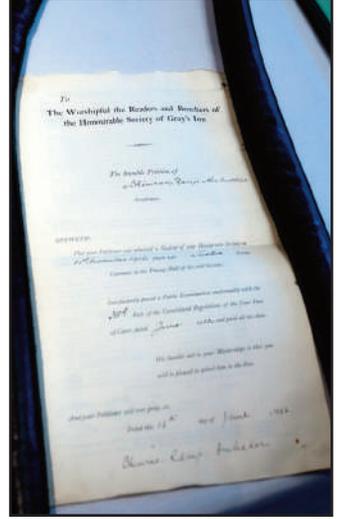
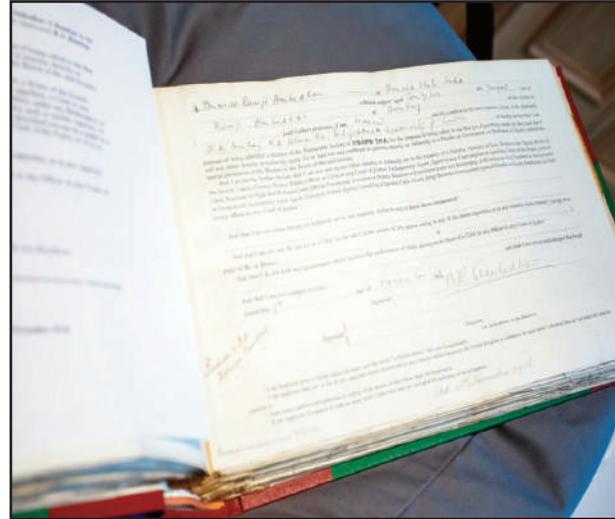
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Gray's Inn & FABO UK mark the Centenary of Dr Ambedkar's call to the Bar



(Continue from page 1)

have shown a great interest and personally visited Gray's Inn to see both the Ambedkar portrait and Ambedkar Room. Even he was interviewed by one of the Indian TV channels.

C Gautam, Joint Secretary of FABO UK conveyed an apology from Ms Santosh Dass MBE, President of the FABO UK for not being able to attend the event due to the health care needs of a very close family member. Santosh sent her best wishes and gratitude to Tony Harking and Sam Hutchinson for their continued support in arranging this, and similar programs at Gray's Inn. Santosh initiated this project.

Addressing Ambedkar's Birth Centenary event at Gray's Inn in 1991, C. Gautam informed that Lord Goff of Chieveley described Dr Ambedkar as 'The Moses of India'. He also recalled the planting of Indian Bean Tree on 9 February 1997 in The Walks at Gray's Inn in memory of Dr B.R. Ambedkar that was attended by eminent persons including The Lord Justice Chief Justice of England, Lord Bingham. He also attended Ambedkar birth Centenary function organised by FABO at India House, Indian High Commission. He was very appreciative of Dr Ambedkar's work and paid rich tribute to him. Gautam said that we are marking centenary of Dr Ambedkar's being called to Bar in the room dedicated to Lord Bingham.

Justice B.N. Srikrishna, retired judge, Supreme Court of India in his speech observed that though Dr Babasaheb Ambedkar faced unimaginable atrocities and discrimination, he chose to bring the massive social change by evolution and not by revo-

lution. He was such a great humanitarian that he tried to ensure that no suffering could be inflicted on any person by another person. He secured women's rights, workers' rights and worked in support of trade unions. Through Article 19, he ensured no discrimination takes place. Justice Srikrishna concluded by saying that we need to re-tread and reinvent Dr Ambedkar's path.

Dr Arvind Kumar, Department of Politics, Royal Holloway university of London described how he hails from a rural part of India and still how his family has become trailblazers against oppressive traditions in their village. Dr Ambedkar brought such a transformation in the lives of all the helpless individuals by giving them a voice.

Advocate Asang Wankhede, University of Oxford said, "There are very few revolutionaries whose efforts lead to a non-violent, bloodless systematic change, which is nonetheless radically transformative and one which is perennial. Very few go on to live a life of polymath, an impeccable jurist, political and legal philosopher, a social revolutionary and a religious revolutionary". Referring to the constitutional changes, he pointed out "The society based on graded inequality, untouchability, discrimination based on gender, caste and tribal status and religious disabilities all sourcing from the problematic morality of the ancient laws of Manusmriti and Varnashrama dharma were all rejected, made constitutional offences and disregarded through his vision for a constitutional morality enshrined on the principles of justice, equality, liberty and fraternity."

Arun Kumar, General Secretary of FABO UK stressed the legal training acquired at Gray's Inn had a profound effect on Dr Ambedkar's future social activism. Here he equipped himself with the prowess of knowledge and used it as a weapon to eradicate the oppressive features of the society. Gray's Inn also helped him bring in many laws for the empowerment of the down trodden that transformed the lives of millions of people. He will be remembered for many things. But his contribution in the matters of equality, social justice, eradication of Untouchability, father of the Indian constitution and revivalist of Buddhism will never be forgotten. He also reminisced Lord Goff's remarks "It is our pious duty to remember our ancestors and from time to time speak of them, their personalities, their achievements and even failures so the memory of them occupy a corner, however small, in the minds of our children and grandchildren. In this way, not only will the memory of past generations be perpetuated, but those who are born will not feel they have been planted into an alien and inhospitable world." Arun congratulated the Hon. Society of Gray's Inn for working with FABO UK and marking this historic day. He also announced that Madam President Santosh Dass' co-edited book 'Ambedkar in London' by Hurst publishers due out in October this year includes a chapter on Dr Ambedkar's time at Gray's Inn and what his experience of it would have been in the 1920s. This is written by Steven Gasztowicz QC, also an alumina of Gray's Inn. We now regard Steven as an honorary Ambedkarite! He helped

win the Public Inquiry in 2019 into the Ambedkar Museum London." Arun Kumar along with the FABO UK team including C Gautam, Harbansvirdee, Sohanlal Gindha and Rampal-Rahi, presented the Ambedkar Centenary Birth Celebration publications, Volumes 1-4, the New Era Journal and Ambedkar Times to Brigadier Anthony Harking, Under Treasurer, the Hon. Society of Gray's Inn, for the Inn's library and archives. These publications have extensive record of the various Ambedkar related events at the Gray's Inn.

Brigadier Anthony Harking thanked FABO UK for presenting the publications for the library and archives. He said that the Master Treasurer, the Rt. Hon. Sir Peter Gross was looking forward to attending this event. But due to Covid, he was isolating and was unable to attend any function.

He further added that Dr Ambedkar was one of the most prominent members of Gray's Inn. He was a social reformer who made a big difference to the society. As constitutionalist, his contribution in framing the Indian constitution will always be remembered. Ram Pal Rahi, Vice President of FABO UK, proposed vote of thanks. Katherine Gwyn, Archivist, Gray's Inn set up a small exhibition of original documents related to Dr Ambedkar from 1916 to 1922.

The event concluded with a visit, to the Indian Bean Tree planted in memory of Dr Ambedkar in 1997 in The Walks of the Inn. This visit was arranged by Brigadier Harking who also accompanied the attendees to see the tree.

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Gray's Inn & FABO UK mark the Centenary of Dr Ambedkar's call to the Bar

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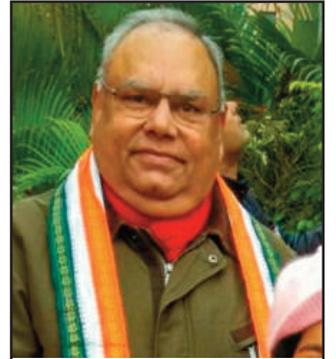
Gail Omvedt – First Ambedkarite Women Writer – Who preferred India as Her Home – a book by Mohandass Namishray

On one fine morning a month ago, I got a telephone call from Mohandass Namishray and he informed me about his recent book - Gail Omvedt – First Ambedkarite Women Writer – Who preferred India as Her Home, done and suggested that it would be good if I could read and write about the book. As I did

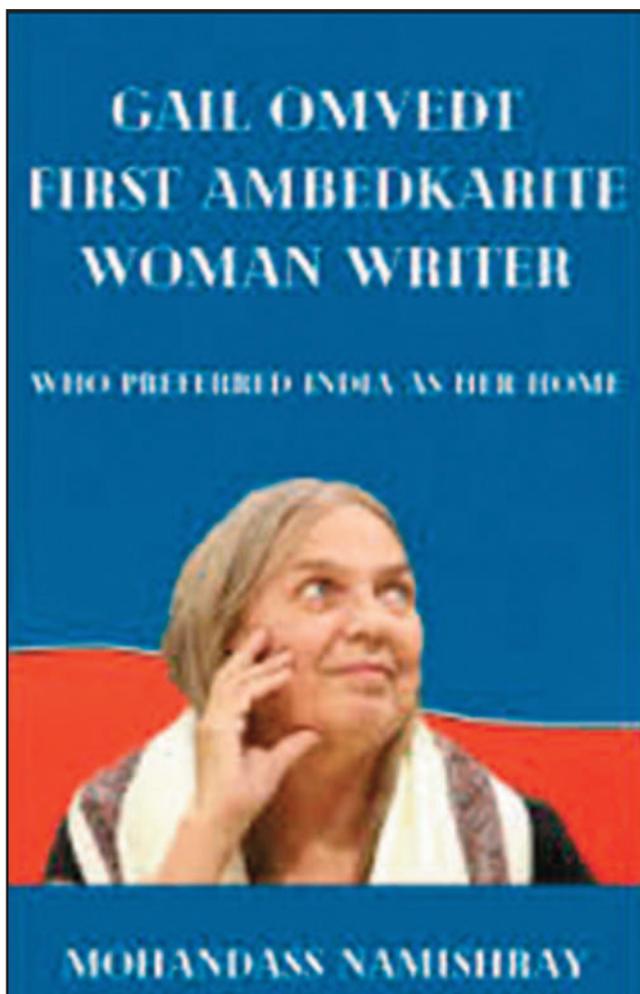
death in August, 2021 at the age of 80. It also includes some interviews of her which tend to provide the flavor of her actual take on many of the issues concerning the Indian society; particularly the marginalized sections, and the humanity at large. In his note, the publisher has rightly said, "The book is an attempt to highlight the Gail Omvedt's historical efforts from Jyotirao Phule, Manguram, Periyer Ramaswami, Dr. Ambedkar, Kanshi Ram and other political and social

the Indian society namely; Caste from Buddha to Ambedkar and Beyond, Cultural Revolt in a Colonial Society, The Non-Brahmin Movement in Western India. Savitaribai Phule and Jyotirao Phule, the iconic couplem social reformers, were the subject matter of her research for Ph.D. Her study and the book - Seeking Begumpura, was a treatise to high light the role and contribution of Kabir, Ravidas, Tukaram, Namdev, Chokhamela, all pioneers of the lofty ideals of equality and brotherhood, to the Bhakti Movement of 15th cen-

but now on marrying a Hindu, she had become a Hindu tells very poorly on the social and spiritual norms of the Indian society even after 75 years of independence. Gail was dead against caste and graded inequality in the society and rightly so.



Ramesh Chander
Ambassador - I.F.S. (Retired)
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leaders of Bahujan Samaj." The book is a befitting tribute to the lady of sterling worth

Commenting on 'Seeking Begumpura' Ashok Kumar in his essay (page 128) has noted, "It was a study of the socio-economic perspective of the leading anti-caste intellectuals over the five centuries." Gail Omvedt adorned a number of academic Chairs on Babasaheb Ambed-

not know Mohandass ji and nor I had seen or read the book, I enquired as to how come he knew that I was engaged in this kind of intellectual pursuits. Mohandass ji informed that he did so on a reference from Dawarka Bharti, his friend in the literary fraternity, whose books I ventured to review in my blogs. I felt pampered but quickly realizing my humble entity in the realm of literature and academia, said that I was no scholar or academic of any sort and added that I would be happy to get and read the book on Gail Omvedt, a scholar and intellectual and also a social activist of international repute. On a kind advice from the author, Apollo Publishers and Distributors sent me the book in hand.

Frankly, I did not know or read much about Gail Omvedt in spite of the fact that she was an institution herself particularly with regard to the issues of caste, equality, gender etc. which are dear to me as an ordinary citizen of India as a humble Ambedkarite. Thanks Mohandass ji for cajoling me to educate myself about the work, thought and mission of one of the renowned scholar of Buddha, Ambedkar and Phule school of thought, Gail Omvedt. The book is a bouquet of essays and tributes paid to the great scholar, Gail Omvedt, by erudite scholars and her associates, one may say, as obituaries, after her

which the author has rightly dedicated "Devoted to the memory of Gail Omvedt". Mohan Dass Namishray, a contemporary and associate of Gail Omvedt, is himself a scholar, journalist, writer, translator and social activist of his own standing in the literary and academic circles of India. Besides biographical notes and interviews, the compiler and editor of the book, Mohandass ji, has thoughtfully accommodated thought provoking articles of Gail Omvedt herself for the benefit of the readers viz: The Role of Women (Page 38), The Hindutva Bomb (Page 55), Views of Gail about Devdassis (page 80) and Gail Omvedt: Dalit Vision, inter alia. The title of the book "Gail Omvedt – First Ambedkarite Woman Writer" has been fully justified by Dr. Denzil Fernandes SJ, Executive Director of Indian Social Institute in the Foreword in which he wrote, "Omvedt was deeply influenced by the life and works of Dr. B.R. Ambedkar, India's greatest social reformer, scholar and the father of India's post-independence constitution." Gail Omvedt was a scholar and visionary of her own standing who tended to transform or evolve herself from Marxism to Ambedkarism. She not only researched and wrote extensively on various social issues pertaining to the socially depressed and oppressed segments of



kar namely; Dr. Ambedkar Chair of Social Change and Development of IGNOU in Delhi, Dr. Ambedkar Chair at National Institute of Social Work at Bhubneswar among others. The anecdote narrated (page 139-40) in the book, when Gail as denied entry to Puri Jagannath Temple, in spite of the fact that she explained to the temple authorities that she was a Christian

me conclude this piece, which may be seen as an untraditional review, with a poetic expression of Allama Iqbal on the rare personalities who made a difference:

**Hazon Saal Nargis
Apni Be-Nuri Pe Roti Hai
Badi Mushkil Se Hota Hai
Chaman Men Dida-Var Paida**

Punjab Government's budget

The Punjab government of the Aam Aadmi Party (AAP) has presented its first budget in the Assembly. The budgets of the Central and State governments are accounted for in terms of the promises they made to the people before they formed the government after winning the elections, the claims made now, and the new promises for the future. This is AAP's first government in Punjab. To win the Punjab Assembly elections, AAP spoke of giving guarantees beyond the promises made to the people by other political parties. It would be appropriate to take stock of the first budget of the Punjab Government in relation to the guarantees given by AAP and the solution of the problems being faced by the people here.

AAP has given five guarantees of providing (a) high quality education, (b) high quality healthcare services, (c) 300 units of free electricity for each family, (d) increased compensation for the families of martyred soldiers, and (e) Rs.1000 per month to all women above the age of 18 years. AAP has claimed that out of the five guarantees, four guarantees have been fulfilled in this budget. The fifth guarantee is said to be fulfilled soon.

Even if high quality education does not transform a person's life completely, it does give a person guidance in understanding his/her problems and solving them. In this regard, the announcement of providing free uniforms and books to the students of government schools is commendable as a large number of children in these schools come from poor families. Out of all the government schools, the focus on building modern digital classrooms in 500 schools and making 100 'eminent schools', it would be better to make efforts to raise the standard of all government schools. Having an Estate Manager for a cluster of schools can go a long way in improving the performance of government schools. Installing solar panel systems on the roofs of government schools can meet the electricity requirements of these schools, but the cost involved will have to be managed. No specific announcements were made in this budget regarding raising the standard of education being imparted in colleges and universities. Teachers have not been appointed in government colleges in Punjab for the last 25-26 years. The teaching work is being carried out with the help of low paid guest teachers. There are many teaching vacancies in most of the departments of government universities in Punjab. That is why teaching is being carried out with the help of guest teachers and research scholars. The Punjab government has reduced the grants to these universities to such an extent that there are frequent reports of non-payment of salaries and pensions to the teachers and other staff working here.

In this budget Rs.200 crore has been earmarked to be given to

Punjabi University, Patiala. The former Chief Minister Charanjit Singh Channi had announced taking over the debt of Rs.150 crore and increasing the monthly grant from Rs.9 crore to Rs.20 crore to Punjabi University, Patiala. This announcement was never fulfilled during his tenure as Chief Minister. The current Rs.200 crore earmarked for Punjabi University, Patiala needs clarifications. Rs.215 crore had been also earmarked for Punjabi University, Patiala in the financial year 2021-22, but Rs.207 crore came for various heads. If the current amount of Rs.200 crore is like the 2021-22 budget, it is Rs.7 crore less than the previous financial year. If this amount is for debt relief of the university, then it must be appreciated, but at the same time it is necessary to increase the monthly grant as per the requirements of the univer-



sity. This university provides higher education to the students of rural areas, especially Malwa region of Punjab. Students coming from rural areas generally belong to the lower and middle income groups. The government also needs to provide financial help to reduce the fees being charged from these students. Apart from providing degree education, universities are conducting research and providing extension work facilities which are contributing to the economic development of the state and the country. Therefore, the Punjab government also must provide financial assistance to the universities for these works.

Healthcare services play a vital role in enhancing and maintaining the efficiency of individuals. The budget calls for the construction of 16 new medical colleges over the next five years, and five super specialty hospitals—two in 2024 and three more by 2027. It is not immediately clear whether these medical colleges and super specialty hospitals would be in public or private sector. If these colleges and super specialty hospitals are built and run by private institutions, then the common person would not even dream of educating his/her children and getting treatment in these colleges and hospitals. In this budget, there is provision of setting up 117 Mohalla Clinics in Punjab out of

which 75 Mohalla Clinics would be operational from 15th August 2022. While guaranteeing good healthcare services during the elections, it was announced that Mohalla Clinics would be set up for all. As per the data released by the Punjab government on February 10, 2021, there are 12673 villages and 237 cities and towns in Punjab. When will Mohalla Clinics be set up and operational in all these villages and cities? Primary health centers, hospitals and other healthcare providing centers in rural and urban areas of Punjab have a severe shortage of infrastructure, doctors, nurses, and other staff which needs to be addressed on priority basis. In this budget, there is a provision to run the 'Frishtey Scheme' on the pattern of Delhi, which is very commendable. As per this scheme, the entire expenses of treatment of

against them for being women. Where will the funding be available to meet this guarantee?

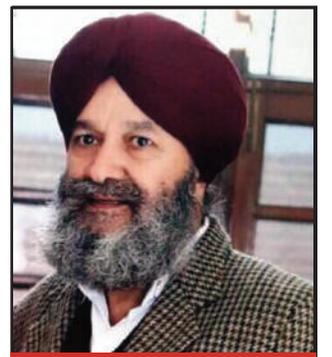
The two announcements

made in this budget regarding providing employment to the people and regularizing the services of contract workers are commendable. As per the first provision 26454 persons would be freshly recruited while according to the second provision 36000 long term contract workers would be confirmed. Unemployment is high in Punjab and the quality of employment is very low. Due to these two aspects of employment, a large number of young boys and girls are migrating abroad. This international migration is resulting in brain-drain, capital-drain, and loss of demographic dividend.

During the 1960s, Punjab played an important role in overcoming the severe food shortage in the country. Since then, Punjab has been the leading state in providing food security for the country. In this budget, Rs.11560 crore has been earmarked for the agriculture sector of Punjab. This amount includes Rs.6947 crore for providing free electricity to the tube wells, Rs.450 crore for direct sowing of paddy seeds at the rate of Rs.1500 per acre, Rs.350 crore for salaries and pensions to the teachers and staff of Punjab Agricultural University, Ludhiana, Rs.175 crore for salaries and pensions of the employees of the Department of Agriculture, and only Rs.66 crore for procurement of corn at Minimum Support Price. The plight of most of the farmers, farm labourers, and rural artisans who depend on agriculture for their livelihood remains pitiable. A study conducted on suicides of farmers and farm labourers by three universities in Punjab has revealed that most of the marginal-small farmers and farm labourers are falling prey to suicides. There is nothing new in the budget to rehabilitate the families of farmers and farm labourers who have committed suicide. The budget does not mention any specific measures to prevent these suicides. The most important reason for these suicides is the ever-increasing debt of these sections. The budget does not mention any debt relief scheme for these sections. Direct sowing of paddy has a provision of providing Rs.1500 per acre to farmers, but there is no provision for relief from the adverse effect on the employment and wage rates of farm labourers. The provision of only Rs.200 crore to prevent burning of paddy straw seems insignificant.

The debt of the Punjab government is steadily rising. As per this budget, the debt was Rs.263265 crore during 2021-22 which is

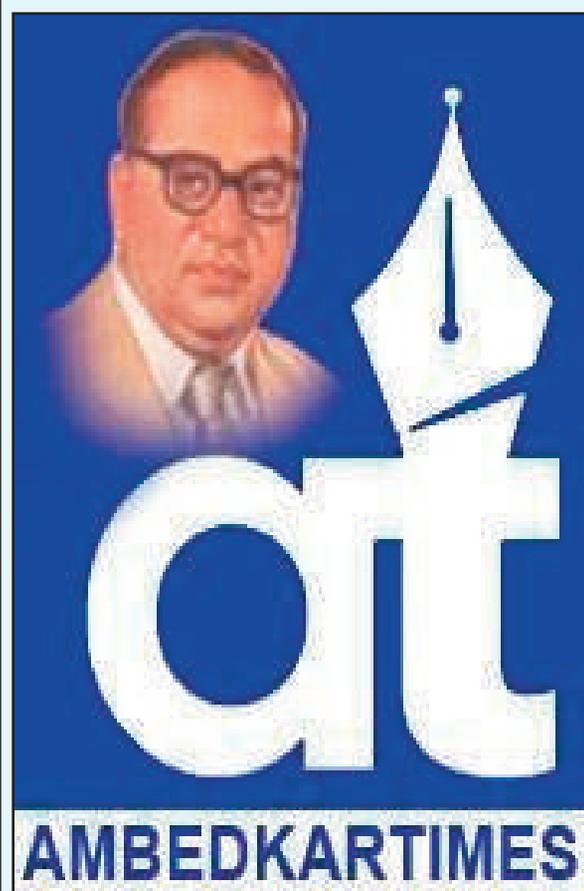
(Contd. on next page)



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AMBEDKAR TIMES (www.ambedkartimes.com)

This site has been dedicated to Bharat Ratan Baba Sahib Dr. Bhimrao Ramji Ambedkar in the memory of Babu Mangu Ram Muggowalia, Gadharite and founder of Ad Dharm Movement in Punjab. The sole aim of this site is to highlight the plight of the Mulnivasis (Inhabitants) of India who have not only been deprived of their due share in the wealth of their own country, but had also been subjected to untold miseries over centuries. Atrocities against them are still rampant in almost all the parts of the country. Hardly a day passes when there is no news about the social boycott or physical repression of all sorts on them. www.ambedkartimes.com is duty bound to highlight all such incidents as well as to seek and articulate some solid perspective for the amelioration of this age-old problem

old social exclusion and blatant violation of the basic human rights of the Dalit brethren.

I once again thanks for your kind support and also expect the same in future too so that this modest attempt would continue in the service of our community. www.ambedkartimes.com deeply welcomes your suggestions for its better functioning. This is your web site and it is you who have to make it successful. Kindly send your valuable articles, news reports, and opinions regularly, we would be pleased to carry them gratefully.

Prem Kumar Chumber
Editor-in-Chief:
www.ambedkartimes.com

Punjab Government's budget

(Continue from page 7)

estimated to be Rs.284870 crore in 2022-23. Apart from this debt, there is a debt of Rs.55000 crore of Boards and Corporations and government guarantees of loans of Rs.22500 crore. The AAP government has borrowed another Rs.8,000 crore in the first three months. The debt of the Punjab government constitutes 45 per cent of the GSDP which indicates the growth of the state's debt towards spider web. In the budget of 2022-23, the revenue of the state is estimated at Rs.95378 crore and expenditure at Rs.155860 crore. These figures paint a grim picture of the fiscal deficit. Punjab is paying interest of Rs.20122 crore per annum on the debt incurred and this amount becomes Rs.36069 if the installments of repayment of loans are considered. If the Central government stops paying the compensation relating to GST from 1st July 2022, it is estimated that the revenue of Punjab government may come down by Rs.14000-15000. How this loss in revenue would be compensated?

To celebrate the 115th birth anniversary of Shaheed Bhagat Singh, it is commendable to plant

50000 trees in each assembly constituency under the scheme of Shaheed-e-Azam Sardar Bhagat Singh Hariawal Lehar. The government can increase employment by hiring one person to take care of 200 trees under MGNREGA. Earmarking Rs.600 crore for MGNREGA is highly commendable.

The change in excise policy by the Punjab government is estimated to result in revenue of Rs.9648 crore. In this regard, it is important to know that due to a writ petition filed in the Punjab and Haryana High Court regarding the excise policy of the Punjab government, nothing can be said for sure about the revenue from excise. Due to this policy liquor will be available in Punjab at a much cheaper rates which is not required. Diesel and petrol rates need to be reduced to curb rising prices.

Earmarking of Rs.350 crore for the state-owned PUNSUP is commendable. In this regard, the government should come forward to help the public enterprises of Punjab, especially the Markfed, which would contribute to the economic development of the state.

The budget of Punjab govern-

ment is silent on co-operative farming. In the beginning, co-operative farming can be initiated on lands acquired as a result of redemption of village common lands. Giving one-third of the village panchayat land to dalits, one-third to women and one-third to landless farmers for co-operative farming without charging any rent would result in increasing employ-

ment and income of these poor sections. As a result, the levels of living of these poor sections of the rural society would definitely improve.

To increase the revenue of Punjab and control the fiscal deficit, it is very important to set up state corporations for sand and gravel extraction and sale of liquor as well as make public arrangements for road transport.

Manisha joins Cypriot champions Apollon Ladies



MANISHA KALYAN SET TO BECOME THE FIRST INDIAN FOOTBALLER TO PLAY IN THE UEFA CHAMPIONS LEAGUE AFTER EUROPEAN MOVE

India International attacker Manisha Kalyan could become the first Indian footballer to play in the UEFA Women's Champions League after she signed a multi-year contract with Cypriot's Apollon Ladies FC, reports AdwaidhRajan. The 20 year old from Punjab signed a two-year deal with the Cypriot First Division champions Apollon, her former club Gokulam Kerala FC confirmed on Sunday.

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Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD



D. C. Ahir

The Ad Dharm Movement and Dr. Ambedkar

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

however, became involved in the activities of the Ghadar Party, an international network of militant Punjabi nationalists led by Lala Hardayal. By his sheer devotion and sincerity to the cause of India's freedom, he came to be regarded as the most dependable and reliable member of the organization. In 1915, Mangu Ram volunteered to be one of the five Ghadarites accompanying a shipload of guns and propaganda material headed for India. This ship was unfortunately intercepted by the British as Batavia, and was sealed. It remained sealed for nearly a year, with the five Ghadarites as prisoners inside. In the meanwhile, they were prosecuted in absentia, and sentenced to death for



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

For the next 7-8 years, Mangu Ram hid in the Philippines, and during this period he had no contact with his

family as no letters could be written for fear of being intercepted. Taking him, therefore, as dead, his wife married Mangu Ram's elder brother, who was a widower.

The validity of the death warrant issued by the British Government lapsed in 1924. Then Mangu Ram thought of returning to India. Accordingly, he came back to Punjab in 1925. Soon thereafter, Mangoo Ram became involved in another kind of freedom struggle, the liberation of the untouchables, the people among whom he was born, and the people who were meekly suffering the atrocities of the Hindus. Babu Mangu Ram's association with the Ghadar Party had broadened his outlook, and



sharpened his skills as an organizer. Soon he found a band of like-minded young men involved in the social work, and began organizing them in order to liberate the downtrodden from the clutches of the Hindu social slavery.

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

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

The headquarters of Ad

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

At the time, Babu Mangu Ram was organizing the untouchables of the Punjab under the banner of Ad Dharm; Dr. Ambedkar was fighting a similar battle in another part of the country. Though they were thousands of miles apart, yet their ideas and methods of struggle were almost identical. Both believed that the present day Scheduled Castes are not Hindus, and that their salvation lies only in being independent of the Hindu religion.

Both believed in self-help and advocated peaceful means to achieve their goal. Both laid the greatest emphasis on 'education'. Babasaheb considered "education" the key to all progress, and Mangu Ram says that only "education can lead us to Sachkhand (the realm of truth)." Again, Babasaheb exhorted the people to follow the Three Commandments of 'Education, Agitation and Organization' to gain power. According to Mangu Ram, the poor have three kinds of power: "Qaumiat (collective solidarity), Mazhab (spirituality) and Majlis (organization)".

Within a year of its founding, the Ad Dharm movement created quite a stir in the Punjab by constant rallies and conferences, if forced the Government of the day to take notice of the problems of the untouchables. One of the reasons of the poverty and exploitation of the untouchables was the pernicious system of beggar, the system under which they were forced to live at the beck and call of others and were obliged to do a great deal of work without any remuneration whatsoever.

The Ad Dharm Mandal agitated against the system of beggar, and demanded its abolition. The Mandal also agitated for repealing the Punjab Land Alienation Act which prohibited the untouchables from buying even a small piece of land. The Ad Dharm movement reached its peak at the time of 1931 Census. As a result of their sustained propaganda, more than half a million untouchables declared themselves as Ad Dharmis.

This showed the organizational skill of its leaders. "The massive support", as says Mark Jueregensmeyer, "created political capital, and Mangu Ram used that capital in political ways. Ad Dharmi candidates stood for public offices and an alliance was created with the Unionist Party. In both instances, scheduled caste leaders supported by the Ad Dharm organization achieved public positions".

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

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

Unmindful of the insult and beating, Mangu Ram again went to the school next day. As soon as he reached there, he was surprised to see the teacher in the process of purifying the classroom by sprinkling water on the wooden table, chair and the tats on which the students used to sit. On seeing him, Brahmin teacher cried out, "Oh Chandal, you have come again".

Fearing another beating, Mangoo Ram hastened back, never to go again to the school. And that was the end of his education.

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



Sue Frost

Sacramento County Supervisor. District 4



Sue Frost

Highs and Lows of the 2022-2023 County Budget

On June 9th, the Sacramento County Board of Supervisors voted unanimously to approve the \$7.3 billion recommended budget for Fiscal Year 2022-2023. As all of this money comes from our tax dollars, I wanted to take this opportunity to provide you with some of the major take-aways from the adopted budget.

Anyone who has followed since I was first elected to the Board



of Supervisors knows that I have been a routine advocate for building up our budget reserves. Sacramento County has consistently been operating with budget reserves significantly smaller than any county of similar size - and ever since I have been on the Board of Supervisors our reserves have represented less than 1% of our operating budget. I am extremely pleased to report that we made an enormous contribution to our reserves by putting in \$92 million, which brings the total discretionary reserves to \$208 million. This brings our discretionary reserves to about 6% of our operating budget, and while we still have room to build this higher (the recommended amount is ~17%), this is an enormous step in the right direction.

Like virtually everyone in the County, the current state of homelessness in our community is constantly at the forefront of my mind. To that end, the County is investing a further \$5.3 million to fund new programs and services addressing homelessness in the County. We also are investing \$7.5 million (partly county funds, and partly a federal match) for the Department of Health Services to procure Full Service Partnership programming as a requirement in fulfilling permanent supportive housing commitments. And we are putting in more money to try to solve the root causes of homelessness, by investing \$10 million for the Department of Health Services to procure an additional 156 beds annually for substance use disorder residential treatment. Further, we have dedicated \$5 million to fund solutions for homelessness on the American River Parkway.

Another major concern for me is the current failing state of our county roads, and while I have written several times in the past about why this is happening (in short, a severe reduction in state and federal funds), the County needs to step to the plate and get things back on the right track. In this budget cycle, we are putting in \$20 million to fund pavement maintenance and rehabilitation on roads, above what we already put in.

I know that most readers have eagerly been following the ongoing debate around law enforcement in the County. While many have called for the reduction or elimination of funding for the Sheriff's Department, the communication my office has constantly received from my constituents lead heavily towards providing the Sheriff with a necessary level of funding to be able to protect our community. As such, I am pleased to report that the budget provides the Sheriff with the level of funding that was requested, which is an increase both in budget, and in staff.

I don't want to sit here and pretend that this is a perfect budget, because it's not. The reality is that the County is going to be facing lean times in the years to come due to one time COVID funds from the federal government drying up. As I mentioned above, we still need to invest a significant more into reserves, and even though that's not a particularly sexy thing to spend money on, anyone who has run a business or managed our own personal budget knows how important it is. Still, we were able to achieve much good - and I can honestly say that I am more proud of this budget than I have been since I have been your county supervisor.

Apply to be on a Sacramento County Board/Commission

I want you on a Sacramento County Board or Commission. There are currently many dozens of vacan-



cies in Sacramento County, so we have tons of opportunities for people to volunteer their time to serve their community in a wide variety of interest areas.

Click here to read more details on

these boards, as well as instructions on how to apply.

I'm going to now list all the vacancies, read them over and see if anything piques your interest! Share with your friends if you think something might interest them as well.

- Adult and Aging Commission (12 seats)
- Antelope Community Planning Advisory Council (1 seat)
- Area 4 Agency on Aging- Advisory Council (1 seat)
- Assessment Appeals Board (4 seats)
- Building Board Of Appeals (2 seats)
- Children's Coalition (16 seats)
- Civil Service Commission (3 seats)
- Cosumnes Area Community Planning Advisory Council (2 seats)
- County Service Area #4BSlough-house/Wilton/Cosumnes (3 seats)
- Developmental Disabilities Planning and Advisory Council (10 seats)
- Disability Advisory Commission (7 seats)
- Equal Employment Opportunity Advisory Committee (4 seats)
- Human Services Coordinating Council (2 seats)
- In-Home Supportive Services Advisory Committee (8 seats)
- Local Child Care Planning and Development Council (10 seats)
- Maternal, Child and Adolescent Health Advisory Board (11 seats)
- North Highlands/Foothill Farms Community Planning Advisory Council (4 seats)
- Orangevale Community Planning Advisory Council (2 seats)
- Public Health Advisory Board (4 seats)
- Sacramento County Behavioral Health Youth Advisory Board (4 seats)
- Sacramento County Bicycle Advisory Committee (1 seat)
- Sacramento County Commission on the Status of Women and Girls (2 seats)
- Sacramento County Employees Retirement Board (2 seats)
- Sacramento County Mental Health Board (2 seats)
- Sacramento Environmental Commission (2 seats)
- Veterans Advisory Commission (3 seats)

Volunteers Needed to Comfort Shelter Pets This 4th

Sacramento County's Bradshaw Animal Shelter is asking the public to help keep shelter pets calm during Fourth of July fireworks. The loud pops, bangs and whistles that are associated with the holiday can cause much distress to pets in and out of the shelter. The public is invited to

sit, sing, read or softly play a calming musical instrument during the festivities.

"All of the noises caused by celebrations are really terrifying for the animals and they don't understand what is happening," said Celeste Ingrid, program coordinator for the Bradshaw Animal Shelter. "The human voice can be a very powerful tool for calming animals down."

Registration is required online, and individuals and groups up of to five people are invited to sign up. Teens 12 and older are welcome, but an adult must accompany each child (Example: two children in a family must have two adults as well).

While pets in the shelter are being comforted, don't forget about your pets at home.

Pet Safety

Many pets are terrified by the sound of fireworks which can cause them to flee or become destructive to



get away from the sound

Keep pets indoors at home in a sheltered, quiet area or run the TV or music to drown out outside sounds. Remove any items that your pet could destroy or that would be harmful if chewed.

If you know that your pet is distressed by loud noises, consult with your veterinarian in advance.

Be sure your pets are wearing identification tags, are microchipped and are licensed with updated information to help with their prompt return.

For more tips, visit the Bradshaw Animal Shelter's Pet Owner Safety Tips website.

Lost Pets

If your pet escapes during the Fourth of July weekend, the Bradshaw Animal Shelter has some tips for helping to bring them home quickly:

If your pet is microchipped, call the microchip company to let them know that your pet is missing. The company can then set up some sort of alarm for the pet.

Check all accommodations, websites and social media, and not just those in your area. Dogs in particular can run far when they are scared.

(Contd. on next page)

SRI GURU RAVIDASS TEMPLE PITTSBURG (CALIFORNIA) CELEBRATES ITS 37th ANNIVERSARY (HUMBLE MESSAGE)



O.P. Balley
Founder Member
Sri Guru Ravidass Sabha
Pittsburg (California)
1-925-252-6085

It is a matter of immense pride, honor and pleasure for the entire Sangat on the momentous occasion of celebrating 37th Anniversary of opening of Sri Guru Ravidass Temple, Pittsburg and

PIONEERS REMEMBERED:- We remember and pay our respectful homage to the untiring and visionary efforts of the pioneers and the founders of this Gurughar-(most of them are unfortunately not with

MAIN SPIRITUAL MESSAGE:-

The theme and purpose behind the foundation of any religious institution is to follow and spread the teachings of its preceptors. Guru Ravidass Ji's teachings remind us that all human beings emerge from the same divine flame and the same creator pervades through them all. All human beings are, therefore, equal. The fourfold classification of society into different Varnas are man-made to maintain the fake and artificial superiority of priestly classes which has infected the entire society with a vicious disease ruining the very core of entire social organism. Congratulations again to the devoted Sangat for celebrating this important day of our Gurughar and pray for the success and growth of the mission it was founded for.



the historic journey of its foundation, growth and accomplishments. As already announced the celebration will be observed and consecrated on July 10th, 2022 with the recitation of three days holy Akhand Path, Prasad and Langar Sewa.

A DEVOTED EFFORT OF SANGAT:- Establishment of historic shrines (Guru Ghars) like this entail a lot of devotion, effort and Sangat -cooperation and I ,being a very humble Sewadar from the very inception of this Guru Ghar, would like to congratulate the entire Sangat and share some of the reminiscences associated with the sacred but an arduous journey before its opening on June 2nd. 1985.

us) who played a key role in the foundation of this holy shrine which has the distinct honor of being the first Gurughar in North America under the banner of Satguru Ravidass Ji Maharaj. Most of the pioneers who had a vision of this noble cause were migrants from FIJI ISLANDS, joined by a few immigrants from India, who carried their social, cultural, religious and ancestral heritage with them. The Sangat with its zeal and spirit donated lavishly out of their meager income and resources and paid off the loan of two hundred thousand dollars in three years with a tremendous growth and expansion to its current level.

I appreciate the opportunity to share a few thoughts associated with the foundation, growth and prosperity of this Gurughar which needs continuous unity and co-operation among its devoted followers.

I also appreciate Mr. Prem K. Chumber, Chief Editor "Ambedkar Times" and "Desh Doaba" (Weeklies) for his encouragement and inspiration to keep up with the channel of communication through his media coverage.

Thanking you.

**Sewadar,
O.P.Balley**

Property grievances portal gets good response

Chandigarh- To provide clean, transparent and responsive administration possession of plots, is eliciting a great response.

Stopping the loot
* The portal [https:// grcs.punjab.gov.in](https://grcs.punjab.gov.in) was launched a few days ago by the CM.
* It was necessitated as colonisers sell plots in the outskirts of cities by luring innocent people.
* This not only results in haphazard urbanisation, but also causes hardships to common man, an official said.

Divulging details, a spokesperson said the portal [https:// grcs.punjab.gov.in](https://grcs.punjab.gov.in) was launched by the CM a few days ago. He said the main aim of launching the portal was to check the loot of common man from the hands of illegal colonisers.

The portal is acting as a boon for people, who have come forward in large numbers and given a



tremendous response to this citizen-centric initiative of the state government by registering their grievances. The portal has so far received

162 complaints, which are being processed further for necessary action.

The citizens have been facing difficulties in getting the possession of properties, where either the allotment letter is issued by the developers/colonisers/authorities concerned or deeds were registered, but they were unable to get the possession of the property due to various reasons. As citizens could not get the possession of plots after spending their hard-earned money on getting these plots, so they have to run from pillar to post to get possession.

Courtesy: The Tribune July 3, 2022

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Contact shelters for up-to-date information on animals in their care. Hang flyers or post on social media pages and apps to get the word out. Sites like Nextdoor and Facebook are good local resources to tap into. Talk to your neighbors.

Ask your postal person. They may have seen your pet during deliveries in your area.

Waived Owner Redemption Fees

Did you know July 5 is the busiest day of the year for animal shelters across the country due to lost pets? To help reunite pets with their owners and to help lessen the impact, the Bradshaw Animal Shelter is currently waiving owner redemption fees until July 15, 2022.

For a list of lost and found pet resources, including a list of pets cur-

rently at the Bradshaw Animal Shelter, visit animalcare.saccounty.gov.

California Mortgage Relief Program



The California Mortgage Relief Program has announced it will expand eligibility requirements to give more

California homeowners a fresh start in their homes after falling behind on housing payments due to financial hardships brought on by the COVID-19 pandemic.

The California Mortgage Relief Program offers financial assistance to eligible homeowners through a one-time-only grant that does not have to be paid back. This means homeowners who have fallen behind on their mortgage or property tax payments due to pandemic-related financial hardships can get caught up.

Homeowners can check to

see if they are eligible to apply for the California Mortgage Relief Program by visiting CAMortgageRelief.org and clicking the "Apply Now" button. Application assistance is available through the program's Contact Center at 1 (888) 840-2594.

The CalHFA Homeowner Relief Corporation (CALHRC) is a special-purpose affiliate of the California Housing Finance Agency (CalFHA). CalFHA is an independent state agency that assists low to moderate-income Californians by acting as the state's affordable housing lender. Through CalHRC, the agency is able to disburse The American Rescue Plan Act's Homeowner Assistance Fund (HAF) on behalf of the State of California given its extensive expertise in the mortgage assistance and homeownership space.



SRI GURU RAVIDASS SABHA (CA)

2150 Crestview Drive, Pittsburg CA 94565
Tel : (925) 439-2355

**Sri Guru Ravidass Temple
Gurughar's 37th Anniversary 2022**



July 8-9-10, 2022

Pittsburg Gurughar's 37th Anniversary

Sri Guru Ravidass Temple Pittsburg's 37th anniversary will be celebrated on July 10, 2022. Akhand Path will start on Friday 7/08/2022 at 10:00 AM and will be concluded with Bhog ceremony on Sunday 7/10/2022.

Path and Langar sewa will be hosted by Guru Ki Sangat.

Ragi Jatha of **Bhai Onkar Singh Una Sahib Wale** will adorn the occasion along with other Kirtankars. Entire Sangat is requested to attend the function.

July 31, 2022 Sukhmani Sahib Path and Langar Sewa by Lashkari Ram Suman.

ਲਖ ਖੁਸ਼ੀਆ ਪਾਤਸ਼ਾਹੀਆ ਜੇ ਸਤਗੁਰੁ ਨਦਰੀ ਕਰੇਇ

Sri Sukhmani Sahib Path and Langar Sewa will be hosted by Bhai Lashkari Ram Suman and family in preparation of their daughter Bindu Suman's wedding. May Waheguru bless Bindu Suman with all the joy in her married life and keep Suman family in CHARDI KALA.

"NANAK NAM CHARDI KALA TERE BHANE SARBAT DA BHALA"

Please contact General Secretary Abhishek Pal Narabut at (925)695-4637 for booking any program.

Sangat De Sewadar

**Chairperson
Kulwant Kaur Banga**

**President
Jagtar Bhatia**

**General Secretary
Abhishek Pal Narabut**

**Treasurer
Sunita K Singh**

Please visit Gurughar website for information:

WWW.SriGuruRavidassTemple.com