



# Ambedkar Times *Weekly*

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## Babasaheb Dr Ambedkar, Constitution and Social Democracy

Prem K. Chumber

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Babasaheb Dr B.R. Ambedkar devoted his whole life to eradicate social injustice and annihilate insidious system of caste from the social structure of Indian society. He adopted legal and constitutional way for achieving his societal goals. Acquiring education and dissemination of information and knowledge among his people made him famous not only in India but also in whole world. He is now known as one of few most adorable scholars in the world. His contribution to Social Democracy is seminal. Liberty, Equality and Fraternity constitute the core of Social Democracy. He was of the firm opinion that without establishing Social Democracy at the base the Political Democracy remains superficial. In order to make liberty, equality and fraternity as the cardinal principles of Social Democracy, Babasaheb Dr Ambedkar enshrined them in the Constitution of Independent India, of which he was the Chief-Architect. The constitution is a living document of ever evolving democracy in India. It guarantees special provisions for the distributive justice under the state affirmative action for the social emancipation and economic and political empowerment of downtrodden. In fact, the very inclusion of special provision for the uplift of the Scheduled Castes and Scheduled Tribes and OBCs in the Constitution laid the foundations of social democracy in Independent India. It is for this reason that the grassroots support for the maintenance of the constitution remained as a most vigilant guard against the dilution of its social democracy contents. It is for such a brilliant contributions towards the deepening of social democracy in India that Babasaheb Dr B.R. Ambedkar is known worldwide in the image of Construction in one hand and symbol of raised finger of the other hand for the coming up of the downtrodden in Independent India. Ambedkartimes.Com pays floral tributes to Bodhisattva Bharat Ratan Babasaheb Dr. Bhimrao Ramji Ambedkar on his Pririvan Divas. Posted at www.ambedkartimes.com

## Photographic Exhibition on Dalit and Adivasi struggle



Arun Kumar Bedford

Sri Guru Ravidass Sabha (SGRS), Bedford and the Federation of Ambedkarites and Buddhist Organisations UK (FABOUK) jointly organised a private viewing of the exhibition on Dalit and Adivasi struggle 'Behind the Indian

Brunei Gallery at SOAS University of London in Russell Square. Sri Guru Ravidass Sabha arranged a coach so that more people from Bedford had an opportunity to view this great exhibition.

'Behind the Indian Boom' is based on the programme of research on Inequality and Poverty in the Department of Anthropology, London School of Economics led by Dr Alpa Shah and Dr Jens Lerche. In the exhibition, there are more than 200 photographs and six video installations - and the issues covered are vast - from the Khairlanji massacre of

Adivasis are incorporated as labour on the bottom rungs of the work hierarchies. In the middle of the exhibition, there is a huge sculpture of Eklavya's hand with a bleeding thumb. First it was erected on the Hyderabad Central University Campus after Rohit Vemula's suicide in 2016. Whole of the exhibition is moving, thought provoking and very well presented. The pictures and films are taken by researchers, local activists and journalists. A very powerful message is sent out about caste and the contemporary situation of Dalits and Adivasis in India.



Boom: Inequality and Resistance at the Heart of Economic Growth' on Saturday, 18 November, 2017 from 6-8pm at the



Dalits, the recent Una cow beatings, the death of Rohit Vemula, the Dalit women tea workers strike in Kerala, to how Dalits and

In her short talk, Dr Alpa Shah explained that despite India's significant economic (Continued on next Page)

## Bodycams for Sacramento County Sheriff's Department

By County Supervisor Sue Frost

It is a difficult time to be a police officer in the United States. While it may or may not be fair, incidents across the country have left many people feeling deeply negative towards how officers handle difficult situations. In response, many departments are equipping their officers with body cameras. I bring this up because it was recently announced that the Sacramento County Sheriff will soon be conducting research to identify possible vendors to supply the department with body

cameras for officers to wear. In a day and age where transparency, accountability, and building trust are more important than ever for departments across the country, I applaud our Sheriff for seriously looking at implementing this emerging technology. I have three main reasons for supporting body cameras. First, the video collected by body cameras help juries paint an accurate picture of what happened in an incident. Whether that comes in the form of helping convict more criminals, or proving the innocence of

the accused, society is better off for it. It will also provide clarity in cases of suspected police misconduct, as corrupt police officers will be more likely to be caught, and the honorable ones will be more likely to be exonerated. Speaking of police (Continued on next Page)



Sue Frost

# Photographic Exhibition on Dalit and Adivasi struggle

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growth, Dalits and Adivasis remain at the bottom of the social and economic structure. The benefits of this growth didn't trickle down to the bottom rung of the society. On the name of development, the Adivasis are losing their land, the main resource of their livelihood and becoming landless labourers.

Dr Jen Lerche, Department of Development Studies, SOAS, University of London said that though some advances have been made in reduction of poverty but income and

wealth inequality has increased substantially.

Adivasis and Dalits are the people who have gained the least from the economic growth. They have become a source of cheap labour from which much of the Indian economy benefits.

Arun Kumar from FABO UK pointed out that the Government of India very successfully have been able to sweep the issue caste discrimination under the carpet and not many people outside India are aware of the precarious conditions of Dalits

and Adivasis.

This exhibition will definitely help to educate the academics and human rights activists and hopefully they would support our struggle to eradicate caste discrimination. Pirthi Randhawa from SGRS termed the exhibition an eye opener and felt satisfaction that the academics are taking interest in this issue.

He thanked Dr Alpa Shah and Dr Jens Lerche for organising the exhibition. In her concluding remarks, Dr Shah told that the exhibition would be open till 16 December,

2017 from Tuesday to Saturday from 10.30 to 1700 and also all would be welcome for a 'one day conference' on Saturday, 9 December, 2017 in which a number of Dalit and Adivasi academics would be participating.

She thanked Arun Kumar, C. Gautam from FABO UK and Jaswinder Kumar, President, SGRS, Bedford for making arrangements for the private viewing. She especially appreciated Jaswinder Kumar and his team for arranging a coach and travelling from Bedford to view the exhibition.

# Bodycams for Sacramento County Sheriff's Department

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misconduct, my second reason for supporting body cameras is that it causes improved behavior by everyone involved. Officers tend to be on better behavior when they know they are being watched, and the likelihood of citizens acting aggressively towards officers also diminishes. It also

allows officers to review their own footage and improve how they handle their interactions. Speaking personally, the first time I was interviewed on TV I cringed a little as I evaluated my performance, but it served as a great learning opportunity and helped me improve.

My third reason is because it

quantifiably reduces complaints and related expenses, as departments across the country are seeing positive results. In one study performed by the Rialto police department, it was found that there was a 60% reduction in use of force incidents and an 88% reduction in the number of citizen complaints.

I also believe these cameras could present a fantastic opportunity for the Sheriff's Department to give the public a good idea of what the average day is like for an officer and potentially highlight the everyday good that officers do for our community.

But while there are numerous proven benefits to recording police interventions, there are also potential pitfalls, and this makes the careful approach the Sheriff is taking all the more important.

Like all new technology, there are large upfront costs associated with the cameras. This cost takes the form of the physical cost of the cameras themselves, and also the cost of storing the evidence and public records requests.

While agencies certainly save time collecting and managing digital photographic evidence - video evidence requires an investment in either cloud-based storage systems or physical storage hardware, both of which are expensive.

I have concerns about per-

sonal privacy while officers are in private residences and how evidence that could impact the outcome of a trial would be managed. There's also the problem of doing too much too fast, as when you have been doing the same job for twenty or more years, it can be a challenge to suddenly change procedures.

But these issues should be solvable. It seems clear that bodycams for our Sheriff's could be worthwhile if we implement them carefully, and based on initial results from other agencies who are using bodycams, they can potentially add clarity and save money in the long run.

Before ending, I wanted to invite you to participate in my community survey by going to [www.bit.ly/FrostSurvey](http://www.bit.ly/FrostSurvey) and answering a few questions. Filling out the survey helps me understand what you want me to fight for. 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@sacounty.net](mailto:SupervisorFrost@sacounty.net).

Sue Frost represents the 4th District, which includes all or part of the communities of Citrus Heights, Folsom, Orangevale, Antelope, Rio Linda, Elverta, Gold River, Rancho Murietta, North Highlands, Carmichael, Foothill Farms and Fair Oaks.



Ramakrishna Bhupathi, Vice President of Ambedkar International Center (USA), visited Chennai, India on December 27, 2017 to meet, Pa Ranjith, the young director who rose to world fame with his super hit film "KAA-BALI" starring super star Rajinikanth.

Pa Ranjith whole heartedly met Ramakrishna Bhupathi & Bhanu Prasad! It was inspiring to see the apartment of Pa Ranjith which he uses as his office having a library full of books including Babasaheb Ambedkar's books. Babasaheb's & Buddha's beautiful pictures were all around the office!

It seems Pa Ranjith even mentioned to Ramakrishna that he will try to show Ambedkar International Center, USA if & when he shoots for any movie in USA!

- Sandeep Chohan

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

Kanshi Ramji said - In 1936 Dr Babasaheb Ambedkar was invited by the "Jat Pat Todak Mandal, Lahore" to present his essay on the subject of caste. But the organizers of the conference did not allow Babasaheb to present the essay. Later on, Babasaheb published the essay in a form of book titled as "Annihilation of Caste". When I first read this book in 1962-63, I felt that annihilation of caste is certainly possible. But later on, when I started thinking deeply and began to study the subject of castes, caste system and behavioral patterns associated with the caste system, my understanding of caste began to change. My study of Caste is not merely based on reading books but it has emanated from my real life experience with the castes. There are millions of people who leave their villages and migrate to metro cities like Mumbai, Delhi, Kolkata and other big cities. These people do not bring anything else with them; the only thing they bring with them is their caste. They leave behind in their villages their small huts, a small plot of land, etc. But they cannot leave behind their caste in the village; the caste invariably accompanies them to the cities where they begin to stay in dirty shanties along the side of railway tracks and nallahs. If the caste is so dear to the people then how can we annihilate the caste? Therefore I have stopped thinking in the direction of the annihilation of caste.

# BABASAHEB DR. B.R. AMBEDKAR, BUDDHISM AND DALIT EMANCIPATION

**Prem K. Chumber**  
Editor-in-Chief:

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Babasaheb Dr. B. R. Ambedkar converted to Buddhism at the historic public ceremony in Nagpur on October 14, 1956. The decision to embrace Buddhism by Dr. Ambedkar was not at all a sudden attempt. It took him more than two decades (from Yeola Conference, October 13, 1935, where he took the vow that 'even though I am a Hindu born, I will not die a Hindu', to the historic Nagpur conversion ceremony, October 14, 1956, the day he embraced Buddhism with thousands of his followers) to translate his vow for conversion into reality. He decided to embrace Buddhism after thoroughly exhausting all possible ways of reforming Hinduism from within and exploring the possibility of conversion to Christianity, Sikhism, and Islam for overcoming the oppressive structures of Brahminical social order (BSO) in India. Converting to Buddhism, in fact, was a unique and meticulously calculated move. It was a unique move in the sense that though there have been many instances of individual conversions to Buddhism, the real credit for systematically organizing collective conversion to Buddhism on a mass scale in India, beyond doubt, goes to Dr. Ambedkar. The historic conversion ceremony at Nagpur assumed further importance with the publication of The Buddha and his

Dhamma shortly after the demise of Babasaheb on December 6, 1956.

Dr. Ambedkar discovered in conversion to Buddhism the most desired and reliable way of overcoming the centuries-old system of social exclusion. According to Babasaheb, the central thesis of the Buddhist philosophy revolves around two major problems: the first problem was that there was suffering in the world and the second was how to remove this suffering and make mankind happy. Since caste and caste based social exclusion dehumanizes the Dalits, Babasaheb underlined the urgency of caste annihilation. It is in this context that conversion to Buddhism becomes meaningful. Another aspect that underlines the importance of conversion to Buddhism encourages strategic alliance between the non-Brahminical/Shudras/ Bahunjan Samaj/ artisans and



the Dalit/Ati Shudras sections of the Indian society and calls for their united front against the oppressive and hegemonic structures of Brahminical social order. Forging unity among the victims of the 'varna

order' in turn aimed at reclaiming India on the basis of the neo-Buddhist identity. The very fact that Dr. Ambedkar founded three political parties (the Independent Labour Party, All India Scheduled Castes Federation and the Republican Party of India), and the leading role that he played in drafting the Constitution of independent

India, vindicated his active involvement in the polity and society of the country even after denouncing Hinduism publicly in 1935 and later on embracing Buddhism in 1956.

Babasaheb Dr. Ambedkar used to emphasize on the application of scientific approach to solve the

question of caste and social exclusion. His movement also became very popular in Punjab. He visited Punjab thrice. It was during his last visit in October 27-29, 1951 that he spoke at length to his people in Punjab about his approach and ways of Dalit empowerment. He delivered speeches at Jalandhar, Ludhiana and Patiala and also addressed the students of D.A.V. College Jalandhar. Though the people of Punjab were well impressed by his great movement but they could not follow him so closely in relation to conversion to Buddhism.

Late D. C. Ahir, a renowned Ambedkarite Buddhist and world reputed scholar of Buddhism, was of the opinion that due to deep faith of Scheduled Castes population of Punjab, especially of the Doaba region, in the teachings and spirituality of Saheb Shri Guru Ravidass Ji, Buddhism could not become so popular in this state. Another possible reason behind the deep popularity of the teachings of Saheb Shri Guru Ravidass in Punjab could be the concerted efforts of Babu Mangu Ram Mughwalia and the mass appeal of his famous Ad Dharm movement. The popularity of Ad Dharm can be known from the fact that some of the scholars of late started advocating that the principles of "Ad Dharm" are also followed in Buddhism. (Posted on www.ambedkartimes.com October 14, 2017)

## Minar-E-Begumpura at Shri Khuralgarh Sahib

Need to complete and maintain memorials related to Scheduled Castes Community too – NSCA

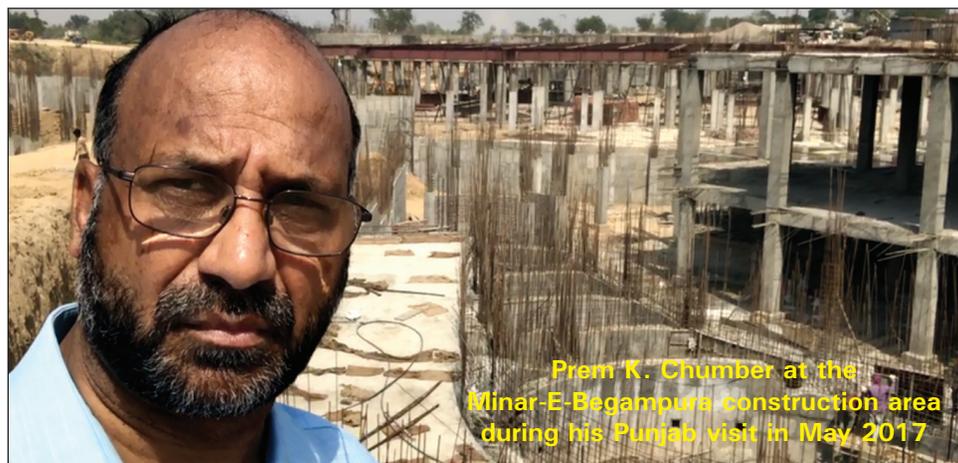
### Rs 100 crore for development of memorials appreciated – Kainth

**Chandigarh, December 30** – The National Scheduled Castes Alliance, a socio-political organization for the development and upliftment of the Scheduled Castes community, today appreciated the sanction of Rs 100 crore for development of religious and heritage memorials in Punjab.

President of the Alliance, Paramjit Singh Kainth praised the efforts to develop and maintain the memorials of importance in Punjab's socio-religious culture. Memorials like Fatehgarh Sahib, Chamkaur Sahib, Khatkar Kalan etc. are a part of the initiative.

Kainth said "Such efforts are worth praising but something that has been constantly ignored by the government is that many such memorials of importance for the Scheduled Castes community have been left unfinished or not maintained regularly by the State Government. A memorial like Minar-E-Begumpura at Shri Khuralgarh Sahib has been lying unfin-

ished by the State Government; this place has immediate importance for



Prem K. Chumber at the Minar-E-Begumpura construction area during his Punjab visit in May 2017

the Scheduled Castes community because Shri Guru Ravidass visited the place. Foundation stone laid down in 2016, the memorial has been completely ignored by the Government." He said "We appreciate every effort of the Government to work for the development. The memorial at Shri

Khuralgarh Sahib, started by the initiative of the previous government

has been sidelined completely by the current Captain Amrinder led Congress Government. This memorial has a great value to the Scheduled Castes community and it is a matter of prestige for the community."

"The Government has been apprehensive about Scheduled

Castes issues in the State as of late but this attitude of the government is not one that will be in the best interest of the State. Scheduled Castes community comprises of approximately 40% population of the State and the Government has been ignorant and careless addressing the issues of such large group." Kainth said.

"MLA's and MP's of the Scheduled Castes community have been careless in their actions also and they are not doing anything to protect the interests and issues relating to the community. The State Government has still not even elected the Chairman and members of the State Scheduled Castes Commission and also recent cases of assault, rape, murder of people relating to the community are yet to be solved and injustice is being met out to the victims."

**National Scheduled Castes Alliance**  
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# The Historic Significance of 14th October, 1956

The 14th Oct, 1956 is a historically significant day in the life of the millions of Dalits living in the global world. On this day, Bharat Ratna Dr. Bhim Rao Ambedkar, a great constitutionalist, educationist, economist, and sociologist converted to Buddhism with more than 6,00,000 Dalits at Dakshaboomi, Nagpur in the state of Maharashtra. Buddhism recognizes no caste but equality.

Dr Ambedkar was completely convinced with the philosophy of Buddhism which is based on NO-GOD, NO Rebirth theory. Dr Ambedkar reached this decision after studying profoundly all the ancient and modern text books of dominant religions of the world. In the context of India Dr. Ambedkar rejected Hindu religious scriptures like the Vedas, the Upanishads and the Epics according to which observing Untouchability and committing atrocities on the so called Dalits in the name of religion is considered even in an age of science and technology, a birth right of the upper caste Brahmins.

Ambedkar's views on Brahminism: "The religion which regards the recognition of man's self-respect as sin is not a religion but a SICKNESS. The religion which allows one to touch a foul animal but not a man is not religion but MADNESS. The religion which says that one class may not acquire wealth, may not take up arms, is not a religion but a mockery of man's life. The religion which teaches that the unlearned should remain unlearned, that the poor should remain poor, is not a religion but a PUNISHMENT".

"Hinduism in which he was born is full of superstition, bigotry, intolerance, narrow-mindedness and chauvinism", Dr Ambedkar concluded. Dr Ambedkar suffered brutally at the hands of the upper caste prominent Brahmin political leaders, academicians who always felt pride in erecting unsurmountable obstacles in his path all the time. Mr. M. K. Gandhi, a Brahmin Baniawas one of them. The decision to convert to Buddhism was a well-thought decision by Dr Ambedkar. Before conversion, it was always in his mind to safeguard the interests of the millions of the socially and economically depressed i.e. the so called 'Dalits'. He said: "I will put an end to my life with a bullet". This eternal vow taken by him was to fight for removal of untouchability. He succeeded in achieving this noble cause. By his dedicated efforts untouchability was abolished under the constitution of free India and the depressed classes got all civil and political rights enjoined by others which, since centuries were denied to them. The vow was fulfilled, the dream re-

alized, and the ambition materialized. The bondage ended. He said, he did it- Great Baba Saheb! We the Dalits of the world bow our head in respect to this courageous fighter.

Why Buddhism:

Buddhism took birth in India and it was known as a Buddhist country. Brahmins attacked and spread false lies against Buddhism and corrupted the minds of the millions of innocent people with the concept of GOD, superstitious, beliefs, rituals and ceremonies, feasts, festivals, pilgrimages but Buddhism does not believe in GOD or anything like so. Brahmins believes that Buddhism is a threat to their livelihood. Market economy of Hindu temples in the

Right View (Sammaditthi). The Eight-fold Path: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Recollection, Right Concentration.

Buddha said: "In regard to the body or to the mind, just throw them all together as Transient, Imperfect and Ownerless- aniccam (Transience), dukkham (Imperfection) and anatta (Ownerlessness). They are simply conditions of Nature. They arise depending upon supporting factors, exist for a while and then cease. When there are appropriate conditions they arise again; having arisen they exists for a while, then cease once more. These things are not a self, a 'being', an 'us' or a

est wealth, faithfulness the best relationship".

What is to be Done:

The great Gautama Buddha had given us a great religion to follow and practice i.e. Buddhism. Buddhism is a world religion. In a country like Russia Buddhism flourished. We see many more countries of the world are to going to embrace Buddhism because it is the only religion which promote scientific and rational thinking. Scientist like Albert Einstein advocated for Buddhism. If such great people of the world speak good for Buddhism then why not us. The objective of Dr. Ambedkar to bring the Dalits into the fold of Buddhism was to take them out of the clutches of Brahminism which denies self-respect and dignity. Brahminism is not a way of life but a web of lies.

It is unfortunate to see that innocent and ignorant Dalits still feel pride in the fold of Brahminism. They celebrate all Hindu festivals. They conduct marriage ceremonies according to the Hindu customs and beliefs. They worship Hindu Gods and Goddesses. They go for Hindu shrines for pilgrimages. They still visit fake

Hindu Babas and Matas to seek blessings. They still exchange social messages on the mobile phone with Hindu Gods and Goddesses pictures. Please stop all this nonsense. Remove all pictures of Hindu Gods and Goddesses from the walls of your home.

Dr Ambedkar did not sacrifice his life for such things. His dream was to gain self-respect and dignity for you people. Let us follow sincerely what Dr Ambedkar asked us to do. Remember, our freedom lies in Buddhism. Our self-respect and dignity lies in Buddhism.

Remember if you are a Buddhist and Ambedkarite people will look at you with respect. People see you as a rational man or woman hence become a Buddhist without wasting a day. Go to a Buddhist temple and take your children and let them learn Buddhist way of life. Join a Buddhist organization and contribute to the society. If you really do this work honestly it would be a great tribute to the great son of India- Dr. Ambedkar.

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Rahul Kumar



Dr. Ambedkar and Savita Ambedkar as they arrive for 'Dhamma Deeksha' ceremony at Nagpur 14 October 1956

world recognizes Buddhism an obstacle in the path of their loot & plunder. Buddhism is based on the scientific and rational teachings to follow for the betterment of the human beings. Dr. Ambedkar, an ardent fighter for the human rights for the millions of the down-trodden advised them to embrace Buddhism if to obtain self-respect and human dignity in a caste ridden society.

In the words of Nietzsche: "Buddhism is a hundred times more realistic than other religions. It has the inheritance of a cool and objective posing of problems. It arrives after a philosophical development lasting hundreds of years the concept of "GOD" is already abolished the time it arrives. Prayer is excluded, as is asceticism; no categorical imperatives; no coercion at all, not even within the monastic community----it demands no struggle against those who think differently its teaching resists nothing so impressively as the feeling of revengefulness, animosity and resentment".

According to Albert Einstein, a German Scientist, "If there is any religion that would cope with modern scientific needs it would be Buddhism".

Buddha's Teachings:

Buddha exhorted to have

'them'. There's nobody there, simply feelings. Happiness has no intrinsic self, suffering has no intrinsic self. No self can be found, there are simply elements of Nature which arise, exist and cease. They go through this constant cycle of change".

Buddha said: "Whatever you have do not have it. Let it be there but do not make it yours. You must understand this 'having' and 'not having', know the truth of them, do not flounder in suffering".

Buddha said: "One is born to this life to die".

Buddha said: "Do not follow your moods. Do not quibble, Do not be stubborn, Avoid malicious Acts". Buddha said: "All Noble Ones have confidence in their own heart. We should be like this. Do not give up your resolve. Be constantly alert. Study Constantly. Do not be heedless".

Buddha said: "True peace is not very far away, it lies right here within us".

Buddha said: "Holding on to anger is like drinking poison and expecting the other person to die".

Buddha said: "Do dwell in the past, do not dream of the future, concentrate the mind on the present".

Buddha said: "Health is the greatest gift, contentment the great-