



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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Greetings on Vaisakhi &

Dr. B. R. Ambedkar's 134th Birth Anniversary

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times & Desh Doaba

Let me join our all-esteemed readers, contributors and sympathizers in exchanging Vaisakhi greetings and paying floral tribute to Babasaheb Dr. B.R. Ambedkar on the auspicious day of his 134th birth anniversary. He devoted his whole life in the service of downtrodden: relentlessly struggling for the annihilation of castes and making efforts towards the creation of egalitarian society. His was a very highly educated personality. He received various degrees of higher education from reputed universities of United States of America and United Kingdom. He adopted legal-constitutional ways to acquire the long-denied rights of the hapless and socially excluded sections of the society and made them aware of their rights by establishing three newspapers (Mook Nayak, Janata and Prabudh Bharat), and organized them by founding three political parties (Independent Labour Party, Scheduled Castes Federation, Republican Party of India). Babasaheb Dr Ambedkar was a true democrat, great organizer, erudite scholar, eloquent speaker, conscientious philosopher, brilliant parliamentarian, audacious administrator and a thoroughly fine human being. He served the nation at various top offices but never compromised with the integrity and cause of poor people and egalitarian principles of social order based of Liberty, Equality, and Fraternity! His contribution as the Chief-architect of the constitution of Independent India, advocate of women rights, laborers and the savior of the lowest of the low and staunch defender of social democratic values would be remembered fondly for the times to come.

Ambedkar Times and Desh Doaba forum also fondly remember 13 April; on this day in 1699, Tenth Master Sri Guru Gobind Singh Ji baptized the five beloved (Punj Pyare) at Takht Sri Kesgarh Sahib, Anandpur Sahib. Guru Gobind Singh Ji infused a new spirit in them - the spirit of freedom, equality, justice - and put to an end for all times the oppressive social system of caste-based binaries of purity and pollution. Manas Kee Jaat Sabhe Akay Pehchanbo - Equality of Mankind. We wish to all Very Very Happy Khalsa Sathapan day and Happy Vaisakhi!

It is matter of great honour and pleasure for us to share with our esteemed readers, contributors and sympathizers that with your continuous support and encouragement, Ambedkar Times (English Weekly) has entered its 17th year of uninterrupted publication on March 15, 2025, and Desh Doaba (Punjabi Weekly) its 14th year of onward journey in the service of society. Ambedkar Times, named after Babasaheb Dr. B.R. Ambedkar and dedicated to Sahib Kanshi Ram, reminds us the golden time spent by Babasaheb Dr. B.R. Ambedkar at the Columbia University (New York) that exposed him to the basic tenets, philosophy and the practice of true democracy. After reaching Bharat, Babasaheb developed a great movement for the restitution of social democracy at the grassroots. Desh Doaba, named after Doaba Punjab, reminds us of our roots and the great sacrifices made by the sons of the soil for the liberation of our land from the British Raj. The inhabitants of Doaba Punjab played a significant role in the Ghadar Lehar and the subsequent Babbar Akali Lehar. Desh Doaba weekly has been dedicated to Babu Mangu Ram Mugowalia, who arrived in the United States of America in 1909 and was among the forerunners of the Ghadar movement, and after reaching India in 1925 founded the Ad Dharm movement for the emancipation and empowerment of the Scheduled Castes. His contribution towards the mission of Babasaheb Dr. Ambedkar is well known during the London Round Table Conferences.

Once again, the Ambedkar Times and Desh Doaba forum join with our esteemed readers, contributors and sympathizers in fondly remembering Babasaheb Dr. B.R. Ambedkar on his 134th birth anniversary - April 14, 2025

Dr. Babasaheb Ambedkar: Voice of the Voiceless, Mind of a Nation

The 134th birth anniversary of Dr. Babasaheb Ambedkar is being celebrated across the globe with fervor and gaiety, reflecting the deep respect and admiration he continues to inspire. Such celebrations have become a ritual since the time he rose to prominence as a popular leader among his people and in the country. Seminars, debates, and discussions are held on this day and speeches on Dr. Ambedkar's life and mission are delivered with glowing tributes paid to him year after year. Alas! The mission of his life - to establish an egalitarian social order and uplift the unfortunate marginalized and oppressed remains a distant dream. This is because most of his followers have been performing rituals rather than truly emulating him or following his message and philosophy in letter and spirit. His self-speaking messages, thoughts and ideas offering profound food for thought and a call to action for his followers. Here is a glimpse of some of his messages and thoughts to reflect upon, absorb and act upon for all Indians, particularly the Ambedkarites.

* Personally, I do not like the celebration of my birthday. I am too much of a democrat to relish man-worship which I regard as perversion of democracy. (BAWS, Vol. 17, Pt. 2, p.81)

* You have been celebrating my birthday for some many years past. I have never attended them. I have always been opposed to them. You have celebrated my golden jubilee now; let that be enough. I do not want celebrations of my birthday any more. Over-re-

gard for leaders saps self-confidence of the masses, leaves them helpless when left leaderless in hour of trial or when led by unscrupulous leaders. Your salvation must lie in your own hands through your own efforts. (BAWS, Vol.17, Pt.3, pp. 236, 237)

* Using superlatives about my work and qualities means you are deifying a common man like you. These ideas of hero-worship will bring ruin on you if you do not nip them in the bud. By deifying an individual, you repose faith for your safety and salvation in one single individual with the result that you get into the habit of dependence and grow indifferent to your duty. If you fall a victim to these ideas, your fate will be no better than logs of wood in the national stream of life. Your struggle will come to naught. Do not deify me. (BAWS, Vol.17, Pt.3, p. 88)

* You must abolish your slavery yourself. Do not depend for its abolition upon God or Superman. Your salvation lies in political power and not in making pilgrimages and observance of fasts. Devotion to scriptures would not free you from your bondage, want and poverty. Your religious fasts, austerities and penances have not saved you from starvation. It is, therefore, your duty to divert your attention from fasts, worship and penances and apply it to capturing law-making power. (BAWS, Vol.17, Pt.3, p. 89)

* Many people in the world had fallen low by the force of the circumstances. But having fallen they were free to rise. The Depressed Classes in India, on the other hand formed a solitary case of a people who had

remained fallen because their rise was opposed to the religious notions of the majority of their countrymen. (BAWS, Vol. 2, P. 445)

* It is very necessary that the political reins should come in the hands of our people. For that, all of us should unite and secure a political status. Untouchability in India will not be eradicated so long as the Untouchables do not control the political strings. (BAWS, Vol.17, Pt.3, p. 79)

* No body can remove your grievances as well as you can and you cannot remove them unless you get political power in your own hands. (BAWS, Vol.17, Pt.3, p. 49)

* The political power cannot be a panacea for the ills of the Depressed Classes. Their salvation lies in their social elevation. They must be educated. Mere knowledge of the three "Rs" will be quite insufficient for the great heights that many of them must reach in order that the whole community may along with them rise in the general estimation. There is great necessity to disturb their pathetic contentment and instill into them that divine discontent which is the spring of all self-elevation. And last but by no means the least in importance is the necessity to encourage and energize the Depressed Classes so that they will shed all their fears and begin to ex-

ercise their rights of humanity in common with the rest. (BAWS, Vol.17, Pt.3, p. 58)

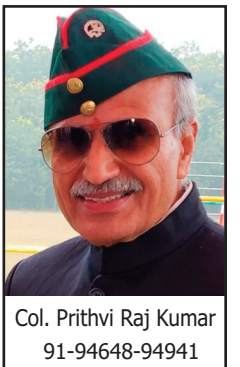
* You must abolish your slavery yourselves. It is disgraceful to live at the cost of one's self-respect. Self-respect is most vital factor in life. Without it man is a mere cipher. (BAWS, Vol. 17, Pt. 3, P.10)

* You are made to suffer wants, privations and humiliations not because it was pre-ordained by the sins committed in your previous birth, but because of the overpowering tyranny and treachery of those who are above you. You have no lands because others have usurped them: you have no posts because others have monopolized them. Do not believe in fate. Believe in your strength. (BAWS, Vol. 17, Pt. 3, P.86)

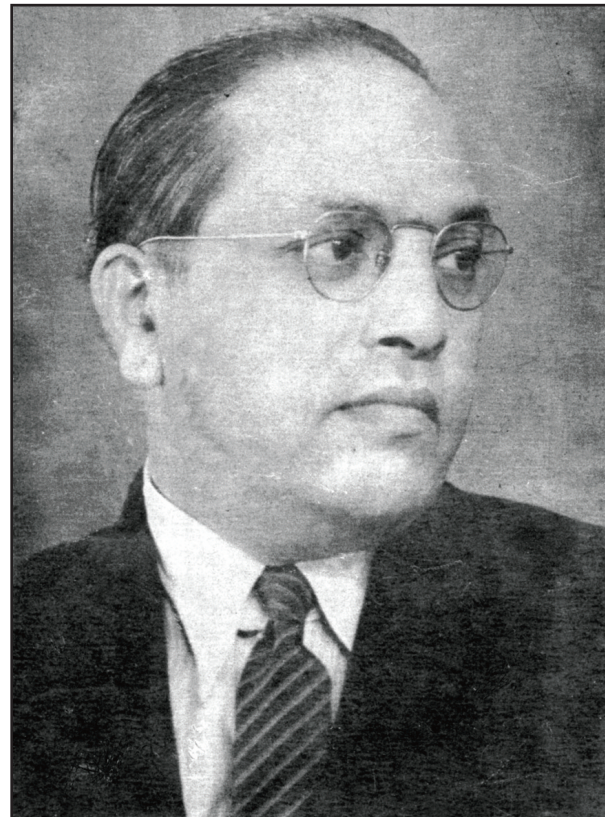
* Indians today are governed by two different ideologies. Their political ideal set out in the Preamble to the Constitution affirms a life of liberty, equality, and fraternity. Their social ideal embodied in their religion denies them. (BAWS, Vol. 17. Pt. 3. P.503)

* Democracy is a form and a method of Government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed. (BAWS, Vol. 17, Pt. 3, P. 475)

* Political democracy cannot succeed where there is no social and economic democracy. Social and Economic democracy are the tissues and fiber of a political democracy; the tougher the tissue and the fiber, the greater the strength of the body. (BAWS, Vol.10, P.108)



Col. Prithvi Raj Kumar
91-94648-94941



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Dr. Babasaheb Ambedkar: Voice of the Voiceless, Mind of a Nation

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* There must be no tyranny of the majority over the minority in the name of democracy. If the minorities are deprived of the chance of ventilating their grievances, they nurture contempt for the parliamentary people and develop a revolutionary spirit something unconstitutional. (BAWS, Vol. 17, Pt. 3, P. 482, 483)

* To leave inequality between class and class, between sex and sex which is the soul of the 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 heap. (BAWS, Vol. 14, P.1327)

* Our aim and aspiration are to be a governing community. Let all of you bear that in mind and let all of you write it on the walls of your houses so that every day you should remember that the aspirations which we cherish and the cause which we are having is not a cause of a petty character. It is the biggest cause that we ever cherished in our hearts. (BAWS, Vol. 17, Pt. 3, P. 332)

* Neither manhood nor Godhood can be obtained without going through the ordeal of fire. Fire purifies, fire strengthens, so does struggle and suffering. No down-trodden man can achieve greatness unless he is prepared for struggle and suffering. He must be ready to sacrifice the comforts and even the necessities of the present for building up his future. (BAWS, Vol. 17, Pt. 2, P. 84)

* Be self-illuminating like the Sun. Do not be dependent for the light like the earth. Believe in yourself, do not be dependent on others. Be your own guide. Take refuge in your own reason. Do not listen to the advice of others. (BAWS, Vol. 17, Pt.3 P.147)

* Religion in the sense of morality must remain the governing principle in every society. It must be in accord with science. In other words, religion if it is to function must be in accord with reason which is merely another name for science. It is not enough for religion to consist of a moral code, but its moral code must recognize the fundamental tenets of liberty, equality, and fraternity or else it will be doomed. (BAWS, Vol. 17, Pt. 2, P. 104)

* Hinduism is not interested in common man and Society as a whole. The center of its interest lies in a class and its philosophy is concerned in sustaining and supporting the rights of that class. That is why in philosophy of Hinduism the interests of the common man as well as of society are denied, suppressed, and sacrificed to the interests of the class of supermen (Brahmins). Hinduism is inimical to equality, antagonistic to liberty and opposed to fraternity. (BAWS, Vol.3,

p. 66,77)

* The existence of Caste System is a standing denial of the existence of ideals of society like the community of purpose, desire for welfare, loyalty to public ends, mutuality of sympathy and co-operation and therefore of democracy. (BAWS, Vol. 17, Pt.3, P. 520)

* Caste has killed the public spirit and destroyed the sense of public charity. A Hindu's public is his Caste. His virtue has become caste-ridden and morality caste-bound. So long as caste remains, Hindu will remain weak, meek, timid, and coward. (BAWS, Vol.1, pp. 55, 57)

* The wrong lies with the religion of the Hindus which has inculcated the notion of caste in them. Therefore, the enemy to be grappled with is the Shastras which teach them the religion of Caste. (BAWS, Vol.1, P. 68, 69)

* The sacred books of Hindus are political in motive, partisan in composition and fraudulent in their purpose. (BAWS, Vol.7, p. 14)

* The old must cease to be operative before the new can begin to enliven and to pulsate. This is what I meant when I said you must discard the authority of the Shastras and destroy the religion of the Shastras. (BAWS, Vol.1, P. 78)

* Rights, far from being immutable, are historical accidents and are therefore liable to adjustment from time to time. All political and social progress is based on the maxim that wrong cannot have a legal descent and that what is not rightly settled is never settled. (BAWS. Vol. 2, P. 371)

* There is no code of laws more infamous regarding social rights than the Laws of Manu. Any instance from anywhere of social injustice must pale before it. (BAWS, Vol.1, P. 63)

* All Hindus should be considered as of one Varna and should be recognized and called as such and law should be enacted prohibiting the use of class words as Brahmin, Kshatriya etc. (BAWS, Vol. 17, Pt. 1, P. 24-25)

* The Hindu life has been a life of continuous defeat and what appears to him to be life everlasting is not living everlastingly but is really a life which is perishing everlastingly. (BAWS, Vol.1, P.66)

* I consider the country greater than any individual howsoever great he might be. One can be a great nationalist without being a Congressman and I am a greater nationalist than any Congress leader. (BAWS. Vol. 17, Pt. 2, P. 249)

* Not only was Indian woman denied the right to realize her spiritual potentiality she was declared to be barren of any spiritual potentiality by the Brahmins. This is an unparalleled cruel deal with

women. (BAWS, Vol. 17 Pt.2, P. 119)

* The Hindu view of the women was both an insult and an injury to the women of India. 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 Sanyas which was regarded as a path to reach Brahma. (BAWS, Vol. 17 Pt.2, P. 119)

* Never has society been guilty of prohibiting the mass of its people from acquiring knowledge and closing to the generality of its people the study of the books of its religion. Thus, Hinduism far from encouraging spread of knowledge is a gospel of darkness. (BAWS, Vol. 3, P. 44)

* According to Brihaspati the authors of the three Vedas were buffoons, knaves, and demons. (BAWS, Vol. 4, P. 38)

* The so-called Sacred Literature of Hinds is almost entirely the creation of the Brahmins created with the object to sustain their superiority and privileges as against the non-Brahmins. (BAWS, Vol. 7, P. 16)

* In the changing society, there must be a constant revolution of old values and the Hindus must realize that if there must be standards to measure the acts of men there must also be a readiness to revise them. (BAWS, Vol. 1, P. 80)

* Hindu Priest practices the shame of being a middleman between the unseen powers and the helpless man and makes a living by it. Hereditary Hindu priest is a clog on the wheel of our civilization. Be it an occasion of joy like wedding or sorrow like death, it is equally availed of by the priests, many of whom pray to be able to prey on their victims. This parasite living upon and eating into the vitals of Society can no longer be permitted to function without check or control. (BAWS, Vol. 17, Pt. 2, P. 3)

* One of the besetting sins of the Depressed Classes is their poverty. Nineteenths of their poverty is owing to Untouchability. Almost all the avocations of life have been closed to them. (Vol. 17, Pt. 2, P. 409)

* I reject the Hindu Social Philosophy propounded in the Bhagwat Geeta based as it is, on the Triguna theory of the Sankhya philosophy which had made the caste system and the system of graded inequality the law of Hindu Social life. (All India Radio broadcast of speech on October 3, 1954, BAWS, Vol. 17. Pt. 3. P.503)

* Man is mortal. Everyone is to die

some day or the other. But one must resolve to lay down one's life in enriching the noble ideals of self-respect and bettering human life. (BAWS, Vol. 17, Pt. 3, P.11)

* "Now or never" is the question before Scheduled Castes. I feel that their victory is near and all that I want from them is unity. (BAWS, Vol. 17, Pt. 3, P. 309)

* We will defend our land. Do not be under the false impression that Pakistan would be able to spread its Muslim Empire over India. The Hindus will make it lick the dust. I confess I have my quarrel with the Caste Hindus over some points but I take a vow before you that I shall lay down my life in defense of our land." (BAWS, Vol.17, Pt. 3, p.233)

* I am a devotee of Gautam Buddha, Kabir, Mahatma Phule and worshipper of learning, self-respect, and character. My self-respect is so burning that I consider even 'God' inferior to me. (BAWS, Vol. 17. Pt. 3. P. 505, Dr. Shahare and Dr. Nalini Anil, p. 512)

* As a student, in English, I completed in two years and three months the course that normally takes eight years. For which I had to put in up to twenty one out of twenty-four hours a day. (Struggles and messages, Dr. Shahare and Dr. Nalini Anil, p. 85)

* I am so much involved in the destiny of my people that I have lost my personal identity and independence, and would not be free until I have solved their problem. (Keer, P. 240)

* If I fail to do away with the abominable thralldom and inhuman injustice under which the class, into which I was born, has been groaning, I will put an end to my life with a bullet. (Keer, p. 525)

* My message is struggle and more struggle, sacrifice, and more sacrifice. It is struggle and struggle alone without counting the sacrifices or sufferings that will bring your emancipation. Nothing else will. (BAWS, Vol. 17, Pt. 2, P. 84)

* My final word of advice to you is: educate, agitate, and organize, have faith in yourselves and never lose hope. I shall always be with you as I know you will be with me." (BAWS, Vol. 17, Pt. 3, P.275-276)

This is just a tip of the iceberg of Babasaheb's writings and speeches containing his vision, philosophy, and mission. The call of the day is to imbibe the wisdom and ideals of Babasaheb and follow them in letter and spirit as a true tribute to him and to mark the celebration of his birthday in the real sense of the term. To me, there can be no grater homage to this great son of India and one of the finest minds the world has ever known.



Dr. Paramjit S Takhar, MD

URGENT CARE CLINIC

DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

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

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Goodie Takhar, PhD

Postal Address of Ambedkar Times : 5101 Doe Hollow Pl, Antelope, CA. 95843

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Ambedkar's Agrarian Vision and the Global Crisis of Food Insecurity

Food security has become one of the major critical challenges of the 21st century. In this context, Dr. B. R. Ambedkar's agrarian vision would offer constructive insights to address the contemporary challenges of global food insecurity. His vision of land redistribution to remove caste-based inequalities, and the need for modernization and introduction of science and technology in agriculture remain relevant in today's context. His vision focused on how food insecurity is to be overcome by intersecting the agricultural reforms, unsustainable agricultural practices and empowering the marginalized communities through these reforms. In this write-up, we are revisiting Dr. B. R. Ambedkar's ideas to provide a framework for potentially mitigating the global food insecurity.

In the 21st century, the world has been facing a profound paradox of plenty and penury and, out of this, food insecurity emerging as a major global challenge. Notwithstanding, the food production at the record high level due to technological innovations and global trade, but the world stands at the precipice of a worsening food crisis. According to the World Bank, as many as 670 million people will face hunger by 2030, undermining global commitments under Sustainable Development Goal 2 (Zero Hunger) (World Bank, 2023). The United Nations reported that nearly one in three people (2.4 billion) have been moderately or severely food insecure in 2022. Over 783 million people have been experiencing chronic hunger (FAO, 2023). These paradoxes of abundance coexisting with hunger—is not rooted in agricultural scarcity, but in deep-seated inequities in land ownership, structural exclusion, and persistent agrarian injustice. In this food insecurity context, the early 20th-century agrarian vision of Dr. B. R. Ambedkar remains profoundly insightful and resonates with contemporary challenge of global food insecurity.

In his seminal 1918 work, *Small Holdings in India and Their Remedies*, Ambedkar diagnosed the core issues that remain a persistent challenge for large parts of low- and middle-income countries such as small landholdings, disguised unemployment, lack of industrial alternatives, and the absence of state-led agricultural reforms. His insights grounded in economic rationality and social justice, offer a transformative blueprint to address today's food insecurity crisis at global level in general and particularly in Latin America, Sub-Saharan Africa, and the Caribbean.

Cycle of

Uneconomic Landholdings

One of Ambedkar's key arguments was that excessively small and fragmented holdings were economically unviable. They offered no economies of scale, discouraged technological innovation, and kept farmers in a vicious cycle of low productivity and poverty. He urged policymakers to move beyond sentimentality around land ownership and adopt a scientific approach to land reform (Nancharai, 2020).

This critique remains strikingly relevant in Global South, particularly Latin America, which has the highest land inequality in the world, with a Gini coefficient of 0.79. In Colombia, just 0.4% of landowners control over 67% of

productive land, while 80% of small holders are squeezed into less than 13% of the territory—a colonial legacy that continues to reinforce structural poverty (OXFAM, 2016). As seen in Ambedkar's analysis, these regions/countries have been suffering from agrarian concentra-

Ms. Diksha Kanwat, Research Scholar, Department of South and Central Asian Studies, central University of Punjab, Bathinda (India).

Prof. Bawa Singh, Department of South and Central Asian Studies, central University of Punjab, Bathinda (India).

tion without industrial alternatives.

Ambedkar was ahead of his time in recognizing that consolidation of land alone would not solve rural agrarian crisis and food insecurity. Further, he emphasized on the population control. Without population control measures, even restructured land holdings would eventually become fragmented again. Furthermore, in the absence of alternative employment opportunities, landless laborers would increase, further deepening the rural poverty (Sreenivasulu & Tajuddin, 2020). These ideas, closely mirrors the situations parallel in countries like Nigeria and Ethiopia. Rapid population growth in countries like Nigeria and Ethiopia had significantly impacted the effectiveness of land reforms, often diluting their intended benefits. In Nigeria, studies have shown that despite efforts to improve land tilling, only a small percentage of farming households possess legal land holdings, and the increasing population continues to exert pressure on limited land resources, hindering sustainable agricultural production (Oseghale et al., 2024). Similarly, in Ethiopia, the average farm sizes have declined over the years due to population pressure, leading to challenges in agricultural productivity and rural livelihoods (International Food Policy Research Institute, 2023). Ambedkar's call for a combined strategy of land consolidation, employment diversification, population control, and urban-rural transition have largely been neglected in various parts of the world.

Whereas on the other hand, Dr. Ambedkar recognized that India's rural economy was not labor-deficient rather labor-surplus. He drew on thinkers like Sir James Caird to argue that disguised unemployment—where more people worked on land than were economically needed—was widespread. This surplus rural labor masked itself as productivity but contributed little in the overall productivity and economic development. He argued that, "It is not the law of inheritance that is the evil, but the high pressure on land which brings it into operation" (Ambedkar, 1918). The real crisis was structural unemployment, aggravated by fragmented landholdings and subsistence-level farming.

This analysis mirrors the situation in Sub-Saharan Africa today, where over 80% of food is produced by smallholder farmers who often lack credit, irrigation, infrastructure, and secure land rights (FAO, 2022). As during Ambedkar's time, this underemployment creates an illusion of activity, while perpetuating poverty and food insecurity even till today.

A Blueprint for

Democratic Land Reform

Dr. Ambedkar emphasized with

strong reasoning that modernized agriculture with agricultural reforms can bring developmental transformations and contribute to the food security. He analyzed the US's industrialized regions that had higher land values, better wages, and more productive farms. For

him, the solution to rural poverty lays in the interdependence of agriculture and industry (Ambedkar, 1918). This perspective is validated by the experiences of South Korea, Taiwan, and Vietnam, which implemented simultaneous policies of land redistribution and industrialization post-World War II. These countries had successfully reduced hunger, rural poverty, and inequality (Kim, 2021; Park et al., 2024; Tran et al., 2023). By contrast, countries like Haiti and the Central African Republic, lacking industrial infrastructure, continue to struggle with persistent underdevelopment (World Bank, 2024).

Dr. Ambedkar challenged the popular romanticization of small-scale traditional and unscientific farming. He invoked Sir Daniel Hamilton's powerful observation: "A farmer must either be scientific or die." For Ambedkar, sentiment had no place in policy; only rational, efficient, and science-based agriculture could ensure food security (Singariya, 2013; Mahanand, 2020). This remains relevant even in the 21st century, particularly in low-middle-income countries where governments and development programmes continue to glorify subsistence farming without providing farmers access to modern equipment, education, and institutional credit (Khan et al., 2024).

Ambedkar's model of land reform was notable for its balance between equity and economic pragmatism. He envisioned voluntary consolidation of small plots into economically viable units, while retaining ownership rights and ensuring community participation (Singariya, 2013). His proposal was rooted in democracy, not compulsion. He advocated Key Mechanisms:

- Right of pre-emption for neighboring farmers
- Restrictions on land sales to non-agricultural outsiders
- Compulsory consolidation with two-thirds community consent
- State-supported cooperative cultivation

Such mechanisms have seen success in Rwanda, Ethiopia and many other countries, where land tilling and consolidation have been implemented with tenure security and local participation—reflecting Ambedkar's ideals a century later (DAI Global, 2023; SDG16+, 2023).

Ambedkar also challenged the notion that land reforms should not focus only on landholding sizes. Rather, he emphasized that viability was integration of land, labor, and capital. Without access to technology, institutional credit, and cooperative structures, even large holdings could remain non-remunerative (Nageswari, 2019). In many African and Latin American countries,

land reform continues to be evaluated by acres transferred, rather than productivity gained (FAO, 2003; Financial and Fiscal Commission, 2016). Ambedkar's call for scientific criteria in land policy remains a powerful, unfulfilled imperative.

Ambedkar's commitment to food security was not just economic—rather it was moral and political as well. As Labor Member in the Viceroy's Executive Council (1942–46), he implemented forward-thinking programmes such as: subsidized grain distribution, canteens for industrial workers, representation of marginalized communities on food boards. He saw hunger as institutional violence, especially in caste-based economies where oppressed groups were often not paid wages but given food—an arrangement that dehumanized labor and perpetuated exploitation (Mahanand, 2020). This analysis holds relevance in places like Bolivia along with many countries, where only 8% of redistributed land through agrarian reform reached smallholders (FAO, 2023). The issue is not always policy absence but implementation failure, a gap Ambedkar consistently warned against.

Ambedkar's agrarian vision is profoundly aligned with Sustainable Development Goal 2: Zero Hunger, which advocates: doubling productivity of small-scale producers; ensuring equitable access to land and resources; correcting trade and market distortions; reducing food price volatility. Dr. Ambedkar called for all these measures—a century ago. His model not only envisioned the UN's development goals but also offered a moral clarity and structural diagnosis that remains unmatched in today's global discourse on food security (Tripathi et al., 2024).

Toward a Just Agrarian Future

The global food crisis is not merely about production of shortfalls—it is fundamentally about land access, employment generation, population control, and institutional reforms. In regions like Latin America, Sub-Saharan Africa, and the Caribbean, food insecurity stems from structural inequities in landholding, underemployment, and inadequate state support for rural economies.

At last, it is argued that Dr. B. R. Ambedkar's agrarian blueprint offers a pragmatic solution grounded in economic realism and social transformations. His major proposals of consolidation of fragmented landholdings, scientific and industrial support to agriculture, industrialization to absorb surplus rural labor, land policy as economic policy and democratic mechanisms for land reform remain strikingly relevant even till today. This vision directly deal with the challenge of food insecurity by directly aligning with the targets of SDG-2 (Zero Hunger)—especially those on improving smallholder productivity, ensuring equitable land access, and building resilient food systems. To ensure food security and tackle hunger crisis, strengthening rural economies, and securing land rights, Ambedkar's model may be revived not merely as a moral vision, but as a pragmatic roadmap for agrarian reforms. His insights remain essential for developing policy frameworks that combine productivity with equity, and agriculture with dignity, ensuring food security in the 21st century.

The minorities in India have loyally accepted the rule of the majority which is basically a communal majority and not a political majority. It is for the majority to realize its duty not to discriminate against minorities. Whether the minorities will continue or will vanish must depend upon this habit of majority. The moment the majority loses the habit of discriminating against the minority, the minorities can have no ground to exist. They will vanish.

Dr. Ambedkar



**Heartiest congratulations on
Dr. Ambedkar's 134th birth anniversary**

**Shingara Singh
Rah**
President

**Shri Guru Ravidass Temple
1480 HAYNE AVE.,
YUBA CITY, CA.**



Learn to live in this world with self-respect. You should always cherish some ambition of doing something in this world. But remember that the age of selflessness has ended. A new epoch is set in. All things are now possible because of your being able to participate in the politics and legislature of your country.

- Dr. Ambedkar



Heartiest congratulations on Dr. Ambedkar's 134th Birth Anniversary



Surjit Momi

Lali Momi

Prem Sodhi Momi

Harminder Momi

Rajinder Momi

Momi Brothers



The minorities in India have loyally accepted the rule of the majority which is basically a communal majority and not a political majority. It is for the majority to realize its duty not to discriminate against minorities. Whether the minorities will continue or will vanish must depend upon this habit of majority. The moment the majority loses the habit of discriminating against the minority, the minorities can have no ground to exist. They will vanish.

Dr. Ambedkar



**Heartiest congratulations on
Dr. Ambedkar's 134th birth anniversary**

**Mr.
Amardeep
Chahal with
his wife
Mrs.
Promila
Chahal**



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- Dr. Ambedkar



Heartiest congratulations on birth anniversaries of Mahatma Jyotirao Govindrao Phule and Babasaheb Dr. Ambedkar

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