



Ambedkar Times *Weekly*

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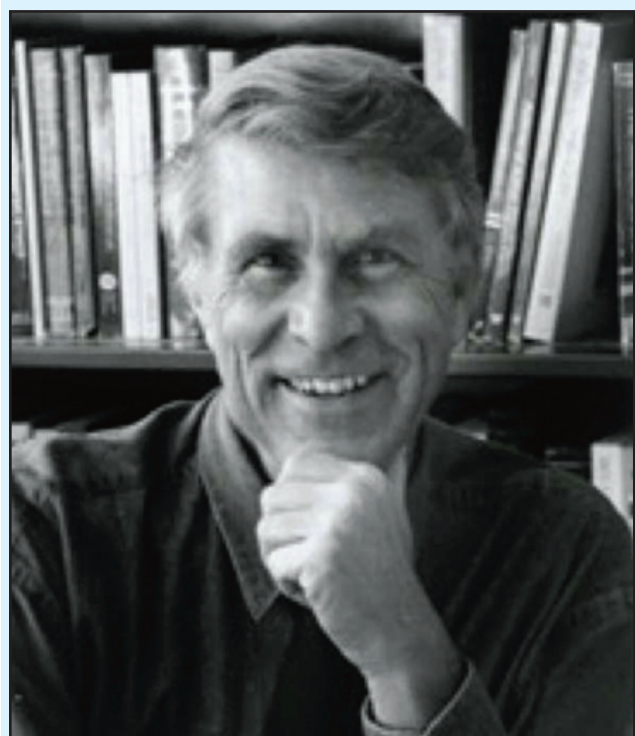
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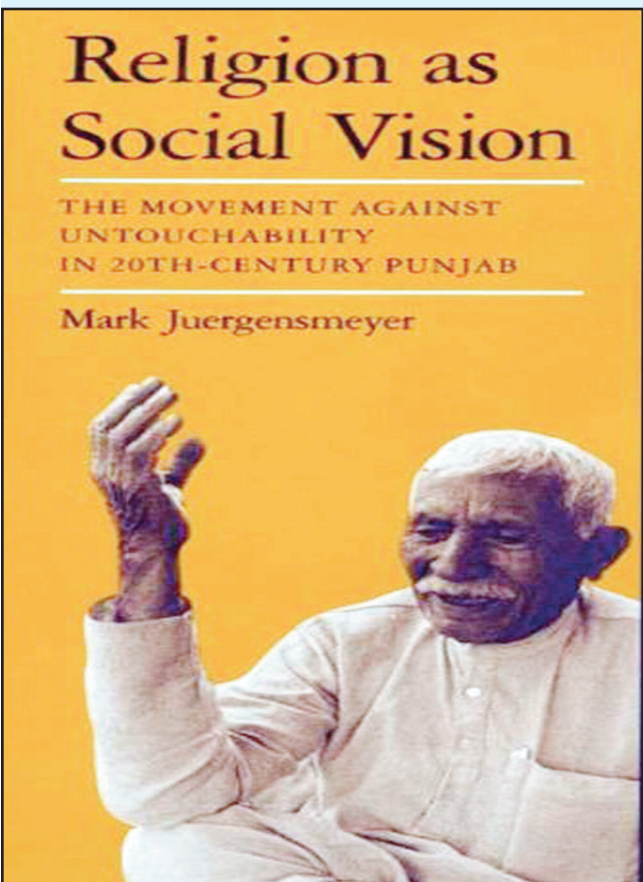
Remembering Gadri Baba Babu Mangu Ram Mugowalia at Gadar Memorial Hall, San Francisco (CA)

Message of Congratulations

Very nice! It is an appropriate and long overdue recognition of the important role of Baba Mangu Ram in the Ghadar movement, and I'm glad that he is receiving this belated recognition. Thanks for sending this news to me. All the best



Prof. Mark Juergensmeyer



Prof Mark Juergensmeyer, internationally known scholar for his pioneer ethnographic research on the life and political activism of Babu Mangu Ram Mugowalia

Prem Kumar Chumber

I was delighted to learn that the portrait of Gadri Baba Babu Mangu Ram Mugowalia was officially and formally installed at the Gadar Memorial Hall at San Francisco in California (USA) on July 24, 2022 at a solemn function the "Gadar Mela" presided over by Consul General of India, Dr. T.V. Nagendra Prasad. It is said 'late aye darust aye'. It was over due to give the right space and honour to the Gadrilcon Babu Mangu Ram Mugowalia for his immense contribution to the Gadar Movement of mid 1920s



of India emanated of which Babu Mangu Ram Mugowalia was the pioneer revolutionary patriot.

I also take this opportunity to felicitate and congratulate the "Ambedkar Times" and the "Desh Doaba", the mouth pieces of the weaker sections of the society, dedicated to the mission and legacy of Babu Mangu Ram Mugowalia under the leadership of Shri Prem Kumar Chumber. It could become possible only because of his unstinted efforts to get a due recognition to Gadri Baba Babu Mangu Ram Mugowalia at the historic Gadar Memorial Hall 5 Wood Street, San Francisco

in the USA under the banner of Hindustan Gadar Party. It is a matter of satisfaction to note Gadar Memorial Hall, in honour of the Gadri Babas, is run and maintained by the good offices of Consul General of India at the historic Gadar Ashram from where the Gadar Movement for the independence

(California). CGI Dr. T.V. Nagendra Prasad and Consul Dr. Akun Sabharwal also deserve appreciation for extending all due help in the matter in the year of 'Azadi KaAmrit Mahotsav'

- Ramesh Chander
Ambassador - I.F.S. (Retired)

Floral Tribute to Ambassador Bal Anand

The forum of "Ambedkar Times" & "Desh Doaba" Weeklies sends it's heartfelt condolences to the illustrious bereaved family on the passing away of Ambassador Bal Anand Ji, one of our revered contributors and a valuable friend. He enlightened our readers with his insightful write-ups. We lost in his passing away a thorough gentle man, valuable contributor and a great visionary. We pray for the eternal peace of the departed noble soul and sympathize with the bereaved Anand family.

Prem Kumar Chumber
"Ambedkar Times" & "Desh Doaba" Weeklies



Bal Anand: A great humanist and thinker

In life and professional career one would be lucky to come across, early on, a noble soul with whom one hits off from the word go. And that relationship becomes long abiding, lasting a lifetime.

With Ambassador Bal Anand I forged that bonding. I met him for the first time during my posting in Ministry of External Affairs, immediately after he joined IFS in early 1970s. From then on, during our subsequent postings abroad to our respective stations, we kept in touch. He was a prolific letter writer and

and Panama he added another expertise to his repertoire-Spanish culture and traditions. It was fascinating to hear of his experiences in Armenia, Maldives, Romania and New Zealand, where he rounded up his foreign postings after 32 year old diplomatic career. He left a deep impression locally wherever he



sage. He felt strongly on community issues. As a conscious decision he chose Punjabi as the language of expression for most of his writings. His latest offering was his autography which he entitled: "Meri JeevanYatra" in 2021 in Punjabi. He was

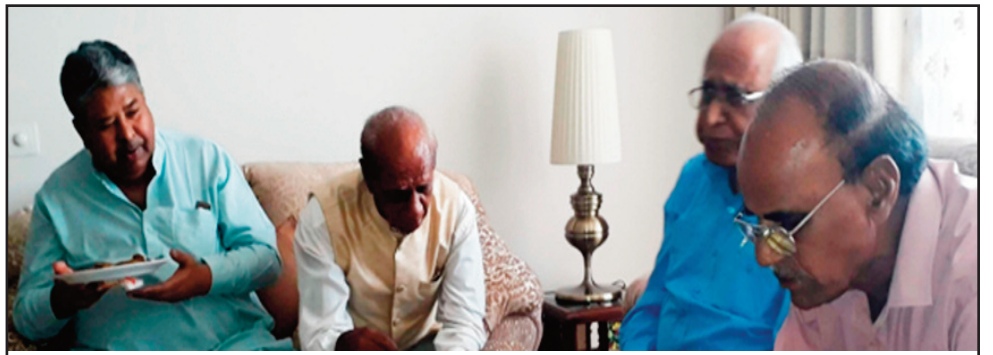
He used to do a lot of research work on the background of the leading figures. He would come up with fascinating hitherto unknown details about them. He was a great raconteur and tremendous company while he recalled old anecdotes and colourful incidents.

He was endowed with a pleasant, friendly disposition with qualities of head and heart. A thorough gentleman, he was warm, courteous to whosoever came in contact with him.

Bal Anand has gone away too



Gracious hosts Ambassador Bal Anand to V.B.Soni in Armenia August 2001



Bal Anand flanked by IFS officers R.P. Singh to his right and S.K.Mathur and Ashok Amrohi to the left, at a lunch at my home in May 2018

looked forward to meaningful interaction on wide ranging issues among close circle, sharing common vibes.

Literature and international relations were his specialised fields. Being a post graduate in English his interest in poetry was deep rooted. Apart from Hindi and English, his knowledge of Urdu and Persian languages was impeccable. He could quote with ease relevant passages from leading poets in these languages. He gained deep insights on Islam during his assignments in Islamabad, Tehran and Riyadh.

During his postings to Spain

served because of his outgoing extrovert nature, reaching out to the local community. A professional, indeed quintessential diplomat. Bal Anand was a typical Punjabi and was proud of his heritage. He maintained regular contact with his alma mater, D.A.V. College Jalandhar, visiting the institution often. He was a prolific writer and regular blogger. He has to his credit many published booklets, magazines and pamphlets. The breadth of his vision and depth of knowledge comes out vividly through these publications. A great creative writer and a thinker who conveyed a deep mes-

busy with its English translation.

Among his close circle, representing wide arena of academic disciplines, he actively initiated debates on literary, socio-political and gender/caste based burring topics of the day. His comments were invariably straightforward, blunt but balanced. This group represented wide diverse nationalities and background from across the globe, including independent thinking Pakistani intellectuals and poets/writers. Bal Anand's knowledge of the IFS cadre and colleagues of vintage was particularly impressive.

soon unexpectedly. My brief conversation over the phone took place barely a week back when he assured me that after his recovery from cardiac related surgery he would restart his active life and interactions. Regrettably that was not to be.

While paying my personal tribute I pray for eternal peace of his soul. In this hour of crisis I offer heartfelt condolence to Aradhanaji, Aditya and Varun. May God give them strength to bear his loss with courage and equanimity. Om Shanti, Shanti.

V. B. Soni
Ambassador (Retd.)



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Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD

Ambassador Bal Anand – a man of sterling worth

Ambassador Bal Anand (1943-2022), my friend, guide and philosopher, passed away on July 29, 2022 after a brief hospitalization for some health complications pertaining to heart. I was stunned to hear this bad news from one of our mutual friends, Rajinder Kashyap, on telephone from Delhi. It was an unexpected call for me. Bal Anand Sahib himself told us in an e-mail message to his close friends almost a month ago that he would be off from the social media for a short period because of some medical concerns. Nevertheless, we, some of us in his friend's circle, like Ambassador V.B. Soni, Ambassador Zile Singh, and Principal Jagdish Chandra Joshi spoke to each other to check and know about Bal

jabiat' as sons of the soil with poor social background. Incidentally, we both are members at the IFS Villas in Greater Noida and our villas are located close by in the same lane. For redoing and renovating his villa, he contacted me to have some clues and tips to get a civil contractor for the job as I had done so earlier. We also remained in touch with each other with regard to other matters of interest and concern through e-mail and my blogs. I often shared my blogs with him and he was kind enough to go through and comment which encouraged me further. Bal Anand Sahib was a man of letters with an appreciable literary acumen. Bal Anand Sahib, with Masters Degree in English, remained a Lecturer of Eng-

landhar, having been a student and teacher at DAV College, a premier educational institution of the Doaba region of which I also happen to be an alumnus. In the recent years, he came to Jalandhar twice for functions at his Alma Mata and we were privileged to host him at our humble home. I was rather surprised and further impressed that, in spite of the fact he remained away from Jalandhar for a long time in the diplomatic career, he had developed and nurtured friendship with many big names in the academic and intellectual circles to name a few; Principal Jagdish Joshi, Prof. K.K. Ghai, Principal K.C. Mohindru, Col. Tilak Raj, Prof. T.R. Shingari, Kundan Lal Badhan, Ajit Singh Langeri, Justice Sat Paul Bangarh among others. Bal Anand Sahib was a great help to me in maintaining and renting out of my villa in his neighborhood at IFS Villas. I stayed with them a couple of times and enjoyed their hospitality; particularly of the gracious lady, Madam Aradhna and Varoon, their well-groomed son. Bal Anand Sahib's well stocked library of rare books and his collection of old letters, photos and mementos is impressive and is a loud commentary on his literary and academic tastes with a sense of history. Whenever we spoke on phone, he will often mention about my villa close by and speak high of Loveena and their two lovely daughters, residents there. Bal Anand Sahib was so considerate that at least two times during my short visits, he took me along for friendly lunches at the India International Centre and Central Government Officers Club at Chanakyapuri with some

of the friends and senior colleagues from the IFS fraternity; Ambassadors – VB Soni, S K Mathur, RP Singh, Ajit Kumar, Ashok Amrohi, Azad Toor among others. I enjoyed their joint hospitality and cemented my bonds of friendship, courtesy Ambassador Bal Anand. His last project, in literary realm, was his autobiography in Punjabi – Meri Jiwan Yatra. He was so



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



Anand Sahib. No one of us expected this sudden and untimely blow in the demise of Ambassador Bal Anand, a through gentleman and an excellent human being, apart from his professional prowess as one of the finest career diplomats of India.

Though I had heard of Bal Anand Sahib, IFS of 1971 batch, as a junior functionary in the Ministry of External Affairs yet I did not have an opportunity to meet him personally till we both went up in the ladder in 1999-2000, me as Director of Central Asia Division in the MEA and he as Ambassador-designate to Armenia. He came to meet my boss, Joint Secretary Alope Sen, for a briefing on the issue of Nagorno-Karabakh – a disputed territory between Armenia and Azerbaijan. I was also present in the meeting. I met Ambassador Bal Anand for the first time. I was impressed by his simplicity, easy demeanor, soft tone and a keen sense of discussing and analyzing the issue as a student. Coming to know that I belonged to Jalandhar, he told me that he would come and sit with me one day to talk about his cherished memories of Jalandhar and his Alma matter, DAV College. He did so and we became friends. He repeated his short visits to my small office room in South Block quite often before departing for Yerevan (Armenia). We both moved on in pursuit of our diplomatic career and exchanged greetings occasionally with an urge to keep in touch.

Our meaningful interaction culminated into friendship only after my retirement in December, 2010, some 7 years after that of Bal Anand's. We both subscribed to 'Pun-

lish language, before joining the government service, and enjoyed a good command on Punjabi, Urdu and Hindi besides his compulsory language Persian as an IFS diplomat. Sometime in the summer of 2014, Bal Anand Sahib along with his gracious wife planned to visit Jalandhar and informed me. Though the time schedule clashed with our sojourn to Sweden to be with our son yet I humbly offered them to come and stay in our small flat and my younger son Rupesh, who was staying in a separate flat in the same compound, would oversee their comfort. Accordingly, they stayed at our humble abode. On our return, I found a packet of books and a bottle of an exotic drink which our guests left for us, a thoughtful gesture, of course. One of the books – 'Sukh Sunehe' belonged to himself. I read with interest and wrote about it in my blog: <https://diplomaticitbits.blogspot.com/2014/08/sukh-sunehe.html>

Later I wrote about yet another book of his – Nave Nibandh: <https://diplomaticitbits.blogspot.com/2015/02/nave-nibandh-collection-of-new-essays.html>

Both the write ups were included and published in my book – The Bits and Pieces – Reminiscences and Reflections of a Novice which was released in June, 2019. I am happy to add that Ambassador Bal Anand not only went through the draft/manuscript of the book and gave valuable suggestions with his experience but also kindly agreed to write the Foreword of the book. Just to give the flavor of our friendly relationship, I quote from the opening paragraph of the Foreword, "Many of

landhar, having been a student and teacher at DAV College, a premier educational institution of the Doaba region of which I also happen to be an alumnus. In the recent years, he came to Jalandhar twice for functions at his Alma Mata and we were privileged to host him at our humble home.

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good and friendly to me that he shared and discussed the contents with me many a times before the book came out.

I learnt a great deal in the process. We could, in motivating and approaching the Punjabi media in Jalandhar and abroad, succeed in getting good reviews of the book. Editor-in-Chief of the Desh Doaba and The Ambedkar Times, Prem Chumber, being published from California (USA), was particularly helpful in serializing some of important contents of the autobiography in the Desh Doaba (Punjabi) and carrying my blog which I humbly wrote to attempt a sort of review of the book: <https://diplomaticitbits.blogspot.com/2021/12/meri-jiwan-yatra-autobiography-of.html>

Bal Anand Sahib was very keen to release 'Meri Jiwan Yatra' in Jalandhar and we discussed the matter accordingly to fix the time schedule and an appropriate venue in the coming months. But, alas, that was not to be.

Ambassador Bal Anand, my friend, guide and philosopher, is no more, a great personal loss. I wanted to join and stand with Madam Aradhna Anand and their sons Varoon and Aditya and other members of the bereaved family but due to logistical and health reasons would not be able to do so in person. I join the family, relations and friends at the Antim Ardas of the departed soul of Bal Anand Sahib on August 3, 2022 with this blog as a humble tribute to 'a man of sterling worth', Bal Anand Sahib.

न हाथ थाम सके न पकड़ सके दामन,
बहुत करीब से उठकर चला गया कोई.



Sue Frost

Sacramento County Supervisor. District 4



Sue Frost

Update on Cannabis Sales in Sacramento County

Two months ago I wrote a commentary on my facebook page and in local papers to explain that the Sacramento County Board of Supervisors would be holding a vote in July on whether or not to place a local tax measure on the November ballot that would allow the County to open up Cannabis retail stores in the unincorporated parts of Sacramento County and receive an extra tax from those businesses. I asked the community to write to me to let me know their thoughts on this, and I promised to



report back after the vote. On July 12th, and again on July 26th we had votes on this subject, so I would like to use this opportunity to fill you in on what happened.

After I wrote that commentary, I was flooded with responses. Broadly speaking, the responses I received on social media were largely in favor of allowing a November vote, and the responses I received via phone calls, e-mails, and physical letters were largely opposed to it. My main takeaway was that the community was fairly evenly split on this issue, which tracks with the responses I have received over the years when I ask about this topic in my yearly community survey.

A few days before the first meeting when the final language of the proposal was given to me, I was rather conflicted on what I would do as I could sympathize with both points of view. Those who wanted me to vote in support noted the medicinal benefits of cannabis and how the people should be allowed to vote on the issue - and those who wanted me to vote in opposition noted the public health and public safety concerns. But as I reviewed the proposal, two major things stuck out to me that swayed me to vote in opposition.

First, while the proposal would only allow this cannabis tax in the unincorporated portions of the county, it allowed every citizen, whether they lived in the unincorporated portions or not, to vote on this. That struck me as extremely unfair,

especially given that only roughly one third of the people in the county live in the unincorporated area. So a strong majority of the unincorporated residents may oppose this, but it could still pass. For good reason, we don't allow residents of Nevada to vote for California Governor, and we don't allow residents of Canada to vote for the President of the United States - and we shouldn't allow residents of Sacramento City to vote for an issue that only impacts the unincorporated areas.

Second, the money that would be collected by this tax would have gone directly into the county general fund, and could be spent on whatever the Supervisors deemed fit. There are no guarantees that the money would be spent to help solve problems that would sprout up as a result of opening these stores in our local communities - problems like the need for extra law enforcement, and the need for more education to the youth about cannabis. I believe that when taxes are imposed, it is the duty of the government to very clearly define where that money will go. Government has a transparency problem, and levying taxes without any explanation on how it will be spent only furthers that problem.

The first vote to place it on the November ballot failed. Immediately afterwards, one supervisor proposed that at the end of July we should revisit this issue and try to fix some of these issues that were presented in the meeting. Unfortunately, neither of my two issues were resolved and I voted in opposition, but it passed anyway. So on the November ballot you will have a chance to vote on this local tax measure, and it needs 2/3 to support in order to pass.

Board Provide \$1M in Grants to Sac Area Nonprofits

The County Board of Supervisors will continue providing \$1 million through the Transient Occupancy Tax (TOT)



Grant Program to support nonprofit organizations located in Sacramento County. This will be the sixth year awarding funds to organizations that carry out community-based programs and/or services in the areas of economic and workforce development, arts and culture, community development, or health and human services.

The County began setting aside funding for this purpose in 2017.

Grants will be allocated through a competitive process and applicants must meet eligibility and funding requirements. Applications will be accepted online beginning July 29, 2022, through the County's Office of Budget and Debt Management with a deadline of Aug. 29, 2022.

Funding for the TOT Grant Program will come from County Transient Occupancy Tax (TOT) revenues. Transient Occupancy Taxes are levied on guests who occupy rooms in hotels, motels and other temporary lodging accommodations in the unincorporated area of the County.

Grant Application DEADLINE: Monday, Aug. 29, 2022, 5 p.m.

Grant Application Period July 29 – Aug. 29, 2022

All applications and requested materials must be submitted by 5 p.m. on Monday, Aug. 29, 2022. No late applications will be accepted.

Online Applications Only: all applications are only accepted electronically: Apply online beginning July 29. Duplicate and incomplete applications will be disqualified.

Applicants will receive electronic receipt notification upon submission.

Board Approves Phase 2 ARPA Allocations & Projects

The Board of Supervisors, at its July 13 meeting, approved the County Executive's proposed Phase Two funding allocations and project recommendations for the second installment of the County's \$150.7M American Rescue Plan Act (ARPA) funds.

Funding Allocations

The proposed Phase Two funding allocations were identified as those that will best address the negative health and economic impacts specific communities experienced as a result of the pandemic and replicate the Board-approved Strategic Investments for the first installment of ARPA allo-

cations. The allocations are also reflective of needs and priorities identified through a community needs survey and a budget priorities survey, both conducted in 2021, and the Board approved Strategic Investments for the first installment of ARPA allocations.

The Phase Two funding allocation categories, including dollar amounts and percentage of total allocation, are as follows:

- Housing and Homelessness: \$35,500,000 (24%)
 - Health: \$12,515,623 (8%)
 - Economic Response: \$12,515,623 (8%)
 - Essential Workers: \$11,430,203 (8%)
 - Revenue Replacement: \$38,699,633 (26%)*
 - District-Directed Allocation: \$25,000,000 (17%)
 - Administration: \$15,073,454 (10%)
- *The Revenue Replacement category is new to the County's allocation list this year. The Revenue Replacement



category allows the County to claim a revenue loss using a formula established by the U.S. Treasury. The County is able to claim \$38,699,633 based on calculated lost revenue for fiscal year 2019-20.

Project Recommendations

Project recommendations for each allocation are intended to serve those in traditionally underserved communities in an equitable manner, including those experiencing homelessness, low-income individuals and families, older adults, foster youth and those struggling with substance abuse.

Health Project Recommendations:

Psychiatric Sub-Acute Facility, \$500,000: Match funding for Behavioral Health Continuum Infrastructure Program grant.

Expansion of Substance Use Treatment Services, \$6,279,389: Assist community-based providers to expand existing and/or add substance use residential treatment options.

Arrive Alive Fentanyl Awareness Campaign, \$321,234: Funding for Fentanyl Education and Awareness Campaign.

(Contd. on next page)



SRI GURU RAVIDASS SABHA (CA)

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

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ, ਪਿਟਸਬਰਗ
(ਕੈਲੇਫੋਰਨੀਆ) ਦੇ ਹਫਤਾਵਾਰੀ ਸਮਾਗਮ

ਅਗਸਤ 14, 2022

ਸਤਿਕਾਰਯੋਗ ਭਾਈ ਗੁਰਦਿਆਲ ਚੰਦ ਜੀ, ਕਿਰਨ ਚੰਦ ਪਰਿਵਾਰ ਵੱਲੋਂ
ਸੁਖਮਨੀ ਸਾਹਿਬ ਦੇ ਪਾਠ ਅਤੇ ਲੰਗਰ ਦੀ ਸੇਵਾ।

ਅਗਸਤ 21, 2022

ਸਤਿਕਾਰਯੋਗ ਭਾਈ ਚੰਚਲ ਹੀਰਾ ਜੀ ਪਰਿਵਾਰ ਵੱਲੋਂ
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SRI GURU RAVIDASS SABHA PITTSBURG (CA)

2150 CRESTVIEW DRIVE, PITTSBURG CA.94565

Reorganization of Board of Directors for 2022-2023

The term of many members of the Board of Directors of the current Managing Committee of this Sabha is due to expire in the month of August, 2022, making room for replacement with new Volunteer Sewadars.

In accordance with the provisions of the By-laws of the Sabha the reorganization of the Board of Directors will be held at Gurughar on August 28th, 2022(Sunday) after the regular weekly function.

Applications from validated new Sewadars willing to serve on the new Board of Directors duly signed by the applicant, proposer and seconder are invited from Sangat so as to reach the

Chairperson by August 21st, 2022.

Gurughar members who have not renewed their membership so far are also requested to do so by paying their annual renewal fee to the cashier immediately.

A panel of three members mentioned below who are well versed with the transitional procedure has also been constituted by the chairperson to screen the applications before final selection/election and ratification by the General body.

(1) Mr. O. P. Balley

(2) Mr. Shashi Paul (3) Mr. Balvir Mall

Kulwant Kaur Banga Chairperson, Date: July 19, 2022

“NANAK NAM CHARDI KALA TERE BHANE SARBAT DA BHALA”

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

(Continue from page 4)

Clinic Services – Telehealth, \$500,000: Expand the Clinic's telehealth capabilities.

Clinic Services – Staffing, \$815,000: Expand ability to provide primary care services and outreach.

Warren E. Thornton Youth Center, \$3,700,000: One-time building improvements to create a comfortable setting with increased accessibility and security for youth in the Child Welfare System awaiting foster care placement.

Spay/Neuter and Vaccination Services for Homeless Pets, \$400,000: Provide no-cost spay/neuter and vaccination services to pet owners experiencing homelessness.

Economic Response

Recommendations:

2023 Retail Food Permit Fee Waiver, \$6,841,799: Waive annual operating permit fees for most retail food businesses up to 15,000 square feet.

Direct Community Investments, \$5,000,000: Staff will develop a program to provide direct relief to the community and return to the Board with program specifics.

Revenue Replacement Recommendations:
Road Maintenance, \$20,000,000: Fund road maintenance projects in disadvantaged communities within each supervisorial district.

Road Maintenance, \$5,000,000: Fund road maintenance projects within the regional park system.

Mather Community Campus,

\$9,859,993: Fund projects at Mather Community Campus following completion of the master plan.

Apply for Small Business & Nonprofit Grants Today!

Sacramento County invites small businesses and nonprofit organizations adversely affected by the pandemic to apply for relief grants through the new Small Business & Nonprofit Grant Program.

The application is available through the sac4smallbiz.org website and will be open from July 5, 2022, at 8 a.m. PST through Aug. 31, 2022, at 5 p.m. PST.

Funded with a portion of the County's American Rescue Plan Act allocation, the County Board of Supervisors has approved this Program

to support 750 small businesses and nonprofit organizations with grants of \$10,000 in one-time financial assistance. Grant funds for this Program can be used to reimburse small businesses and nonprofit organizations for costs related to the negative economic impacts they have experienced due to the COVID-19 pandemic and the related health and safety restrictions.

To be eligible, applicants must operate from a commercial location within the unincorporated County, received \$2.5M or less in annual gross revenue in 2020 and have 25 or less full-time equivalent employees.

For a complete list of eligibility criteria and for additional information about the Program, please visit sac4smallbiz.org.

POLITICAL PHILOSOPHY OF Dr. B.R.AMBEDKAR

Introduction

Bharat Ratna Dr. Babasaheb Ambedkar is without a doubt the most prominent thinker and philosopher in India's galaxy of thinkers and philosophers. His own harsh experiences, progressive and liberal Western education, considerable reading and study, and wide mass contacts gave him with the necessary perspective, theoretical frame, depth, and dimension for understanding and analysing any social, political, or economic situation. He possessed a sharp mind and excellent diagnostic skills, which served him well in his never-ending quest for the truth. Dr. Ambedkar was a unique and unusual blend of academic, thinker, writer, leader, legal luminary, constitutional expert, and advocate of the oppressed.

Ambedkar's radical ideology aids in the renegotiation of various problems, such as the crisis in Western political theory, and inspires people's struggles. In modern times, Ambedkar rose to prominence with the emergence of a Dalit movement. Ambedkar rose to prominence as a key political intellectual.

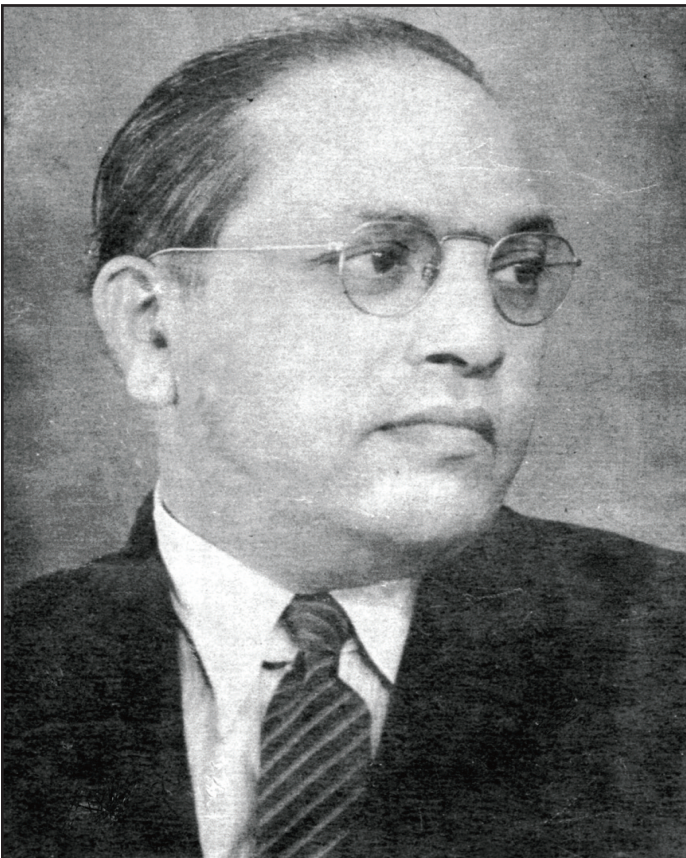
Dr. Ambedkar was a multi-faceted and multi-dimensional personality who caused a major and significant contribution to modern India. He was one of our country's most influential political philosophers, whose perspectives on concerns such as caste, the destructive practise of untouchability, and the emancipation of the oppressed through political action, among others, introduced new vistas and horizons.

He has shed new light on Indian social ideology, development, and political history, revealing that it is nothing more than a "glorification of upper castes and the lower strata of society." The upper castes are glorified, while the lower castes and society's bottom strata are degraded. He saw the caste system and the doctrine of untouchability as a construct of vested interests and its theorists.

Dr. Ambedkar was not a philosopher in the traditional sense of the concept. He did not produce a philosophy for the sake of it. He wasn't a theorist, and constructing theories was not his mission. He unquestionably belonged to the sphere of thought as a scholar, thinker, and writer. He evolved his theories about men, society, and their interdependence. He has all of the attributes of a thinker and philosopher. He was uninterested in philosophy from the comfort of his armchair. As a result, under certain ways, he was uninterested in epistemology. His viewpoint was not esoteric or obscure. It was more practical and realistic in nature. It wasn't just a matter of following the rules. Was it dogmatic in nature? Dogma had no place in his worldview. In contrast, his thought was pragmatic and programmatic. He tried to establish a balance between cognition and action at all times. In his search for life purpose, he tried to resolve his goals and the facts of existence. As a result, he

avoided developing a metaphysical body of knowledge.

Political philosophy is not solely centred on speculative and ethical considerations. Because social environment and political philosophy are complementary, he believes it must be primarily oriented to genuine human concerns and difficulties. Inside some ways, his political philosophy is an expression of fundamental human events, a genuine endeavour to bridge the disparity, materialism and spiritualism. He had no tolerance for or interest in a philosophy that ignored real-world issues. The terrible treatment meted out to his community by Hindu society's different sta-



tus prompted his thought process. The untouchables and Shudras, who composed the servile class, were doomed to a life of poverty, ignorance, ignominy, hatred, and disdain for the rest of life. The total emancipation of the slave class from the clutches of the privileged caste Hindus was his principal preoccupation. This was at the forefront of his consciousness in everything he said and did. As a response, "he was completely engaged with social phenomena throughout his life, as a humanist who charitably sought out what made genuine humanity" These will subsequently contribute in all of his endeavours." In his life, Dr. Ambedkar had a 'man-making' mission.

He thought it was disgusting for someone to live without self-respect, which he considered to be so important in leading an honourable life. His worldview revolves around the individual and individuality. It is inadequate for man to just survive. It's not worth it to just survive if you don't have any culture. It's important to understand the difference between simply existing and living fully. This research focuses on Dr. Ambedkar's opinions on the state, government, and democracy.

Views on State

The state, according to

Ambedkar, is a necessary political entity for the welfare of society. It serves as a vital institution for the wellbeing of people in a civilised and democratic space by preventing disturbance in the development process. Furthermore, the state is a constructive institution that protects the oppressed, minorities, and their rights to be free of want and terror. Finally, it has maintained internal peace while avoiding external aggression.

As a fervent admirer of parliamentary democracy and its traditions, Ambedkar preferred the American model, which was founded on John Locke and Montesquieu's notion of separation of powers between the three organs of government. He claims that the only strategy to strike a balance between government authority and individual liberty is to strike a balance between the two. Between the legislative, the executive, and the judiciary, there should be a separation of powers. Once it came to the issue of executive in India, Ambedkar opposed the British approach because, in his perspective, an unalterable sectarian majority in India may be oppressive to minorities.

Dr. Ambedkar distinguishes between the state and society. He thinks society to be more fundamental and significant than the state. Of course, he regards the state as a vital but secondary institution. He is not an anarchist when it comes to the state. He also does not share Thomas Hobbes', W.F. Hegel's, and others' absolutist views of state. To these absolutists, the state is a purpose in itself, with its own set of rights. The state is limitless and absolute in their eyes. It's the 'march of God on Earth,' as it's described. Without any rights of his own against it, the individual must simply yield to its speechless authority. This idea of the state is completely rejected by Ambedkar. He undoubtedly views the state as a necessary organisation in a democratic way of life, particularly when society is in chaos and lawlessness. He does not believe that the state is an end in itself, and that man is merely a means to that purpose. He is also a supporter of the state's organisational stability.

Democracy is the principle that should govern the state. Democracy is not just an established structure, which it is, but it is the only way of life that leads to human fulfilment. It promotes people to reach out to others and allows others to reach out to them, bringing pooled resources to bear on one's endeavors. Like a way of life, it necessitates that we treat

others with dignity. Mutual communication and bonding type-faces that are regenerated and revisited on a regular basis from the nerve centres of any democ-

racy. While democracy must be institutionalised to survive, especially in extremely complex and varied cultures like India, he describes it as an open-ended system that defines and redefines itself indefinitely.

Dr. Ambedkar supported a federal perspective of the state as a thinker with a realistic vision of the state. Though he preferred a unitary government, he believed a federal government would better suit the needs of a country like India. He envisioned a federal polity in which minority interests might be safeguarded by achieving a balance of dependency and independence among the various regions of the federal state. As a result, he advocated for a division of powers between the federal and state governments, but with over-centralization, such that the state would typically function as a federal state, but would act as a unitary state in times of emergency. When creating such via-media arrangements, he had emotional integration and national unity in mind.

Views on Parliamentary Government

In his writings and speeches, Ambedkar expresses his thoughts on parliamentary democracy. Dr. Ambedkar defined parliamentary administration as "government by discussion rather than fisticuffs." On the 28th of October, 1951, he gave a speech at D.A.V. College in Jalandhar, Punjab, in which he identified three fundamental features of the parliamentary system of governance. According to him, parliamentary government destroys hereditary rule. The head of state is merely a ceremonial figurehead. The existence of a functional opposition and free elections are the two pillars. While opposition is essential for a free political environment, free and fair elections are vital for the peaceful and bloodless transfer of power from one sector of the community to the other. According to him, major enterprises that play a significant role in a country's political life are antagonistic to free and fair elections.

In a speech delivered to the members of the Poona District law Library on 22nd December 1952, Ambedkar said that the first condition precedent for the successful working of democracy is that there must be no glaring inequalities in a society. There must not be an oppressed class. There must not be a suppressed class. There must not be a class which has got all the privileges

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and a class which has got all the burdens to carry. Such a thing, such a division, such an organization of society has within itself the germs of a bloody revolution and perhaps, it would be impossible for democracy to cure them.

Ambedkar considered that the state, as represented by the government, would be a neutral entity that would protect the interests of the entire community. As a consequence, he placed a high value on the government's role. According to him, the government must function as a welfare organisation. It must ensure that development is made quickly and that the benefits of that progress are distributed fairly. The government's influence was not just restricted to industry. It was anticipated to operate in the financial sector. Furthermore, by managing agricultural and government industries, the government will reduce economic inequity. To put it another way, revolutionary changes will be brought about by the government's efforts.

The government is a system that relies on people's willing submission to power. Dr. Ambedkar believes that obedience is more important than the use of force to compel obedience. The state and government should serve the greater good. As part of his political theory, Dr. Ambedkar articulated his thoughts on the nature and form of governments. In contrast to monarchies, he supports the parliamentary form of governance because it is a "negation of hereditary power" and is founded on the vote of the people. It is a more democratic type of government than any other. It establishes self-governance, which is clearly a form of representative government. A good government requires self-governance, and a good government cannot exist without self-governance. He dismissed the idea that self-government inevitably leads to good governance. One of the most important characteristics of a good administration is that the ruling class be able to rise above all considerations of class and caste and navigate through all problems.

Ambedkar was a staunch advocate of the parliamentary system. He agreed with and respected the concept of "parliamentary government," which he defined as "government through discussion." A democratic government, as per Ambedkar, presupposes a democratic society. 'Ambedkar's dedication to democracy as a style of governance was steadfast,' according to Rodrigues, but he contended that democracy needed to become a way of life. He made several compelling reasons for why parliamentary democracy was the best form of government for India, and he argued for practical modalities of representation and voting. His writings cover a wide range of topics, including presidential versus parliamentary government, the relationship between the executive and legislature, the judiciary's role and judicial review, constitutional

bodies like the election commission, the federal division of powers, states in a federation, the governor's role, the constitution and the legislature, constitutional amendments, political parties, and public opinion.'

Views on Democracy

Ambedkar's vision of Social Justice was incomplete without democracy. For good governance, the ability and efficiency of the ruling class are insufficient.

Political democracy implies that everyone has equal rights and that everyone is protected by the law. Ambedkar believed in One Man, One Value, which means that everyone's basic needs are met with freedom and dignity.

Ambedkar's approach to social justice is founded on social democracy, which includes three concepts of justice: liberty, equality, and fraternity. Along with political democracy, Ambedkar emphasised social and economic democracy. Political democracy, he claimed, cannot continue unless it is founded on social democracy. Dr. Ambedkar believed that the dream of economic democracy could not be realised unless the majority of the populace participated in independent creative labour as history creators. According to him, it will not be possible as long as the vast disparity between the rich and the hungry millions persists; instead, a new economic order based on equality and justice must be established through the use of law and order. A method of life based on the ideas of liberty, equality, and fraternity is known as social democracy. Ambedkar used the law to promote human dignity, liberty, equality, and fraternity. His goal was practical rather than speculative, and his life philosophy was fundamentally a development and evolution in Indian civilization under particular conditions and occurrences.

Democracy, according to Dr. Ambedkar, is a way of life that compels everyone to respect everyone's right to be a person, a unique individual. Democracy is an integrated verity, not an attempt at uniformity, which is unattainable. He argued that democracy grants every citizen with the opportunity to attain social equality, economic justice, and political justice, as stated by the constitution's preamble. The only alternative to eliminating caste system should be liberty, equality, and fraternity. Dr. Ambedkar envisioned the people's economic well-being as a result of the merger of state socialism and parliamentary democracy. He was preoccupied with the values of socialism and democracy. Over this, he was acutely aware of the importance of guiding the oppressed toward the concept of economic success, equitable wealth distribution, and democratic liberty. He tried to construct state socialism while maintaining parliamentary democracy.

The biggest contribution of grass-root political mobilizations in India's modern history has been Dr. Ambedkar's enriching democracy

with true involvement of the oppressed people with informed opinions on their socio-economic and cultural enslavement. A socio-economic situation is a shift from procedural democracy to substantive democracy, in which representative involvement is not simply cosmetic, conventional, and casual but constant effective and objective actual. Dr. Ambedkar's beliefs in social and cultural reform through liberation, empowerment, and enlightenment are strongly anchored in his perception of India's inequitable social reality, which has remained insurmountable in the collective memory. The entire paradigm of generating democratic capital by transforming social servitude into a tool of assertion and empowerment has great potential for transforming an uninformed democracy into an illuminated democracy.

Dr. Ambedkar was a staunch supporter of democracy. He saw democracy in a rational and comprehensive light. By philosophical conviction, he was a liberal democrat. He was enunciating the democratic idea as the bedrock of justice while advancing the cause of justice for the Untouchables. This is evident in his description of democracy, which he delivered in a speech in Poona on December 22, 1952. "A structure and manner of government wherein revolutionary transformations in the economic and social lives of the people are brought about without war," he described democracy. His vision of a democratic society was one in which there would be no oppressor or oppressed classes, that there would be equality before the law and in administration, and that moral order would function properly. He stated elsewhere that the only alternative to a caste society should be a society founded on Liberty, Equality, and Fraternity. It should be full of channels for transmitting changes from one section to another. It need to be portable. 'Social endosmosis' must arise. This is fraternity, which is just a fancy way of saying democracy. "Democracy is not just a form of government," he writes. It is fundamentally a style of shared living, a mode of shared experience. It is fundamentally a respect and reverence for one's fellow man." He was also well aware that 'equality' is a fabrication and a blatant fallacy. We can't get away from it, though. "Making them (everyone) equal as far as possible at the very outset of the race" is how we can give the most to the people. It is evident from this that he was taking a purely 'secular' approach to the issue of democracy, and that he believed in total and authentic democracy. He was well aware that political democracy could not flourish without social and economic democracy as well. Political democracy, he claims, is made up of the tissue and fibre of social and economic democracies. He made no secret of his frustration and disappointment with the inadequacies of the democratic edifice built in the Indian Constitution, of which he was the principal architect.

"In democracy, this paradox must be resolved as soon as possible, otherwise those who suffer from inequity will destabilise the political democracy system that this Assembly has worked so hard to establish." As a result, he placed a premium on creating the principles of "one man, one value," "one man, one vote," and "one vote, one value," which, when combined, may make democracy complete and true. This is democracy's heart. In other words, in a democracy, political authority, economic might, and social standing should be distributed equally among all members of society. He pleaded for a share of the country's political authority so that people might have a word in decision-making and participate in the policy-making process. Political power, he believes, is the key to all social progress. "Thus, his conception of democracy is tinted with social realism, human experience and reason, as well as a pragmatic and humanistic viewpoint on life." He preferred State Socialism to Communism or Capitalism as a means of achieving economic equality and prosperity. The only method to have State Socialism without dictatorship, according to Dr. Ambedkar, is "...to keep Parliamentary Democracy and to prescribe State Socialism by legislation of the Constitution, so that it will be beyond the grasp of Parliamentary majority to suspend, change, or repeal it." Only in this way can the triple goal of establishing socialism, maintaining parliamentary democracy, and avoiding dictatorship be achieved. The political and economic ideology of John Locke, which stands for political and economic liberalism, is reflected in such a perspective of him.

Democracy, according to Dr. Babasaheb Ambedkar, entails major changes in people's social and economic lives, as well as their acceptance of those changes without conflict or violence. He aspired to establish the notion of one man, one vote, and one value not just in India's political life, but also in the social and economic life of the country. He wanted social democracy to go hand in hand with political democracy. Unlike many others, he prioritised social components of democracy over political ones, unlike many others who focus solely on the political and institutional aspects of democracy. Ambedkar was more concerned with people's social ties than with the separation of powers and constitutional safeguards for democracy. His definition of power involves a clear relationship between social powers.

Dr. Babasaheb Ambedkar gave religious beliefs that encourage democracy a lot of consideration. According to him, the religious foundation of caste is the major impediment to democracy in India. He sought to have a government that was run by, for, and for the people. Democracy, according to Ambedkar, involves freedom from slavery, caste, and coercion. He desires free thought, freedom

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of choice, and the ability to live and let live, which, in his opinion, is the best way to democracy. "Democracy is a method of associated existence," Ambedkar argues. The foundations of democracy can be found in social relationships and the linked lives of the people who make up a society."

Dr. Babasaheb Ambedkar's definition of democracy considers the democratic values of life, liberty, and the pursuit of happiness to be fundamentals of human life. Human well-being and human rights are more important to him. Effective opposition is a critical component of a successful democracy's operation. Dr. Babasaheb Ambedkar defined democracy as "a structure and technique of government in which revolutionary changes in the economic and social lives of the people are carried about without violence." There should be no tyranny of the majority over the minority in a democratic society. The minority must always feel secure in the knowledge that, notwithstanding the majority's continued control of the government, the minority will not be harmed or forced upon. Democracy is

a way of life that is constantly changing. It places a high value on values such as tolerance and peaceful techniques. Thus, nonviolent methods of action are a part of parliamentary democracy, as are peaceful methods of discussion and acceptance of decisions with faith and dignity, which are two additional pillars on which the parliament system is built. This system requires opposition and elections that are free and fair "Democracy cannot operate without basic civil liberties – which enable the community to vindicate itself against the state," Dr. Babasaheb Ambedkar said. "Additionally, the right to criticise, if it is to be effective, must include the right to organise opposition through political parties." Representative democracy is often a procedural democracy. It is distinguished by freedom of expression, free political parties, and free elections."

Conclusion

Dr. Ambedkar's assumption that democratic thinking and a philosophical framework just weren't built after this discussion of the various components of his thought-process

surrounding human beings, culture, government, and the various relevant aspects remains confirmed and accurate after this discussion of the various elements of his thought-process surrounding humanity, culture, government, and the various relevant aspects. Throughout, his passion with men pushed him to build philosophic ideas. It wasn't a slumbering philosophy created without regards for citizens or their interests. He recognised that no theory is worth its name unless it is rooted on humanism, and that philosophy can only represent individual needs, not the cosmos or the supernatural. Naturalism is what he and humanism embrace. Naturalism dismisses the idea of anything outside of or above history. Nothing is out of the ordinary. Without humanism, naturalism is irrelevant.

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