



Ambedkar Times *Weekly*

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Making Sense of Poona Pact in Current Time

Prem K. Chumber Editor-in-Chief:
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Babasaheb Dr. B. R. Ambedkar devoted his entire life for the emancipation and empowerment of the Scheduled Castes of India who for centuries were compelled to live degraded lives. He tried different ways for this noble cause before finally setting the goal of annihilation of caste. First, he tried to improve upon the situations through reforms within Hinduism. But soon realized that reforms within Hinduism will not work because caste lies at the centre of Hinduism and without caste the latter would come down like a house of cards, which would not be acceptable to its protagonists at all. Annihilation of caste at the first instance requires doing away with the Hindu Sastras (sacred scriptures/law books), which Hinduism would never agree to comply with. Thus the other way and rather the only way open to seek casteless social order was to say good bye to Hinduism and construct a new society under a different religion for the Ex-Untouchables. Dr. Ambedkar finally left Hinduism and established a new socio-religious order popularly known as Navayan-Buddhism (Buddha and His Dhamma) where no one is subjected to any social discrimination based on accretive and primordial notions of caste and creed. In between, Dr. Ambedkar battled many struggles for the betterment of living conditions of the Scheduled Castes. Poona Pact was one of such major struggles.

It was through this historic Pact that Dr. Ambedkar got voice for his people in the provincial legislative structures in the form of certain fixed number of seats. That was 1932. A lot has changed now in 2023. State in India is fast withdrawing from its responsibilities towards the people. It firmly believes that market can save them from all the hardships they face. In other words neo-liberalism is being projected as Messiah of the Scheduled Castes. In such a changed scenario down-trodden has to rethink rather critically about the nature of struggle that they have to wage for the acquisition and protection of their rights. Quite interestingly, there is also fast emerging a viewpoint from within the academic circles of the Scheduled Castes which says that neo-liberal market economy offers lots of opportunities to the former untouchables who no-longer face any social exclusion in the aftermath of 1991 Globalizing India. This view-point also talks about SCs billionaires and their own chambers of commerce. What it forgets is that in the free market economy only those are welcome who have the capital to invest. And the capital in India used to be the prerogative of the upper castes only. Lower castes were deliberately kept out of reach of the capital by all possible means under the garb of a discriminatory and hegemonic religious social order. What about the millions of lower castes who do not have requisite capital to enter into the so-called non-discriminatory market economy in India. Would they be not discriminated in this new economic order? Neo-liberalism is no more different from capitalism. We must not forget that the two main enemies of the lower castes are, as cautioned by Babasaheb Dr. B. R. Ambedkar, Capitalism and Brahmanism. Both of them are once again busy in fashioning new permutations and calculations to keep their hold intact. Thus to face the realities of current situation in contemporary India, the teachings of Babasaheb Dr. B. R. Ambedkar are of utmost value as they have been ever.

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POONA PACT WITH ITS ANALYTICAL EVALUATION

Poona Pact which marks its 91st Anniversary on September 24th, 2023, refers to an Agreement signed between Mahatma Gandhi and Babasaheb Dr. B.R. Ambedkar on September 24, 1932 in Yarwada Central Jail, Poona (Now Pune).

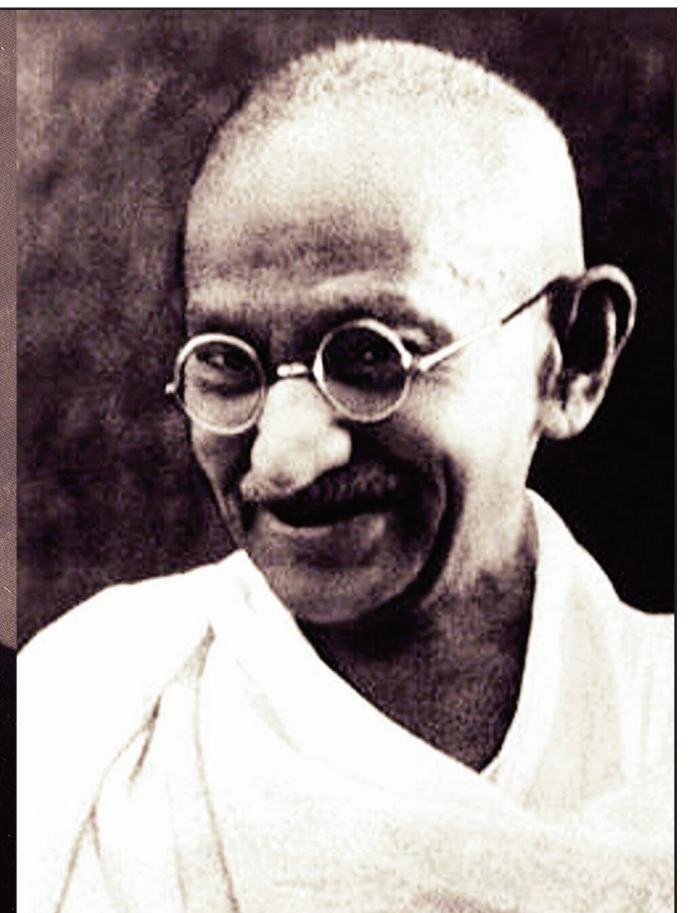
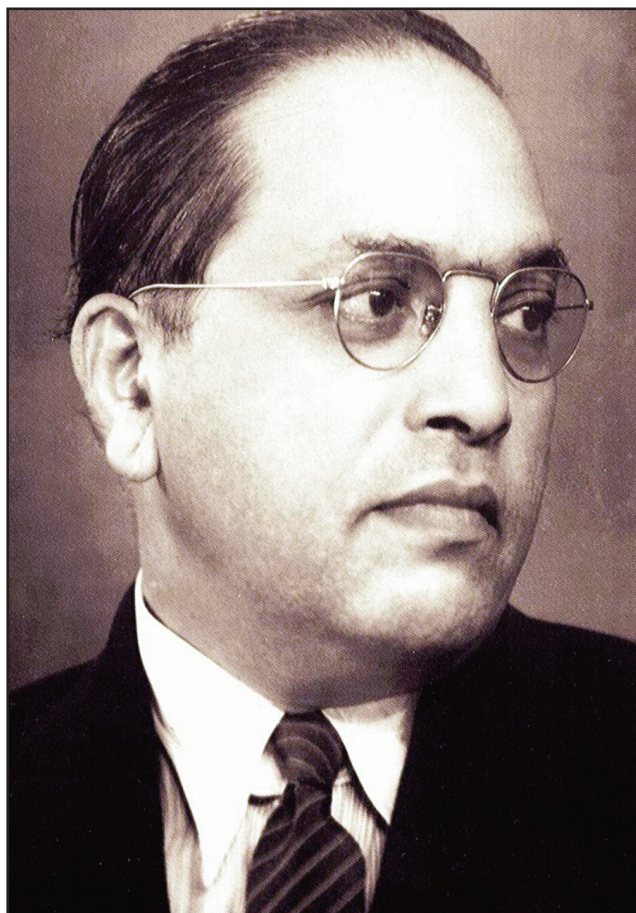
Though it was a landmark agreement between two diametrically opposed ideologies regarding separate electorates for the depressed classes for election of their members to provincial legislatures under the British Rule, but as the history reveals, it needs an investigative and analytical evaluation from different perspectives.

BRIEF HISTORY:- The Communal Award was

replacing Communal Award, by providing reservations in legislature, jobs, educational institutions and other fields.

Dr. Ambedkar had very well realized that caste prejudices can never be eliminated from the hearts of the Hindu Society and he strongly discarded this forced blackmail throughout his life. He finally decided to embrace Buddhism on October 14, 1956, just less than two months before he breathed his last, thus, at least, freeing his conscience from the shackles of slavery of Hinduism.

CONCLUSION:- Poona Pact, viewed from different perspectives was just a representation of



announced by the then British Prime Minister, Mr. Ramsay MacDonald on September 16, 1932 after exhaustive discussions and thought-provoking speeches by Dr. B. R. Ambedkar in the Round Table Conferences in London. Dr. Ambedkar awakened the sleeping conscience of the British Government on the miserable conditions of the depressed classes.

Mahatma Gandhi claimed that the depressed classes were an inalienable part of Hindu society and considered himself as their only representative to the Round Table Conference. The British Government did not want to withdraw the Award and left it to Dr. Ambedkar who had worked so hard to establish a separate identity and a formidable political force for the neglected sections of society. He did not want to lose this accomplishment for social transformation. On this Mahatma Gandhi who did not want the untouchables to go outside the folds of Hinduism, resorted to fast unto-death in Yarwada Central Jail against the Award.

Dr. Ambedkar who attended all the three conferences in London as the sole representative of the depressed classes was highly supported by leaders like Babu Mangu Ram Mugowalia the founder of Ad-Dharam Mandal through telegrams. Babu Mangu Ram Mugowalia even went on a counter fast against Mr. Gandhi to thwart his coercive actions.

So much coercion, physical threats and pressure were built on Dr. Ambedkar to save the life of Mr. Gandhi that he was forced to sign an agreement,

some nominal and fake assertions and imaginations for social transformation, reinforcing the domination of Brahminical cult and strengthening the divisions based on Chaturvarna.

Dr. Ambedkar, as chief architect of free India's constitution stood like a rock in his arguments as member of the constituent assembly to safeguard the interests of the voiceless minorities and incorporated "Equality, Liberty, Fraternity and Justice" in the preamble, but these four remarkable values of social regeneration are still the ideals and not the reality dreamt by Babasaheb.

Dr. Ambedkar, if he so wanted, could live a very comfortable life abroad with the enormous wealth of education he had, but social degradation in India strengthened his resolve to remain in India. Sacrifices made by him while agreeing to sign the "POONA PACT" show his patriotic spirit for saving

the life of Mahatma Gandhi for the welfare of his native country. Let us clean up our hearts and souls from social prejudices and discriminations and make our homeland a symbol of true democracy, mutual love, peace and harmony in the comity of nations.

* **General Secretary**

Supreme Council Shri Guru Ravidass Sabhas, USA



O. P. Balley *

Dr. B. R. Ambedkar and Indian National Congress during the Nehru era

Dr. B.R. Ambedkar and Jawaharlal Nehru played distinct and significant roles in shaping the nation of India during its struggle for independence and in the post-independence period. Nehru was India's first Prime Minister and a key leader of the Indian National Congress. He played a crucial role in shaping the nation's policies after independence. Nehru focused on nation-building, industrialization, and modernization. He was instrumental in advocating for a mixed economy and supporting education and science. He promoted secularism, democracy, and social justice, and his vision of a modern, progressive India helped lay the foundation for the nation's identity. On the other hand Ambedkar was a social reformer, jurist, and leader who cham-

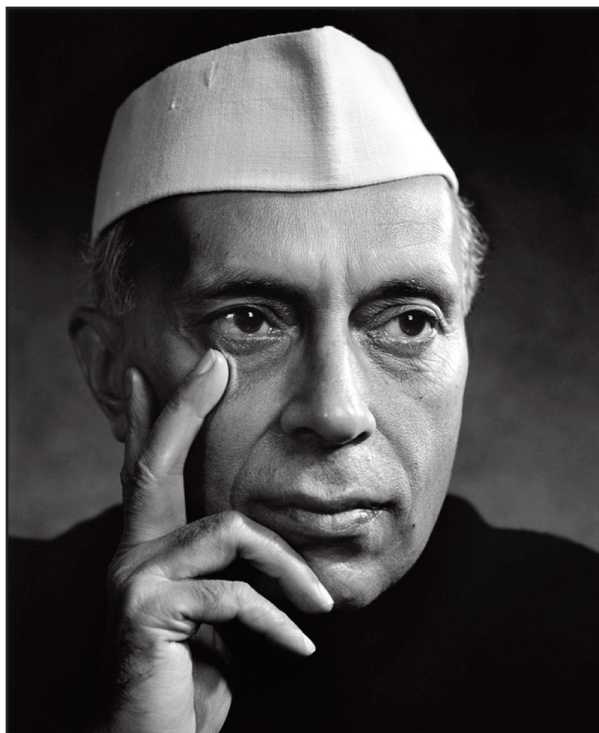
ioned the rights of marginalized communities, particularly Dalits (Scheduled Castes). He played a crucial role in drafting the Indian Constitution. Ambedkar's focus on social justice, equality, and the abolition of untouchability influenced the inclusion of provisions for reservations, anti-discrimination laws, and safeguards for marginalized communities in the Constitution. His efforts led to the empowerment of Dalits and other oppressed groups, and his work continues to inspire movements for social justice and equality in India. Each of these leaders had a unique perspective and made distinct contributions to the nation. Gandhi's philosophy of nonviolence and civil resistance inspired movements around the

world. Nehru's vision of modernization and inclusive development laid the groundwork for India's growth. Ambedkar's advocacy for social justice and his instrumental role in the Constitution continue to shape policies aimed at equality and upliftment. Together, their efforts have helped shape India's identity as a democratic, diverse, and progressive nation.

The Indian National Congress recognized Dr. B.R. Ambedkar's contributions to the nation by acknowledging his efforts in the upliftment of marginalized communities, drafting of the Indian Constitution, and advocating for social justice. The Congress has often praised his work and recognized his role in shaping modern India. The Indian National Congress (INC) has recognized Dr. B.R. Ambedkar's philosophy by acknowledging his ideas and principles related to social equality, justice, and the empowerment of marginalized communities. The INC has highlighted his emphasis on eradicating caste-based discrimination, ensuring equal rights, and promoting social harmony. Various leaders and members of the INC have cited Dr. Ambedkar's philosophy as an important foundation for inclusive and progressive policies in India. While Dr. B.R. Ambedkar played a significant role in shaping and drafting the Indian Constitution, his approach and ideology were not always in complete alignment with the Indian National Congress (INC) ideology. Ambedkar's views were more focused

on social justice, the elimination of caste-based discrimination, and ensuring equal rights for marginalized communities. He emphasized the need for strong safeguards for the rights of Dalits and other marginalized groups.

The INC, on the other hand, had a broader political ideology that encompassed a range of issues beyond social justice, including nationalism, economic policies, and governance structures. While there were areas of overlap between Ambedkar's ideas and the INC's goals, there were also differences in their approaches and priorities. Ambedkar's role in drafting the Constitution was significant and his ideas had a profound influence on its provisions related to social equality and fundamental rights. However, it's

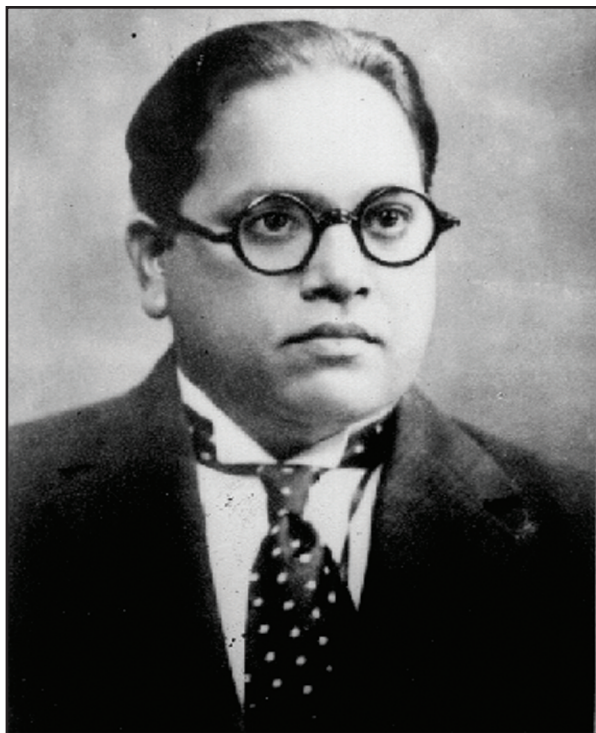


important to note that the Constitution was the result of collaborative efforts by many leaders and experts, and it aimed to represent a balance between various ideologies and interests within the diverse nation.

Dr. B.R. Ambedkar and Jawaharlal Nehru, who was a prominent leader of the Indian National Congress and later became the first Prime Minister of India, collaborated in addressing issues related to social hierarchy and caste-based discrimination. While they may have had ideological differences in some areas, they shared a common goal of working towards a more just and equitable society. Nehru and Ambedkar worked together within the framework of the Indian Constitution to introduce provisions that aimed to eradicate untouchability, uplift marginalized communities, and ensure equal rights for all citizens. Ambedkar's efforts were instrumental in shaping the Constitution's provisions related to social justice, and Nehru supported and endorsed these efforts. Their collaboration reflects a shared commitment to addressing the deep-rooted social inequalities and hierarchies that existed in Indian society at the time, and their work contributed to the foundation of a more inclusive and democratic India. Jawaharlal Nehru appointed Dr. B.R. Ambedkar as the first Law Minister of independent India based on his integrity, capability, and expertise. Nehru recognized Ambedkar's academic qualifications, legal

acumen, and dedication to social justice. Ambedkar was a respected jurist, scholar, and social reformer, and his role in drafting the Indian Constitution showcased his deep understanding of legal matters and governance. Nehru's decision to appoint Ambedkar as the Law Minister was a recognition of his significant contributions to shaping the legal framework of the newly independent nation. This appointment also demonstrated Nehru's commitment to inclusivity and his acknowledgment of the need to involve leaders from diverse backgrounds in the nation's governance and decision-making processes.

The Indian National Congress (Congress party) has made efforts to implement some aspects of Dr. B.R.



Ambedkar's vision of social justice, particularly in terms of policies aimed at addressing caste-based discrimination and promoting equal rights for marginalized communities. Over the years, the Congress party has introduced affirmative action policies such as reservations in education and government jobs for Scheduled Castes (SC) and Scheduled Tribes (ST), which were in line with Ambedkar's goals of uplifting these communities.

However, the success of implementing Dr. Ambedkar's full vision of social justice is a complex and ongoing process. Progress has been made in certain areas, but challenges related to caste-based discrimination, economic disparities, and social inequalities persist. The effectiveness of policies and their impact on the ground can vary due to factors such as regional disparities, political considerations, and societal attitudes. It's important to note that the implementation of social justice policies is not solely the responsibility of one political party but involves the efforts of multiple stakeholders including governments, civil society, and citizens. While the Congress party and other political entities have taken steps towards realizing Ambedkar's vision, the journey toward achieving comprehensive social justice is continuous and requires collective commitment and efforts.

Helplines for Dalits and Minorities:

Dr. B.R. Ambedkar played a pivotal role in drafting the Indian Con-

stitution, and his collaboration with Jawaharlal Nehru and other leaders resulted in the inclusion of several provisions aimed at safeguarding the rights of Dalits and minorities. Some of these provisions include:

1. Reservations and Affirmative Action: He firmly believed that reservation was necessary to uplift the marginalized and oppressed Dalit communities who had

faceted social discrimination for centuries. He represented Dalit interests in the Round Table Conferences during the 1930s. Article 15 and Article 16 of the Indian

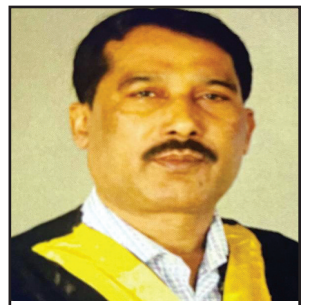
Constitution prohibit discrimination on grounds of religion, race, caste, sex, or place of birth. They also allow for the reservation of seats in educational institutions and public employment for Scheduled Castes (SCs) and Scheduled Tribes (STs).

2. Protection of Interests of Minorities: Dr. B.R. Ambedkar was not only a champion for the rights and upliftment of Dalits but also a vocal advocate for protecting the interests of various minority groups in India. Article 29 and Article 30 provide minority

communities with the right to conserve their language, culture, and religion. Article 30 also guarantees the right of minorities to establish and administer educational institutions. He argued for the inclusion of provisions that would prevent the majority from encroaching upon the rights of minority communities. Ambedkar believed that education was essential for the empowerment of minority communities.

3. Abolition of Untouchability: Ambedkar was at the forefront of the movement against untouchability. In 1927, Ambedkar led the Mahad Satyagraha, a significant protest where Dalits demanded the right to access water from a public tank. This symbolic act challenged the social norms that restricted Dalits from using common water sources. Ambedkar also spearheaded the temple entry movement, advocating for equal access for Dalits to Hindu temples. Ambedkar's movement to allow Dalits to enter the Kalaram Temple in Nashik drew attention to the unjust and discriminatory practices carried out in the name of religion. The crux of these movements culminated in Article 17 of the Constitution abolishes "untouchability" and forbids its practice in any form. This provision is a significant step towards eradicating caste-based discrimination.

4. Equal Protection under Law: He believed that the law should treat every individual equally, regardless of their caste, creed, gender, or socio-



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economic background. He was against caste discrimination and propagated ideas like universal rights, social justice, democracy, and rule of law. The Constitution to ensure equal protection under the law for all citizens, regardless of their caste, religion, or background. Articles 14 and 21 emphasize the importance of equality and the protection of life and personal liberty.

5. Socially and Economically Backward Classes: He engaged in social and political struggles for the upliftment of marginalized communities. Ambedkar was a strong advocate for reservations (affirmative action) as a means to provide opportunities for socially and economically backward classes. Article 46 directs the state to promote the educational and economic interests of SCs, STs, and other socially and economically backward classes, and to protect them from social injustice and exploitation.

6. Directive Principles of State Policy: The DPSP are a set of guidelines and principles that provide a framework for the government to formulate policies and laws in order to establish a just and equitable society. DPSP promotes socio-economic development. Ambedkar supported the idea of India as a welfare state, with the government actively working to promote the welfare of the people. He saw DPSP as a means to guide the state in creating policies that would lead to the social and economic advancement of all citizens. Several Directive Principles of State Policy, such as Article 46, Article 44 (promotion of a uniform civil code), and Article 48 (protection of cows and improvement of animal husbandry), reflect Ambedkar's vision of social justice and welfare.

7. Reservation for Women: Ambedkar recognized the deeply entrenched gender inequalities in Indian society and believed that reservation could help address these disparities. Ambedkar understood the importance of women's representation in political bodies. He believed that reservation for women would ensure that their voices were heard in decision-making processes, and that policies and laws would reflect their interests. While not specifically related to Dalits and minorities, provisions like reservations for women in local government bodies (Panchayats) and in the Lok Sabha (Parliament) were introduced to empower marginalized sections of society, including women from these communities. Ambedkar advocated for universal adult franchise, which meant that both men and women would have the right to vote. He believed that political participation was essential for the overall development of society.

These provisions collectively reflect the commitment of Dr. Ambedkar, Nehru, and other framers of the Constitution to create a more inclusive and just society, addressing the historical disadvantages faced by Dalits and minorities in India. Dr. Ambedkar's Philosophy and vision implemented by Congress: How far Congress is successful in implementing Dr Ambedkar's philosophy and vision about democracy. The Indian National Congress (Congress party) has made efforts to

implement some aspects of Dr. B.R. Ambedkar's philosophy and vision of social democracy. While progress has been made in certain areas, the success of implementing his full vision is a complex and ongoing process. Here are some ways in which the Congress party has worked towards implementing Ambedkar's philosophy and vision:

1. Reservations and Affirmative Action: The Congress party has supported and implemented policies of reservations in education and government jobs for Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs), aligning with Ambedkar's focus on social equality and justice.

2. Legislation against Discrimination: The Congress has been involved in introducing and supporting legislation aimed at addressing discrimination and social inequality. The Protection of Civil Rights Act, 1955, and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, are examples of such legislation.

3. Promotion of Social Welfare Schemes: The Congress party has implemented various social welfare schemes targeting marginalized communities, including Dalits and minorities, to uplift them socio-economically and provide access to education, healthcare, and basic services.

4. Advocacy for Inclusive Policies: The Congress has advocated for inclusive policies that aim to bridge socio-economic disparities and promote social justice. This includes advocating for policies that benefit marginalized communities and address historical disadvantages.

5. Promotion of Education: The Congress party has emphasized the importance of education as a means of empowerment and social mobility, which aligns with Ambedkar's vision of education as a tool for breaking the cycle of caste-based discrimination. However, it's important to note that the success of implementing Ambedkar's philosophy and vision is not solely the responsibility of one political party. Progress depends on various factors, including the collaboration of multiple stakeholders, societal attitudes, regional disparities, and governance effectiveness.

The reasons for the rift between Dr. Ambedkar and Nehru :

While the Congress party and the relationship between Dr. B.R. Ambedkar and Jawaharlal Nehru, as well as their interactions with the Indian National Congress (Congress party), was complex and influenced by various factors. Some of the reasons for the rift between Ambedkar and Nehru, as well as between Ambedkar and the Congress party are as follows.

Nehru and Ambedkar had different priorities when it came to governance and policy-making. Nehru focused on broader issues of economic development, industrialization, and foreign policy, while Ambedkar's primary concern was social justice, upliftment of marginalized communities, and elimination of caste-based discrimination. While the Congress party introduced reservations and affirmative action policies, there were dis-

agreements between Ambedkar and Congress leaders on the extent and effectiveness of these policies. Ambedkar often advocated for more extensive and aggressive affirmative action measures to address historical inequalities. Ambedkar felt that the Congress party did not adequately represent the interests of Dalits and other marginalized communities. He believed that the Congress leadership was not fully committed to eradicating caste-based discrimination and providing equal opportunities.

There were ideological differences between Ambedkar and some Congress leaders on various issues, including the approach to social reform, economic policies, and governance. These differences sometimes led to tensions and disagreements. Ambedkar's disagreements with the Congress party were highlighted during the negotiations for the Poona Pact, which determined the political representation of Dalits in the legislative bodies of the British Indian provinces. Ambedkar felt that the Congress did not adequately represent the interests of Dalits during these negotiations. The pact was an agreement between Ambedkar and Mahatma Gandhi, reached after a fast unto death by Gandhi to address the issue of separate electorates for Dalits. Ambedkar agreed to give up the demand for separate electorates for Dalits and instead, the Poona Pact ensured reserved seats for them within the general electorates. This was a compromise to ensure political representation for the Dalit community while maintaining the unity of Hindu society. The pact marked an important step in achieving social and political rights for Dalits in India. At certain points, Ambedkar explored the option of forming his own political parties or alliances to better represent the interests of marginalized communities.

This independent approach sometimes led to conflicts with the Congress party. Despite these differences, it's important to note that both Nehru and Ambedkar shared common goals in terms of nation-building and creating a more just and equitable society. Their interactions were also influenced by the complex political landscape of post-independence India, where multiple perspectives and interests were at play. Over time, efforts have been made to recognize the contributions of both Nehru and Ambedkar in shaping modern India, and their divergent viewpoints are part of the larger narrative of the nation's history.

Why Dr. Ambedkar left the Government

Dr. B.R. Ambedkar eventually distanced himself from the Indian National Congress (Congress party) due to a combination of factors, including differences in ideology, policy priorities, and concerns about the representation of marginalized communities. Here are some key reasons for Ambedkar's decision to part ways with the Congress. The relationship between Dr. B.R. Ambedkar and the Indian National Congress regarding Dalit representation was complex and evolving. The Congress, being the dominant political party during the pre-independence and post-independence periods,

often sought to maintain a broad-based coalition that included various communities. This occasionally led to tensions between the Congress's leadership and Ambedkar, who aimed for more specific representation and safeguards for Dalits. Ambedkar believed that the Congress party did not adequately represent the interests of Dalits (Scheduled Castes). He was critical of what he perceived as the Congress' limited commitment to addressing caste-based discrimination and promoting social equality. Over time, Ambedkar formed his own political party, the Scheduled Castes Federation, to address Dalit issues more directly. He believed that Dalits needed separate political representation to ensure their concerns were adequately addressed. This led to a more independent approach, distinct from the Congress. While the Congress expressed its commitment to social justice, there were differences in how to implement measures for Dalit representation. Ambedkar believed that reservations (affirmative action) were essential to uplift Dalits and provide them with equal opportunities. The Congress also supported reservations, but differences could arise in the extent and implementation of such policies. Ambedkar advocated for stronger and more extensive affirmative action measures, including reserved seats and representation for Dalits in legislatures and government bodies. He felt that the Congress' approach to reservation policies was insufficient to address the historical disadvantages faced by Dalits. Dr. B.R. Ambedkar was a strong advocate for independent political representation for marginalized communities, particularly the Dalits (Scheduled Castes).

He believed that separate political representation was necessary to ensure that the concerns and rights of these communities were effectively addressed. Ambedkar saw independent political representation as a means to protect and promote the rights of Dalits. Ambedkar was wary of tokenism, where mainstream parties might include Dalits for symbolic purposes without genuinely addressing their concerns. He believed that independent representation would prevent Dalits from being used as mere tokens.

Ambedkar explored the option of forming his own political parties or alliances to better represent the interests of Dalits. He believed that an independent political path would allow him to have more direct control over policies and decisions that affected marginalized communities. In the 1930s, there was a significant difference between Ambedkar and the Congress regarding Dalit representation. Ambedkar initially advocated for separate electorates for Dalits, believing it would ensure their political voice.

However, Gandhi's fast unto death prompted negotiations, leading to the Poona Pact, where reserved seats for Dalits within general electorates were agreed upon, representing a compromise between Ambedkar and Congress. The negotiations for the Poona Pact, which determined the political representation of Dalits in

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Assemblyman Hoover's Representative Report

2023 Veteran of the Year

Last week I was humbled to recognize Marine Sergeant Tyler Vargas-Andrews as the 2023 Veteran of the Year for the 7th Assembly District at the Warfighter Overwatch Patriots Gala. Sergeant Andrews grew up in Folsom and will forever be remembered as a hero in our community.

While engaged in a security detail during the civilian evacuation of Afghanistan in 2021, Sergeant Andrews was struck by a suicide bombing attack at Hamid Karzai International Airport that killed 13 U.S. service members and injured 17 more.

Sergeant Andrews went through an extensive recovery period and has worked diligently to help others through his own recovery and rehabilitation, becoming a staunch advocate for veterans and openly sharing his experience. He also worked to hold our leaders in Washington accountable by testifying in front of Congress on March 8, 2023 regarding the events of the suicide bombing attack.

This recognition is but a small token of my appreciation for Sergeant Andrews' service to our nation and sacrifice in defense of our freedoms.

Calling on Governor to Take Immediate Action on Homelessness

I recently signed onto a letter with 17 of my Assembly colleagues to urge the Governor to take immediate action to address the growing homelessness crisis.

In this letter we pointed out five key areas that demand action: lowering the cost of living in California,

challenging harmful court decisions that have tied the hands of law enforcement, deploying resources to support local governments, ending state contracts with pro-homelessness firms that exploit homeless plaintiffs, and putting a stop to policies that enable



voted down in the Public Safety Committee. I was proud to coauthor this important piece of legislation and I want to thank everyone who helped get it across the finish line. I urge Governor Newsom to sign this bill.

Stripping Local Control From

School Boards

I recently spoke out against AB 1078, a bill that would further centralize curriculum decisions at the state level. This is just another attempt by Sacramento politicians to strip communities and school boards of local control. In a state as diverse as California, a handful of legislators should not impose

homelessness and fail to address substance abuse and mental health.

Making Human Trafficking a Serious Felony

In a rare win for sanity and common sense in our state, Senate Bill 14 to make human trafficking of a minor a serious felony in California passed the Assembly 80-0 after previously being

their will on over 1000 different school districts. You can watch my speech here.

65th Anniversary of

Cordova Recreation and Park District Earlier this week I had the pleasure of presenting the Cordova Recreation and Park District with a resolution commemorating their sixty-fifth anniversary of serving the needs of the City of Rancho Cordova, and the communities of Gold River, Mather, Rosemont, Larchmont, and Riviera East.

They have the distinction of being one of the largest independent special districts in Northern California, serving more than 128,000 residents with their 43 parks. They have received 17 awards garnering local, regional, and statewide recognition for their commitment to improving the community while also earning high parks for their fiscal stability and responsibility.

New Podcast Episode

On my podcast this week my co-host Assemblymember Joe Patterson joined me to discuss a number of topics including recent legislation harming taxpayers, the Governor's latest comments about the pandemic, bills to monitor in the final week of legislative session, and the return of the NFL. *You can watch, listen, and follow the podcast here.*



Assemblyman Hoover

Dr. B. R. Ambedkar and Indian National Congress during the Nehru era

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legislative bodies, highlighted the differences between Ambedkar and the Congress leadership. Ambedkar was dissatisfied with the outcome and believed that the Congress did not adequately advocate for Dalit interests during the negotiations.

The divergent priorities between Dr. B.R. Ambedkar and the Indian National Congress often reflected their different approaches to addressing social inequalities, pursuing social justice, and achieving national goals. While they shared some common objectives, their perspectives on how to achieve them sometimes diverged due to their unique historical contexts and ideological orientations. The Congress

party's priorities, especially in terms of economic development, industrialization, and foreign policy, often diverged from Ambedkar's primary focus on social justice and equality. As a result of these differences, Ambedkar eventually chose to pursue an independent political path. He formed the Scheduled Castes Federation (later known as the Republican Party of India) to advocate for the rights and welfare of Dalits. Despite his departure from the Congress, Ambedkar's contributions to the nation's social and political landscape remained significant, and his ideas and efforts continue to influence policies and discussions related to social justice in India.

In the nutshell, it can be con-

cluded that, Dr. B. R. Ambedkar had a positive and sometimes complex relationship with the Indian National Congress party. While he initially collaborated with Congress leaders in the fight against untouchability and for Dalit rights, he grew disillusioned with the party's approach.

He felt that the Government wasn't doing enough to address the social and economic issues faced by Dalits. This led him to eventually part ways with the Congress and become a prominent advocate for Dalit rights and social justice, founding the Scheduled Castes Federation and later converting to Buddhism.

The relationship between Dr. B. R. Ambedkar and Congress leaders

was marked by a mix of collaboration and differences.

While Ambedkar initially worked with Congress leaders like Mahatma Gandhi and Jawaharlal Nehru to address issues related to untouchability and Dalit rights, there were significant disagreements between them on various matters. In spite of differences in their views but Indian National Congress did recognize Dr. B. R. Ambedkar's efforts and contributions, particularly in his fight against untouchability and his advocacy for Dalit rights. Congress leaders like Mahatma Gandhi and Jawaharlal Nehru acknowledged his work and engaged with him on these issues.

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