

BAMCEF

An Institution for Social Change

Publisher

D.K. Khaparde Memorial Trust

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What is BAMCEF ?

BAMCEF is working for the last 26 years and is known to Mulnivasi Bahujan Samaj as an organization 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 o Employees and F- stands for Federation i.e. Backward And Mino Communities Employees Federation. Thus, BAMCEF derives e meaningful name from the long form - “The All India Backward (S.C., S.T., O.B.C.) and Minority Communities Employees Federation” The term Backward has refence in the article 16(4) of the Constitution of India. The S.C., S.T. and O.B.C. have been jointly referred to as Backwards because all the castes, falling in these categories, are backward. But the degree of backwardness varies This is due to the doctrine of graded inequality, professed by Brahminism. The Scheduled castes, Scheduled tribes and Other Backward Class people are well aware that they all are suffering due to caste discrimination and historically they are one class of people -the original inhabitants of this land. As far as the term Minority is concerned, it refers to the religious minorities. Social scientists have proved that during the course of history some of the Mulnivasi (indigenous people) of India i. e. the present-day S.C., S.T. and O.B.C. got converted to different religions at different point of time. These mainly include Muslims, Sikhs, Christians and Buddhists. It is for this reason that we have decided to organize employees from S.C., S.T., O.B.C. and Converted Minority communities. The organization was registered in the year 1987 with the Registrar of societies, Delhi under registration No. S-17809.

Mission of BAMCEF

BAMCEF derives an inspiration from the life and mission of our forefathers viz. Chhatrapati Shivaji Maharaj, Rashtrapita Jyotirao Phuley, Rashtranirmata Dr. Babasaheb Ambedkar, Periyar E.V. Ramasamy. Chhatrapati Shahu Maharaj and Jana Nayak Birsa Munda. The mission of BAMCEF is the mission of these forefathers. BAMCEF is working for the objective for which our fore-fathers

have shed their life. The objective of our fore-fathers was uproot Brahminism the spirit of inequality and to establish and preserve a new social system based on humanity and the principles of Equality, Liberty, Fraternity and Justice. Rashtrapita Jyotirao Phuley and Dr. Babasaheb Ambedkar were not interested in the changes in the existing social system but they wanted to change the system itself and preserve human dignity of the individual. Self-help arid self-respect' was the slogan of their movement. The change of social system is the long-term objective of BAMCEF. BAMCEF has decided to achieve this objective in stages and therefore designed some short-term objectives. These are dealt with separately in this booklet. In order to achieve the objective, BAMCEF is determined to strengthen the sense of Social responsibility towards their brethren amongst Mulnivasi Bahujan Samaj. BAMCEF does not believe in the welfare of few individuals but wanted to raise the level of Mulnivasi Bahujan Samaj as a whole. It is worthwhile to mention here that once Dr. Babasaheb Ambedkar wrote to Mr. Dadasaheb Gaikwad that there are two views of looking at the oppressed and exploited society. First is to develop individuals merit the view that Individuals misdeeds and behaviour is responsible for his oppression, exploitation and poverty. Such social thinkers then undertake to work for the personality development such as de-addiction from alcohol, health care programs, blood donation camp, co-operative movements, establish libraries and other programs to develop virtues in the individual person. Another view is to raise the social level of the oppressed and exploited society as a whole. The circumstances and limitation surrounding individual in which he leads his life, is responsible for the sorrow and poverty of the individual. Dr. Ambedkar stated that if both the views are compared and analysed carefully, it is the second view which appears to be more correct and justifiable. In the first case the status of few individuals may improve in the society but status of society as a whole shall not be raised and our objective is not to improve the status of few individuals but to raise the status of the entire society. BAMCEF is committed to the view taken by Dr. Ambedkar and does not want to use its energy for the improvement of individuals. Our fore-fathers Rashtrapita Jyotirao Phuley, Periya E. V. Ramasamy and Rashtranirmata Dr. Babasahab Ambedkar have set the objective of their movement as social revolution, they have tirelessly fought

to achieve this objective and certainly succeeded to some extent but still objective is not realized. Therefore, BAMCEF has dedicate itself to fulfil the objective set forth by our fore-fathers. This is the reason why BAMCEF is not engaged in the welfare activities and charitable work. However, it may use these activities Due care shall be taken while undertaking such activities whether they will be helpful in achieving the objectives. The objective of social revolution is the most gigantic and tedious task. Our forefathers have made efforts for thousands of years and shed their life to achieve this objective but still it is not accomplished. Therefore, it is mission for BAMCEF Lakhs of people are required to be engaged to accomplish this mission. BAMCEF is dedicated to the mission of social revolution i.e. to bring about structural changes in the social system. as a tool to accomplish objective if need be.

Phuley-Ambedkarite Ideology

The Scheduled castes, Scheduled tribes, Other Backward Classes and Converted Minorities are the worst sufferer of the Brahminical social order. Therefore Rashtrapita Jyotirao Phuley and Rashtranirmata Dr. Babasahab Ambedkar set the objective to uproot Brahminism- the spirit of inequality which was based on graded degradation. To achieve this objective they developed an ideology. According to them the sufferers of the prevailing system can only actively participate in the movement of social change. Therefore, the sufferers must come together to uproot the social system which is based on graded degradation. There must be clear identification and distinction between the ruling castes who are beneficiaries and Backward castes who are worst victims of the existing social system and we should channelize our energy to organic the victims of the system under the banner of BAMCEF.

Arya-Brahmins are clever and cunning people. Being in minority, as a part of their strategy, they always identify themselves with a larger group such as with the identity of Nationalism or identity of religion of majority people. They never act in isolation. We fall prey to their strategy and are not able to differentiate between our brothers and enemy. Every individual of Mulnivasi Bahujan Samaj must, therefore, remain alert while associating in the public life.

Keeping this in mind Rashtrapita Jyotirao Phuley spearheaded the movement of oppressed and exploited castes and drawn the clear line of demarcation between the Sudra-Atisudra viz. the exploited

castes on one side and Brahmin-Bania, the exploiters on the other side. It is not possible to bring about a change by bringing exploiter and exploited people together. If exploiters infiltrate in the movement of the oppressed and the exploited people, they may create an illusion of change out not the real change. Bringing exploiters and exploited people together is nothing but keeping lion and the goat in the same cage where at the first available opportunity the lion is bound to kill the goat to meet its hunger. History has time and again proved that whenever ruling castes infiltrated in the revolutionary movement of the exploited people, they have completely destroyed the movement. BAMCEF has therefore taken a lesson from the history and prohibited ruling castes from the membership of BAMCEF and run the movement under Phuley-Ambedkarite ideology without any compromise.

Now a day Arya-Brahmins are alleging that BAMCEF is spreading casteism. trap and plead that why should BAMCEF be against Brahmins and hate Brahmins. We would like to make it clear that analysing Brahminism does not mean hate of Brahmin. In fact, Brahminism has created four varna system for the exploitation of Mulnivasi Bahujan -the original inhabitants of this land. Whenever we analyse the Vedic religion, our critics claim that we are against the Brahmins. In to days context, Arya Brahmins are the only ruling castes. The day India became Independent, all the controlling powers were snatched away by the Arya Brahmins in a preplanner manner. Today Arya Brahmins are controlling each and every sector of the society.

In fact, when we have every right to struggle for our right, we also have a right to identify and criticize the section of society which is responsible for our exploitation. To work for the liberation of Mulnivasi Bahujan Samaj does not mean blaming Brahmins. For example, can it be said that movement run by Mahatma Gandhi for the freedom of India against British rulers was the hate campaign by Mahatma Gandhi against British people? Would it be right to say that the movement run by Rashtrapita Phuley? for the liberation of Sudras-Atisudras from the clutches of Brahminism was a hate campaign against Brahmins? Who so ever is the oppressor, whether Brahmin or any other person irrespective of his caste affiliation must be criticized? Criticizing Brahmins does not mean hate against Brahmins. BAMCEF has therefore clearly demarcated the line

between the oppressor and exploited people by adopting the ideology of 15% Vs. 85%, in which 15% are beneficiaries and 85% are victims of the Brahminical social system BAMCEF has thus decided to organize SC/ST/OBC and Converted Minority communities under Phuley -Ambedkar ideology and oppressors shall never be allowed to join this movement howsoever willing they may be.

Why to organize educated employees from SC/ST/OBC and Converted Minorities only?

1. Issue Based View

There are number of valid reasons and justifications why we are organizing educated employees from S.C., S.T., O.B.C and Converted Minority communities. They have many issues in common. It is observed that these people are suffering from a number of common problems. Their social, educational, religious, economic and political problems have reached height of severity. It is acknowledged by all, that these people are suffering from various problems. Even the High Courts of different States and Supreme Court of India have recognized this fact. The Government of India has itself constituted a National Commission for S.C. and S.T. under constitutional provisions to redress their problems. Besides the S.C. and S.T., there are various castes, which are also not adequately represented in the administration and governance of the country. To ascertain such castes and ensure their adequate representation, the Government of India appointed the Second Backward Class Commission popularly known as Mandal Commission and accepted the various recommendations of the Commission. Even the Supreme Court of India in the Historical judgment td 16th November, 1992 recognized these castes as Backwards. As far as the minorities are concerned, the Government of Ind: as well as the various State Governments, have appointed Minor ty Commissions to look into their problems. The various Commissions appointed by the Govt. clearly indicate that these c asses have special problems. As they have common problems and are recognized by the Govt. as well as Supreme Court, they constitute one lot based on common issues. Therefore, it is essential to organize these people.

2. Structural Point of View:

From the structural point of view, the S.C., S.T., O.B.C. and Converted Mulnivasi are very severely affected by the Brahminical

Social System based on inequality. It is for this reason Rashtrapita Jotirao Phule, Jananayak Birsa Munda, Shahuji Maharaj. Periyar Ramasami, Dr. Baba Saheb Ambedkar etc, led their social movements, “to put an end to the social order based on inequality and establish a social order based on equality”. It is natural that, only those, who are victims of the social order, can play an active role in the mission of social change. The beneficiaries of the system can never do so. As a matter of fact, those who are the beneficiaries of the system are continuously putting an organized and conspiring effort to ensure that the existing system of exploitation and inequality remains intact. Therefore, it is essential to organize only those, who are the victims of the system. It is for this reason that only the S.C., S.T., O.B.C. and Converted Minorities are being organized by BAMCEF.

3. Historical Point of View:

If we look from the historical perspective the large mass of exploited and oppressed people also belongs to the Bahujan Samaj. During the course of History, they are known by different names We must examine how did they get these different identities during the course of history?

3.1 Shudra (O.B.C) Mulnivasi

It has now been accepted beyond doubts by all, that Aryans are not indigenous people of India. It has already been proved by Historians, Social Scientists, Anthropologists, Linguists etc. Very recently Science, through genetic and DNA research, jointly-undertaken by scientists from India and America, have finally confirmed that Aryans are foreigners and that they do not belong to this land. The findings were published in the most renowned journals and newspapers of the world. When Brahmins invade-India, they undertook a continuous and prolonged attack on the culture and civilization of the Mulnivasi (indigenous people) of India. They destroyed and Brahmanized the Sindhu Culture on the Mulnivasi’s. The Sindhu culture has been identified as Dravidian culture. Aryans first created a varna system (social order) are latter imposed it on the Mulnivasi’s. This social order originally had only three varnas viz. Brahmins, Kshatriyas and the Vaishva’s That is why, after doing a thorough research on Vedas, Dr. Ambedkar in his world famous book “ Who Were the Shudras?” raised the serious question that when there were only three varnas in the original social system, how the fourth varna came into existence? Dr. Ambedkar has carried a

detailed analysis to answer this question In the three fold varna system, there was a struggle for supremacy between the Brahmins and the Kshatriyas. With their cunning intelligence, the Brahmins defeated the Kshatriyas. The defeated Kshatriyas were banned from the religious right of “Sacred Thread Ceremony” (Janeu/Upanayan Sanskar). The deprived Kshatriyas were labelled as Shudras and converted into Shudra Varna. Thus, the three-fold Varna System got converted into Four-Fold Varna System and the fourth varna came into existence.

Similarly, when the Brahmins invaded India, they had a long struggle with the Mulnivasi who were ultimately defeated. The Vedas are full of evidences of this struggle between Aryans and the original inhabitants the Mulnivasi people. The defeated Mulnivasi were also referred to as Shudras. According to western philosopher’s different titles were earlier conferred on the Mulnivasi people such as Anarya, Das, Dassu, Danav, Asura, Rakshas etc. Thus, the so called Anarya, Das, Dassu, Danav, Asura, Rakshas are actually the ancestors of the present-day S.C., S.T., O.B.C and Converted Minority. The theories given by the western philosophers were contested by Dr. Ambedkar and proved that before Aryans came to India there was Naga race in India However during the course of history this original identity was forgotten by the present-day SC/ST/OBC. The Aryans when invaded India, were only few in numbers compared to the large mass of the indigenous people. The present-day so-called Shudra, are original inhabitants (Mulnivasi people) of this country, and are in a vast majority. It is for this reason that even today the Mulnivasi (S.C., S.T.O.B.C. and Converted Minority) form about 85% population of India.

The Brahmins had to struggle very hard to establish their system of Four Varna. Although, they succeeded to a great extent, the system started showing its adverse effects as there was resentment in the society. Latter a social revolution was initiated against this system by Tathagat Buddha around 6th century B.C. Since Buddha was Mulnivasi himself, he got wide support for his movement from the Mulnivasi Bahujans. Buddha was a strong proponent of human values such as Equality, Fraternity, Liberty, Justice and Compassion. It is for this reason that not only India. but number of other countries also accepted and adopted his ideology. One important fact worth noting is that, Buddha belonged to the Shakya clan’ of the Mulnivasi.

The 'Shakya people' are still there in U.P and Bihar. They have been included in the list of Backward Castes by the Mandal Commission. This gives glimpse of the events, which must have taken place in the historical times.

Buddha challenged the very ideology and philosophy of Varna System. There was no such issue left which Buddha did not answer with his logic. This disturbed the, very ideological foundation of the Varna System. The Varna System could not withstand the onslaught of Buddha and consequently got collapsed. The special privileges including learning and teaching and rights, which the Brahmins had solely kept for themselves, endangered. Since these special privileges were actually their means of livelihood, they started facing the problem of their livelihood. Thus, they were forced to adopt any profession which they could manage for their livelihood. During the time of Emperor Ashoka, the Great, many Brahmins joined the army. When Ashoka's son died, his grandson Brihadatha was made the King. Since Brihadatha' was very young and still a minor, Pushyamitra Shunga, an Arya Brahmin, who was the Army Commander, started looking after the administration of the Kingdom. One day, 'Pushyamitra Shunga' killed the minor Brihadatha in the assembly of the palace and declared himself as the King (around 185 B.C.). During the Maurya empire (Chandragupta, Ashoka and their successors) Buddhism was the State Religion. After 'Pushyamitra Shunga' became the King, he declared Brahmin Religion as. the State Religion. Thus, Pushyamitra re-established Brahmin Religion in India. This incidence caused havoc in the life of Mulnivasi people, who had by then embraced Buddhism.

Under these odd social situations, some of the Mulnivasi had compromised and surrendered to Brahmanism, but others continued with their opposition., Those, who compromised with the Brahmins, were given status as Shudras in the Varna System without any rights. They were told to serve the upper three varnas without any remuneration. It was during the time of Pushyamitra Shunga only, that the notorious Manusmriti, which is the Code of Brahmin Religion and other Brahmanical scriptures, such as various Smritis, Ramayana, Mahabharata, Geeta and Puranas etc. were composed. Provisions for code of.conduct and penal code for Shudras, were made in Manusmriti. Pushyamitra announced beheading of all Buddhists monks and announced 100 gold coins for each "head as a

reward, to terrorize the Mulnivasis and uproot Buddhism from India. Dr. Ambedkar has discussed the various facts with related evidences, in his world-famous thesis “Who were the Untouchables?”

3.2 Adivasi Mulnivasi

Those, who did not accept Pushyamitra as king and Brahmanism as state religion, and continued to oppose his oppressive and inhuman policies, were not only debarred from accumulating any wealth, but were also deprived of all basic human rights including right to education, wealth and keeping arms. As part of the strategy of battle, they went to the jungles. The struggle was on for years together. Later, this large group of Mulnivasi people started breaking into smaller groups. Some continued to stay in the jungles. These are called Adivasis. They are the Scheduled Tribes of today.

3.3 Untouchable Mulnivasi

Other left the jungles and came to the villages. Their wealth had already been snatched away. Thus, they didn't have any means of livelihood. They were forced to remove carcasses and to eat the meat of dead animals and live on the outskirts of the villages. Since no social intercourse was allowed with them, they came to be called as untouchables. These untouchables are the present day Scheduled Castes. Those, who surrendered and compromised with the Brahmins, were given the status of Shudras. These are nothing but the present days O.B.C.s. This clearly means that in the four-fold Varna System, the so-called Shudras are the present days O.B.C. and are Mulniwasi of this land. The S.C. and the S.T. are outside the Varna System (they were not included in the Varna System). They were called outcastes (varnabahya), Antyaj or Pancham.

The major lesson, which the Brahmins learnt from the Buddhist revolution, was that the Mulnivasi, who were in vast majority, needs to be divided in such a way that they should never come together and keep fighting amongst themselves in future. ‘For this, the Brahmins devised the Caste System. The Varna System was changed into a Caste System. One single Shudra Varna was divided into 6000 castes and developed a unique system of graded inequality, with ascending order of reverence and descending order of contempt. This system of reverence and contempt was established by force by the Bramhins. this prevented any possible reunion of these casts in future.

Thus, it can be seen that S.C., S.T. and O.B.C. who are divided into different castes as on today, basically belong to one Mulnivasi

Bahujan Samaj. They were very civilized, well off and united in the ancient times (Harappa Civilization), but have been forced to separate into different groups, because of the prevailing social conditions, during the course of history. Since all the three groups (S.C., S.T. & O.B.C.) originally belonged to one Mulnivasi Bahujan Samaj, it is necessary to unite them by making them realize this historical reality.

The supremacy and control, which the Brahmins re-established during the time of Pushyan till today. This has been possible because of their “Sam-Dam- Dand-Bhed” and “Divide and Rule” policy. Even during the 800 years of Muslim rule, Brahmins continued to dominate the society and administration. The same was true during the major part of the British rule. It was because both the Muslims and British came in very small number. The administration was run with the support of the Brahmins only, who were the dominant and educated people. The Muslims and the initial British rule posed no threat to Brahmanism, because the rulers did not interfere with the Brahmanical Social system. Hence there were no revolts either against the Muslims or the British. It was only when the British started enacting laws for making structural changes in the social system, that the Brahmins felt scared and started their freedom struggle. For this, the Brahmins got united under the banner of Congress, fooled the Mulnivasi in the name of Nationalism, gathered their support and forced the British to leave the country. After independence, the minority Brahmins given up their “Aryan Identity” and instead adopted “Hindu Identity” to form Majority, with a view to grab power in democracy and succeeded in maintaining their supremacy and control. Therefore, the S.C., ST., O.B.C. and Converted Mulnivasi continue to remain oppressed even in independent India.

3.4 Converted Mulnivasi

Prophet Mohammad belonged to the Qureshi Tribe. The Buddhist Doctrine of equality immensely influenced him. He founded Islam religion on the basis. of the doctrine of equality and said “Allah has made all as equal”. When the Muslim invaders came to India, they brought their religion with them. The Mulnivasi, who were oppressed by the Brahmanical Social system of inequality. were very much influenced by the principles of equality in Islam religion Many got converted to Islam. Muslim rulers ruled for about 800 years and during this period, the Mulnivasi continued to

embrace Islam. This explains why and how, India has had such a vast majority of Muslims, although only few Muslims came from outside to India. When the British came, they also brought their religion (Christianity) with them. The Great German thinker Holzer Christian, who is a very renowned authority in the field of Theology, in his research Thesis “Jesus Lived in India” has mentioned that Jesus lived in India and that he was very deeply influenced by the philosophy of Lord Buddha and founded Christianity, with emphasis on the doctrines of Compassion, Equality and Justice. During the British rule many Mulnivasi discarded Brahmanical Social system and got converted to Christianity. Similarly, when the Sikh religion was founded as a reaction against Brahmanical inequality, Mulnivasi got converted into its fold. It has already been mentioned earlier that, Mulnivasi had converted to Buddhism in ancient times. Thus, from the historical point of view, it can be observed that the people of S.C., ST. and O.B.C. and those who have been converted from among them to various religions, are as such the people of one Mulnivasi Samaj. They are people of one blood and one relation. It is therefore our historical responsibility to unite them. It is only by bringing them together; we can put an end to their social discrimination and exploitation.

Why are we organising only the Educated Employees?

There are number of reasons as to why we are giving emphasis to organize the class of educated employees. It is our firm belief that, educated section form the intellectual class of society and this class possesses three special characteristics:

1. It is this section, which comes to know latest trends in the development of human society. They examine their present standard of living vis-a-vis emerging new trends. They objectively assess as to where do they stand in the race of survival and development. They try to achieve higher standards in their life. By achieving higher standards in life, they become the pioneers of modern and healthy social system.
2. It is this section, which understands as to how social system of degradation had come into being? Who are the beneficiaries of the system? If the system benefits few, then why only them? Why such a system was evolved against us? Who are the creators of such a system? These are the number of questions, which need a

special intellectual outlook and analysis. It is only the intellectual class, which can examine and analyse These issues in detail.

3. Intellectual class can meet the requirement of creating a healthy social system, through an organization. They can provide required input of human and financial resources.

These are the three special characteristics, which the intellectual class possesses. It is for this reason that Rashtrapita Phule and Dr. Ambedkar gave top priority to generate an intellectual class among the S.C, S.T. and O.B.C The movement for social revolution, which was set by Rashtrapita Phule in 1848 and struggled up to 1890 till he breathed his last. It was later on taken over by Dr. Ambedkar from 1916 to 1956.

Thus, it can be observed that, as a consequence of the social movement run by Rashtrapita Phule and Dr. Ambedkar, an intellectual class had emerged in the Mulnivasi Bahujan Samaj. It is because of these special characteristics of the intellectual class; we are organizing them.

Objective behind Generation of the Educated Class

Why did Rashtrapita Phule and Dr. Ambedkar give top priority to generate intellectual class? It is because; they knew that only the intellectual class could carry out the task of changing the Brahminical Social System. Intellectual class is the most important resource required to run the movement. They very well knew this. It is for this purpose that top priority was given by them to generate the intellectual class within the Mulnivasi. It was with this great objective that they worked all through their lives. BAMCEF is continuously working in the society with their inspiration.

Is the Intellectual Class discharging its duties towards society ?

One of the most important question before us is, whether the intellectual class, which has emerged from S.C., S.T. and Q.B.C. is adhering to the wishes of our forefathers? The thorough analysis of behaviour pattern of this class reveals that, this section is not involved actively in any of such activity. The more shameful and sad state of affairs is that, this section even ignores the very society from which they come. and tries to maintain distance from their own people. At the far end of his life. Dr. Ambedkar himself experienced this bitter truth and it was with a very heavy heart, on 18th March 1956 at the

Ramlila Ground at Agra in U.P., he said that “The educated class has betrayed me. I was thinking that after getting the education this class will serve for the cause of their society but I see the crowd of clerks around me who are busy only in filling their own bellies”. This emotional outburst of Dr. Ambedkar is an evidence to show that the intellectual class drifted away physically and emotionally from their own people. It is for this reason only; we notice an increasing trend of the cases of atrocities, injustice, exploitation and discrimination of the Mulnivasi in villages. The intellectual class is not at all involved in the activities, for which Rashtrapita Phule and Dr. Ambedkar generated this class. The intellectual people, from whom it was expected to render leadership to the masses, have ended up in becoming the loyal servants of the government. It has left the leadership of the social movement in the hands of immature, illiterate and semiliterate people of the society. The result is that the social movement of Rashtrapita Phule and Babasahab Ambedkar has halted. It is not advancing any further.

What the Educated Class should do?

Intellectual class should undertake the work, which was expected of them by our forefathers. There is inequality and exploitation in all walks of life. Unless fundamental changes are made in the social system, the S.C., S.T., O.B.C. and Converted Mulnivasi would remain victims of the present-day system. They will keep on facing discrimination. Therefore, the intellectuals should take lead to unite themselves as well as other people also for the change of the social system. This will give rise to a strong and effective movement. The intellectuals must take initiative to do this work. Keeping in mind the expectations of our forefathers and, capabilities and qualities of the intellectual class, BAMCEF has been trying continuously to organize the intellectual section of the society.

Objectives of BAMCEF

The main objective of BAMCEF is the “Change of Social System”. BAMCEF has been continuously putting efforts to organize the intellectual class for this purpose. As a result, number of things have been achieved so far. But they are not adequate enough for the purpose of change of system. More and more efforts are still needed. They need to be expedited. In order to complete the task of Change of System and in order to achieve the goal at the earliest and in a systematic manner, a number of goals have been kept by BAMCEF

for itself. These are as follows:

1. To inculcate the feeling of “Paying back of social obligation” among the intellectual class.
2. To strengthen the non-political roots in the Mulnivasi Bahujan Samaj.
3. To develop objective-oriented and objective-inspired awakening of the Mulnivasi Samaj.
4. To spread and propagate the ideology of Rashtrapita Jyotirao Phule, Jananayak Birsa Munda, Periyar Ramasami, Shahuji Maharaj, Dr. Ambedkar and other forefathers of our social movement.
5. To create awakening among the 6000 backward castes of Mulnivasi Bahujan Samaj and to create a feeling of brotherhood among them and to create social polarization by uniting them.
6. To generate human and financial resources for making our social movement self-reliant.
7. To develop a responsible and honest leadership in the Mulnivasi Bahujan Samaj, which is passing through leadership crisis. To utilize and manage developed human resources.
8. To guide Mulnivasi Bahujan Samaj in order to lead respectful life.
9. To create full time activists dedicated to the objectives, ideology, values and principles of the organization and involve them in the propagation of the ideology.
10. To undertake research in the various departments of human sciences, to generate literature, and spread it into the Mulnivasi Bahujan masses. It must be clearly understood that the success of the movement shall depend on the achievements of the above objectives.

Limitations of BAMCEF

BAMCEF is an organization of the educated employees, whether government or non-government. Hence the workers, office bearers and members of BAMCEF, cannot take part in the activities or any political party. Doing so shall amount to violation of the Civil service code of Conduct. It is for this reason BAMCEF is Non-Political and Non-agitational. The polarisation of 6000 divided castes is possible only by social organization. Hence BAMCEF has been kept away from the political activities.

BAMCEF is of the opinion that before launching agitation on

the roads it is necessary to change the Brahminical frame of mind of Mulnivasi people. It is the need of time to prepare the Mulnivasi Bahujan Society through mental agitation. These 6000 castes must stand unitedly against Brahminism to snatch their rights. Hence BAMCEF is kept Non-agitational.

As far as religion is concerned the Mulnivasi Bahujan Samaj (Society) is divided into 6000 castes. These castes practice different religions such as Islam, Sikhism, Christianity, Buddhism etc but all of them are original inhabitants of this land and embraced different religions due to Brahminical tyranny. To organize people from the different religion on the concept of their original identity of Mulnivasi, BAMCEF is kept Non-Religious. But this doesn't mean that the cadres and activists of BAMCEF will not have faith in any religion. They can have faith in the religion of their choice. But the cadres or activists cannot force or impose their religion on others. He is not allowed to propagate his religion from BAMCEF platforms. This type of religious freedom doesn't mean that the cadres will get influenced with Brahminical religion whose base is graded inequality. In reality BAMCEF is committed to uproot the Brahminism the spirit of inequality. Thus, in the interests of the mission it should be kept in mind that BAMCEF will remain Non-Political, Non- Agitational and Non-Religious.

Social utility of BAMCEF

The Mulnivasi Bahujan Samaj is enjoying the fruits of reservation and constitutional rights due to the efforts of our forefathers Rashtranirmata Dr. Babasaheb Ambedkar and Rashtrapita Jotiba Phuley. As a result of some of these provisions in the field of Education, the reservation in Services and reservation in State Legislatures and the Parliament, an elite class has emerged in the Mulnivasi Bahujan Samaj. Though this class is serving in every field of democratic institutions and are almost 30 to 40 lakhs in number, they are organized in about 10000 organizations throughout India and are busy in self-esteems and meeting their personal needs. They are least bothered about the rights of their brethren's. It is the responsibility of this elite class to protect and advance the interests of the oppressed and exploited people amongst whom they were born. However, it is observed that so called leaders and legislatures from the oppressed and exploited people are dying as pawns and stooges of the high caste Hindus who manage the political apparatus

of this country. BAMCEF has awakened this section of the society for the last 26 years and organized them under one banner. This process of awakening people and bringing them under one banner shall establish Phuley-Ambedkarite movement in its real sense. BAMCEF has made definite dent in this direction and secured recognition in the society.

Challenges ahead of the 21st Century

From an organization, BAMCEF has taken a shape of an institution for social change. 21st century shall see the clash of two ideologies viz. Brahminism on one side and Phule -Ambedkar ideology on the other side. Brahminism would be seen as fighting battle for its survival. It may adopt different strategies and conspire to keep control over backward classes who are trying to escape through the clutches of Brahminism. On the other side Phuley-Ambedkarism strive to liberate the Backward classes to establish new social order based on human values and principles of equality, liberty, fraternity and justice. Some of the challenges which are ahead of Phule-Ambedkarism are listed below.

1. Mulnivasi Bahujan Samaj will try to increase the pace of their struggle and Brahminical forces will try to neutralize its impact. They will attempt to create confusion in the ideology by adopting and deputing stooges from Mulnivasi Bahujan Samaj.
2. Sabotage of the movement through infiltration.
3. Adoption and tutoring the so-called leadership from Mulnivasi Bahujan Samaj by the Brahminical forces so that they speak the language of Brahminism instead of fighting against it.
4. Engagement of the employees from the Mulnivasi Bahujan Samaj in the disputes related with service matters by the Brahminical forces so that this resourceful section shall not be able to spare time and financial resources for the movement.
5. Raising the importance of stooge from every caste and political party of Mulnivasi Bahujan Samaj by the Brahmins.
6. Create and encourage conflicts between the various castes of the Mulnivasi Bahujan Samaj to disturb feeling of brotherhood and communal harmony amongst them.
7. Brahminisation of educational system.
8. Create conflicts and divisions amongst different castes of the scheduled castes on the issue of reservation.
9. Create hurdles in the building process of Mulnivasi Bahujan

Samaj and encourage process of religious polarization to destroy caste polarization and formation of Mulnivasi Bahujan Samaj.

10. To bring 6000 castes under the fold of Phuley-Ambedkarism.

11. To establish our own print and electronic media to counter the propaganda of Brahmin-Bania press and electronic media - a most potent weapon of Brahminism.

Structure of BAMCEF

BAMCEF is the human organisation and is engaged in missionary works. BAMCEF is determined to work for specific objective rather than work in the field in which many other organizations are engaged. Fear of enemy is one of the tools to build organization. However, such an organization does not last longer. BAMCEF, therefore, shall never use such cheap way to build the organization. BAMCEF shall bring people in Its fold through motivation and shall conduct Its affair in a most disciplined manner. It will ensure that every cadre work under discipline.

Here we must understand that building organization is not our objective. It is a tool to achieve some specific objective. We must therefore create an organizational structure to meet the requirement of the objective. Functioning without a structure or wrong structure is bound to create chaos in the organization and even may destroy our mission. Due care has therefore been taken while creating a structure which would help to achieve the objective. Structure is also made to meet the geographical requirement. It is kept simple with clarity and result oriented. It is ensured that every cadre is faithful to the organization and dedicated to the objective. Higher responsibilities or posts are assigned to committed, competent, experienced cadre by observing democratic, norms. While framing the constitution of the organization care has been taken that any office bearer who does not discharge his responsibility with missionary zeal shall be thrown out of the organization howsoever great person he may be. As far as the working of the organization is concerned, it is structured at three different levels viz. Centre, State and District At each levels a General Body as well as an Executive Committee is constituted. The responsibility to spread the organization to the Taluka (Tahsil) as well as the village level is assigned to the District Executive Committee.

National General Body

The General Body (G.B.) is the supreme most body of RAMCEF. It includes members from various districts who are either elected or unanimously nominated. The President and Secretary of all the Tahsil (Taluka) Units are members of the National General Body. Apart from this, for every 100 members of the District Unit or part thereof, a representative is sent to the National G. B. Besides these, all the members of the C.E.C. and all the members of the State Executive committee are also members of the National G. B. The meeting of the National G. B. is held once in a year. The National G. B. takes unanimous decisions regarding the functioning of the organization. It directs the C.E.C. to prepare plans and programmes in the light of these decisions: If any extraordinary situation arises in the organization, a special G. B. meeting can be called to overcome the situation. The decisions taken by the National General Body in this regard are final.

Central Executive Committee of BAMCEF

The election and constitution of the C.E.C. is done unanimously by the National General Body. The C.E.C. so constituted has the tenure of two years. The members of C.E.C. are elected from the members of the National G.B. The C.E.C. elects and appoints the various office bearers from among its members. These include appointment of National President, National Vice-President, National General Secretary, and National Treasurer. Since the C.E.C. is basically a national body, there is no concept of State representation in it. Being the members of C.E.C., they are responsible for the growth and development of all the States, irrespective of the State to which they belong. This helps in developing a homogenous character of the organization.

Decision Making

CEC is the apex body for functioning of BAMCEF. In order to call the meeting of CEC, its agenda has to be circulated to all the members, one month prior to the meeting. The members of CEC invite suggestions on the agenda from the State Units. The State Executive and the various District Units in the State can send their suggestions. After taking into consideration the various suggestions and discussing the issues from various angles CEC takes its decisions. The decisions of the CEC are binding on all the members. The responsibility to comply with the decisions and

their implementation lies with CEC, State Executive, District Units and the lower units within the districts. The State Executive the District Units or the lower units do not have the power to change the decisions of the CEC. This power lies only with the National General Body and it is possible only by calling the meeting of the National General Body.

Primary Membership of BAMCEF

A person of the Mulnivasi Bahujan Samaj, who is an employee of the Central Government, State Government, Local Bodies, Public Undertaking, Private Institute or even a self-employee, can become a primary member of BAMCEF by depositing an annual membership fee of Rupee One only with an Annual subscription of rupees twenty four only i.e. total of rupees twenty five only. The membership is valid for one year only. The membership has to be renewed every year.

Extended Form of Organization

1) Mass Base of BAMCEF

BAMCEF is engaged in gigantic task of social revolution. This important job cannot be performed by a small-time organization. It can be made possible only by organizing human resources and providing required time, talent and financial resources through them. More and more number of employees therefore need to be registered as members so that we can move ahead towards our objective without any difficulty. The SC/ST/OBC and converted minorities of Mulnivasi Samaj which are large in number are the strength of this organization.

2) Broad base of BAMCEF

The oppressed and exploited Mulnivasi Bahujan Samaj is divided in 6000 castes and is scattered all over India. Further level of oppression at grass root i.e at village levels is more as compared to towns and district places. Again, the Brahminism is spread throughout the country and is root cause of disintegration of the society. It should be our endeavour to organize these castes and integrate them as one single society. BAMCEF has realized that unless and until the organizational network is spread at state, district, tahsil and village levels, the problems of Mulnivasi Bahujan Samaj will not be solved. Therefore, we have decided to build the organization initially at the central level and then subsequently at state, district, tahsil and village levels. The ideal broad base of the

organization would be to cover 6 lakhs villages .and integrate 6000 castes throughout the country.

3) Cadre base of BAMCEF

Even after building the mass based and broad-based organization, it may not work properly and effectively. Therefore, it is most essential to train and develop the workers who should have fair knowledge about the mechanisms of the organization and should have the capacity to operate the organization at their levels. The cadres so developed can become the building blocks for the organization. They hold the responsibility of overall rise or downfall of the organization. Only those who are well informed, caderised, and capable of taking decisions can lead the organization. Cadres can also develop resources for running the organization. They should possess definite vision and clear-cut understanding of Phuley-Ambedkarite movement. In BAMCEF, for the continuous development of the cadres, cadre camps are organized frequently. Specialized and advance cadre camps are organized for the office bearers and leading functionaries to lead the organization effectively.

B.V.F. (BAMCEF Volunteer Force)

B.V.F. is an abbreviation of ‘Bamcef Volunteer Force’. Keeping in mind the vastness of the organization and with a view to conduct the organizational affairs effectively, it was decided to launch the Volunteer Force. Accordingly, BVF was established. It would be further developed to conduct the affair of the organization in a disciplined manner.

D. K. Khaparde memorial Trust

After spending 27 years in public life from the time of conceiving the idea of BAMCEF, it was the conviction of Hon. D. K. Khaparde that unless we create competent human resources for the movement, we shall not be able to achieve our goal of social revolution. Therefore on sad demise of Honourable D. K. Khaparde, the cadres of BAMCEF have taken a pledge to establish a trust in his memory and to start “Human Recourses Development and Research Institute”, The foundation stone for this institute was laid down on 29th February 2004 at Ringnabodi, Amarawati road, Nagpur (Maharashtra) on the 25 acres of land purchased by the trust.

The objectives set forth by the institute are;

1. To create the human resources in the field of social. Cultural (Theatre. Music, art), educational, sports, media and to undertake

subjective as well as empirical research in the field of History, Anthropology, Economics, Sociology, Political Science, Literature etc.

2. To impart continuous training to the cadres and activists and train them on the live issues confronting Mulnivasi Bahujan Samaj.
3. To depute the cadres and activists so trained throughout the country to establish and strengthen the roots of Phuley-Ambedkarite movement.
4. To generate literature helpful to spread the Phuley-Ambedkarite movement.
5. To maintain Library containing books on various subjects such as History, Sociology, Political Science, Literature, Theology, etc; Literature created by our forefathers for the movement; Literature created by the renowned Indian and foreign authors on the life and movement of our forefathers, various reports on different subjects issued by the Government of India, various State Governments and International Organizations and Agencies of repute.
6. To publish magazines, periodicals and newspapers to spread Phuley-Ambedkarite movement.

Appeal

It is the prime duty of all those, who have been benefited by the social movements run by Rashtrapita Jyotirao Phule, Jan Nayak Birsa Munda, Periyar Ramasami, Chhatrapati Shahuji Maharaj, Dr. Ambedkar etc, to come forward willingly on their own, to work for the completion of this mission. We hope that our efforts and expectations would not go in vain. It is with this confidence that we expect your cooperation and support for the mission.

Jai Bheem! Jai Mulnivasi!!