



Ambedkar Times Weekly

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UNITED STATES OF AMERICA: DREAMLAND OF FREEDOM AND OPPORTUNITIES

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



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

ANTI CASTE DISCRIMINATION BILL (SB-403)

STRONGLY SUPPORTED BY CALIFORNIA STATE JUDICIARY COMMITTEE



Picture credit- Prem Kumar Chumber
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SB-403 Bill authored by State Senator Aisha Wahab was vehemently supported by the Judiciary Committee of the State Assembly on July 5th, 2023 in Sacramento. This definitely brings the proposed bill very close to its final passage by the state assembly and approval by the Governor, adding Caste to the list of protected categories. This bill, as known to public, has already been passed by the State Senate and is now in active process in the Assembly.

A large number of supporters and some opponents including some prominent members of the community from Pittsburg, Sacramento, Bay Area and Fresno areas (California) had gathered outside the State Capitol building to echo their concerns in favor of this landmark piece of legislation.

Two busloads of supporters of the bill came from Shri Guru Ravidass Temple, Pittsburg, (California)

to demonstrate their support in favor of the bill. Hundreds of members of the community were individually invited inside the chamber to appear before the Judiciary committee panel of eleven members to express their views. This is just a short summary of the proceedings of the bill and information in details will be provided as the bill moves further on its way for approval by the Governor.

Mr. Prem Kumar Chumber Editor-in-Chief: Ambedkar Times (English) and Desh Doaba (Punjabi) weeklies provided interviews, pictorial and video coverage of the entire event. More detailed information about this historic bill will be shared with all as it moves further in the California Assembly proceedings. Thanking you all.

O. P. Balley
Founder Member
Shri Guru Ravidass Sabha Pittsburg (CA)



Pictures credit- Prem Kumar Chumber www.ambedkartimes.com



California one step closer to ban 'caste-based' discrimination, could become first US state to enact such law

Supporters of the bill to believe that caste discrimination has caused problems like wage theft, bias, and sometimes harassment at work

California- The Assembly Judiciary Committee in California passed a bill aimed at 'banning caste discrimination' on Wednesday. If this bill is passed in the Assembly, it will make California the first state in the United States to have such a law, according to local media reports. The bill, known as 'Senate Bill 403,' includes 'caste as a protected category' in the Unruh Civil Rights Act, as well as in fair housing and employment laws.

Supporters of the bill to make lower caste a protected class in California believe that caste discrimination has caused problems like wage theft, bias, and sometimes harassment at work. The bill will now go to the Appropriations Committee, where they vote on bills with financial effects. Once passed by Appropriations Committee, it will move to the Assembly floor for a complete vote.

Reactions for and against the bill

According to ABC10 report, around 15 per cent of California's population is made up of Asian Americans, as stated by the Public Policy Institute of California. Concerns have been raised

within the South Asian community regarding the potential consequences of the bill, although some individuals view it

Coalition of Hindus in North America, said, "The bill has the opposite intended effect and will actually make them targets

that shed light on the existence of caste among the South Asian community in the US. These incidents included a significant case where a former employee of Cisco, a tech giant, filed a lawsuit alleging bias and discrimination based on his caste status. Additionally, the Federal Bureau of Investigation (FBI) conducted a raid on a temple construction site in New Jersey following allegations of exploitation and mistreatment of Dalit workers.

The move to ban caste discrimination in Seattle was supported by activist-led organizations like Equality Labs, as reported by the Associated Press. However, there were opposing views from groups such as the Hindu American Foundation and the Coalition of Hindus of North America.

Prior to Seattle's decision, Brandeis University became the first US college to incorporate caste into its nondiscrimination policy in December 2019. Furthermore, the California State University System, Colby College, Brown University, and the University of California, Davis have also implemented similar measures.



Picture credit- Prem Kumar Chumber
www.ambedkartimes.com

as a positive step.

The report further said those who support the bill believe that it is "extremely important because caste is an issue that doesn't just affect people from Asia, but also affects Somalians, Nigerians, and Japanese."

While a board member of the

for discrimination."

Seattle is the 1st US city to ban 'caste-discrimination'

In February this year, Seattle became the first city in the United States to prohibit caste discrimination by adding it to their anti-discrimination laws. This decision was influenced by several incidents



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Sue Frost

Sacramento County Supervisor. District 4



Sue Frost

Prioritizing Your Safety - My Pledge to Support Law Enforcement and Protect Our Neighborhoods!

Recently, I received a distressing phone call from a constituent who was very upset and understandably so. She described how two individuals unlawfully entered the retail store, armed with large bags to loot the store's merchandise.



The shattering of glass echoed through the air, led her to shout in frustration, questioning whether anyone would step up and intervene. The gravity of this situation deeply disturbed me. She had just experienced a distressing incident that has sadly become all too common in our society: a brazen daylight burglary.

The "decarceration" and "defund police" movements have made our neighborhoods less safe, eroded the morale of our law enforcement agencies, and hurt small businesses that power our economy. These dangerous ideologies prioritize criminals over community - and even the real victims of crime. And they aren't done yet.

Three of the worst manifestations of these ideologies are AB 109 and Propositions 47 and 57 - and they have a direct impact on our safety that the Board of Supervisors must address.

AB109, which was passed in 2011, transferred thousands of felons from State Prisons to our local county jails. Our jails were never designed to hold long-term prisoners and the influx of felons meant thousands of jail inmates were simply released into our neighborhoods.

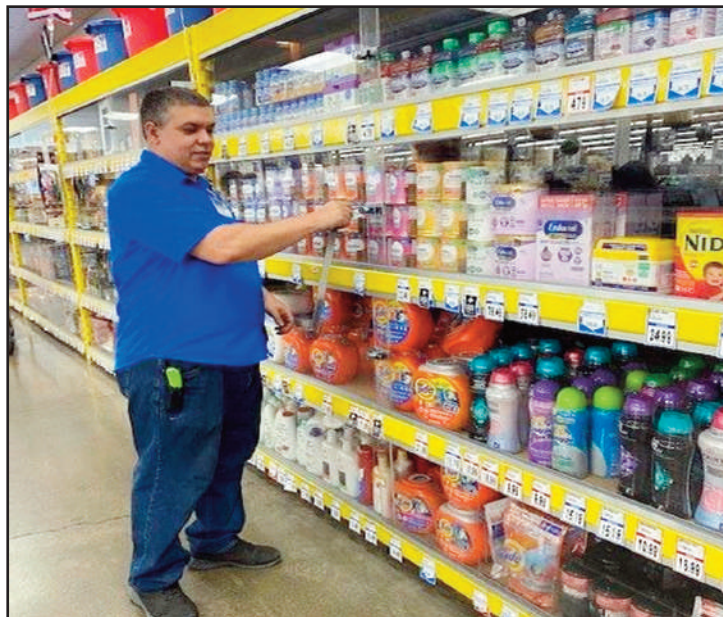
Prop 47, inaccurately called the Safe Neighborhoods and Schools Act, reduced penalties for specific offenses from felonies to misdemeanors. Among other inexplicable changes, it reduced penalties for stealing a gun.

Prop 57 was billed as another "justice reform" that would make us safer. But in truth, it reclassified many violent crimes as "non-violent," thus making these violent offenders eligible for early release from prison

or transfer to County jail. These "reforms" include classifying the rape of an unconscious person as a "non-violent" crime.

The result of these three "laws" is more criminals in our neighborhoods and more victims of their crimes in our communities, schools, and hospitals. That's not acceptable.

My recent Community Survey outlined the scope of the problem —



nearly 25% of the residents that took my survey reported that they have been the victim of a crime.

The vast majority are property crimes, like the rash of catalytic converter thefts, but many are person crimes as well - from home invasions to rape, robbery, and murder.

Let me be perfectly clear - there is no such thing as a "victimless crime." Criminals who invade our cars, homes, and businesses rob us of our sense of security, retail thefts drive up costs for food and other necessities, and violent crimes harm too many of our citizens. All crimes create victims.

Sadly, some politicians and their activist allies are far more concerned with the needs and desires of criminals than their victims or the community.

This has had a severe impact on our communities in the region and across the state. Prop 47 has directly contributed to the rise of retail shoplifting. Many retail stores have been forced to implement extra security measures to safeguard their cosmetic and toiletry products. A recent report published by the National Retail Federation underscored the staggering economic loss incurred due to retail theft, amounting to nearly \$30 billion annually.

Elections have consequences. The rise of "decarceration" ballot measures and politicians who support their agenda has only emboldened criminals and hindered our law enforcement officers, our retail stores, small businesses, and our law-abiding citizens!

County Supervisors can't

change state law, but we can take action to ensure the public is still protected by investing in our public safety systems and personnel.

That is why I am supporting additional funding for the Sacramento Sheriff's Department, Probation, and District Attorney's office. Ensuring the safety of our citizens is the government's most sacred responsibility. Our budget should reflect that.

The recently proposed budget for Sacramento County is a step in the right direction. Notably, this budget includes an increase of \$35 million allocated to the Sacramento County Sheriff's Office to improve enforcement and outreach related to homelessness, purchase needed equipment like body cameras, and increase pay to boost recruitment and fill empty positions.

For me, the paramount duty of government is to ensure the safety and well-being of the public. As a result, I have consistently focused on public safety in my policy agenda and budget priorities.

I do believe in reform, redemption, and rehabilitation. But simply not prosecuting criminals, or allowing their crimes to go unpunished, accomplishes none of that.

By strengthening our law enforcement agencies, we can better equip them to tackle the challenges we are facing today. Moving forward, it is crucial for policymakers, community leaders, and law enforcement agencies to work collaboratively in refining strategies and implementing measures that effectively address the failures of AB 109, and Propositions 47 and 57. I will be working with our Sheriff, District Attorney, and State

Legislatures to do just that.

Through this concerted effort, we can strive towards a safer community that upholds the principles of justice, protection, and public safety.

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@sacounty.net. Sacramento County Supervisor Sue Frost represents the 4th District, which includes the communities of Citrus Heights, Folsom, Orangevale, Antelope, North Highlands, Rio Linda, Elverta, and Rancho Murieta.

4th of July Holiday: Keep it Safe, Keep it Fun!

With Independence Day coming up, it's always a good idea to know the risks of fireworks, only use legal fireworks and stay safe when using them. If you see or suspect illegal firework usage, please report it!

The County has teamed up with cities, fire and law enforcement jurisdictions to share information on how to celebrate safely, how to spot a safe and sane firework and how to report illegal fireworks usage.

Illegal Fireworks or Sales Will Result in Fines

Sacramento County Board of Supervisors adopted a social host ordinance that levies fines, starting at \$1,000, against property owners that either use or allow the use of illegal fireworks on their property, in addition to fines for use in places like the American River Parkway. Read more



about the Social Host Ordinance.

"Host," as it relates to this ordinance, means a person who knowingly permits or allows fireworks to be lit, exploded or sold on private property owned or controlled by the person.

Penalties for violations are as follows:

- \$1,000 for the first violation
 - \$2,500 for the second violation within one year of the first violation
 - \$5,000 for each additional violation within one year of the first violation
 - \$10,000 for each violation that occurs within the American River
- (Contd. on next page)

Assemblyman Hoover's Representative Report



Victory on Delta Tunnel Opposition

Last week I updated you on the bipartisan letter I signed to oppose the inclusion of the Delta Conveyance Project (also known as the Delta Tunnel) in the Governor's proposed infrastructure package. I did this because I was concerned with any efforts that may fast track this highly controversial project, as the effects of this construction and the water diversions would be felt throughout Northern California. I am happy to report that our opposition was heard and the project has been removed from the Governor's proposal.

Opposing Another Gas Tax Increase

Your gas taxes are going up again by 8% on July 1st and the Legislature rejected an amendment I supported this week in the Assembly to stop this increase. Hardworking Californians will continue to pay the highest gas taxes in the country, all while driving on the nation's 4th worst roads.

Our residents are struggling with the high cost of food, energy, housing, and gas. I believe that suspending this gas tax increase was the least we could do to help and I am

disappointed that my colleagues did not join me in taking action on this.

"Taste of Tuscany" Named Small Business of the Month

It is my pleasure to announce that Taste of Tuscany, a restaurant serving Italian cuisine since 2008, has been named as my small business of the month. It is located at 7753 Roseville Road and is owned by Citrus Heights residents Natalee and Jeremy Price.

Natalee and Jeremy Price serve the communities of Citrus Heights, Antelope, and North Highlands through volunteerism and philanthropic giving and support local schools through Taste of Tuscany spaghetti feeds and fundraisers. Taste of Tuscany also sponsors youth sport teams in the area and holds donation drives for local food banks.

If you know of a small business that you think is deserving of being recognized, you can nominate them by clicking on this link.

New Podcast Episode

This week I was joined by my first non-legislator guest - advocate Chris Micheli. We discussed a number of topics including the role of a

lobbyist, the top 3 major legislative changes in recent years, and a primer on how the state budget works. I think you will find this one very informational! You can watch, listen, and follow the podcast here.

Honoring the Heroic Achievements of Andrew C. Matthews

This week I had the great pleasure of recognizing the heroic achievements of Andrew C. Matthews, a Retired U.S. Army Sergeant First Class who served in Operation Iraqi Freedom and a law enforcement officer with the Office of the Assembly Sergeant-at-Arms that keeps us safe at the State Capitol.

As an off-duty officer and first responder, Andrew provided first aid to an individual who collapsed from a cardiac episode inside the Safeway located in the City of Rancho Cordova. Thanks to his heroic efforts, the man he assisted was resuscitated and is in recovery. He demonstrated extraordinary heroism, dedication, and commitment to the protection and preservation of life, and is celebrated by the individuals and community he has positively impacted.

Statement on the Supreme Court's Decision on Affirmative Action in Higher Education

As you may have heard, yesterday the U.S. Supreme Court ruled that colleges and universities must stop considering race in admissions, putting an end to affirmative action in higher education.

Nearly 60% of Californians oppose affirmative action and Article I of the California Constitution makes clear that everyone is equal under the law. This ruling upholds that foundational principle of our democracy.

Historic Folsom Hometown Parade

My family and I had a wonderful time this past weekend at the Historic Folsom Hometown Parade. It is one of my favorite events of the year as the community gathers together to kick off Independence Day and Folsom Pro Rodeo festivities! My youngest son passed out candy to attendees, while my daughter participated in the parade with the Leighton Dance Project crew.

(Continue from page 3)

Parkway
When to call 9-1-1

Calls for service throughout the County increase dramatically on July 4, and emergency response resources are stretched extremely thin.

During the holiday weekend, please use 9-1-1 for emergencies only -- like an active fire or injury or immediate threat to persons or property. Each jurisdiction has provided an alternative method to report illegal fireworks sales and usage.

Know the Risks

The unsafe use of fireworks can cause severe burns, amputations, blinding and even death.

Damaging fires may occur when children use fireworks unsupervised by adults.

Parents are responsible for any property damage or injuries caused by all fireworks.

Keep it Legal

All legal fireworks in California are called Safe and Sane Fireworks

and must bear the State Fire Marshal's seal.

Safe and Sane Fireworks may only be used and sold from noon on June 28 through midnight on July 4. Any firework that goes up in the air or explodes is illegal and dangerous. Keep It Safe

Always have a non-combustible bucket of water to dispose of fireworks and leave them in the water overnight before disposing.

Always have an available hose connected to water in case of fire.

Do not use fireworks near dry grass or other flammable materials.

Do not use fireworks while under a canopy, covered balcony, covered patio or under a tree or bushes. How to Report Illegal Sale and Usage Unincorporated: 916-874-5115 or reportfireworks@saccounty.net Sacramento: 916-808-FIRE or the Sacramento Fire Department App Folsom: fireworks@folsom.ca.us or seeclickfix.com/folsom

Elk Grove: 916-714-5115 or fireworks@elkgrovepd.org Rancho Cordova: 916-362-5115 Citrus Heights: 916-727-5500 Galt: 209-366-7000

Aren't sure who or how to report? Call 3-1-1 to be connected to the right place.

Together, we can ensure that Independence Day celebrations are fun, safe and do not cause undue injury or fire in our communities.

2023 District 4 Community Survey

Your voice is important to me and I want to hear from you! Don't miss out on the opportunity to make a difference in our community.

Take the District 4 2023 Community Survey today and share your valuable thoughts and ideas. By participating, you can actively contribute to the development of policies and initiatives that will address the specific needs of our communities.

Please click on the button below, or visit our official website to

access the 2023 District 4 Community Survey.

District 4 Community Achievement Initiative!

I am thrilled to officially announce the relaunch of the District 4 Community Achievement Initiative!

We are excited to shine a spotlight on the outstanding achievements of new and established businesses, Eagle Scouts, Volunteers, Veterans, and Students! Their dedication and impact are truly remarkable.

Also, I'd like to let you know that I will be recognizing July's recipients at my upcoming community meetings in August. We hope you can join us in celebrating the individuals who have made outstanding contributions in our neighborhoods.

Please click on the button below for the District 4 Community Achievement Initiative Questionnaire. We encourage you to participate in this program by spreading the word and nominating deserving individuals.

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Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD

DR. BR Ambedkar's views on democracy

Democracy is regarded if not the best but a better option for humanity to create a socially and politically civilized society. Political scientists have not yet developed the ideal alternative for the rule. Therefore, democracy still stands as the finest alternative available to modern humanity. Indeed, the same democracy gave birth to both the best and worst types of dictators, including Hitler and great Democrats like Abraham Lincoln. Ambedkar therefore saw a particular form of democracy that might transform India into a thriving, dynamic country producing rule for the people with components of social equality and equal opportunity under the mostly state-controlled economy coupled with reasonable room for private players.

Ambedkar gives a very clear and upbeat definition of democracy. "Democracy is a form and a method of government whereby revolutionary changes in the people's economic and social life are brought about without bloodshed," he asserts. According to Dr. B.R. Ambedkar, a number of historic Indian governmental institutions upheld democratic ideas, hence the idea was not novel to the Indian system. His understanding of the theory was firmly based in the Indian context rather than being a westernised one. Equality and fraternity were regarded as the cornerstones of democracy. Democracy is much more than just a form of government run by people's elected representatives. He viewed democracy as a way of life. Within its purview are political, social, and economic democracy. Social democracy aims to eradicate caste differences in our society. The caste structure not only erodes national unity but also makes democracy unworkable. Both fact and form must be established for democracy. The name of democracy "must not signify tyranny of the majority over the minority," Dr. Ambedkar stressed in his views on democracy. This is one aspect of democracy that, in my opinion, must function flawlessly. The minority must constantly be confident that neither morality nor the minority are being violated even as the majority upholds the status quo". He added that democracy is a kind of social organisation rather than a system of administration.

Ambedkar was adamant that democracy enables the peaceful implementation of transformative changes to the economic and social circumstances of the populace. The prerequisites are as follows: "(1) there should not be obvious social inequalities, such as privilege for one class; (2) the presence of an opposition; (3) equality in law and administration; (4) adherence to constitutional morality; (5) no tyranny of the majority; (6) moral order of society; and (7) public conscience." Speaking to the Constituent Assembly, he outlined several mechanisms necessary to preserve democracy:

Making a political democracy into a social democracy is one of the three constitutional procedures. Dr. Ambedkar was adamant that social and economic democracy are necessary for political democracy to flourish. He claimed in his speech for the Voice of America that democracy couldn't be compared to either the republican or the parliamentary forms of administration. The foundations of democracy were not found in parliamentary or other forms of administration. A democracy serves as an example of communal living. The social interac-



tions between the individuals who make up society are where to go for the roots of democracy. He opposed the centralized, coercive institutional power of the Hobbesian Philosophy. The mutual expression of shared experiences, objectives, and values is known as associated living. If a small portion of the population is allowed to influence the social norms, a process becomes undemocratic and harmful. He sees political democracy as the best means of furthering social and economic values rather than as an end in and of itself. State socialism acting within a parliamentary democracy can end tyranny. For those who are less fortunate, basic rights are pointless without economic security. "Social and economic democracy are tissue and the fibre of a political democracy." Secularism, one of the pillars on which the superstructure of our democracy depends, is the common denominator in a multireligious society like India. It is the driving force behind our shared existence. He says: "The Western liberal democratic tradition is where the idea of a secular state originated. Regardless of whether the religious education is provided by the state or by another organization, no institution that is maintained entirely with state money

may be utilised for this purpose. He highlighted further during a debate in Parliament: "It (secular state) does not mean that we shall not take into consideration the religious views of the people. Simply put, a secular state means that this Parliament will not have the power to impose a particular religion on the general public. That is the only limitation recognised by the Constitution. Coercive techniques can be used to strengthen social bonds. True democracy requires social cohesion to develop and thrive. He campaigned for minorities to be

protected in response. The dictatorship of the majority over the minority never exists in democracies. He offered some protections for the minority. "The State should make sure that every one of its citizens has the freedom of conscience and the right to practise their religion freely, including the freedom to practise, preach, and convert within moral and public order-consistent bounds".

As a champion of human rights and a fervent supporter of democracy, he pleaded with his audience at the All India Depressed Classes Conference, saying: "It seems to me that there lies on us a very important duty to see that democracy does not vanish from the earth as the governing principle of human relationship. We must be faithful to whatever we believe to be true. Along with fully believing in democracy, we must also promise to do everything in our power to stop the enemies of liberty, equality, and brotherhood from eliminating these values. He exhorted the Dalits to defend and uphold democracy and secularism in order to preserve their rights, lives, and liberties. The concept "moral" was strongly stressed by Dr. Ambedkar, who also stated: "The Declaration of Independence declares that all people are created equal, not that all men are equal." There must not be obvious inequalities in the society for democracy to function successfully," he continued. A class that is oppressed must not exist. A suppressed class cannot exist. Whenever there are injustices, "State intervention is a must."

The right to be treated equally must come before equal treatment as a matter of governmental policy. Opportunity equality is a misleading idea. There must be equal opportunity. He emphasised the significance of freedom of movement, expression,

action, and political choice of his country in order to safeguard unalienable rights like as life, liberty, and the pursuit of happiness. Libertarians believe that political liberty is basically a derivation

from the idea of equality and individual personality. Absurdity results from separating the two. Commenting on the failure of democracy in some nations, he said: "Parliamentary democracy produced a love for liberty. Liberty ate up equality as a result of its failure to recognise the importance of equality and lack of effort to create a balance between the two, rendering democracy a joke. He abhorred violence. Being a strong proponent of non-violence in Buddhism, he urged his followers to peacefully "agitate" for their rights. Violence erodes the democratic spirit.

The first to condemn Naxalism would have been him. Dr. Ambedkar disagreed with the caste system, just like Tagore. According to Tagore, Brahmins use lynching, fascism, the Ku Klux Klan, and other inhumane practises against untouchables. Both (Rabindranath Tagore by Krishna Dutta and Andrew Robinson) urged Gandhiji to struggle for the repeal of the caste system since without it, democracy would not blossom and grow after independence. Tagore was with Gandhiji when he said, "I would like to assure my Dalit friends... That they may hold my life as a hostage for its due fulfilment." When Gandhiji signed the "Poona Pact" with Dr. Ambedkar, Tagore was also present. Dr. Ambedkar delivered the following warning when the Constitution was adopted: "On January 26, 1950, we will start a life of contradictions. Inequality in social and economic life will coexist with political equality. In politics, one man, one vote, and one vote, one value shall be recognised. Because of the social and economic framework we have in place, we will continue to reject the concept of one man, one vote. How long will we continue to put up with this conflicting way of life? How long will we continue to preserve our economic and social segregation? Denial of it for a long time will only result in jeopardising our political democracy. To overcome this conundrum as soon as possible is necessary to prevent individuals who perceive injustice from overthrowing our democratic system.

In a democracy, the right to vote and choose a representative is unalienable. Ambedkar noted that "the right of representation and the



Harbhajan Singh
Cabinet Minister Govt of Punjab
Research Scholar
(Panjab University)

(Contd. on next page)

Cabinet Minister Aman Arora pays tribute to Sher-e-Punjab Maharaja Ranjit Singh during the state-level death anniversary function at Badrukhan

Badrukhan/Sangrur, (Daljeet Kaur) Punjab government led by Chief Minister Bhagwant Mann organized a state-level function at Badrukhan, the maternal village of Sher-e-Punjab Maharaja Ranjit Singh on his 184th death anniversary. Cabinet Minister Aman Arora, while presiding over the function, offered floral tributes on the statue of Maharaja Ranjit Singh ji, which was recently installed by the Punjab government at Badrukhan. On this occasion, the cabinet minister said that the footsteps of Maharaja Ranjit Singh were very deep, strong and holy which could only be estimated from his way of ruling and the Mann government respects him on every occasion.

Addressing a large gathering during the state-level event organized at Anaj Mandi Badrukhan, Cabinet Minister Aman Arora said that Maharaja Ranjit Singh had established the

Sikh empire in a bold manner after which he not only became the Raja of the Sikhs but also of people of all sects made him their Maharaja due to his secular thinking. He said that today, the Punjab government led by Chief Minister Bhagwant Mann working day and night to follow the footsteps of Maharaja Ranjit Singh by

adopting his principles like treating all as equal and giving rights and justice to all without any discrimination and all-round development. He said that the Mann government and its officers were reaching to the people in the villages themselves so minimise the harassment of people which was on top

made by the Mann government during the last fifteen months to curb the corruption. He said that the Mann government was continuously bringing revolutionary reforms in the fields of health and education. He said that on the same lines, overall development was being ensured in Sunam

in village Badrukhan by the Mann government were already in progress, including memorial gate at a cost of 10 lakh rupees, library at a cost of 30 lakh rupees, health wellness center at a cost of 29 lakh rupees and canal water project at a cost of Rs. 2 crore 67 lakhs. He said that the renovation

of the ponds based on the Thapar model of village Badrukhan was also being started soon at a cost of 1 crore rupees. On this occasion, on behalf of Chief Minister Bhagwant Mann, he also announced to give Rs. 1 crore for other development works of the village.

On this occasion Deputy Commissioner Sangrur Jitendra Jorwal, S.S.P. Surendra Lamba, SDM Navreet Kaur Sekhon, Chairman Improvement Trust Pritam Singh Peetu, Chairman Market Committee Sunam Mukesh Juneja, Chairperson Block Samiti Jaspal Kaur, President Municipal Council Lon-



during the tenure of the previous governments. He said that along with this, the Mann government was making continuous efforts to make the state 'Rangla Punjab' of Maharaja Ranjit Singh also by eradicating the social ills of the society.

The Cabinet Minister said that more than 300 arrests have been

constituency as well. He said that the canal water projects worth Rs. 68 crore were underway in Sunam constituency which has brought a great relief to the farmers as canal water has reached the fields after about three to four decades. Cabinet Minister Aman Arora said that development works costing around four crore

gawal Parminder Kaur Brar, Senior Leader Harpal Singh, Kala Badrukhan, Jassi Badrukhan, Gurdeep Sandhu, Japinder Singh, Sandeep Singh, Ravi Kamal Goyal, Bachan Bedil, Hardeep Bharur, Sandeep Jindal, Bhanu Pratap, Vicky Garg and a large number of local residents were also present.

DR. BR Ambedkar's views on democracy

(Continue from page 5)

right to hold office under the state are the most important rights that make up citizenship" in 1919 when testifying before the Southborough Committee. Only 15% of Indians had voting rights prior to independence. However, the adoption of the "Universal Adult Franchise" by the Constituent Assembly was a pivotal event for a free India and a proponent of a functioning democracy. For the Indians, having the "right to vote" meant more than just exercising their political rights; it also meant having the freedom to choose who would represent their interests in society. Social class and privilege were no longer the determining factors of representation in society. Social transformation in India is glaringly static as democracy collapses, creating more room for private actors to take effective control. Ambedkar equates democracy with the lives of the people. Ambedkar says, "Democracy is a mode of associated living. The roots of democracy are to be searched in social relationship, in terms of the associated life between the people who form the society." Ambedkar saw democracy

primarily as a social structure. There are unmistakably two things involved. The first is a mental attitude, one that values equality and respect for one's neighbour. The second is a social structure devoid of strict social boundaries. Democracy is insufficient and incompatible with segregation and exclusivity, leading to the distinction between the privileged and unprivileged—privileges for a small number of people and impairments for the great majority.

Conclusion:

Ambedkar's idea of democracy envisages India adopting a parliamentary system of political democracy along with social democracy, which envisages not just liberty but also equality and fraternity based on the principles of economic democracy in the form of socialist agenda rooted in the rights of the people, which is to adopt the mixed economy model giving space to state-owned industries as well as private capital. So, according to Ambedkar, political democracy is governance by the people, social democracy is associated living, and economic democracy is

state socialism with room for private wealth. A democratic state, in Ambedkar's opinion, has a great capacity to transform society. He had the belief that only democratic efforts could give common people social and economic empowerment, though he also held this belief. Ambedkar believed that even a democracy established by political means required democratic battles to establish social and economic democracy in the community. For a nation to be considered completely democratic, equality in the social and economic spheres must also exist; equality in the political sphere is insufficient. Because of this, his viewpoint is represented in the phrase "We the People of India" in the Preamble of the Indian Constitution, which emphasises the significance of the Indian people in creating the political and social fabric of India.

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DR. BR Ambedkar's views on education

When discussing Ambedkar, the advancement of minorities and the struggle against caste prejudice come first. He had more deeper and wider thoughts than that, though. The Mahars, a family from the lowest social class, gave birth to him in 1891. Ambedkar experienced injustice from an early age because in Hindu tradition, Brahmins were regarded as the highest and most favoured caste and Shudras as the lowest. He was forced to confront societal injustice brought on by tyranny and repression as a result of this unethical activity. Ambedkar attended the University of Columbia in America, where he received his Master's and Ph.D. Ambedkar was one of the select few Mahar students who had the choice to continue their academic education abroad. He was influenced by the eminent educator John Dewey. One of them was rationalist and pragmatic philosopher John Dewey. "Without education, wisdom was lost; without wisdom, morals were lost; without morals, development was lost; without development, wealth was lost; without wealth, the Shudras were ruined; so much has happened through lack of education." – Jyotiba Phule. "Education was the best warranty of social change." – M.G Ranade

Education is a carefully thought-out activity having certain objectives in mind, such as the dissemination of knowledge or the growth of abilities and character. These goals could include developing understanding, reason, kindness, and honesty. Dr. Ambedkar's efforts to improve the morals and abilities of India's oppressed people were utterly diversified. Hence, he is considered the educationist for the marginalised. Education was of the utmost importance to Ambedkar. Through volunteer work and organizations, he established educational institutions; he was a fervent supporter of the state-sponsored modernisation of the educational system for the general public. Ambedkar believed that universal education, especially for the downtrodden and disadvantaged classes, was the only way to completely erase the negative consequences of Hindu traditions. To educate the Dalit students, he founded the Peoples Education Society in Bombay and Aurangabad. His lectures, the articles he has written for numerous journals, and the work he does in educational institutions all demonstrate his commitment to education. Every educational institution, according to him, ought to function as a force for social change. Education is what transforms a person's life and even the well-being of their society. In his speech at Elphinston College, Ambedkar supported logical thinking and a scientific mindset in the general public and students in particular, drawing on the logical practises of the Buddha in the east and John Dewey in the west. Accord-

ing to John Dewey, education affects how a nation's future will be. These thinkers and social reformers strongly impacted Ambedkar, who added another pillar in the form of educational advancement for Dalits and other minorities. In his effort to free Dalits from the long-standing oppressive aspect of caste-ridden Indian culture, he placed a priority on education. His idea of giving people access to education and equal chances seeks to dismantle barriers in the Hindu caste system in India and to advance backward castes as well as all impover-



ished groups. He saw education to be an instrument for enacting the societal change he desired. In his opinion, education is the key to righting all wrongs. Education is a powerful foundation for a particular idea of humanity; it is more than merely instruction. Children from low-income families can avoid a grim future of crime, prostitution, disease, filth, and drug addiction by receiving an education. Education can help people understand morality in this way as they travel the arduous but passionate path to world peace. Maria Montessori said, "The life of the populations depends on peace and perhaps progress or extinction of the entire civilization" and strongly promoted the objective of Peace in Educational sciences. In order to address untouchables' difficulties and voice their complaints to the government and to instill a new socio-political consciousness among them, Dr. B. R. Ambedkar established the "BahiskritHilakarina Sabha." The sabha's founding principles were to "Educate, Agitate, and Organise." To those who were in the growing stage, it was a powerful message. Human culture is significantly influenced by education. It is permissible to draw the conclusion that someone does not qualify as a person

in the genuine sense of the word unless they get education.

M.G. Ranade, who was a strong proponent of rationalism, evolutionism, and modernism, notably in politics, had a significant impact on Ambedkar's thought as well. Ranade said that as social change must first be ingrained in men's minds before it can go to its inevitable end, education is the greatest and safest way to ensure it. Ambedkar appealed to Jyotiba Phule and Justice Ranade for serious political inspiration. To M.G. Ranade, education was the best guarantee of social change. The

cornerstone of a man's existence is knowledge, so every effort should be made to maintain a student's intellectual vigour and activate his mind. Ambedkar was well aware that without education, the oppressed could not achieve a respectable standard of existence in society. He observed that while educated Indians planned for the training of livestock and birds, they denied education to the oppressed and made them live in conditions that were worse than those of the animals and birds. He questioned why education was only available to the upper classes if the Moon, Sun, Wind, and Water were created for the purpose of all living things.

In his words Dr. B.R. Ambedkar emphasizes "The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits, we may forego material benefits of civilization, but we cannot forego our right and opportunities to reap the benefit of the highest education to the fullest extent. That the importance of this question from the point of view of the backward classes who have just realized that without education their existence is not safe". Ambedkar believed that through becoming more educated and informed, many more people would take up the cause of Dalits. The injustice would enrage a Dalit mind that had received education, and they would fight against it. Despite the fact that Dr. Ambedkar was aware of the indifference brought on by the Brahmanical Social Order, he left it up to the creators of Brahmanical curricula to address it. Therefore, a correlation between mental agitation and schooling has not yet been established. Additionally, he considered education as a tool for organising oppressed classes

in support of their freedom. His excellent call on the populace to EDUCATE, ORGANIZE, AND AGITATE is unequivocal evidence of this. He assigned the state a significant role in the area of education in his notion of state

socialism. When Dr. B.R. Ambedkar was the chairman of the Constitution Drafting committee He gave prime focus on educational rights for all the minority groups. Ambedkar thought that education can bridge all the gaps and let people achieve the status of being equal, what people lacked was education

Dr. Ambedkar did not only consider education as a means of self-support or as a tool for a child's personality development. He believed that education, which is also a prerequisite for every contemporary social movement because it calls for concerted effort, is the most efficient means of bringing about desired social change. He advocated for classes that expose students to a wider variety of knowledge. He advocated for disadvantaged people to receive free scholarships and ships. He saw education to be a tool for achieving social justice. He made a great contribution to education by not only involving the underprivileged in the development process but also by offering new perspectives on the use of education as a tool for achieving social justice. He firmly believes that education is crucial for reducing inequality and poverty. He believed that the key to societal change was through education. As a result, Ambedkar's vision gave education a revolutionary role. Ambedkar added Articles 29 and 30 to the constitution after taking over as the chairman of the drafting committee to include protections for minorities. Under Article 29 of the Indian Constitution, a person's right to admission into educational institutions that the state manages or financially supports was guaranteed. Understanding minorities According to Article 30 of the Indian Constitution, all minorities should have the ability to construct and operate educational institutions of their choosing, independent of the basis for discrimination (religion or language). Ambedkar passed specific constitutional clauses to safeguard some governmental commitments. All children are entitled to free and compulsory education under Article 45 of the Indian Constitution's Directive Principles of State Policy, and Article 46 of the same provision requires the state to take special care of the socially disadvantaged, particularly the Scheduled



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International Day of Parliamentarism – June 30

Today, June 30, marks the annual celebration of the International Day of Parliamentarism, commemorating the founding of the Inter-Parliamentary Union (IPU) in 1889. The day recognizes the role of parliaments in strengthening democracies. June 30 is observed as the International Day of Parliamentarism every year to commemorate the date on which the Inter-Parliamentary Union (IPU) was founded. This special day, established by a United Nations General Assembly Resolution in 2018, serves as an opportunity to reflect on the progress made by parliaments worldwide in achieving predetermined goals.

Parliaments play a crucial role as cornerstones of functioning democracies, requiring strength, transparency, fairness, justice, representation, and adaptability at all times. Against the backdrop of growing skepticism towards parliamentary procedures and democratic systems globally, the observance of the International Day of Parliamentarism carries significant importance.

This year, the world celebrates the 134th Anniversary of the Inter-Parliamentary Union on the International Day of Parliamentarism 2023.

The United Nations has designated the theme for this year as 'Parliaments for the Planet.' The theme underlines that climate action

starts at home, urging parliaments and parliamentarians to:

1. Promote the reduction of carbon footprints.
2. Adopt greener policies.
3. Embrace a sustainable future

India's parliament its parliamentarians, as the largest democracy



Ramesh Chander
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of the world and also as an important member of the IPU, have special responsibility to celebrate and commemorate the lofty ideals of the International Day of Parliamentarism as stipulated by the international community under the aegis of the UN. India has always upheld the flag of 'international cooperation' in achieving the 'sustainable goals' agenda of the UN as an integral aspect of its 'Soft Diplomacy'. My recent blog on the International Day of Yoga may be of interest: <http://diplomaticitbits.blogspot.com/2023/06/international-day-of-yoga-soft.html>

In a democratic polity, parliaments and assemblies are the very

edifice of the system of governance. As such and rightly so, father of the Indian constitution, was fully alive to the needs of 'head and heart' of the parliamentarians to succeed and sustain democracy for the benefit and welfare of the masses and said, "The educational qualifications can hardly

be the sole qualification for membership of parliament.

If I may use the words of Buddha, he said that man requires two things; one is 'Gyan' and the other is 'Sheel'. Gyan without Sheel is very dangerous. It must be accompanied by Sheel by which we mean; character, moral courage, ability to be independent of any kind of temptations, truthful to ones ideals. I am very keen to see that no member enters this august assembly who does not possess 'Sheel' in an adequate degree." Many, including Mahatma Gandhi, objected to the decision to adopt a parliamentary system for India. It was Dr B.R. Ambedkar who

initially pushed for a parliamentary democracy for an Independent India. Parliaments, the world over, are called the

"Temples of Democracy" for constructive dialogue and debate and also threadbare investigation and decision by the elected representatives of the people. For this, obviously, a definite sense and spirit of 'Parliamentarism' is needed particularly a country like India as Dr. Ambedkar later cautioned in 1953 and said, "Democracy will not work (in India), for the simple reason we have got a social structure which is totally incompatible with parliamentary democracy." We need to keep these historical realities in mind while running our parliamentary form of government.

Today, June 30, in an article appeared in the Hindustan Times, Speaker of the Lok Sabha, Om Birla has rightly said, "People look up to parliamentarians to fulfill their expectations and aspirations. Through them they see the genesis of their progressive transformation encompassing the entire country." With this, I greet my fellow countrymen and the international community at large on the International Day of Parliamentarism.

DR. BR Ambedkar's views on education

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Castes, Scheduled Tribes, and other backward classes, by providing education and redressing the long-standing injustice of denying them access to economic opportunities. He fought for social fairness and his beliefs are reflected in the Indian Constitution. The establishment of an equitable social order is emphasised throughout the Preamble, Fundamental Rights, and Directive Principles of the Constitution. Ambedkar thought that the lives of the untouchables would significantly improve with access to education. He always exhorted his followers to aim high in their academic pursuits. Knowledge has a potent liberating effect. Why did Ambedkar place such a high value on education? Ambedkar believed that education was the best means of putting a stop to social captivity and that teaching the oppressed would help them advance in society and gain social status, economic growth, and political independence.

Conclusion

In India, there is no other figure like Ambedkar, the Indian Crusader for Social Justice. He made major contributions to the Indian Constitution's Fundamental Rights and Directive Principles of State Policy. The fundamental rights provide freedom, equality, the abolition of untouchability, and remedies to ensure that rights are upheld. He assigned the state a significant role in the area of education in his notion of state socialism. When Dr. B.R. Ambedkar was the chairman of the Constitution Drafting committee. He gave prime focus on educational rights for all the minority groups. Ambedkar thought that education can bridge all the gaps and let people achieve the status of being equal, what people lacked was education. Dr. Ambedkar did not see education as only a tool for a

child's personality development or as a way to support oneself. Instead, he believed that the most effective tool for bringing about desired social change is education, which is also a requirement for every modern social movement because it requires coordinated effort. He pushed for courses that expose students to a broader range of information. He campaigned for scholarships and free ships for the poor. He saw education as a means for attaining social justice. He efforts as an educator were significant not only in bringing poorer parts of society into the development process, but also in providing fresh ideas on education as a weapon for achieving social justice.

He is a firm believer in the importance of education in alleviating poverty and inequality. He viewed education as a critical tool for societal change. As a result, education was given a revolutionary role in Ambedkar's vision. When Ambedkar became the chairperson of the drafting committee, he made provisions for minorities by adding Articles 29 and 30 to the constitution. The right to admission into educational institutions managed or supported by the state was protected under Article 29 of the Indian Constitution. Understanding minorities all minorities, regardless of their basis for discrimination (religion or language), should have the freedom to establish and run educational institutions of their choice, according to Article 30 of the Indian Constitution. Ambedkar secured some governmental obligations by enacting certain constitutional provisions. Article 45 of the Indian Constitution's Directive Principles of State Policy provides for free and compulsory education for all children, and Article 46 mandates that the state take special care of the weaker groups in society, especially the Scheduled Castes, Scheduled Tribes, and other backward

classes, by providing education and redressing the centuries-long injustice of depriving them of economic opportunities. The Indian Constitution reflects his values, philosophy, and quest for social justice. The Preamble, Fundamental Rights, and Directive Principles of the Constitution all highlight the building of an equal social order. Ambedkar believed that education will make a significant difference in the lives of the untouchables. He consistently encouraged his disciples to strive for greatness in their fields of study. Knowledge is a powerful freeing force. Why Ambedkar gave so much importance to education?

According to Ambedkar, education is the finest tool for ending social enslavement and educating the downtrodden will enable them to rise and achieve social rank, economic development, and political freedom.

No doubt, B.R. Ambedkar made education a special tool for eradicating all social inequalities. He stressed secular education, and through secular education we can understand the concepts of liberty and equality. No doubt, education makes men enlightened and also helps maintain dignity and self-respect in society. But the Question is how much state is successful to implement the dream of Ambedkarsaheb. But, today, states are escaping from social responsibilities and do not bother about basic roles, leaving education in the hands of market forces and the corporate sector (means commercialized).

State is only in the favor of the corporate sector, and the corporate sector is importing limitations by promoting Neo-liberal policies. Through these policies, depressed communities are facing more problems in the field of education.

It will increase the inequities and challenges to social justice. The education

system has become a business, and there is no proper budget allocated to this sector. Dropout of dalit children is (79-80)% also increasing day by day. Regarding the women, still illiterate (58.56)% among Dalit women. Secondly, there is no any secular outlook of our education system and not creating self respect and dignity of the men. Baba Saheb realised that there should be an effective implementation of secular education. He suggested that the state should provide compulsory education for all. The Government of India realised the importance of Ambedkar's thought on education and enacted the "Right to Education Act" in 2009.

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