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Analysis of Caste-Based Discrimination: Through the Spectacles of *Bhimayana: Incidents in the Life of Bhimrao Ramji Ambedkar*

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Abstract

The caste-system encapsulates the agony, misery and helplessness of a low-caste group called the Untouchables. The upper class uses various means of violence, not necessarily the physical violence always and dominates these people who have a voice but are not allowed to speak. In this journey, Dr. B. R. Ambedkar, became a ray of hope. Through the spectacles of *Bhimayana: Incidents in the Life of Bhimrao Ramji Ambedkar*, this paper will try to analyse that Education, Money, Posts, etc lose its glory in front of the Caste-based Discrimination. This paper will try to sensitize how being born in a low-caste becomes a sinful offence. It will try to analyse how simply experiencing the trauma of a Dalit, being a Non-Dalit, is different from the harrowing experiences of being born as an Untouchable, who is compelled to face it at every step. This paper will also try to decode and justify the word “Agitation” which acts as an important weapon against the injustice.

Keywords: Caste-based Discrimination, Untouchables, Violence, Education, Money, Dalit, trauma, Experience, Agitation, Weapon

“Educate, Organise and Agitate”

Dr. B. R. Ambedkar

The caste-based discrimination has given a rise to a low-caste group called the Untouchables. Untouchability is the social- religious practice carried out by the people who belong from the upper-castes. The people who belong from the upper-sections of the society ostracize this group by segregating and completely isolating them from the social-structure. They were denied from their basic rights. In the name of Untouchability, the Dalits were prohibited to eat with the other caste members. There were discriminatory seating arrangements, separate utensils in restaurant, separate glasses at the tea-stalls, segregation in the village festivals etc. These groups, who were present in majority, were prohibited to draw water from the wells because they were polluted according to the upper-castes. They were denied to take a common village path, ride bicycles, prohibited to enter the temples, enter other caste homes etc. Some of them were bonded labours who had no bond with their masters. Dr. B.R. Ambedkar, a sufferer, later, a social reformer, tried his best to bring about an evolution through a social revolution which says “Educate, Organise and Agitate”. He makes us think whether Education itself is enough to liberate minds? He compels us to ponder whether degrees are itself enough to be called as educated? Education, if not, value-based, is completely futile.

Through the spectacles of *Bhimayana*, we see the journey of young Bhim, who was treated as a sinner. His sin was to belong from an isolated community -The Untouchables. Despite the obstacles in his way, he gulped in the humiliations and became a successful person. He was given due respect in some other country but was mistreated in his homeland. His homecoming was no less than a nightmare to him. Even a man so powerful like Ambedkar had to be silent. We are, therefore, really drawn towards asking a powerful question “Who were the enemies of the Untouchables- The Britishers who did not belong to this motherland or the fellow Indians who belonged from the upper-castes?”

The graphic novel, *Bhimayana*, include the voices of the Underprivileged, opinions of the oppressed and expresses the struggle of Dr. Ambedkar who was ready to sacrifice his own life in order to give identity to the oppressed class- The Untouchables. The Untouchables were so mistreated and manipulated, that at a point, they were crowning themselves with taglines like inferiors and so on. They started accepting their subjugation and already accepted their defeat. They were living beings with no hopes, dreams, aspirations, desires and most importantly, minimal respect.

There was not only a hierarchy among the upper and the lower castes but there were hierarchies among the Untouchables as well. In the novel, we see, Bhim, though belonging from a lower caste was quite privileged since his grandfather joined The White People’s ARMY and his father was promoted to a Subedar. If such a privileged Bhim is denied water from a tap, then we can imagine what could be the condition of a not-so privileged commoner. *Bhimayana* encompasses the history from below. It includes the others- the Untouchables, who

were not considered to be a part of the Varna System. Even the Sudras were treated much better than the Untouchables because they were a part of the Varna System.

Bhimayana, as a graphic novel breaks many conventions. It does not place the characters in a box. The graphics used in every page describes the pain of the people who were the “Mahars”. The image of the two people sitting in a bus-stop gives a vivid picture of a boy and a girl who were sitting on a bench. The bench, on the other hand, welcomed them, with its arm spread. The bench signifies that more and more people should come forward and speak about the caste-related issues. It shows the pathetic picture of the society where one person (the boy) is ignorant about the caste-related issues: “Caste isn’t real any longer. It’s a non-issue” (Natarajan et al. 12) and the girl tries her best to convince and educate him: “Funny, people keep saying caste isn’t real, but caste never seems to go away” (Natarajan et al. 12) The girl reflects the image of a “bird” bubble who is compassionate, kind, craving for freedom and trying her best to liberate the young minds whereas the “scorpion” bubble reflects the image of a boy who is in pain, angry but is scared to raise a voice and hence is forcibly tolerating the dominance. Here, the image of the bird and the scorpion in our normal understanding is shattered as well. Generally, we know that a bird is a meek and docile creature which accept things tamely without even protesting against anything that is wrong. But the scorpion, on the other hand, is the exact opposite. It is not a creature which would accept things easily, it will fight for its right until declared the winner. But through this novel, we are made to realize that not every strong voice or personality speaks up for their rights especially when it comes to the people who belong from the community of the Untouchables. Every strong voice lose its voice henceforth. People become self-centric and they are satiated when their work is done. The mentality is narrowed down and the willingness to work for the growth of the society simply fades out. The boy, in this novel, reflects exactly the same mentality whereas the girl tries her best to fight against all odds- this is exactly the need of the hour. A change is possible only through a changed perspective, which, unfortunately many of us lack.

This image of a bench gives us a queue to Ambedkar’s life as well. Ambedkar was immortalised as the Father of the constitution but he was never recognised as an Untouchable who wanted to be the Father of the Untouchables and work for their upliftment. The government, undoubtedly, respected the Chairman of the Drafting Committee of the Constitution but sadly failed to respect his identity. The tone and ignorance of this urban youth tends to question the hollowness of the government towards the upliftment of the caste-system even in this 21st century where India’s slogan “*Sabka Saath ,Sabka Vikas*” (Together we will bloom) completely lose its essence.

In the novel, Book 1, talks about the Water section. Water is a basic necessity of an individual, a resource from which nobody should be denied of. But the Untouchables were debarred from using the public tanks, wells etc for they were the polluted ones. Through the spectacles of *Bhimayana*, we can see that in a school in Satara, a town in Western India, a 10-year old Bhim was thirsty. He was allowed to die of thirst but was not allowed to fetch water from the tap. Bhim sensitizes: “When the bell rings, all the other students go to the tap. By the time they finish, the peon has gone home. And I’m not supposed to touch the tap” (Natarajan et al. 19)

The peon advised him to cut his hair more often because if he does so, he would feel less thirsty. Such is the plight of a “Mahar”, even the barbers won’t touch them. The thirst of Bhim shows the fathoms of social-struggle and the pain of every Dalit. His condition was more like a fish who is taken out of the water and is struggling to survive. The image of an handpump can be read as a mother figure who is welcoming the child with her arms open as she cannot see the child in pain. Mother does not discriminate among her children, she treats everyone equally-the one who dominates and the one who is dominated. Humans, in the form of the untouchables, are treated even worse than the animals. The animals were allowed to satiate their thirst from the public river, wells, tanks but the “Untouchables” were not. The agony of a Mahar is well expressed in these lines: “Boys at the well, even beasts at the trough, may drink till they burst. But the village turns a desert when I try to quench my thirst” (Natarajan et al. 23). Little Bhim cannot digest this insult he experienced in his school. He came back home and innocently asked a simple question to his aunt: “Mira Aunty, why can’t I just open a tap and drink water like all the other boys?” (Natarajan et al. 24)

The question is so innocent as if a child is demanding for his favourite toy in a fair. His aunt asked him not to complain and accept his fate. She advised him to behave like an Untouchable who is not supposed to question – why?. Bhim’s aunty accepted her fate and started acknowledging her inferiority. This was the condition of all the people belonging to this caste who were made to believe that they were the oppressed. Bhim couldn’t accept this indecency and never stopped to ask questions. He feels how can he be polluted when he is cleaner than the upper class, not only in appearance but also with a clean slate of mind. He was constantly reminded of his privileges which was an added misery to his otherwise miserable life. Unlike other Mahars, he had to be obliged to the upper class since they have given his grandfather and father a job to have a better living. Dr.Ambedkar wanted the people to come forward and question. He wanted people to give up on their fear and shatter the pride of the upper-castes. But it’s not only about relocating the history, even now, we see, that the people who belong from the lower castes are mistreated, so much so that, even the girl who is molested or Raped is threatened to keep shut. What is her fault? Doesn’t she have a voice? She does but her caste doesn’t. She is compelled to be a puppet and is continued to be mistreated by the power-mongers. Are we really dwelling in a society with educated-literates or educated-illiterates, is the question that ponders presently.

The Mahad Satyagraha, mentioned in the text, led by Ambedkar could lead around 3000 Dalits to the Chavadar tank to drink few sips of water. Ambedkar’s intention was not just to satiate the thirst of the Untouchables but to educate the young minds who were already in the grip of the stereotypes. He tried to make the world realise that his fault is not to be thirsty or to ask for some water, his sin was to be born in a separate community which has been isolated by the upper class. He was not punished for asking water, he was rather reprimanded for belonging to a polluted caste. He knew it well that the struggle won’t be easy but he also knew that it won’t be impossible. He decided to travel across the world and exclaim everyone about their plight, not because he wanted people to sympathize or pity them but because he wanted people to at least feel them and empathize with him. But if we talk about the 21st century, we don’t have Ambedkar anymore. We have the youth who follows on the footsteps of Ambedkar and

is eager to bring a change, a revolution which is much needed. But even they are suppressed, even they are threatened, this fear is real but it would ruin the integrity of our nation, if not corrected soon. The youth need a booster, just like the new variant, needs a booster to combat against all the odds. We blame the pandemic but do we even sit back and analyse the pros of this pandemic? The Untouchables were isolated throughout, now the tables have turned, no matter, rich, poor, high-caste, low-caste everyone has to be isolated, if infected or suspected. This quarantine might make the high castes realise the plight and pains of the Untouchables. This pandemic can be seen as a lesson to a bigger misery.

In the All India Depressed Classes Conference, Nagpur (1942), Dr. Ambedkar motivated many untouchables who were silenced by the higher castes to come forward. It was not only to access drinking water. The purpose was to reclaim the identity of the Untouchables and establish equality. After this conference, the people from the lower-castes started questioning again, there were riots, violence but it was worth. Dr. Ambedkar's famous roar was to: "Educate, Organise and Agitate" (Natarajan et al. 89)

It makes us realize that Education itself is not enough to attain independence-Independence of the Dalits. In order to attain freedom, "Agitation" has to play a role as well. The Untouchables, who were manipulated by their high-class masters were now motivated by Dr. Ambedkar and his determination to establish justice. He demanded for a "Separate electorate" for the oppressed classes so that they can overcome this dominance but Mahatma Gandhi and the Congressmen protested that firmly. Ambedkar had to surrender because of Gandhiji's "fast unto death" decision. For Ambedkar, no democracy can be real at the cost of Gandhi's death. He had to be satisfied with the increase of seats of the Untouchables. However, he knew well that this won't justify his struggle for freedom, the Untouchables will be dominated. For Gandhi, the Freedom of the Nation was important but for Ambedkar, Freedom of the Untouchables was important. We see, even Ramsay MacDonald was ready to grant a separate electorate to the minorities but it was Gandhi and the Congressmen who protested. Gandhiji felt that granting a "Separate electorate" to the untouchables would be a hindrance towards the freedom of nation but he didn't think about the freedom of the oppressed classes. In this 21st century as well, we are free from the British rule but are the Dalits free from their misery? The polished Dalits might be coming on the forefront and counting on the schemes for the benefit of the Dalits but the reality is, the status of the old, unpolished, unrefined Dalits remain the same. They were miserable then, they are pathetic now and they might be better if we open our eyes and work towards the development.

Through the spectacles of the novel, we see that the Dalits were so disappointed with their disrespectful life that they were prone towards the conversion of religion. They had a hope that if they convert to Buddhism, they might escape from the tortures, brutality, and survive well. Ambedkar supported them because he felt that religion must have Indian roots and he believed that Buddhism was much closer to the Indian ethos. But we must realise that Buddhism under Lord Buddha and Buddhism under the Neo-Buddhists are completely the opposite. If the main purpose is to lead a respectful life and conversion of religion is an only escape, then we must not deny the fact that over the years the people who have converted themselves treat themselves as a leader and ultimately ends up torturing the newly converted

ones. The upper-castes dominated, now the neo-Buddhists dominates and the struggle multiplies. The converted Buddhists are harsh in their approach and it can be well justified by the fact that over the ages they have been filled with hate, anger, frustrations so much so that they wanted to take a revenge. They have been mistreated for no fault of theirs, now they feel it is normal to mistreat the newly converted ones without even realising the real purpose of conversion. So, the torture continues with no liberation of minds at all. Therefore, we are compelled to ponder whether the “Mass Conversion” is a boon or a bane? The goal should be to eradicate and if possible to kill the ill-mentality of people because running away isn’t helpful in anyway.

In Book 2, we have the Shelter section. Little Bhim has returned with a foreign degree from Columbia. He returned to his motherland and dared to hope that this homecoming would be special. Like any other person, even Bhim hoped to come back to his country where he would be given love, care and respect, even he would be reuniting with his friends but he was a Mahar, how can he forget that. On being asked whether the Raja will accommodate him, Bhim expressed that he has to find a shelter for him- a shelter, which cannot be a home as it lacks familiarity, it is simply a place to settle in. On being asked to settle with his friends, Bhim replied: “An Untouchable has no friends among other castes. If I claim a friendship, and am rejected, it will be embarrassing and painful on both sides” (Natarajan et al. 63)

Friendship, a beautiful and a pure word in itself is also controlled by the dominance of the caste -system. Friends are someone who are meant to share every aspect of joys and sorrows, no matter what. There cannot be any class-difference among the friends. But through the spectacles of *Bhimayana*, we get a different picture of friends. Bhim was in such a miserable condition that he couldn’t even dare to approach a Hindu hotel for his stay. But since he had no option, he had to take a shelter in a Parsi inn, although he had to hide his real identity. Bhim did not have an identity crisis, he had an existential crisis in his own country. Ambedkar himself exclaims, “In Columbia University, I had experienced social equality for the first time. The best friends I’ve had in my life were some of my classmates at Columbia and my great professors, John Dewey, James Shotwell, Edwin Seligman and James Harvey Robinson.”

-Ambedkar in Columbia Alumni News, Dec.1930

This explains that accidental friendships and decent behaviour comes from within. It is the moral values of a person which embraces human beings and binds them with kindness. In Baroda, he was offered a room which was not even clean. Even in that untidy room, he felt like forever because there was no one to torture and remind him of his caste. Although, he was disgusted to go to the office where people “hurl” files at him because they were scared of his touch. After four days of a peaceful stay, a group of Parsis armed with sticks bumped into his room and threatened him to leave the inn as soon as possible because he has already polluted the place. Ambedkar was embarrassed and hence he was pitied, otherwise he would have been killed. He had to hide his identity not because he wanted to but because he was compelled to. His only fraud was to be born in such a community where Life itself is a burden to him. He had to fight- not for his Rights but for his Life. Being a respectable citizen, even the government cannot arrange a room for his stay because nobody was ready to shelter a Mahar at their place. If the government with power itself fails to help out a person who is regarded as polluted, how

can we expect any change or revolution at all? The government which is expected to help out the people whose life has become miserable are themselves helpless. Bhim was thrown out of the inn and he hoped some of his Hindu and Christian friends could help him but his friends had a unique quality of saying a NO to him with some genuine logics. One of them wanted to help him but his servants would leave and the others wife was an orthodox. He was deeply hurt with the treatment that Bhim had to go through but cannot really upset his wife who was among those who treated the Untouchables as dirty.

Dr. Bhimrao Ambedkar, an educated and an employed man had to go through so much, can we just imagine the situation of the people who were not even educated and hence are unemployed? Can we even feel the tortures they had to go through every second? Can we even sensitize their plight for a moment? Even if we keep ourselves in their place for a moment, it is simply unbearable. Gandhiji tried to sympathize with the Dalits whom he later called the “Harijans”. He felt that pain when he was thrown off the train at Pietermaritzburg while he was travelling to South Africa. He had experienced the brutal treatment because he wanted to be treated that way, that was his wish. But if you are born as an untouchable, you have to face such treatments every second. These brutal treatments were their birth-right, it was their punishment, for no fault of theirs. Bhim’s condition in the Paris Inn was like an “ox in the oil-press, walking in circles and going nowhere....” [Natarajan et al. 66]

It suggests the monotony of life. It suggests the absurdity of their existence and continual search for the meaning of Dalit existence and caste-segregation. We must realize that keeping oneself in someone else’s shoe for one day might help us to understand their plight and feel their pain but is it really possible to simply wash -off all those pains, tears and bad memories from the minds of the oppressed? The answer is known but the solution is none. Even in the 21st century, the people are suffering and the government is powerfully helpless. In Book 3, we have the Travel section. Bhimrao had to travel to Chalisgaon but no carts were available, rather, no cart-drivers were. Finally, he got a cart but met with an accident. On being questioned about the efficiency of the driver, he was told that no cart-drivers were ready to carry the Untouchables. The man who drove was an Untouchable but not a professional cart-driver. He took the risk of driving so that Dr. Ambedkar’s dignity isn’t hurt. Ambedkar satirizes: “So, for the sake of my dignity, you risked my neck!” (Natarajan et al. 82)

In that journey, Dr. Ambedkar, a barrister-at-law and a Ph. d holder from one of the best universities in the world learnt that even a “...Hindu tongawalla, a menial in the eyes of caste Hindus, can look upon himself as superior to all untouchables” (Natarajan et al. 82)

It was exactly when Ambedkar realised that only Education and Non-violence cannot help the untouchables to regain their lost identity. There was a strong need for an “Agitation”. Another instance of brutality was written by a school teacher whose wife died because the doctor would not touch to examine her-why? Because she belonged from a polluted caste. After much pleadings, the doctor agreed to come but on one condition, the condition was that he would treat the patient outside the Harijan colony. The doctor, who is treated as the human version of the Lord discriminates among its patient, the question that pops up immediately -Do Gods discriminate among its creation too? If not, then are these doctors worth their profession? Is it

worth to call them the human version of the Lords who save life based on their patients' societal status?

Ultimately, the lamp of the school teacher's life has died out because the doctor refused to see the patient whom he himself has diagnosed with a pneumonia, few hours back. Even in today's era, the Dalit community lose their dear ones either because they couldn't afford the treatment or even if they could afford nobody really shows any care and concern towards them. In Kanpur, two Dalit women simply died because they were thrown out of the Government hospital as one of their husband failed to pay an additional bribe of Rs. 1000 where according to the norms of the government, pregnant women are supposed to be given an allowance of Rs. 1400 under the scheme of Janani-Suraksha Yojana (BPL category) and the other woman was even more miserable since her in-laws refused to pay any bribes because a grand-daughter was born, rather demanded Rs. 1400 under the JSY-scheme. Such instances from the novel made us realise that, though, the years have passed but the mentalities remain unchanged, that is the paradox.

The instances of heart-wrenching incidents do not stop here. In *Bhimayana*, we see during his travel, Dr. Bhimrao Ambedkar came across a beautiful fort. He wanted to wash himself as he felt parched. There was a tank nearby and Ambedkar, a man of dignity by then, touched the tank. No sooner than that, a group of people started abusing them and blamed them for belonging from the "dheds" community. Ambedkar was taken back to his school days where the peon treated him in the same way. But back then, Bhim was a 10-year old boy who dared to question his aunt but now Bhim is not just an ordinary man, he was Dr. Bhimrao Ambedkar. He could not take the insults anymore and said:

"Look I am a patient man, but I will not tolerate your gratuitous insults. Young man, is this what your religion teaches? Would you prevent an untouchable from taking water from this tank if he became a Mohameddan? Just tell us if we can get into the fort or not... Here, take this piece of paper that tells you who I am. Show it to the man in charge. . ." (Natarajan et al. 87)

We often say that people misuse their power and position but this particular incident makes us realise that at times, Power, Position, Money, Politics fail in front of the caste-based discrimination. Like any ordinary person, Ambedkar wanted to enter inside the fort, he was neither showing off his post nor there was any need to. But he had to disclose his political identity because his personal identity would have never allowed him to survive in this pathetic world. He was allowed to enter the fort but was strictly advised not to touch anything inside the fort. Talking about the rights of the Untouchables doesn't mean exaggerating the allegations of the Hindu injustice, oppression and tyranny. Caste is more important to the doctor who was ready to compromise with his morality and code of conduct. A Hindu would rather prefer to be merciless than sympathizing with its fellow brothers who are lower in caste. The chain of this discrimination keeps on increasing, it was not restricted to a particular religion – An Untouchable to a Hindu is treated in the same way by a Parsi, an Untouchable to a Parsi is also an untouchable to a Muslim. Everyone is superior, everyone has a class, everyone has a standard, everyone has a right to live, except the Untouchables – why? Because they are the polluted or the cursed ones?

But the most important question is Who has categorized them as polluted? Is it some super-power from some other planet? It was nobody but the people from the upper-castes who thought they were right every time, as nobody, not even the power-holders dared to stop them because that would have affected the vote-bank. It was exactly at this point, Ambedkar justified Battle: “With justice on our side I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is the fullest sense spiritual. . . It is a battle for freedom. It is a battle for the reclamation of human personality” (Natarajan et al. 89)

Dr. Bhimrao Ambedkar wanted the people of his caste to be respected and hence was ready to go up to any extent to earn that respect. It's not that Gandhiji wasn't concerned about the plight of the oppressed but he failed to realize that the people makes the nation, if the people are distressed and unhappy, how can the nation be a happy land. Ambedkar was against Gandhiji who wanted to flourish the economic structure of the village area and believed that non-violence and fasts can be helpful to attain salvation along with freedom. But Ambedkar wanted the people of his caste to outgrow and be successful globally. He felt that the people of the oppressed classes can get what they deserve only if they move out of this stereotypical societal landscape. His experiences in Columbia made him believe that firmly. Dr. Bhimrao Ambedkar was disgusted with the idea of remaining grateful to the higher castes for giving them employment opportunities. He wanted the Mahars to get a job based on their educational qualifications and skills. He wanted no more pity or fake concern and most importantly, humiliations. India is famous for its Unity in Diversity, even in this novel, we have seen that all the religions whether its Hindu, Parsi, Christian or Islam -everyone is unified to disgrace a low-caste called the Dalits or the Mahars broadly called as the Untouchables. We are left with a question whether this picture of togetherness is really worth to be called as the Unity in Diversity or Unity in Disgrace.

Under the leadership of Dr. Ambedkar we are determined to ask few questions: Is the dominance or pity of the upper class acceptable to attain freedom? Or A true freedom is expected where the Untouchables are really free and breathe happily? What is Liberation in true sense? Is it just a mere survival strategy and escape is an only option to that? In a democratic country like India where everyone enjoys their Fundamental Rights, why would the Untouchables be treated like the slaves? In a free nation, why does the people from the oppressed class have to lead a torturous life? If this is how Democracy is defined then it is indeed debatable whether India is really independent, post -independence? Who were our real enemies- The ones who captured our nation or the ones who captured the freedom of the people in a free country? It is quite important to raise ones voice and ask whether surrendering is a solution or it is a compromise? If it's the latter, then why the Untouchables are compelled to compromise always? If Lying is a sin, then why in a free nation like India, the polluted castes are forced to use lies as a protective measure?

These questions remain unanswered in the yesteryears because nobody except few reformers like Dr. Ambedkar raised their voice. Even in the 21st century, where we claim to be technologically advanced, the Untouchables are waiting eagerly to be a part of India which is psychologically advanced, a land where stereotypes and orthodox beliefs would no longer be a hindrance to regard India as a developed nation in its true sense. We must realize that Dr.

Ambedkar's only motto was not to uplift the status of his community, his goal was to transform the ill-mentality of the higher castes as well. He wanted the Non-Dalits to sensitize with the plights of the people who weren't privileged, unlike them. The day even one Non-Dalit comes up and stands by the side of the underprivileged, things will be much better. However, sensitising the Non-Dalits is easy, helpful, or completely hopeless remains an important concern. The Non-Dalits fail to realise that they are trying to debar someone from their basic rights in order to enjoy all the benefits themselves. They are scared to let-go any opportunity to torture the Dalits that might snatch away their privileges. The day they will realise this, they will be grateful to the Underprivileged class who are suffering and rotting in Hell but are helping the Higher castes to enjoy the Heavenly Paradise, though indirectly.

Education, which is one of the most contributing factors in transforming the human minds is in the prosecution box today. We are forced to ask- Does education really educate in its true sense? Do the Educators who impart knowledge are educated fully? If yes, then, in the novel, why did Bhim's teacher, back in his school days supported the peon and blamed the British government for letting the Untouchables study in the same school with the boys of the upper-castes? A pure teacher with its values and conscience can never discriminate among its students. This really shows that Education, if not value-based is no education at all. Education helps one to raise their social status in the society but education never gives anyone the right to curb someone else's basic rights. If good clothes and high status define your personality then why does a foreign degree holder, a barrister had to face so much of humiliation?

Bhimayana gave us a broader aspect of the society, it opens up about the cultural discourses. It is a motivation to fight for the human rights, justice and is an eye-opener against the tortures, injustice, brutality, violence etc. This text helped us to know about the caste-based discriminations that are prevalent in our nation even today through the biography of one of the most dignified and respectable personality – Dr. Bhimrao Ambedkar. Ambedkar wanted the people of this nation to come above this caste-based dogma and fight against the injustice together. His goal was to reclaim the Human personality which includes both the Dalits and the Non-Dalits. This struggle for Liberation resonates with any kind of struggle, be it the Kashmir issues, Kisan Morcha (Farmer's Protest), the Manipur or even the Palestine conflicts. It has a universal call for the global resonance for a long-lasting peace and solidarity.

Therefore, the text, *Bhimayana*, through its lens, drops a basic question for all of us- What is it that makes us big- Is it our Caste or our Thoughts? Is it our Values or our Status? Is it our Conscience or our ability to misuse Power and dominate a comparatively weaker class? We all have a unified answer to this question, it is just that, we all have to bring it into action. We have to turn the dreams of Dr. Bhimrao Ambedkar and many other Untouchables, (who wish to survive in a country), like India, which is free from all the vices, into reality, since we know that Truth might be harassed but it can never be defeated.

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