

**Dr. B.R. Ambedkar and Kanshi Ram: A Comparative
Study of Ideologies**

SUMMARY

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SUMMARY

INTRODUCTION

The study attempts to document the comparative study of the ideologies of Dr.B.R. Ambedkar and Manyavar Saheb Kanshi Ram, the main rationale for the selection of this topic is to explore the Dali vision of upholding leadership. This process had many socio-economic and political implications which this study attempts to capture in view concern, historically Dalits have been an integral part of human perception in India as well, but they never were given much main focus as concerning to deprive them through the focus of historical point of view including historical writing.

Babasaheb Dr. B.R. Ambedkar, the chief architect of the Indian constitution was a scholar par excellence, a philosopher, a visionary, an emancipator, and a true nationalist. He led several social movements to secure human rights for the oppressed and depressed sections of society and did much for the emancipation of women, and the labor class as well. He stands as a symbol of the struggle for social justice. Dr.B.R. Ambedkar's thoughts and ideologies have reflected significant importance in tracing the history and growth of social political, economic, democratic, and concept of social justice thought in India.

Babasaheb Dr. B. R. Ambedkar initiated the Dalit movements in western India and Manyavar Kanshi Ram led the Bahujan movement in north and central India, two outstanding leaders of the Dalit movement, Babasaheb Bhimrao Ambedkar and Manyavar Kanshi Ram, may have fought for the same things but could not have been more different.

One was trained at Columbia University while the other was born in a petite village in Punjab and competent in Pune Dalit Politics. As an efficacious propagator of Ambedkar's ideology, Kanshi Ram turned into a stoical critic of the Maharashtra Dalit movement. As a student of the Western knowledge tradition, Ambedkar derived most of his ideological ingredients by looking at Dalits in the context of history while Kanshi Ram explored his political arguments in favor of Dalits using the interesting mixture of both historical and mythical context.

So, are there, Ambedkar and Kanshi Ram able to be comparable? Here I am not comparing Dr. Babasaheb Bhimrao Ambedkar with Manyavar Kanshi Ram but trying

to analyze two ideological mentors who are sometimes linked, overlapping, and interactive in there, perception, vision, and strategies as well.

Ambedkar initiated the movements and mobilization for Dalit emancipation in western India and Manyavar Kanshi Ram led the Bahujan movement in north and central India. The Bahujan movement, as reflected in the formation of the Bahujan Samaj Party (BSP) and its noteworthy success in previous elections in Uttar Pradesh, is most of the time understood as merely an extension of Ambedkar's ideas and politics. We usually do not pay attention to the underlying variations and differences in perceptions, visions, and strategies in the ideas and political actions of Dr. B. R. Ambedkar and Kanshi Ram. In 1980, when Kanshi Ram was sowing the seeds of BSP politics in Uttar Pradesh, he too associated himself with Ambedkar's articulation. Both were of the view that political power is the master key through which one can open all the doors of progress and recognition and to achieve this, it was very important for the Dalits to unite.

In his speeches, Kanshi Ram always asserted that the sapling of Dalit politics originated in Maharashtra but it grew and was nurtured in the soil of Uttar Pradesh. Ambedkar called the politics of emancipation of marginalized groups the Dalit movement while Kanshi Ram preferred to term it the Bahujan movement. He usually avoided using the word Dalit and said that Dalit's have to give up their attitude of crying, begging, and demanding. He said they have to become very strong and emancipate themselves from the vicious circle of Dalitness so that they can be charitable to others instead of demanding charity.

Ambedkar tried to provide an ethical context to the politics of Dalit liberation; for him, morality was more important for the attainment of political goals. However, Kanshi Ram in his political experiment did not pay much heed to the means of acquiring a political regime but laid more emphasis on the end which is the attainment of political power. For him, the end justified the means.

He provided a practical form of Dalit politics in Indian society. But this practical form of Dalit politics is not like those of upper caste dominant parties such as the Congress and Bharatiya Janata Party (BJP). It is associated with the weakening of these

dominant forces by the subversive use of the tools of Brahminical and hegemonic politics.

When the BSP was forming a government in alliance with the BJP, someone put forth his view before Kanshi Ram that this was sheer opportunism. Kanshi Ram is said to have quickly replied that if the Brahmins can become influential by making use of this opportunism then there is nothing wrong if the Dalit's use this opportunism to empower themselves. While Ambedkar based his Dalit politics on ethical and moral values, Kanshi Ram's way of Dalit politics was practical and pragmatic in approach. He believed in using instruments of dominant groups which had been applied for centuries to oppress the marginalized.

Strategically and politically, there is a great similarity between Ambedkar's and Kanshi Ram's thoughts on politics. Both of them thought that the Dalits should organize themselves into such a political power that the influential political groups failed to get an absolute majority. In that situation, they would come to the Dalit's for support.

The major difference in perceptions and visions of both the Dalit ideologue may be observed in their views of caste and emancipatory political actions. Ambedkar wanted the annihilation of caste. However, Bahujan Politics which Kanshi Ram developed in Uttar Pradesh was different from Ambedkar's concept and was based on awakening the Dalits towards the restoration of their caste identity and self-esteem. Manyavar Kanshi Ram said during 1962-63, when I got the opportunity to read Ambedkar's book Annihilation of Caste, I also felt that it was perhaps possible to eradicate casteism from society. But later on when I studied the caste system and its behavior in depth, gradually there was a modification in my thoughts. I have not only gained knowledge about caste from the books but from my personal life too. After understanding its functions in Indian society, I have stopped thinking about the annihilation of caste.

For the eradication of caste, Kanshi Ram believed in the strategy that the Dalits should use their caste as a tool for their emancipation. He felt that as long as a casteless society was not formed, caste would have to be used to dethrone Brahmanism. Kanshi Ram's idea regarding Ambedkar's demand for a separate state for Dalit's was also different. He wanted the Dalit's to attain a respectable and

glorious position in mainstream society and that they should not be treated as a separate entity.

Ambedkar associated the emancipation of Dalit's with their religious emancipation and because of this he quit the Hindu religion and embraced Buddhism on, 14 October 1956. On the contrary, Kanshi Ram said religious emancipation is only possible through political liberation. They were willing to convert to Buddhism only when the Bahujan acquired power in the government. That is why despite using the symbols of Buddha in their politics; Kanshi Ram did not convert to Buddhism. One of the important reasons behind this was also that most of the rural Dalits of Uttar Pradesh are associated with medieval sects (Bhakti Kaleen) such as the Ravidas Panth, Kabir Panth, and Shiv Narayani. The people of these sects believe in creating a space for themselves while residing in the cultural milieu of Hindu society. They won't be able to associate themselves with Buddhism. Somewhere Manyavar Kanshi Ram used to fear that this could spread discontentment among rural Dalits. Perhaps this is the reason why Manyavar Kanshi Ram used to say that without establishing Bahujan power in this country, religious conversion would only cause harm to the welfare of the Bahujans. The history of the political actions of Kanshi Ram suggests that he always took insights from marginalized people rather than from ideas and ideologies. He even learned the tricks and tactics from the groups with whom he had to fight.

The late founder of the BSP said this himself: "Ambedkar learned from the books but I have learned from my own life and people. He used to gather books, I tried to gather people."

In this study, we focused on the ideologies of Dr. B. R. Ambedkar and Manyavar Kanshi Ram beings at all levels of perception like socio-political economic democratic philosophical educational, empowerment of women labor class and Dalit. The study seeks to resemble and differentiate the ideological gap between both mentor ideologies.

Scope of Study

The history of Dalits now has a new well-established academic branch of history. Generally, on account of this the present study has facilitating potential for not only

its explorative character but also its potential contribution to understanding the mobilizing dimension of the Dalit assertion in India and the ideology of Dr. B. R. Ambedkar and Manyavar Kanshi Ram made it to be attempted in India well known for exploration of the Dalit assertions.

This study also explores the social history of India. It also analyzes the factor responsible for assertion in India as well which helps in flourishing the Dalit as a mobilized group.

Generally, the historian of the Nationalist and Manuvadis ideology documented the history of the Savarna (upper caste) thinkers and leadership but the Dalit leadership and thinkers did not get adequate attention about the historical view of concerns and Dalit leadership given Indian history concerned to be lagging behind the elite historical views of Indian nationalist historian as viewpoint of historiography as well. On account of this, the present study is fascinating in the potential for not only its explorative character but also its potential contribution to understanding the Dalit and Marginalized dimension of leadership impacting on historical perspective. Indian history is well known for its Savarna (upper caste) contribution to Indian political concerns but did not give much preference to the contribution of Dalit leadership as well. The Dalit historian has given much attention to this historical deprivation through the vision of Dalit history writing. Dalit history is as important as regard to national importance from a historical perspective. A large number of Dalit leaders had engaged in the national freedom movements but no vision of Dalit leadership has explored much in historical views of Indian history. In the history of India Dalits have played an important role in different modes and have introduced a new vision of contribution to the history of India to enhance the productive contribution. Dalits had played a role at par in the global arena of history and had an interesting dimension between the socio-economic perspectives of Dalit emergence as well.

This study explores the social history of the Dalit in the modern period of history. It analyzed the factors that helped in the flourishing of the Dalit leadership in the pre-independence era and post-independence era. It analyses the Dalit leadership strategies and thinking that promoted the contribution of Dalit assertion in India in view concern of history as so for in aspect of visualizing the Dalit leadership in new

dimension as well, which had constituted the bottom of the socio-political intensity in Savarna (upper caste) rule.

This study explores and documents how the Dalit leadership, especially in the pre and post-independence era generated the social changes within the socio-economic and political vision as so for among the lower Dalit and untouchables as so for. All the issues are very relevant even today's after exploring these issues we know why the emergence of the Dalit leadership took place and why differentiation was preferred as so for.

Context of the Study

The study focuses on Dr. B. R. Ambedkar and Manyavar Saheb Kanshi Ram: A Comparative Study of the Ideologies, however, the study focuses on the Dalit assertion based on historical and ideological leadership legacy, contemporary enhancement about the comparative analysis of the ideologies of Dr. B.R. Ambedkar Manyavar Saheb Kanshi ram.

Dalits and its leadership indeed constituted a significant procreative role in Indian history, even though, still to be considered languishing for ideological legacy even for due deprivation for the Bahujan Samaj people to read and study their ideology in their concern life but the concern historical and ideological views go on deprivation due to lack of series of study material relating to the Dalit ideological leadership, so this study will go to enhance and enriches the bases of comparative analysis of the ideologies of two Dalit leader Dr. B.R. Ambedkar and Manyavar Saheb Kanshi Ram as so for.

In this context, the ideological leadership formation process needed prominence for facilitating the emergence of the Dalit leadership in the Indian scenario for sound and commutative leadership as well. Dalit leadership formation had taken place during British rule and continued.

Because in the ascendancy of the sequential development of the Dalit assertion and leadership politics assumed to be based on the carving out the active vision of participatory Dalit assertion and leadership formation process which in this contest

further stimulating the ideological base of legacy among the Dalit leader like Dr. B.R. Ambedkar and Manyavar Saheb Kanshi Ram.

Objectives of the Study

- To examine Dr. B. R. Ambedkar's ideologies.
- To examine the Manyavar Saheb Kanshi Ram ideologies.
- To make a study of Dr. B. R. Ambedkar and Manyavar Saheb Kanshi Ram comparatively in respect to given ideologies by them as so far.
- To analyze the ideological differentiations gap between the ideologies of Dr. B. R. Ambedkar and Manyavar Saheb Kanshi Ram through comparative analysis of study.
- To study the contribution of Dr. B. R. Ambedkar and Manyavar Saheb Kanshi Ram in the emancipatory empowerment and relevance of the ideas of both for the contemporary Indian society as well.

Statement of the Problem

The people of India have negative feelings about Dr. B .R Ambedkar and Manyavar Saheb Kanshi Ram because they were born in a Dalit community provided that Dr. B. R. Ambedkar has a nation-building icon as well as having done maximum work for women, exploited peoples, labor and marginalized section of society as so-called Dalit. Today the whole world is about adorning Ambedkar's ideology in India, especially among Savarna (upper castes people) because he was born in a Dalit community and has provided the rights for women and Dalits, etc. In India most people feel about Dr. Ambedkar is that as only a Dalit icon. Some political parties have been including Dr. Ambedkar in their political agendas to impress Dalit votes but the voice of Dalits continues to down, and on others hand atrocities over them likely to be increasing the incidents like, Saharanpur (UP), Unna (Gujarat), Bhima-Koregaon (Maharashtra) Hatharas (UP), Unnao (UP) etc.

The main aim of this study is knowing the ideologies of Dr.B. R. Ambedkar and Bahujan Nayak Manyavar Saheb Kanshi Ram separately and to make a comparative study of both Dalit ideologue and their thought of perception over different issues like social, political, economy, philosophical, democracy, religion, nation, education and Dalit assertion and empowerment in India .

Assumption/Hypothesis of the Study

- Ambedkarism has brought the change in the nature of caste, religion relation among the Dalit community in India. Dalit assertion responsible for the emergence goes the new social leadership initiating among Dalit community as well.
- Dalit leadership flourished in the Pre and Post, Independence era with the emerging need of the Dalit mobilization in India as so far. Traditional value of caste, religion influencing human relation even in modern Indian society as so far.
- Babasaheb Dr. Bhimrao Ambedkar and Bahujan Nayak Manyavar Saheb Kanshi Ram both were self-mentor philosopher, social leader and Dalit icon cum visionary for future upcoming and fought for their right in the India and gave their ideologies separately, the great Indians who were products of their times and location had utilized the time in the right way, every moment of their life had being concerned as life's greatest treasure and for them the time was precious as so golden-mine as being known for the exact meaning of the time and the instant for movement as so for well.
- The study of ideologies of both ideologues envisages an arena for some similarities and some differentiations in their given ideologies and thought of perception over different issues like social, political, economy, democracy, religion, nation, education and Dalit empowerment in India.
- This ideological study of both envisages a clue of similarities and differentiations among their ideologies which create an envisaging tentative conclusion as Dr. B. R. Ambedkar and Manyavar Kanshi Ram: A comparative study of ideologies.

Methodology of the Study

This study is based on the both primary and secondary sources having mainly an analytical study on the philosophical ideas of Dr. B. R. Ambedkar and Manyavar Saheb Kanshi Ram from a historical perspective. We have used tools from other related fields like philosophy ,sociology, political science, economics, religion, laws and so one. Political and emancipatory visionaries that are Dr. B.R. Ambedkar and

Manyavar Saheb Kanshi Ram in view of point of the interdisciplinary approach have been adopted for the presented study as so far.

The secondary materials have been collected mostly from libraries, internets, magazines, journals etc. Bothe the primary and secondary materials have been understood easily them through points as.

The study is based on the primary sources and secondary sources, historical analysis and interdisciplinary approaches have been also used and being taken ideas from Sociology, Religion, Political Science, History, Laws and Philosophy has been adopted.

Review of Literature

Ambedkar, B.R. (1979) in his *Writings and Speeches, Annihilation of Caste*, has tried not only as crusader against the caste system, but a valiant fighter for the cause of the downtrodden in India by posterity. In fact he fight for human rights and as an emancipator of all those enslaved in. According to him ‘An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words there should be social endosmosis. This is fraternity, which is only another name for democracy. Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen. Dr. B. R. Ambedkar – Annihilation of Caste.

Ambedkar, B.R. (1979) in his *Writings and Speeches, Caste genesis and its Origin*, has explained about how the caste system in ancient time emerged out and explored that it was an deliberately conspiracy of upper caste to holds with economy and power in its capture making discard out the lower section of society from rest of society etc.

Ambedkar B.R. (1979) in his *Writings and Speeches, The Untouchables* discoursed how untouchability came to exist in Indian history and how it spread as a vast form of social discrimination in Indian society as well and in what way the severe discrimination of inhumanity took place as an agenda of discarding from society

Ambedkar, B.R.(1979) in his *Writings and Speeches, Who were Shudras*, has tried to discourse that Shudras were the Buddhism follower and with the intrigues of Brahmanism they had to be enforced to consider as Shudras and become untouchable which was the real fact of the caste system to be spread as long in Indian history according to view point of him.

Ambedkar, B.R.(1979) in his *Writings and Speeches: What Gandhi and Congress done for untouchables*, describes the dual nature of congress towards untouchables and mentality of Gandhi towards untouchables and feel of Dr. B. R. Ambedkar not as a supporter of untouchables as what congress used to said about for of untouchables for welfare and upliftment and eradication of caste system from society in India as well.

Ram, Kanshi (1982) in his book *The Chamcha Age (An Era of the Stooges)* ,was written and published by him on 24th September, 1982 on the occasion and struggling to put an end to the Chamcha age and usher in bright age for the Shudras and the Ati-Shudras. He says Chamcha age started from the Poona Pact giving joint electorates instead of separate electorates. The purpose of the book is to make Dalit Shoshit Samaj of the existence of Chamchas or stooges and to awaken masses how to differentiate between genuine and counterfeit leadership. The Chamcha age is a product of the Poona-Pact. To focus attention on the Chamcha age, the Poona Pact was denounced as for Chamcha age.

Narayana, Badari (2011)in his book, *Kanshiram: Leader of the Dalits*, has tried to describe as one of the first works of its sort the life and politics of Manyavar Kanshi Ram as emergence of Dalit-Bahujan politics and its leadership has not only changed the grammar of Indian politics but also engendered new leadership and political formations across north India.. The ideas of Manyavar Kanshi Ram got realized into the formation of Bahujan Samaj Party (BSP), a political outfit which gave birth to new and alternative discourses in the Indian polity. The dream of Babasaheb Ambedkar to have an independent political party had been translated into reality, Manyavar Kanshi Ram a Dalit leader despite the fact that the leader himself never liked the term Dalit in his entire life.

Rawat, B.V.(10 Oct, 2012).in his article “Importance of Kanshi Ram and His Politics” has tried to describe a man who changed the politics of India and actually

did India a great favour by not really turning it into another organized chaos as we are witnessing today. Kanshi Ram, the founder of Bahujan Samaj Party (BSP) changed the face of Indian politics. Actually, he changed it positively. He builds up the DS-4(Dalit Shoshit Samaj Sangharsh Samiti) movement and later started BAMCEF and turned them into powerful organ to spread the movement of social change. The movement which remained on the margins after the death of Babasaheb Bhimrao Ambedkar was politically established by him in the largest state of Uttar Pradesh and gave hope to millions others in rest of the country. Today, the Dalit polity is not an attachment to the so called mainstream politics but it has fixed up agenda for mainstream politics, much to the disdain of the middle classes, corporate elite and media which has been persistently trying to undo that agenda of social justice.

Rawat, Narayan, R. (23October, 2006) in his article “Dalit Chanakya: Ambedkar was theoretical but Kanshi Ram was practical” tried to describe Kanshi Ram as activist, organizer and leader can best be characterized by his drive to make our democracy more diverse and more responsive to Dalits and other unprivileged sections of society. It may be too early to fully assess his role and contribution; however, there is enough evidence to speculate about his legacy. Kanshi Ram fulfilled a vacant role in the long history of Dalit struggles that even B.R. Ambedkar was unable to ful fill. He successfully transformed Dalit society into a political force and thereby also fundamentally transformed the character of Indian politics.

He not only raised the aspirations of Dalit’s to include the capture of political power but also demonstrated that this was possible through his leadership of the Bahujan Samaj Party (BSP). Kanshi Ram brought to fruition the unrealized vision of Ambedkar. However, in making this dream possible, Kanshi Ram made radical departures from our received understandings of the supposedly natural character, not just of Dalit, but of Indian politics. There is no doubt that Kanshi Ram was inspired by the idea of mobilising the Bahujan of India’s society (Dalit’s, Tribal, OBCs and Muslims) the so-called 85 per cent majority. The theoretical proposition that governed Kanshi Ram and also inspired Ambedkar to form the Republican Party of India did not really work out within the actual politics of India. This is where the genius of Kanshi Ram lies. He not only moved away from the assumption that liberation would follow the mobilization of the Bahujan, but also reframed the theoretical and

ideological proposition concerning the Bahujan, imagining for the first time the possibility of an alliance with Non- Bahujan Instead.

Kanshi Ram was a true visionary who reinvented the ideological baggage that he inherited from Ambedkar. He was not afraid of redrawing and rethinking the nature and character of Dalit politics to take corrective measures on the way to achieving political power. Indeed, Kanshi Ram's trajectory, his vision and objectives, changed dramatically over his lifetime. When he founded the government employee's organization BAMCEF in 6th December, 1976, which focused on organising government employees from the Bahujan community, such an alliance appeared to be a theoretically and ideologically feasible reality. To translate this effort into a political agenda he formed the DS-4 (Dalit Shoshit Samaj Sangharsh Samiti) in 1981, his first entrance into the political arena. In 1984, Kanshi Ram decided to enter politics full-time by forming the BSP.

<https://www.outlookindia.com/magazine/story/the-dalit-chanakya/232896>

Narayan, B. (May 11, 2012, Updated: July 11, 2016) in his article “Ambedkar and Kanshi Ram-so- alike, yet so different”, has tried to describe vs. pragmatism, Ambedkar provided an ethical context to the politics of Dalit liberation since morality was very important to him. Kanshi Ram chose to be pragmatic in his attempt to politically empower Dalits. He was unmindful of the means of acquiring political power, emphasizing the end that is the attainment of political power. If he was criticised for his ‘opportunism’ he used to immediately reply that if Brahmins can become influential by being opportunistic then Dalits too could use opportunism to empower themselves. Kanshi Ram believed that until a casteless society was formed it was necessary for Dalits to strategically use their caste as a tool in their own emancipation and to dethrone Brahmanism. While Ambedkar saw the abolition of the caste system as vital for Dalit emancipation, Kanshi Ram and favoured the awakening of Dalit and backward identities in order to link these with the Bahujan movement. Kanshi Ram transformed Ambedkar's slogan, abolish the caste system propagated in his book, Annihilation of Caste into promote the caste system to mobilise Dalits towards the restoration of their caste identity and self-esteem.

Kanshi Ram viewed caste as a double-edged sword and he wanted to use it in a way that benefited the Bahujans but destroyed Brahminical hegemony. He wanted to rouse the consciousness of the Dalits and backward classes and believed in associating them with Bahujan society. However, he disagreed with Ambedkar's demand for a separate electorate for Dalit's even though, like Ambedkar, he too wanted Dalit's to attain respectability and glory in mainstream society. Kanshi Ram's idea was to transform society into a Samatamulak (egalitarian) society with all castes seen as equal and each having its own caste identity. This dream of a Samatamulak (egalitarian) society was the philosophical underpinning of the BSP. Kanshi Ram by consequence, the BSP's ideology was based on Ambedkar's theory of the 'origin of the Dalit's' (arising from an Aryan-non-Aryan difference). But crucially, Ambedkar had refused to accept Manu as the founder of the caste system in India while Kanshi Ram gave Indian politics the new concept of Manuvad. Kanshi Ram always kept in mind Ambedkar's motto that political power was the master-key for Dalit liberation and that acquiring this master-key should be the Dalit war-strategy. But he used to say that Ambedkar learnt from books while he had learnt from his own life and people. He further said that he used to gather books, I tried to collect people.

If the Dalit movement in India is to succeed, it is important to analyse both the similarities and differences between Kanshi Ram and Ambedkar so that a new strategy can be developed for the movement. The Bahujan-Sarvajan (all together) movement in Uttar Pradesh may want to borrow from Ambedkarites values in its U.P. experiment while the Dalit movement in other parts of India may learn from Kanshi Ram on how to mobilize new Dalit Politics.

<http://www.thehindu.com/opinion/op-ed/ambekar-and-kanshi-ram-so-alike-yet-so-different/article3405293.ec>

Jeffrelot, Christophe (2006) in his book *Dr. Ambedkar and Untouchability*, is dealt with full understanding of Indian pioneering Dalit icon Dr. Ambedkar as Social theorist, Ambedkar as statesman and politician and Ambedkar as opponent to caste Hinduism and advocate of Buddhism method of release from Hindu social oppression .and argued first to forge new politically symbolic and emotively powerful strategy for Dalit's that has not only paved the way for effectiveness at on Ambedkar own life time that resulted powerfully even today.

Kumar, Vivek (2002) has analysed the origin and growth and nature and dynamics of Dalit leadership in India. He found that Dalit leadership has been divided into two categories dependent leadership and independent leadership. Dependent leadership can do anything without permission from respective party. They speak the language of their party and cannot raise Dalit issues on the other hand independent Dalit leadership have emerged strong head of Dalit community. Dalit have established their own party and work independently for their community. The shift of Dalit political leadership from the goal of social reform to achieving social power has begun.

Verma, P.R. (2011) in his book *Bahujan Nayak Manyavar Kanshi Ram*, has described the role of Kanshi Ram in Indian politics and a real advocate of restoration of Bahujan Politics in India as well.

Bose, Ajay (2008) in his book *Behanji : A Political Biography of Mayawati*, has explained the all phenomena happened during how Kanshi Ram manage the opportunistic propaganda in Indian politics to be formed the first time Bahujan Govt. in U.P. leading Mayawati as first Dalit women chief minister of India .

Rawat, B.V. (10 Oct, 2012) in his article “Importance of Kanshi Ram and His Politics” has tried to describe a man who changed the politics of India and actually did India a great favour by not really turning it into another organized chaos as we are witnessing today. Kanshi Ram, the founder of Bahujan Samaj Party changed the face of Indian politics. Actually, he changed it positively. He builds up the DS-4 movement and later started BAMCEF and turned them into powerful organ to spread the movement of social change. The movement which remained on the margins after the Death of Babasaheb Ambedkar was politically established by him in the largest state of Uttar-Pradesh and gave hope to millions others in rest of the country. Today the Dalit polity is not an attachment to the so called mainstream politics but it has fixed up agenda for mainstream politics, much to the disdain of the middle classes, corporate elite and media which has been persistently trying to undo that agenda of social justice.

Shinde, Manohar, Manik(2014) in his book *Role of Kanshi Ram in Indian Politics*,is exclusively dealt with life and work of Manyavar Kanshi Ram in Indian politics and their political ideological propagandas as well

Bharati, Kanwal (2013).In his book *Kanshi Ram ke do Chehare (Hindi): Dalit Patrakarita* has entitled the ambitious necessity of exclusive Dalit Patrakarita (journalism) for unbiasedness in news and portraying the Dalit vision of separate media for Bahujan Society as well.

Ram, Nandu (1995) in his book *Beyond Ambedkar: A Essay on Dalit in India*, examined the progress and empowering of Dalit and assertion in Indian politics under the Kanshi Ram led Bahujan movement era which revolutionized the shape of Indian politics in the decade of ninety in post-independence era after Dr. Ambedkar.

Ram, Nandu (2008)in his book *Dalit in Contemporary India (ed.)*,has describe the plight of Dalit in present time and how Dalit assertion in India is going to be on steady and in an affirmative way and empowering the Dalit in all sphere of fields .

Omvedt, Gail(1995)in his book *Dalit Vision: the Anti-caste Movement and Indian Cultural Identity*, has tried to focus on the Dalit scenario and its visionary assertion in all spheres is a view of eradicating the caste identity and opposing such the practices in society through mobilization of anti-caste movement.

Omvedt, Gail (1999)in his book *Dalit and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*, has tried to examine how the democratic revolution started in the ageing of Dr. B. R. Ambedkar in colonial era by their effort for Dalit restoration of right and so on .

Omvedt, Gail (2005) in his book *Ambedkar: Towards Enlightened India*, Dalit has focused on the Ambedkar as pioneering leader of Dalit in Colonial era and had propagated the identity in Indian Society thorough his intellectuality and sponsored the lower section of society towards enlighten through education .

Omvedt, Gail (2011)in his book *Understanding Caste: From Buddha to Ambedkar and Beyond*, has describe the nature of caste since the period of Buddha time and onwards and in the time of Ambedkar era as the practicability of caste system had

ever been long in Indian society except the loosing little in Buddha time in cultural and social movement flourishing time.

Sudha, Pai (ed.), (2007) in his book *Political Processes in Utter Pradesh: Identity, Economic Reforms and Governance Political* has mentioned that parties have both created and exploited awareness of lower caste identities, leading to an “upsurge from below” that has brought new social groups into the political mainstream. They have both introduced and pushed demands for self-respect, dignity and social justice for those groups. They are also responsible for the resulting fragmented multiparty system, hung assemblies, and political instability in UP. Parties such as BSP have used the strategy of caste mobilization based on the ideology of Ambedkarism for electoral gains. Thus the major vehicles of social change based on identity assertion in the case of U.P. have been political parties, the manner in which they have generated awareness about distinct identities, and the way in which they have brought new groups in politics.

Ramesh, Kamble (October 11, 2003) in his article “Contextualizing Ambedkarian Conversion” has mentioned, Ambedkar had declared that he would make India a Buddhist nation. This reflected his deep concern for making India a society and a nation where the principles of justice, reason and concern for the other would be the guiding principles for organizing social life. In Ambedkarian conception, Buddha’s concern was for creating a righteous moral, social order. Such an understanding of Buddha’s teachings is assuming increasing relevance today. Ambedkar wrote a volume titled *Buddha and His Dhamma*. Ramesh Kamble attempts to reconstitute Buddhism as a vehicle of social-ethical reconstruction that has implications not only for the recovery of the subjectivity of the oppressed (for instance Dalit’s), but also articulates a vision of a just and human India and the world.

Paul, Ghuman (2009) in his book *British Untouchables: A Study of Dalit Identity and Education*, has pointed out that the erstwhile untouchable of the Hindu Social order are clearly distinguished from the other Hindu castes and obviously symbolize the uniqueness of the community. This collectively based upon on the notion of Untouchably has gradually, come to be known as Dalit’s, meaning the battered or crushed or broken people. The second characteristic is that the origin of Dalit’s or Untouchables or Untouchability is a controversial subject. Some historians have put

forward the racial theory, others the occupational theory and some others have put forward the broken people theory in support of its origin. Some attribute Untouchability to beef eating; others say it was due to contempt for Buddhism by the Brahmins.

E. Zelliott (1996) in his book *From Untouchable to Dalit: Essays on Ambedkar Movement* has examined that broadly speaking Dalit as social category represents the section of people who were placed at the lowest rung of the Hindu society. They were treated as untouchables and were known by different names in different parts of the country. They were called as Ati-Shudra, Antyajaja, Avarna or Nam-Shudra. Generally Dalit's were subjected to inhuman incriminatory practices all over India. The shared memory of the Dalit community includes all sorts of restrictions that were put on them by the law giver thereby making life hopeless for them. The untouchability to which the community was subjected has no parallel anywhere. These inhuman practices having religious sanctions are the bitter memories of Dalit Community. The other characteristic that binds the Dalit community is their common history.

Chapterisation of the Study

The first chapter of the topic entitled "Dr. B. R. Ambedkar and Kanshi Ram: A comparative Study of the Ideologies" deals with brief introduction to the topic of present study, the scope of the study, area of research and its importance. It also provides information regarding the reviews of the literature related to the relevant and authenticity of the material as for the respect to the study research as well. It also deals with a description of the objective of the study, hypothesis, and methodology, which applied to present work that has been undertaken as so for.

The second, chapter entitled "Dr. Babasaheb Bhimrao Ambedkar: Life Mission and Ideology" deals with the essence and epilogue of the ideologies of Dr. B. R. Ambedkar including life and mission and ideology as well. It also provides information about the contribution of the Dr. B. R. Ambedkar's in shaping the Dalit leadership in India in view of ideological perspective. It further explains the details of the making of the Dalit assertion on the India as so for in Pre and Post-independence era.

The third, chapter entitled with "Manyavar Kanshi Ram: Life Mission and Ideology" dealt with establishments of the Manyavar Kanshi Ram unto the uplifting of the Dalit

society and enhancing the Dalit Leadership in post-independence era and its formation which helped to promoted him for the forming now called the national party BSP. It also explains the Dalit assertion and upliftment on ideological basis for downtrodden and marginalized deprived class. It further deals with technical strategies to be in view concern of Dalit leadership used in making the form of emergence. It furthers gives the detailed of the description of the Dalit leadership strategies provided to which were set up by Manyavar Saheb Kanshi Ram in different scenario as so for.

The fourth chapter entitled with “A Comparative Analysis of Ideologies of Dr. B. R. Ambedkar and Manyavar Kanshi Ram” deals with comparative analysis of their ideologies on basis of the sociological, philosophical, economical, political and religious and their life philosophy of both ideologue which were in some ways either coherent or different as well.

The fifth and last chapter entitled “Conclusion” deals with summary of the conclusion and findings which sum up the discussion in the above chapters which deals with comparative analysis of the ideologies and their leadership philosophies as well.

Key Findings of the Study

- Most of the work has been done by Dr. B. R. Ambedkar in the history of the Dalit empowerments as so far mainly focused on the enhancements of the whole one society including the empowerment of women, Dalit’s and marginalized and downtrodden section of the society. In spite of the as being not the rich history of marginalized empowering, he did much for adequate attention of the Indian thinkers while on others hands, Manyavar Kanshi Ram having even the critical situation laid the foundation of the Dalit empowerment for having the ‘political power’ that was the dream of the Ambedkar in continuity process and had planned time to time as so far.
- The social mobilization happened in pre-independent India most of the marginalized section stood for this under Ambedkar campaigning being affected the socio-political scenario in pre- independence era while on the other hand, Manyavar Kanshi Ram had indispensably affected the Indian

socio-political scenario in the post-independence era having given there the conceptual framework of the Bahujanism (*Bahujanvad*) and the perception of the '*Jisaki Jitani Sankhya Bhari, Usaki Utani Bhagidari*' (representation in proportionate to the population of the community) as the perception of the Participatory Philosophy.

- Due to the critical conditions, Dr. B. R. Ambedkar could not proceed much more their dream in the pre-independence era on the while Manyavar Kanshi Ram did much more on the pro-action of the foot guidance of B. R. Ambedkar's vision and deemed to be considered Ambedkar as there his guide and inspirational ideologue as well. Even being the critical conditions Manyavar Kanshi Ram attracted there whole attention towards the mission to be fulfilled which was under process and was remained to stop after the sudden demise of the B. R. Ambedkar and attracted the attention of the marginalized section to have new formation of the social mobilization as so far. Along the continuous imperatives and obligations for optimum utilization of the universal franchise as abundantly available in lower section used to mobilize and integrate to have in support of the master key that is political regime of power.
- Dr. B. R. Ambedkar taken their suitable steps in the development of the social transformation with regard to making the changes in the social structure of the Indian society having as opening of the door of democracy universal to all the society being actualizing the concept of the 'one men, one vote' seeking for the one vote one value in modern democracy for providing the modern social stratification in Indian society making the social structure now much flexible as he dreamed far while on, Manyavar Kanshi Ram actualized in the real way of perception having the political regime in his hand anyhow and fulfilled the dream of the path guider Dr. B. R. Ambedkar.
- So for as, the social dimension of the Indian society Dr. B. R. Ambedkar worked together and managed responsibility of being the intellectual as one and sacrifice their entire life for the sake of the marginalized section of the society for their empowerment for having make them safe these section from the physical and mental harassment by the dominating social group in the

Indian society as so far while Manyavar Kanshi Ram even their entire life sacrifice for empowering marginalized as so far.

- The conceptual framework of the both ideologue underwent innovations sought by the social egalitarianism as so far to maintain its value of social democracy in both perspective at national and village level even to maintain the social harmony in the social base for ethical concern as for and egalitarian society as so far well also.
- In some of the ethical way of morality, Dr. B. R. Ambedkar on one sides are very ethical to their concerns having for having their goals while on the other hand Manyavar Kanshi Ram are seems to be somewhat materialistic one concerning in some fronts of conceptuality in comparison to Dr. B. R. Ambedkar in so far well.
- So as far, Dr. B. R. Ambedkar the means are more reliable while the Manyavar Kanshi Ram the ends are much renderings one having rather than B. R. Ambedkar being as so far in perception of the achieving their goals.
- Dr. B. R. Ambedkar is as different from Manyavar Kanshi Ram as so Ambedkar always being used said of the caste annihilation as it so far well. Kanshi Ram on so many front as so on base of the Dalitness in the Indian scenario as so far as on comparison to Kanshi Ram and also specially in fronts of the Dalit dignitaries and Dalits empowerment as well, Kanshi Ram used saying of the caste assertion as the tool of the Dalit upliftment.