



# Ambedkar Times Weekly

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## Floral Tribute to Smt. Gaitri Goel

Smt. Gaitri Goel (born, May 1, 1935), w/o late Sh. R. C. Goel, passed away on July 22, 2023, after living a fulfilled life of 88 years. She followed her husband in less than three months towards a journey to an unknown ethereal world. She was a qualified teacher (OT) from the Government Edu-



cation College, Sector 20, Chandigarh. She taught at the DAV School, Sector 8 in early 1960s and also in Sarvhitkari School, Sector 15, in the late 1960s.

Smt. Gaitri Goel was blessed with two daughters and a son. All her children are well-settled. Her elder daughter, Preeti Goel nee Mahajan, is a Professor of Library and Information Science, Panjab University, Chandigarh and the younger one, Seema Goel, is serving as a Technical Officer in the Department of Computer Science & Applications, PU, Chandigarh. Mr. Chaturbhuj Singh Goel, her son, is an engineer. Smt. Goel left her teaching career for the sole purpose of looking after her household responsibilities comprising the care of her father-in-law and mother-in-law, and other members of her in-laws family. She belonged to a renowned family of reputed lawyers based at Delhi.

I became a part of her family in 2001 after marrying her younger daughter Seema. I found her an affectionate and deeply caring mother, who loved to look after passionately anyone visiting her house. She was a person of few words but full of warmth and devotion. She loved talking with kids and her two granddaughters, Gauri and Vani, were her best friends. She used to wait for them in the verandah of her house to receive them from school everyday. She would be remembered passionately for her loving nature and caring behavior by all of us and also who happened to spend time in her gracious company. Praying for the departed noble soul to rest in eternal bliss in the celestial abode of Almighty!!

**Dr Ronki Ram**  
Shaheed Bhagat Singh Chair Professor,  
Panjab University, Chandigarh

## Prof. Ronki Ram's mother-in-Law, Smt. Gaitri Goel passed away

It is very sad to learn about the passing away of Smt. Gaitri Goel (May 1, 1935 - July 22, 2023), w/o late Sh. R.C. Goel and mother-in-law of Prof. Ronki Ram, within less than three months after the passing away of her husband on April 29, 2023. Our heartfelt condolences and sympathies for all the members of the Goel and Ram families. May Almighty grant peace to the departed noble soul and give courage to the bereaved family to bear the irreparable loss!!

**Prem Kumar Chumber**

Editor-in-Chief: Ambedkar Times & Desh Doaba Weeklies (CA, USA)

## REMEMBERING JULY 24, 2022

### A HISTORIC GADAR HALL MEETING IN SAN FRANCISCO



File picture dated July 22, 2022, Ambedkar Times

Last year on July 24, 2022, a historic meeting was held at Gadri MEMORIAL Hall located at 5, Wood Street, San Francisco (California) under the auspices of Consulate General of India, San Francisco to commemorate the sacrifices of the members of the Gadri party founded for the liberation of India from the shackles of British rule. This gathering which completes one year today was attended enthusiastically by different segments of Indian diaspora and was highly admired, signifying the spirit of patriotism and love for our motherland. This movement arose above the diversity of religious affiliations and the spirit of patriotism was considered as their only religion.

The most adorable part of this Gadri Mela held for the first time at this historic location included the installation of the portrait of Babu Mangu Ram Muggowalia who himself was among the pioneers and the most courageous members of the Gadri movement launched in the early part of the 20th century. This beautifully framed picture of Babu Mangu Ram Muggowalia Ji was presented by Mr. Prem Kumar Chumber Editor-in Chief Ambedkar Times (English) and Desh Doaba (Punjabi) Weeklies, fulfilling his long cherished dream to see Babu Mangu

Ram Muggowalia Ji's picture joining the family of the Gadri Babas on the sacred walls of the Hall. The audience was addressed by honorable Consulate General of India, Dr. T.V Nagendra Prasad and Consul Dr. Akun Sabharwal, paying their glowing tributes to the distinguished, patriotic and courageous sacrifices performed by the revolutionary members of this movement. The consul General graciously accepted the picture of Babu Ji for adding grace to the walls of the Gadri Memorial Hall.

As is well known in India and abroad Babu Mangu Ram Ji was instrumental in the foundation of Ad-Dharam movement dedicated for attaining equality for untouchables after his return from USA, claiming separate Identity for them for their social liberation from centuries old suppression by the Brahminical cult.

#### MET BABU MANGU RAM MUGOWALIA IN PERSON:-

In the year 1963 I happened to meet Babu Mangu Ram Muggowalia Ji co-incidentally during a marriage ceremony in his family in his native village Muggowal. I learnt a treasure of information from him regarding his role as a member of the Gadri party in USA and later as founder of Ad-Dharam Mandal in 1926.

His lifelong struggle and accomplishments as a freedom fighter and liberator of the dehumanized sections of Indian society will keep shedding luster to the pages of history for generations to come.

In recognition of his meritorious contributions he was recognized in the form of a lifelong pension and an Award by the then Prime Minister Smt. Indira Gandhi for his work for India's independence.

I also accompanied Mr. Prem Kumar Chumber to attend this important gathering and Mr. Chumber who provided a comprehensive coverage of the entire event also made a short video clip of my thoughts on the foundation and role of Ad-Dharam Movement. I again salute to the brave acts of those Gadri Babas who laid their lives with pride for their native country.



O. P. Balley

**O. P. Balley**

Founder Member Shri Guru Ravidass Sabha, Pittsburg (CA)

## CONDOLENCES ON THE DEMISE OF SMT. GAITRI GOEL

Dear Dr. Ronki Ram Ji,

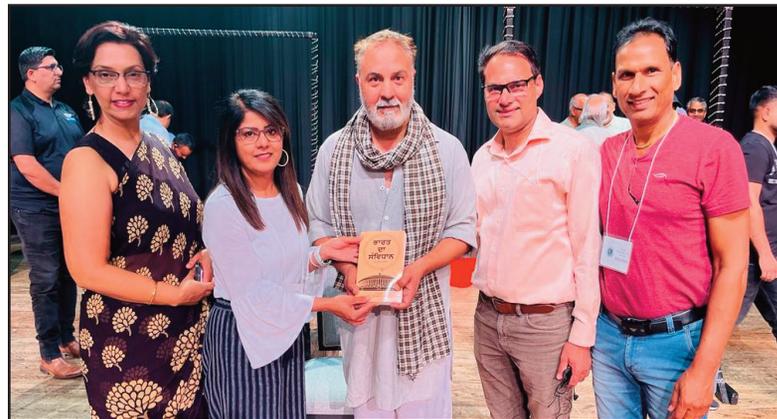
I just heard about the saddening news of passing away of your revered mother-in-law, Smt. Gaitri Goel wife of late Shri R. C. Goel. I express my deeply-felt condolences to you and the bereaved family for this irreparable loss. Loss of a loved one irrespective of age is always painful and stressful because she has gone into an eternal sleep from which no one wakes up. She lived an abundant and a fulfilling life, leaving behind a long trail of her sweet memories to be cherished by the family, she departed from. May God bless the departed soul with peace and tranquility, solace and strength for the family to bear this loss.

With regards and sympathies

# Founder Member Shri Guru Ravidass Sabha, Pittsburg (CA)

# LACCHU KABADIA - A WELL RECEIVED AND APPRECIATED PLAY HOSTED IN DELTA (BC, CANADA) BY CHETNA ASSOCIATION OF CANADA

## JULY 23 - IS INDEED A HISTORICAL DATE IN THE HISTORY OF CANADA



**Vancouver (Ambedkartimes.com News Bureau) :-** On July 23, 1914, Komagatamaru, a ship full of passengers from India, was forcefully returned from the shores of the west coast because of the racist immigration policies of colonial Canada. This day is now observed annually to remind the public and the lawmakers of the impact of unfair laws and policies.

On July 23, 2023, while this date was being observed in Vancouver to reflect the unfair policies of Canada, Chetna Association of Canada, a lower-mainland based community organisation, observed caste based discrimination and oppression by hosting a play, LacchuKabadia.

LacchuKabadia explores the impact of caste-based discrimination and inspires the audience to rethink beliefs and assumptions that create barriers for full inclusion.

LacchuKabadia is conceived, scripted, directed, and performed by Dr. Sahib Singh, a visiting artist and recipient of the SharomaniNatakkar Award from the Punjabi Language Department in 2020.

The play was well received with a full audience of about 650 guests at the North Delta Secondary School theatre.

Rajinder Singh Pandher, a

Burnaby resident and a board member of the Punjabi Language Educators Association of BC (PLEA) sent his senti-



ments as follows:

"Million thanks for arranging this stage drama. All the audience was very much moved with emotions & the very wrong system in the SAMAJ. Hopefully this disease will disappear in our third generation in foreign countries. We fully support your efforts to awaken the populations. So keep up the good social education work." Pandher is also a prominent activist, columnist, and former editor of a newspaper he founded, Sach Di Awaaz.

During the event, Chetna As-

sociation of Canada also honoured and presented awards to Arwinder Kaur (writer of Living while Human) and

Gurdip Bhullar of Bhullar Academy in recognition of his film, Kammo.

Organisers also awarded Singh with the Dr. Ambedkar Arts & Literature Award (2023) for LacchuKabadia, and his community engagement.

The event was graced by MLA Jinny Sims, Speaker Raj Chouhan, and BC's former premier, Ujjal Dosanjh.

Master of Ceremony was Navjot Dhillon, a prominent broadcaster, motivational speaker, and media strategist.

Param Kainth, vice-president of Ambedkarite Association of Canada

(AICS) was also moved by the play and commended Dr. Sahib Singh for his remarkable presentation.

Opening song was performed by Surrey-based artist JyotikaJasuja.

In explaining the role and priorities of Chetna for the next year, Birdi highlighted the need for adding caste as a protected category in the legal system of BC. The association, along with Ambedkarite International Coordinator Society (AICS) and ELEN Foundation, presented the memorandum to MLA Sims and Speaker Chauhan. The memorandum requests the Province of British Columbia to:

1. Make amendments to the relevant legislations and regulations so the category of "caste" is included as a protected category. We appreciate that the category of 'ancestry' is already included in various existing legislations, regulations, and policies. However, without the explicit reference of caste as a stand-alone category, timely and appropriate measures, including training and investigation, are often delayed or overlooked.
2. Community awareness on why caste matters in BC.
3. Enhance community capacity to observe Dr. Ambedkar Equality Day, Dalit History Month, and other anti-caste oppression initiatives.

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

**Prem Kumar Chumber**  
Editor-in-Chief: Ambedkartimes.com

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

Dalits in the state. Material deprivation of the downtrodden in the state was reinforced by the customary laws of Razat-Namaas and the Punjab Land Alienation Act of 1900. Along with many other nonagricultural castes, Scheduled Castes people were historically deprived the right to own land. This restriction made them absolutely landless. It was because of this legal restriction that when Babu Mangu Ram Mugowalia Ji after his return to



ment for the emancipation and empowerment of downtrodden what eventually termed as Ad Dharm Movement. This movement was the

Punjab from the United States of America (USA) asked his father to buy some land to evade social oppressions at the hands of landlords that he came to know that social subordination of the Scheduled Castes people was also rooted in the law of the land. This has led him to organize his fellow beings to form a move-

ment for the emancipation and empowerment of downtrodden what eventually termed as Ad Dharm Movement. This movement was the

first of its kind that became suddenly popular because of its grassroots appeals. Babu Mangu Ram Mugowalia Ji devoted his entire life for the cause of total transformation of his country and the socio-economic and political uplift of his people who were relegated to the periphery since centuries.

He exhorted his people to come over a common platform to challenge the forces that subjugated the Dalits. He waged a long battle and finally able to unite many communities among the Scheduled Castes to work for their upward social mobility. Scheduled Castes of Punjab, particularly of the Doaba region, consider him the pioneer of Dalit movement in the state that played a leading role in strengthening the mission of Dr B. R. Ambedkar not only in Punjab but in the whole of the country.

# How to save Punjab from floods?

**T**hese days, Punjab is in the grip of floods. In more than 1,400 villages in 19 districts of Punjab, water from Sutlej, Beas, Ravi, and Ghaggar is causing heavy damage to crops, houses, people and other belongings. The state government has evacuated more than 25,000 people to safer places to avoid the flood. So far 38 people have died and three are still missing in the state, around 260 houses have been completely destroyed and hundreds of houses have been severely damaged, relief camps have been set up at 168 places and medical camps have been set up at 243 places.

The state government says that due to heavy rains, Punjab has come under the brunt of floods, while the India Meteorological Department says it is due to climate change. Flooding in Punjab is neither a new nor a unique phenomenon. Punjab is a land of rivers and in the region where the rivers flow, floods are a common phenomenon during the rainy season. At present the reasons for flooding in 19 districts of Punjab is neither the rivers flowing here nor the heavy rain due to climate change. All the civilizations of the world thrive on the banks of the rivers, if the water flowing in the rivers was so deadly then all the civilizations of the world would not have been flourished on the banks of the rivers.

Although heavy rain is considered a natural calamity, Punjab has not yet received so much rain that it is being hit by heavy floods. These floods in Punjab are not a natural phenomenon or a natural disaster, it is a man-made tragedy. The main reasons for floods in the state is unplanned development including large dams on the rivers, constructions in the catchment areas of rivers, streams, seasonal streams and chow areas and neglect of water resources maintenance.

These days two and a half rivers pass through Punjab: Sutlej, Beas, and some parts of Ravi. Bhakra, Pong, and Ranjit Sagar dams are built on the three rivers respectively. Most of the water from the rivers is usually collected in these dams which is first used to generate hydroelectric power and later released into the canals for irrigation of crops, drinking water, and various needs in industrial units. The dam authorities collect water from the rivers according to the capacity of the dams and release the remaining water into the rivers.

Negligence towards the maintenance of rivers, seasonal streams

and drains have become a major reason for the recent floods. More than 100 villages of Jalandhar, Kapurthala, Tarn Taran, and Ferozpur districts were inundated due to excess water in the Sutlej River and breaches in the Dhusshi bandhs (earthen embankment). The urban areas of Patiala, on the embankments of Ghaggar and Badi Nadi inundated three days, with water from both rivers flowing above the danger mark. There were 100 breaches in the Ghaggar catchment area of which only 12 breaches have

capacity on normal days and 30 per cent during the rainy season. Due to construction of Bhakra dam on the Satluj river, the existence of the river reaches the brink of extinction.

More than 1,400 villages in Punjab have been affected by floods and at many places villages have been evacuated and people have been sent to relief camps and safe places. Our elders were very wise, they built houses on high places. At the time of rain, the water would automatically flow from the higher places and reach

places of Patiala city and in some places the water rose up to 2½ to 6 feet in about 10,000 houses. Sadly, all phases of the urban estate are built in the chow area, which falls under the Punjab Urban

Planning and Development Authority. Now the question arises, if the planning and development authority of Punjab plans to build houses in the chow area, then it is difficult to say anything about the planning of the common people.

Constructions on the catchment areas of rivers, seasonal rivers and their tributaries also raise the water-level during the rainy season. Due to years of lack of cleaning of rivers, seasonal rivers and their tributaries, their capacity to carry water has reduced as a result of the accumulation of sand, silt, and stones and various types of vegetation grown in them.

According to the Cross Dependency Initiative re-

port, which was released on 20 February 2023, Punjab is among the top 50 states or regions in the world where climate change is likely to cause the most damage to human-made infrastructure. According to this report, nine states of India are included in the danger zone. The Central and State Governments should make advance arrangements to deal with natural calamities keeping in view such international and national reports. The Punjab Government should pay special attention to the regular cleaning and maintenance of the rivers, streams, and drains and completely ban any construction and farming in the floodplains. If possible, old ponds should be revived. Recharging wells should be constructed at those places where excess water accumulates after rainfall in cities and villages so that the rainwater can be drained into these wells before it takes the form of a flood. Before any kind of construction (house or building) there should be provision of rainwater harvesting. The Central Government should ensure procurement of agricultural commodities (maize, cotton and others.) suitable to Punjab's agro-climatic conditions in place of paddy crop by announcing remunerative Minimum Support Prices of these commodities.



been filled so far. Due to the negligence of the state government, dams, drains, rivers and seasonal-rivers, are not repaired regularly, due to the opening of the floodgates of the dams, when a lot of water suddenly enters them, then their weak banks are broken and the water takes the form of a flood.

Unplanned development starts from Bhakra Dam. The Sutlej river is the longest river among the five rivers of undivided Punjab, but much of its water is collected in the Bhakra Dam, due to which the river flows only with insignificant water for most of the year, due to which the river's catchment areas remain unoccupied. People have occupied the river's catchment areas and started farming and at some places people have also built houses, huts etc. When the water storage capacity of the dam exceeds its capacity during rainy days, the dam authorities open the floodgates of the dam, causing rapid inundation of the river basin, resulting in flooding of crops and houses and other structures in catchment areas of rivers, and encroachments on the catchment areas also obstruct the flow of river water, causing the water level in the river to rise further. The water in the river should be 20 per cent of its total

the lower places, which would take the form of ponds. People have built houses in ponds, and other low-lying places by filling them, due to which the size of the pond is reduced. Villages have also been flooded by the encroachment of ponds and low-lying areas, breaching of river embankments, and drains. Another major cause of flooding is the paddy crop imposed on Punjab through Minimum Support Price policy and its assured procurement. Paddy crop requires pond irrigation, while Punjab's agro-climatic suitable crops (maize, cotton, and some others) do not require much water. The planting of paddy based on pond irrigation turns the soil into a hard pan which restricts the recharging of groundwater.

Due to excessive accumulation of silt, sand, stones in the floodplains of rivers, and streams, their capacity to carry water also decreases. According to a 2020 report by the Punjab Government's Mines and Geology Department, abundance of silt, sand and stones in rivers was also a reason for the 2019 floods in Punjab.

The water of Badi Nadi and Ghaggar (seasonal stream) has caused heavy damage in Urban Estate Phase-II, Hira Bagh, Tegh Bagh, Mathura Colony, Gobind Nagar, and other



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## Vivekananda on Guru Gobind Singh

Speaking of the great powers that used to be infused in those days into the initiates of Guru Gobind Singh, Swamiji recited a popular doha (couplet) on Khalsa. Sava Lakh Se Ek Ladaun Tabi Gobind Singh Nam Kahaun.

The meaning is - When Guru Gobind Singh gives the Name i.e., initiates, a single man becomes strong enough to triumph over a lakh and a quarter oh his foes. Each disciple, de-

living from his soul filled with such wonderful heroism. While holding forth thus on the glories of this religion. Swamiji's eyes dilated with enthusiasm seemed to be emitting fire, and his hearers dumb-stricken and looking at his face kept watching, the wonderful sight. After a while the disciples said: "Sir, it was very remarkable that Guru Gobind Singh could unite both Hindus and Mussalmans with the fold of his re-

ligion and lead them both towards the same end. In Indian history, no other example of this can be found. Swamiji: "Men Can never be united unless there is a bond of common interest. You can never unite people merely by getting up meetings, societies and lectures, if their interests be not one and the same. Guru Gobind Singh made it understood everywhere that the men of his age, be they Hindus of Mussalmans,

were living under a regime of profound injustice and oppression. He did not create any common interest. He only pointed out to the masses. And so both Hindus and Mussalmans followed him. Yes, in Indian history, such an example is indeed very rare.

Swami Vivekananda's Works  
Vol. VI P. 469,  
Conversations and Dialogues

# Institutional Rot – A Matter of Concern and Worry

**W**e the people of India are living in a democratic country with the lofty ideals of 'Liberty Justice, Equality and Fraternity' as enshrined in the Constitution of India. Our constitution stipulates Rule of Law, Guaranteed Fundamental Rights, Empowerment of the weaker sections of the society through affirmative action, Gender equality, Casteless society among other attributes with matching 'Checks and Balances' and necessary institutional backup.

Of late, It has been observed that some sort of 'institutional rot' has set in which is not only weakening the

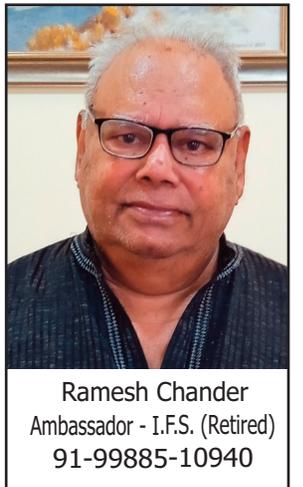
of NCW mirror the unfortunate trajectory that many such quasi-judicial bodies set up with the noble intent to serve under-privileged sections of the population have suffered."

In accordance with the Constitution of India and the relevant statues, a number of quasi-judicial bodies like National Human Rights Commission, National Scheduled Caste Commission, National Scheduled Tribes Commission, National Minorities Commission, National Women Commission, and National Safai Karamchari Commission among others, not only at the Central level but also in various

reports are to be submitted to the Parliament as provided in the procedure and process. I don't think it is being done religiously. I have not heard of any such action or debate on these matters in recent years. I made the Google search on the reports of the NCSC from the official website of the Commission. It was revealed that the last such annual report was issued in 2001-02. In the given situation, what is the use of having these 'white elephants'? In reality, these commissions have become 'parking lots' of disgruntled, failed and nuisance-savvy politicians (Chale Hue Kartoos) and faithful

governments.

A n - other relevant aspect of the said institutional rot, if we go by the public discourse in the media, involves the so called 'autonomous' bodies like the EC, CAG, CBI, IB, ED among



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tenants of good governance but also resulting in very negation of a democratic edifice of the country and also harming the social fabric of the society at large. It is a matter of concern and worry. My spontaneous concern to write about this comes from the role of the National Commission for Women in the recent sordid incidents of barbarism – rape and murder in Manipur. I have no political affiliation and write this as an ordinary citizen with no claim of scholarly or intellectual orientations. The views are personal; one may or may not agree with me; no animosity towards anyone is intended.

National Commission for Women under the stewardship of its Chairperson Rekha Sharma failed in doing the job, as mandated and expected, in taking action on the complaints of brutal sexual assault in Manipur, obviously, with intended bias to save and support the Administration of the State as against the complaints. It is a matter of shame and constitutional fraud with 'we the people of India'. The Hindustan Times editorial has rightly commented, "The travails

States of India, have been established. The ideas of setting up this institutional mechanism was to safe-guard and protect the interests of the vulnerable sections of the society keeping in mind the traditional graded inequality and caste and gender based discriminate prevailing in the society at large. But it seems that most of these organs have proved to paper-tigers and are fully controlled manipulated by the ruling dispensations. It is a total negation of the letter and spirit of the objectives to set up this paraphernalia. The Hindustan Times has further said, "Despite considerable powers of investigation, review and action bodies to serve SC, ST, Minorities and Women have largely been reduced to effete institutions because of deep politicization of their functions over decades that have rendered them incapable of taking independent decisions in cases of atrocities or violence involving marginalized sections." These statutory commissions are required to submit their yearly reports to the President of India through the concerned Minister of the Government and in turn these

bureaucrats (Darbari Ji Hazoors), unfortunately. The fast deteriorating state of affairs in this regard requires immediate rectification before it gets too late. One instant example, off hand, comes to my mind – GOI appointed one politician of Punjab as the Chairman of NCSCs a couple of years ago to shunt him out from the Council of Ministers. He was made to resign from the coveted position to enable him to contest assembly elections in Punjab in 2021.

He could not make it to be an MLA. Soon thereafter, he was reappointed and parked at the NCSC. Now again, last week, he was advised to resign from the post of Chairman of NCSC to utilize his services, as per the media reports, probably, in the run up to Lok Sabha elections in 2024. One can easily understand the standing and efficacy of the NCSC from these details. I have no intension to find faults with the person involved. He is a politician of standing by his own right. But the whole process speaks of the fact as to how much importance and utility such bodies carry with the respective

others. Of late, every day there are allegations and counter-allegations of use or misuse of these elite institutions by the ruling dispensations to carry forward their ulterior agendas. These organizations are the premier agencies to perform and oversee the democratic functioning of the Government and the State as mandated and stipulated by the Constitution of India. The founding fathers intended

to make these statutory organs very strong and effective as one can understand as to what the chief architect of the constitution had said, "B.R. Ambedkar told the Constituent Assembly that he saw the CAG as "probably the most important officer in the Constitution of India".

The dictums of 'Checks and Balances' both to streamline the functioning of the governments and restrain and reform the society with a view to protect the marginalized sections of the society, stipulated in the Constitution and by creating these institutions as 'watchdogs' are very important and essential for the functioning of parliamentary democracy. Any attempt to undermine these constitutional bodies would lead us to the Grammar of Anarchy" as warned by Dr. Ambedkar. It should be understood and the institutional rot must be arrested – the sooner the better.

Masjid to bana di sab phar mein;  
Iman ki hararat walon ne,  
Man apna purana papi hai;  
Barson se namazi ban na saka

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# Sahib Kanshi Ram and Dalit Emancipation

Prem Kumar Chumber  
Editor-In-Chief:

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Sahib Kanshi Ram devoted his life for the eradication of caste from the domestic structures of Indian socio-religious realm. The sole aim his life-long struggle was to facilitate the Bahujan Samaj to acquire power through the medium of ballot. He was a firm believer in the nonviolent power of democracy that he inherited from the teachings of Babasaheb Dr B.R Ambedkar. A chance reading of one of the numerous valuable writings of Dr. Ambedkar transformed his vision and he did not only prefer to live unmarried but also renounced his family life once for all. After he plunged into social struggle for the acquisition of political power for his people he did not look back at all toward his home in village Khauspur in Rupnagar district of Punjab. He did all this for helping his people to stand on their own feet to get rid of centuries' old slavery and blind faith in the Chaturvarna system of social hierarchy, which deny them their bare minimum human rights. He ingrained among his people that the political power is the only key to Dalit emancipation and empowerment in the real sense of the term.

Sahib Kanshi Ram Ji was an innovative thinker and a charismatic mass leader who coined new political vocabulary for the mobilization of downtrodden. The slogans he chiseled adroitly caught the imagination of all and sundry throughout the length and

breadth of India. He told his people unless and until they formed their own social and political organizations, no upper caste political party will allow them to come to rule India. And he was confident that given the 85 percent strength of Bahujan, if the latter joined hands no one in the world can stop them reach Delhi. His untiring efforts and firm faith in his people brought success though in some parts of the country. But as far as awareness among the Bahujan is concerned his was a great success.

#### Some points from

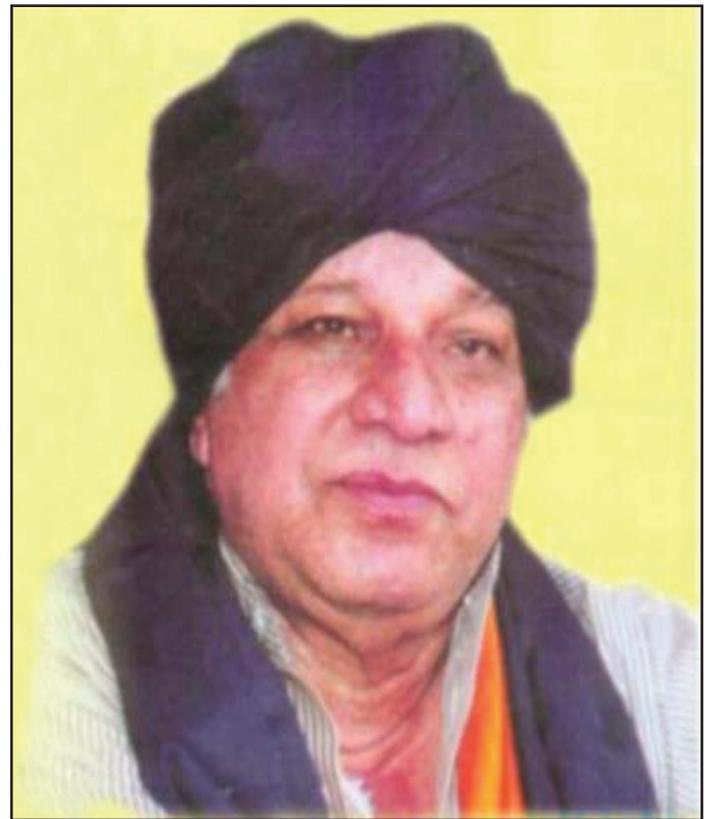
#### Sahib Kanshi Ram's Speech –

- The Ad-Dharm movement was the movement of rebellion against the Hindu religion. It was the movement against the Manuwad.
- Ad-Dharm movement was the revolt against the Manuwad.
- We as a community must understand what Ad-Dharm movement was and 75 years ago what movement was started by our forefathers, how Ad-Dharm movement ran for 75 years, what next needs to be done and what future holds for us, for the movement.
- One thing I know is that if Guru Ravidass Ji's teachings were not included in Sri Guru Granth Sahib, no one would have ever known about Guru Ravidass.
- BSP is a party of weakest (section of the society) but its fight is with those who are powerful. How to fight these powerful parties? By developing the right thinking/mentality.

We need to  
become ruling class  
if we want to form a  
casteless society

Sahib Kanshi Ram said– In 1936 Dr Babasaheb Ambedkar was invited by the "Jat Pat Todak Mandal, Lahore" to present his essay on the subject of caste. But the organizers of the conference did not allow Babasaheb to present the essay. Later on, Babasaheb published the essay in a form of book titled as "Annihilation of Caste". When I first read this book in 1962-63, I felt that annihilation of caste is certainly possible.

But later on, when I started thinking deeply and began to study the subject of castes, caste system and behavioral patterns associated with the caste system, my understanding of caste began to change. My study of Caste is not merely based on reading books but it has emanated from my real life experience with the castes. There are millions of people who leave their villages and migrate to metro cities like Mumbai, Delhi, Kolkata and other big cities. These people do not bring anything else with them; the only thing



they bring with them is their caste. They leave behind in their villages their small huts, a small plot of land, etc.

But they cannot leave behind their caste in the village; the caste invariably accompanies them to the cities where they begin to stay in dirty shanties along the side of railway tracks and nallahs.

If the caste is so dear to the people then how can we annihilate the caste? Therefore I have stopped thinking in the direction of the annihilation of caste.



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# Dr. Babasaheb Ambedkar – the Flag Bearer of 'One Nation One People'

There is a video in circulation in social media these days which tends to convey with reference to Babasaheb's book 'Pakistan or the Partition of India' that he considered the Muslims anti-India, therefore, suggested that all of them should leave India. The video says that Dr. Ambedkar wrote on page 123 of the book *ibid* that all the Muslims should be sent to Pakistan, and if they stay in India there will never be communal peace in the country (P.125). He wrote on page 297 that the Muslims can declare 'Jihad' against India. The Muslims will never accept the Government of Hindus as per page 303. He said at Page 294 that the Muslims hold the Sharia Law above the law of the land. They are dead against social reforms (P. 234). The Muslims can never be patriots (P.332). The video is concluded with the remarks whether after listening to the video one feels that the Muslims can be secular. The narrator himself replies in the negative and says sarcastically that the video then be shared with those who chant 'Jai Bhim, Jai Bhim' i.e. followers and supporters of D. Ambedkar's philosophy. Before the fact-check of contents of the video, it is felt that a glimpse of Babasaheb's life, philosophy and his views and thoughts will be helpful in better appreciation of the contents and purport of the video.

The life of Bharar Ratna Dr. Babasaheb B.R. Ambedkar is an open book of a saga of struggle and sacrifice for the establishment of an egalitarian society and a truly democratic Indian nation of one people. One of the most versatile and erudite world personalities, he was acclaimed as a great social reformer, humanist, philosopher, theologian, educationist, bibliophile, constitutionalist and law maker, law practitioner and teacher, journalist, historian, economist, author, anthropologist, political leader, freedom fighter, administrator and a nationalist all rolled into one. Born in the lowest Hindu strata known as the untouchables, he rose to the status of 'Father of the Constitution' and 'Builder of Modern India' by dint of his sheer erudition, intellectual prowess, moral conviction and rock determination. He is considered as one of the six top brains of the world and was voted as the greatest Indian (perhaps after Gandhi!). He is considered to be the only Indian leader with such a rich academic profile as M.A. (Economics), Ph.D. (Economics), M.Sc. (Economics), D. Sc (Economics), Bar-at-Law, (Grays Inn, London), LL. D (Honorary) and D.Litt. (Honorary) from foreign universities of world repute. A prolific writer and author of more than fifty books including essays, articles, memoranda and speeches, he is perhaps the only leader and an author of his own class in the world. Where millions of people world over love and respect him and hold in high esteem as a messiah of humanity, he also has the share of his vitriolic critics particularly the high caste orthodox Hindus and protagonists of Hindutva ideology who try to paint him in negative colour with an ulterior motive.

The essence of his philosophy and religion in his own words has been 'Liberty, Equality and Fraternity'. His

indepth comparative study of the world religions for about two decades and that of the Hindu scriptures for about fifteen years led to his quite revealing and revolutionary conclusions to the chagrin particularly of the Hindu orthodoxy. According to him, the philosophy of Hinduism is an ideal in which neither the individual nor the society but a class of Supermen called Brahmins is the centre. The Hindu Social Order is based on the theory of *Chaturvarnya* propounded in the Vedas and other Hindu scriptures. The doctrine of *Chaturvarnya* - progenitor of the pernicious caste system, which declares that the four separate and dis-



tinct classes of Brahmins, Kshatryas, Vaishyas and the Shudras were created in this land from the mouth, arms, thighs and feet respectively of the divine body called the Brahma – the *Virat Purusha* as a divine will. It recognizes the division of Society into four watertight compartments as an ideal and the ideal relationship between them is inequality (Dr. Babasaheb Ambedkar Writings and Speeches, Government of Maharashtra (BAWS), Vol.3, 1987, pp. 80-81, 96-104). The first shall never become the last and the last shall never become the first in the Hindu Social Order. He says there cannot be a more degrading system of a Social Order than the wretched *Chaturvarnya*. It is the system which deadens, paralyses and cripples the people from helpful activity. It satisfies neither the test of social utility nor the test of individual justice (BAWS, Vol. 3, *ibid*, pp. 70, 71, 100, 115). Caste devitalizes man; it is a process of sterilization. The Hindu Social Order is a ladder of castes placed one above the other together representing an ascending scale of hatred and descending scale of contempt (BAWS, Vol.1, 1979, p.9, Vol.3, *ibid*, pp. 67, 68, 105).

Liberty is essential for the growth of the individual and development of his personality in a free social

order. Equality is the pre requisite of liberty. But in Hinduism inequality is a religious doctrine adopted and conscientiously preached as a sacred dogma. Indeed inequality is the soul of Hinduism. The philosophy of Hinduism from the point of view of justice reveals in a glaring manner how it is inimical to equality, antagonistic to liberty and opposed to fraternity (BAWS, Vol. 3, *ibid*, pp. 39, 44, 66, 87). In the matter of spread of knowledge, never has the society been guilty of prohibiting the mass of its people from acquiring knowledge and closing to the generality of its people the study of books of its religion as the Hindu Society. Hinduism far from encouraging spread of knowledge is a gospel of darkness (BAWS, Vol. 3, *ibid*, p. 42-44). Babasaheb accorded top priority to the liberation of people from the scriptural bondage that had made them virtual slaves and intellectually dead.

Religion to Dr. Ambedkar means the propounding of an ideal scheme of divine governance the aim and object of which is to make the social order in which the men live a moral order. Man is the centre of the divine order called religion. Religion must mainly be a matter of principles only. But the Hindu Religion as contained in the Vedas

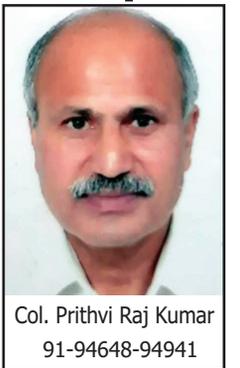
and Smritis is nothing but a mass of sacrificial, social, political and sanitary rules and regulations all mixed up (BAWS, Vol.1, *ibid*, pp. 6, 75). It has not the impulse to serve and that is because by its very nature it is unhuman and unmoral. What is unmoral and unhuman easily becomes immoral, inhuman and infamous. It is misnomer to call it religion as its philosophy is opposed to very thing for which religion stands (BAWS, Vol. 3, *ibid*, pp. 87 and 92). Hindus observe caste which is bane of the society, as a deep religious faith. The leaders of indigenous school of thought like Charvaka, Brihaspati and Gautama find the Vedas to be tainted with faults of untruth, self-contradiction and tautology. According to this school they are worthless books as there is no ethical or spiritual value in them. In their view authors of the Vedas were buffoons, knaves and demons. According to Babasaheb, what goes by the name of Hindu sacred books contains fabrications which are political in their motive, partisan in composition and fraudulent in purpose (BAWS, Vol.4, 1987, pp. 37-39 and Vol.7. 1990, p. 14). Hindus, therefore, must deny the authority of the Vedas and the Shastras and take the stand that Buddha and Nanak took. The Hindu social reformers have got to apply dynamite to the Vedas and the

Shastras which deny any part to reason and morality. This means they must give new doctrinal basis to their religion that will be in consonance with liberty, equality and fraternity (BAWS, Vol.1, *ibid*, 68, 69, 75, and 78).

Dr. Ambedkar attributes decline and fall of the country and the Hindu society, and its long subjugation by foreign powers to the doctrines contained in their sacred books. He says the period of the Mourya Empire in Indian History is only a period of freedom, greatness and glory when *Chaturvarnya* was completely annihilated and the Shudras who constituted mass of the people became rulers of the country. The period of defeat and darkness is the period when *Chaturvarnya* - caste system flourished to the damnation of the greater part of the people. Indeed the destiny of a defeat which has been the lot of India throughout history is due to caste. If the Shudras and Atishudras were allowed to bear arms, no one would have been able to conquer this country. (BAWS, Vol. 1, *ibid*, p. 63, Vol. 3, *ibid*, p. 71, Vol. 7, *ibid*, p. 15 and Vol.17, Pt. 3, 2003, p.540).

As a true patriot and nationalist, Babasaheb wanted the Indian society to be a homogeneous social group and the country to be a land of one people one nation based on the principle of 'liberty, equality and fraternity' in all walks of life. In his separate Report dated 17 May 1929 submitted as a member of the Provincial Committee appointed to co-operate with the Simon Commission, he said, "The most vital need of the day is to create among the mass of the people the sense of a common nationality, the feeling not that they are Indians first and Hindus, Mohammedans or Sindhis and Kanarese afterwards, but that they are Indians first and the Indians last." As to the Mohammedan demand of creation of communal provinces, he said, "There would be time for creating such provinces when the Hindus and Mohammedans have outgrown their communal consciousness and have come to feel that they are Indians first and Indians last (BAWS, Vol.2, 2005, pp. 317,320)". Dr. Ambedkar sprang surprise to all at the First Round Table Conference when he declared in his maiden historic speech on 20 November 1930 that the bureaucratic form of Government in India should be replaced by a Government of, by and for the people. As an Indian interested in the growth of Indian nationalism, he made it plain that he was a strong believer in the unitary form of Government as it had been the most potent influence in the building up of the Indian nation. To him, the problem of the Depressed Classes was not social but political and it would be never solved unless they got political power in their own hands. He considered social equality and political empowerment of the Depressed Classes to be a

(Contd. on next page)



Col. Prithvi Raj Kumar  
91-94648-94941

# Dr. Babasaheb Ambedkar – the Flag Bearer of 'One Nation One People'

(Continue from page 6)

vital factor in the nation building. As a supporter of the cause of the minorities he wanted the Central Government to act as a powerful curb on the provincial majority to save the minorities from the misrule and tyranny of the majority. Greatly impressed by the patriotic fervour of Babasaheb, Mr. Gandhi adorned him with epithet "Patriot of Sterling worth" (BAWS, Vol. 17, Pt.1, 2003, pp. 53, 104). In a letter to Sardar Patel, he said that he considered the country greater than any individual and that he was a greater nationalist than any congress leader (Keer, p. 383). He said in a speech that he was proud that whenever any public question came up at the Round Table Conference, he was far ahead of the gentlemen who were supposed to be the patriots of India. He had been 200 miles ahead of Mahatma Gandhi so far as interests of India were concerned (BAWS, Vol. 17/3, 2003, pp. 323, 466). His role and achievements as a Member of the Viceroy's Governing Council from 1942 to 1946 speak volumes of his egalitarian, patriotic and nationalist spirit. His philosophy ultimately epitomized in the Constitution of India which he drafted almost single handed. The passion, with which he pursued the Hindu Code Bill, is a speaking testimony of his commitment to the cause of Hindu women's liberation, dignity, rights and empowerment to bring them at par with men enabling their constructive contribution in nation building. He was an Indian first and would do nothing disgraceful to his motherland. In a speech delivered at Bombay in February 1942, he said he had some quarrel with the caste Hindus over some points but he would lay down his life in defence of the mother land. He reiterated in an address to the friends and well wishers on 31st May 1952 at Bombay that he always had the interest of the country at heart (BAWS, Vol. 17/3, 2003, pp. 233, 466).

Dr. Ambedkar stood for safeguarding the interests not only of the Depressed Classes but of all other minorities in the future Constitution. Speaking in the Minorities sub-committee of the First Round Table Conference on 31st December 1930, he said that the Depressed Classes along with the other minorities feared that there was great danger of the orthodox Hindu majority contravening the dictates of justice, equality and good conscience, and discriminating against the minorities. It was therefore necessary to safeguard the position of the minorities in such a manner that the feared discrimination should not take place (BAWS, Vol.2, 2005, p. 529). He put forward his plans for the solution of communal deadlock paving the way for new Constitution and freedom of the country. In an article published in 'The Times of India' dated 27th February 1942, he said that the only antidote to the political and communal deadlock was to have a Constitution in which political power was distributed among the various elements in the national life of British India. In an interview to the same Newspaper on 12th May 1943, he said that the Pakistan issue raised by the Muslims was one of the self-de-

termination, and, as such, could be decided only by referendum by the affected people (BAWS, Vol.17/2, 2003, pp. 324, 333). In an address titled 'Communal Deadlock and a way to solve it' delivered at Bombay on May 6, 1945, he said that the attempts at the solution of the communal problem were either in the nature of coward's plan to cow tow the bully or of bully's plan to dictate to the weak. He proposed that the future Constitution of India must be so made that it would not only command the obedience but also the respect and support of if not all, at any rate, all important elements in the national life of India. He hoped that his proposals would be acceptable to the Muslims being better than their proposal of Pakistan. He said that the Indian leaders had failed thrice between 1927 and 1945 to produce a Constitution and break the deadlock. He was confident that his proposals if considered dispassionately should be found acceptable as they constituted a new approach (BAWS, Vol.1, ibid, P.359-379).

His book 'Thoughts on Pakistan' (1940) with its revised edition published under the title 'Pakistan or the Partition of India' (1945) and reprinted in 1946 is a serious and objective attempt to break the communal and political deadlock paving way for country's freedom. About the importance of the book, he says in preface to the second edition that it appears to have supplied a real want. The thoughts, ideas and arguments contained in it have been pillaged by authors, politicians and editors of the newspapers to support their side. The book has been of service to Indians who are faced with this knotty problem of Pakistan. The fact that Mr. Gandhi and Mr. Jinnah cited the book as an authority on the subject which might be consulted with advantage bespeaks of the worth of the book. It is more than a mere treatise on Pakistan. The material relating to Indian history and Indian politics contained in the book is so large and so varied that it might well be called 'Indian Political What is What' (BAWS, Vol.8, 1990, pp. 1, 2).

Coming to the contents of the video, the result of fact-check is quite revealing. The quoted statement from page 123 of the book that all Muslims should be sent to Pakistan is not found at page ibid. Instead, Babasaheb says at this page that the high-caste Hindus have a trait of character formed by their acquisitive instinct and aversion to share with others the good things of life. They have a monopoly of education and wealth with which they have captured the State. To keep this monopoly to themselves has been the ambition and goal of their life. Charged with this selfish idea of class domination they take every move to exclude the lower classes of the Hindus from wealth, education and power, the surest and the most effective being the creation of scriptures inculcating on the minds of the lower classes the teaching that their duty in life is only to serve the higher classes. They have succeeded in their selfish design for a long time and beyond measure. This attitude of keeping education, wealth

and power as a close preserve for themselves and refusing to share it is sought to be extended by them to the Muslims. They want to exclude the Muslims from place and power as they have done to the lower classes. This trait of the Hindus is the key to understand their politics.

There is no statement of Babasaheb at page 125 as quoted in the video that if Muslims stay in India there will never be communal peace in the country. Babasaheb discusses the issue of Bengal and Punjab and alternatives for the Hindus at this page. He says that the Muslim majority in Punjab is 8% and in Bengal it is 12%. The high caste Hindus of both these Provinces should be told that if they propose to resist Pakistan, because it cuts off a field for their gainful employment, they are committing the greatest blunder. They may cheat the lower orders of the Hindus in the name of nationalism, but they cannot cheat the Muslim majorities in the Muslim provinces. If the Hindus choose to live under a Muslim majority the chances are that they may lose all. On the other hand if they agree to separate, they will not get more, but they will certainly not lose all. Page 297 does not contain the statement of Babasaheb that Muslims can launch Jihad against India as claimed in the video. It talks of tenets of Islam according to which its affinities are social and religious and therefore extraterritorial.

It is this tenet which leads every Muslim in India to say that he is a Muslim first and Indian afterwards. It is on page 295 that Dr. Ambedkar makes a mention of Jihad as an injunction of Muslim Canon Law, by which it becomes incumbent on a Muslim ruler to extend the rule of Islam until the whole world shall have been brought under its sway. The claim in the video that Babasaheb said at page 303 that Muslims will never accept the Hindu Government, is also not supported by facts. Similarly, there is no such statement on page 294 as attributed to Babasaheb in the video that the Muslims hold the Sharia Law above the law of the land. In fact it speaks of the world divided into two camps, Dar-ul-Islam and Dar-ul-Harab according to Muslim Canon Law. A country is Dar-ul-Islam when it is ruled by Muslims. It is Dar-ul-Harab when Muslims only reside in it but are not rulers of it. This Canon of Muslim Law greatly influenced the conduct of the Muslims when the British occupied India. Sir Sayyed Ahmad, founder of the Aligarh Movement urged upon the Muslims to regard India Dar-ul-Islam because the Muslims were perfectly free to exercise all the essential rites and ceremonies of their religion.

The video claims that Babasaheb wrote on page 234 that Muslims are strong opponents of social reforms. No such statement is found on this page. However, Babasaheb says at page 233 that there is no organized movement of social reforms among the Muslims of India on a scale sufficient to bring about the eradication of social evils. Islam has not come in the way of social reforms in other countries such as Turkey. The reason for the absence of the spirit of change in the Indian

Muslim is to be sought in the peculiar position he occupies in India. The predominant Hindu social and political environment in which he is placed is silently but surely encroaching upon him. As a protection against this gradual weaning away he is led to insist on preserving everything that is Islamic. He feels that Muslims will be suppressed and made a depressed class. It is this consciousness that they have to save themselves from being submerged socially and politically by the Hindus, which is the primary cause of their backwardness in the matter of social reform as compared with their fellows outside. Therefore, they close the ranks and offer a united front to the menace of the Hindus and Hinduism by maintaining their socio-religious unity at any cost (Page 235).

To say that it is written on page 332 that a Muslim can never be a patriot, is again a travesty of facts. The page speaks of the attraction of the Muslims to the idea of Pakistan as their new destiny. A reference is made on this page to the evidence of Khan Saheb Sardar M. Gul Khan who supports the idea of separation of the Hindus and Muslims into two parts i.e. Kanya Kumari to Agra for the Hindus and Agra to Peshawar for the Muslims. One needs to go through the preceding and the following pages to know the true facts. The book in hand 'Pakistan or the Partition of India' contains 480 pages. One has to go through whole of the book minutely to be able to grasp what is what of it and to offer comments thereon. The book is a must read for all Ambedkarites, particularly the intellectuals who are committed to Babasaheb's philosophy and its propagation. There have been fierce critics and vitriolic opponents of Babasaheb and his philosophy during his life time, mostly from the Hindu orthodox camp. But their opposition proved to be too weak to stand in the way of progressive, humanistic, egalitarian and positively forceful philosophy of Babasaheb which has been embodied in the Constitution. Notwithstanding this, the Hindu orthodoxy has consistently been at work on its Hindutva agenda latently as well as patently. The clamor from such forces not only for change but replacement of the democratic, socialist, secular and egalitarian Constitution is a speaking testimony of their motive to reintroduce undemocratic, anti-people, and retrogressive ancient laws of dark ages obviously to meet their selfish designs. The instant video containing distorted and misleading facts about Babasaheb and his universally lauded classic thesis on Pakistan is apparently an attempt to paint him in a rather communal color as a part of larger agenda of the concerned forces. The curious must spare time not only to go through the book but also other literature of Babasaheb to forcefully counter with facts the false and evil designed anti-Ambedkar and anti-national propaganda of such forces. It is high time that the Ambedkarites, all beneficiaries of Babasaheb's struggles and sacrifices and the proconstitutional and progressive forces join hands and heads together to confront and beat

(Contd. on next page)

# Assemblyman Hoover's Representative Report

## Major Victory Securing Increased Penalties for Human Trafficking of our Most Vulnerable

Earlier this week I was dismayed when the Assembly Public



Safety Committee voted down SB 14 (Grove), a bipartisan bill to make human trafficking of a minor a serious felony in California. The legislation had already passed unanimously out of the Senate and was aimed at increasing penalties on the worst of the worst, those who would take advantage of vulnerable children. These crimes are not just horrific, they disproportionately impact women and girls.

After hearing this news, my colleagues and I demanded the bill be reconsidered. I am happy to report that yesterday the Assembly reversed course and did exactly that. The Public Safety Committee was so overwhelmed with public outcry over their previous actions, on Thursday they brought the bill back and voted to pass it.

This is a major victory for victims and I was proud to stand in support of this legislation as a Californian, a legislator, and a parent.

## Major Funding for Folsom's "Johnny Cash Trail Art Experience" Approved in California Budget

I am excited to announce significant state funding for the Johnny

Cash Trail Art Experience in Folsom that was put into the budget at my re-



quest. These investments will be an amazing benefit for the residents in our community and will bring this amazing city landmark one step closer to fruition for visitors to enjoy.

Folsom's Johnny Cash Trail, a bike and pedestrian trail that borders Folsom State Prison, was completed in 2017. Folsom Parks & Recreation is currently fundraising to install a world-class linear public art experience that will celebrate and honor the legendary Johnny Cash, his music, and his strong connection to the City of Folsom. As part of the public art project, installations at the beginning and end of the trail will feature "Cash's Pick," 7 foot tall bronze guitar picks. The funding secured by Assemblyman Hoover will be used for the design and fabrication of Cash's Pick No. 2. The first pick is currently slated to be installed by early 2024.

## You're Invited to my District Office Open House



## Orangevale History Museum Ribbon Cutting

I am excited to announce the grand opening of the Orangevale History Museum. This incredible achievement is the result of years of dedication from numerous community members who have made this dream a reality. The new Orangevale History Museum fulfills part of the purpose of the Orangevale History Project which is to preserve, chronicle, and promote the history of Orangevale. Orangevale now has a place to share the unique history of this community with its residents.

The museum is located at 6920 Hazel Avenue and is open Tuesdays from 10:00am to 2:00pm, Thursdays from 4:00pm-8:00pm, and Saturdays from 10:00am to 4:00pm. Come check out the museum and show your support for Orangevale history.

I would like to invite you to come to my open house at my new district office. While here, you can talk with me about your thoughts on legislation, community issues, or anything on your mind. Find out how our district office can be an important resource for you!

Date: July 26, 2023  
Time: 4:00pm - 6:30pm  
Location: 13405 Folsom Boulevard, Building 700, Suite A, Folsom 95630

## Health Fair & Dental Screenings Event

Please join me at my upcoming health fair & dental screenings event, in partnership with Liberty Towers



Church. Come for health services and free dental screenings, and share your thoughts with me. There will be an interactive family fun zone with inflatables, games, and food trucks.



Date: July 22, 2023  
Time: 10:00am - 1:00pm

## You're Invited to my District Office Open House

I would like to invite you to come to my open house at my new district office. While here, you can talk with me about your thoughts on legislation, community issues, or anything on your mind. Find out how our district office can be an important resource for you!

Date: July 26, 2023  
Time: 4:00pm - 6:30pm  
Location: 13405 Folsom Boulevard, Building 700, Suite A, Folsom 95630

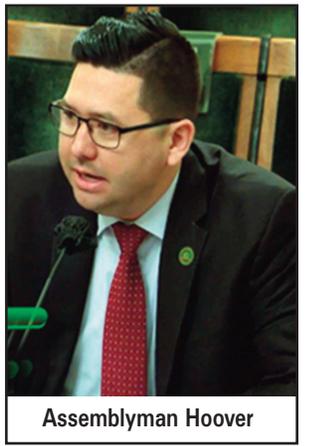
## Carmichael Community Roundtable

This week the Carmichael Chamber of Commerce invited me to participate in a roundtable discussion with local business owners and community leaders. I heard firsthand about the issues plaguing our small business community and their suggested solu-

Location: 5132 Elkhorn Boulevard, Sacramento 95842

## New Podcast Episode

This week I was joined by Assemblyman Joe Patterson where we discussed a number of topics including recent Assembly leadership changes, rising crime rates, and housing policy. You can watch, listen, and follow the podcast here.



Assemblyman Hoover

## Ribbon Cutting in Folsom

Recently my staff participated in the grand opening and ribbon cutting of Poppy Bank, located inside the Bel Air at 2760 E Bidwell St. They are open Monday through Friday from 10:00am to 6:00pm, and Saturday 10:00am to 4:00pm, and would love your support!



tions our lawmakers can be working on to improve the business climate in California. I look forward to continuing to engage with small business owners throughout my district to improve our communities and make California more business friendly.

## Ribbon Cutting in Folsom

Recently my staff participated in the ribbon cutting of Quick Dish, who are celebrating their newly remodeled restaurant. Quick Dish was co-founded by Brazilian chef Jefferson Luiz Huesner and his wife Lina. The mission of their local restaurant is to bring to the community a different vision on fast food. Quick Dish is located at 322 E Bidwell St. They are open Tuesday through Saturday from 10:00am to 9:00pm, and Sunday 11:00am to 8:00pm, and would love your support!

# Dr. Babasaheb Ambedkar – the Flag Bearer of 'One Nation One People'

(Continue from page 7)

such communal and anticonstitutional and anti-national forces to save the Constitution and the country. It is pertinent to recall here the historic speech of Babasaheb delivered at the time of presenting the Constitution to the Constituent Assembly on 29 November 1949, in which he said "...If the parties place creed above country, our in-

dependence will be put in jeopardy a second time, probably be lost forever. We must be determined to defend our independence with last drop of our blood... We must make our political democracy a social democracy as well, that means a way of life which recognizes liberty, equality and fraternity as the principles of life...The castes are anti-national. We must overcome all

these difficulties if we wish to become a nation in reality.

For fraternity can be a fact only when there is a nation. Without fraternity, equality and liberty will be no deeper than coats of paint... If we wish to preserve the Constitution in which we have sought to enshrine the principle of Government of the people, for the people and by the people, let us

resolve not to be tardy in recognition of the evils that lie across our path and which induce people to prefer Government for the people to Government by the people, nor to be weak in our initiative to remove them. That is the only way to serve the country. I know of no better."(BAWS, Vol.13, 1994, pp. 1214-1218).

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