

# MULNIVASI SANGH

Introduction



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Publisher

D. K. Khaparde Memorial Trust  
15-D/203, Kalpak Estate, Antop Hill,  
Mumbai - 37, 022-24016015

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## **What is the Mulnivasi Sangh?**

The Mulnivasi Sangh is a national-level social organization of the Mulnivasi Bahujan society, namely Scheduled Castes, Scheduled Tribes, Other Backward Classes, and communities that have converted from these groups. It has been active throughout India since 1993. "Mulnivasi" is a Hindi word meaning "Original Inhabitant," "Indigenous," or "Native." "Sangh" is also a Hindi word, implying "Organization." Thus, the Mulnivasi Sangh refers to an organization of the original inhabitants of India.

The Mulnivasi Sangh works to liberate the Mulnivasi Bahujans, who are constitutionally recognized as Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), and minorities, from Brahminical slavery, which is expressed through the inhumane caste system and patriarchy, to abolish the varna system, and to work in the interest of the Mulnivasi society against ongoing exploitation. This organization is an agitational offshoot wing of BAMCEF, established to build a people's movement for a peaceful social revolution to transform the existing Brahminical social system based on inequality into a just society, i.e., an egalitarian society based on equality, freedom, and fraternity. The organization was formally announced at BAMCEF's 10th National Convention in Allahabad (Prayagraj) in 1993. It is crucial to understand the reasons behind its establishment in 1993. The United Nations General Assembly declared 1993 as the International Year of the World's Indigenous Peoples and also announced the International Decade of the World's Indigenous Peoples. However, the Indian government at the time took no action on this matter. Therefore, taking a cue from the United Nations, BAMCEF decided in 1993 to educate and organize the Mulnivasi people based on their Mulnivasi identity and culture. This was done to liberate the Mulnivasi Bahujans from Brahminical culture and to re-establish Mulnivasi culture and values.

This organization is registered under the Societies Act in New Delhi with registration number S-52349.

## **Mission of the Mulnivasi Sangh**

The ideals of the Mulnivasi Sangh are Chhatrapati Shivaji Maharaj, Mahatma Jyotiba Phule, Savitri Phule, nation-builder Dr. Babasaheb Ambedkar, Periyar E.V. Ramasamy Naicker, Chhatrapati Sahuji Maharaj, Jananayak Birsa Munda, and all other great Mulnivasi figures. Therefore, the mission and goals of these great figures are also the mission and goals of the Mulnivasi Sangh. This means eradicating the unequal Brahminical social system and building a Mulnivasi society based on equality, freedom, justice, and fraternity. Additionally, as an offshoot wing of BAMCEF, the Mulnivasi Sangh operates under the guidance and direction of BAMCEF.

1. The Mulnivasi Sangh is the only national-level organization of the Mulnivasi Bahujan society that strives to establish a democratic society and system in India through constitutional goals such as equality, freedom, justice, and fraternity for all citizens.
2. The Mulnivasi Sangh exists to bring forward the liberating social movements of great Mulnivasi figures such as Chhatrapati Shivaji Maharaj, Rashtrapita Jyotiba Phule, Savitri Phule, nation-builder Bharat Ratna Dr. Babasaheb Ambedkar, Periyar E.V. Ramasamy Naicker, Chhatrapati Shahuji Maharaj, Jananayak Birsa Munda, Sant Kabir, Sant Ravidas, Guru Ghasidas, Narayana Guru, Ayothidas, Sant Gadage, and others to the Mulnivasi society.
3. The Mulnivasi Sangh is a social and cultural institution that aims to foster unity among the Mulnivasi Bahujans, who are identified in constitutional terms as socially and educationally backward classes in India, including Scheduled Castes, Scheduled Tribes, and Other Backward Classes, as well as minorities converted from these groups.
4. The Mulnivasi Sangh is dedicated to establishing a casteless, classless, gender-neutral, and secular society by eradicating caste, class-based and religious exploitation, and gender discrimination.

5. The Mulnivasi Sangh is determined to build a strong authority and self-reliant organization, and to carry forward the legacy of our great figures by creating committed, honest, and capable cadres and leadership among the Mulnivasi Bahujans.
6. The Mulnivasi Sangh aims to build a democratic character in the Mulnivasi Bahujan society, implement it in practice, and sustain it.

## **Objective of the Mulnivasi Sangh**

The objectives of the Mulnivasi Sangh are as follows.

1. To carry forward the legacy of our great figures for the liberation of the Mulnivasi Bahujans and to build a humane and glorious nation based on the foundation of Phule-Ambedkarite ideology.
2. To awaken the majority communities suffering from the Brahminical caste system with the Mulnivasi identity and to eliminate the caste system by uniting Scheduled Castes, Scheduled Tribes, Other Backward Classes, and converted minority communities under a collective identity.
3. To be an organization that not only fights to address the real problems of the Mulnivasi Bahujans but also attacks their ideological enemy, such as Brahminism, which is responsible for creating those problems.
4. To agitate against gender discrimination and the subordination of women under Brahminism, and to carry forward the sources of inspiration for Mulnivasi womanhood as endorsed by the Phule-Ambedkarite ideology.
5. To strive for adequate and genuine representation of the Mulnivasi Bahujans in every sphere of public life, such as education, employment, bureaucracy, and the higher judiciary, as a fundamental right provided by the Constitution.

6. To create awareness among citizens about the effective functioning of democracy and to sensitize them to hold their representatives accountable for adhering to the electoral process.
7. To protect the constitutional goals of secularism and the equal existence of all citizens, and to expose and eradicate the Brahminical conspiracies that promote hatred, division, and enmity among the Mulnivasi Bahujans.
8. To promote a scientific mindset and logical thinking among citizens to enable them to achieve their highest human potential.
9. To uplift the Mulnivasi Bahujans from poverty, helplessness, ignorance, deprivation, and powerlessness.
10. To expose, as an ideal social catalyst, the misguided policies of the ruling castes that, even decades after the implementation of the Constitution, result in multidimensional poverty and severe food insecurity among the Mulnivasi Bahujans.
11. To agitate against the ruling castes' monopoly over providing an efficient public healthcare system, and against the bias favoring inadequate budgetary allocations for health and hygiene, as well as highly privatized corporate hospitals that exploit the Mulnivasi Bahujans without restraint.
12. To agitate for providing qualitative, equitable, and accessible education for all children by imparting high skills, demand increased public expenditure on education, and oppose the Brahminization of educational curricula, pedagogy, and systems.
13. To oppose the anti-constitutional economic policies of governments that lead to growth without development, prioritize the welfare of a few corporate houses at the cost of unemployment, and result in the deprivation of the Mulnivasi Bahujans.

14. To resist state policies that give away the country's natural resources—water, forests, land, and minerals—to wealthy businesspersons as handouts, thereby depriving the Mulnivasi Bahujans of their livelihoods.
15. To work for state intervention to promote entrepreneurship among rural youth and provide adequate agro-commercial facilities, enabling the liberation of the Mulnivasi Bahujans from the trap of poverty and unemployment

## **Problems of the Mulnivasi Bahujan Society**

Mulnivasi Bahujan society in 21st-century India, we find that they are burdened with a multitude of problems, with most facing similar challenges. The majority of the Mulnivasi population resides in rural India, where a significant portion of the population earns a monthly income of less than 5,000 rupees. Ninety percent of these households belong to the Mulnivasi Bahujans. The concentration of national wealth is such that, according to a 2017 newspaper report, 73% of the country's wealth is held by just 1% of the population. In the same year, a girl in Jharkhand's Simdega district died of hunger. While the Aryan elite "die eating," the Mulnivasi society "dies without eating."

The population of Other Backward Classes (OBCs) is deliberately not disclosed in government surveys to prevent the Mulnivasi Bahujans from organizing against their economic exploitation. Such low incomes make Mulnivasi pregnant women vulnerable to malnutrition, leading to the birth of underweight and malnourished children. Many Mulnivasi women die during childbirth because they cannot afford the expensive medical services of hospitals, which are typically run by Brahmins and Banias. When a pregnant Mulnivasi woman visits a government hospital, she often faces discrimination and mistreatment due to her caste. The growth of newborns is stunted because their parents, trapped in extreme poverty, cannot afford nutritious food. During their school years, these children are repeatedly reminded of their caste by peers and teachers, fostering feelings of inferiority, shaking their confidence, and resulting in below-average performance. Consequently, they often drop out of school early and resort to child labor, working as unskilled laborers for Brahmins, Kshatriyas, and Vaishyas. Studies

estimate that there are between 10 million and 30 million child laborers, almost all of whom belong to SC, ST, OBC, and Muslim communities.

Even if a child overcomes humiliation at school and poverty at home to pass higher secondary education (Class 12) and enters prestigious higher education institutions, they face casteism at every step. They are subtly or overtly taught the “natural claim of superiority” by upper-caste peers and faculty, who exude confidence, forcing poor Bahujan children to compete at a disadvantage and fall behind. Despite affirmative action policies enabling Mulnivasi Bahujan students to access these institutions, they are humiliated by so-called upper-caste students at every turn. Such incidents occur daily across the country, causing many students to abandon their studies. Some talented students have even taken their lives. Upper-caste students benefit from better teachers funded by taxpayers’ money, enter the job market with superior skills, and dominate key positions in industries, academia, government, private, and public sectors. While some Mulnivasi Bahujan students reach these institutions, they rarely ascend to top positions.

The majority of Mulnivasi students study in institutions controlled by so-called upper castes and depend on their mercy for employment. Post-liberalization, privatization, and globalization, public sector jobs have dwindled, and the private sector, largely controlled by upper castes, has expanded. Mulnivasi individuals face discrimination in private sector jobs, particularly in skilled and managerial roles, and are often paid lower salaries. As Mulnivasi parents spend their life savings on education, they lack the capital to start businesses for their children. Those who attempt to start businesses with limited funds face barriers, as raw material suppliers and other business networks are dominated by Brahmins, Kshatriyas, and Baniyas, who strategically support only their own communities. Consequently, Mulnivasi Bahujan youth aspiring to succeed in business often fail.

Since most Mulnivasi Bahujans are landless (socio-economic and caste census data indicate that 30% of rural households are landless), they survive on physical labor. In the market, they are cheap laborers, and even when successful in agriculture, they do not receive fair prices for their produce. They get a minimal share, while middle-class consumers (again, Brahmins, Kshatriyas, and Baniyas) receive the lion’s share. Why isn’t the Food Storage, Processing, and Transportation Network designed to support

farmers? Why is there no supportive system from policymakers to enhance agricultural productivity? Why is there no increased investment to make agricultural markets more equitable and efficient, or to eliminate information asymmetry on pricing that middle-class consumers rely on? The answer is simple: such initiatives would empower the Mulnivasi Bahujan society, reducing their dependence on the Brahmin-Kshatriya-Bania lobby. Meanwhile, upper-caste individuals earn high salaries from family businesses or corporate houses, leveraging caste networks to secure funding and resources from other upper-caste business owners. Supported by this camaraderie, they establish businesses and sell products to consumers, primarily the 85% of the population comprising the poor Bahujan society with limited purchasing power. As a result, they grow richer, while the poor consumers, who drive the economy, remain impoverished. It is no exaggeration to say that this poverty is perpetuated by Brahminical forces to maintain the caste system. This is the story of most Mulnivasi Bahujans in urban areas as well.

Meanwhile, in rural India, the violent nature of caste atrocities persists. Incidents of rape, murder, social boycott, and other caste-based crimes occur daily across India. Violence is not only physical but also mental. Even today, a Mulnivasi individual is denied permission to ride a horse during their wedding, pursue education, wear slippers, eat with others, or keep a mustache. This is done to crush their self-respect and keep them in perpetual servitude. Health, education, housing, and infrastructure (especially water, sanitation, electricity, and transport) are key to human development, and it is an open secret that Mulnivasi people lag in all these aspects of a quality life. Once caste-based census data is released, the details will become clear. Most Mulnivasi people cannot afford private hospitals. National parties rarely prioritize these issues during policymaking. There is a need to understand the problems of the Mulnivasi Bahujan society and find permanent solutions. The Mulnivasi Sangh is striving for a uniform education system based on a scientific curriculum.

## **The Root Cause of All Problems - The Caste System**

Analyzing identity through various discussions in the Indian context, the most significant identity in Indian society is caste identity. Babasaheb Dr. Ambedkar, in his book *Annihilation of Caste*, writes that "caste is a device that divides." When we use

caste as an identity, it separates us from others suffering from different castes. It renders us a minority, as no single caste in India has a population large enough to become a majority on its own. Another problem with this identity is that it was not given to us by our great leaders and heroes. Instead, it was imposed by those who created this system and benefit from it. This is why caste identity humiliates us. It does not instill pride or aid in fulfilling our aspirations. Consequently, in many social situations, we attempt to hide our caste because, for lower castes, this identity is associated with a "stigma." In contrast, for the so-called upper castes, who are the beneficiaries of this system, caste identity is a source of pride. Brahmins and Kshatriyas proudly declare, "I am a Brahmin" or "I am a Kshatriya." They do so because they created this system for their own benefit. When someone has to choose something, they select what they like, love, and find beneficial. Therefore, we can say that the caste system does not serve the interests of those who suffer from it. Caste identity cannot annihilate or eradicate the caste system, which is the task Babasaheb Dr. Ambedkar wanted to accomplish for us.

The other identities are constitutional identities, such as Scheduled Castes (SC), Scheduled Tribes (ST), and Other Backward Classes (OBC), which are used by many in social movements. These are our constitutional identities, under which castes are organized into categories. Ultimately, they are all grouped as a class under the umbrella of "backward class citizens of India." However, these identities lack the emotional and cultural connection necessary to unite those suffering from the caste system. They are a kind of neutral identity, neither good nor bad. They are not social or cultural identities. They are not something we take pride in or aspire to embrace. Another problem with these identities is that, although SC, ST, and OBC identities bring us under one umbrella, they do not inherently connect us with each other. They keep us separate. The ruling castes sometimes exploit these identities by creating divisions in the name of reservations.

Reflecting on the aforementioned problems, we find that the Aryans invaded India and enslaved the Mulnivasi people. In 185 BCE, Pushyamitra Shunga assassinated Brihadratha, establishing a Brahmin empire. Subsequently, the Manusmriti was composed, dividing the Mulnivasi society into castes, and religious and social decrees were issued to enforce its strict adherence. As a result, the Mulnivasi society was fragmented into three categories: Touchable, i.e., Other Backward Classes (OBC) Untouchable, i.e., Scheduled Castes (SC) Adivasi, i.e., Scheduled Tribes The caste

system was then constructed, and the Aryans seized all property, retaining it for themselves, rendering the Mulnivasi society powerless. (For a detailed understanding, one can read the chapter “The Triumph of Brahminism” in Babasaheb Dr. Ambedkar’s *Revolution and Counter-Revolution*.) Additionally, to solidify the caste system, restrictions were imposed on the Mulnivasi people, prohibiting inter-caste relationships through marriage and communal dining.

At present, it is clear that the atrocities and exploitation faced by the Mulnivasi society are all due to the caste system. No upper-caste or Aryan Brahmin is subjected to either exploitation or oppression. All these injustices are occurring solely because of caste.

## **What is the “Mulnivasi” Identity?**

Identity relates to who a person is, what they are, and which group they belong to. Identity can be both individual and social. It is always contextual and may manifest or be constructed under specific circumstances. Socialization plays a crucial role in shaping this process of identity construction. Individuals may have multiple identities and can express different identities based on varying contexts and purposes. Identity has two dimensions: one of generality and the other of specificity. The general dimension helps identify people with a shared identity, while the specific dimension points to the uniqueness of an identity. This specific identity cannot belong to another person or group because our identity is distinct, setting us apart from others. Another characteristic of identity is that it has two forms. The first form is how an individual or group defines themselves, and the second form is how society defines that individual or group. Both forms of identity coexist within a person or group. This raises the question: what is social identity? Social identity connects an individual to the society they are part of, aligning them with specific norms, values, rules, and principles of that society.

Our previous discussions lead us to this critical point: we must consider an alternative identity that suits the 85% Bahujan population suffering under the caste system. What was our identity before the Aryans imposed the hateful identities of caste and varna upon us? Archaeological, genetic, and literary evidence indicates that before the Aryan invasion, we were the original inhabitants of this land—the Mulnivasis. Our

ancestors built the great Indus Valley Civilization. We were the indigenous people, referred to as Adi Dravida and Dravida by Ayothidas and Periyar Ramasamy, and as Naga and Sons of the Soil by Babasaheb Dr. Ambedkar. In his writings, Dr. Ambedkar described the wars between the Nagas and Aryans and how the Aryans destroyed our culture. Tathagata Buddha used the concept of "Bahujan," advocating for "Bahujan Hitaya, Bahujan Sukhaya" (for the welfare and happiness of the majority). Buddha recognized that we, the majority, are numerous but neither happy nor prosperous. Therefore, we speak of our happiness and prosperity, as the minority (upper castes) are already happy and prosperous. In modern times, Rashtrapita Jyotiba Phule declared that Sethji and Bhatji (merchants and Brahmins) are foreign Aryans, while Shudras and Atishudras are the original inhabitants of this country. He used the terms Shudra and Atishudra for those oppressed by caste and called upon all Bahujans to unite to eradicate caste and uproot Brahminism entirely. Dr. Babasaheb Ambedkar also urged all those suffering from caste oppression to come together. In his speech on April 25, 1948, in Lucknow, he advised, "If Scheduled Castes (SC) and Other Backward Classes (OBC) unite, Brahminism can be easily defeated." In 1956, he further stated, "The day Scheduled Castes, Scheduled Tribes, and Other Backward Classes come together under one identity, Brahmins will feel proud to tie your shoelaces."

The founders of BAMCEF, drawing inspiration from the movements of our great heroes and heroines, decided to establish the "Mulnivasi Bahujan" identity. The term "Bahujan" was given by Tathagata Buddha, and Rashtrapita Jyotiba Phule taught us that we are the original inhabitants of this country—the Mulnivasis. This concept instills confidence in us for our social and political empowerment. It also reveals how, despite being the majority, we remain poor, powerless, and backward. In all their endeavors, they emphasized that Aryan Brahmins came to India from Iran, while Shudras and Atishudras are the indigenous people of this land. The term "Mulnivasi" informs us that there are foreigners in this country as well. It is a historical fact that Aryans invaded India. They were not the only ones to do so; others, such as Persians, Greeks, Iranians, Huns, Kushans, Arabs, Portuguese, and British, also came to India and lived alongside the Mulnivasis. However, the Aryans imposed their Chaturvarna (fourfold varna) system on the Mulnivasis. Later, during the period of the Manusmriti, they divided us into castes and sub-castes through fear and enforced an inhumane system of graded inequality. They destroyed our original identity and imposed degrading identities upon us, such as Das, Dasyu, Shudra, Achhut (untouchable), and Chandal. Babasaheb Dr. Ambedkar, in his

book *Who Were the Shudras?*, explained how the Aryan Trivarna (threefold varna) system evolved into the Chaturvarna system. He demonstrated in this book that the Shudras were originally Aryans themselves, and those Aryan Kshatriyas who were defeated in conflicts with Aryan Brahmins and Aryan Kshatriyas were declared Shudras. Most of the wars between these groups occurred outside India (in present-day Iran and Central Asia) before the Aryan invasion. When the Aryans invaded India, they brought the Chaturvarna system with them. Subsequently, they began labeling the Mulnivasi Bahujans of this land as Shudras.

Our original identity was that of the Nagas; thus, we were Nagavanshi (descendants of the Nagas). This was our Mulnivasi identity, which was destroyed by the Aryan Brahmins. In his book *Untouchables*, Dr. Babasaheb Ambedkar explains how the so-called "untouchables" were categorized as a fifth class. He states that during the time of Buddha, due to a social revolution against Brahminism, the Mulnivasis embraced Buddhism. Gautama Buddha himself was a Mulnivasi and belonged to the Shakya clan/tribe (this clan/tribe is still found in Uttar Pradesh and Bihar today and is associated with the Other Backward Classes). Buddha succeeded in organizing the Mulnivasis because, at that time, there was only one group labeled as Shudra. This forced the Brahmins to acknowledge that a social revolution was possible under Buddha's leadership, as all Mulnivasis were united under a single identity. Therefore, to re-establish a rigid caste system, particularly after the counter-revolution led by Pushyamitra Shunga, the Brahmins began dividing the Mulnivasis to prevent the possibility of another rebellion.

The Aryan Brahmins subjected the Shudras to their horrific violence and terror. They destroyed the Buddhist viharas, which had become centers of social change. To regulate the caste system and punish those who violated its rules, they composed the *Manusmriti*. Those who surrendered to Brahminical supremacy were allowed to remain Shudras. However, those who lived outside the villages, refused to surrender, and continued their struggle against Brahminical supremacy were declared Atishudras or untouchables and punished. Those who did not submit to the Brahminical system and fled to the forests, while preserving their original identity, became known as Adivasis. Thus, at the time of the Aryan Brahmin invasion, all these groups were one. Later, to escape the inhumane treatment meted out by Brahminists, many from these groups adopted Islam, Christianity, Sikhism, and, more recently, humanistic Buddhism. Today,

these groups are referred to as "converted Mulnivasis." Consequently, the Mulnivasis, who were once united at a single point, were divided into three social groups—Shudras (Other Backward Classes), Scheduled Castes (untouchables), and Scheduled Tribes (Adivasis)—and associated with numerous religious communities. Therefore, we find that as we delve into history to understand our original identity and culture, it is not division but unity that emerges.

Therefore, to win the ideological war against the Aryans, it is crucial to revive our original identity, as ignorance of our identity makes us easy prey to conspiracies. The Mulnivasi identity fosters unity and brotherhood among the common people of this country, divided into Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), and converted Mulnivasis, and fights against the enemy to re-establish our glorious history. It instills confidence and pride in our people by reaffirming the principles of liberty, equality, fraternity, and justice, which were the foundational principles of the Mulnivasi Bahujan society in the past, enabling the reconstruction of our society. It clearly identifies the internal enemies responsible for our downfall and continuously reminds us of this fact. It keeps us vigilant, ensuring that our enemies cannot weaken or harm our movement by any means. It alerts us to prevent our enemies from creating confusion among us. The concept of Mulnivasi Bahujan clearly distinguishes between the 15% exploiters and the 85% exploited. It counters Brahminism and strives to eradicate the caste system, which has enslaved us for thousands of years.

## **Why is the Mulnivasi Bahujan Identity Necessary?**

Another identity commonly used for Scheduled Castes is the "Dalit" identity. This term was first used by Babu Jagjivan Ram, a member of the Congress party. To our knowledge, Babasaheb Dr. Ambedkar never used the word "Dalit" for Scheduled Castes; he primarily employed constitutional terminology. It is recorded that in the preface to his book *What Congress and Gandhi Have Done to the Untouchables?*, Babasaheb Dr. Ambedkar noted that when the British government referred to the untouchables as the "Depressed Class" during the Round Table Conference, he and Rao Bahadur Srinivasan opposed this nomenclature, arguing that it was derogatory and contemptuous. However, the "Dalit" identity gained significant popularity during the Dalit Panthers

movement, and later, it was extensively propagated by the Brahmin-Bania media and educational institutions. Many of us fell into this trap and adopted this identity, which is inherently opposed to our liberation and has its own limitations. This identity does not instill a sense of pride in us. It is neither a social nor a cultural identity. It only recognizes us as an exploited, lower-caste, and fragmented society. Moreover, this identity fails to identify who the oppressor is. It does not connect us to our glorious history, nor does it inspire aspirations for the future. Another problem with the Dalit identity is that the term "Dalit" is not used for all oppressed and exploited people in India; rather, it is cleverly applied exclusively to Scheduled Castes. As a result, it fails to foster a sense of solidarity and collectivism with other non-Dalit groups suffering under the caste system. Therefore, the Dalit identity does not serve our purpose of uniting the 85% of people oppressed by the caste system to bring about a social revolution in India.

The Adivasi identity also renders us a minority. Originally, there was no caste system among Adivasis; instead, they followed the practice of totems. However, Brahmins are establishing the caste system among them through initiatives like Vanvasi Kalyan Kendra, Ekalavya Vidyalayas, and Sarna Sanatan, while simultaneously promoting Hinduization, which is extremely dangerous for us. Similarly, among Other Backward Classes (OBCs), caste divisions are being deepened, and Hinduization is being enforced. Despite comprising 52% of the country's population, OBCs have no significant presence in governance or power structures, and atrocities against them are increasing day by day.

In India, other identities that people adopt are religious identities, such as Hindu, Muslim, Buddhist, Sikh, Christian, and so forth. Due to the suffering caused by the caste system within Hinduism, a large number of people converted to other religions, embracing these faiths and adopting their religious identities. There is no issue with using or practicing these identities in the religious sphere. However, when these identities are used for social and political purposes, they divide us along religious lines and create a sense of being a minority. It is crucial to understand that organizing on the basis of religious identities in the social and political arenas leads to religious polarization. This polarization aids Brahminical forces in exploiting us for their social, political, and economic interests. In recent times, such polarizations—between Hindus and Muslims, and Hindus and Christians—have resulted in significant loss of life and

property for Muslims and Christians. As a consequence, the so-called upper-caste Hindus have reaped economic and political benefits.

Consequently, Brahminical forces, both within India and abroad, attempt to polarize the Hindu identity and create slogans like "Say with pride that we are Hindus." However, this was not the case before the caste-based census of 1911. Until that census, Brahminical forces used the Aryan identity and took pride in it, claiming to Europeans that they too belonged to the superior Aryan race. (For evidence, refer to the Hindi booklet *Mulnivasi Bahujan Siddhant, Sankalpana aur Vyavahar* published by BAMCEF.) However, once the caste-based census revealed that Aryans (Brahmins, Kshatriyas, and Vaishyas) were a minority, constituting only 15% of the population, they realized that with the advent of universal adult suffrage in India, Aryans would be ousted from power. Therefore, they began to use and popularize the Hindu identity. This Hindu identity transformed them from a minority into a majority. Not only did this identity help them retain power, but it also made them prosperous. In contrast, SC/ST/OBC communities, who adopted the Hindu identity with pride out of ignorance, have remained powerless and poor. This demonstrates the power of identity. It is crucial to note here that when Aryans began using this identity, the term "Hindu" was not used with pride. The word "Hindu" is actually a Persian term, meaning "black thief" or "infidel," and was given to those defeated by Muslims. This word does not appear in any Hindu religious texts. Dr. Babasaheb Ambedkar warns us about the problems of the Hindu identity in his book *Annihilation of Caste*. He states that the most important thing to understand is that Hindu society is a myth. The term "Hindu" is, in itself, a foreign name. It was given by Muslims to the people living here to distinguish their identity. There is no society anywhere that exists as "Hindu." It is merely a collection of castes. Each caste is conscious only of its own identity. There is no unity among castes. The feeling of oneness among castes never arises, except during Hindu-Muslim riots. At other times, every caste maintains a sense of separation from others. Babasaheb Dr. Ambedkar urged all SC/ST/OBC people trapped in the suicidal web of Hinduism to awaken. When we fail to separate ourselves from them, we cannot distinguish between friend and foe. Without this distinction, how can we make sincere efforts for social change?

Therefore, there is an urgent need to discard caste-based identities and unite under a collective identity, as despite being 85% of the population, we are not in control of political power, and our exploitation continues to increase. Babasaheb Dr. Ambedkar

stated in 1956, "The day Scheduled Castes, Scheduled Tribes, and Other Backward Classes come together under one identity, Brahmins will feel proud to tie your shoelaces." Thus, today we need a collective identity that instills pride in us, is bestowed upon us by our great leaders, and has the potential to make us rulers—this is the Mulnivasi Bahujan identity.

## **Role of Phule-Ambedkari Ideology**

The term "Ideology" was first used in 1796 by Antoine Destutt de Tracy. It is derived from the combination of "Idea" (thought or concept) and "logy" (meaning the study, discourse, or reasoning). Thus, an ideology is a collection of ideas belonging to a specific social class or group. These ideas can encompass values, principles, ideals, logic, myths, beliefs, or symbols. An ideology informs us how a society should function and provides a blueprint for its social, political, economic, and cultural framework. It also offers guidance, helping people understand the activities occurring around them. Ideology aids individuals in interpreting their history and present circumstances, as well as in planning or envisioning the future. Ideology has various dimensions. It assists in setting goals for the structure and functioning of a society or organization and helps determine the most effective methods to achieve these goals.

From this conceptual understanding of ideology, we can say that ideology is crucial for any society. Ideology, in itself, is neutral—it is neither inherently good nor bad. It is the nature of the goals and methods established by an ideology, as well as whose interests it serves and whom it affects, that determines whether it is deemed right or wrong. With this conceptual framework, we can assert that almost all oppressive social systems are built upon certain ideological foundations and operate in accordance with them. The oppressive social system in India, which is explicitly manifested through terms like caste and patriarchy, is rooted in Brahminical ideology and is a curse for the majority of the Indian population, constitutionally recognized as Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), and religious minorities. How this ideology causes a multitude of problems for SC/ST/OBC and religious minorities has

been discussed in detail in the section titled "Problems of the Mulnivasi Bahujan Society."

However, there is a social class of people who proudly call themselves Aryans, categorized into three groups—Brahmins, Kshatriyas, and Vaishyas—led by Brahmins. These people developed this Brahminical ideology, which was propagated under the name of Hindu 'religion' and through which they benefited. Dr. Babasaheb Ambedkar outlined six main principles of Brahminism:

1. Graded inequality between different classes.
2. Complete disarmament of Shudras and Untouchables.
3. Complete denial of the right to education for Shudras and Untouchables.
4. Prohibition on Shudras and Untouchables acquiring positions of power and authority.
5. Restriction on Shudras and Untouchables from acquiring property.
6. Complete subjugation and oppression of women.

From the above analysis of Brahminism by Dr. Babasaheb Ambedkar, it can be said that the ideology of Brahminism offers no possibility of liberation from the social slavery endured by the victims of caste and patriarchy. If we wish to change the system and improve the present and future conditions of those oppressed by caste and patriarchy, we must adopt and develop an alternative ideology that not only opposes Brahminism but also has the capacity to eradicate it completely, thereby ensuring that future generations are freed from this slavery.

Does the ideology prevalent in society have the capacity to uproot Brahminism? By now, it should be clear to us that the Brahminical ideology (which has been falsely branded as Hindutva) cannot liberate us, because it is this very ideology that has enslaved us. According to common understanding, an ideology that enslaves us cannot set us free. Therefore, it is imperative to completely destroy Brahminism.

Another ideology prevalent in Indian society can be called the Gandhi-Nehruvian ideology. This ideology is a collection of the thoughts of Mohandas Karamchand Gandhi, Jawaharlal Nehru, and several Congress leaders from the inception of Congress until after 1985, which is nothing but the ideology of Brahminism. It works to maintain the Brahminical system by pacifying or enticing opposition within Indian society. Dr. Babasaheb Ambedkar, in his book "What Congress and Gandhi Have Done for the

Untouchables”, has systematically and comprehensively reviewed/criticized this ideology.

The Congress Party was established by Brahmins (out of the 85 delegates in the first session of Congress, which marked its formation, 83 were Brahmins) for their own benefit. Therefore, none of our great leaders—Rashtrapita Jyotiba Phule, Ayothi Das, Narayana Guru, Sant Gadge, Periyar, or Dr. Babasaheb Ambedkar—ever associated with this party. In fact, they vehemently opposed it. Over the past nearly seven decades since the Constitution came into effect, it has been evident that governments ruling at the state and central levels under the Gandhi-Nehruvian ideology have done nothing for our liberation. Instead, relying on our resources and votes, they have only benefited the ruling class of Aryan Brahmins. The social and cultural ideology of Congress is not different from Brahminism. Therefore, we can conclude that this ideology is of no use to us; rather, our experiences show that it has been harmful to us.

Another ideology, presented as an alternative or counter to Brahminism, is the Marxist ideology, also popularly known by various names such as leftist ideology, communism, socialism, Leninism, Maoism, and so on. This ideology primarily analyzes social problems through an economic lens and claims to provide liberation from class inequality. Some of its followers do not believe in achieving their goals through constitutional methods in a democracy. This ideology originated in Europe, Russia, and China and was spread in India in the early twentieth century by Brahmins and other Aryans, whose ancestors and relatives were themselves part of the ruling class and exploiters of the Indian masses. Although Brahminical forces brought communism from Europe, they never accepted the Marxist perspective on religion, where Marx stated that religion is the opium of the masses. They use communism to merely attract, engage, confuse, and divert the energy of the Mulnivasi Bahujan society, so that we cannot successfully build a movement based on Phule-Ambedkari ideology.

Dr. Babasaheb Ambedkar wrote systematically about the limitations of Marxist ideology in the context of its utility in India. He did not consider it necessary to join hands with those who were propagating and spreading this ideology. His critiques can be found in his books such as *Annihilation of Caste*, *Buddha and Karl Marx*, and *Revolution and Counter-Revolution in India*. Our experience to date suggests that the leftist ideology does not recognize Brahminism and caste as obstacles in building an

egalitarian society. The proponents of Marxist ideology in India are all so-called progressive Brahmins who, in their personal, social, and cultural lives, adhere to Brahminical beliefs. They have been ruling in states like West Bengal and Kerala for a long time. Despite years of governance, there has been no change in the lives of the Mulnivasi Bahujans in these states—neither material nor social progress. If any upliftment has occurred in these states, it has been solely for Brahminical people. These groups present themselves as highly progressive, which causes the poor and simple people of our society to fall into their trap, only to regret it later.

Dr. Ram Manohar Lohia also called himself a socialist, but he was a pseudo-socialist, merely pretending to be one. He was not a follower of Karl Marx. In 1935, there was a group within Congress that called itself socialist, including individuals like Acharya Narendra Dev, Jayaprakash Narayan, Minoo Masani, Ashok Mehta, and Achyut Patwardhan. They later formed the Congress Socialist Party. None of these individuals were followers of Marx, yet they propagated this image to mislead people. Although their aim was not communist, they claimed to be followers of Gandhian ideology to confuse people. All of them adhered to Brahminism. Progressive leftist thinkers are also responsible for the polarization in the country between religious secularism and communalism, which has been given the form of Hindutva. This has benefited only Brahminical forces, causing significant harm to the Mulnivasi people of other religions.

Our greatest need today is to bring about social polarization, and it should be between Brahminism and egalitarian people. It should be between those who benefit from the system and those who are oppressed by it. For some time, there has been a discussion that society now needs to think beyond 'ideology,' and that for liberation, no ideology is required—only the 'concept of development' is sufficient to solve all our material problems. Such ideas are being rapidly propagated and spread by the Brahminical media. The rise of the 'Aam Aadmi Party' is also based on these ideas. Like them, there are many parties and organizations that internally operate on Brahminical ideologies but cleverly claim that they only talk about development. They pretend to provide relief to those suffering from caste oppression without bringing any change to the social system. As a result, the majority of the country's population remains oppressed and poor.

Another trend observed during the era of liberalization, privatization, and globalization is that capitalist ideology has been combined with Brahminical ideology and presented in a manner that strengthens the economic and cultural monopoly of the ruling castes. This is precisely why we find followers of both Gandhi-Nehru and Savarkar-Hedgewar supporting capitalism. We arrive at the conclusion that the only path left for us is to adopt the ideology of our great leaders and propagate it widely. We must also remember the sacrifices of our great Mulnivasi heroines, who not only fought for our freedom from Brahminism but also battled casteism to establish equality. The struggles undertaken by our great heroes and heroines have enabled us to live with dignity today, securing our rights and entitlements, which allow us to lead happy and prosperous lives.

In modern India, Rashtrapita Phule initiated a social movement, which reached its peak during the time of Babasaheb Dr. Ambedkar. The founders of BAMCEF referred to the thoughts and perspectives of these two great leaders as the Phule-Ambedkari ideology. This ideology encompasses the ideas of all our great heroes and heroines, including Tathagata Buddha, Sant Kabir, Sant Ravidas, Sant Tukaram, Sant Chokhamela, Rashtrapita Jyotiba Phule, Rashtramata Savitribai Phule, Ayothidas, Birsa Munda, Narayana Guru, Periyar Ramasamy, Ayyankali, Chhatrapati Shivaji Maharaj, Chhatrapati Shahuji Maharaj, Annabhau Sathe, Ramswaroop Verma, Babu Jagdev Prasad Kushwaha, Lalai Singh Yadav, and Babasaheb Dr. Ambedkar. Although these individuals came from different social and religious groups and worked in various regions of the country across different periods of history, their efforts share a common thread. They all worked to eradicate casteism and uproot Brahminism completely.

All of them aimed to establish an egalitarian society based on the principles of equality, liberty, fraternity, and justice. They believed in democracy and peaceful protest against injustice. These great individuals are the guardians of our freedom and our ideals. Their thoughts and efforts toward equality are recorded in the history of the past 2000 years, from which we have derived a powerful ideology known as the Phule-Ambedkari ideology. It is because of this that our vision for a just and democratic society has been shaped.

Understanding the importance of the Phule-Ambedkari ideology, it is crucial that all right-thinking people who are oppressed by the caste system propagate and spread

this ideology. To develop and keep an ideology alive, continuous propagation is necessary. In the 19th century, Italian philosopher Mazzini said, "You can kill a great person, but you cannot kill their great ideas." In reference to this statement, Babasaheb Dr. Ambedkar, in one of his speeches, remarked that Mazzini's statement has been proven wrong. He said, "You can kill a great person and also destroy their great ideas." The founding member of BAMCEF, Hon. D.K. Khaparde, reminds us that Babasaheb Dr. Ambedkar instructed us to continuously propagate and spread the ideology. He explained that just as a plant will wither without manure and water, an idea will not survive without constant nurturing. What is the manure and water for an ideology? It is its propagation and dissemination. For this, continuous development and promotion of the ideology are essential. An ideology must be constantly spread in society. If it is not continuously propagated, it cannot remain alive, and as a result, society cannot progress in the absence of new thinking and ideas. In other words, if our enemy is more active than us, their ideology will spread more widely. If we want to establish our ideology in society, we must work with greater activity than our enemy, continuously developing and propagating it. The decline of Buddhism in India helps us understand this clearly. For thousands of years, this history was suppressed. In recent decades, this ideology has been revived, with Babasaheb Dr. Ambedkar making a remarkable contribution to it. Therefore, it is the responsibility of every social worker to continuously develop and propagate the ideology we have inherited from our great heroes and heroines in all sections of society and all areas of life.

## **The Vision of Mulnivasi Sangh**

Our vision is to build an ideal society guided by the perspective of our great leaders and social revolutionaries, from Tathagata Buddha to Rashtrapita Phule and Dr. Babasaheb Ambedkar, who not only envisioned an ideal society but also tirelessly worked to achieve that vision. This great tradition of our leaders has been incorporated by Dr. Babasaheb Ambedkar, the chief architect of the Indian Constitution, into the Indian Constitution. Thus, when we think of an ideal society, the Indian Constitution serves as a guiding document.

The ideal society of our dreams is a just society—one that is based on the principles of liberty, equality, fraternity, and justice. We envision social, political, and

economic justice. We believe in democracy not only as a form of government but also as a model for organizing society and all its constituent units and institutions at every level. We hold that it is difficult to sustain political democracy without social and economic democracy. In our view, every individual should be treated equally, without discrimination based on caste, religion, gender, belief, race, language, birth, geographical region, or any other factor, and they should be provided equal opportunities to realize their full potential.

We believe in secularism, where neither the state interferes in religion nor does religion influence the state. We envision a diverse, multicultural, and multi-religious society. We draw inspiration from the Universal Declaration of Human Rights and believe that every human being is entitled to live with dignity and have their human rights respected. We imagine a society free from all forms of oppression and are committed to eliminating every kind of oppression.

## **Solutions to Problems**

The majority of Mulnivasi Bahujans are trapped in poverty, illiteracy, malnutrition, violence, economic exclusion, oppression, and many other such conditions. In all these circumstances, a common factor, Brahminism, is consistently present, which is clearly manifested in patriarchy and the caste system. The caste system is a fundamental tool for dividing the oppressed majority and shamefully maintaining the rule of a tiny minority. Through this tool, Brahminical forces have secured all rights and privileges for themselves and maintained their dominance by fostering internal conflicts within the Mulnivasi Bahujan society. Due to the caste division based on the principle of Graded Inequality, this society is fragmented into more than 6,000 castes. Mulnivasi Bahujans keep fighting among themselves, while the minority Brahmins, Kshatriyas, and Baniyas have captured all resources and positions of power, becoming prosperous, whereas the Mulnivasi Bahujans remain poor and powerless. Along with caste, patriarchy is inherent in Brahminism and ensures the continuous subjugation of women. It is no surprise that in Brahminism, women of all castes are relegated to a lower status. Therefore, the two principles of Brahminism—caste and patriarchy—ensure suffering for Mulnivasi men and women while securing prosperity for the so-called upper classes.

Therefore, to address our material and social problems and to improve our socio-economic condition, we must struggle. We need to uproot Brahminism completely and confront its ideology of inequality with the Phule-Ambedkari ideology of equality. Uprooting Brahminism means spreading the Phule-Ambedkari ideology. However, propagating this ideology will require a strong and powerful organization of Mulnivasi Bahujans, with cadre members who work with missionary zeal to spread the ideology in society. It is on this ideology that Mulnivasi Sangh was established. The policies and programs of Mulnivasi Sangh are designed to organize the 6,743 oppressed castes, divided into SC, ST, OBC, and religious minorities, and to restructure the existing social system.

The various programs and movements that we periodically introduce to address the material and social problems of the Mulnivasi Bahujan society are based on these ideological foundations. While we consider it essential to provide immediate relief to the problems of the Mulnivasi masses by launching movements to achieve our objectives, which have already been discussed in the section titled 'Objectives of Mulnivasi Sangh,' we firmly believe that a permanent solution to our material and social problems cannot be achieved until the existing social system is transformed. Mulnivasi Sangh is not only committed to resolving the contemporary problems of Mulnivasi Bahujans but is also dedicated to building a just society to ensure a secure, humane, and discrimination-free life for our future generations.

For the resolution of the problems of Mulnivasi Bahujans, the approach of Mulnivasi Sangh is based on the principle given by Dr. Babasaheb Ambedkar: Educate, Organize, and Struggle. Here, education is not limited to merely reading, writing, or obtaining diplomas or degrees. Instead, education means acquiring knowledge to understand our society's culture and history, the problems faced by our society, the reasons behind those problems, and the contributions of our great heroes and heroines in addressing those issues. You will observe that no individual can acquire education on these aspects through our formal education system, as the system has been deliberately designed to keep such information away from people. We cannot expect our enemies to provide us with an education that helps us counter the onslaught of Brahminism. Therefore, it is essential that we take upon ourselves the responsibility of 'educating' the Mulnivasi Bahujan society.

Mulnivasi Sangh strives to achieve this through cadre camps and corner meetings, where our trained cadres engage with people on these issues and educate them. On a larger scale, workshops are organized for the same purpose. To spread awareness about pressing issues and to outline the future course of the movement, state and national-level conferences are also held annually. Mulnivasi Sangh also publishes a periodic newsletter to educate people and keep them updated about the activities of Mulnivasi Sangh. Those who are educated and aware of our society's history, its problems, and their causes are motivated to do something about it. They are inspired to bring about change and are looking for opportunities to do so.

Mulnivasi Sangh provides a platform for coming together to create a critical mass, which is essential for bringing about the desired change. To bring people into the organization, programs such as cadre camps, Mulnivasi fairs, and national conventions are organized. In a democracy, true strength lies in numbers, and therefore, unity is essential. Numerically, Mulnivasi people are in the majority (constituting 85 percent of India's total population as Bahujans). However, this numerical majority needs to be transformed into a social and political majority by abolishing caste and uprooting Brahminism.

Mulnivasi Sangh is driven by all those who wish to bring about this change and are committed to building a society based on liberty, equality, fraternity, and justice. As an organization of educated, committed, and motivated individuals, Mulnivasi Sangh places the highest importance on internal democracy. Every individual member of the organization values equality within the organization, and no one is above the organization. The structure and functioning of Mulnivasi Sangh are democratic, and only such organizations can bring about a long-term, peaceful social revolution.

This organization is not an end in itself; it is merely a means to bring about change. This change can only come through movements and struggles. Here, agitation does not merely mean taking to the streets and shouting against injustice; it also includes the rigorous preparation and advanced groundwork necessary to bring about a change in the thought process through continuous awareness of the importance of liberty, equality, fraternity, and justice. In its efforts to resolve problems, Mulnivasi Sangh is responsible for developing a clear understanding of the issues, addressing their underlying causes, and devising the best possible solutions. At state and national-level

conferences, problems and issues are deliberated upon, and well-defined strategies for their resolution are formulated, which are then implemented at various levels.

Unlike BAMCEF, Mulnivasi Sangh is free from certain constraints, and therefore, it is prepared to undertake movements and take to the streets through peaceful methods, within the legal framework, and using available constitutional means. These movements are carried out to protest against the atrocities and mistreatment faced by Mulnivasi Bahujans and to enforce our fundamental rights. A very important approach is to function as a legislative force. Through pressure politics, Mulnivasi Sangh will also influence electoral politics, although we are not directly involved in politics. In summary, we at Mulnivasi Sangh work with the intention of achieving our objective of an ideal society, as outlined in the Constitution.

## **Structure and Functioning of Mulnivasi Sangh**

Mulnivasi Sangh is a cadre-based organization. Mulnivasi Sangh is a national-level organization and operates on the principle of internal democracy. The importance of an activist for the organization is akin to that of a cell for the body. Every activist possesses leadership qualities and is responsible for the rise and fall of the organization. There is uniformity in the thoughts, speech, and actions of all activists. All leaders must first be activists, and upon the completion of their term in office, they continue to work as activists. Thus, a worker-based organization refers to one that rests on the shoulders of a majority of committed and capable activists, led by a leader democratically elected by them. To prepare our activists for this immense responsibility, we have established an elaborate system of training and supervision at all levels. In addition to training, every activist must adhere to a specific discipline outlined in the organization's development process.

### **National General Body**

The highest platform of the organization is the National General Assembly (राष्ट्रीय आम सभा). Its meeting is held once a year. If necessary, it can be convened twice a year as well. All important national and state-level office bearers and nominated members from all districts (in proportion to their membership) are represented in this General Assembly. The General Assembly works to establish, refine, or amend all (related)

policies and rules to achieve the organizational objectives and ensure the proper functioning of the organization.

### **Executive Committee**

To implement all its decisions, the National General Assembly elects a 21-member National Executive Committee (CEC) from experienced activists across the country. The CEC selects all national-level office bearers from among its members. These office bearers include the National President, General Secretary, Vice President, Treasurer, Organization Secretary, Office Secretary, and others. The CEC meets every three months and makes all important decisions. The CEC ensures the implementation of the National General Assembly's decisions and secures the necessary resources for it. The term of the CEC is for two financial years. Upon completion of the term, the National General Assembly elects a new CEC, which in turn elects new office bearers. The CEC also appoints a CEC in-charge for a specific state.

The CEC member-cum-in-charge, in consultation with the state president of BAMCEF and the BAMCEF CEC member-cum-in-charge of the state, appoints a State Executive Committee (SEC) that functions similarly to the CEC. The jurisdiction of the SEC covers the entire state, and its term is one year.

The SEC, in consultation with the CEC member (state) in-charge, appoints District Executive Committees (DECs). The same process is followed for forming other units at the tehsil, block, village, and ward levels, and all these units are appointed for a term of one year.

### **Decision-Making Process**

The CEC is the supreme body for the smooth functioning of the organization. The agenda of the organization is set by the General Assembly, and under its guidance, the CEC must issue a notice with the agenda one month prior to convening its meeting. CEC members provide suggestions on the agenda, and thereafter, decisions are made appropriately. The CEC formulates programs and plans for the entire year. The decisions of the CEC are binding on every member. The responsibility for implementing these decisions lies with the National Executive Committee (CEC), State Executive Committee (SEC), and District Executive Committee (DEC). This agenda and action plan are followed by the state, district, and block/tehsil units. The creative energy of activists is utilized to

plan and implement more detailed daily programs within this comprehensive agenda and action plan. The village and ward units form the foundation of the organization and remain in direct contact with the people on a daily basis. Since Mulnivasi Sangh is a national-level organization, it has a pan-India presence. It focuses on issues of national importance with long-term significance.

Discipline and a robust communication system ensure that the entire organization, from the national level to the village/ward level, remains aligned with the objectives and ideology of Mulnivasi Sangh. The working methodology/style of Mulnivasi Sangh is to educate, organize, and prepare the people of the Mulnivasi Bahujan community for the struggle toward a just and democratic society. The people living in villages and small settlements in rural India, as well as those in urban India's slum areas, are primarily relevant to us, as they have endured the greatest impact of the caste system.

### **Our Programs**

In line with the vision, mission, objectives, and ideology of Mulnivasi Sangh, the organization conducts various programs. These programs primarily fall under the following categories:

1. Cadre Camp / Awareness Camp
2. Field Work & Corner Meetings
3. National Convention
4. District and State Conferences
5. Mulnivasi Mela
6. Special Campaign Initiatives
7. **BS4 - Bharatiya Samvidhan Samman Suraksha Samvardhan** Campaign (Respect, Protection, and Promotion of the Indian Constitution)
8. Birth Anniversary Programs of Mulnivasi Great Personalities

The Cadre Camp is the most important program. These are organized as one-day or two-day events across the country. Since its inception, Mulnivasi Sangh has adopted these programs from its parent organization, BAMCEF. In these Cadre Camps, trained cadres of Mulnivasi Sangh educate new cadres and people about the social system, social history, the ideology and objectives of the Phule-Ambedkarite movement, the

structure and functioning of the organization, and the contemporary issues faced by the Mulnivasi Bahujan community. For newcomers, shorter 3-4 hour camps/awareness sessions are conducted, focusing on the immediate problems of the Mulnivasi Bahujan community. Between Cadre Camps, conferences, and campaigns, Mulnivasi Sangh cadres engage in door-to-door meetings to spread the ideology and understand the issues faced by the Mulnivasi Bahujan community, connecting directly with Mulnivasi people. This type of public outreach helps establish significant connections between Mulnivasi Sangh cadres and the Mulnivasi community.

District and State Conferences are organized annually for all cadres, office bearers, and supporters of Mulnivasi Sangh at the district and state levels. These conferences discuss contemporary issues of social and organizational significance. After Cadre Camps, the National Convention is the second most important program of Mulnivasi Sangh, where the national-level organization can be seen in action. Here, people from SC, ST, OBC, and converted Mulnivasi minority groups come together, not as members of their respective castes but as Mulnivasi, living and working together. Thus, it fosters hope for the creation of a casteless society.

Special campaigns or programs are generally organized across India on the same day for two purposes: first, to raise awareness in society about pressing issues, and second, to highlight the problems faced by the Mulnivasi Bahujan community and mobilize for their resolution. The Mulnivasi Mela is celebrated annually from April 11 to April 14, coinciding with the birth anniversaries of Rashtrapita Jyotiba Phule (April 11) and Dr. Babasaheb Ambedkar (April 14). This event is distinct from similar programs organized by many other organizations in our society. Here, we discuss socially significant issues to raise awareness about Mulnivasi identity, Mulnivasi culture, and Phule-Ambedkarite ideology, organize Mulnivasi cultural exhibitions, and conduct various programs. Despite all conspiracies, obstacles, and difficulties, Mulnivasi Sangh continues to organize this program consistently, preparing the Mulnivasi Bahujan community for the establishment of a just society and a peaceful social revolution.

## **Why should you join Mulnivasi Sangh?**

The lives of Mulnivasi Bahujans are filled with problems due to Brahmanism and its byproducts—castes and patriarchy. Ideally, democratically elected governments are

expected to implement the Constitution and address people's issues. However, it has been observed that governments have done nothing to oppose Brahmanism or resolve these problems because the ruling class in India is aligned with the dominant castes. The interests of the ruling class lie in preserving Brahmanism, not in destroying it. India is a unique country in the world where the rulers of a (democratic, republican) nation act against the interests of its majority citizens.

If governments are not serious about resolving these issues, who will address them, and what are the duties of the affected people? Naturally, any responsible and thoughtful person with compassion for their brethren will use all possible resources and strength to change this inequality-based social system. This is what our great leaders and heroines did. They set exemplary standards of resistance against oppression and instilled a sense of social responsibility, bringing us to the stage where many of us, particularly those who are educated and capable of understanding, are exercising some fundamental rights. Great minds and compassionate humans like Tathagata Gautam Buddha in ancient times, numerous saints and gurus like Ravidas, Tukaram, Chokhamela, and Kabir in the medieval period, and social revolutionaries in modern Indian history such as Rashtrapita Jyotiba Phule, Savitribai Phule, Ayothi Das, Birsa Munda, Periyar Ramasamy, Chhatrapati Shivaji Maharaj, Chhatrapati Shahuji Maharaj, Narayana Guru, Ayyankali, and Dr. Babasaheb Ambedkar—who is a great inspiration for today's highly educated and professional youth—demonstrated this commitment. Dr. Ambedkar, a former student of Columbia University and the London School of Economics and Political Science, earned two doctoral degrees in economics. Despite his interest in economics and a promising future in the field, he chose to pursue law at Gray's Inn in London and dedicated himself to the liberation of his fellow brethren. Most of the rights and constitutional safeguards enshrined in the Indian Constitution are the result of Babasaheb Ambedkar's tireless and passionate efforts. What lessons have we learned from these great heroines and leaders? A common trait observed among these great social revolutionaries is that they utilized their intellectual and financial resources to the fullest for the liberation movement, setting an example for us. However, the mission they started has not yet achieved its goal. The Brahmanical caste system continues to weaken us in every sphere of life. Therefore, there is an urgent need to abolish the caste system, uproot Brahmanism, and create an ideal, just, and democratic society based on liberty, equality, fraternity, and justice.

Dear Mulnivasi sisters and brothers, you are the invaluable asset and highly resourceful members of the deprived Mulnivasi Bahujan community. You have benefited from the sacrifices of past great social leaders and revolutionaries, and now it is your turn to 'Pay Back to Society.' Many of you are concerned and think about the progress and success of our fellow brethren. However, thinking in isolation yields no results, as it does not lead to large-scale action. Working in isolation has little impact because it lacks teamwork and organized effort. Teamwork at the local level brings short-term benefits but does not lead to structural changes in society or impact the powerful opposing ideologies operating at the national level. Therefore, to ensure a decisive and lasting change in the social system, you must join Mulnivasi Sangh, become part of a national-level social movement, and work tirelessly to bring about a transformative change in the lives of our Mulnivasi Bahujan society. We earnestly hope that you will think with passion for social engagement and a mindset of repaying society's debt. We deeply appreciate your intellectual and financial contributions and active participation in improving our future and that of our coming generations.

### **Primary Membership**

Mulnivasi Sangh is on a mission to transform Indian society and liberate the Mulnivasi Bahujan community from Brahmanical oppression. This change is not possible without 'you.' By becoming a member of Mulnivasi Sangh, you can participate in local and national programs. You will also receive regular and continuous information about our programs, campaigns, and how you can get involved. Dr. Babasaheb Ambedkar became an example of the change he envisioned for the Mulnivasi Bahujan society. Are you ready to walk that path? If yes, meet the nearest Mulnivasi Sangh representative and provide your personal and contact details. You can become a member by paying an annual fee of 10 rupees.

### **No change without paying the price**

Rashtrapita Jyotiba Phule, Dr. Babasaheb Ambedkar, and many other Mulnivasi social reformers dedicated their entire lives, knowledge, time, wealth, and countless other sacrifices to liberate us from Brahmanical slavery so that we could live as dignified human beings. Despite their capabilities, they did not accumulate resources; in fact, they

had to endure financial hardships for our sake. We are reaping the benefits of their missionary work. We are indebted to them, to the society that produced and supported such leaders, and to their social movement.

Their efforts have created a large section of educated and earning individuals who can contribute resources, time, and talent to the social movement. There is now a need to awaken this beneficiary class of Mulnivasi society and take positive steps to liberate our brethren from slavery and inhumane living conditions in independent India. We must repay the debt to the society that invested its resources to improve our lives. Are you ready to repay that debt? Supporting a national-level social movement for a just society and contributing financially is one way to do so. You must understand that freedom and dignity do not come for free. We have to pay a price for our dignity from time to time (sometimes even with our lives). Some money must be spent. Some people have to work and expend their efforts. We need to organize programs to enlighten and raise awareness among all. All these activities require funds, and the more funds we have, the better we can organize this social movement. Therefore, we aim to strengthen our financial capacity to achieve our goal of liberating our brothers and sisters. We assure you that your funds will be in safe hands. Mulnivasi Sangh is an organization of honest and committed activists. All decisions here are made through a democratic process. No member can accumulate or spend these funds based on personal wishes. Systems are in place to collect funds and monitor their expenditure. Our organization maintains transparent accounting and financial management. Your invaluable financial contributions will be used with utmost wisdom, frugality, and discretion.

We appreciate your decision to repay the debt to society. To contribute financially to the Mulnivasi Sangh fund, you must be an Indian citizen. This contribution will go toward the Organizational Development Fund (ODF), which will be used for building the organizational superstructure and for the regular operation of the social movement.

There are three options for making donations:

1. Monthly
2. Half-yearly
3. Yearly

- (a) For more information on fixed-term donations or lifelong donations, please call or email.
- (b) Make a one-time donation to the Organizational Development Fund.
- (c) Donate in cash or kind for a specific program or project.

## **Communication Address:**

### **Mulnivasi Sangh**

BAMCEF Bhavan, H.NO.527A,  
Nehru Kutiya, Kabir Basti, Malkaganj, New Delhi, India  
PIN - 110007, Phone Number: 011-2385469

### **Bank Transfer/NEFT: Through Direct Transfer to our Bank Account**

Make your bank transfers (Online/NEFT) to following account:

Bank Hoder Name – **Mulnivasi Sangh**

Bank Account No.: **2848101019250**

IFSC Code: **CNRB0002848**

Bank Name – **CANARA BANK, Hansraj College Branch, New Delhi.**

While making transfer, please write in the purpose box, "Other" and Then in remarks "ODF" by<yourName>and<City/District>"

**Jai Bhim**

**Jai Mulnivasi**

**Jai Samvidhan**

**Jai Bharat**

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