



Ambedkar Times

Weekly

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VOL- 14

ISSUE- 43

January 4, 2023

California (USA)

www.ambedkartimes.com

www.deshdoaba.com

Supreme Council Shri Guru Ravidass Sabhas USA HAPPY NEW YEAR - 2023

With the arrival of the **NEW YEAR 2023**, the Supreme Council, Shri Guru Ravidass Sabhas USA, wishes all our Guru Ghars and the entire Sangat all over the world, a very happy and a prosperous New Year.

The previous year which went through a lot of challenges and turmoils of an unprecedented and catastrophic nature in the form of Covid-19 pandemic and a devastating war in Ukraine, is now a part of history and we need to focus on what we need to do in the current year.

Let us embrace the New Year 2023 with new hopes, aspirations and prayers for an end to the global hostilities and return to peace and pre-pandemic behavior in our day to day lives.

We also wish "Ambedkar Times" and "Desh Doaba" (Weeklies) to continue its ethical, dedicated, unbiased and professional roles in the field of journalism in the New Year-2023.

A FERVENT APPEAL WITH SOME OBSERVATIONS:-

As we know well and can understand well that because of unprecedented spread of COVID-19 pandemic during the last three years and other allied reasons and circumstances beyond our control, our pace of communications and frequency of meetings of the Supreme Council, were adversely impacted. Now with some ease and relief in the surge of the situation, we feel that we should be back on the track soon to pursue our vision for which the very existence of this August body came into being. My conversations with some of the visionary members of this organization and the community, we believe that our unity and farsightedness in our endeavors with the co-operation of the Sangat at large, we can take Guru Ravidass Ji's mission and Babasaheb's caravan to their destined fruition.



Sh. Guru Ravidas Ji Maharaj ਸ਼੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਜੀ ਮਹਾਰਾਜ

Some of the perceptions and objectives for the New Year are shared briefly, as under, for consideration and feedback.

IGNORANCE (LACK OF EDUCATION), THE GREATEST HURDLE IN THE PROGRESS OF A COMMUNITY: - We need to work hard to maintain our unity, discipline, dedication and devotion, especially for our children's' education, who, if properly and systematically motivated with the award of educational grants and other incentives to the needy, can be a tremendous help and stimulus in realizing their dreams of becoming Doctors, Engineers, Lawyers, Administrators, Journalists and Businessmen. Education, as envisioned by our honorable mentor, Babasaheb, is a mental window through which we can see the whole world and find avenues to live a life of liberty, equality and fraternity.

There are many other vital issues very relevant to religious, cultural, social perspectives pertaining to human rights violations, which also need our urgent attention.

Please send your feedback on my appeal to have more frequent meetings, with a possible date and venue in mind, for the next get-together so that we can streamline our efforts for a dignified living, in the right direction.

Wish you all again a very happy **NEW YEAR 2023**, full of thrills motivations and adventures.

Thanking you all.



O. P. Balley

(General Secretary)

Supreme Council

Shri Guru Ravidass Sabhas USA



Ambedkar Times



"Ambedkar Times" and "Desh Doaba" forum deeply appreciate the support it received from its sponsors, contributors, readers and well-wishers. A Big Thank You to all of you! With your support continuing and your kind encouragement, we promise you to serve you uninterruptedly with our utmost capacity in near future too.

Prem K. Chumber

Editor-In-Chief: "Ambedkar Times" and "Desh Doaba"



SRI GURU RAVIDASS SABHA CA

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ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ

January 13, 2023
Lohri Celebrations

Lohri will be celebrated in Gurghar in the evening. Sukhmani Sahib path and Langar sewa will be hosted by Suman family.

January 22, 2023

Babu Mangu Ram Mugowalia
137th Birth Anniversary

Sri Guru Ravidass Sabha Pittsburg (CA) will be celebrating 137th birth anniversary of Great freedom fighter and founder of the Ad Dharm Mandal Punjab Babu Mangu Ram Mugowalia Ji on January 22nd, 2023 at the Sri Guru Ravidass Temple Pittsburg (CA).



Nishan Sahib Hoisting Ceremony

February 4, 2023
(Saturday) at 11:00 AM.

BHOG SHRI AKHAND PATH

February 5, 2023
(Sunday) 9:30 AM,
KIRTAN DIWAN -
After Bhog Ceremony until
2:00 PM

Sangat will perform Langer and Path Sewa for this program. Jatha of Giani Balwinder Singh ji's and other Kirtankars will enhance this Kirtan

Diwan along with distinguished Speakers and community leaders well versed with life and teachings of Satguru Ravidass ji.

February 3-4-5, 2023

Gurupurb Sri Guru Ravidass Ji

ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ
ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ

Sri Guru Ravidass Sabha CA, Pittsburg is celebrating the 646th Parkash Utsav of SATGURU RAVI-DASS JI on Sunday, February 5, 2023 at the temple as per program noted below:

ARAMBH SHRI AKHAND PATH

February 3, 2023 (Friday)
9:30 AM

We need volunteers to help with this event.

For **STALLS** or any **SEWA**, please contact
Vinod Kumar (President) 408- 718-2506
Kulwant Banga (Chairperson) 925-698-3059.

We need your help and support.

"NANAK NAM CHARDI KALA TERE BHANE
SARBAT DA BHALA"

www.srigururavidasstemple.com
Sangat Sewadars

Chairperson
Kulwant Kaur Banga
(925) 698-3059

President
Vinod Kumar
(408) 718-2506

General Secretary
Dharam Pal Chonkria
(925) 334-2877

Treasurer
Sunita Bangar
(415) 233-3319

2023 Happy New Year's Celebrations

Pittsburg- On December 31, 2022, Sri Guru Ravidass Sabha Pittsburg, California, celebrated New Year's Eve and Raen Swaai Kirtan at Gurughar, welcoming New Year 2023. Gurughar Committee and Sangat hosted the Langar Sewa. Sukhmani Sahib path started at 8:00 PM followed by Guru-Ka-Kirtan. Giani Balwinder Singh ji's jatha performed

Kirtan sewa. Famous local Punjabi Singer Bhai Anoop Singh Cheema delighted Sangat with one religious song in praise of Char Sahibzade and Guru Gobind Singh Ji. Bhai Lakhan Singh ji's famous Jatha did Shabad Kirtan for about an hour

.After Mid night, Bhai Balwinder Singh ji's jatha finished Kirtan-Diwan singing melodiously " Deh Shiva Var Mohey " and chanted Ardas for the welfare and happiness of the entire Sangat. Abhishek Narebut managed the stage very profes-

sionally & efficiently. We are thankful to Sewadars for helping in the kitchen with Langar and cleaning. In spite of heavy rain and cold weather, dedicated Sangat came to Gurughar to get Guru Sahib's blessings for the New Year. May Waheguru bless His Sangat, fulfill all their desires in 2023; grant Sangat a very Happy, Healthy and Prosperous New Year.

Ramesh Suman
Former President / Chairman- Shri Guru Ravidass Sabha, Pittsburg (CA)



GURU GOBIND SINGH CREATED KHALSA, A NEW MAN

Sikhism is a unique, continuous and complete revolution. The ultimate goal of any revolution is to create a new man. Only the Sikh revolution has succeeded in creating a new man. Guru Gobind Singh created Khalsa, a new man on Vaisakhi in 1699. Vaisakhi is a harvesting festival. Peasantry was the main force of the Sikh revolution.

Punjab is mainly an agricultural state. Therefore, Guru Gobind Singh chose Vaisakhi to create Khalsa. The word Khalsa was used by Bhakat Kabir in Guru Granth Sahib. The general impression is that the word Khalsa means pure. Therefore, Khalsa is spiritually pure, who has attained the spiritual enlightenment and has cleaned oneself from all impurity of Ego. When someone completely frees himself from Ego then he merges with God, all doubt and duality end and there is complete unification with the ultimate reality. The Persian word Khalas means sovereign.

It means the land which is not in the revenue record and is directly under the king, in other words it is a Sovereign land.

Therefore, Khalsa means the Sovereign army of God which is not under control of any human being. Khalsa is a saint soldier. He has attained the highest spiritual level by subduing the five messengers of wickedness, Kam (lust) Krodh (anger), lobh (greed), moh (attachment) and ahankar (arrogance). He has conquered these internal enemies by bhakti (devotion) and him as the



sovereign army of God, is ready to fight injustice, inequality, exploitation, discrimination and oppression in society. To fight these wars he needs Shakti (power). Khalsa is a confluence of Bhakti and Shakti. Khalsa is a perfect man. Most of the philosophies in the world believe that man is imperfect and can never be perfect. The Sikh ideology believes that man is perfect because he is created by "the perfect" and there is no difference between the creator and the creation, only a curtain of ignorance separates the creation from the creator. If we are perfectly enlightened and the curtain of ignorance is lifted then we realize that we are part of the ultimate reality, the eternal truth.

Guru Gobind Singh did not give only a theoretical concept of a perfect human being but actually set an example of a perfect man's life. Nowhere in history have we found an example of a perfect man except the

worldly life of Guru Gobind Singh. He showed us what we can achieve in our life. He was a religious leader, a philosopher, a poet, a saint, a soldier, a historian and he was a king and holy man (Badshah Dervish) at the same time. It is generally believed that you can only write poetry in one language but Guru Gobind Singh wrote poetry in many languages, including Punjabi, Persian, Brij Bhasha and Sanskrit. Again, it is thought that literature can be only created in peaceful times but Guru Gobind Singh created literature while fighting battles.

Guru Gobind Singh promoted the concept of constant struggle against oppression. There was no question of surrender. Khalsa engages constantly in both battles, the internal battle against the live messengers of wickedness and the external battle against all discrimination, injustice, inequality, exploitation and oppression. Guru Gobind Singh not only set an example for the perfect life but also glorified death which occurs when one is engaged in these internal and external battles. Guru Gobind Singh justified use of weapons when all peaceful means have been exhausted to fight again-

stoppression.

Guru Gobind Singh's concept of Khalsa was a concept of transformation of a man into a new man who has dissolved and transcended his old identity based on caste and creed.

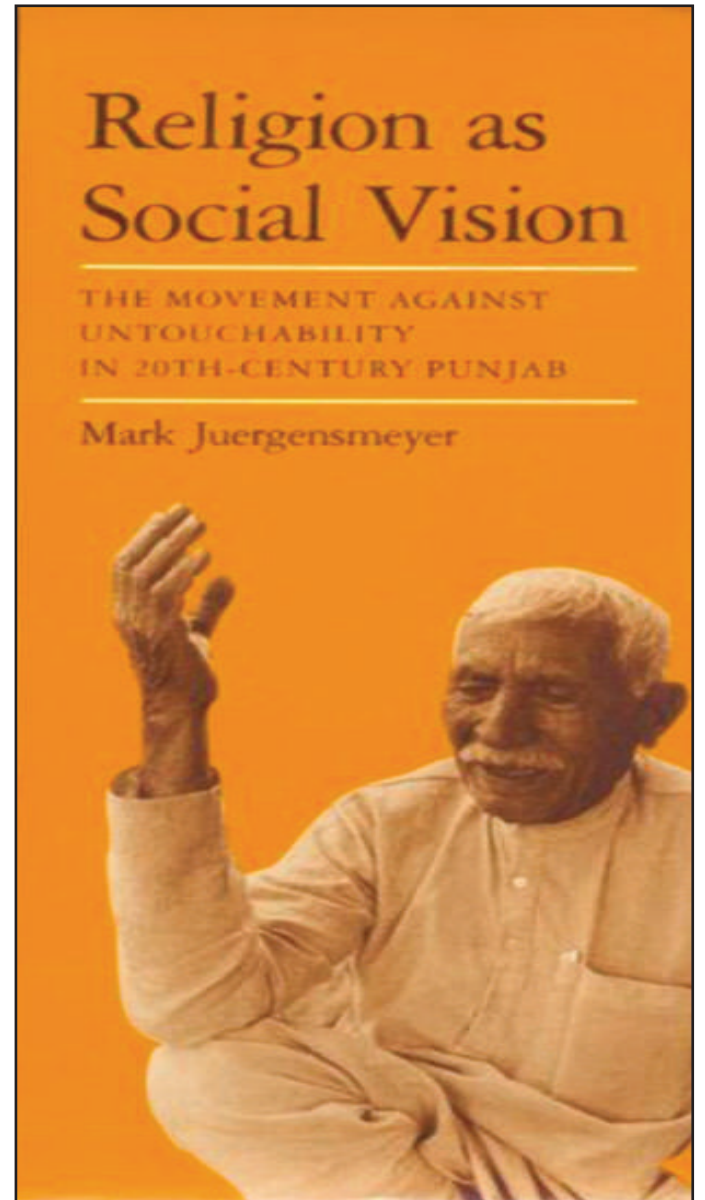
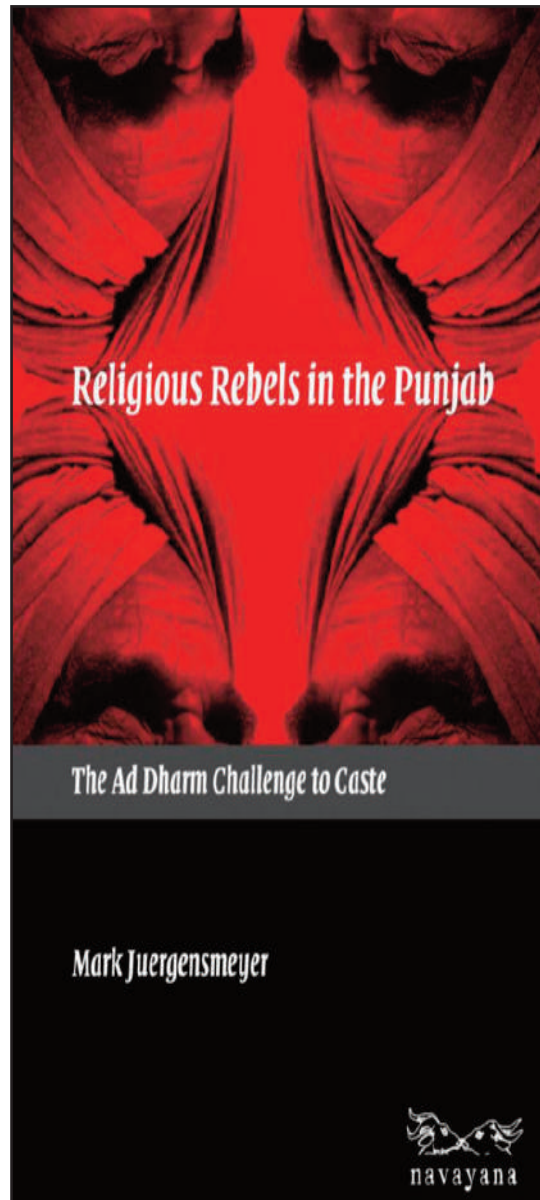
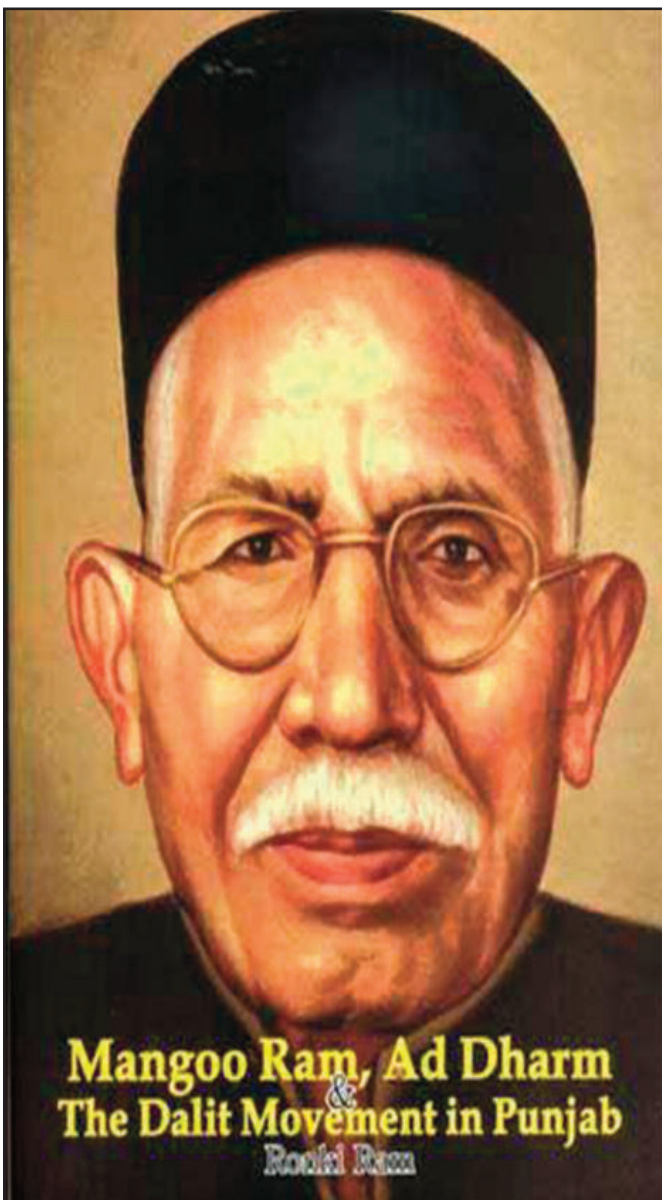
Khalsa is a new man with a new identity.

He is the image of the timeless creator. This creation of a new man is the most unique and the highest achievement of the Sikh religion. Guru Gobind Singh used the force of history and the myths understood by the people, to help with the transformation of man. He gave new meanings to the myths. While using the history and the myths, Guru Gobind Singh made absolutely clear that he and his Khalsa only believe in one, the eternal truth, the timeless creator (Akal Purkh). Therefore, Guru Gobind Singh's philosophy is completely compatible with Guru Nanak's philosophy.

Guru Gobind Singh gave a practical shape to Guru Nanak's philosophy.

Khalsa is a concept of a perfect man but at the same time Khalsa Panth is also a concept of universal brotherhood. This brotherhood is based upon the principles of complete equality and is without discrimination of any kind. It is a community of the spiritually enlightened people who have transcended all prejudices, differences and inequalities and have transformed themselves into a harmonious community dedicated to eradicate evil and promote good in the world.

Dr. Sawraj Singh



Dr. Ambedkar and Sikhism

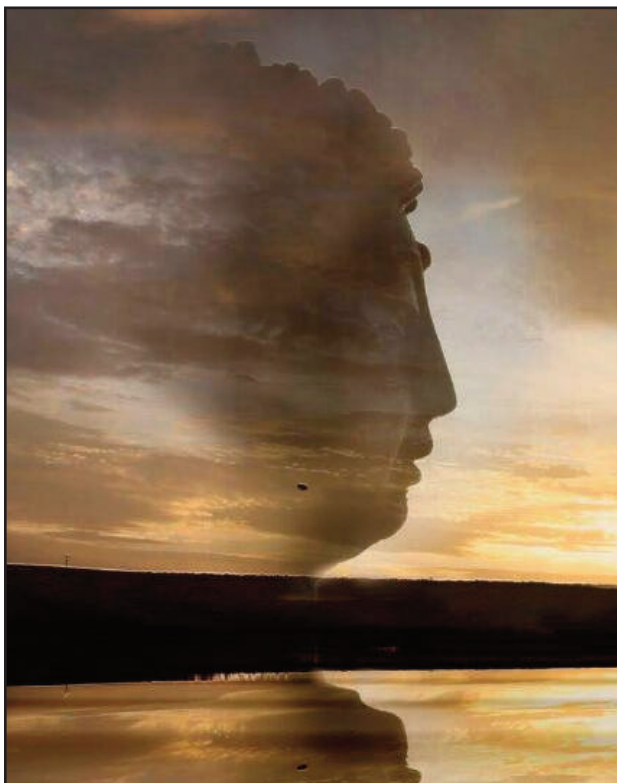
Babasaheb Dr. Ambedkar's philosophy, views and messages on various subjects such as Economics, Politics, Sociology, Anthropology, Theology, Religion, Hinduism, Buddhism, Islam, Christianity and Sikhism, Conversion, Constitutional Law, History, Land Reforms, Labour problems and solutions, Water Resource Management, Dams and Irrigation, Power Generation and distribution, Industrialization, Population control, Education, Employment and poverty alleviation, Freedom Struggle et al are contained in seventeen Volumes of his Writings and Speeches in English and three in Marathi; Constituent Assembly, Parliamentary and Bombay Legislative Assembly debates; his biographies and writings of various other authors including those of Nanak Chand Rattu, Babasaheb's personal Secretary. His most authentic biography is that of Dhanajay Keer, which was written during Babasaheb's life time, and was presented to him. As regards his decision to embrace Sikhism, one has to go through whole gamut of his literature on the subject to gather conclusive facts.

In the Yeola (Nasik District) Conference of the Depressed Classes convened on October 13, 1935 to review the political and social situation in the light of their ten-year old struggle and coming reforms, in a tremendously feeling speech lasting over one and half hour, Babasaheb Dr.

Ambedkar exhorted his people to sever their connections with Hinduism and seek solace and self-respect in another religion in which equality of status, treatment and opportunities was guaranteed to them unreservedly. Referring to his own personal decision in the matter, he said that unfortunately for him he was born a Hindu Untouchable, it was beyond his power to prevent that, but he declared that it was within his power to refuse to live under ignoble and humiliating conditions. He thundered "I solemnly assure you that I will not die a Hindu." He asked his people to stop the Kalaram Temple Satyagraha as the past five years had demonstrated the futility of such agitation against tyrannical Caste Hindus, who had thwarted their attempts and showed impenitent hearts. He asked them to conduct themselves in such a way in future as would leave no doubt to the outside world of their decision to be and remain a separate community outside the Hindu fold, carving out for themselves a future worthy of free citizens. Accordingly, after full discussion, the Conference passed, in view of the callous and criminal indifference shown by the caste Hindus to their demand for social equality, a resolution instructing the Depressed Classes to stop the

struggle which they had carried on for the past ten years for raising the Untouchables to a status equal with that of the caste Hindus and in the hope of consolidating and strengthening both sections into a great and powerful society. (W/S, Vol. 17, Pt. 3, pp. 94-95 and Dhananjay Keer, Dr. Babasaheb Ambedkar, Life and Mission, p. 253)

Dr. Ambedkar's declaration rocked all circles, political parties and social institutions to the bottom. Leaders of all other religions started thinking in terms of conversion of the Depressed Classes into their religions. The Muslims, Christians and the Buddhists sent appeals and offers to Dr. Ambedkar to adopt their religions assuring the Depressed Classes equal



status and rights. Mr. Kanhaiyalal Gauba submitted that the Muslims were willing to concede the untouchables community equal status and equal rights in political, social and economic sphere, and that the Indian Muslims were willing to welcome Dr. Ambedkar. In the same context, Dr. Ambedkar was invited to a meeting of the Muslims representatives to be held at Badaun (U.P) on 20th October 1935. Sardar Dalip Singh Doabia, Vice President of the Golden Temple Managing Committee, wired to Dr. Ambedkar, stating that the Sikh religion fulfilled the desired requirements regarding the conversion of the Depressed Classes as it was monotheistic, all-loving and provided for equal treatment to all its adherents. But, on the contrary was an appeal against embracing Sikhism from Baba Sardar Kishan Singh Achhut of Ratangarh (Amritsar). He said in a letter that despite his best efforts to propagate and promote Sikhism, he was still called an Achhut (Untouchable). Even after receiving the 'Amrit' at Akal Takht, the stigma of caste was not removed (Keer, pp. 254, 255 and Dr. M.L. Shahare and Dr. Nalini Anil, Dr. B. R. Ambedkar Struggle and Message, pp. 274, 275).

The famous Hindu missionary leader, Masurkar Maharaj, who had

reclaimed about ten thousand Christians in Goa to Hinduism, had a three hour talk with Dr. Ambedkar. When asked about the way out, Dr. Ambedkar replied that the caste Hindu leaders should pledge their word that they would extirpate the evil of Untouchability within a prescribed period. He would wait for five to ten years for a change of heart; but added sarcastically that in the meantime Maharashtrian Brahmins should install K.K. Sakat, a Depressed Classes leader, who according to the Kesri school of thought, was an exemplary Hindu, into the Gaddi of Shankaracharya for one year and that a hundred families of Chitpavan Brahmins should fall at the feet of the new Shankracharya as a token of their change of heart and



acceptance of equal status. Masurkar had no answer. Shortly after the Yeola Conference, Dr. Ambedkar told a deputation of the Depressed Classes at Nasik that he wanted to absorb his people into some powerful community, and he was thinking of embracing Sikhism. In his speech delivered in the Untouchable Youths' Conference at Poona on 12/13 January 1936, in which few Hindu touchables, Muslims and Sikhs were also present, Babasaheb reiterated that he was bent on conversion whether the Caste Hindus meant help or hindrance. Even if God were produced before him to dissuade him from leaving the Hindu fold, he would not go back on his resolve. He attended the 'Bhajan - Kirtan' program of the Sikhs at night of January 13. He was requested by the Sikh leaders to accept the Sikh religion. The Youths Conference adopted a resolution unanimously supporting Dr. Ambedkar's move at the Yeola Conference (BAWS, Vol. 17, Pt. 3, pp. 94-95, 101, 102 and Keer, pp. 254, 255, 258, 259, 263).

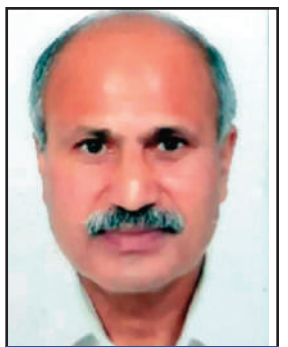
Dr. Ambedkar attended the Sikh Mission's Conference held at Amritsar on 13 and 14 April 1936. It was attended by huge crowds of Sikhs and the Depressed Classes from Punjab, Kerala, U.P and C.P. The

Conference was presided over by Sardar Bahadur Hukum Singh, a retired District Judge, and Wasakha Singh was the Chairman of the reception Committee.

The need for improving the plight of the Depressed Classes was stressed by the Sikh leaders. Addressing the Conference, Dr. Ambedkar expressed his approval of the principles of equality among the Sikhs and added that he had not yet made up his mind, though decided to renounce Hinduism.

The main feature of the Conference was the conversion of five prominent Depressed Class leaders of the Thiyya community of Kerala and fifty others from the U.P and C.P. Sometime in May 1936, Dr. Ambedkar sent his son Yashvant Rao and nephew Mukund Rao to Golden Temple Amritsar to study Sikhism. They lived there for one and a half months in the warm hospitality of the Sikhs who received them with hope. About this time Gandhi camp was also disturbed by Ambedkar's activities. On the persuasion by Seth Walchand Hirachand, Dr. Ambedkar saw Gandhi at wardha and then at Segaon, but they could not agree on the solution to the problem. Walchand Hirachand and Jamnalal Bajaj, the millionaire supporters of Gandhi were surprised at the crowds of the Depressed Classes that had gathered to receive Dr. Ambedkar, and they remarked that although they had spent money on their cause, the Harijans did not respond to them properly. Ambedkar at once answered that it was the difference between a mother and a nurse. (Keer. pp. 267-269, 276 and Dr. M.L. Shahare and Dr. Nalini Anil, Dr. B. R. Ambedkar Struggle and Message, pp. 286, 287).

After consulting his colleagues from different Provinces in the matter of choosing the proper religion for conversion, Dr. Ambedkar decided to embrace Sikhism. His friends and colleagues felt that he should seek the support of the Hindu Sabha leaders; for the Hindu Sabha leaders believed that Sikhism was an offspring of Hinduism and the Sikhs and Hindus inter-married, and the Sikhs were allowed to be members of the Hindu Mahasabha. Accordingly, Dr. Moonje, the President and spokesman of the Hindu Mahasabha, was invited to Bombay. In the presence of two other friends, Dr. Ambedkar had a free talk with Dr. Moonje, on 18th June 1936 at Rajagriha, (Contd. on next page)



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Dr. Ambedkar and Sikhism

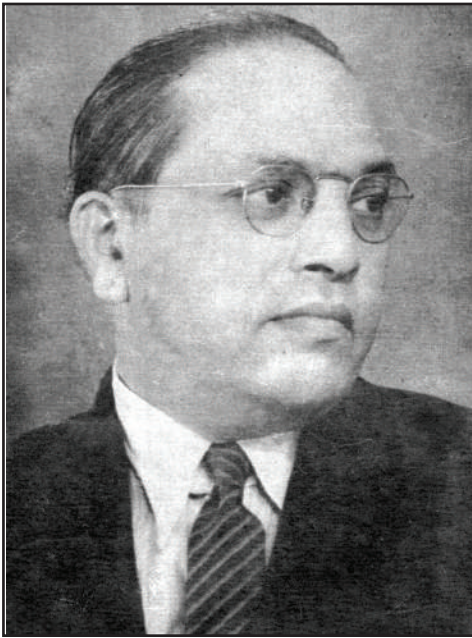
(Continue from page 5)

Bombay. The purport of Dr. Ambedkar's views was reduced to a written statement and given to Dr. Moonje, who approved of it personally. Shankaracharya Dr. Kurtakoti and some other Hindu leaders such as Dr. M.R. Jayakar, Seth J.K. Birla, Sir C. Vijayaraghavachariyar and Raja Narendra Nath also approved the statement. Explaining the grounds of his preference for the Sikhism, Dr. Ambedkar said in the statement that although Islam seemed to give the Depressed Classes what they needed politically, socially and economically, although Christianity had boundless resources, and although Sikhism had few attractions and was not so helpful to the Depressed Classes socially, financially and politically as compared with Islam and Christianity, yet he favored Sikhism in the interest of the Hindus and added that it was the duty of the Hindus to help the Sikhs in removing the economic and political difficulties that would lie in the way of the neo-Sikhs. He further explained that looking at these alternative faiths purely from the standpoint of the Hindus, Sikhism was the best. If the Depressed Classes joined Islam or Christianity, they would not only go out of the Hindu religion, but also out of the Hindu culture. If they became Sikhs they would remain within the Hindu culture. In conversion to Islam the danger of Muslim domination was real. Conversion to Christianity would help to strengthen the hold of Britain on India. On the other hand if they embraced Sikhism, they would not harm but help the destiny of the country. They would not be denationalized. On the contrary, they would be a help in the political advancement of the country. Concluding the statement he said that he had gone to the length of considering Sikhism as an alternative religion for the Depressed Classes because he had felt a certain amount of responsibility for the fate of the Hindus (Keer, pp. 277-281, 289).

Dr. Moonje left Bombay on June 22 to secure the approval of Hindu Leaders to the conversion of the untouchable Hindus to Sikhism. He sent a copy of Dr. Ambedkar's statement to different Hindu leaders for their approval. On June 30, Dr. Moonje wrote to M.C. Rajah, the Har-ijan leader, who had made a pact with him in 1932 on the basis of reserved

seats and joint electorates when Dr. Ambedkar was fighting a pitched battle at the Round Table Conference for separate electorates for the Depressed Classes. Rajah had sent the memorandum telegraphically to the British Premier giving details of his Pact with Moonje. This Pact put Dr. Ambedkar in an awkward position. It was Rajah who had earlier cabled to Dr. Ambedkar

supporting his demand for separate electorates saying that Gandhi evidently did not know the woes of the untouchables, and therefore he (Gandhi) had tried to force joint electorates down the unwilling throats of the Depressed Classes. Originally the Rajah Party stood for joint electorates with reserved seats. But he changed sides. Rajah was the only Depressed Class Member in the Central Assembly, and he was not invited to the round Tale Conference. Perhaps grieved at this omission from the Round Table Conference, or greatly perturbed by Gandhi's professed claim to represent the Depressed Classes at the Round Table Conference, he had dropped the idea of joint electorates and insisted on separate electorates. And now he reverted to the original demand (Keer, pp. 195,196). M.C. Rajah took the Moonje - Ambedkar meeting and Dr. Ambedkar's statement as golden opportunity to dislodge Dr. Ambedkar. He wrote to Gandhi, Rajaji, and Malavyia and sought their advice on the statement of Dr. Ambedkar. They declared their opposition to the move of Dr. Ambedkar and Dr. Moonje. Dr. Moonje had written to M.C. rajah in good faith. But Gandhi urged Rajah to disclose the move publically. The object of Gandhi in making Rajah publish the secret correspondence was not fair. Gandhi was using the frustrated mind of Rajah as a tool to arouse Muslims, Christians and the Government against Dr. Ambedkar and to dislodge him. So Rajah issued



all the correspondence to the Press without the permission of Dr. Moonje. Dr. Ambedkar said later on that in fairness to Dr. Moonje, Rajah ought not to have released the correspondence to the Press without the permission of Dr. Moonje. In his proposal Dr. Moonje said that the Hindus Sabha would not object to the conversion of the Depressed Classes to Sikhism and to the inclusion of these

neo-Sikhs in the list of the scheduled castes for the enjoyment of the benefits of the Poona Pact if Dr. Ambedkar promised to prefer Sikhism to Islam and Christianity (Keer, pp. 270-280).

In spite of opposition sponsored by Gandhi and others to the conversion of the Depressed Classes, Dr. Ambedkar deputed a group of his 13 followers to the Sikh Mission at Amritsar to study the Sikh religion. In a letter written to one of them immediately after their arrival at Amritsar, Dr. Ambedkar encouraged and congratulated them on their being the vanguard of the conversion movement, and wished them all the success. But he had not asked them to embrace Sikhism. In an excess of zeal those student-vanguard went over to Sikhism. Dr. Ambedkar was now coming into closer contact with the Sikh Mission and its leaders, and there was some understanding between them to start a college in Bombay in the interest of the Depressed Classes, who were expected to embrace Sikhism. In the meantime Dr. Ambedkar had consulted some German and other European jurists of world fame as to the possibility of their retaining the reserved seats in the Provincial Assemblies if the Depressed Classes went over to Sikhism; for the Sikhs were granted reserved seats only in the Punjab. Later the Sikh Mission authorities and Dr. Ambedkar could not hit it off together; and so they receded from their stand and parted (Keer, pp.284, 289).

Though the final choice of Dr. Ambedkar fell on Buddhism for multiple reasons, he was highly impressed by the philosophy of Guru Nanak and other saints as enshrined in the Guru Granth Saheb. In his undelivered speech at the Lahore Conference of 'Jat Pat Todak Mandal' in May 1936, which was published under the title 'Annihilation of Caste', Dr. Ambedkar said: "...You (Social reformers - the Aryasamajists) must not only discard the Shastras, you must deny their authority, as did Buddha and Nanak. You must take the stand that Buddha and Guru Nanak took. You must have courage to tell the Hindus that what is wrong with them is their religion which has produced in them this notion of the sacredness of caste (BAWS, Vol.1, pp. 68, 69).

The philosophy of humanism, egalitarianism and democracy as enshrined in the Guru Granth Saheb and the Buddhist literature echoes in the Preamble - soul of the Constitution of India drafted by Babasaheb. Babasaheb Dr. Ambedkar addressed various Conferences of the Depressed Classes at different places after his declaration regarding conversion at the Yeola Conference. The interested must go through all his speeches particularly the speech at a Conference at Nasik Road, Meeting at Foras road, Bombay in December 1935, Untouchable Youths' Conference dated 12/13 January 1936 at Poona, Conference of Mahar Community on May 30 and 31, 1936 at Dadar Bombay and his undelivered address at the Jat Pat Todak Mandal's Conference at Lahore in May 1936, which was published in the book form titled 'Annihilation of Caste' in order to know and understand both the purpose and purport of Babasaheb behind his conversion decision. Further research on the subject may throw some more and new light.

The interested may also like to go through the article 'The Land of Punjab and Dr. Ambedkar' published in the Ambedkar Times Weekly on 28 December 2022, which covers various facets of social reform movements in Punjab particularly with reference to the Depressed Classes and the role played by Dr. Ambedkar. It also touches the issue of conversion of the Depressed Classes to Sikhism.

Babu Mangu Ram Mugowalia Ji and the Birth of Dalit Movement in Punjab

Prem K. Chumber

Editor-in-Chief: Ambedkartimes.com

Punjab has the distinction of being the only state in India where caste based social exclusion was diluted because of the long spell of Muslim rule on the one hand and the most appealing egalitarian philosophy of Sikh faith and its grassroots impact on transformation of the life of downtrodden, on the other. However, caste and its resultant social negativities never ceased to torment the major section of the society. Caste discriminations in Punjab were/are more material in nature than social as in other parts of India. Prejudice takes precedence over pollution in Punjab. However, absence of pollution does not mean that Brahminism Social Order (BSO) is alien to it. On the contrary, it thrives under new structures of social subordination entrenched in material deprivation of Dalits in the state. Material deprivations of

the downtrodden in the state was reinforced by the customary laws of Razat-Namaas and the Punjab Land Alienation Act of 1900. Along with many other nonagricultural castes, Scheduled Castes people were historically deprived the right to own land. This restriction made them absolutely landless. It was because of this legal restriction that when Babu Mangu Ram Mugowalia Ji after his return to Punjab from the United States of America (USA) asked his father to buy some land to evade social oppressions at the hands of landlords that he came to know that social subordination of the Scheduled Castes people was also rooted in the law of the land. This has led him to organize his fellow beings to form a movement for the emancipation and empowerment of downtrodden what eventually termed as Ad Dharm Movement. This movement was the first of its kind that became suddenly popular because of its grassroots ap-

peals. Babu Mangu Ram Mugowalia Ji devoted his entire life for the cause of total transformation of his country and the socio-economic and political uplift of his people who were relegated to the periphery since centuries. He exhorted his people to come over a common platform to challenge the forces that subjugated the Dalits. He waged a long battle and finally able to unite many communities among the Scheduled Castes to work for their upward social mobility. Scheduled Castes of Punjab, particularly of the Doaba region, consider him the pioneer of Dalit movement in the state that played a leading role in strengthening the mission of Dr B. R. Ambedkar not only in Punjab but in the whole of the country.

Ambedkar Times congratulates all its contributors, readers, and well-wishers on this auspicious occasion on the birth anniversary of Babu Mangu Ram Mugowalia Ji.

Greetings to Legendary Singer Gurdas Maan on his 66th birthday (January 4)

Pride of Punjab, King of Daphali Songs: Sada Gurdas Maan

At the college cafeteria table, a Punjabi Gabroo sings 'Dil Da Mamla' to his rhythms while strumming his tambourine, leaving the classmates in splits. The young man represented his college in various University youth festivals and won several awards. He is none other than icon Punjabi singer, our own Gurdas Maan.

Gurdas Maan is Punjab Da Maan! He is addressed with epithets like 'The Living Legend' and 'The Pride of Punjab' etc. He is appropriately credited for carrying Punjabi folk music from the lush green fields of Punjab to the international music arena. His traditional and meaningful songs, strike at the roots of the evils

performance on stage, he extended invitation to him for presenting this item in the special program on the eve of New Year (1981) to be telecast by the national channel of Doordarshan. Dressed in the traditional Punjabi garb, holding a Daphali in his hand, Gurdas Maan enthralled the lakh of spectators as he belted out 'Dil Da Mamla'. At the end of the song, there was a chant of 'Once more once more' and he became the national heart throb. The rest is history, as they.

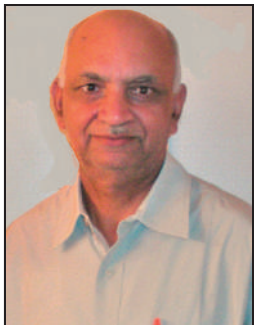
His first song album 'Run Bottle Vargi' was released in 1980. The phenomenal success of the song 'Dil Da Mamla' caught the attention of the prime record company HMV. In 1981, his most popular 45RPM

This musical bonanza of Maan's hit numbers, was released on September 9, 1983 at Jagat Theatre, Chandigarh and other big centres. It became a rage in Punjab and other circuits. The film was also critically appreciated and won three Punjab State Film Awards. All the songs particularly the title song topped the musical charts. In his next film "Long Da Lishkara" (1983), he played the role of a wandering Jogi (Channa), a guy who has lost his love. Though, it was a brief appearance rendering the soulful song 'Chhalla...Reh Gaya Kalla', but he got the recognition as a singer and actor.

Thereafter, Gurdas performed lead/major roles in many Punjabi films like Gabhroo Punjab Da, Ucha Dar

Punjabi and Manto (2018) etc. Apart from Punjabi and Hindi films, he has also acted in Haryanvi film 'Chhora Haryana Ka' and a Tamil movie "Maan Magal".

As a singer, Maan has worked with music directors like Laxmikant Pyarelal, Bappi Lahiri, Anu Malik, Nadeem Sharvan, Amar Haidipur, Charanjeet Ahuja, and Jaswant Bhanwara. He has given playback in some Hindi movies like:



Bhim Raj Garg
91+98765-45157



prevalent in our society. Despite being a big star, he is not swayed by the stardom. When Gurdas Maan, the king of live-performances enters the stage, he never forgets to greet the appreciative audience by bowing his head.

Gurdas Maan was born in a Jatt Sikh family on 4 January 1957 in the world-famous 'snuff' town of Giddarbaha (Punjab). His father S. Gurdev Singh Maan was a well-known zamindar, while his mother Bibi Tej Kaur was a house wife. The little Gurdas used to sing 'Heer Waris Shah' while on his way to the fields. He did his early education from my own school in Gidderbaha. He graduated from D.A.V. College, Malout. Being more inclined towards sports, he did his Post Graduation in Physical Education from the National Institute of Sports (NIS), Patiala. He won medals in athletics including a bronze at the National Championship as well as achieving a black belt in Judo. He aspired to be a sports coach, but destiny made him a successful singer-actor.

Gurdas Maan performed the song 'Sajna Ve Sajna' at one of the Punjab State Electricity Board festivals, which reportedly was so much loved by the officials that they offered him a job in the Board at Patiala. This gave him an opportunity to get associated with the famous dramatist Harpal Tiwana's troupe. He used to enact the role of a fakir (wandering saint) in his plays. Once during such performance, he rendered his favourite song 'Dil Da Mamla Hai' and he was spotted by the Director, Doordarshan Jalandhar.

Impressed by Maan's style of singing and his magnificent

Record disc "Dil Da Mamla Hai" was released. The 44-minute album had five songs namely: 'Dil Da Mamla Hai', 'Inj Nahi Karinde', 'Ki Banoo Duniya Da', 'Mamla Gadbad Hai' and 'Tut Gayi Tarak Karke' written & sung by Gurdas Maan and its music was composed by Jaswant Bhanwra. The album had brick sales throughout the length and breadth of the country. His popularity grew worldwide and Gurdas Maan became a household name.

Soon, there was a horde of music companies, which wanted Gurdas to sing and record for them. During the next decade, he came out with more than twenty hit music albums. Some of his famous music albums include 'Dil Saaf Hona Chahida', Masti, Geetaan Bhari Pitari, Chugliyan, Akhiyan Udeek Diyan, Khedan De Din Char, Ghar Bhulgi Mod Te Aake, Chak Lo Chak Lo, Jadugariyaan, Heer, Boot polishaan, Jogiya and Roti etc. In 2013 he launched his YouTube channel to stay connected with his fans. In 2015 he performed the song "Ki Banu Dunia Da" with Diljit Dosanjh in MTV Coke studio India.

During his early career, he also wrote and directed TV programs such as POP Time for Doordarshan Network. After making a splash in the field of music, Gurdas Maan entered the filmdom enchanting the audience with his romantic style of acting. His popularity as a singer captivated the attention of some of the enthusiast film-makers of Chandigarh led by actor/writer S. Bhag Singh. They were eager to encash his singing/acting acumen ship and he was roped in to act as Hero in their forthcoming Punjabi film "Mamla Garbar Hai" (1983).

Babe Nanak Da, Chhora Haryana Ka, Qurbani Jatt Di, Saali Adhi Ghar Wali, Dushmani Di Aag, Baghavaat, Prati-gya, , Subedaar, Dil Vil Piar Vyarand Nankana (2018) etc. He enacted double roles in two Punjabi movies 'Kee Banu Duniya Da' and the award winning 'Kachahri'. In the hit movie "Shaheed Udhham Singh" (2000), he played the role of Sardar Bhagat Singh, a revolutionary, with no prejudices based on religion, caste or creed. He has penned most of the songs picturized on him. He also composed music for the film "Dushmani Di Agg".

He established a film-production company 'Sai Productions' collaborating with his wife Manjeet. Under this banner, his first production was "Shaheed-e-Mohabbat Buta Singh" (1999), based on the gruesome tragedy of the bloody partition of India. He gave excellent performance both as an actor and a singer. The script, crispy dialogues and lilting tunes form the strong backbone to make this movie all-time hit. All the songs especially 'Assi Tere Shehar Nu', 'Gadiye Ni', 'Meri Chunni Da' and 'Yeh Kaisi Rutt Aayi' were chart busters. The film won the National Film Award and got selected for the Indian Panorama. He has produced several theme-based Punjabi socials like Des Hoiya Pardes, Chak Jawana, Waris Shah-Ishq Da Waris, Sukhmani-Hope for life, Mini Punjab and Yaariyan etc. with social messages.

He made a special appearance with Shahrukh Khan and Preity Zinta in the blockbuster 'Veer-Zaara'. His other notable Hindi movies are: Sirf Tum, Zindagi Khoobsoorat Hai, Roohani Taqat, Patthar Dil, Mummy

Sirf Tum, Zindagi Khoobsoorat Hai, Veer Zaara, Stumped, Auzaar and Jeetenge Hum etc. During his career, he has rendered more than 500 hit songs in Punjabi, Hindi, Tamil, Haryanvi, Bengali and Rajasthani languages. Once, he was going to Punjab University with his friend on a bike. The motorcycle broke down on the way, all his certificates flew in the air. He cried the first time for something that he has lost and that night Gurdas Maan became 'Marjaana Maan'. Gurdas Maan is married to the acclaimed producer/director and actress Manjeet Maan. Their son, Gurickk g Maan tried his luck in acting but finally he moved to direction. Gurdas Maan stayed in sync with the fashion trends, pulling off a polka dot jacket to his hairstyle. On January 9, 2001, Gurdas Mann narrowly escaped a horrific car accident in Ropar. However, his driver Tejpal got killed. Maan was heart-broken and shaken by this tragic incident. He emoted his anguish and sorrow in the song "Baithi Sade Naal Sawari Uttar Gayi". Gurdas Maan has faced many controversies and accusations of plagiarism. In 2011, he released an album called "Jogiya" and its 'Derawad' promoting song "ਸਾਡੀ ਜਿੱਥੇ ਲੱਗੀ ਹੈ, ਤੇ ਲੱਗੀ ਰਹਿਣ ਦੇ" spurred controversy among the Sikh community. He has won many accolades during his illustrious career of more than four decades. He has been conferred with the 'Doctorate in World Music' by the University of Wolverhampton and an Honorary Doctorate of Literature by his own Punjabi University Patiala. He received the Best Actor Award for his powerful performance in the film "Waris Shah- Ishq Da

(Contd. on next page)

Hiraben Modi cremated in Gandhinagar, PM performs last rites

PM Modi's mother Hiraben passed away at a hospital in Ahmedabad on Friday at the age of 100

Gandhinagar- Hiraben Modi, mother of Prime Minister Narendra Modi was cremated in Gandhinagar on Friday. PM Modi reached Gujarat early this morning and performed the last rites. She was 100.

Her last rites were performed at Muktidham crematorium in Sector 30 of Gandhinagar. Family members of Hiraben thanked everyone for their prayers and requested people to continue with their scheduled work, saying it would be a befitting tribute to her. "We thank everyone for their prayers in these tough times. It is our humble request to everyone to keep the departed soul in their thoughts and continue with their pre decided schedule and commitments. That would be a befitting tribute to Hiraba."

PM Modi, who was scheduled to launch the developmental projects in West Bengal, including the meet of the National Ganga Council, will join the events via video conferencing.

A bulletin from the U.N. Mehta Institute of Cardiology and Research Centre, where she was admitted on Wednesday after her health deteriorated, informed the news of her demise. "Hiraben Modi passed away on 30/12/2022 at 3.30 a.m. during the treatment at U.N. Mehta Heart Hospital", the medical bulletin said.

Informing about her death, the Prime Minister posted a heartfelt tweet, "A glorious century rests at the feet of God... In Maa, I have always felt that trinity, which contains the journey of an ascetic, the symbol of a selfless Karmayogi and a life committed to values."

PM Modi had reached Ahmedabad from Delhi on Wednesday afternoon and visited the hospital to meet his mother. He had remained at the hospital for more than an hour

all. Her sacrificial ascetic life will always be in our memory. The entire nation stands with Prime Minister Modi and his family in this hour of grief. The prayers of crores of people

tweet.

Paying tributes, Union Minister for Road Transport and Highways Nitin Gadkari said it was the values which Hiraben imparted to her family through a difficult life full of struggles that has given the country a leader like Modi. Her simple and compassionate image will always be with us, he said.

Congress leader Rahul Gandhi paid tribute to Prime Minister's mother and said, "The news of the demise of Prime Minister Narendra Modi's mother, Mrs. Hira Ba is extremely sad. At this difficult time, I extend my deepest condolences and love to him and his family."

Telangana Chief Minister K. Chandrashekhar Rao conveyed his deep sympathies to the Prime Minister and his family



and had also spoken to doctors at the hospital, a government-funded autonomous medical facility.

Hiraben, also called Hiraba, lived at Raysan village near Gandhinagar city with PM Modi's younger brother Pankaj Modi. The prime minister regularly visited Raysan and spent time with his mother during most of his Gujarat visits.

BJP leaders on Friday paid tributes to Prime Minister Narendra Modi's mother. Home Minister Amit Shah said "a mother is the first friend and teacher of a person's life and the pain of losing a mother is undoubtedly the biggest pain in the world."

Andhra Pradesh Governor Biswabasan Harichandan expresses profound grief; condolences pour in "The struggles faced by Hira Ba to nurture the family are a role model for

are with you (Modi). Om Shanti," he said.

RSS chief Mohan Bhagwat said her demise "brings an end to the life of an ascetic." "Mataji remained committed to values and had an unwavering faith in the Almighty despite the extreme difficulties she endured in her life. She led a dutiful and meaningful life," Mr. Bhagwat said.

Expressing grief, Defence Minister Rajnath Singh said mother's demise creates a void in life that is impossible to fill.

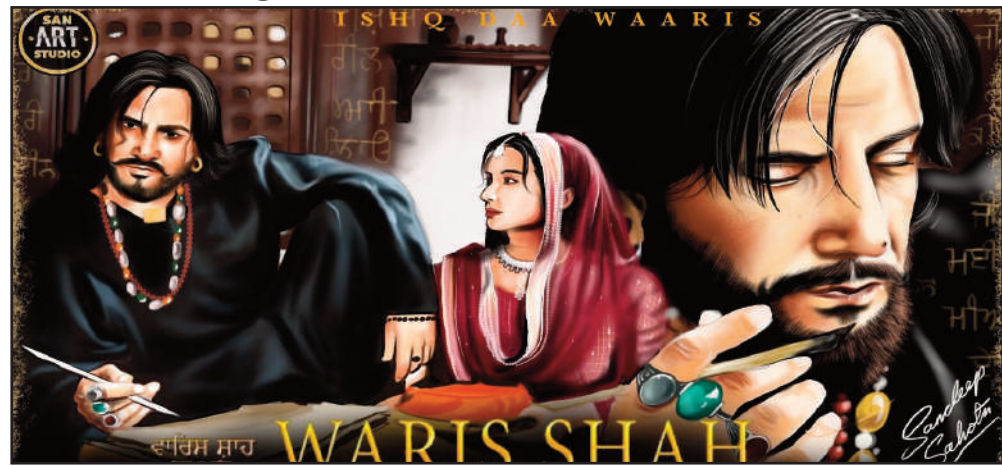
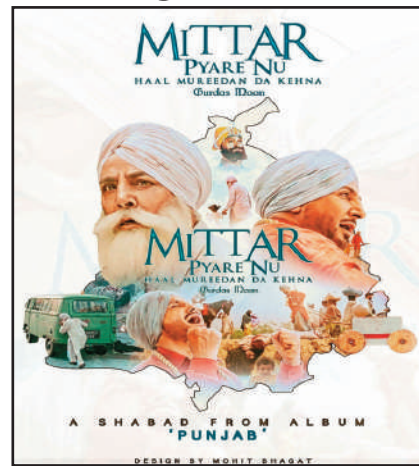
"I am deeply pained by the passing away of Hira Ba, mother of Prime Minister Shri @narendramodi. The death of a mother leaves such a void in one's life that is impossible to fill. I express my condolences to the Prime Minister and his entire family in this hour of grief," Singh said in a

members.

Rajasthan CM Ashok Gehlot also condoled the death of PM's mother. Mr. Gehlot tweeted: "The news of the demise of Prime Minister Shri Narendra Modi's mother Mrs. Heeraben Ji is sad. I express my deepest condolences to the bereaved family members in this difficult time. May God give them strength. I pray for the departed soul to rest in peace."

Odisha CM Naveen Patnaik expressed deep grief at the passing away of Hiraben Modi. The Chief minister also directed minister Srikant Sahu to attend the funeral on his behalf. Bihar chief minister Nitish Kumar expressed deep condolences over death of Prime Minister Narendra Modi's mother saying no one can replace position of a mother.

Pride of Punjab, King of Daphali Songs: Sada Gurdas Maan



(Continue from page 7) Waris" (2006) at the Berlin Asia Film Festival. He won the UK-Asian Music Award for the Best International Album album 'Bootpolishan' in 2009. Two of his films "Shaheed-e-Mohabbat Buta Singh" and "Waris Shah- Ishq Da Waris" were

also nominated for the Oscar Awards.

Apart from these, many of his own productions like Shaheed-e-Mohabbat Buta Singh, and 'Des Hoya Pardes' have been honoured with National Film Awards. Gurdas-Maan is the only Punjabi singer to

bag the national award as the Best Male Playback Singer for his film "Waris Shah: Ishq Daa Waaris" (2006). His critically acclaimed number, 'Apna Punjab' won the Best Song and the Best Album at the Asian Pop & Media Awards held in Birmingham in 1998. He

was also presented with the Best International Artist award. He has the privilege of having performed at the Royal Albert Hall, London in April 2011. He received the "Filmfare Award for Living Legend" in the inaugural Punjabi Filmfare Awards (2017).

My Short Visit to Ahmedabad



Ramesh Chander
Ambassador - I.F.S. (Retired)
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ment of Scheduled Castes organized and hosted by BAPS Swaminarayan Research Institute in cooperation

visited Ahmedabad to participate in International Conference on the Role of Saints in the Empowerment of Scheduled Castes organized and hosted by BAPS Swaminarayan Research Institute in cooperation of the 8 planned such events. The village was formally inaugurated on December 14 by PM Narendra Modi in connection with centennial celebrations of Pramukh Swami Maharaj. Pramukh Swami Maharaj Shatabdi Mahotsav is being celebrated for a month starting from December 15. The month-long centenary celebrations of Pramukh Swami Maharaj, who lived by his motto of "in the joy of others lies our own", is being celebrated from December 15-January 15 in Ahmedabad. The festival is being hosted on a gigantic 600-acre

Swami Maharaj, such anti-addiction, family, harmony pride for India and community service, is aired. Thousands of volunteers serving at the Pramukh Swami Nagar have been engaged full-time by admirably balancing their personal, family, social professional and volunteer duties. They have been engaged in planning, management and implementation at the Pramukh Swami Nagar, some of whom have been serving for the past six months to one year. It was a thoughtfully created site presenting the 'Sarv Dharma' philosophy of

ahmedabad was the capital of Gujarat from 1960 to 1970. Later on, the capital was shifted to Gandhinagar. Ahmedabad is the largest city in Gujarat. The tourist spots of Gandhinagar - Gandhinagar are -The Akshardham is a massive Hindu temple with ornate carvings and sculpted pillars, Dandi Kutir museum traces the life of Mahatma Gandhi, the Indroda Nature Park has a zoo and botanical gardens, and an adjacent dinosaur and fossil park. Ahmedabad - The Sabarmati River runs through its center. On the western bank of Sabarmati river is



with Gujarat University and Guru Ghasidas Vishwavidyalaya Bilaspur on December 21. I wrote a separate blog on the Conference which may be read at: <http://diplomaticitbits.blogspot.com/2022/12/the-role-of-saints-in-empowerment-of.html> It was my maiden visit to Ahmedabad. With a view to see around a bit, I requested my hosts to book my travel schedule in such way that I could get some time in Ahmedabad. They were kind enough to accommodate me to have December 20 for sightseeing etc. But that was not to be as fog in Chandigarh delayed my flight for almost 6 hours. Nevertheless, Ajay Bhai and Kanu Bhai, my duty bound and courteous escorts deputed by my hosts, took me around for a quick city tour of Gandhi Nagar and Ahmedabad in the evening including Sabarmati over-bridge and the locality where the mother of PM Modi was residing in the heart of Ahmedabad. The gratifying aspect of the day was a tour of the Pramukh Swami Maharaj Nagar in the outskirts of Ahmedabad; specially erected and constructed village or township in 600 acres which was also the venue of the Conference I was to attend the next day, one out



site, named 'Pramukh Swami Nagar'. As many as seven large decorative gateways are made to welcome and guide visitors to the various zones in the campus. Pramukh Swami Maharaj's Maha-Murti is perched, with depictions of his great life and works. Five immersive shows - 'Sahajanand', 'Muktanand', 'Nityanand', 'Bharatanand' and 'Paramanand' comprising of films and live performances - themed on relevant topics taught and promoted by Pramukh

India. On the main entrance gate, there were huge images of Guru Ravidass, Guru Nanak and Satguru Kabir along with other revered Saints.

I was accommodated at a clean and green complex of flats, Bliss Serviced Apartments in the Green City Avenue of Gandhi Nagar, the capital city of Gujarat, a modern city said to be free of pollution. I found Ahmedabad an old and historical city and Gandhi Nagar a planned city, still under development. Ahmed-

the Gandhi Ashram, a site of Mahatma Gandhi's legacy.

I relished a variety of Gujarati food (pure vegetarian) in the tastefully created dining halls at the Pramukh Swami Maharaj Nagar, the venue of the December 21 Conference - Dhokla, Thepla, Kakria, Chevda, Khakhra and also Gathiya. It was a sheer delight. Just to carry the memories of the visit, I purchased Khadi wear from the Gandhi Ashram for my own use.

I may add to conclude that during my long diplomatic career, I could not avail of opportunities of "Bharat Darshan" which were available to me. I could see a bit of Bharat only after my retirement - Dharamshala with my family during the visit of my son Naresh from Sweden, Amritsar along with one of my colleagues from the IFS fraternity, Nagpur on the invitation of RSS Sarsanghchalak Mohan Bhagwat as the Guest Honour at one of the RSS's annual events, Pure to participate in a Seminar hosted by Social Studies Foundation and now Ahmedabad/Gandhinagar. I look forward to more such opportunities in the year 2023.

With all the best wishes and Happy New Year to my readers.

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Ambedkar in London

WILLIAM GOULD, SANTOSH DASS
& CHRISTOPHE JAFFRELOT (EDS)

A new Book Ambedkar in London

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times & Desh Doaba Weeklies

An exciting new book 'Ambedkar in London' (Hurst Publishers, London) has come out on 15 December, 2022. It is edited by Dr William Gould, Professor of Indian History at the University of Leeds, Ms Santosh Dass MBE, a former civil servant, human rights and equality campaigner and Christophe Jaffrelot, Avantha Chair and Professor of Indian Politics and Sociology at the Kings India Institute, Kings College London. It explores the great Indian social and economic reformer Dr Bhimrao R. Ambedkar's (1891-1956) time in London; and the UK Ambedkarite and anti-caste discrimination movements influenced by his social/human rights, women's equality, economic, and labour reforms.

Dr Bhimrao R. Ambedkar was one of India's greatest intellectuals and social reformers; his political ideas continue to inspire and mobilise some of the world's poorest and most socially disadvantaged, in India and the global Indian diaspora. Ambedkar's thought on labour, legal rights, women's rights, education, caste, political representation and the economy are international in importance. This book explores his lesser-known period of London-based study and publication during the early 1920s, presenting that experience as a lens for thinking about Ambedkar's global intellectual significance. Some of his later canon on caste, and Dalit rights and representation, was rooted in and shaped by his earlier work around the economy, governance, labour and representation during his time as a law student and as a doctoral candidate at the London School of Economics. The Indian diaspora in the UK is the country's single largest national minority. This volume connects Ambedkar's influence during his lifetime and his legacy today, to this early phase of his career and intellectual life in London, and its immediate aftermath. It contains new material on the establishment of the city's Ambedkar Museum, explores Britain's Ambedkarite movement, and charts the campaign to outlaw caste discrimination in the UK.

Links:

* https://www.amazon.co.uk/Ambedkar-Comparative-Politics-International-Studies/dp/1787388093/ref=asc_df_1787388093/?tag=googshopuk-21&linkCode=df0&hvadid=606445295421&hvpos=&hvnetw=g&hvrnd=14350871096513631918&hvpon=&hvptwo=&hvqmt=&hvdev=m&hvdvcmid=&hvlocint=&hvlocphy=9045936&hvtargid=pla-1674847639340&pssc=1&th=1&pssc=1

* <https://www.hurstpublishers.com/book/ambedkar-in-london/>

* <https://www.bookdepository.com/Ambedkar-in-London-William-Gould-Santosh-Dass-Christophe-Jaffrelot/9781787388093>

* <https://imusic.co/books/9781787388093/2022-ambedkar-in-london-comparative-politics-and-international-studies-series-hardcover-book>

* https://www.whsmith.co.uk/products/ambedkar-in-london/william-gould/santosh-dass/hardback/9781787388093.html?gclid=Cj0KCQiA4aacBhCUARIsA155maGxrtLID-OFL_QebF-NS7uRfkh8e_mN9RaS8_tEfqtONGS9MB_3aMFlaAsH1EALw_wcB&gclid=aw.ds

CM ASSAILS BADALS AND DHINDSA FOR GANGING UP TO STALL WORK OF SANGRUR MEDICAL COLLEGE

Daljeet Kaur

SANGRUR, JANUARY 2, 2023: Punjab Chief Minister Bhagwant Mann on Sunday slammed Badal and Dhindsa family for joining hands to stall work on Sangrur medical College for their vested political interests.

Interacting with the media persons here today, the Chief Minister categorically said that ugly face of both these families has been exposed as they don't want that the common man should get the benefit of this upcoming medical college due to which they had conspired to stall work on this prestigious project. He said that the state government had decided to construct state-of-the-art medical College in the memory of Sant Baba Atar Singh Mastana Sahib near Sangrur for which a fund of Rs 460 crore was earmarked. Bhagwant Mann said that out of these Rs 460 crore majority of funds have already been issued by the state government for starting work on the project.

The Chief Minister said that the college was to commence its first academic session from March this year, after which the people of entire Malwa region could have got the best medical facilities in the region. Likewise, he said that the youth from the region would have access to higher medical education and they would not have gone to any foreign country for getting the medical education. Apart from all these things, Bhagwant Mann said that this medical College would have offered lot of direct and indirect employment opportunities to the youth of the region besides giving a major push to the overall develop-

ment of entire Malwa belt.

However, Chief Minister bemoaned that vary of this fact, the Badal and Dhindsa family have sunk all their political differences just to stall this ambitious project. He said that both these affluent families have made concerted efforts to ensure that this project should not kick off by cre-



ating legal troubles. Bhagwant Mann said that even the Badals have misused the SGPC to get this project stalled so that the common people should continue to suffer.

The Chief Minister unequivocally said that it is unfortunate that the SGPC is acting like a puppet in the hands of Badal family and is being used by them for fulfilling their nefarious political designs. He said that the Badals are misusing SGPC for stalling this project,

which can have transformed the fortunes of the people of the region. Bhagwant Mann appealed to the people to question the motive behind stalling this project from the Akalis whenever they visit them.

The Chief Minister reiterated that it was the firm commitment of his government to start this project by all means so that people of the state can be benefited from it. He said that Badal or Dhindsa can do whatever they want, but this project will start at every cost. Bhagwant Mann said that he will not allow the



Badals and Dhindsas to succeed in their sinister moves and this college will be started very soon to benefit the common man.

Training his guns against the opposition, the Chief Minister said that the single point agenda Akali leadership was to derail the development of the state. He said that in dearth of any concrete issue against his government and the Akalis are just beating around the bush to hog media limelight. Bhagwant Mann said that he was fully committed for making Punjab, a frontrunner state in the country and no one can ever stop him. Listing the pro-people initiatives of his government, the Chief Minister said that around 90% of electricity

consumers in the state have got zero power bill due to his government. He said that due to the efforts of his government the power generation in state has enhanced by 83%. Bhagwant Mann said that owing to strenuous efforts made by his government the supply of coal for power generation from Pachwara coal mine has resumed after a long time.

The Chief Minister further said that 100 Aam Aadmi clinics were already imparting Quality health services to the people free of cost in the state. He said that on the coming Republic Day the number of these clinics will be enhanced to 353 adding that by March end 700 such Clinics will be operational in the state. Bhagwant Mann said that the state government is committed to transform the schools of the state into schools of eminence to deliver quality education to the students. The Chief Minister further said that the state government is according top priority to the health and education sector in the state and no stone will be left unturned for transformation of these key sectors.

He said that the people who had looted the wealth of the state through corruption have been put up behind the bars by his government play. Further, Bhagwant Mann said that every single penny plundered from the public exchequer will be recovered and the pristine glory of the state will be restored by all means. The Chief Minister was accompanied by a Cabinet Ministers Harpal Cheema and Aman Arora, MLA Narinder Kaur Bharaaj and others.



Sue Frost

Sacramento County Supervisor. District 4



Sue Frost

Should Sac County Build Another Jail or Let Inmates Out Early

You may have seen some news recently about a controversial vote at the Board of Supervisors involving a debate between releasing more inmates and expanding the current jail facility. As we had an unprecedented amount of public input into this discussion, I feel compelled to use this opportunity in my monthly article to explain to you the details of what happened, and why I voted the way that I did.

Back in 2014, Sacramento County was notified by advocates about concerns regarding conditions

Fast forward to 2022, and the plaintiffs are justifiably getting frustrated at our lack of specific actions to satisfy their complaints. County legal staff have told us that if we do not act immediately, that we could risk being out of compliance and the Federal Government could come in and take over our ability to manage this issue. That would mean they make decisions with local taxpayer dollars without any input from the Board of Supervisors. This is not something that any of the Board of Supervisors were willing to allow to happen, and it forced us to finally take action earlier in December.



of confinement in the jails. Then in 2019, a class action lawsuit against the County was filed to address those concerns. In 2020 a Federal Judge approved a court order (Consent Decree) resulting from the class action settlement. The concerns centered on medical care, mental health care, Americans with Disability Act (ADA) and Health Insurance Portability and Accountability Act (HIPAA) compliance. As a result of this, the County was left with an open ended question of how to proceed forward. The court order issued specific requirements within a timeline, but they allowed us flexibility in working within our budget and circumstances to satisfy the Consent Decree. They wanted to see that we were making a concerted effort, and our progress was monitored by Class Counsel to ensure progress.

Over the years, the board would routinely meet to discuss how we should proceed. I was regularly of the mindset that the best path forward was to make updates to the jail as opposed to simply releasing inmates - something that I have very negative views on due to the State utilizing this method to disastrous effect locally. However, every time this came up for a vote, to my great frustration, the only people who would make public comments were those who did not want updates to the jail, and simply wanted inmates released - and a majority of the Board of Supervisors would vote to essentially kick the can down the road and defer action to a later meeting.

In the meeting on December 7th our Board was presented with a variety of options for ways to solve this problem. They ranged from building an entirely new jail, to adding a jail expansion building for mental health services, to releasing inmates into a variety of community programs, or some combination of the above. While I would possibly be supportive of building a new jail, from a financial perspective we simply do not have the money needed to do this, and the impacts it would have on our budget to get a loan for the money we need would have extremely negative effects on other essential County services.

In the end, on December 8th the Board decided to do two main things. First, we agreed to build a jail expansion downtown specifically for mental health, medical services and inmate intake. And secondly, we agreed with county staff's recommendations that give alternatives to incarceration for some low level offenders. While I am not supportive of letting dangerous inmates out early, this was supported by the Sheriff's Department and the District Attorney's Office, and I believe these programs serve a community benefit.

I am overjoyed that the Board of Supervisors finally made progress on solving these issues so we could begin to satisfy the consent decree. While there is still more work to be done, this is real progress that until this point has seen nothing but delays. I will keep you updated in the future as more progress is made, but

this is a great start that is extremely needed.

Thank you for reading - and as always, if you want to contact me, call me at 916-874-5491, or e-mail me at SupervisorFrost@saccounty.net. For a complete list of all my past newsletters, which each contain a commentary like this one, click here.

12/31/2022 Evacuation Warning for Wilton

Sacramento, CA - The Sacramento County Office of Emergency Services is warning residents living in Wilton to

leave the area now. Rising water may spill over onto the nearest roadways and cut off access to leave the area.

An evacuation center has been identified as Wackford Community Center, 9014 Bruceville Rd., Elk Grove, CA 95758.

Evacuation Center driving directions:
West on Dillard to Hwy 99
North on Hwy 99 to Laguna Blvd
West on Laguna Blvd to Big Horn Blvd



ifies the roles and responsibilities of the City and County and demonstrates a shared commitment to reducing unsheltered homelessness through systems-level changes and strategies identified by the recently adopted Local Homeless Action Plan. It includes joint outreach teams, hun-

dreds of additional shelter beds and a commitment to do "whatever it takes" to meet the behavioral health needs of people experiencing homelessness.

As part of the agreement, the City and County will create 10 new "encampment engagement teams" - staffed by workers from both organizations -- to provide intensive outreach, assessment, navigation, service delivery and shelter placements to as many people as possible in encampments within the City limits. Teams will include behavioral health workers from the County who have the ability and qualifications to provide a behavioral health assessment and enroll or link people to an appropriate level of mental health and substance use services. Additional services, including individual needs assessments, shelter referrals, linkages with supportive services, and general navigation support will be provided by the City's Department of Community Response (DCR) and through contracted outreach providers funded by Managed Care Plans as part of the CalAIM initiative. There are currently two teams that have been mobilized within city limits since October.

The City has identified the initial locations to deploy these multidisciplinary teams based on its assessment of which camps present the greatest health and safety risk. Services such as solid waste removal, code enforcement and public safety protocol will be provided. The teams will develop an individual plan for each encampment based on the unique circumstances and needs of the camp occupants, and have the ability to spend the necessary time in each camp to find individualized solutions. Best practices suggest that on-going, multiple visits over time are needed to establish trust with camp

(Contd. on next page)



North on Big Horn Blvd to Bruceville Rd

Residents should not drive through standing water - turn around, don't drown!

The situation is dynamic. Residents are advised to watch SacoES.org as well as Sacramento County on Facebook and Twitter for updates. For information on roadway closures, call Sacramento County 311.

Board Approves New Agreement to Serve Homeless

Following months of diligent and deliberate work by elected officials and staff, the Board of Supervisors approved on Tuesday a partnership agreement to increase outreach, shelter and services to people experiencing homelessness, particularly within the boundaries of the City of Sacramento.

The five-year agreement iden-

(Continue from page 11) occupants along with real-time access to services and shelter; these teams are oriented to dedicate this level of effort.

County behavioral health workers will conduct behavioral health assessments in the field and in City shelters and enroll people in services. They will have the ability to write 5150 holds and petition the court to require people to receive outpatient treatment under Laura's Law as appropriate. While it will take six months to ramp up the full 10 teams, City and County teams have already begun working together in top-priority sites in advance of the agreement's adoption.

The County, through the agreement, also will commit to establishing and funding a new Community Outreach Recovery Empowerment (CORE) Behavioral Health Center within City limits and expanding its substance use disorder residential treatment.

In addition, the County will commit to adding 200 shelter beds within 12 months and 200 more shelter beds within 36 months. If the City provides a shovel-ready site, the County will agree to operate 200 additional shelter beds within the City.

The agreement also sets forth provisions for accountability and measuring progress with reports in open session to both the City Council and County Board of Supervisors.

For more information on the Partnership Agreement, read the Fact Sheet.

For more information on what the County is doing to address home-

lessness, visit the Homeless Initiatives website.

**Recycle Your Holiday Tree
Jan. 7th & 8th, 2023**

Give your holiday tree the proper send-off and recycle it into a new life as beneficial mulch or compost – for free!

Requirements:



Trees must have all tinsel, lights, decorations, nails and stands removed. Flocked trees are not accepted for recycling.

Please ensure transported holiday trees are properly secured during transport.

Saturday, Jan. 7, 2023, Free Mulching Event

Residents can bring holiday trees to be mulched for free:

SMUD Corporation Yard (Read the December SMUD Connections newsletter)

6100 Folsom Blvd., (just off Hwy 50) 8 a.m. - 3:30 p.m.

Mulched tree offered free to the customer

Free Drop-Off Holiday Tree Recycling Events Flyer

**SACRAMENTO COUNTY LOCATIONS
Saturday, Jan. 7 and Sunday, Jan. 8, 2023**

Residents can recycle holiday trees for free at:



Kiefer Landfill* 12701 Kiefer Blvd. (Jackson Hwy, north on Grant Line Road, right on Kiefer Blvd)

8:30 a.m. - 4:30 p.m.

North Area Recovery Station* 4450 Roseville Rd. (Hwy 80, north on Watt Ave., left on Roseville Road) 8 a.m. - 6 p.m.

*Loads in excess of 5 trees must be issued a voucher for the trees to be accepted at no charge. Nonprofit civic groups and community organizations can obtain vouchers by submitting the Annual Holiday Tree Recycling Program Application

Form. For more information, email SacGreenTeam@SacCounty.gov.

OTHER LOCAL DROP-OFF LOCATIONS

Saturday, Jan. 7, 2023 Residents can also recycle holiday trees for free at:

Elder Creek Recovery and Transfer Station

8642 Elder Creek Rd (Jackson Hwy, south on Florin Perkins Rd., left on Elder Creek Rd.)

8 a.m. - 3 p.m. Sacramento Recycling & Transfer Station

8491 Fruitridge Rd (Jackson Hwy, south on Florin Perkins Rd., right on Fruitridge Rd.)

8 a.m. - 5 p.m. Also accepting trees Dec. 26 - Jan. 7, Monday - Saturday | 8 a.m. to 5 p.m.

Folsom - Dan Russell Rodeo Arena Rodeo Park

Located at the end of Stafford St., next to the arena

9 a.m. - 1 p.m. **CURBSIDE ORGANICS COLLECTION OF HOLIDAY TREES**

County residents with the Department of Waste Management & Recycling curbside collection service can also recycle their live holiday tree (all tinsel, lights, decorations, nails and stands removed) by cutting it up and putting it in the curbside Organics cart. Please make sure the lid will close. The cart will be emptied on your regular Organics collection day.

Flocked trees can be cut up and placed in the curbside Garbage cart for collection - ensure the lid will close.



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