



Ambedkar Times *Weekly*

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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REMEMBERING DALIT SAVIOURS

Prem K. Chumber Editor-In-Chief:

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Mahatma Jyotirao Phule, E.V. Ramasamy Naicker (Periyar), Babasaheb Dr. B. R. Ambedkar, Narayan Swami Guru, Achutananda, Babu Mangu Ram Mugowalia are among the forerunners of Dalit saviors who devoted their entire lives for the emancipation and empowerment of the downtrodden. During their life-times they had to struggle very hard to articulate as well as build a 'counter public' for reclaiming the long lost Dalit space. Braving untold sufferings and persistent opposition from all the possible quarters, they remained steadfast in their mission to prepare a solid base for grooming the cause of the community. Despite the innumerable hardships, they succeeded in their bold endeavours to pave the way for Dalit liberation leading to 'equality, liberty, fraternity'. Of late their struggle as well as vision/philosophy started getting recognition even in the political circles of their opponents. Almost all of them now feel proud of owning/appropriating them as and when they deem so fit. The recent praises showered on Babasaheb Dr. B.R. Ambedkar by almost all the mainstream political forces in India is a case in point. Year-long preparation by the ruling as well as opposition parties for the celebration of his 130th Birth anniversary are being reported in almost all the national newspapers.

During the 1920s, a large number of Adi movements took roots in different parts of India. Ad Dharm movement of Punjab is one of them. It born in the background of series of political developments in the region. It was founded and led by Great Gadarite Babu Mangu Ram Mugowalia, who wanted that his people should have their own separate identity and the where-withal to lead dignified life. He was convinced of the fact that the only way through which his people can live with dignity and self-respect was to form their own exclusive Dalit identity, political party and religion. He succeeded on all these crucial accounts. He got recognition from the British Government in 1931 for a separate religion for the Depressed Classes of Punjab (Ad Dharm), contested provincial assembly elections and pleaded meticulously for the rights of his people at all the plat forums available during his struggle.

Now when all the major political parties in India are promising to follow and implement the thinking of Babasaheb Dr. B.R. Ambedkar, it would be in fitness of things that the Punjab government should rename one of the coming up institutes of higher education in the state after the name of Babu Mangu Ram Mugowalia who was among the pioneers of the Dalit freedom fighters, founders of Dalit movement in Punjab, visionaries and educationists in the state on the occasion of 96th anniversary of first annual convention of the Ad Dharm movement held on June 11-12, 1926.

Droupadi Murmu- first tribal President candidate



New Delhi- Droupadi Murmu, once elected, will not only be the first tribal President and the first from the east, but will also be the youngest to hold the highest office. Murmu was born on June 20, 1958. All previous Presidents were born before the Independence. Hailing from a humble tribal family in Odisha, Murmu did graduation from Rama Devi Women's College, Bhubaneswar.

She worked as a junior assistant in the Odisha Government's Irrigation Department for four years, starting 1979. In 1997, she taught at a school in Rairangpur before being elected councillor in the area.

Murmu later represented Rairangpur in Odisha Assembly twice serving as Minister of State from 2000 to 2004 in the Naveen Patnaik-led BJD government, which was supported by the BJP. Murmu became the BJP's ST Morcha Odisha chief in 2006. In 2013, she was appointed national executive member of the morcha, a post she held till 2015, when she was named the first woman Governor of Jharkhand. She has 25 years of active political career behind her.

Soft-spoken leader who rose through the ranks

Considered a soft-spoken and affable leader who comes from Mayurbhanj, one of the most backward regions of Odisha, Murmu has held various positions in the party and rose through the ranks.

She was a minister in Odisha when BJP was in alliance with ruling Biju Janata Dal. Her name was also doing the rounds in 2017 but Kovind then emerged as BJP pick.

She will be a great President: Modi

She has devoted her life to serving society and empowering the poor, downtrodden as well as marginalised. She will be a great President. Narendra Modi, PM.

Murmu held several positions in BJP since her joining in 1997

Droupadi Murmu was born on June 20, 1958, at Mayurbhanj, Odisha. She did her graduation from Ramadevi Women's College, Bhubaneswar. After working as an honorary assistant professor in the Shri Aurobindo Integral Education and Research, Rairangpur and then as a junior assistant in the irrigation department of Odisha, she joined BJP in 1997.



Droupadi Murmu, once elected, will not only be the first tribal President of India, the first leader from the east to hold the highest office, but will also be the first President of India to be born after independence.

Political journey

- She was elected as the councillor of Rairangpur district of Odisha in 1997. Murmu went on to become the Vice - Chairperson of Rairangpur the exact same year.

- In 2000 assembly elections, she was elected from the same constituency and was given the Department of Transport and Commerce till 2002.

- Government of Odisha gave her the

portfolio of Fisheries and Animal Husbandry in 2002. She served at the post till 2004.

- Murmu remained the BJP district president for the Mayurbhanj district from 2002 to 2009.

- In 2004, she was elected as an MLA from Rairangpur and served till 2009.

- Bhartiya Janata Party named her as the state president of Scheduled Tribe Morcha of Odisha in 2006. She remained in the post till 2009.

- She was again named as the BJP district president for the Mayurbhanj district in 2010.

- In 2013, she became BJP district president for the same district for the third time. She was on the post until April 2015.

- She was given the charge of Governor of Jharkhand in May 2015.

Parents, Pinds and Weapons: Deciphering Sidhu Moosewala

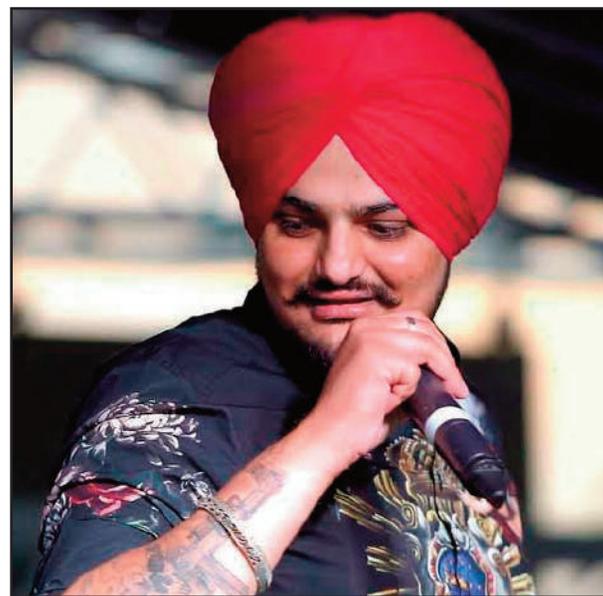
The gruesome murder of Shubhdeep Singh Sidhu, aka Sidhu Moosewala, a globally popular rapper, lyricist and actor, on May 29, 2022, numbed millions of fans across the world. He was shot dead in his Mahindra Thar SUV on the periphery of Jawaharke village which adjoined his native village – Moosa of Mansa district of Malwa Punjab. He decided to live in his native place, even after having experienced the widely touted glamour, along with the underplayed loneliness in the much sought-after localities of North America, laced with alluring 'big money' and 'safe environs.' It was not only his fast rapper talent but also his inimitable attachment with rural Punjab that ignited a sense of deep grief and agonizing mourning among his millions of fans across the whole globe, overtaken as they were by his being snatched away in just his late 20s. The tragedy struck at a time when his parents were looking forward to the marriage of their only child. It was heartrending to instead, watch his parents decorating the corpse in bridal headgear for its last journey.

Sidhu Moosewala returned to his native village at a time when the overwhelming majority of his peer age group longed to emigrate, especially to Western Europe and North America. It was also a time when Punjab was in a deep malaise, and expected to not only become a desert in the near future, but also a graveyard for the hopes and aspirations of the upcoming generation with the stark reality of an existential agricultural crisis, failure to stem the tide of unemployment, a drug menace, and dwindling public education and health services.

Through his new genre of rap music (a motley of hip-hop, rap and Punjabi folk), Sidhu Moosewala depicted the glaring truth of his times without mincing words, whilst at the same time exhorting the youth demographic to realize that the solution to their *hond* (existence) did not lie in leaving their villages and submitting meekly to circumstances. His was a much-needed message of hope in an otherwise largely barren landscape, offering the vision that to lead a wholesome life one needs to respect and love one's parents and ancestral lands first. Like the rap of Tupac Shakur, Drake and Burna Boy, Sidhu Moosewala introduced a new genre (to speak the truth fearlessly and rise against all odds) in the music realm of Punjab, which instantly touched the heart of the youth not only across rural-urban divide but also traditional caste-class boundaries. In his inimical style, he conveyed to Punjabi youth to never be afraid of adverse circumstances and keep your chin up, come what may! To convey his idea of valourously confronting adverse circumstances, it seems Sidhu Moosewala deployed the idiom of popular Punjabi Jatt culture in an allegorical referential manner rather than to eulogize its much-slandered caste angle. One can find enough evidence on social media that his references to Jatt life-style

has nothing to do with caste prejudice. In Punjabi agrarian culture the term 'Jatt' is more than a caste title, being an all-encompassing exposition of the rural way of life, woven into its village-centric, simple, straightforward and fearless ethos.

In some of his most famous tracks – *Dear Mama* (My Dear Mother), *Baapu* (My Father), *Punjab* (My Motherland), *Tibeyan Da Putt* (Son of the Sand Dunes) and *Self-made* – the simplicity and straightforwardness of Punjabi agrarian culture has been depicted graphically. In his track *Dear Mama*, Sidhu Moosewala says "Maanmainulagda main jammaterewargaaan" (Mother, I think that I am just like you)". And in *Baapu*, he says "Father you have done for me the whole life ... now it



is time to give that burden to me. "His love for his parents can be seen from the fact that he took pride in keeping his parents around him during his *Akharas* (concerts) – a deep sense of filial piety to be rarely seen among the youth today. He was also very humble in his day-to-day social dealings, and despite his world fame, was easily accessible to all, and the unwary might even mistake him for an everyday villager. All were welcome to click selfies with him, and when asked why he kept his eyes downward while interacting with those who came to interview him about his meteoric rise in the world of music, but thundered on the stage at the *Akharas*, his habitual reply used to be: "Well, in my personal and social life, I am like that, whereas at the stage I had to play to the gallery professionally". It was for such locally rooted traits that Sidhu Moosewala became a legend across caste, class, creed and regional boundaries. A recent BBC News Punjabi video (<https://fb.watch/dxzW2HdpQL/>), which focused on youth in West Punjab, remembered Sidhu Moosewala for his simplicity, straightforwardness and guts to say spade a spade.

The global range of his rap genre is based on his intrepid lyrical discourse against the rat race of corporate-world and consumerist lifestyles. There is a stark difference between the real life and life on the rap turf of Sidhu Moosewala. He did not sing weapon songs for self-glory, but for the popular logic of the mar-

ket. In one of his interviews, he underlined that simple folk-rap tracks that he also sang, had failed to fetch much of a response in the cut-throat music market. Very often, he can be heard singing emphatically that the rise of a rural lad (himself) to the pinnacle of the rap music is received praises all over the world, but not in his own courtyard. In fact, while challenging his peers to bring someone to compete (Jat da Mukabla) with him, he seemed to convey that there is a way to rise without leaving rural Punjab and to live away from ones near and dear. Given his fame and affluence, he could have easily settled in any metropolis not only in India but anywhere in the world, but preferred to live amongst his people in the land of his ancestors. His close attachment with his roots and concern for the improvement of his native surroundings instantly connected him with a massive number of youngsters as well as elders within a very short span leading to his meteoric rise. He did not just live physically in his village, but also respected and practiced the moral postulate of rural life.

As was narrated by his father, during the thanks giving ceremony after the conclusion of the *antimardas/Bhog* of his slain son, Sidhu Moosewala never left home without touching the feet of his mother and father, and never kept the wallet in his pocket, always ask for money from his father. He often used to turn emotional remembering his grandmother from the podiums of his music *akharas* (concerts), who motivated him never to cut his hair and wear a turban. It was for the meticulous obedience to the teachings of his grandmother that Sidhu Moosewala's father appealed to all those who wanted to reach Mansa at the *antimardas* of his son to come attired with turbans. As a matter respect to Sidhu Moosewala's commitment to traditional dress code, a pagri house businessman opened a unique langar of turbans (free distribution of turbans to the needy) at the site of the *Bhog* ceremony.

Another aspect of his being attached to the communitarian tradition of the culture at grassroots was the way he used to address the audience during the concerts. He is known for greeting ladies and gentlemen as *Behnas* and *Matas* (sister and mothers) and *Bhravans* and *Buzurgs* (brothers and venerable elders) respectively. At times, he was heard requesting the huge gatherings at his *akharas* to take extra care to leave the halls to reach home safely with special concern for the care of children. In one of his many earlier videos that turned viral after his ghastly murder, he can be seen consoling a weeping child who was slapped by someone. He motivated him not only to laugh but also recite a few lines of one of his many hits – *uchiyan ne gal-*

lantery aardiyan.

A few above-mentioned narrations compel one to go beyond the visible aspects of Sidhu Moosewala and delve deeply into his ethereal cultural world to decipher his songs and penchant for

tractors, cars, jeeps and guns. He never talked about drugs in his songs. When accused of, as he himself referred to in one of his viral videos, about consuming alcohol, he retorted that was fine but he never shaved off his eyebrows like his detractors. Though he talked about weapons, but was never heard of intimidating his adversaries. His fondness for guns was limited to self-defense as he often reiterated during many of his concerts that goes well with the valourous culture of the region. He is loved by millions across the East and West Punjab as well as large swathes of other parts of the world for his large-heartedness, rustic courage in speaking the truth. As for his hard-earned success, he always gave credit to Waheguru, his grandmother, and parents. Nonetheless, his father disclosed to the huge gathering at his *Bhog* ceremony that Sidhu Moosewala often complained about his failure to comprehend why his peers were jealous and indulged in ill-talk about him. This is an unfortunate, but prevailing reality of current Punjabi mindset, that success is often not lauded, but instead begrudged.

The murder of such a celebrity – who was both imploring and encouraging Punjabi youth to stick to their cultural roots and avoid abandoning their villages – in broad daylight raises many questions. It occurred at a time when most of the Punjabis are saying goodbye to their native homes and emigrating to foreign lands in the expectation of better education, career prospects and to escape from the pervasive drug menace.

Though a lone, but forceful voice against this general exodus was silenced, the huge gathering at the *antimardas* of Sidhu Moosewala at his native place in Malwa Punjab, and the torrent messages of mourning on YouTube and Facebook from around the world, vindicated the assertion that ultimately it was Moosewala's lived culture, along with its implicit values, which had left an indelible imprint upon the minds of ordinary people. Fond but poignant memories of a folk hero, a son of the soil, rather than any awe of material gains or the attendant but ephemeral glamour of an icon of an industry sprayed with stardust.



Ronki Ram

Shaheed Bhagat Singh Chair
Professor of Political Science
Panjab University, Chandigarh (India)
Email: ronkiram@yahoo.co.in

How Do Narcotic Drugs Feel: Insights From The Theory Of Evolution

The commonly misused drugs are psychoactive substances which change consciousness and mood such that the user finds it rewarding, pleasant (e.g., euphoria or a sense of relaxation), or advantageous (e.g. increased alertness, stamina, muscle power). Their sustained use may produce physical or psychological dependence, associated with somatic or psychological withdrawal symptoms, respectively. Creative writers have aptly compared the euphoria caused by power and love with the intoxication of substances like wine and opium. Drugs shall not be taken out of curiosity, to know the experience they cause, because these feelings and emotions can also be induced by sports, exercise, socializing, food, music, pursuing a hobby, and other recreational activities. The advantage of depending on traditional natural ways of getting high (euphoria) is that they are healthy, well tested, and most importantly legitimate. Governments decide on the legality of substances based on their health hazards and other reasons. Despite growing evidence that tobacco causes cancer, governments so far have not banned its production due to concerns of revenue and popularity of political parties. The prohibition of marijuana in the USA was also allegedly started for prompting the exodus of illegal Mexican immigrants. These migrants were consuming marijuana as part of their cultural tradition. Criminalizing drugs has increased the liabilities of people dependent on them, and it created a black market for drugs, giving rise to organized drug cartels and corruption. In totality, attempting to eradicate drugs from society through law may have done more damage to society. Educating people about drugs can be a better way as it will reduce the demand for drugs and eventually drugs may not be so easily available in the free market because of low demand.

The Natural role of these emotions is to direct the physiology and behavior of an individual towards increasing Darwinian fitness. Positive emotions, such as euphoria and excitation, motivate towards gain (or fitness state), whereas negative emotions like anxiety and pain help us in avoiding potential threats (or decreases in fitness). The animals come across very diverse types of situations in their lifetime. For survival, each situation demands a different type of response, fine-tuned for better adaptation. Inter and Intraspecies competition for survival and reproduction have led to the evolution of the complex central nervous system in humans. Other than an increase in the number of neurons and connections between them, part of this complexity is due to the diverse set of molecules used in signal transmission between them. It is these molecules

that are imitated by drugs for similar effects on feeling and behavior. Even after you are injured, immediately painkillers are secreted to enable you to reach the nearest help. But after some time these painkillers shall go away and pain shall be felt. Now this pain will constrain the movements which can otherwise exasperate the injury. Similarly, some situations of life require a person to be sad/depressed so that any new action/decision may not further harm the person. The opposite of that will be when a person needs to be excited and take risks to maximize the gain or come out of a harmful situation with forceful effort. People are using drugs for similar outcomes like, to relax or extra effort. But using exogenous chemicals to modulate the body's response is generally counter adaptive except under the supervision of an experienced person that is a doctor.



Euphoria Caused by
Drug



Snowfall

The system is fine-tuned by evolution such that generally if you need it to cope with a situation, the body itself will make it. But still, if someone feels confident about the need for a drug, then a doctor shall be consulted for help in the present situation rather than consulting a doctor later for deaddiction.

Opium has been used for recreational and medicinal purposes since prehistoric times. The Sumerians in 3400 BC cultivated poppy plants (*Papaver somniferum*) in Mesopotamia. Mass opium addiction led to the historical opium war between China and Britain. Opium is misused raw as well as in various refined forms like morphine and codeine. Heroin is a semisynthetic form of morphine, produced by acetylation. Opium acts on the nervous system by binding to various receptors on the surface of neurons, which are collectively called opioid receptors. Later on, scientists discovered that the endogenous molecules called opioid peptides are produced in the body, which binds to these opioid receptors. The opioid peptide met-enkephalin has structural similarity to morphine. The similarity between two molecules is in a very small portion but that side of the molecule is primarily recognized by opiate receptors. The binding between opioid and its receptor is due to complementarity between the shape and charge distribution on the surfaces of this pair. Recently, scientists found that the chemically authentic morphine is also synthesized throughout animal phyla

through metabolic pathway: L-tyrosine → para-tyramine or L-DOPA → dopamine → (S)-norlaudanoline → (S)-reticuline → 1,2-dehydro reticulium → (R)-reticuline → salutaridine → salutaridinol → thebaine → neopinone → codeinone → codeine → morphine. One of the intermediates in this pathway is codeine, which is also an active component of opium and also used in cough syrups. The receptor for another intermediate in this pathway, dopamine, is also the target for morphine. The endogenous opioid system is important in mediating complex social behaviors involved in the formation of stable, emotionally committed relationships.

The active chemical components of cannabis/marijuana, THC (Tetrahydrocannabinol) binds to cannabinoid receptors in the brain. The endogenous analogs of THC binding to cannabinoid receptors are

anandamide, 2-arachidonoylglycerol, Virodhamine, and Lysophosphatidylinositol.

Plants synthesize many secondary metabolites including psychoactive drugs which eventually confer an evolutionary advantage to plants. There are various advantages to each plant synthesizing psychoactive substances as a pesticide, the attraction of pollinator insects, a deterrent for herbivorous animals, protection from adverse environmental factors, positive selection for cultivation by humans, etc. Many plants have co-evolved with humans in symbiotic relationships as they provide a refined source of nutrients and other products.

In ancient times, plants producing psychoactive drugs may have provided a symbiotic advantage to humans as substitutes for costly, nutritionally constrained endogenous neurotransmitters. Drugs like caffeine, nicotine, and cocaine are toxic for insects that feed on them, indicating the evolution of these molecules primarily as a defense system. Animals have also evolved detoxification systems for plant toxins frequently found in the environment. People in Ethiopia, Saudi Arabia, and Turkey, have very high frequencies of p450 allele '2D6 ultra metabolizers' and multiple functional copies of 2D6 genes. This enzyme metabolizes opiates and amphetamine-like compounds, together with other substrates. The opium poppy is native to the Turkish region, and khat (a plant containing amphetamine-like

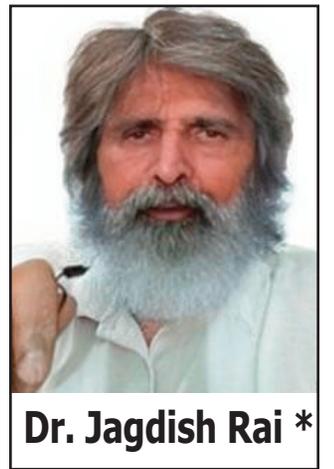
stances) is native to North-East Africa. As per the evolutionary mismatch theory of drug addiction, psychoactive drugs are chemicals

recently introduced in the environment by plants, to which humans have not yet adapted, and they hijack the nervous system in a maladaptive manner, through signaling a false sense of Darwinian fitness.

Home test kits are available in the online market for confirming drug use using body fluids like saliva, urine, and sweat. These kits can be very useful for finding if a family member has got into drugs, or started drugs again. There are also behavioral and physical signs of drug use like, frequently missing school or work, a sudden disinterest in school activities or work, lack of energy and motivation, lack of interest in clothing, grooming, or

looks, exaggerated efforts to bar family members from entering his or her room or being secretive about where he or she goes with friends; or drastic changes in behavior and relationships with family and friends, sudden requests for money without a reasonable explanation; money or items have disappeared from your home, indicating maybe they're being sold to support drug use. The detailed sign of each drug can be found at web portals about addiction like <https://easyread.drugabuse.gov>. In a recent evidence-based study, the commonly misused drugs are ranked by their physical harm and risk of dependence in following descending order: Heroin, cocaine, barbiturates, street methadone, alcohol, ketamine, benzodiazepines, amphetamine, tobacco, buprenorphine, and cannabis. This study puts alcohol and tobacco at higher risk than cannabis. Drug addiction can be treated by detoxification, behavioral counseling and medication are also available for opioid, tobacco, or alcohol addiction. Evaluation and treatment for co-occurring mental health issues such as depression and anxiety are also required, along with a long-term follow-up to prevent relapse. Quitting drugs produces emotional and physical withdrawal effects which can even cause death in rare cases, therefore family/community support and medical help are crucial for deaddiction.

A brain is a pleasure-seeking machine. The brain is wired such that the outcomes and efforts, which have



Dr. Jagdish Rai *

(Contd. on next page)

Highs and Lows of the 2022-2023 County Budget

On June 9th, the Sacramento County Board of Supervisors voted unanimously to approve the \$7.3 billion recommended budget for Fiscal Year 2022-2023. As all of this money comes from our tax dollars, I wanted to take this opportunity to provide you with some of the major takeaways from the adopted budget.

Anyone who has followed since I was first elected to the Board of Supervisors knows that I have been a routine advocate for building up our budget reserves. Sacramento County has consistently been operating with budget reserves significantly smaller than any county of similar size - and ever since I have been on the Board of Supervisors our reserves have represented less than 1% of our operating budget. I am extremely pleased to report that we made an enormous contribution to our reserves by putting in \$92 million, which brings the total discretionary reserves to \$208 million. This brings our discretionary reserves to about 6% of our operating budget, and while we still have room to build this higher (the recommended amount is ~17%), this is an enormous step in the right direction.

Like virtually everyone in the County, the current state of homelessness in our community is constantly at the forefront of my mind. To that end, the County is investing a further \$5.3 million to fund new programs and services addressing homelessness in the County. We also are investing \$7.5 million (partly county funds, and partly a federal match) for the Department of Health Services to procure Full Service Partnership programming as a requirement in fulfilling permanent supportive housing commitments. And we are putting in more money to try to solve the root causes of homelessness, by investing \$10 million for the Department of Health Services to procure an additional 156 beds annually for substance use disorder residential treatment. Further, we have dedicated \$5 million to fund solutions for homelessness on the American River Parkway.

Another major concern for me is the current failing state of our county roads, and while I have written several times in the past about why this is happening (in short, a severe reduction in state and federal funds), the County needs to step to

the plate and get things back on the right track. In this budget cycle, we are putting in \$20 million to fund pavement maintenance and rehabilitation on roads, above what we already put in.

I know that most readers have eagerly been following the ongoing debate around law enforcement in the County. While many have called for the reduction or elimination of funding for the Sheriff's Department, the communication my office has constantly received from my constituents lead heavily towards providing the Sheriff with a necessary level of funding to be able to protect our community. As such, I am pleased to report that the budget provides the Sheriff with the level of funding that was requested, which is an increase both in budget, and in staff.

I don't want to sit here and pretend that this is a perfect budget, because it's not. The reality is that the County is going to be facing lean times in the years to come due to one-time COVID funds from the federal government drying up. As I mentioned above, we still need to invest a significant more into reserves, and even though that's not

a particularly sexy thing to spend money on, anyone who has run a business or managed our own personal budget

knows how important it is. Still, we were able to achieve much good - and I can honestly say that I am more proud of this budget than I have been since I have been your county supervisor.

Thank you for reading - and as always, if you want to contact me, call me at 916-874-5491, or e-mail me at SupervisorFrost@saccounty.net.

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



Sue Frost

Sacramento County Supervisor

How Do Narcotic Drugs Feel: Insights From The Theory Of Evolution

(Continue from page 3)

evolutionary advantages to an individual, give positive feedback in the form of various happy feelings. This makes an individual's behavior optimized for survival. The behavior/reaction/response of a person is guided by an aversion to unhappy feelings and attraction to happy feelings. The contribution of unhappy feelings is therefore also important in guiding behavior towards better chances of survival of individuals. A person although consciously seeks eternal happiness, but the brain is not wired for happiness itself, rather its target, is survival and reproduction. Happiness and unhappiness are tools to guide behavior for an optimal response for survival in a given situation. Therefore, unhappiness also comes in, now and then, due to its evolutionary advantages, despite our desire for eternal happiness. The rewards which can induce happiness in an individual do change with age and the value system of a person. A sweet candy can make a toddler happy, whereas a kid will value appreciation over candy. Discovering new ideas can excite a teenager, broader understanding and achievements can make a young happier, the community welfare and philosophical

resolutions can make an old man happy. As per Maslow's theory of the hierarchy of needs, an individual's driver motivation shifts in the sequence of physiological needs, safety needs, social belonging, esteem, self-actualization, self-transcendence. These natural sources of happiness are also addictive and have withdrawal effects similar to drugs when they are removed. For example, after retirement, the people who held positions of authority, experience symptoms very similar to withdrawal effects of drugs, to the extent that they sometimes need psychiatric intervention or care by their well-wishers. The public office gives authority which brings respect and sycophancy from the public. Compared to genuine relationships and respect, it goes away very fast, resulting in a shock effect on a person's emotional well-being.

There are various methods suggested for staying happy, in the pretext of the advantages of happiness. But it is being realized that too much happiness decreases the performance/productivity of a person. Whereas, seriousness is good for tasks requiring deep attention and contemplation. Solving very complex problems requires seriousness,

even on the borderline of depression. On the other hand, at times like in celebrations, very happy people benefit from more social attention, connection, and trust. Generally, the situations/stimulus triggering these emotions does not stay constant. Even if the external stimulus for happiness is continuously on, the physiological machinery can not respond continuously for long due to synaptic fatigue in receptors and emptying of neurotransmitter reservoirs. Therefore, the threshold for stimulus will keep rising to attain the same effect for natural stimulus as well as artificial stimulus, i.e. drugs. Therefore, any attempt to seek extra happiness by using drugs is temporary, reversed by withdrawal effect afterward. Similarly, the promise of any religious-sect for eternal happiness or a stable state without happiness and sadness is also incompatible with the mechanisms of the brain's reward system. It's difficult to self-estimate the level of unhappiness that can be detrimental to the fitness of an individual. The well-wishers or person himself can generally use parameters of physical health as a criterion for emotional well-being. The psychosomatic effect of emotions will affect physical

health and parameters like not eating for many days or not sleeping to the extent of losing weight rapidly. These symptoms can be taken as indicators of harmful unhappiness. For inducing happiness in this situation, traditional methods can be used, for example comfort from well-wishers, treating oneself with the favorite food, tourism, engaging in hobby activities and recreational activities to which a person has developed some taste. But for these methods to work, the person shall not have overdone these things in normal situations. Therefore, less consumption or celebration in normal situations will ensure that these methods work in difficult times and consequently one will not need professional help or drugs.

* **Author: Dr. Jagdish Rai is an Assistant Professor for Forensic Biological Sciences at IFSC, Panjab University, Chandigarh. He has also written a science popularization book on related topics Evolution:**

The Scientific Religion
(www.amazon.com/dp/B08SJWFF3T)

Mobile and WhatsApp :

+ 91-8107044272

email: jagdishrai@pu.ac.in



Dr. Paramjit S Takhar, MD

URGENT CARE CLINIC

DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

8191 Timberlake Way, Suite # 400, Sacramento, CA 95823

Phone: 916-688-8888 Fax: 916-688-8837

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Goodie Takhar, PhD

Communal Divide – Where are we heading?

In the 75th year of independence, India is rightly celebrating “Azadi Ka Amrit Mahotsav” – a lofty catchword given by the current Government of PM Narendra Modi, representing and symbolizing the Hindu school of thought of the right wing, BJP and RSS, in its 8th year in office. Ever since independence in 1947, India has come a long way in ‘wiping the tears’ of millions and millions of its poor and under-privileged and it seems after more than 7 decades, we are on rails. But we are to go a long way still to reach. India’s success or failure story, as one chooses to see, is an interesting and fascinating experience which ‘We the people of India’ ought to read, understand and prepare ourselves to meet the challenges of the future to ward of the dangers and doubts expressed by our forefather, especially the chief archi-

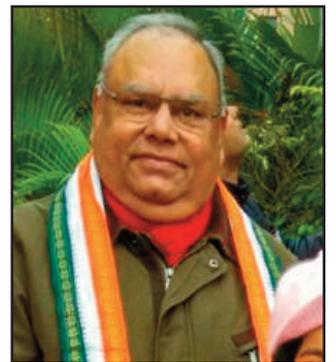
‘Equality, Justice, Liberty and Fraternity’ as a ‘Secular and Socialist’ as enshrined in the very Preamble of the Constitution – Communal Divide - in multi-cultural and multi-religious and diversified society of more than 1.4 billion people. The immediate provocation to write this note is the ongoing slugfest and acrimonious debate on Mandirs and Masjids, Minority and Majority, Freedom of Religion and belief, Role and conduct of Muslim or Mughal rulers and so on. Of late, it has been observed that this mindless and non-sensible acrimonious debate has the potential to create avoidable difficulties which would be detrimental to the peace and harmony and also much needed economic and social wellbeing of the county, if not checked immediately and deftly.

The allegedly blasphemous remarks on Prophet Mohammad by

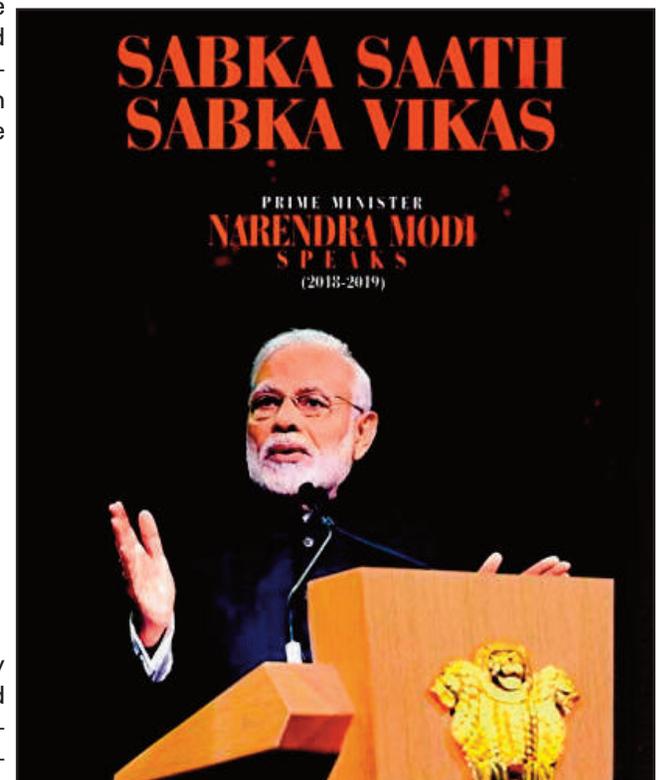
which amounted to hate speeches generating animosity against Muslim minority of the country. I have no intention to name and find faults as to who was wrong or who was right. While the diplomatic machinery of India is doing the fire fighting to salvage the situation and safeguard our national interests, the action back home appears to be only cosmetic by the BJP by suspending Nupur Sharma and dismissing Naveen Jindal from the party. There is no official action by the government under the law, except initiating FIRs against more than thirty people including Nupur Sharma and Naveen Jindal many days after the allegedly blasphemous remarks. Just a few days before the authorities showed remarkable hurry in arresting Prof. Rattan Lal in Delhi. It seems that the

tries from the developed world has become vocal on these issues of communal tension and human right and religious freedom.

We cannot afford to live in isolation. We the people of India and our government cannot afford to ill-treat its minority as strong as 210 million with more than 16% share in its demogra-



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



tect of the constitution of India, Babasaheb Ambedkar in his last speech in the Constituent Assembly on November 25, 1949, expressed. Referring to historical events such as the invasion of Sind by Mohammed-Bin-Kasim, the invasion by Mohammad Ghori to fight against Prithviraj Chauhan, as well as disunity among Indians in the fight war against the British colonial rule in 1857, Ambedkar noted, “...not only India has once before lost her independence, but she lost it by the infidelity and treachery of some of her own people.” In this context, he went on to remark, “Will history repeat itself? It is this thought which fills me with anxiety. This anxiety is deepened by the realization of the fact that in addition to our old enemies in the form of castes and creeds we are going to have many political parties with diverse and opposing political creeds.

Will Indian place the country above their creed or will they place creed above country?

I do not know. But this much is certain that if the parties place creed above country, our independence will be put in jeopardy a second time and probably be lost forever. This eventuality we must all resolutely guard against. We must be determined to defend our independence with the last drop of our blood.”

The story of development and progress of India is a unique story with many facets and aspects. But I would focus on only one which has come to fore and threatens us to go berserk and leave the path of harmonious living under the lofty ideals of

BJP National Spokesperson, Nupur Sharma and endorsement and support by the Delhi Chapter of BJP, Naveen Jindal resulted in obvious fallout both in India and abroad. There were violent protests in Kanpur and other places. The Muslim clerics and political leadership were up in arms and protested the assertions of BJP spokespersons and others. The so-called ‘Godi Media’ as always appeared to be biased and lop-sided against the minority community not only in the episode of ‘unacceptable remarks’ by Nupur Sharma but also in the ongoing ‘Tamasha’ of TV debates on Gyanvapi Masjid in Varanasi and other related issues. The TV channels are no more news channels but has become noise channels. The things came to boil only when some countries namely; Qatar, Kuwait and Iran summoned Indian Ambassadors and registered their displeasure and protest on the said insult and blasphemy done by the BJP leaders against Prophet Mohammad and demand unconditional apology from India. It was just a co-incident that Vice President Venkaiah Naidu was there on an official visit to Qatar on the day of summoning to the Foreign Office of the Indian Ambassador. It was an additional embarrassment. The other countries of West Asia and beyond like UAE, Saudi Arabia, Indonesia, Turkey, Malaysia, Maldives, Afghanistan, Jordan, Libya, Pakistan, Bangladesh and organizations like GCC and OIC followed suit and vehemently criticized and protested the uncalled for and undiplomatic statements of the senior BJP leaders

FIRs exercise was only to assuage the ruffled sentiments of our counterparts abroad. Nevertheless, I said the purpose of my humble submission is that things are going bad and the communal situation is deteriorating increasingly which perturbs me, as a citizen of India. MEA has termed the ominous culprits as ‘fringe elements’ who do not represent the government and its policy. These are the diplomatic jargons but who does not know the status of the two high-ups in BJP hierarchy and their backing by the hard-core Hindutva elements. The doyen of Indian diplomacy T.N. Kaul advised in one of his books ‘Ambassadors need not lie’, Indian diplomats have their own limits to undo the harm done by our loud-mouthed politicians and priestly class. The Muslim leadership both politicians and Mullas are, obviously, charged and tend to voice their protest and concern as loudly as possible. It is also a fact that the majority community was in no mood to listen and address the problem till the diplomatic boil. It is a serious issue which MEA and its diplomatic establishment alone cannot address. It is rightly said that the foreign policy is an extension of internal situation. Yet another fact remains that the Muslim majority countries, as it has been demonstrated, would not keep quiet, if the communal situation back home is not handled tactfully and in accordance with the law of the land in its letter and spirit. The media in these countries and also in some of the coun-

phy. The civil society and intelligentsia, though lying low in the given situation, is ill at ease, my gut feelings tell me, on the emerging situation. They need to be alert and vocal. We, the society and the polity, would ignore these hard ground realities at our own peril. The warning of Babasaheb Ambedkar – ‘Will we lose our independence again?’ must ring bells of caution in our ears. It is becoming all the more worrisome that besides tensions and animosity among the Hindus and Muslims other federates of the diversified society like; Sikhs and Dalits (both among Sikhs and Hindus) are, it appears, not at peace. Jathedar of Harminder Sahib, Giani Harpreet Singh openly pleaded the case of owning weapons and training to the Sikh youth by setting up ‘shooting ranges’ as the others have been doing it secretly. Who are these others? It requires no elaboration. He also mentioned about the churches and mosques coming up in Punjab. Dalits are concerned and perturbed about the demolition of Guru Ravidass Temple at Tughlakabad in Delhi and also about the ongoing saga of Bhema-Koregaon case. The things are really getting bad resulting in avoidable communal strife and standoff.

Much has been written on the subject in the wake of these recent developments. I have a couple of
(Contd. on next page)



FLORAL TRIBUTE TO MR. FREDDI JOSEPH

Ambedkar Times and Desh Doaba Weeklies pay floral tribute to Mr. Freddi Joseph (born on 21 May 1944 at village Sansarpur, district Jalandhar), a known journalist, author of many well-received books, philanthropist, and a loving personality of simple living and high thinking, who left us for his last journey on June 18, 2022. He was loved by people across varied faiths and believes. Throughout his whole life he lived like a hermit in the service of needy. He established his own fortnightly in 1998, which has been published regularly since then. Mr. Joseph helped many widows, aged and poor get pension to live with dignity. We offer the departed noble soul our heartfelt tribute!!

- Prem K. Chumber

Editor-in-Chief: www.ambedkartimes.com

Communal Divide – Where are we heading?

(Continue from page 5)

humble suggestions to make in this regard not as an expert but as a concerned citizen who tends to support the lofty idea 'Samrasta' which the RSS talks about in a secular and democratic state like India:

- Top leadership of all political parties and top priestly big-wigs of all religious denominations should sit together and think of some 'CBMs' to bring about much needed trust among the communities, particularly the Hindus and Muslims before it gets too late.

- Rightly or wrongly the cry "Savidhan Bachao – Desh Bachao" is gaining strength, it seems. Both the BJP governments and their 'Mentor' RSS who enjoy brute majority and unbridled power under the system should come forward and negate this perception that they intended to change the constitution though I am personally of the view that it is not that easy to change the basic edifice and fundamentals of the constitution, including secular and democratic character of the society and polity, without inviting further trouble and danger to our country, if anybody tried to do so.

- It seems that the national media

in India has become blind. Let us not go into the details how it has happened and who did it? Most of the TV channels and the Anchors or so called journalists run acrimonious debates on Hindu - Muslim issues throughout the day without any norms and code of conduct. It must be stopped or regulated without delay. Less said the better. There should be some sort of 'self-regulatory' mechanism so that the freedom of the media is not harmed.

- The political parties, particularly BJP, and organizations like RSS and its field agencies should categorically stop talking of 'Hindu Rastra'. India is a union of states with diversified languages, cultures. Food habits, religious beliefs. It should remain a secular state as stipulated in the constitution.

- We should stop digging the past and do not try to rewrite history – Buddhism was here but was destroyed and vanished, Foreigners, including Mughals, came and conquered and assimilated here, British, French, Portuguese etc. came and were sent back. The invaders, conquerors and imperialists did what pleased them. The fact is that we could not stop them. Were we no match to

them? I don't expect an answer. History would judge us. Why are we digging the graves now as a sovereign, independent country and a member of the comity of dignified nations? We can build as many Mandirs, Mosques, Gurudawaras, Churches and so on as we like. Who would stop us? Let us pray for peace and respect for each other rather than getting dogmatic.

- Let us respect the minorities and their rights and in turn minorities should respect the ethos of the main stream of the society that is the majority Hindus. Dalits should not be counted as Hindus or Sikhs only for vote banks or countering Muslims; they should be given their due space in the society and polity. Ishwar Alla Tero Naam; Sab Ko Sammati De Bhagwan.

As I said that we have come a long way but we are still to go a long way. The slogan and agenda of the Government of PM Narendra Modi, who enjoys the democratic mandate of the people of India – Sab Ka Sath, Sab Ka Vikas ad Sab Ka Vishwash, is the right approach to bring about peace, harmony, fraternity and further prosperity of our country. I conclude here with a famous

quote to caution ourselves:

Chupa Kar Asteen Mein Bijliyan Rakhi
Hain Gardoon Ne
Anadil Bagh Ke Ghafil Na Baithen
Ashiyon Mein

(The sky has kept thunderbolts
concealed up its sleeve

Garden's nightingales should not slumber
in their nests)

Watan Ki Fikar Kar Nadan! Musibat Ane
Wali Hai

Teri Barbadiyon Ke Mashware Hain As-
manon Mein

(Think of the homeland, O igno-
rant one! Hard times are coming

Conspiracies for your destruction are
afoot in the heavens)

Postscript: Without comment:-

Quote – The rise of narrow nationalism, the deliberate stoking of communal discord – devalue the very assets which made India distinctive..I believe that India has a better chance to meet the Chinese challenge by remaining committed to values enshrined in the constitution - Unquote

(From the book of Ambassador Shyam Saran, Former Foreign Secretary's book: *How China sees India: The Authoritative Account of the China-India Relations*)



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BABU MANGU RAM MUGOWALIA

A SYMBOL OF PATRIOTISM AND CRUSADER FOR SOCIAL JUSTICE

In the history of his struggle for India's freedom from British rulers and unrelenting efforts for social justice during the first half of the 20th century the contributions of Babu Mangu Ram Mugowalia, though overshadowed for a while by unruly elements of society, have come back with a renewed spirit of a glittering empowerment.

As the mortal frame of human body is subject to extinction sooner or later, Babu Mangu Ram Mugowalia departed from this world on April 22nd, 1980 and the following few lines, on the occasion of his 40th death Anniversary, are just a humble tribute to his remarkable legacy as a

true patriot with an eternal quest for equality and social justice.

Victim of discrimination in his youth:-

Babu Mangu Ram Mugowalia, born in a untouchable family in Muggowal, a small village, in Hoshiarpur District of Panjab (India) on 14th January, 1886, had to face all the odds and difficulties so inherently built in a society dominated by Brahminical Samaj. In spite of being a brilliant student he was hardly able to go upto high school education.

Migration to USA:- Babu Mangu Ram's father who owned a flourishing business in leather trade managed to send him to U.S.A where he arrived in 1909 to better his prospects in life. In U.S.A he became an active member of the Ghadar movement to fight for India's freedom from the British rule for which he even risked his life when captured on coming back to India with a shipment of weapons for use by Ghadarites in India. He luckily escaped with the help of some German supporters and



O.P. Balley (General Secretary)
Supreme Council
Sri Guru Ravidass Sabhas USA

remained in hiding for many years.

Return to india:- On coming back to India in 1925 he was shocked to find social discrimination worse than slavery which agitated his mind to lay the foundation of Ad-Dharm Mandal in 1926. The movement was so strong that he became an indisputable leader of the untouchables in Northern India from Delhi to Peshawar, winning seven seats out of eight in the provincial legislature.

The following are some of the salient and indelible features of his lasting legacy for future generations: The most prominent contribution of Babu Mangu Ram Mugowalia's mission and foundation is that he was able to establish a distinct identity for the Ad-Dharmi Community, separate from Hindu Hierarchy by claiming to be the original inhabitants of India before the invasion of Aryans from Easter Europe and Central Asia. Ad-DharmMandal was one of the most successful movements for Dalit Mobilization and empowerment with a separate identity.

Revelations of Professor Mark Juergensmeyer:- Prof. Mark Juergensmeyer, now a renowned Professor in Santa Barbara University and an eminent scholar of international fame was the first international scholar who met Babu Mangu Ram Mugowalia personally in India more about fifty years ago and made an extensive study on him as revealed in his book "RELIGIOUS REBELS IN PANJAB" "The Ad-Dharm Challenge to Caste".

Staunch Supporter of Babasaheb Dr. B. R. Ambedkar:- Babu Mangu Ram Mugowalia stood shoulder to shoulder with Dr.Ambedkar with his sup-

port and telegrams during his crusade in Round Table conferences in London, reiterating Dr. Ambedkar as the sole representative of the down-trodden to participate in the deliberations for award of separate electorates for the depressed classes and rebuffing the claims of Gandhi Ji that untouchables were a part of the Hindu Community. He even started a counter fast unto death against Mr. Gandhi's which ended in the signing of Poona- Pact in 1932.

Desh Doaba & Ambedkar Times: the two weekly publications in circulation among the Indian diaspora all over the world have played a very prominent role in reviving the legacy of this forgotten hero to be remembered by the modern youth and future generations.

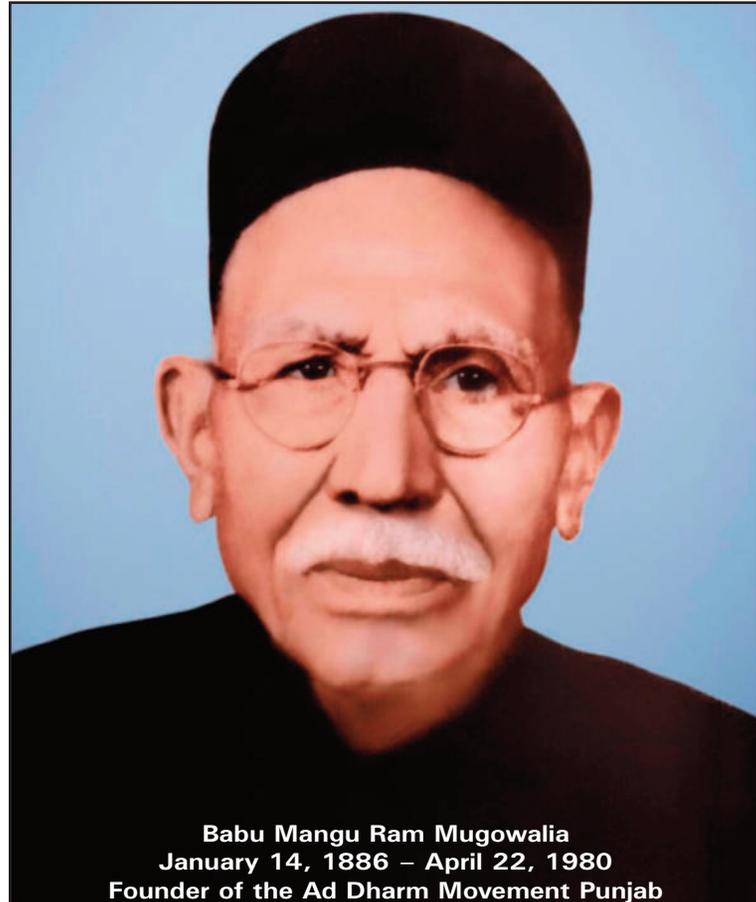
A special souvenir issued in 1985 by late Mr. C.L. Chumber, Editor "Kaumi Udarian" (National Flights) Jalandhar depicted a remarkable resuscitation of Babu Mangu Ram Mugowalia's accomplishments of life.

Let us commemorate the 40th death Anniversary of this true patriot and a valiant fighter for human rights, denied to the down trodden for centuries.

Lessons from Coronavirus:-As we all know Coronavirus pandemic has impacted the whole world bringing it to a screeching halt. It knows

no social,religious or caste boundaries,baffling the global scientific and medical community in finding a vaccine to stop it from spreading further. Dr. Ronki Ram, Dean Faculty of Arts & Shaheed Bhagat Singh Chair Professor of Political Science, Panjab University, Chandigarh and a prolific writer has dealt with this subject in a very methodical and an analytical form in his recent article published in Ambedkar Times, challenging the man-made social exclusions as meaningless. We should face this common and invisible foe with feelings of unity and fraternity with no consideration of any kind of exclusiveness.

Let us conclude with deep condolences and sympathies for the families all over the world for irreparable loss of their loved ones to this mass and indiscriminate killer.



Babu Mangu Ram Mugowalia
January 14, 1886 – April 22, 1980
Founder of the Ad Dharm Movement Punjab

Babu Mangu Ram Mugowalia and Ad Dharm School of Dalit Awakening

Prem Kumar Chumber
Editor-In-Chief:

Ambedkar Times & Desh Doaba

Babu Mangu Ram Mugowalia was one of founding members of the Ghadar movement, which aimed at building an egalitarian society and polity after liberating India from the British Raj. He participated in the weapon smuggling mission of the movement. He was arrested and awarded capital punishment, but was saved from the death sentence by chance. The news of his supposed death reached his village. According to the tradition of his community, his widow named Piari married his elder brother. After his return to India in

1925, he remarried and had four sons from his second wife, named Bishno.

Babu Mangu Ram Mugowalia did not find any change in the life of his fellow villagers in Punjab after spending 16 years abroad. The social malady of untouchability had continued to torment the Scheduled Castes people. He wanted to overcome the social oppression that his people were undergoing for centuries. While living in USA, he realized what it meant to be equal, free and lead a dignified life. He made his mind to devote his life towards the awakening and uplift of the Scheduled Caste people.

He thought that the most vi-

able way to bring social and political consciousness among his people was to establish schools for the Achhuts. Settling in his native village, Muggowal, he founded a school for the lower caste children in the village. The school was temporarily housed in the garden of Risaldar Dhanpat Rai, a landlord of village Muggowal.

Later on Lambardar Beeru Ram Sangha, another landlord of village Muggowal donated half an acre of land to Babu Mangu Ram Mugowalia to build the school.

The school had five teachers including Babu Mangu Ram ji. One of the teachers was a Muslim, Walhi Mohammad, and another was

a Brahmin.

Now-a-days, the school land has been declared as Shamlat (common land) and no remnants of the school building exist except the old dilapidated structure of its well.

It was in this historic school founded by Babu Mangu Ram Mugowalia Ji that the first mammoth meeting of the Ad Dharm movement was held on June 11-12, 1926.

Excerpted with thanks from Dr. Ronki Ram's article entitled "Untouchability, Dalit Consciousness, and the Ad Dharm Movement in Punjab," Contributions to Indian Sociology, Vol. 38, No. 3, 2004, pp. 323-49].

Bolina Skill Centre's first achievement



Jalandhar - It's a great honor and privilege for all of us that the first batch of 27 students of "Bolina Skill Centre" has successfully completed certified technical course of six month duration each in Computer Application and Cutting & Tailoring under the guidance of Mehr Chand Polytechnic College under the Community development through Polytechnics, sponsored by the Ministry of Human Research Development, Govt. of India, New Delhi. On this auspicious occasion our respected Chief guest Dr Jagroop Singh, Principal, Mehr Chand Polytechnic College and Mr Kashmiri Lal, Incharge CDTP

wing have given their blessings and certificate's to 27 students who have successfully completed this technical course. Dr Jagroop Singh has given the permission to the society to start one new course of one year Diploma in computer application from this session. Our guest of honour Mr Paramjeet Singh Bhutta Chairman Sh Gurdas Ram Bhutta Yadhgari Charitable trust, Mr Charanji Lal Kangniwal Historian of Ghadari and Freedom movement, Mr LR Nayyar (IRS) Former Chief Commissioner Income tax have given their well wishes and stressed on the need to open such more technical centers for the better-

ment of the community.

These centers have been set up under the vision and guidance of our respected Mr. Kewal Krishan Bolina USA Vice President Indus Valley American Chamber of Commerce and Mr Paramjeet Singh Bhutta. We are thankful for their contribution, constant support, efforts, and never ending attitude to serve the community. The centers have been wholeheartedly supported by our respected Philanthropist Mr Sukhraj Singh Chopra USA, Mr Tej Pal Virk USA, Mr Om Parkash Bagha England, Mr Inderjeet Padwagga USA, Mr Lushkar Singh Badhan USA, Mr Deepak Bagha USA,

Mr Naresh Singh USA, Mr Joginder Pal Karadia England, Mr Raj Badhan USA, Mr Gurdial Ram Banger England, Babu Sharda Ram, Mr Vinod Kumar Chumber USA, Mr Tilak Raj Germany, Dr Gurbax Bagha USA, Mr Gurmail Ujager USA, Mr Anil Kumar Karadia England, Mr Jai Pal Bagha USA, Dr Sat Pal, Dr Kuldeep Kaler, Dr Bhupiner Kumar, Dr Baljit Jassal, Dr Hardeep Singh and Babu Sita Ram Charitable trust. Members of Bolina Doaba welfare society and gram panchayat Bolina Doaba are thankful to all the Philanthropists who are contributing and supporting this project.