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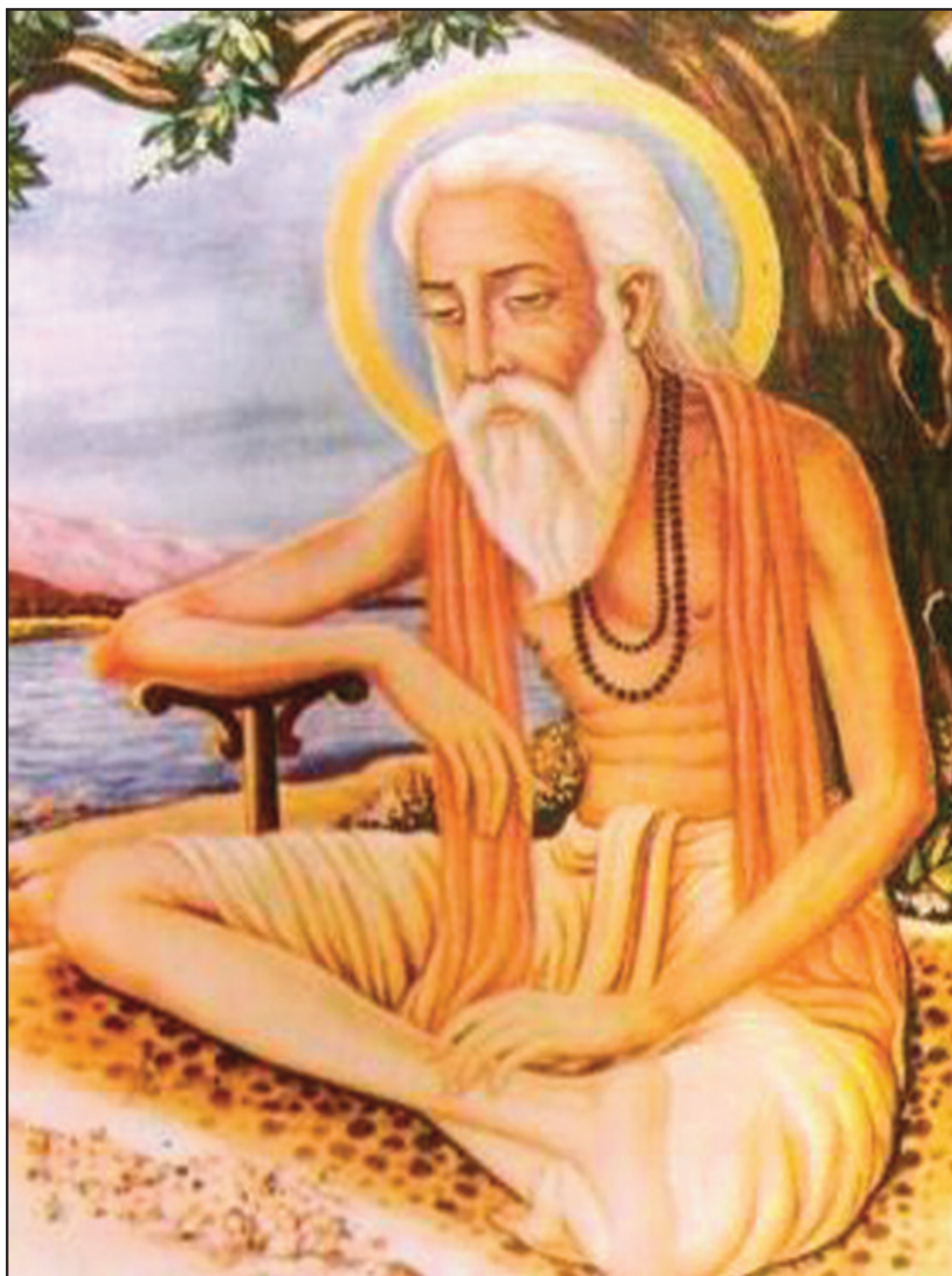
Guru Ravidass and His Vision of an Audacious and Egalitarian Social Order

Invited Editorial-cum-Article

Guru Ravidass was one of the most renowned lower caste Sant-poets of the bhakti movement, especially the *nirguna sampradaya* or *santparampara* (sect or tradition of devotees of a formless God), of the later medieval centuries in Northern India. He was a cobbler, sage, philosopher and social reformer, all rolled into one, who coined *bhakti* (devotion of non-anthropomorphic God) as a method of social protest against the centuries old oppressive system of social hierarchies and inhuman practice based on low-caste birth. As with all low-castes, he too fell victim to such all sorts of pernicious social restrictions and practices emanating from *Chatur-Varnavyavastha* (four-fold social order). It was owing to such socio-religious practices that Guru Ravidass was not allowed to practice conventional form of bhakti of Hindu Gods/Goddesses. His most refereed hymn, *Naam Tero Aarti Majan Murare, Hari Ke Naam bin Jhutte Sagal pasaare*, not only alludes to such social exclusionary practices and unravels their inner hollowness, but also articulates a voice of revolt against them. He dubbed all brahminical rituals and religious ceremonies as *Jhutte Sagal pasaare* (fake activities). Guru Ravidass refused to surrender before such oppressive social structures. To move upward on social hierarchy, he did not discard the religion he was born into, nor abandon his so-called 'polluted' hereditary occupation of making and mending shoes. He devised a new form of bhakti based on deep faith *innirakar* (formless) God and continued with of his hereditary leather-work. This unique middle path – free from religious rituals and sectarian formalities, and dignity of labour – was novel and daring given the rampant religious bigotry of his time.

Guru Ravidass laid emphasis on devotion to a formless God, self-respect, dignity of labour, fearlessness, and compassion for all. It reflected the democratic and egalitarian traits of his social philosophy and deep faith in the just order of God. His fearlessness is evident from the fact that he adopted the forbidden iconography of upper castes as a symbol of social protest. He challenged the tyranny of brahmins and defied their hegemony by wearing *dhoti* (cloth wrapped around the waist), *janeue* (sacred thread) and putting *tilak* (sacred red mark on forehead) – prohibited then for the untouchables. Despite adopting the prohibited dress code, Guru Ravidass continued with his hereditary occupation of leather working. He did not

discard/hide his caste at all. Rather, he became very vocal as well as proud of it and raised his voice against the oppression perpetrated in its name on lower castes. In presenting himself in such an



innovative manner, Guru Ravidass probably tried to demonstrate how lower castes could achieve upward social mobility without sacrificing or compromising their distinct Dalit identity on the one hand, and resorting to violent agitations on the other. In his widely appreciated scared scriptures, one can easily find ample references to his caste. He also underscored on the importance of being peaceful and cultivating compassion for all, including ones' opponents. This is what made him the principal prophet of Dalit consciousness in North India and distinguished him as the originator of a 'middle path' towards social transformation based as it was on democratic means and peaceful ways. His middle path approach liberated Dalits from what Schuetz called the dilemma of 'a man without a history'. Spiritually and socially

oriented revolutionary teachings of Guru Ravidass provided new vistas for upward Dalit social mobility. It facilitated the lowest of the low to rise up against the perennial injustices heaped upon them, and to

of carrying away the carcass and skinning the dead cattle. He earned his livelihood by the sweat of his brow and refused help from all quarters. That made him self-reliant and free from any bondage of



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upper castes obligations. "He was probably the only saint in Kashi," as articulated by Chandra Bhan Prasad, "who neither sought nor accepted patronage from kings; that's the reason Ravidass continued with his business his entire life. He enjoyed financial freedom and did not live on alms" (*The Print*, April 12, 2018). To quote him further, Guru Ravidass "could travel more widely than any of his contemporaries – Kabir for instance – because he generated revenue from his business." That means Dalits need to have their own business too if they want to liberate themselves from the cobwebs of social exclusion and economic exploitation that they have been suffering for generation after generation. On the whole, this has become more meaningful given the large scale shrinking of the public sector domain.

In the popular calendar culture of Punjab, Guru Ravidass is often presented in the above-mentioned dress code which was (and for many still is) anathema, especially for the upper castes. His non-violent social defiance method of social transformation has effectively worked as a suitable pedagogic tool to convey the message of self-respect and the dignity of labour to the downtrodden who were not only debarred from entering into the spiritual sphere of the Hindu society, monopolized by the priestly class of Brahmins, but were also treated worse than animals for no other reason except for their so-called low caste birth and the allegedly polluted nature of their hereditary occupation. It is in this context that his emphasis on devotion to God and adoption of a unique iconography, together produced a new text of peaceful social protest for lower-castes. Many of his lower caste followers in Punjab take pride in publicly exhibiting their caste titles – *Ravidassia/putt chamaran de*
(Contd. on next page)

reclaim their lost indigenous socio-cultural and religious heritage.

However, what made Guru Ravidass the most venerable among his fellow community folks was his steadfast determination to proudly exhibit his otherwise degraded caste identity and to challenge the dominant structures of social oppression. Though he used to attire himself like a priest, he did not hide his caste. By attiring like that he did not intend to convey the superiority of the profession of priesthood at all. Nor he pretended to show any pride in the dress of the priestly Brahmin caste *per se*. His only motive to dress like priests, it seems however, was to challenge the hegemony of the high-caste people. He did not feel any shame in earning his livelihood by his 'polluted' hereditary occupation of leather-work. He boldly wrote about his caste and its related occupation

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(sons of Chamars)/SC Boys! This unique phenomenon of articulation of caste-based social identity among the larger section of the SC population of Punjab can also be witnessed in mushrooming Dalit pop songs in Punjab.

Guru Ravidass became prominent because he unleashed a frontal attack on the long tradition of social oppression and untouchability in Hindu society. Though born and brought up in the Uttar Pradesh province of North India, Guru Ravidass came to command large followings among the lower castes of Punjab, which he was believed to have visited during his journeys to Rajasthan. Another factor that made him further popular in Punjab is the inclusion of his Bani (spiritual poetry 40 hymns and one Shloka) in Sri Guru Granth Sahib – the sacred scripture of the Sikh faith. His stature grew still further when the Ad Dharm movement made him its patron Sant and a political rallying point. The Ad Dharm movement which came into existence in 1920s used his pictures as its emblem, hymns as its sacred text and legends about him as illustration of lower caste pride and power. The fact that Guru Ravidass came from one of the lowest castes, acted as a catalyst in the emergence of Dalit consciousness in Punjab. His fellow low caste followers, who consider him their Guru, dedicated to him temples, memorial halls, educational institutions/chairs, cultural organizations, and hospitals. They founded several missions to accurately establish facts about his life and works, and to disseminate his message of compassion, equality, and brotherhood in India and abroad. In fact, his lustrous image played an instrumental role in mobilizing the outcastes, especially the Chamars (leather workers) who also joined the Ad Dharm movement in large numbers. Consequently, the Chamars of Punjab and Punjabi Chamar diasporas organized themselves into various Guru Ravidass Sabhas (societies) and established a large number of Ravidass shrines popularly known as Ravidass Deras within the state and abroad.

The sacred *bani* of Guru Ravidass eventually emerged as a vehicle of social protest during the early decades of 20th century colonial rule in India. His bani, written in the vernacular of common man, is full of radical fervour. It provides what Gail Omvedt hailed as "hope for a better world and a fight against exploiters, power-holders and oppression going on under the name of religion". It reflected his vision of the social and spiritual needs of the downtrodden and underlined the urgency of their emancipation. He therefore, is regarded as a messiah of the downtrodden who revere him as devoutly as Hindus revered their Gods and Goddesses, and Sikhs their Gurus. They worship his image, celebrate his

Jyantis (birth and death anniversaries), recite his hymns every morning and night, raise slogans like *Ravidass Shakti Amar Rahe* (the spiritual power of Ravidass live forever) and repose faith in his spiritual power.

The unique 'middle path' and bhakti-based model of Dalit social mobility was well received in Punjab for the following interrelated reasons: (a) Majority of Dalits in Punjab are followers of Guru Ravidass, (b) Ad Dharm leadership consistently worked towards the formation of alternative Ravidassia culture based on the life and teachings of Guru Ravidass, (c) the fact that Guru Ravidass himself belonged to one of the lowest castes (the Chamar caste) acted as a catalyst in the adoption of his unique path, (d) the widespread influence of Ad Dharm movement in Punjab prevented conversion of a large number of Dalits to other religions. It also worked as a bulwark against the cultural assimilation process for fear of losing indigenous Dalit culture, and (e) popularity of Ad Dharm (indigenous Dalit religion) among a large number of Dalits in the state and their faith in its capacity to salvage them from the abyss of social exclusion and oppression caused by the asymmetrical and oppressive structures that have emerged within the mainstream religions in the state. Since Guru Ravidass himself did not embrace any other religion nor try to escape social exclusion by assimilation into the mainstream social system of the upper castes, Dalits of Punjab found in him an exemplar of the 'middle path'. The presence of simple but sharp elements of social protest in his teachings along with the commonality of his caste provided the basis for the rise of radical consciousness among Dalits in the state. The mere mention of his name evokes a sense of confidence and self-respect among them. So much so that a large number of them prefer to identify themselves as 'Ravidassia' rather than to be known by their customary caste titles coloured with derogatory connotations.

Thus, it is for such reasons, as mentioned above, that Guru Ravidass was embraced by the leadership of Ad Dharm movement as an exemplar of the 'middle path' in whose life and teachings the Dalits of Punjab found the necessary ammunition for the ignition of radical Dalit consciousness in the state. The establishment of a large number of Ravidass Deras by the Dalits in Punjab and in other parts of India over the last few years is a case in point. Ravidass has become very popular among Punjabi Dalit diasporas as well, who 'have built Ravidass temples

in almost all the towns of the world wherever they happened to live even in small numbers' in order to assert their separate caste identity. The number of Ravidass Deras has been multiplying very fast, and has taken the form of a sort of alternate socio-cultural Ravidass Deras movement. It

has generated a sense of confidence among them and provided them with an opportunity to exhibit their hitherto eclipsed Dalit identity. These Deras, in fact, have been functioning as missions to sensitize Dalits and to facilitate their empowerment. In order to look different from the shrines of Hindu and Sikh religions, and to project a distinct religious identity, Ravidass Deras have formulated their own religious symbols, ceremonies, prayers, rituals and messages of social protest against the oppressive structures of caste domination in the agrarian society of Punjab. Led by varied Ravidass Deras, Guru Ravidass movement has offered new hope to those who have also been empowered by the constitutional provisions of state affirmative action. The goal-mouth of the Ravidass movement, based as it is on the teachings of Guru Ravidass, is rooted in the ideal of *Begumpura* (a city free from sorrows and sufferings of all sort).

The *Begumpura* city of Guru Ravidass promises a social order free from all sorts of hierarchies and buttressed by the principles of fraternity in the real sense of the term. *Begumpura* promises freedom from all sufferings and sorrows, worries of paying taxes, and ensures an abode of everlasting safety. Except the sovereignty of the eternal God, none would be authorised to exercise any power on the inhabitants of the city of *Begumpura*. Its inhabitants would be free to stroll throughout its length and breadth as they please without any fear of caste-based restrictions and punishments. Guru Ravidass concludes the description of his prescient joyful city by underlying that all those who live there would be his (an emancipated cobbler) friends. Thus, in a social order of *Begumpura* fame, there would be no space for boundaries whatsoever between lower and higher classes and all would be treated equally without any difference of small or big – Aisa Chahu Raaj Main Jaha Mile Sabhan ko Ann, Chot Bade Sabh Sam Base Ravidass Rahe Parsan. In fact, the very binary of low and high would cease to exist within the joyful city of *Begumpura* of Guru Ravidass. And the absence of caste hierarchies and social binaries would eventually warrant the dignity of labour and realization of its genuine remuneration.

The establishment of an egalitarian social order, based on dignity of labour, presupposes caste-class solidarity. Caste-class solidarity, in fact, depends upon what Dr B.R. Ambedkar pithily articulated as the 'annihilation of caste'. Caste has not only divided the lower and upper castes into seamless boundaries of mutual antagonism, the lower and upper castes are further deeply divided within their own social segments. All castes follow the principles of endogamy and exogamy. They marry within their respective social cocoons and limit themselves to their biradari (blood relationship) and

rishtedari (family ties) during formal family functions and community social gatherings. Inter-caste marriages are not only a taboo among the upper castes. Lower castes too are equally afflicted with this divisive caste malady. Ravidassias, Ramdassias, Valmikis, Ad Dharmis – are just some of the total 39 Scheduled Castes categories in Punjab – follow their respective biradari traditions and customary social bindings in deciding their matrimonial and other social practices and ceremonies. Territorial social divisions in the rural setting are posing a formidable challenge to caste-class solidarity. Villages are divided into two social settings: mainstream village (*pind*) and the segregated Scheduled Castes neighbourhoods. The latter are contemptuously called *chamarlees*, *thathees*, and *vehras* in Doaba, Malwa and Mazha regions of Punjab respectively.

Dalits in Punjab constitute almost one third of the total population of the state. Majority of them earn their livelihood through various kind of manual work, including daily wage work on the agricultural fields of the farmers. Farmers too constitute about one third of the total population of the state. Majority of the Dalits and farmers are rural-based and many of the former earn their livelihood while working as manual labour (popularly known as *kirtis* – landless agriculture workers) at the agriculture farms of the latter. *Kirtis* and *kisans* (farmers) together formed a potent social force despite the fact of their being belonging to different class/caste categories. There is a general impression that the recent Farmers' protests on the doorsteps of Delhi has put the *kirtis* and *kisans* on a single platform as they perceived that contentious farm laws in question would affect them in their respective domain in terms of the sustainability of their livelihoods. Landless agriculture workers are dependent on availability of manual work at the agriculture farms. They are equally worried about the allegedly long-term adverse impact of these three agriculture reform laws on their work conditions, which have motivated them to join the farmers' protest at Delhi borders. However, for a long-term sustainability of the current circumstantial coming together of the various *kirtis* and *kisans* organizations, the teaching of Guru Ravidass and his vision of *Begumpura* are of critical importance. For a durable association between *kirtis* and *kisans* to transcend their entrenched caste fault lines and to articulate fresh and long-lasting narratives of their newly formed unity, the spiritual vision of *Begumpura* – free from caste, class, religious hierarchies, spatial boundaries, taxes, unjust laws and fear of state officials – seems to be a most appropriate ideal in current circumstances!

HEARTIEST CONGRATULATIONS

on the 648th Parkash Utsav of Sri Guru Ravidass Ji

On the auspicious occasion of celebrating the 648th Birth Anniversary of Shri Guru Ravidass Ji Maharaj and 25th Grand Nagar Kirtan at Shri Guru Ravidass Temple, Rio Linda, Sacramento (CA) on March 9, 2025, the Supreme Council Shri Guru Ravidass Sabhas, USA congratulates the followers of Guru Ravidass Ji Maharaj all over the globe. A glimpse in the pages of history during the middle ages reveals that social degeneration based on caste system, fanaticism, bigotry, hypocrisy and ritualism was alarmingly high and was eating into the very vitals of human civilization and dignity. At such a critical juncture of social decline, appear prophets with spiritual awakenings to create a just and equitable social order. It was this dark period of history when Shri Guru Ravidass Ji Maharaj was born at Seer Goverdhanpur in 1377 AD in Kashi, Varanasi.

BHAGTI MOVEMENT:- Guru Ravidass Ji, Satguru Kabir Ji and Guru Nanak Dev Ji were contemporaries and were pioneers of the Bhagti Movement in the 14th and 15th centuries which had started to bring the degenerating social order to the path of righteousness. As the history stands in evidence, there was a spiritual discourse among these spiritual sages of the time, in Varanasi. Guru Ravidass Ji's teachings were based on equality and universal brotherhood and were not meant for any particular section of society. Guru Ravidass Ji reminds us of the fact that human birth is a rare privilege obtained as a result of meritorious deeds of innumerable lives primarily for the purpose of realization of God. The very basic purpose of human life is defeated if one remains lost in the quagmire of material possessions and worldly delusions. God is always awake within us and can be seen with our inner vision only. We need not have to wander around in mountains and forests to find Him.

SYMBOL OF GODLINESS:- Satguru Kabir Ji and Satguru Nanak Dev Ji recognized the spiritual enlightening and greatness of Guru Ravidass Ji which had made him an undeniable symbol of



godliness when social segregation was rampant everywhere in Indian society. In spite of deliberate attempts on the part of Brahminical concept and ideology to keep his spiritual preachings hidden from the common masses, they could not hide it too long. The dazzling luster of this Spiritual JEWEL was finally visible in the holy pages of Guru Granth Saheb Ji Maharaj, compiled by the 5th Master Guru Arjun Dev Ji in 1604.

CASTE, CREED AND RELIGIOUS DISTINCTIONS:

As we learn from Guru Ji's teachings all men emerge from the same divine flame and the same creator pervades through them all. The four-fold classification of society into Varna system of Brahmins, Kshatriyas, Vaish and Shudras is all man-made to maintain the fake and artificial superiority of priestly classes which has infected the entire society with a vicious disease, ruining

the very core of the entire social organism. The sacred hymns of Guru Ravidass Ji Maharaj, as enshrined in Guru Granth Sahib Ji, are simple and intelligible and full of devotional sentiments going straight to the heart and soul of the reader. The Brahmins and higher priestly class who initially opposed him with their thinking of superiority complex were dazzled and humbled to see Guru Ravidass Ji, tear open the skin on his chest to show them the gold-like sacred thread (or his inner light). This made them recognize his real and spiritual greatness and many of the Brahmin priests and rulers like Maharani Mirabai and Jhallan Bai of Chittor Rajasthan, became his devoted followers and bowed before him in reverence.

In the end we do feel that with the spread of education and the untiring efforts of our modern luminaries like Babasaheb, Dr B.R Ambedkar, Babu Mangu Ram Muggowalia Ji and Babu Kanshi Ram Ji, the message of equality and humanitarianism is going across the man-made social barriers of human segregation. We hope that the hardened crust of caste based separatism will start breaking apart and the dream of Sat Guru Ravidass Ji will turn into reality.

Our best tribute to the sanctity of his life and ideals is to follow them as a way of our daily life.

Supreme Council also expresses its thanks to Mr. Prem Chumber, Chief Editor Ambedkar Times and Desh Doaba (Weeklies) for, as always, publishing this respectful homage in remembrance of Satguru Ravidass Ji Maharaj, in the esteemed columns of his Newspaper.

"JO BOLE SO NIRBHAI

SHRI GURU RAVIDASS MAHARAJ KI JAI"

"NANAK NAM CHARDI KALA

**TERE BHANE SAR-
BAT DA BHALA"**



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Goodie Takhar, PhD

A Holistic Approach to Homelessness

On January 26th, Sacramento County celebrated the groundbreaking of the Watt Avenue Safe Stay Community Campus, an innovative project designed to address homelessness by tackling its root causes—not just the symptoms. This comprehensive approach represents a meaningful step toward long-term solutions for our community.

For too long, efforts to combat homelessness have focused almost exclusively on providing housing, often without addressing the underlying issues that lead people to become homeless in the first place. Simply spending taxpayer dollars on housing alone won't solve homelessness—it will only result in wasted resources. Without access to mental health care, addiction treatment,



job training, and life skills support, many individuals remain trapped in cycles of homelessness, unable to achieve long-term stability.

That's why the Watt Avenue Safe Stay Community is so promising. This campus doesn't just provide shelter—it offers a pathway to stability. Residents will have access to on-site case management, mental health services, substance use treatment, job readiness programs, and even pet services for those with animal companions. These wraparound services are the cornerstone of success for communities across the nation that have made real progress in reducing homelessness.

I also appreciate that this campus has been carefully planned to respect the surrounding community. It will include robust security measures, clear rules for residents to ensure a safe and orderly environment, and regular engagement with neighbors to address concerns. This thoughtful approach balances compassion for the unhoused with accountability to the community.

As someone who was initially uncertain about this project, I now see it as a model for how we should approach homelessness countywide. The Watt Avenue campus is a tangible example of what we can achieve when we prioritize solutions that address the full spectrum of needs for individuals and families.

Homelessness is a complex issue, and there are no quick fixes. But if we continue to invest in comprehensive programs like this one—rooted in accountability, opportunity, and care—I believe we can make meaningful progress.

I want to thank the many individuals and organizations who made this project possible. It's a testament to what we can achieve when we work together to solve our most pressing challenges.

If you have more questions or ideas, I'm always here to listen. You can reach me at 916-874-5491 or email supervisorrodriguez@saccounty.gov. Let's

keep working together to make Sacramento County safe, fair, and full of opportunity for everyone.

Rosario Rodriguez represents Sacramento County Supervisorial District 4, which includes the cities of Citrus Heights and Folsom, and the unincorporated communities of Orangevale, Antelope, North Highlands, Rio Linda, Elverta, and Rancho Murieta.

Attend My March Community Meetings

I'm thrilled to invite you to join me for my first community meeting of the year—an exciting opportunity to connect and discuss what's happening across our district!

I look forward to sharing the latest updates, hearing your ideas, and working together to shape the future of our communities.

This is your chance to engage with me directly, learn about impactful projects in the works, and see how we're making our district thrive.

Your voice matters to me, and I hope to see you there!

North Highlands
Monday, March 3
6:00pm
North Highlands Recreation and Parks District
6040 Watt Avenue

Antelope
Tuesday, March 4
6:00pm
Antelope-North Highlands Library Community Room
4235 Antelope Rd

Folsom
Wednesday, March 12
6:00pm
Folsom Library
411 Stafford Street

Rio Linda/Elverta
Thursday, March 13
6:00pm
Rio Linda Recreation and Parks District
810 Oak Lane

Citrus Heights
Monday, March 17
6:00pm
Citrus Heights City Hall
6360 Fountain Square Drive

Orangevale
Wednesday, March 19
6:00pm
Orangevale Community Center
6826 Hazel Avenue

Apply Today: Join a Board or Commission

If you live in Orangevale and want to make a difference, consider serving on a local board or commission. It's a great way to represent your neighbors and help shape the future of our community.

To explore the full list of vacancies, click the "Vacancy List" link below.

There are many vacant positions available, and here are just a few of



them:
Orangevale Community Planning Advisory Council
Sacramento County Mental Health Board
Sacramento County Youth Commission

Sac County Turns 175

This year, Sacramento County celebrates its 175th anniversary, known as its "Demisemiseptcentennial." Since its founding in 1850, the County—one of California's original 27—has grown from a population of 9,087 to over 1.6 million, evolving with integrity and innovation to meet residents' needs under its 1933 Charter.

Major services include the Airport System, Animal Care, Clerk-Recorder, Criminal Justice, Health and Welfare, Property Tax, Parks, Transportation, Waste Management, Voter Registration, and Water Resources.

Join the celebration by sharing historic photos of Sacramento County—landmarks, events, or memories—for display on the County website. Participate throughout the year as we honor 175 years of service and community spirit.

Mental Health Support Services

The Community Wellness Response Team (CWRT), composed of trained behavioral health professionals, delivers trauma-informed crisis response, ensuring individuals in need receive care without law enforcement involvement. Each call handled by the CWRT underscores the profound impact they have on those experiencing distress.

Earlier this year, a middle-aged man reached out, grappling with severe depression and frustration after waiting weeks for medication. Having hit a breaking point, he dialed 988, seeking urgent assistance upon realizing his next medical appointment was still three weeks away. Overcome with anger and contemplating suicide, he was in desperate need of support.

For individuals facing mental health challenges, the CWRT stands as a vital resource, available 24 hours a day, 7 days a week. Accessible by calling 988, this dedicated team is prepared to provide professional, compassionate assistance.

Strengthening Care Facilities

Sacramento County's Department of Child, Family and Adult Services (DCFAS) is working to preserve housing for vulnerable residents in our community. DCFAS is distributing funds from the CA Dept. of Social Services Community Care Expansion (CCE) Preservation Program. DCFAS is investing nearly \$12 million to preserve facilities; maintain dedicated beds for qualified residents, which includes

disabled and older adults; and avoid homelessness.

California has a shortage of licensed adult and senior residential facilities that accept individuals receiving or applying for Supplemental Security Income/State Supplementary Payment (SSI/SSP) or Cash Aid Assistance Program for Immigrants (CAPI).

Many of these facilities are closing or reducing the number of beds available to SSI/SSP and CAPI residents (also known as "Qualified Residents") as benefit amounts have not kept up with the cost of facility operations and maintenance.

Funding Breakdown

The County has been allocated \$11,993,597 in CCE funding as follows:

\$5,162,415 for Operational Subsidy Payments (OSP): Funding to support the day-to-day cost of operations. These funds must be used by June 2029.
\$6,831,182 for Capital Projects (CP): Funding for facilities to make needed repairs and upgrades. These funds must be used by March 2028.

Projects and Facility Improvements

DCFAS is currently working with six licensed adult and senior residential facilities to support their ongoing operations and capital improvements. These facilities accept the SSI Non-Medical Board and Care rate, which is significantly lower than the market rate.

At St. Mary's Home, a 14-bed adult residential facility, CP funds were used to replace toilets, upgrade resident furniture and install a new roof. At Wholesome Elderly, a 6-bed facility for older adults, CP funds were used to replace original windows, and a sliding glass door and to complete plumbing repairs.

Other projects are scheduled to be completed during the contract period with DCFAS to ensure these facilities are safe and up to date.

The Importance of Preservation

By investing in licensed residential adult and senior facilities, Sacramento County is ensuring that low-income, vulnerable residents have a safe and well-maintained place to live. This funding plays a critical role in helping facilities that prevent homelessness in older and disabled adults.

Sacramento County is still accepting applications for OSP and CP from facilities. For more information contact Mary Parker (916) 875-4242 or email DCFAS SAS-CCE@saccounty.gov. For more information, visit the Community Care Expansion Preservation Program website.

