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Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

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Sahib Kanshi Ram and Dalit Emancipation

Prem K. 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.

Invited Editorial on Mr. K. C. Sulekh Sahib's 98th Birthday Many Congratulations: K.C. Sulekh Birthday

Sh. K.C. Sulekh (born on 20 July 1927) has completed 97 years of his productive and dedicated life to the mission of Babasaheb Dr. B.R. Ambedkar. He is one of the few of his contemporaries who has been able to acquire education (BA) against all odds. Being a conscientious mind, he got associated with the social cause of his Samaj at the very young age during his school days. Those were the days, when the historic Ad Dharm movement led by Babu Mangu Ram Mughowalia, with the financial support of Seth Kishan Das of Boota Mandi of Jalandhar, was attracting large number of lower castes to rise against the wide spread evil of untouchability and impress upon British Government for the restoration of their long lost human rights including the right to own land, education, government service, contest election and to have their own religion. Sulekh Sahib, as a school going child, contributed in his own way to this noble cause of the Ad Dharm movement by organizing some of his like-minded fellow children into a small music group to sing hymns of Guru Ravidass and other radical Saints of the famous North Indian Bhakti movement. It was during one of such occasions that he came into the contact of Seth Kishan Das, with whom he had a long association as a dedicated Ambedkarite. It was also during his school days that Sulekh Sahib became aware of Babasaheb Dr. B.R. Ambedkar for the first time from his class 8th teacher. His attraction towards Ambedkar mission got further strengthened during his college days at Jalandhar where he lived at the residence of Seth Kishan Das, who was one of the pioneers of the Ambedkarite movement in Punjab. Seth Kishan Das participated along with some of his colleagues from Punjab in the Depressed Classes Conference in Nagpur in 1942 being organized by Babasaheb Dr. B.R. Ambedkar. Sh K.C. Sulekh's close association with Seth Kishan Das

brought him into mission of Babasaheb from its very beginning in Punjab. During his college education days, Sulekh Sahib became the founding editor of "Ujala", Urdu weekly paper first of its kind of the Ambedkar movement in Punjab. He has had also the honour of being the General Secretary of the Scheduled Castes Federation of Punjab and to be the Stage Secretary during the visit of Babasaheb Dr. B.R. Ambedkar to Punjab (October 27-29, 1951). He got the opportunity to meet many a times Babasaheb at his residence and

to the large gathering including Ambassadors of the many countries during the celebrations of Buddha Jayanti.

Sulekh

Sahib joined the Govt. Service in 1952 and retired as Excise & Taxation Officer in 1985. Since 1985, he has been continuously serving the mission of Babasaheb with utmost dedication through his regular columns in various missionary newspapers, magazines, Souvenirs and books. Sulekh Sahib is a living library of the ideas, thoughts and anecdotes relating to the life and teachings of Babasaheb Dr. B.R. Ambedkar; and the Ambedkarite movement of Punjab. He is active member of the Ambedkar Mission Society, Punjab and Ambedkar Bhawan Trust, Jalandhar. Ambedkar Bhawan Trust was built in 1972 in Jalandhar at the same place where Babasaheb Dr. B.R. Ambedkar delivered his famous address on the evening of October 27, 1951.



Prof (Dr.) Ronki Ram

Prof (Dr.) Ronki Ram
Shaheed Bhagat Singh Chair Professor
Panjab University, Chandigarh
E-mail: ronkiram@yahoo.co.in



Ambedkar Times and Desh Doaba congratulate Sh. K. C. Sulekh

Ambedkar Times and Desh Doaba congratulate Sh. Sulekh Sahib on his 98th Birthday. We wish him active healthy and charming life ahead. We are proud of him for his long-dedicated efforts for the furtherance of the great mission of Babasaheb Dr. B. R. Ambedkar! Once again, we wish him good health and happy long life on his 98th happy birthday!!

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times & Desh Doaba

accompanied him during his three days historic visit to Punjab, travelling in the same personal vehicle of Seth Kishan Das. He was also present in the Parliament House to listen to the famous address of Babasaheb on November 25, 1949; and also at the Ambedkar Bhawan Delhi in 1951 where Babasaheb Dr. B.R. Ambedkar delivered his address

has two daughters Smt. Pushpa Rani and Smt. Sangeeta Rani. All his sons, daughters-in-Laws, daughters and grandsons/daughters are well educated and well settled. All of them support him in his mission of Babasaheb Dr. B.R. Ambedkar in their own valuable ways. I wish him many more fruitful years of healthy and happy long life.

Dr. Ambedkar – the Champion of Women's Liberation

The Bharat Ratna Dr. B.R. Ambedkar, revered as father of the Constitution was a renowned world scholar, economist, great social reformer and a versatile genius, whose life was a saga of struggle for establishing an equitable socio-economic order based on the democratic principles of equality, liberty and fraternity. He fought throughout his life not only for the liberation of the marginalized and deprived sections from the perpetual bondage of iniquitous and discriminatory Brahmanical social, economic and religious order, he championed with equal passion the cause of women's liberation who were given sub-human treatment under the same order. They were deprived of right to education, property, divorce, re-marriage and equality with men. They were equated with the Shudras - the lowest social denomination in the Hindu Social Order, and treated even worse than slaves under the scriptural diktats.

Nrisinhpoorvtapi Upanishada (1.7) lays down: "The learned people (teachers) do not want to deliver sermons on *Pranava Gayatri* and *Mahalaxmi Mantra* (incantation) like Yajurveda to the women and Shudras. The learned ones should know the thirty two lettered *Saama (Veda Mantra)*. Those who know Saama, they achieve immortality. If women and Shudras happen to know the Pranava Gayatri and Mahalaxmi Mantra like Yajurveda even then they attain debasement (*adhogati*) after death. Such teachers should, therefore, exercise caution while teaching the *Mantras*, for they also reach debasement along with such women and *Shudras*1." Lord Krishna says in the Geeta (9.32, 33): "O Partha, they also who may be of a sinful birth such as women, *Vaishyas* as well as *Shudras* attain the supreme state when they take refuge in me. What wonder then that the holy Brahmanas, devouts and Royal (Kshatriya) sages should attain Me i.e. they will certainly attain Me2."

In the Shiva Purana, explaining the duties of a faithful wife to Parvati at the time of her marriage with Lord Shiva, the Brahmin lady says: "Husband is greater than *Brahma*, *Vishnu* and *Shiva*. A faithful wife should worship him as God. She should rise earlier to him in the morning and go to bed after he goes to sleep. She should take the left - over food after he has finished his meals. She should keep standing when husband is standing. Never should she address the husband by his name. When called by the husband she should present herself instantly with folded hands and comply with his orders like an obedient servant. She should take husband's word as a command. If she reacts harshly in anger to husband's words, she is equated with a village bitch and a she-jackal in a lonely forest. If she welcomes the husband back home with sweet words, serves good food, presses his feet and satisfies him in all other ways, she is considered to have satisfied the three worlds. She is considered unlucky or unfortunate if she nurses jealousy against co-wife of her

husband. If she wants to derive benefit of a pilgrimage, she should drink the feet-wash (*charanodak*) of her husband. She should never sit at a place higher to that of her husband. She should always worship her husband because only he is her God, Guru, religion, holy place and a fast. The Purana contains a long list of do's and don'ts for her3. A list of almost same duties and conditions for women has been replicated in the Skandh Purana4. Ramcharitamanas (Sunderkaand, 58.3) says: "Drums, rustics, *Shudras*, beasts and women are worthy of being beaten up5."

To Dr. Ambedkar such pitiable inhuman condition of women was against the interest of the society and the country as half of the population



was deprived of development of their human potential and their positive contribution in improving the condition of society and the nation. He resolved to liberate and bring them at par with men leading a dignified human life. In an article "The rise and fall of the Hindu woman: Who was responsible?" published in the journal 'Maha Bodhi' May-June 1951, Dr. Ambedkar brought out that at one time in the ancient history women occupied a very high position in the intellectual and social life of the country. They were taught to read the *Vedas* and they could repeat the *Veda Mantras*. Panini's *Ashtadhyayi* bears testimony to the fact that women attended *Gurukul* (College) and studied the various *Shakhas* (Sections) of the *Veda* and became expert in *Mimansa* (Epistemology-interpretative exposition). Patanjali's *Maha Bhashya* shows that women were teachers and they taught *Vedas* to girl students. The story of public disputation between Janaka and Sulabha, between Yajnavalkya and Gargi, between Yajnavalkya and Maitrai and between *Sankaracharya* and Vidyadhari shows that Indian women in pre-Manu's time could rise to the highest pinnacle of learning and education. She was also entitled to *Upanayana* as per the *Atharva Veda*. The king elect in the ancient India not only did homage to the Queen he worshipped his other wives of lower castes as well. In the same way the king offered salutation to the ladies of the chiefs of the '*Srenies*' (guilds) after

the coronation ceremony. This is a high position for women in any part of the world6.

Dr. Ambedkar traces the utter downfall and degradation of women in India to Manu, the Law Giver of the Hindus. The Manu Smriti proclaims: (a) It is the nature of women to seduce man in this world. For that reason the wise are never unguarded in the company of females (MS, II.213). (b) Women are able to lead astray in this world not only a fool, but even a learned man, and make him a slave of desire and anger (MS, II.214). (c) Women do not care for beauty, nor is their attention fixed on age; it is enough that he is a man. They give themselves to the handsome and ugly (MS, IX.14). (d) A female should never

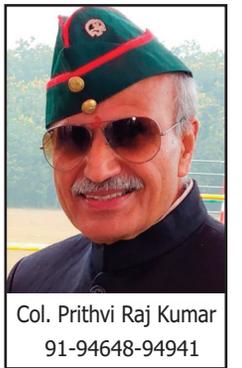
be given freedom. She must be under her father in childhood, under husband in youth and under sons as a widow (MS, IX.2, 3). (e) Drinking (wine etc.), company of the wicked, parting from husband, wandering, untimely sleeping and staying in others' house are the six vices women suffer from (MS, IX.13). (f) Due to their mutable temper, natural heartlessness and passion for sexual enjoyment, women become disloyal towards their husbands; however carefully they may be guarded in this world MS, IX.15 (g) Manu allotted to women a love of their bed, seat, ornament, sexual desire, wrath, betrayal, crookedness and condemnable conduct (MS, IX. 17). (h) A woman had no right to knowledge under Manu. The study of Veda was forbidden to her by him. Manu says the *sanskaras* of women are performed without uttering of the *Veda Mantras*. They have no right to the *Smritis*, *Dharamshastras* and other Mantras. Therefore, they are as ominous or unclean as untruth (MS, IX, 18). (i) Nothing must be done independently by a girl, young woman, or even an aged one, even in her own house (V.147). (j) Neither by sale nor by repudiation is a wife released from her husband i.e. she has no right to divorce (MS, IX. 46). (k) A wife, a son and a slave shall have no property; the wealth which they earn belongs to their master (MS, VIII. 416). (l) Manu gives right to husband to beat the wife with a rope or a split bamboo for committing faults (MS, VIII. 299). (m) Women have no right to

perform sacrifice prescribed the *Vedas*. Sacrifices performed by women are inauspicious and not acceptable to God. If she does it, she will go to hell. A Brahmin must never eat food given at a sacrifice performed by women (MS, XI. 36-37, and IV. 205,206). (n) Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a God by a faithful wife (MS, V. 154). (o) A wife is exalted in heaven only by obeying her husband (MS, V.155). (p) Slaying women, *Shudras*, *Vaishyas* or Kshatriyas and atheists are *Upapatakas* - minor offences (MS, XI. 67). Killing of a Brahmin is *Mahapataka* (major offence) MS, XI.54 7. Babasaheb condemned the Manu Smriti as a symbol of inequality, cruelty and injustice containing the teachings which most flagrantly violate the human rights. He made bonfire of it on 25 December 1927 at Mahad (Nasik-Maharashtra)7A.

To Babasaheb, this view of the women was both an insult and an injury to them. It was an injury because without any justification she was denied the right to acquire knowledge which is the birthright of every human being. It was an insult because after denying her opportunity to acquire knowledge she was declared to be as unclean as untruth for want of knowledge and therefore not to be allowed to take Sannyas which was regarded as a path to reach Brahma (The Creator). Not only was she denied the right to realize her spiritual potentiality she was declared to be barren of any spiritual potentiality by the *Brahmins*. This was an unparalleled cruel deal with women8.

Buddhist literature, on the other hand, shows that Buddha did not regard woman inferior to man either in point of intellect or character. They were admitted to be *Parivrajikas* (nuns) in the Buddhist *Sangha* for women. Far from doing anything which would have the effect of degrading the woman, the Buddha all along tried to ennoble and elevate her. By admitting women to the life of *Parivrajika*, the Buddha, by one stroke, removed both these wrongs - denial to acquire knowledge and realize the spiritual potential. It was both a revolution and liberation of women in India9.

Dr. Ambedkar says Manu was not worried by consideration of justice or injustice of his law. He wanted to deprive woman of the freedom she had under the Buddhist regime. He knew that by misuse of her liberty, by her willingness to marry the *Shudra* the system of gradation of the *Varna* had been destroyed. He was outraged by her license and in putting a stop to it he deprived her of liberty, any intellectual pursuits or free will, or freedom of



Col. Prithvi Raj Kumar
91-94648-94941

Dr. Ambedkar – the Champion of Women’s Liberation

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thought. She was not to join any heretical sect such as Buddhism. If she continued to adhere to it till death she was not to be given the libation of water as was done in the case of all dead Hindus. Manu imposed ibid and many more disabilities upon women and crippled them permanently. He was responsible for the degradation of women in India. If this was not monstrous, nothing could be 10.

To Babasaheb, progress of the Community is measured by progress of women. He believed that the society and the nation could not progress without the progress of women. Therefore, he took it as a mission to liberate women from the age old bondages and make her equal partner of man in every walk of life. Ever since he began to work among the Depressed Classes he made it a point to carry women along with men. His inspiring leadership highly motivated the women to join men in all the organizations, agitations and Satyagrahas launched under his guidance and leadership. Be it Mahad Satyagraha; Kalaram Temple entry movement or any other mass movement for establishing human rights and equitable Social Order, women were always in the forefront. In an All-India Depressed Classes Women’s Conference held at Nagpur on 20th July 1942 attended by about 25000 women, various resolutions for improving women’s conditions and status were passed under his guidance and leadership. The resolutions included right to divorce; necessary changes in law of polygamy and other social evils; right to entitlement of 21 days casual and at least one month’s annual leave at par with other employees; adequate compensation for them or their children in cases of death, accident; pension of at least of Rs. 15 on completion of 20 years of service; compulsory primary education; grant of freeships and scholarships to the students of Depressed Classes for secondary and college educations; free hostels for at least for 50 girl students of these classes in each Province; and reservation of seats for the women of Depressed Classes in the Legislative and other representative bodies. He advised them to learn to be clean; keep free from all vices; give education to their children; instill ambition in them and inculcate on their minds that they were destined to be great; remove from them all inferiority complexes; not to be in a hurry to marry: not to impose marriage on children unless they were financially self-supportive; bear in mind that to have too many children was a crime; let each married girl stand up to her husband, claim to be his friend and equal, and refuse to be his slave¹¹."

As a Member (Minister) of the Executive Council of the Governor General with the portfolio of Labor and CPWD, Dr. Ambedkar took various practical measures, moved Bills and caused enactment of laws for women’s welfare, equal status and equal rights. Some of the historical and revolutionary measures taken and laws enacted were relating to equal pay for equal work; holidays with leave; maternity leave with pay and other maternity

benefits; opening of crèches, schools, hostels and clinics for the children of the working women; reduction in work hours from 14 to 8 hours; right to form unions and strike at par with men; scholarships for higher study for the women from weaker sections; abolition of forced women labor; social security; general and health insurance scheme; rationalization of principles for grant of Dearness Allowance; compensatory leave against compulsory holiday. The list is inexhaustive 12.

The biggest opportunity came Dr. Ambedkar’s way to liberate not only the women but all the Depressed Classes and to establish equitable Social Order when he was entrusted the responsibility of drafting the Constitution of India. He worked day and night to draft a Constitution that included his philosophy of life as his lasting contribution in liberating the women and establishing equitable Social Order. The Constitution contains various provisions providing for equal rights and opportunities both for men and women, and women’s uplift, empowerment and liberation. Article 14 guarantees equality before law; Article 15 prohibits discrimination on ground of sex, religion, race, caste etc. and empowers the State to make special provisions for women and children; Article 16 provides for equality of opportunity in the matters of public employment; Article 23 prohibits trafficking in human beings and forced labor; Articles 39 (a) and (d) provide for equal means of livelihood and equal pay for equal work; Article 42 makes incumbent on the State to make provisions for securing just and humane conditions of work, and for maternity relief; Article 51 A (e) imposes a fundamental duty on every citizen to renounce the practices derogatory to the dignity of women; Article 243 D (3) and T (3) provide for reservation of 1/3rd of seats for women to be filled by direct election in every Panchayat and Municipality; Article 243 T (4) provides reservation of offices of Chairperson in Municipalities for the Scheduled Castes, Scheduled Tribes and women.

Dr. Ambedkar was so passionately committed to the cause of women’s liberation that he dedicated lot of time and energy at the cost of his health in drafting and defending the Hindu Code Bill inside and outside the Parliament against tough opposition from orthodox Hindus. To him, no law passed by the Indian Legislature in the past or likely to be passed in the future could be compared to the Hindu Code in point of its significance. He said: "To leave inequality between class and class, between sex and sex which is the soul of Hindu society, untouched and to go on passing legislation relating to economic problems is to make a farce of our Constitution and to build a palace on a dung heap¹³."

The Bill aimed to codify the rules of Hindu Law, particularly relating to seven different matters of women’s right to property, order of succession to property, maintenance, marriage, divorce, adoption, minority and guardianship. The principles of the Bill were in harmony with the constitutional philosophy. The Bill sought to remove the obstruction of Law in the social

advancement of women. It aimed to empower woman financially and to retain her wealth and rights to help retain her freedom. The widow, the daughter and the widow of a predeceased son all were given the same rank as the son in the Bill regarding inheritance of property. In addition, the daughter was also given a share in her father’s property. In regard to the intestate succession to females, the Bill consolidated the different categories of *stridhan* into her one single category of property and laid down a uniform rule for succession. As regards "woman’s estate", the Bill converted the existing limited estate of woman into an absolute estate just as the male. The Bill provided one of the most salutary provisions that the dowry given to the girl would be treated as a trust property, and she was entitled to claim that property when she came to the age of 18, so that neither her husband nor his relations had any interest in that property. The Bill recognized the rights of a wife also to claim separate maintenance when she lived separate from her husband on justified grounds. The Code recognized two forms of marriages, namely civil and sacramental as against only sacramental recognized under the existing Hindu law. It dispensed with the identity of caste and sub-caste in the sacramental marriage as required under the existing Hindu Law. Monogamy against polygamy was prescribed under the Bill. It introduced provisions for the dissolution of marriage on specified grounds as against the indissolubility of sacramental marriage under the existing law. It also provided that the dissolution of marriage would not affect the legitimacy of the children born out of the marriage. It provided for divorce by a woman on seven grounds of desertion; conversion to another religion; keeping a concubine or becoming a concubine; incurably unsound mind; virulent and incurable form of leprosy; venereal diseases in communicable form and cruelty. In the case of adoption under the Code, it would be necessary for the husband if he wanted to make an adoption to obtain the consent of his wife 14.

The Hindu Code Bill was introduced in the House on the 11th April 1947. While it was before the House it lived by fits and starts. The Bill was referred to the Select Committee after a year. It was taken up for clause wise discussion in the last session of the Parliament on 5th February 1951. While the discussion was going on, the Prime Minister first put up a proposal to pass a part of the Bill, but two or three days later he suddenly proposed to drop even the truncated Bill for want of time.

It came as a stunning shock – a bolt from the blue for Dr. Ambedkar. The argument of paucity of time and strong opposition to the Bill did not find favor with Dr. Ambedkar. He was sure that the Bill was dropped because other and more powerful cabinet ministers wanted precedent for their Bills such as Banaras and Aligarh University and Press Bill which were much less urgent and important than the great social reform Hindu Code Bill. He got the impression that the Prime Minister

had not the earnestness and determination required to get the Bill through. Dr. Ambedkar was not satisfied with the functioning of the Nehru Government on many counts but the dropping of the Great social reform Bill led him to resign on 27th September 1951. Such unimpeachable was the commitment of liberator of women towards their cause! Giving explanation for the resignation, Babasaheb said in his written statement dated 10th October 1951 that in regard to the Bill, he was made to go through the greatest mental torture. The aid of Party Machinery was denied to him. The Minister for the Parliamentary Affairs, who was the Chief Whip of the Party and darling of the Prime Minister, was the deadliest enemy of the Code who had been systematically absent during the consideration of the Bill in the House. Thus, the greatest Hindu reform Bill was killed and died unwept and unsung after the life of four years, and after passing of its four clauses. Nonetheless, it sowed the seeds of a great social reform and Dr. Ambedkar continued to bring about much needed social reforms in his own way¹⁵.

The Hindu Code Bill of Dr. Ambedkar was subsequently adopted in piecemeal by the Congress Government sans him. One finds remarkable improvement in the socio-economic conditions of the women since independence in the urban areas in the middle and upper middle classes in particular.

Thanks to the father of the Constitution and liberator of women. But it is still a long way to achieve the ideals of the Constitution and bring women at par with men in every walk of life particularly in the lower middle and poor classes in the urban and in rural and tribal areas in general. It is just a question of time to see the spread of education, change of mindset and achieve the ideal of total liberation of half of the population for development of their human potential and their contribution in the progress and prosperity of the country as a flourished nation.

Source: 1. 108 Upanishadas, Sadhnakhand, Brahmvarcha, Shan-
itkunj, Haridwar, first edition, 1998. P.110; 2. Srimadbhagwadgita, Sadhna Sanjivani, Gita Press Gorakhpur, 6th edition, 1997, pp.481-483; Srimadbhagvadgita, Bhaktivedant, book trust, Mumbai 63rd printing 2023, pp.361,362; 3. Sankshipta Shiv Purana, Gita Press Gorakhpur, 1988 edition, Rudra Samhita, Parvati Kaand, pp. 234-236; 4. Sankshipta Skandh Purana, Gita Press Gorakhpur, 1995 edition, Brahm Khand, Dharamaranya Mahatmya, pp. 468,469; 5. Ramcharitamanas, Gita Press Gorakhpur, 1996 edition, p.663; 6. BAWS, Vol.17/2, p. 122; 7. BAWS, Vol. 17/2, pp. 122-127; 7A. Keer, pp.100,101 and BAWS, Vol.17/1, pp.24,25; 8. BAWS, Vol.17/2, p. 119; 9. BAWS, Vol.17/2, pp. 115,117,120; 10. BAWS, Vol.3, pp. 430-432; 11. BAWS, Vol. 17/3, pp. 279-283; 12. BAWS, Vol.10, pp. 69-394, 680, 852, 853; 13. BAWS, Vol. 14/2 pp.1325, 1326; 14. BAWS, Vol.14/1, pp.5-12; 15. BAWS, Vol. 14/2, pp. 1323-1326.

Ujjal Dosanjh, former premier of BC, bestowed with the Dr. Ambedkar Arts and Literature Award - July 21, 2024, at the White Rock Players' Club

After the "Sandookadi Kholh Narainia, a play by Dr. Sahib Singh staged at the White Rock Players' Club on July 20 and 21, the former premier of BC Ujjal Dosanjh was bestowed with the Dr. Ambedkar Arts and Literature Award for his debut novel, "The Past is Never Dead."

The retired IES, Mr. BD Viridi, was awarded with the Dr. Ambedkar Social Justice Award for his contributions to policy and program development that helped reducing poverty in the rural areas.

The organizers also recognized Dr. Sahib Singh with the "Excellence in Punjabi Theater Award".

Honoring Dosanjh was a joint community effort led by the Chetna Association of Canada and Dynamic Creative Horizons, with the support Shri Guru Ravidass Sabha of Vancouver,

AICS Canada, AISRO Canada, and Dynamic Creative Horizons.

Lamber Rao represented the



Shri Guru Ravidass Sabha (Vancouver), Param Kainth represented AICS Canada, and Rashpaul Bharadqaj represented AISRO. Jai Birdi and Surinder Sandhu represented Chetna Association of Canada while Navjot Dhillon and Inderjit represented Dynamic Creative Horizons.

Dr. Sahib Singh, a prominent dramatist from Punjab is on a tour

playing his plays in different cities across Canada. Locally, Chetna Association of Canada and Dynamic Cre-



ative Horizons, partnered and together arranged with Singh to perform his play, "Sandookadi Kholh Narainia" at a theatre in White Rock on July 20 and 21. The organizers were very pleased to see the house filled both days and the theatre lovers enjoying the theatre with a needle drop silence with applause at key moments.

Sandiokadi Kholh Narainia

(SDK) is a story of three youth of Punjab. All three characters are played by Dr. Sahib Singh who is also credited with writing and directing his plays.

Singh, a mastermind, a highly talented, and a creative artist, skillfully projects these characters and challenges the audience to open their minds, using Sandokadi as a symbol. Throughout the play, many in the audience were able to relate to their own experiences validated through applause, tears, laughter, and sighs.

Chetna's next event is a screening of a short film on women empowerment, "Whistle". This is a part of celebrating the Gender Equality Week. The screening will be on September 14, 1:30 pm, Dr. Ambedkar Room, Surrey Center Library on the University Drive

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PHONE: 209-855-6938, FAX: 209-762-6540

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