



# Ambedkar Times

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## AMBEDKAR TIMES

TAKES PRIDE IN CONGRATULATING PROFESSOR SUJIT CHAUDHRY ON HIS APPOINTMENT OF DEAN OF THE UNIVERSITY OF CALIFORNIA, BERKELEY, SCHOOL OF LAW

Prem K. Chumber, Editor-in-Chief

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Sujit Choudhry, the Cecelia Goetz Professor of Law at New York University School of Law and founder of its Center for Constitutional Transitions and a renowned expert in comparative constitutional law, has been appointed dean of the University of California, Berkeley, School of Law. A Rhodes Scholar, Professor Choudhry educated at Oxford, Toronto, and Harvard. Recipient of the Trudeau Fellowship, Professor Choudhry was counsel of record in a number of major cases before the Supreme Court of Canada. He is a member of the United Nations Mediation Roster. Professor Choudhry has to his credit more than 70 articles in peer reviewed research journals, several book chapters, working papers, and reports. His major work focused on basic methodological issues in comparative constitutional law. His research work highlights the ways for peaceful and democratic transformation in ethnically divided societies. He served as a consultant to the World Bank Institute and facilitated constitutional transitions in Egypt, Jordan, Libya, Tunisia, Nepal, and Sri Lanka. Earlier, Professor Choudhry served as an associate dean and the Scholl Professor of Law at the University of Toronto, and held cross appointments in the university's political science and public policy departments. He has had the honor of being a member of the blue ribbon Governing Toronto Advisory Panel and sat on the board of directors at Legal Aid Ontario, one of the world's largest publicly funded legal assistance programs. The South Asian Bar Association of Toronto named him Practitioner of the Year In 2011. Claude Steele, Executive Vice Chancellor and Provost of University of California Berkeley called Choudhry a "brilliant scholar, professor, and mentor," whose "enduring commitment to social mobility, diversity, and educational excellence will bring renewed energy to the law school's core mission of public service and community engagement."

Professor Choudhry considers his new appointment at the Berkeley Law School "the opportunity of a lifetime" and said he was "struck by how members of the Berkeley Law community—faculty, staff, students and alumni—strongly identify with, and love, this law school."

I am thrilled, and humbled by this honor." Speaking about the Berkeley Law School, Choudhry said it is "simply a remarkable institution. It is among the very best law schools in the nation, and is an integral part of one of the world's great research universities. I am deeply attracted to Berkeley Law's public mission; it is committed to equality of opportunity, academic excellence, and diversity like no other law school that I know." "Berkeley Law is poised to be a global leader in equipping its students to thrive in this changing environment," he said. "In the 21st century, the very best law schools will integrate research, experiential education, and policy engagement to make the whole greater than the sum of its parts."

The best law schools will also be global crossroads for people and ideas from around the world. I am confident that, together, we will ensure that Berkeley Law will thrive in this environment and reach new heights" (Susan Gluss, "Constitutional Scholar Sujit Choudhry New Berkeley Law Dean", <https://www.law.berkeley.edu/17096.htm>), Accessed on July 6 2014.



Sujit Choudhry

## Samata Sainik Dal: Soldiers for social justice and human dignity

Samata Sainik Dal, founded by Dr. Babasaheb Ambedkar in 1927, has been playing a significant role in consolidation of India's Dalit Movement



The decades of 1920s and 1930s have been most turbulent in the history of modern India. While on the one hand Mahatma Gandhi and the Indian National Congress were waging a battle against the British imperialism during these decades, the period also saw the Dalit movement against the evil of untouchability fast gaining pace under the commanding and supreme leadership



Dr Hemant Devasthali  
Formerly Principal, Ness Wadia College of Commerce, University of Pune, Pune

of Dr. Babasaheb Ambedkar. It was in March 1920 when he was presiding over a conference of untouchables in Mangaon in the Kolhapur State that Dr. Ambedkar's potential as the future leader of the untouchables was recognised by no less a person than Chhatrapati Shahu Maharaj, the ruler of the princely state of Kolhapur. Speaking at the conference, he declared to the

audience, "You have found your saviour in Ambedkar". Those were the prophetic words for more than three decades of the movement of the depressed classes that followed this historic prophecy came to be dominated in full measure by the leadership of none but Dr Ambedkar.

The 20s marked Dr Ambedkar's involvement in the whirlpool of India's socio-political movement at a very fast pace and in a very short period he rose to the status of the sole

(Contd.. to page no 4)

## COUNTER REVOLUTION AT THE HANDS OF (BRAHMIN) DALITS

Dr. Ambedkar warned us long back that Indian history is nothing but a history of Brahmin-Buddhist battle. Buddhist is fighting for all in the name of Bahujan but supported by less and participated by very less. The Brahmin is fighting for few (only for Brahmin) in the name of Hinduism and supported by majority without knowing for whom, for what and against whom they are fighting. Dr. Ambedkar said that there were many revolutions and counter revolutions. Buddhist is well known for revolutions whereas Brahmin is for counter revolutions. This battle has been going on since thousands of year.

Dr. Ambedkar, for the first time in Indian history brought such a change in the life of Bahujan Samaj (85%) of the Indian in just 40 years of his restless fight. We are still fighting for last stage where we would bring each and every one under one roof (Casteless society or Prabhuddha society). This could have been possible if we were lucky enough to have our own leadership. Therefore, Dr. Ambedkar never allowed any Brahmin to lead any movement of us, however he permitted them to participate but at no cost to lead us.

Brahmin found another way to make the Brahmin leader of our society. What is that way? By this way they are trying to counter Dr. Ambedkar's revolution.

Priyadarshi Vinod,  
[priyadarshivinod@yahoo.co.in](mailto:priyadarshivinod@yahoo.co.in)

Ramvilas Paswan may have fought for much good cause for Dalits. He born to Dalit parents and therefore we have no reason to disbelieve his honesty. But Ramvilas Paswan, a Dalit leader

married a Brahmin (Reena Sharma, a Punjabi Brahmin from Amritsar, and they have a son and a daughter.) Chirag-

Paswan now become the leader of BJP and therefore it was possible for him to convince Ramvilas Paswan to support Narendra Modi. Knowing that when BJP was in power they have tried to change the Constitution and their policy were always oppose the upliftment of Bahujan Samaj.

Ramvilas Paswan had married to one Dalit lady, Raj Kumari and has two daughter, but a daughters from first and Dalit wife have no place in politics. Why?

I do not think that Chirag Paswan is there in politics to fulfill the dream of Babasaheb. I apprehend, he will not work for the Dalit upliftment but may be against them in the name of their welfare.

I am not sure about any Dalit politician in India, except Bahen Mayawatiji, but still I may have little faith (?) on their honesty but a person who is a mixture of Dalit and Brahmin and wants to be a leader of Dalit community or of Bahujan Samaj I have a strong doubt on them.

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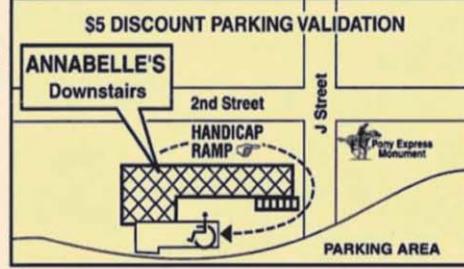
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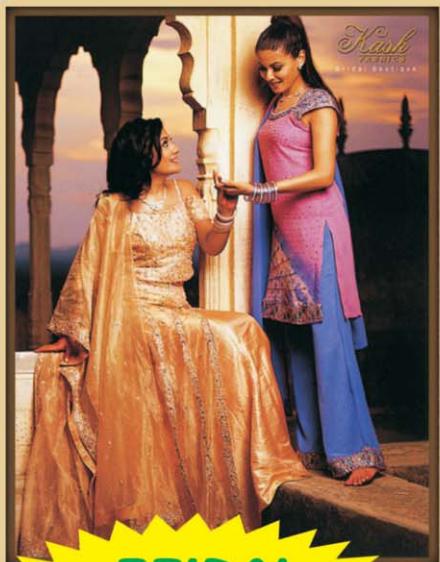
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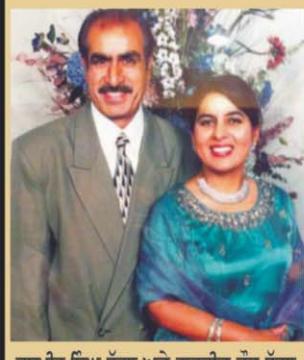
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ADP-1230 (06/11)

Manjinder S Jhamat

# Samata Sainik Dal: Soldiers for social justice and human dignity

representative of India's Dalits. It was in January 1920 that he started Marathi weekly paper Mooknayak to champion the cause of the Depressed Classes. Post his doctoral research that earned him a D Sc in economics of the London School of Economics in 1923, Dr Ambedkar launched his first organisational attempt as a part of the struggle against untouchability in July 1924 by founding the Bahishkrit Hitakarini Sabha. In an attempt to create awareness of their problems and ameliorate their conditions, the Sabha held numerous meetings of untouchables in different parts of the Bombay Presidency, its first major effort at mobilisation being the Chavdar Tale satyagrah at Mahad in 1927. In April 1927 Dr Ambedkar started the fortnightly, Bahishkrit Bharat, as an open forum to discuss the problems of untouchables and mobilise them in the fight against untouchability. The Samaj Samata Sangh to promote the idea of social equality was founded in September 1927. Another fortnightly, Samata, was launched in 1928. In the meanwhile in 1926 Dr. Ambedkar had been appointed member of the Bombay Legislative Assembly.

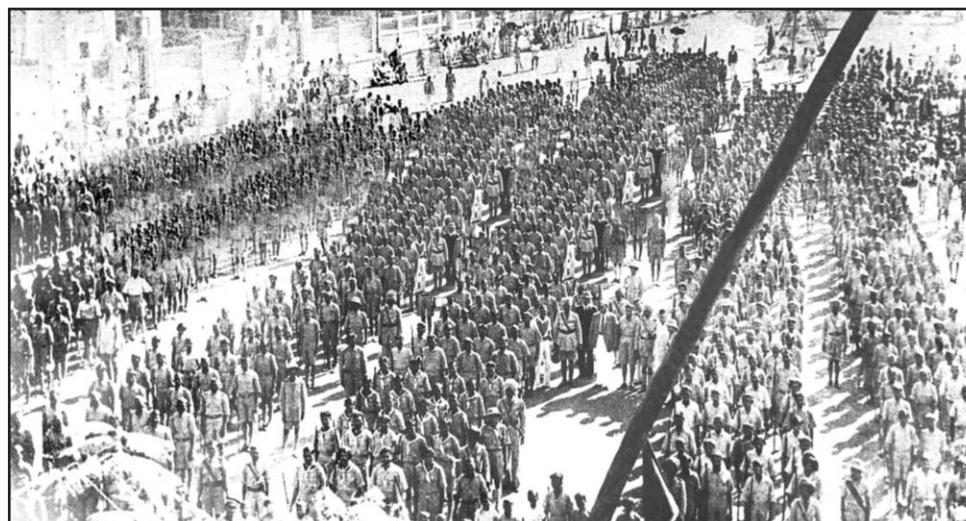
It is in this context that the formation of the Samata Sainik Dal in 1927 must be viewed. In those initial days when Dr. Ambedkar was fully absorbed in mobilising, organising and awakening the untouchables against the social injustice of the caste Hindus, he needed volunteers to spread his message far and wide and thus strengthen his hands. The first such dedicated group of volunteers was probably formed during the Mahad Chavdar Tale satyagraha of 1927. The initiative for forming a group of volunteers of this kind may be traced to the effort of Comrade R. B. More who while a staunch communist was closely associated with Dr Ambedkar. In an article in Peoples' Democracy, Satyendra More and Subodh More write that More formed an organisation of Dalit youth in Mumbai and named it 'Dr Ambedkar Seva Dal' along the lines of the Rashtra Seva Dal of the Congress. Dr Ambedkar while approving of such an organisation changed its name to 'Samata Sainik Dal' or Social Equality Corps. The purpose behind the formation of this group was to counter any possible attacks on Dalits during the Mahad Satyagraha.

The formation of the group

was helped by the support of the retired Dalit soldiers in the British army. A militant squad of Dalit youth was thus formed to spread the message of the second Mahad convention in December 1927. The Samata Sainik Dal (SSD) was thus born with an objective to promote the idea of equality

Legislative Assembly.

In another speech on 8 January 1939, he tried to raise the morale of the SSD members who were facing charges of hooliganism and mischief during the labour strike on 7 November 1938. The strike had been jointly called by the ILP and the



as also to keep away the mischievous elements from obstructing the implementation of the constructive ideas by the workers in the movement. It may be said to have evolved later as a non-political wing of the Independent Labour Party (ILP) on the lines of the Rashtra Seva Dal (Indian National Congress) or Rashtriya Swayamsevak Sangh (Bharatiya Janata Party).

It seems Dr. Ambedkar regarded the Samata Sainik Dal as an important instrument for public education on issues of human equality and protection of the rights of the untouchables. It also came to be regarded later as an instrument for attainment of the political objectives of the Independent Labour Party which was established in 1936. In a speech to the SSD members on 8 November 1936 prior to elections to the Bombay Legislative Assembly under the Government of India Act, 1935, he explained to them the purpose behind the formation of ILP and how the party differed from the objectives of the Indian National Congress. He appealed to the members of the Dal to see to it that every member of the untouchable community exercised his right to vote in the ensuing elections. The ILP achieved a good measure of success in the election which may be attributed substantially to the work of the SSD volunteers during the election. Dr Ambedkar himself was declared elected to the Bombay

BPTUC (Bombay Provincial Trade Union Congress) to protest against the Bombay Trade Disputes Bill which the workers felt affected their right to strike under certain circumstances. The charges had been levelled by the Congress which was in power then and was understandably opposed to the strike.

During his speech Dr Ambedkar dismissed the charges as foul and venomous and said that the SSD volunteers had served in the army for years and realised their responsibilities. He stressed that the SSD was an outcome of the Mahad Chavdar Tale satyagrah which had been organised for the assertion of human rights. At the same time he asked them to be the men of character whom the society would look upon as model of humanity. He further pointed out to them the difference between the members of a mob or crowd and those of a disciplined well-trained group like the SSD. In a speech at Nagpur on 20 July 1942 to the SSD members of the Central Provinces, Dr Ambedkar dismissed the charge of violence often levelled against the organisations like SSD. In his speech, he made a distinction between non-violence (ahimsa) and meekness, and said he himself was a believer in ahimsa. But for him ahimsa was not meekness.

Meekness of attitude indicated a weak and feeble character

and an inability to rise against the evil. He said the principle of ahimsa included love and kindness toward all creatures as much as a commitment to annihilate the evil around. He said the second part of the principle was as important as the first one but is often forgotten making the doctrine of ahimsa look ridiculous. In the same speech, he also asserted that the objective of the movement of untouchables had shifted from attaining equality within the Hindu society to that of attaining it with the Hindu society.

Accordingly the objective of the SSD too had changed. The attainment of the new objective, he added, needed a complete separation from the Hindus and this would be effected in stages.

A clear anti-Congress view is seen in his address to SSD volunteers on 22 July 1942 when he, now a part of the Viceroy's Executive Council, asked them to resist with all the power at their command the attempt of the Congress to launch the Civil Disobedience movement. From Dr Ambedkar's addresses to the SSD volunteers, it becomes clear that while he wanted them to be the disciplined soldiers in the movement against untouchability, he hated regimentation and complete submission to authority that often features organisations of this kind. He wanted them to be enlightened and upright individuals in their battle against untouchability. The Samata Sainik Dal has survived to this date and been active in different parts of the India. It did suffer erosion following Dr Ambedkar's demise in 1956 and almost disappeared. Dr Anand Teltumbde feels the erosion was due to one section of opinion within SSD literally upholding Ambedkar's 'dictum' that there was no need for Dalits to have agitational methods and they should instead focus on constitutional methods for achieving their goals. The SSD was however revived by Dr Ambedkar's followers many times.

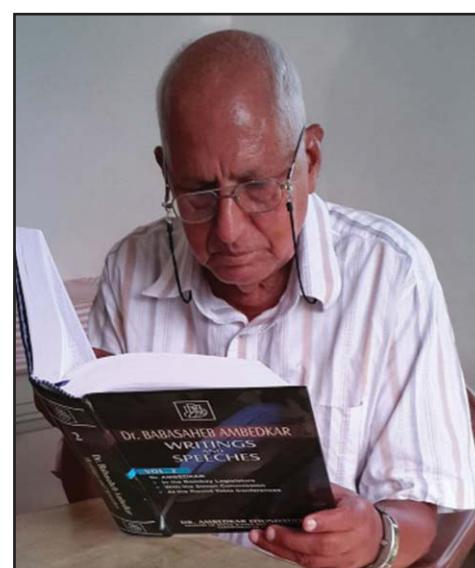
There exist today multiple SSDs all claiming the legacy of the old SSD. Their members are however unmistakable followers of Dr Ambedkar and his philosophy. There is little doubt that they are in their own way dedicated to promoting the ideals Dr Ambedkar stood for.

**Dr Hemant Devasthali**  
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## Matrimonials

Mehmi family (Ad Dharmi) parents seeking a suitable match for their handsome and well educated son, 28 years old, vegetarian, non-drinker, non-smoker, Graduated in BCA (Punjab, India) and Multimedia & Graphics (Australia), working as a Computer Graphics in Australia, currently living in Australia on TR basis. A girl should be Australian/ American/ European/ Canadian citizen. Caste no bar. For more detail, please call 91-99159-49461

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Image: Dr. Rahul