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Resistance from Margin in Keer's Biography of *Dr. Babasaheb Ambedkar: Life and Mission*

A Thesis Submitted to the Central Department of English in Partial Fulfillment of the Requirement for the Degree of Masters of Arts in English

By

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Letter of Recommendation

Anil Sunar completed his thesis entitled, "Resistance from Margin in Keer's Biography of *Dr. Babasaheb Ambedkar: Life and Mission*" under my supervision. He carried out his research from November 2018 to May 2019. I hereby recommend her thesis to be submitted for viva voce.

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Letter of Approval

This thesis entitled "Resistance from Margin in Keer's Biography of *Dr. Babasaheb Ambedkar: Life and Mission*" submitted to the Central Department of English, Tribhuvan University, Nepal, by Anil Sunar has been approved by the undersigned members of the research committee.

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Abstract

*This research paper examines "Resistance from Margin in Keer's Biography of Dr. Babasaheb Ambedkar: Life and Mission," in order to analyze the challenges faced by the subaltern people of India. Subaltern people have struggled hard to raise their voices of dissent and disagreement. The biographical text analyzes the voices of resistant people and depressed class of India. Dr. Ambedkar focused his own scenario of his community which is maintaining to develop in many sectors like education, health and so on. Dalit people are always stepped-back in community by their caste and their class. The concept of subaltern shows the relation between common or depressed class in society which makes to develop the concept of resistance. Dr. Ambedkar is the pioneer of Dalit community and Indian constitution. He sacrificed his whole life for the development of Dalit community in his society which was always discriminated by upper caste and high class people. All people are equal in the society. If there are some obstacles between human being then it must be solve by giving different feedback to those community then it would be better for the development. First time in the history Ambedkar tries to make change that all the traditional rules and regulation. Ambedkar saw the caste system as an unequal mode of organization of social relations, with the pure and the impure at either extreme. Ambedkar abandoned many of his radical convictions as he steered the Assembly through the process of drafting India's constitution. His contributions can be seen in some of the special constitutional provisions for social equality for the Scheduled Castes in India.*

Keywords: Dalit, Subaltern, Resistances, Caste, Scheduled Castes, Marginalized, discrimination, and Biography

The biography *Dr. Babasaheb Bhimrao Ambedkar: Life and Mission* was written by Dhananjay Keer. Ambedkar was from poor family background, oppressed Dalit community with many social, political and religious obstacles. His journey from the marginalized Dalit member to the founder of Indian constitution with many voices for rights and privileges of Dalit community portrays the picture of Indian Dalit subaltern's voice of resistance for participation in the mainstream sphere of society. He became first Dalit student who got admission in Government High School of Bombay. Before that he himself struggled for continuation of his education because of his family problem, but when he knew about real condition of his family, and then he decided and took a strong step to get education properly in his life.

At every moment of his life, he struggled very hard with multiple problems like economic, social, family, political, cultural, class and so on. He faced all his obstacles very calmly. Even he lost his lovely son, father and his heart-beat wife. He never got any proper guidance in childhood. When he was at school, many of his classmates discriminated him. In his office area, even low ranked staff dominated him even when he was the head of the office staff. Ambedkar was an Indian jurist, economist, politician and social reformer who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (*Dalits*), while also supporting the rights of women and labor. He was independent India's first law and justice minister, the principal architect of the Constitution of India, and a founding father of the Republic of India.

The biography represents the issue of a common person who did great work for the nation. In this context, it provides motivational and feedback to common and marginalized people. It is the study of history of this great man in which he is endeavored to cast a gripping light on his words and deeds and the motives from

which he sprang. Dhananjay Keer has presented him as he is. The biography is thought provoking and provocative. Ambedkar's life is highly instructive to everyone who yearns for human dignity and equality in human relations in society. Besides, it provides a most inspiring example of what a man can achieve by his indomitable perseverance and great self-denial, even under the most depressing and destitute circumstances. Ambedkar is a timeless inspiring personality and his life retains importance for societies, especially the ones that are committed to human advancement. To highlight the importance of role played by Ambedkar in improving conditions of untouchables, and constructive and leading role he played in building modern India, this timeline of events is of great help. The book talks about the crowning achievements of man in drafting the constitution of India, and uplifting work he remained loyal to, all his life. The author has added a genealogical table of Ambedkar family, Ambedkar's educational career, a list of his basic writings and a bibliography. This chronology will serve as one of the best reference works to those who are interested in Dr. Ambedkar's influence on the advancement of the downtrodden.

Dhananjay Keer was the autobiographical and biographical writer of Indian literature. He wrote biographies of Vinayak Damodar Savarkar, Bhimrao Ramji Ambedkar, Bal Gangadhar Tilak, Mohandas Karam Chand Gandhi, Jyotiba Phule and other Indian historical personalities. . He was born in Ratnagiri on 23 April 1913. Later he migrated to Mumbai to work at the Education Committee of the city's Municipal Corporation in Mumbai. He began his first writing through *Free Hindustan*, his first biography of Vinayak Damodar Savarkar which was published in 1950. Later he gave continuity in his writing. Then he was awarded with the Padma Bhushan in 1971 which is the top award of India. Finally he died in May 12, 1984 in Mumbai.

This biography of Dr. Ambedkar was written for the people who struggled for improving themselves. A common person became Indian constitution writer. He wrote this work even by facing multiple kinds of challenges from many politician and high racist people in India. In every sectors of the country there was discrimination for Dalit Community, even they were banned to work freely in village as well as walk. However, Dr. Bhimrao never stepped-back from this challenge. He tried repeatedly for the success to himself and his community in the country.

A subaltern study is of someone with a low ranking in a social, political, or other hierarchy. It can also mean someone who has been marginalized or oppressed. The word 'subaltern' usually meant a junior army officer in the vocabulary of Indians till the 1980s. At the best the meaning was extended to the alternate or subordinates. Then, Guha and a team of scholars linked with him presented their series of academic essays. These essays came out in book-length volumes, virtually each year between 1982 and 1984 and then with a reduced frequency which were eagerly awaited by the younger scholars in the social sciences. The volumes were entitled as Subaltern Studies. Reading through the volumes one can make some sense of what the subaltern perspective stands for, what kind of research falls within the ambit of subaltern studies and what is out of it, yet, to provide a hard definition for it is impossible even after two decades of this perspective coming into existence it retains an inchoate quality.

Subaltern Studies emerged around 1982 as a series of journal articles published by Oxford University Press in India. A group of Indian scholars trained in the west wanted to reclaim their history. Its main goal was to retake history for the underclasses, for the voices that had not been heard previously. Scholars of the subaltern hoped to break away from histories of the elites and the Eurocentric bias of

current imperial history. In the main, he wrote against the "Cambridge School" which seemed to uphold the colonial legacy, it was elite-centered. Instead, they focused on subaltern in terms of class, caste, gender, race, language and culture. They espoused the idea that there may have been political dominance, but that this was not hegemonic. The primary leader was Ranajit Guha who had written works on peasant uprisings in India. Another of the leading scholars of subaltern studies is Gayatri Chakravarty Spivak. She draws on a number of theoretical positions in her analysis of Indian history: deconstruction, Marxism, feminism etc. She was highly critical of current histories of India that were told from the vantage point of the colonizers and presented a story of the colony via the British administrators (159). What she and other historians (including Ranajit Guha) wanted was to reclaim their history, to give voice to the subjected peoples. Any other history merely reconstructs imperialist hegemony and does not give voice to the people who resisted those who supported, those who experienced colonial incursion. According to the Subaltern Studies group, this history is designed to be a contribution made by people on their own, that it, independently of the elite (160).

The suffering and agony of a subaltern character in waiting, the researcher makes use of the theoretical notion of subaltern studies. The theoretical insights of some of the popular theorists of subaltern studies are quoted and elaborated so that the proposed hypothesis can be tested. Regarding to the concept of subalternity, David Arnold makes the following commentary.

The term subaltern defines and describes the man, the woman, and the social group who is socially, politically, and geographically outside of the hegemonic power structure. In describing history told from below, the term subaltern derived from the cultural hegemony work of Antonio Gramsci which

identified the social groups who are excluded from a society's established structures for political representation, the means by which people have a voice in their society. (12)

Regarding this content Arnold explains about the context of subaltern. Subaltern denotes the colonized people of South Asia. It explains the new concept of marginal people who are suppressed in society. This concept already had been explained in Marxist historians as a colonial history from the perspective of the proletariat.

Similarly Dipesh Chakravarty is an eminent theorist of India. He explains the concept of the core content of the history of oppression. Those whose voices are not heard should be enabled so that they begin to ask for their self-esteem and recognition. Without recognition and identity how can the subaltern feel freedom in their life? In most of the cases depressed class people face their problems from the higher class society. In Chakravarty's points of view:

Subaltern is not just a classy word for oppressed, for [the] other, for somebody who's not getting a piece of the pie. In post-colonial terms, everything that has limited or no access to the cultural imperialism is subaltern – a space of difference. Now, who would say that's just the oppressed? The working class is oppressed it's not subalterns. Many people want to claim subalternity. They are the least interesting and the most dangerous. I mean, just by being a discriminated-against minority on the university campus. They don't need the word subaltern. (30)

Chakravathy, in his book, *Subaltern History as Reflection*, argues that the concept of subaltern is not a classy word for the oppressed class because all are the members of living being in the world. In that case we can say that everything is limited in the

world. The working class is oppressed; not subaltern. Subalterns are those who are backward and dominated class of the community.

Similarly, a postcolonial thinker Spivak also advocates on the issue of women suppression where voiceless has been silenced by the male dominated society. Spivak in her essay *Can Subaltern Speak?* argues, "An object of colonial historiography and as a subject of insurgency, the ideological construction of gender keeps the male dominant. If, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as a female is even more deeply in shadow"(287).

Regarding this context, Spivak raised her subalternity analysis to explaining about the female issue that focused in her book *Can Subaltern Speak?* In that case we can say that male dominates to female. In same case higher community also dominates to lower people. It's the rule of society; common, lower class people are discriminated as socially, culturally, and politically in different phases of the community.

This book was published first time in 1954 by Keer. Later it became more popular there was published in different languages. Keer was a biographical writer and well story writer of India. Now it was published in fifth edition and reprinted with changes of the book by Popular Prakashan. It was one of the best biographic texts of Dr. Ambedkar. This was approved by Dr. Ambedkar himself. This biography is important from other point of view too. Thought- provoking and provocative, this life is highly instructive to everyone who sacrificed his whole life for dignity and equality in human relation society. It provides a most inspiring example of what man can achieve in his life, even in the most depressing and destitute circumstances. It provides also a lesson for the depressed class people who are marginalized and backward.

According to Nayyar in *Life & Mission Dr. B.R Ambedkar's* article explained, "Bhim Rao Ambedkar has played the part of destiny in the liberation of suppressed humanity in India. So, India must learn to understand his life, character and mission, know him as he is & not as he is distorted by his enemies or deified by his devotees. In order to help readers see the development of his mind and understand the bitterness and violence with which he attacked the old views & values that had defaced a part of humanity in this land"(26).

Nayyar arguing that Ambedkar was the person who established his status for the development of community. His life totally challenging and risky by the system of his nation but he was tried to achieve his goal for the development. The development of the community gives the beautiful images of the country. So, the unity of the people and their behaviors must be changed then we can understand the moralities of our life.

Similarly, Down L. Keer argued "Dr. Ambedkar is a timeless inspiring personality and his life retains importance for societies, especially the ones that are committed to human advancement. To highlight the importance of the role played by Ambedkar in improving the conditions of untouchables, and the constructive and leading role he played in building modern India, this timeline of events is of great help. The book talks about the crowning achievements of the man in drafting the constitution of India, and the uplifting work he remained loyal to, all his life. The author has added a genealogical table of the Ambedkar family, Ambedkar's educational career, a list of his basic writings and a bibliography. This chronology will serve as one of the best reference works to those who are interested in Dr. Ambedkar's influence on the advancement of the downtrodden"(23).

Keer was analyzed that focused on the basis of Dr. Ambedkar's biography. He explained caste system of the Indian people where depressed class had many problems from the upper caste people. The books talks about the achievements of Dr. Ambedkar who sacrificed his life for the nation and making changes in India by intellectual revolution with many colonial people of the India. Ambedkar's relevance in India today may be controvertible but what is beyond doubt is that the path he trod gave hope and ambition to millions of ex-untouchables who were degraded for centuries in Hindu society. Unlike other Dalit leaders or even Bhakti saints, Ambedkar did not try to reform Hinduism but to liberate himself and others like him from it. He supported the temple entry movement early in his political life not because he wanted Dalits to be accepted by Hindus but as an entry point into politics, a sort of springboard for further activism of the untouchables.

In the same way Swapnil S. explained " It's very good book very much informative book that narrates every struggle of Babasaheb's and every untouchable life and also tells how he overcame all that was opposite for his goal. It also clears that he not only fought for untouchables but also did tremendous contribution for making India a perfect republic through his work in making of constitution of India."(138) Therefore, we can say that it was very informative, thoroughly researched book. Similarly it is unbiased and neutral assessment of the life of the legend man. He was bold enough to point out mistakes also. His total struggle was devoted for the nation and for his people. He gave the new structure for making modern India after British colonialism.

One of the endeavoring men who attempt always for two things one is to gain knowledge and another is for socializing with people's problem. In points of view of Sanjeev Nayyer, explained that, "Babasaheb Ambedkar, was born as an untouchable,

managed to climb the biggest posts through sheer hard work and determination. What struck me was his insatiable thirst for knowledge which he tried to quench by reading trunks of books regularly. By being an example, he showed his people that they could achieve whatever that they set their minds to and it was the unjust Hindu society that tried to take away their basic human rights. I haven't come across a person who was so objective in his life and his razor eyed focus on bringing economic and political rights to the Dalits accelerated the upliftment of the masses. During the struggle, he was at constant war with Gandhi and the Congress, both of whom he considered as hypocrites since they always tended to give away grounds to the Muslims but denied the same to the untouchables who in many respects needed it more"(14). If people have that intension to get anything in their mind them they will obviously achieve that goal.

The book gives an idea of Dr. Ambedkar's contribution to Indian thought, history, literature and the constitution and of his place in the evolution of Hinduism and its phase. His conversation to Buddhism and the last years of his life are also full described. Extensive quotations from historic and mission of Marathi poets and his view on the main features of the Indian constitution have been incorporated. The lasting influences of Dr. Ambedkar on Indian social and political events, even after his death evidences is of the great significance of his work to contemporary readers.

Babasaheb Dr. B.R. Ambedkar, the Chief Architect of Indian Constitution, was a scholar par excellence, a philosopher, a visionary, an emancipator and a true nationalist. He led a number of social movements to secure human rights to the oppressed and depressed sections of the society. He stands as a symbol of struggle for social justice. (5) Kumari Selja, the minister of social justice and empowerment of India and chairperson of Dr. Ambedkar Foundation, asserts that Ambedkar was the

chief architect and well designer of Indian Constitution. He was an excellent, philosopher, visionary, well prolific writer, emancipator and true nationalist, who struggle for his whole life freedom and social equality in India. He faced many challenges; some events are too much critical and dangerous for his life but he never stepped-back, always kept his movement ahead for his destiny.

The same point of view by, the Chief Minister of Maharashtra State, Sharad Pawar asserts in *Dr. Babasaheb Ambedkar Writings and Speeches*, that "The Indian Constitution is a detailed document which takes cognizance of every aspect of the Government. Its detailed character is sometimes assailed by critics as a lawyer's paradise. However, 44 years of its working has shown that the common man is the central theme of the Constitution." (8) In the context of political explanation Ambedkar became the historical hero as the great man because when he decided to take political decision then most of the leaders were agreed with his point of view. As a result he gave a beautiful shape to the constitution of India. According to the different researches if Ambedkar had not given his time for the constitution then it would have been more difficult at that time because already many drafting committee members of constitution were stepped-back from coordinating with the group.

Correspondingly, Bhagwan Das explained in *The Greatest Indian* article analyzed that,

He was honored and assigned the most responsible task of drafting the Constitution of free India which demanded enormous knowledge of law, geography, economics, politics, sociology and history of India. It required statesmanship, wisdom, understanding and sympathy with the teeming millions of India who had been bled white by the oppressive system of caste and diabolical rule of the exploiting classes. (Das1)

Ambedkar had wealth of knowledge and strength of character in abundance, more than any other man in public life in India, and proved to the world that prejudices cannot smother the talent nor can the mud and filth of abuse stick to the shining golden image of a truly great man. He used his knowledge and skill for the social development and mainly focused for untouchables of the country. He was that and much more because he was alone one of the greatest builders of this India.

Similarly, DC Correspondent explained in his article *PM: Ambedkar's New India Cares for Poor*. Prime Minister Narendra Modi said that despite efforts made to ensure that the son of a backward family does not progress, father of the Indian Constitution succeeded. He noted that today's 'New India' is altogether different as it belongs to the poor and the backward. Many people mocked Ambedkar, tried to pull him back and made every possible effort to ensure that the son of an impoverished and backward family does not progress in life, and to be something and succeeded in life. However, picture of the new India is altogether different. It is an India which is Ambedkar's India, of the poor and the backward, Mr. Modi said during his monthly radio broadcast, *Mann Ki Baat*. (8) Regarding this point of view by PM. Narendra Modi, Ambedkar had made many contributions to the nation who got many troubles but did not come back from his attempt to build the constitution. Now the new concept of new India belongs from his assumption who sacrificed his whole life as best political leader who belonged from the marginal and backward family background. Keer's Biography analyzes that;

I was a boy of nine when it happened but it has left an indelible impression in my mind. It gave me a shock such as I never received before, and it made me think about untouchability which, before this incident happened, was with me a matter of course as it is with many touchable as well as untouchables. (12)

However, this was only one of the many events that he faced due to his location in the social strata. Ambedkar as a child had another great shock when he came to know that the barber would prefer to shave a bullock than cutting his hair because he was an untouchable. It was his sister who used to cut his hair and wash his clothes as no washer man would wash the clothes of an untouchable. Thus in his boyhood he experienced 'at the hand of his co-religionists the galling humiliations and the inhuman treatment under which his whole community had been laboring for untold ages'. There is no right to do freely any works in society where depressed class cannot be able to do their own authority. They bounded in community doing such activity like marriage, festival and other social well fair that gives the authority to those high class people in community.

The young Ambedkar shows that in the midst of all the Contempt for untouchables, there were teachers who had tender affection for their students irrespective of the class or the caste they belonged to. The significance of K.A Keluskar in the life of Ambedkar was explained by Keer, the biographer of Ambedkar:

By the significant present, he made to his disciple, he indirectly spurred him to attack the tyranny of the caste system and by securing him a scholarship, and he enlightened his path and added ballast to his brains.No Hindu, no Muslim would gave give him selterin the city. He sent a note to the Maharaja, who referred him to the Diwan, and the Diwan expressed his inability to do anything in the matter.(34)

In January 1908 he joined the Elphinstone College, Bombay. He lost one year of his study due to ill health. During his study in the college, his father faced financial crisis and through K. A Kelusker, Ambedkar secured an interview with the Maharaja

Sayajirao of Baroda who sanctioned a monthly scholarship of Rupees 25 for the completion of his graduation. He graduated from University of Bombay in January 1913 in Bachelor of Arts. In his college days, he got support from Prof. Muller, Professor of Elphinstone College. Prof. Muller lent him books and have him clothes too. However, the adverse and insulting environment of Indian colleges and pitiable fate of Depressed Classes added to his restlessness and eagerness to explore new horizon. He focused in education because he wants to change the all system through education. In Keer's biography of Ambedkar indicates that;

The Problem of education of the Untouchables was beset with difficulty from one more side. In spite of government directive in the matter of admission, children of the depressed classes were refused admission to school. Ambedkar had to fight out the issue in school. Karmaveer Shindhe and Veer Savarkar also were struggling to secure the right of the depressed classes of Maharashtra to have their children educated along with the caste Hindu children and were successful to a great extent. (126)

The above the lines clarify that how depressed class subaltern people were facing such problems. They had no authority to get admission in schools and colleges. Those institutions were built for high caste people in the society. Dr. Ambedkar decided to change this colonial traditional system of the country through education. Some of his colleagues also tried to remove the caste based education in the society which fall down the people in a low level. Because there is no any similarity in the education most of the Dalit student never get the chance for learning in their community.

Being educated abroad and having seen the power and understood the necessity of print media to rouse the social conscience of mass, he undertook attempts in various phases to promote print media specially addressed for Depressed Class of

people. 'Mook-Nayak' (The Leader of the Dumb) was the first such effort. The weekly paper was started by Ambedkar on 31 January 1920. The "comment of Ambedkar in its inaugural issue expresses the objective of this venture vividly:

It is important to suggest ways and means to redress the wrongs done to the Depressed Classes, and to discuss the measures of their upliftment. A journal reaching the mass is the best means to achieve this end, under the title Mook-Nayak, the leader of dumb. In his view the backwardness of the non-Brahmins was due to lack of education and power. In order to save the depressed classes from perpetual slavery, poverty and ignorance. (36)

It helped to make those educated people aware who knew everything about the caste system but these people also discriminated in society. *Mook-Nayak* is the weekly paper which raised the voices of uneducated and helpless people. Everywhere we cleared that no any sympathy among the Dalit people, and they marginalized from the low level. In March 1930, the Nasik Satyagraha stood for the entry of untouchables to the *Kalaram* Temple. Ambedkar put forward a thought-provoking speech on the entry of *Kalaram* Temple:

The issue of Kalaram Temple is an appeal to the Hindu mind. The high caste Hindus deprived us from the far ages. Whether the same Hindus are willing to grant our humanitarian rights will be the question raised from this Temple entry Satyagraha. This Satyagraha is one of the efforts for bringing about a change of heart among the High Caste Hindus. Hence the success of this effort depends on the Hindu mindset that is willing to accept that man must be treated as man; he must be given humanitarian rights; human dignity should be established. (73)

However, the painful experience of being an untouchable continued even though he was then a great scholar and just returned from USA. As he reached Baroda he could not get accommodation in any hotel or hostel due to his caste. He took shelter in a Parsee inn and stayed there for eleven days. He was treated by his staff and peons as a 'leaper'. Peons flung office files on his table. They rolled the mat when Ambedkar got up to go. Drinking water was not available in his office. That is only for depressed class. He was well educated and well social mentor but he did not get any proper help from society.

According to his argument, Dr. Ambedkar was freedom fighter for the egalitarian values of margin. He challenged the social norms and values that were very strict in Indian all authoritative voices guided by the Brahmins and upper caste people. He struggled thirty-six years for changing the social order and principles of social justice. Dr. Ambedkar did not tolerate many barriers unless he gave continuity to his aim and goal for the achievement of his goal for the marginal people.

Bring to this country once again  
 the blessed name,  
 Which made the land of thy birth sacred  
 To all distant lands!  
 Let thy great awakening under the Bodhi Tree  
 be fulfilled.....  
 Let open the doors that are barred,  
 and the resounding conch shell  
 Proclaim thy arrival at Bharat's gate. (505)

These beautiful poetic lines express the feeling of Ambedkar that makes to give motivated points for the nation. In that context where we make great work for the

nation that gives us high levels of identity and we can carry that blessed name for our country. He quoted this line at the end of his life where he got achievements of his life. Similarly he dreamed of the better nation, which gave the beautiful smell like flower. That smell is only possible if people improve themselves in caste discrimination and hierarchy. The imagination makes him renowned man.

This research is based on the concept of subaltern study as well as resistance from the margin who contributed for the Dalit Movement and many great works for the nations. This study makes readers confident to change their concept. Meanwhile, this research is fruitful for common people. Dr. Ambedkar sacrificed his whole life for the common people's right and their freedom. Mainly he focused in education, sanitation, political system, healthy foods and so on. Dr. Bhimrao Ambedkar's biography analyzes the impact of freedom fighter and social worker who had many social works in field of the Dalit community and marginal society of India. Toward his social contribution, it is the greatest work in the history of the world. Keer's Biography of Ambedkar analyses that;

My heart breaks to see the pitiable sight of your faces and to hear your sad voices. You been groaning from time immemorial and yet you are not ashamed to hug your helplessness as an as an inevitability. Why did you not perish in the prenatal stage instead? Why do you worsen and sadden the picture of the sorrows, poverty, slavery, and burdens of the world with your deplorable, despicable and detestable miserable life? (60)

Ambedkar hated the sense of dependency and caste discrimination, which system is rooted in the country very sharply. The pictures of the sorrow, poverty, slavery, and so on pitiable conditions make him too much emotional. He spoke out his painful words for identity because they had no any freedom for them. In his point of view, he

wished to perish in him prenatal stage. Because he found that it was a curse to be born in the low caste family.

According to Karl Marx, in *History at the Limits of World History*, said that "My true religious existence is my existence in the philosophy of religion; my true political existence is my existence in the philosophy of law; my true natural existence, my existence in the philosophy of nature; my true artistic existence, existence in the philosophy of art; my true human existence, my existence in philosophy. Likewise the true existence of religion, the state, nature, art, is the philosophy of religion, of nature, of the state and of art." (16) This concept is matching with Dr. Bhimrao Ambedkar's because he was also the one who always struggled for his right against upper-caste that determined the concepts of Ambedkar and having lots of challenges by the society and nation. Time was an important factor for him. To save both money and time, he would go without lunch. He had then taken his lodging at a semi boarding house conducted by a lady (45).

These issues of subaltern were thoughts and concepts of Dr. Ambedkar. It was resistance from the margin that he explored among the situations from which I have got much motivation from his biography. India's caste system, which emerged with advent of Aryans in India, was a unique social institution in which society was stratified in a hierarchical or quasi-hierarchical social order. This was not a merely social but an economic distinction: upper castes represented well-off economic classes, whereas the lower castes represented the poorer sections of society. Even today, there are thousands of castes, or *Jatis*, in the world. A person is born into a particular caste and remains in that caste until death. Within caste, members are severely restricted as to their occupation and their social participation. The caste distinction has not only social and economic but also religious sanction, based on

Hindu idea that a person's positioning in socio-economic hierarchy ordained by his or her deeds in a previous life, since Hindus believe in rebirth. The current social status of an individual depends on the good or bad deeds committed by that individual with his or her Karma and is therefore immutable in this real world. Society in India further classified in social sub-groups traditionally based on the concept of ritual purity and its opposite, the pollution. Gandhi said in this biography;

The Mahatma said that he was the natural guardian of the untouchables whereas Ambedkar said he was the natural leader of the depressed classes.

The Mahatma's leadership of the depressed classes was sentimental and assumed. The leadership of Babasaheb Ambedkar was natural, actual and practical. The young man challenged the imperial authority of the boss of Indian politics, and the boss of Indian politics tried to isolate and stifle him.

(182)

Mahatma Gandhi always praised his work and struggle for the nation. Dr. Ambedkar raised his voice for freedom and development in his people who makes difference. In his life, many times he got many challenges but never he had felt down and never had he felt lost. Rather he got feedback from many failure works. So, Gandhi also gave him respect and feedback in his many works. Along with the system of *Jati*(caste), two thousand-year-old caste system divided the Hindu religion and society into four broader idealized categories, called *Varnas* (literally "color.") These are: Brahmins: Priests and teachers believed to originate from the head of the God, who served the functions of learning, teaching, and performing sacrifices, Kshatriyas; Warriors skilled in the martial arts and educated to be leaders, whose task was to protect the people and fight their enemies. Vaisyas; the merchant's class people and having some

kinds of the business, and Shudras; Laborers not entitled to an education, who generally served as servant and low ranked people in the society.

Similarly, a postcolonial thinker Spivak also advocates on the issue of Suppression where voiceless has been silenced by male dominated society. Spivak in her essay *Can the Subaltern Speak?* Argues "an object of colonial historiography and as a subject of insurgency, the ideological construction of gender keeps male dominant, if, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow". (287) Spivak asserts that the subaltern women who are discriminated based on gender, caste and color do not have their identity. As a result, they become marginalized in a society. She argues that subaltern cannot speak until and unless they get the medium to be heard in mainstream of the state. The following line also illustrate about the community that belongs to Dalit community in the society.

Hardly had the cart gone a few yards when the god fearing caste Hindu cart man, to his wrath comes to know that the well-dressed boys in his cart were the accursed untouchables! In feet of rage he threw them out on the road as one overturns the dustbins; for he felt they had polluted his wooden cart and destroyed the purity of his domestic animals! (12)

Here, in the extract a child Bhim and his Brother were going to Goregaun to visit his father at that time they got first time discrimination in bull cart from young man who is the rider of that cart. That young man threw him out from the cart, a small innocent boy who did not know about caste and discrimination but he faced that problem from that cart rider after that first time he realized about that caste discrimination. This event was made him very nostalgic and thinking about his life what is he then they got very cruel punishment from that man. His both brother polled that cart and beat by

that old man. Later this event play the big role. Regarding this issue we can say that Dr. Ambedkar wanted to make change. He wanted resist to develop and eliminate system of caste and that makes the form of learning in his child age according to context of the country.

The subaltern studies have immense possibility of projecting, constructing and analyzing the people's lives, institutions, problems, movements, values and processes of their formation, structuration and restructuring at local and regional levels. The meanings thus need to view from Marxist perspective and from Indian historiographical and culturological perspectives. In fact, at theoretical and ideological levels, it can provide the basis for explanation of social existence of Indian people and the way people managed their lives. The Indian culturological perspectives constructed at ideological, theoretical and empirical levels in terms of continuity and change through analysis of classical texts and folk-rural commonality of existence. The relationship between the two provides significant framework to understand the Indian social, cultural and personality systems, at local micro level and trans-regional macro level. It further provides a scheme to relate past with present, empirical with ideological, segmental with pluralism and mundane with transcendental. (139)

The Guha, presented in his book Subaltern Studies II, "The history of all past society has consisted in the development of class antagonism that assumed different forms of different epochs. But whatever form they may have taken, one fact is common to all past ages, viz., the exploitation of one part of society by the other". In this text we can analyse that the exploitation was continuity in the level of domination day by day that was adjusted by Dalit people and community which they had at every step of their life. It was very tragic because caste discrimination and exploitation made them have very pathetic condition. They never got any proper facilities and

good services from the Government. Dalits struggled many more time for the country but they never get those facilities, which were received by others like Kshertis or Brahmins. In the reality, all are same but that misbalance and dissimilarity always they kept in their mind and forgot about those low caste people and only exaggerated for high class or upper caste people.

The main characters are from the Dalit community who are represented in the book and they are subaltern characters in the Subaltern society. In every sector of the society, Dalit become victims of difficulties and they are under hegemony of the higher class ideologies. The concept of the subalterns isthroughout the book in which Dalits were being exploited, dominated and marginalized, discriminated and so on. They have been subalternized often in their own society. Our society defines the Sovereignty but the condition of the people does not have equality in all levels of the society in the country. There is misunderstanding while talking about equality. Actually, every country wants to solve the case discrimination and subaltern situation. In this case Ambedkar says that;

The spasms of social revolution were stirring the society. In spite of the Bole resolution a number of local Board and municipalities did not appear as yet to grant the depressed classes their civic rights. If at all they had passed some resolution favoring them with the use of public wells, tanks, schools, hospitals, and dharmashalas, it meant nothing more than mere gestures. (64)

Ambedkar focused his concern mainly in sanitation of the Dalit community and who are careless in their health and surrounding environment of their village. He gives first priority for education and all bad behaviors of the people, who were introduced themselves as a low caste. If people improve all these behaviors like having carrion, malnutritional foods, cloths, etc. Their living styles will be changed. Otherwise they

will get bad response from their community that makes them give up their real identity. So, Ambedkar forced to develop public wells, educational institutions, hospitals, Dharmashala, and consultancies which are for the proper guide for the changes. He demands separate electoral system for his people, separate hostel for the Dalit students who can be easily study in their country. That was the impact of Poona pact where he demanded with cabinet of Hind Swaraj with Gandhi and Nehru.

With the relevance of these issues, we can say that the condition of Dalit students and tenant was getting such problems from higher class of people in the country. Ambedkar wanted to solve this issue from the country which does not give any meaning for nationalism and nationality. He told, on this issue, " Only when Hindu society becomes a casteless society, that, it can hope to have strength enough to defend itself. Without such internal strength, Swaraj for Hindus may turn out to be only a step towards slavery." (271) in this situation, we can say the imagination of Babasaheb comes to free the low caste people from discrimination. This led Guha to the investigation of peasant movements of the past, which he felt had been used by historians only to provide picturesque detail to a historical narrative otherwise dominated by leaders and great men. In particular, through the 1970s he carried out research on the forms of peasant protest in the nineteenth century, as British rule established itself as undisputed on the subcontinent. Keer analyzes that;

Political marches are moving and colorful. But Ambedkar's march was more difficult and risky. It was on a social- religious system imposed ruthlessly and upheld religiously by a vast society upon its weaker and helpless constituent, a society based on fantastic, antiquated, unjust and inhuman laws that bolted out, throttled and bled millions of the depressed classes from time immemorial. (73)

He focused on all the development aspects. Economic, educational, and other infrastructures make diplomatic changes. At that time he spent his life in fully risky and challenging ways because he does not get any support from his community and any national leaders. People are following worthless and meaningless concept that shows some people's prestige in weak level. Dr. Ambedkar dig out that conservative thinking and finally he got achievement as he wished from his struggle. Ambedkar raised the voices for the subaltern people. He says that;

If all these communities are to be brought to the level of quality, then the only remedy is to adopt the principle of inequality and to give favored treatment to those who are below the level. People who lay emphasis on the principle of equality in all things conveniently forget that numbers five and ten if multiply by two, a common factor, yield the product ten and twenty respectively and not twenty in both the cases. That is why Ambedkar held that quality meant raising the level of the lower classes to the level of the higher classes.(84)

This extract clarifies the system of equality in all the level of development. If we have not equality in community, then it will become the source of obstacles of development. In that case, Dr. Ambedkar analyzed about inequality of the community. In his point of view, equality meant raising the level of the lower classes to the level of the higher classes. That indicates the way of development and resistance from the lower class. In every step of development they need equality among people and in other areas like culture, values, status, caste, gender, and role and so on. If we find these all things in equal level, it should be better for the development; otherwise, we cannot complete with other developed sectors.

Jesus Francisco Chairez-Garza says, in his article, *Touching Space: Ambedkar on the spatial features of Untouchability, Contemporary South Asia*, "Although B.R.

Ambedkar, and the chief architect of the Indian Constitution, in an attempt to shed some light upon this under-expel and the emergence of nationalism in Ambedkar's thought, focusing primarily on his writings, post 1935 concerning untouchability, I will argue that for Ambedkar, space played a critical role in both the perpetuation and evanescence of untouchability and similarly in the neglect and emergence of nationalism." Here, Keer argues that;

Oppressions were part of that ceaseless struggle which raged between the privileged and the unprivileged. He told the depressed classes that they lacked three essential qualities for carrying out their struggle, namely, man-power, money and intellectual power, and so long as they remained in the Hindu fold they would not be able to acquire those powers. (273)

Jesus means to say that avoiding discrimination is to get the relief from the nation. He is the man who architects the constitution and makes huge differences for the nation. The class of the people needs to be a perfect guidance and, if they have power to handle the authority, then they will get right to live in their own style according to their wishes or as their cultural. Man-power, money and intellectual power also gives them feedback to improve themselves. So, they need to change and develop the resisting voices of the marginalized people. In equality, men need power that power shows the energy, then energy makes development of the individual people. Then we can say that man-power is the great thing. Another important thing is money for development if people do not have money, then it becomes critical for them. It is hard to survive in community.

I tell you religion is for man and not man for religion. If you want to organize, consolidate and be successful in this world change this religion. The religion that does not recognize you as human beings, or give you water to drink, or

allow you to enter the temples is not worthy to be called a religion. The religion that forbids you to receive education and comes in the way of your material advancement is not worthy of the appellation religion. (275)

Dr. Ambedkar gave his speech in the conference of Poona Pact. In that conference he mentioned the religious activities which were followed by community. He says that if knowledge is expanded by one to another people, then it will be better for improving life of the common men. Religion is conceptual thinking of human being which makes people aware to do good thing but in our context religion is the way of making different among people. Some people think themselves superior by their caste and they dominate common people or workers by their occupation. That system makes them aware of religions.

The much-revered Dalit leader Dr. B.R Ambedkar was trained abroad as both social scientist and lawyer in the early part of the twenty century. Many direct and indirect reflections on his legacy in this volume give it renewed relevance as an academic subject today. Many of the contributors were especially close to the relation of the leaders like Gandhi and Nehru over intricate question of enfranchisement leading up to independence from British rule. Dr. Bhimrao Ramji Ambedkar is famous for being "the most highly educated Untouchable in India." His education, encouraged and financed largely by the Gaikwad of Baroda, led to his role as the Untouchable's chief representative, the founder of a political party for Untouchables, and the moving spirit behind organizations, schools, and colleges established for their uplift. One of Ambedkar's final acts was the initiation of a Buddhist conversion movement that ultimately attracted more than 3 million Untouchable adherents.

This part of Ambedkar's story is well known. However, his family's military service in the British Raj is not widely acknowledged for creating an environment that laid the foundation for his later success. Eleanor Zelliot, an expert on Dr. Ambedkar and the Mahad movement, maintains, "The hundred year period of Mahad recruitment into British armies may well have been the single most important factor, aside from economic reasons, in producing the Mahad movement." This article examines the importance of military service in improving the social status of Ambedkar's caste, the Mahads of Maharashtra. The focus is on their relationship with the British. Ambedkar was the first Indian to pursue a doctorate in economics abroad argued that industrialization and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Sharad Pawar, Ambedkar's vision helped the government to achieve its food security goal. Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. He calculated the loss of development caused by British rule.

Therefore, Dr. Bhimrao Ambedkar many times fell down in his own land but never gave up, repeatedly he rose up. Now in India and all over the world people are memorizing him because of his great works and his sacrifice for the depressed class.

In his lifetime, he solved the problems of water, sanitation, education, and many social works. He started his journey from his child age to *Mahad Chaudhar Talab*, Poona Pact, Dalit Reservation, electoral system, political appearance, Administration and Finance of the East India Company, the Evolution of Provincial Finance in British India, and the Problem of the Rupee: Its Origin and Its Solution, and Constitution framework of drafting committee and so on. So, he resisted for the margin in his life and depressed class. He did not achieve anything for himself or for

his family. He simply told the untouchables that they are Human Beings which they never considered themselves to be. During his lifetime some of his own clan and community followed him and made a tremendous development and progress only because of his simple advice educate, unite and agitate to the extent of they are being taken to be a threat to the genius in the country. Unfortunately Ambedkar is not alive to see the progress of what he always dreamt.

So, he worked and raised the resistance voice of the marginalized and depressed people, and was successful in his life to upraise their life status in India, and established his concepts and voices in the world on the behalf of the marginalized people. His concepts and voices are recognized everywhere in the world.

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