Nature of animal world suggests that those with power and privilege get upper hand on weaker creatures. Due to this weaker sections are always in danger to the extent that one day they may be completely extinguished from the surface of earth. However, in human society we must thank the noble hearts who evolved and promoted principles of equality, fraternity, justice and cooperation among all of us. Truly, these are the core values that one must restore to especially when human population is increasing thousand fold in every next moment and so our demands. Reformation movements for bettering the lot of weaker sections in human society indicate how it had been challenging to preserve afore said values. Dr. Babasaheb Ambedkar is the foremost reformer and humanitarian who displayed strong determination to improve the life of miserable lower castes in Indian society by re-establishing core values through Indian Constitution.

Dr. B. R. Ambedkar, as we have discussed in earlier chapters, analyses, interprets and interrogates the very roots of discriminatory system which has been advocated and strengthened by certain religious tracts. This rational position of Dr. Ambedkar has been echoed in all the autobiographies undertaken for the present study. Dr. Ambedkar scientifically critiques the Indian socio-cultural past and present and essentially propounds some very crucial tenets which can be encapsulated as -

1. Criticism on religion.
2. Redistribution of resources.
3. Intercaste and interreligious marriages.
4. Annihilation of caste / caste less society.
5. A democratic system based on Buddhist principles of equality, fraternity, liberty etc.

These Ambedkarite principles predominantly reflect, as we have seen earlier in the concern autobiographies.

By the third decade of twentieth century Dr. Babasaheb Ambedkar entered in public life and soon became voice of illiterate, neglected downtrodden classes. In the meantime many social and political leaders had been working for betterment of downtrodden class but Dr. Babasaheb Ambedkar became the most favoured leader among untouchables for his commitment, sacrifice and strategic expertise in social movement. His in-depth analysis of Hindu society-the caste-system, put forth in illustrative and simplified language played instrumental role in arousing the untouchables the sense of degenerated beings in civilized society. He made them aware about their ‘mental, physical, and financial weaknesses’ and mental blockage or slavery in caste system. Soon entire untouchable community stood behind him when he advocated and represented their rights in government offices. By launching Satyagraha at Chavadar pond to drink water from public water bodies and enter Kalaram temple he tried to convince the untouchables the importance of claiming fundamental human rights alike upper castes. He was trying to say that right to access the basic needs is far more important than just worshiping God and Goddesses in society. Here Dr. Babasaheb Ambedkar stands different from other social and political leaders who merely tried restoring Hindu society to its ancient version- an apparent effort in case of eradicating true evils of caste system. In the history of social reformation Dr. Babasaheb Ambedkar became the supreme leader
of untouchables who instilled in them the urgency for claiming human rights and equality in Hindu society.

Dr. Babasaheb Ambedkar made the untouchables to realize their weakness and invoked them stand for organized ‘self-help’ efforts in respect of survival. He observed that untouchables live in deprived, dejected conditions and no one, in true sense, favoured to support them. First thing he did to overcome the ‘mental, physical and financial weaknesses’ was the establishment of social organizations such as Bahishkrit Hitakarani Sabha which gathered entire untouchable community under one roof across the Maharashtra state. Organization generated strong wave of social and political awakening among untouchables: they stood for rights to elect own leaders in Bombay Province Assembly instead of separate electorate as specified in Communal Award. Later, though he failed to be in power in Maharashtra, he weaved an immense influence of untouchable masses in the political sphere. Apart this he established educational institutions at Mumbai and Aurangabad. These educational institutions became center of awakening among untouchables. Education also enabled untouchables to generate financial support. Thereby they started becoming more reliant on themselves and gathered force for Dalit movement. Thus, the Dr. Babasaheb Ambedkar’s organized efforts and educational institutions became source of inspiration for downtrodden classes to rise and fight for human rights.

Dr. Babasaheb Ambedkar envisioned a society based on ‘equality, liberty and fraternity’ and such a society can be established if India adopts democratic form of government. In such a society, he propounded that, an individual is independent to live to the fullest, he has ‘certain inalienable rights’ conferred by constitution, has privilege to stand equal
in respect of gender, political and social status and the government is responsible for protection of civil rights of an individual. He had long before the drafting the constitution he had sensed that even in such a society in India, the untouchables may find difficult to live freely, so he devised Constitutional safe-guards in the form of reservation. He contended that in a democratic society every section of society should get equal opportunity to participate in power. Hence, he devised reservation policy for weaker sections of society; because in absence of protection of their rights by government the backward sections may remain subjugated in democratic society too.

For Dr. Babasaheb Ambedkar religious conversion was the ultimate solution to end untouchability practices. In later part of life he decided to leave Hindu religion and adopt Buddhism. He was convinced that Buddhism only can provide mental strength to untouchables because it is based on morality; it preaches gospels of equality, liberty and fraternity in society; it teaches the message of co-existence and how to be compassionate towards other beings. Adopting Buddhism brought pivotal change in the attitude, behavior and social movement of untouchables. Now they thought themselves as free citizens alike other religions in the world with glorious past. Buddhism not only generated a sense of self-esteem among downtrodden classes but also gave them a completely new identity. They started openly rejecting casteism; claiming themselves as Buddhists; worshiping Hindu God and Goddess as mark of rejection and resentment towards socio-religiously legalized exploitation, harassment by dominant castes in the Hindu social system.

Due to untiring, harsh struggle to claim to civil rights and religious conversion to Buddhism by Dr. Babasaheb Ambedkar, now in independent India untouchables can enjoy constitutional safeguards
against atrocious treatment by upper castes, untouchability is officially banned, and they can enroll any school in village or town and with scholarships can complete education up to higher level. It is but quite natural that the untouchables, outcastes who were once barred from moving in public places, lived in squalid and muddy residents at the corner of village they now acknowledge the contribution of Dr. Babasaheb Ambedkar in their sophisticated life. In fact, he has been source of inspiration for thousands, nay lakhs of oppressed classes who one or the other day awake to claim their rights as part of democratic society. His thoughts are imbibed with zest for freedom, passionate desire to claim fundamental rights, non-violent ways to nab social-evils, and most important to live a moral life resisting any form of slavery.

This research found that Dr. Ambedkar’s life and public career not only inspired the illiterate untouchables, but it also has been instrumental in shaping the ideology of liberation against malfunctioning of democracy due to caste oriented corruption, nepotism, favoritism. Any individual from oppressed sections or upper castes or women in present situation, if acquainted with the formulaic expressions like ‘educate, agitate and organize’, ‘let the slave realize that he is slave,’ as exemplified in selected Dalit autobiographies, will certainly find way out for dignified life.

While reading only few pages of any of the four autobiographies one can peep into the motives behind depicting the crude events that have shocked mainstream society readers. These autobiographies meant twofold purpose for Dalit writers: first, to give vent to their sufferings being born in a downtrodden, poor family- which is not in their control- hence they must bear the consequences; and secondly, after being in contact
with Dalit movement, they wanted to promote revolutionary message imbibed in Dr. Babasaheb Ambedkar’s thoughts.

Particularly the impacts of analysis and interpretation of caste system by Dr. Babasaheb Ambedkar can be traced in autobiographies namely *Upara: An Outsider, The Outcaste: Akkarmashi, The Branded: Uchalya* and *Aaydan: The Weave of My Life*. The writes first of all acknowledge the condition of their society, culture, its occupations, wearied every day routines in autobiographies. This is in fact an act of reviewing past and pointing at what is going on. Through this depiction every writer is able to see his position in society examines what is wrong and right and after all is able to contemplate over which way he should go. The selected modern way of advancement i. e. getting educated and reforming their society by simply being activists. The autobiographies took shape only due to their concerns for society, otherwise it would have never liked by readers.

These autobiographies, in true sense depict miserable life of outcastes, outsiders, untouchables and dalit women from childhood to a particular time in their life where they had just been working as social activists and gathering community men to stand for own right. These books relate writers’ experiences of hunger, starvation to which the oppressed classes are forced to survive. There is bold depiction of events of collecting food from marriage functions, skinning dead animals for food, as noted by Laxman Mane. One can easily notice the mentality of completely dependence on dominant castes for daily needs. Further the in case of Laxman Gaikwad and Laxman Mane narrate incidents in childhood that made them aware of their caste status by parents so as to stop them from any polluting other castes people. Similarly, Urmila Pawar realizes caste boundaries while taking food with upper caste girls.
But, unlike other untouchable students they show courage to revoke it. Sharankumar Limbale approach police station for maltreatment by tea shop, he refuses to skin the dead animal for eating its flesh, Laxman Gaikwad withdrawing from thieving and pick-pocketing, Laxman Mane resumes studies so as to get relived from hardship of grazing donkeys in hot sun, so also Urmila Pawar adopts cleanliness habits in school. These changes are result of awakening forces active in Dalit community. Further, these writers came forward to reject traditions at different stages. For instance, Laxman Mane showed reluctance towards superstitions of beheading cock before leaving one village; Sharankumar Limbale openly questions the philosophical foundations of caste system that made him base born; Laxman Gaikwad started generating awareness about education among Uchalya community so that they could live normal life of citizens alike general public and wipe out stigma of born criminal; and Urmila Pawar gathered courage to rejects marriage rituals, rejects to wear Mangalsutra, disobeys after death rituals to be performed as to show reverence for husband. Their actions indicate deep reluctance toward caste system and its inhuman nature first time interpreted by Dr. Babasaheb Ambedkar.

Similarly, these writers acknowledge contribution of Dr. Babasaheb Ambedkar in their educational life. Each of the writer recounts his past when his illiterate parents strived to educate children breaking communal codes. From the narration we gather that they saw a ray of hope in education so as to get rid-off hardship. One can sense the implementation of inclusive policy put forth by Dr. Babasaheb Ambedkar. It aimed at permanent remedies to social evils by provisioning educational facilities for Dalits, untouchables, oppressed classes and De-notified and Nomadic tribes. Thus, Laxman Mane’s father was
encouraged to send his child to school at whichever village outskirts the family happened to halt in search of employment. His father clearly saw that only education can free his child from wrath of begging, thieving, hunger and ill-treatment like his previous generation. This belief in future was generated and fostered by prevailing improvements shown in Dalit community students when the writer developed interest for learning in school and colleges. Sharankumar Limbale’s parents- Santamai and Dada dared to send the writer to school despite facing utter hunger, poverty even in old age. Santamai was the most happy member of her family when she saw the writer wearing clean shirt, walking with other caste students in 15th August procession. Thus, education enabled the family and the writer to ponder over their outcaste status and further the writer having come in contact with Dalit students at Sholapur received boost of encouragement by reading Dr. Ambedkar and Buddha’s thoughts. Laxman Gaikwad’s parents too inclined to support his school education despite Jatpanchayat’s denial. It is due to entry in school that writer developed sense of cleanliness, mannerism in language, honest and most important reluctance towards thieving and pick-pocketing in Santamucchar. Later due to hunger and starvation he had to forsake his study but he realizes the need of school, college education for intellectual development. In case of Urmila Pawar the influence of Dr. Ambedkar can be felt from her family background. Especially, her father was teacher as his family was aware and participated in Mahatma Phuley’s social reformation movement. Hence along with boys, the girls in family received equal attention and got educated. As a result Urmila Pawar became conscious to her rights as human being instead of woman or girl as expected in Hindu society. Conversion to Buddhism, in case of Urmila Pawar’s family and relatives brought about complete alteration in
adoration of Buddhism which replaced the age old god-goddesses and rituals attached to it. Thus, Urmila Pawar took her education as backbone to her social awareness. Most importantly as free woman she shows courage to break away from bondages inflicted as woman in Hindu society by rejecting superiority of husband in family.

One of the most important points that the writers touch in their autobiography is the issue of reservation. Laxman Mane confesses that it is due to government scholarship that the students could continue their further higher education. Similarly, Sharankumar Limbale gets disturbed when he heard of denial of government scholarship for Dalit students; Laxman Gaikwad is admitted in boarding hostel at Dhanegon as provisioned by government. Similarly Urmila Pawar gets promoted to Branch Manager as result of provisioned reservation policy propounded by Dr. Ambedkar. As discussed, it was Dr. Ambedkar’s incessant efforts from 1919 to 1950 that he could hold demand for up lift of socially, economically backward sections by inducing social and economic support from State. These writers attribute their success in life to Dr. Ambedkar.

The religious revolution initiated by Dr. Ambedkar in 1956 had greatest impact on the general masses, particularly on the untouchable Mahars. Urmila Pawar’s autobiography implicitly and explicitly describes the alteration of attitude towards Hindu deities in Dalit society. The illiterate person like Gopaldada led the procession that was taken out to forsake Hindu deities. Nurtured in such an awakened, charged environment Urmila Pawar goes further by rejecting marriage rituals, customary treats in marriage function and allowed her children to get married according to their choice. For Urmila Pawar, conversion to Buddhism by educated Dalit meant completely liberation from Hindu society and its age old rituals and patriarchal mutability too. In case of
Sharankumar Limbale, reading about Buddha meant complete change in faith in superstations, black magic practiced by members in Dalit community. It altered his belief in false conceptions of ultimate salvation from miserable life of hunger, destitute, starvation and relief from evil forces in Hindu social order. Sharankumar Limbale is concerned about mental agonies he had to bear due to disowned by his upper caste father and sexual harassment his mother had to undergo. He often refers to spiritual texts to compare and contrast his forsaken birth in order to draw attention to false belief system perpetuated through Hindu scriptures. Hence he is inclined to Buddha, for Dr. Ambedkar envisioned society for untouchable, outcastes and oppressed people wherein based on the principles of equality, fraternity and justice each and every individual can attain ultimate satisfaction, enlightenment by being true to oneself, society and nation. Thus, these autobiographies hold the truth that every section of society for instance, untouchables, women and outcastes etc. has been benefited by analysis, interpretation and constitutional provisions in a democratic society proposed by Dr. Babasaheb Ambedkar.

Here one must keep in mind that no other social or political leader would have suggested constitutional protection for untouchables. Surely, any other dominant class leader would have provisioned donations to procure basic needs for downtrodden classes, but the way Dr. Babasaheb Ambedkar used Indian Constitution as powerful instrument of socio-economic transformation and with this intention, devised various provisions would have never been possible in democratic society. As result many Dalit youths got education, joined government jobs and lead a settled life.
Dalit autobiographers attained name and fame for their bold literary expressions. Dalit literature became instrumental in preserving the essence of Dr. Babasaheb Ambedkar’s thoughts through its distinctive revolutionary tone, attitude and realistic approach. Amongst many genres, Dalit autobiographies are the factual testimonies of successful adaptation of Dr. Babasaheb Ambedkar’s vision. In other words Dalit literature carried forward his message to the lowest section of society.

Selected autobiographies became means of expression of hatred of traditional life that drag one to dark ages. They dared to express their resentment only after coming in contact with Dr. Babasaheb Ambedkar’s writings in school and college days. After studying the autobiographies one can easily predict these writers like Laxman Mane, today a well-known writer and politician, Laxman Gaikwad, today a famous scholar and activist, Sharankumar Limbale, today an educationist, so also Urmila Pawar, today a social worker and prominent Dalit feminist writer, would have not seen the day-light in absence of Dalit movement started by Dr. Babasaheb Ambedkar. They followed in true spirit the essence of Ambedkar’s mission: disbelief in the supernatural God and soul, disbelief in sacredness and infallibility of religious books, rejection to practice religious rituals and ceremonies and be a judicious person having reverence for reason, intellectual development and scientific attitude; believe in casteless and classless society; and to strive for wellbeing of all member of community. Thus the selected autobiographies put forth model of self-emancipation by confronting social evils perpetuated by caste system. If we neglect the communal reformatory spirit from narratives then what remain are the corpuses of personal unpleasant anecdotes, views, discussion to which no reader would try to read at once. So we can say that on the one hand autobiographies primarily reflected
Dr. Babasaheb Ambedkar vision of welfare society on the other hand fueled autobiographer’s creativity. It invoked them to carry forward struggle not merely for personal gains but taking out their fellow beings from the perpetual ditch of casteism and negligence.

As a result, an enlightened individual from lower castes became more responsive towards any sort of exploitation, subjugation. This study of impact of Dr. Babasaheb Ambedkar’s thoughts on selected Dalit autobiographies primarily intended to assess the process of intellectual development concludes that the survival of weaker sections depends not merely on framing out welfare policies by State but also promotion of core social values of our existence i.e. equality, liberty and fraternity among fellow beings.

The goal of literary articulation and creation must be the establishment of great human values which transform and cultivate man as man on the lines of egalitarianism. Dalit autobiographies demand this transformation of man and a certain society where everybody would be free from socio-religious and cultural discrimination. Dalit autobiographies which we have studied honestly attempt to achieve this goal by reflecting Ambedkar’s thoughts of emancipation, egalitarianism and humanity.

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