

Volume 1; Issue 1
January to March 2025

E-ISSN: 3048-8699

International Journal of History and Culture

Peer Review Indexed Refereed Journal

Quarterly International Research Journal

Kanshi Ram and his organization BAMCEF, DS-4 and BSP

Dr. Rajesh Chandra Ranjan

Assistant Teacher,

Department of Education

Government of Jharkhand

Abstract

This study we make a comparison between the strategies, perspectives, line of action and outcome of the approaches of Dr. Ambedkar and that of Kanshi Ram. We have also made an analytical report on the theoretical constructs on social justice. Kanshi Ram, by his organizational skills and strength has proved that, without his super strategies, the social and political scenario in India was incomplete. Kanshi Ram had passed those days, when his remarks were treated with disdain and hence neglected as sheer demagoguery. Finally now in the end, he is not only considered to be a visionary but also is accepted publicly, as having been the dynamic statesman, and able leader of all oppressed people in India. For those millions of the oppressed people in India, his words stand, as the final guiding philosophy of their lives.

Key Words:- BAMCEF, DS-4, BSP, Dalits, Bahujan.

Kanshi Ram was the founder of BAMCEF, DS-4 and Bahujan Samaj Party (BSP) adopting a scientific outlook he had taken a significant step of far reaching consequences. His dream was establishing a society where everyone is equal i.e. “Samtamulak Samaj Vyavastha” i.e. Egalitarian society through “Social

Transformation” in India. Kanshi Ram was the messiah of the downtrodden, whose next and main organisational step was to create the basis of national association of Scheduled Castes Govt. Servants. He and his colleagues established the “All India Backward (SC/ST/OBC) and Minority community Employees

Federation“(BAMCEF), and a functioning office was established in Delhi in 1976. BAMCEF was re-launched with huge fanfare on 6th December 1978, the death anniversary of Dr. Ambedkar. BAMCEF’s motto was to ‘Educate, Organise and Agitate’, was adopted from Dr. Ambedkar and its activities were formally divided into a number of welfare and proselytizing objects. For this purpose he constitutes other wing of force like, D-S4 (Dalit Shoshit Samaj Sanghrash Samiti) on 6th December 1981, and finally political outfit called BSP (Bahujan Samaj Party) on 14th April, 1984 and through these three organizations he started working in that direction in a very scientific and systematic manner. This philosophy is highly inspired by the notion of ‘Sarvajan Hitai and Sarvajan Sukhai’ i.e. welfare for all and happiness for all of the Buddhist origin and advocated widely by Baba Saheb Dr. B.R. Ambedkar, the chief architect of Indian constitution.

BAMCEF is working for the last 50 years and is known to Mulnivasi Bahujan Samaj is an organisation of the educated employees from the Scheduled Castes, Scheduled Tribes, Other Backward Classes and the converted Minority Communities. BAMCEF word is an abbreviated name of the organization. The various letters in the abbreviation stand for different words like B- stands for

backward which includes S.C, S.T. and O.B.C., A – stands for And , M- stands for Minority , C- stands for communities , E- stands for Employees and F- stands for Federation i.e. Backwards and Minority Community Employees Federation, The BAMCEF derives its meaningful name from the long form – The All India Backward (SC, ST, OBC) and Minority Communities Employees Federation.

On the behalf of BAMCEF and DS-4 there was many sessions in which related to Dalit Society many governmental and non-governmental workers need a unite society. BAMCEF was a social organisation, and its working was an honourable which was based on honourable nature. So, it was impossible to change the nature of BAMCEF and its working. Kanshi Ram too wanted that existence of BAMCEF keep on social nature.²⁵And as just like BAMCEF, DS-4 worked actively, and although it was not a political party the DS-4 unlike the BAMCEF actively managed to mobilise a larger body of Dalits, backwards and minorities on major issues that concerned them, is served as a very important bridge between Kanshi Ram’s trade union days as a most popular politician. DS-4 was one of the popular organisations made by the BAMCEF that attracts all the Dalit societies including youths and students.

India is a country of diverse castes cultures languages religions regions and races. Despite these differences and difficulties, Kanshi Ram succeeded to bring about some unity, amongst the divided divergent groups of the Indian society. That was the most significant political development. In Indian politics, always behind the screen calculations of the castes, works under the surface; and its beneficiaries always are, the so called elite Brahman classes and Dominant Caste Hindus (DCHs). With the struggles and works of Kanshi Ram, hitherto existing social equations and political calculations have changed totally. Kanshi Ram was of the firm opinion that, Indian politics was caste-based and was never issue-based or people oriented or in national interest; and numerically inferior Brahmins have ruled the roost for far too long. Kanshi Ram had turned out to be, the most sought after influential powerful and respectful politician. Infact, had become the messiah, for Cronos of down trodden people of this Country. Kanshi Ram told his people that, his ultimate goal was to capture power-Political, Social, Cultural and Economic. Baba Saheb had already said that “Political Power was key to all social successes and progress.” Kanshi Ram had said, “No political and economic system-be that communism, capitalism, socialism or liberalism can succeed in India, as long as

swindling Brahmanism holds away everywhere.”

On other hand Kanshi Ram was one of the few great leaders of Independent India who actually expanded the limits of Dalit politics. His political vision was never confined to Scheduled Castes only, as is often thought about him. All of the political organizations he founded were meant for the downtrodden of all sorts – SCs, STs, OBC and Minorities. It would not be an exaggeration to say that he was the one who took a lead in making Indian democracy more competitive and practically open to the Dalit-Bahujan Samaj. This was the beginning of the long battle for the emancipation of the Dalits in the country that Kanshi Ram had to lead till his last breath. He resigned from his job and totally dedicated his entire life for the cause of the community. He never married nor visited his home since then. His struggle was not for the home and family. He devised a new strategy to regain the lost glory of the original (Adi) inhabitants of Bharat (India). He gave utmost importance to the culture of work and democratic method of struggle. He also expanded the circle of the Dalits by incorporating other Backward Classes and Minorities into it. He criticized the post-Ambedkar leadership of Dalits in India. For that he declared "Poona Pact" as the

main reason. He said that "Poona Pact" made Dalits helpless. By rejecting separate electorate, Dalits were deprived of their genuine representation in legislatures. Several and various kind of Chamchas were born in the last fifty years. As and when India's so called high caste Hindu rulers felt the need of Chamchas and when the authority of the upper castes got endangered by real and genuine Dalit leaders, Chamchas were brought to the fore in all other fields." Finally he decided play a crucial role in the politics of the country.

The leadership of Kanshi Ram has brought the most significant change in the psyche of dalit masses by providing an umbrella identity, futuristic vision, myths, social ideology and a political strategy to become one of the most significant players in the game of power politics in contemporary India. The BSP from its very initiation as a political party symbolised the political aspirations of the downtrodden oppressed masses in India. The name of Kanshi Ram's first political party, Dalit Shoshit Sangharsh Samiti (DS-4), had a broader philosophical appeal in the fight for the rights of the oppressed and thus reflected the unwavering influence of Dalit social movement on him. Babasaheb Ambedkar also understood that the Dalit as a community was not only economically exploited, culturally

segregated and socially discriminated but also remained untouchable in the realm of political power. Therefore he advocated the capture of power as one of the main objectives for emancipating the lower castes from the elite domination. As early as in 1932 at the All India Depressed Classes Congress (AIDCC) at Nagpur, he proclaimed his wish to establish dalits as a ruling class in India. It is very necessary that the political reins should come in the hands of untouchables. 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.

He had never wavered from his idea of gaining political power. His vision and work was solely focused on to capture the Institutions of power which would essentially be utilized for realizing the aspirations of Suppressed India. He no longer believed in the primacy of social reform. He very rarely commented or theorized on any of the old or new sociological or economical phenomenon that evolved due to increase global trading relations and cultural and religious transitions, which has given new dimensions to the problems of Underclass. He did not favour the expenditure of valuable time on any other issue that involves no game plan of capturing power. He was of the view of administrative

power that would bring about desired social change and not vice versa. The appropriate policies will fall into place once power is attained was his foremost direction to his fellow party workers. He always asked and insisted to Underclass to wage a holy war against Manuwadi or Brahminwadi, their evil oppressor since time immemorial. In the context of this war he argued that no pragmatic political move is bad if that dislodges Brahminwadi from the holy seat of administration. And thus he freed himself to engage in the most ruthless political pragmatism for capturing power so as to achieve greater goal of reconfiguring the rules of game to prioritize the issues of suppressed India foremost in comparison with others.

It was after he joined the struggle against the abolition of Untouchability. He studied the entire caste system and the works of Dr. B.R. Ambedkar closely and came up with many efforts to help the oppressed rise from the ditches they were tossed into. Finally in 1971 he quit his job and together with his colleagues established the Scheduled Castes, Scheduled Tribes, Other Backward classes and Minorities Employees Welfare Association. The Association was registered with the Puna Charity Commissioner. Through this association, attempts were made to look into the problems and harassment of the above

mentioned employees and bring out an effective solution for the same. Another main objective behind establishing this association was to educate and create awareness about the caste system. This association turned out to be a success with more and more people joining it. In 1973, Kanshi Ram again with his colleagues established Backward and Minority Communities Employees Federation (BAMCEF). The first operating office was opened in Delhi in 1976 with the motto- "Educate Organize and Agitate".

This served as a base to spread the ideas of Ambedkar and his beliefs. From then on Kanshi Ram continued building his network and making people aware of the realities of the caste system, how it functioned in India and the teachings of Ambedkar. Wherever he travelled he did the same and had many followers. In 1980 he created a road show named "Ambedkar Mela" which showed the life of Ambedkar and his views through pictures and narrations. In 1981 he founded the Dalit Soshit Samaj Sangharsh Samiti or DS-4 as a parallel association to the BAMCEF. It was created to fight against the attacks on the workers who were spreading awareness on the caste system. It was created to show that workers could stand united and that they too can fight. However this was not a registered party but an organization which was political in

nature. In 1984, he established a full-fledged political party known as the Bahujan Samaj Party. However, it was in 1986 when he declared his transition from a social worker to a politician by stating that he was not going to work for/with any other organization other than the Bahujan Samaj Party. During the meetings and seminars of the party, Kanshi Ram stated to ruling classes that if they promised to do something, it would pay to keep the promise, or else just accept that they were not capable of fulfilling their promises. The establishment of the Bahujan Samaj party (BSP) in Indian polity is based on the guiding economic philosophy of social justice and equity.¹⁵ These closely resembles with the notion of inclusive growth which intern implies equal sharing of benefits in the process of development by all section of the society. This philosophy is highly inspired by the notion of “Sarvajan Hitaye and Sarvajan Sukhaye” i.e. welfare for all and happiness for all of the Buddhist origin and advocated widely by Baba Saheb Dr. B.R. Ambedkar – The chief architect of Indian constitution.

The principles and ideologies of the BSP are not against any caste or creed; rather BSP wants to establish a casteless “Samtumulak Samaj Vyavastha” (a society based on humanity and equality) by bringing together various groups of people

through social brotherhood that were separated on the basis of caste and creed. And by following these principles alone the social order with inequalities and discriminations can be uprooted completely from this country. But Bahujan Samaj, which consists of Scheduled Castes, Scheduled Tribes, Other Backward Classes and Religious Minorities like Sikhs, Muslims, Christians, Parsis and Buddhaists, can not by themselves change the social order and establish a Samtumulak Samaj. For achieving this big and high objective they will also have to take along with them the people of Savarn Samaj (Upper Caste) by getting them together on the basis of brotherhood and only then Samtumulak Samaj Vyavastha as per the thinking of Baba Saheb Dr. Ambedkar can be established in the true sense of the term and with this only their poverty, unemployment and other fundamental problems can be solved. This task cannot be accomplished by the Indian National Congress (INC). Bhartiya Janta Party (BJP) or other opposition parties, which have always gained power at the center as well as various states on the basis of Dividing the society in the name of caste and creed with the help of capitalists“ by ensuring defeat of the people having votes by misusing money power. As far as the programmes and policies of the BSP Government in Uttar

Pradesh are concerned, every policy is formulated keeping in mind the government enshrined under the theme of “ Sarvjan Hitai and Sarvjan Sukhai.”

He began to mobilize the people with his sincere and consistent efforts. After becoming a public leader he found an ally in Mayawati’s dynamism and energy which could prove useful to propagate ideology of BSP. During his tours Kanshi Ram successfully managed to attach many employees belongs to numerous castes and the able and potential leaders to the federation, who later held important organizational positions after the formulation and formation of political wing in the form of BSP. He had very accurately estimated the fact that due to Underclass’s weight of numbers, they had the potential to convert themselves from beggars to rulers’. Which he proved by installing the government led by his party. But only thing they could do was to come under one flag and push for their agenda, things will, with immediate effect, start changing for their betterment. Kanshi Ram reiterate in his speech to the gatherings and in his literatures how the Scheduled Castes, Tribes and also the Backwards and Minorities all were victims of Brahmanism and how Dr. B.R. Ambedkar has struggled and put up a brave fight throughout his life for all the down-trodden classes for sensitizing them for their socio-political

rights.²⁰ Yet his target of assimilating all the Underclass under one ideology was far way off. That is mainly because SCs constituted about 90 per cent of the membership of federation, with the other 10 per cent being split between Tribal and Other Backward Castes. This attempt to raise the consciousness of Dalits and Backward Castes and to empower them was, like Ambedkar can be credited with putting in place a constitutional edifice for Indian democracy, it was Kanshi Ram whose organizational devices and political stratagems shored up its legitimacy, by involving many of the marginalized groups in his politics.

The mission of BAMCEF, DS-4 and BSP is to bring complete social and Cultural Revolution in this land of disparity. It is through its aim that BAMCEF manage the accomplishment of such a revolution. It believes in the concept of paying back to the society. If we go deep into the past heritage of the oppressed and exploited society and the struggles fought by its people it looks evident that the class of educated employees is one of the major product of the struggles.⁸ The change of social system is the long term objective of BAMCEF. BAMCEF has decided to achieve these objectives in stages and therefore designed some short term objectives. In order to achieve the

objectives, BAMCEF, DS-4 and BSP is determined to strengthen the scenes of social responsibility towards their brothers amongst Mulnivasi Bahujan Samaj. BAMCEF, DS-4 and BSP does not believe in the welfare of few individuals but wanted to raise the level of mulnivasi Bahujan Samaj as a whole.

References

- Craig Jeffrey, Patricia Jeffery and Roger Jeffery, *Dalit Revolution? New Politicians in Uttar Pradesh, India*, Source: *The Journal of Asian Studies*, Vol. 67, No. 4 (Nov., 2008), pp. 1368-1369. Published by: Association for Asian Studies Stable URL: <http://www.jstor.org/stable/20203489> Accessed: 03-03-2016 06:03 UTC
- Lerche Jens. 1995. "Is Bonded Labour a Bound Category? Reconceptualising Agrarian Conflict in India." *Journal of Peasant Studies* 22 (3): 485-514.
- Patricia Jeffery, and Roger Jeffery. 2008. "Money Itself Discriminates: Obstetric Emergencies in a Time of Liberalisation." *Contributions to Indian Sociology* 41 (1): 59-91.
- Christophe Jaffrelot, 2003. *India's Silent Revolution: The Rise of the Low Castes in North Indian Politics*, Delhi: Permanent Black.p-418
- S.S, Gautam, Kumar, Anil, *Writing And Speeches of Kanshi Ram*, Siddharth Books, Delhi, 2014, Pp.9-10
- Badri Narayan, *Kanshiram Leader of The Dalits*, Viking By Penguin, Delhi, 2014,P.11
- Abhay Kumar Dubey *Adhunikta ke aaeene main Dalit*, Waani Prakashan, New delhi,2002,p.269
- Manohar N. Prasad, *Views & Interviews of Kanshi Ram*, Gautam Book Centre, Delhi, 2012,P.121
- Myawati Kumar, *Mere Sangharshmay Jivan Ewam Bahujan Movement Ka Saphernama*, Bahujan Samaj Party (Office), New Delhi 2006, P.196.97
- Mool Chand, *The Bahujan And Their Movement*, Bahujan Publication Trust, New Delhi,1992,P.104
- Kumari Mayawati, *Mere Sangharshmay Jivan Ewam Bahujan Movement Kaa Saphernama: Bahujan Samaj Party (Office) New Delhi* ,2006.p.893
- Ajay Boss, *Behenji: A Political Biography of Mayawati*,Viking By Penguin,New Delhi,2008,P.37
- Kalicharan Snehi, *Manyawar kanshiram Chamtkar*, Navbharat - Prakashan, Delhi, 2011p.33
- Kanshi Ram Chamcha *Age :An Era of Stoooge*, Siddarth Book, New Delhi.1982,P.50

- Pramod Meshram, Manyawar Kanshiram: aur samajik pariwartan, Hansraj hadke (Buddhist social organisation), Ujjain,(M.P), 2015, pp.14 - 15
- Raja Ram Syan, Mission of Baba Sahib Dr. Ambedkar: (In The Vision of Sahib shri Kanshi Ram Ji),Vac Computer,Chandigarh,2011,Pp.40-45
- Praful Shakya, Win Win Bahujan Samaj Party Much Beyond Uttar Pradesh, Shipra publication, Delhi,2009, Pp.111-14
- Badri Narayan, Kanshiram Leader Of The Dalits, Viking By Penguin, Delhi 2014, pp. 121-22
- Paul R. Brass, Caste, Faction and Party in Indian Politics, Vol. I, Chanakya Publications, New Delhi, 1985, p.204.
- Ramesh Chandra, Sangh Mittra, Dalit Leaders, Common Wealth Publisher, Delhi 2003, P.79
- W.N. Kuber, Builders Of Modern India: Dr. B.R. Ambedkar, Publications Division Ministry Of Information And Broadcasting Govt. Of India, New Delhi,1912, Pp.33-34
- S.M.Michael, Dalits in Modern India, vision and values, Sage publications, New Delhi, 2007,p.272
- Ajay Boss, Behenji: A Political Biography of Mayawati, Viking By Penguin, New Delhi,2008,P.31