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FORMATION OF THE BSP-AN ANALYTICAL STUDY



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Abstract: In recent years, dalit assertion emerged one of the most significant factors affecting politics in Indian states. Kanshi Ram studied the failures of Dr. B.R. Ambedkar's mission. He reached on this conclusion that society which has no strong non-political roots, can not get success politically. On 14 April, 1984 he made Bhaujan Samaj Party. BSP was the fruit of success of BAMCEF and D-S4, 'Elephant' is the election symbol of the BSP. Elephant is the symbol of power and much encouragement. Party flag is of blue colour. The colour of the sky is also blue. It represents the nature of the sky which is common for all natural things. Party recognized as a state party of Haryana in 1996 and as national party on 25th Nov 1997.

Keywords: Formation , Emergence , Politics , Socio-economic .

INTRODUCTION:

Dalit politics is removal of discrimination socio-economic improvement and share in political power, has occupied centre stage in Indian politics. Since the colonial period political leaders have put forward different paths for the upliftment of this section hoping there by to mobilise them and obtain their support. In recent years, dalit assertion emerged one of the most significant factors affecting politics in Indian states. All political parties are attempting to gain the support of this social group which in some states has emerged as a 'third force' that hold the electoral balance between all India parties in both assembly and national elections. 1

The ups and downs through which through which the dalit politics passed after the death of Dr. B.R. Ambedkar can be broadly divided into three phases the rise and fall of the Republican party, the emergence of Dalit panthers, and the growing assertion of Dalits for political power and their consequent refusal to remain satisfied merely with education and job opportunities arising out of the policy of a reservation. The impression intervention of the BSP under Kanshi ram in national politics underlines this third stage. It is not worthy that while in the earlier two stages in the post Ambedkar Dalit movement, the aspect of social cultural movement and the unfolding dalit politics in Maharashtra guided its orientation, its role has been increasingly marginalised in the third stage. 2

Background-Kanshi Ram studied the failures of Dr. B.R. Ambedkar's mission. He reached on this conclusion that society which has no strong non-political roots, can not get success politically. On 6 Dec., 1973, Kanshi Ram determined hypothesis of BAMCEF (All India backward (SC, ST, OBCs) and Minority communities Employees' federation)] with some educated employees of Delhi and Puna. After 5 years, on 6 Dec., 1978 Kanshi ram declared BAMCEF formally as an organization of all India educated

employees in Delhi. There are near about 500 Ph.D. holders, three thousand MBBS/MS/MD degree holders, 15 thousand scientists and 70 thousand graduate and post graduate members of BAMCEF and it is increasing its membership continuously. BAMCEF is a intellectual, talent and financial bank of dalit and exploited society. The main aim of BAMCEF is to provide emancipation to dalit and exploited society from manuvadi Society. 3

Internationalisation of BAMCEF:- Backward and minority Employee's federation (BAMCEF) also launched its international networking with UK as its head quarters. The Organisation has already organised conferences in UK, US, Malaysia to sensitise people about the wretched condition of the dalits back home and home about the role of Vishve Hindu Parishad which collects the funds from abroad in the name of Hindus. Dalit have also donated unknowingly but now they have stopped donations to VHP. UK and US becoming the hub of the dalit diaspora. Dalits here celebrate and commemorate Ambedkar's Buddha's and ravidas's birthday and death anniversaries respectively. The world bank and other financial institutions should attach conditional special component clause and must ensure the rightful share of the dalits in the funds lend to India for socio economic and sustainable development. 4

Dr. S.K. Chauhan says about the history and achievement of BAMCEF that BAMCEF is a unique organization which established a society based on equality, liberty, justice and fraternity and to end Brahmanical social order (BSO). People who involve this type of social change should propagate phule-AAmbedkar ideology. Workers of BAMCEF have to improve their moral conduct, so that a good them could leadership of the society. 5

D-S4:- On 6 Dec. 1981, Kanshi Ram initiated D-S4 i.e dalit

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shoshit Samaj Sangarhs Samiti. Its main aim was making an organization for the movement of dalit and exploited society. Under this organization, Kanshi Ram contested election of Haryana and Himachal Pradesh assembly in 1982. In Haryana assembly elections 1982, D-S4 got 1.19% votes which showed better results than the C.P.I, the C.P.M. and the Congress (S). In Himachal Pradesh D.S4 got 0.34% votes without proper preparation. So, under D-S4 Kanshi Ram created political front of his mission. A 'People's Parliament' was organized at the lawns of New Delhi' vote club near Parliament house on 14 October, 1982. On 6 Dec. 1983, he started movement for named struggle for Equality and respect. 6

What is the BSP:- After some success under D-S4, Kanshi Ram feels the need of a political party. In 14 April, 1984 he made Bahujan Samaj Party, BSP was the fruit of success of BSMCEF and D-S43, BSP came into existence as a political party so that Bahujan Samaj can change its fate by capturing the key of political power, Bahujan Samaj has been exploited and depressed by Manuvadi samaj. Manuvadi social order stands vertical, where all the castes are unequal, Manuvad represents perfect inequality. That's why Baba Sahab Dr. Ambedkar advised the victims of the system to uproot the struggle in their past. Party feels the need to continue the struggle till the unequal Vertical Social Order (VSO) is transformed into the Horizontal-Social-Order (HSO), where all are equal. 7

Origin of 'Bahujan':- The term 'Bahujan' was coined by the great social revolutionary of the 19th century, Mahatma Jyotiba Phule. Phule originally referred to an umbrella of lower and backward castes. Some of these castes will actually qualify today for inclusion in the category of the other backward classes (OBC), Phule indeed came from one of these present day OBCs namely the Kunbis, that is, gardeners castes. The inclusion of this name 'Bahujan', by Kanshi Ram in the title of his party which he floated in 1980's Bahujan Samaj Party (BSP) may be a misnomer in the sense that Kanshi Ram, even though he initially talked about the unity of all non-forward castes (forming a Bahujan Samaj' literally the majority eventually concentrate his politics on the mobilisation of the lower castes alone. The latter were, therefore, addressed as 'dalit' by Kanshi Ram and his protégé Mayawati, Chief Minister of Uttar Pradesh. 8

For Kanshi Ram the term 'Bahujan' comprises of all those 85% people ranging from the SCs, STs & OBCs and the religious minorities who are being oppressed by the Brahmanical Social Order (BSO). It is not worthy that strongly denouncing the era of stooges in post Ambedkar Dalit movement who were enjoying at the fact of the Brahmanicals, Kanshi Ram charted out a path with an aim to make the Bahujan Samaj a ruling samaj of India. It has been contention that unless and until 85 percent people are made the ruling samaj atrocities against them can not be stopped. 9

Concept of 'Bahujan samaj':- 'Bahujan Samaj' is social and administrative identity of Harijan, SCs, STs, OBCs and other lower castes. Whenever thinking about Bahujan Society, it is 85% in which 22.5% SC/ST, 52% BCs and 10.5% religious

minority while Svaran Samaj is mere 15% population which is feeder of manuvadi system. If Bahujan Samaj will be organized and made natural alliance there will be awakened then they can achieve national authority. 10

History of 'Bahujan Samaj':- The history of 'Bahujan Samaj' remained glorious. It was that reign when India was known as golden sparrow. Dr. Ambedkar wrote after completing his research that there is no 'Shudra' and 'Ahshudra' word in the Vedas except 'Purush Sukt' in Rigveda, which is the oldest in all four Vedas. The Manu Maharaj forced Atishudra to live an animal life. Atishudra shadows were unholy to Svarn Hindus. In his book 'Who were Shudras?', he pointed out that 'shudra' are kshytriyas basically and they were Indian rulers at some time. How these kshytriyas became 'Shudra' and Atishudra? The major cause of this, is Brahmin-kshytriya-struggle. 11

Review Of Literature:- there are six national political parties in India i.e the Congress, The BSP, the CPM, the CPI, the NCP, and the BSP. The Bahujan Samaj Party is different from all other national parties. Except the BSP, other parties leadership are under manuvadi people, in which Dalit Society is mere satellite. The BSP is different from other parties because it is more social than political. It is the mixture of political party and social organisation. 12

The philosophical background of the BSP sees in Sadhus, Saints, Gurus and leaders of Bahujan Samaj. Great person born in Bahujan Samaj struggled time to time in their style to eliminate Manuvadi social Order in India. BSP got its ideals from social reformer like Saint Kabir, Saint Ravidas, Naryana Guru, Periyar Ramaswami, Mahatma Buddha, Dr. Ambedkar, Sh. Kanshi Ram. 13

Aims of BSP:- Some major Aims of the BSP are as under:-14

- To attain Dr. B.R. Ambedkar's mission
- To eliminate social economic, political and cultural discrimination.
- To create brotherhood among Bahujan Samaj which is divided in thousand blocks by Manuvadi system.
- To attain political authority as a political party.
- To solve the problems of Bahujan Samaj by their own govt.

Membership of the BSP:- Some major factors for joining the BSP are as under-15

- Joining the BSP is necessary because it represents a big society as SCs, STs, OBCs and Minority communities (Muslim, Sikh, Buddhist etc.)
- So that these communities can get liberation from social, economic cultural and political exploitation.
- So that these communities can achieve self-respect and fundamental rights.
- So that a society which is based on justice, equality and brotherhood may be established.
- So that real democracy can be established in the State.

Party symbol :- 'Elephant' is the election symbol of the BSP. Elephant is the symbol of power and much encouragement. 'Elephant' also represents a big society i.e. Bahujan Samaj which has 85% populations in India_ like elephant' bahujan

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Samaj does not know his real power. Bahujan Samaj is not united politically. First of all 'Elephant' symbol was allotted to the party in UP and Punjab. After that this symbol was reserved for BSP in whole of the country on the basis of good performance in elections. On 16th April 1991 election commission of India gave information to the chief Electoral officers of 17 states and UTs to use elephant symbol for the party. In Punjab and UP 'Elephant' symbol had already been reserved for the BSP. Party popular slogans are: 16

Chalega Hathi (Elephant), Udhagi Dhool
Na rahega Panja (Hand) Congress
Na rahega Phool (BSP)
BSP Ki kaya Pahachan!
Nella (Blue flag) Jhanda-Hathi Nishan!!

Party Flag:- party flag is of blue colour. The colour of the sky is also blue. It represents the nature of the sky which is common for all natural things. There is not any type of untouchability, high or low status, rich or poor and any type of inequality. So the BSP wants peaceful atmosphere on the earth like the sky or wants to see social and economic equality which is in favour of the country. In this point of view the B.S.P.'s flag is of blue colour. 17

National Presidentship:- Kanshi Ram was national founder president of the Bahujan Samaj Party. Ms. Mayawati became national president of the BSP on 18 September 2003, after serious illness of Shri Kanshi Ram. Now she is the Chief Minister of the largest state of India 'Uttar Pradesh'.

As a State party in U.P. :- After five years of its formation Election Commission of India recognised the Bahujan Samaj party as a State Party of U.P. on the basis of results of 1989 got 3 MP seats (Bijnore PC (SC), Ajamgarh PC and Phillor PC (Punjab). In 1989 assembly elections in UP, the party got 14 assembly seats. 18

As a National party of India:- On 25 Nov. 1997 Election Commission of India recognised the BSP as a national political party of India on the basis of electoral performance in 1996 Lok Sabha elections and other states assembly elections.

CONCLUSION-

In this country social structure were made on the basis of Brahmanical order which dishonored Bahujan Society and was harmful in every way. All those parties (Except the BSP) wanted status quo in this type of social structure. But the Bahujan Samaj party wanted transformation of unequal social and economic system into equal social and economic system. In this point of view, the congress is equal to Sampnath (Cobra) and other rival party the BJP is equal to Nagnath (Sankes). Bahujan samaj faced the same type of danger from Sampnath and Nagnath. For facing this type of problem Bahujan Samaj needed Navalnath for full filling this need of oppressed class.

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