



Dr. B.R. Ambedkar and Dalit Literature

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Abstract: Dalit literature is after a long time emerged as one of the famous literary representation of Post-colonial writings in India for Dalits for their rights and equality and freedom. There is a force behind the creation of all these writings. Dr. B.R. Ambedkar is the sole inspiration behind the creation of dalit writing. Dalit panthers also drew their inspiration from Ambedkar's writings speeches and his movement. Today number of dalit writers composing their works centering the ideas of Ambedkar where every human is being treated equal. "I have never claimed to be a universal leader of suffering humanity. The problem of the untouchables is quite enough for my slender strength. I do not say that other causes are not equally noble. But knowing that life is short, one can only serve one cause and I have never aspired to do more than serve the Untouchables." - Dr. B.R. Ambedkar.

Key words: Ambedkar, Manusmrithi, Downtrodden

Introduction:

Dalit Literature is a strong and powerful voice against the oppression faced by Dalits since ages. Dalit in Indian society is doubly marginalized – socially and economically – making his life miserable and charmless. The upper classes of Indian Society who were given superiority by the Manusmrithi enjoyed all the advantages. With this they have developed ideologies and concepts which suit them the best, thus subjugating the Dalits – more and more. Because of the dominance of the suppressant upper class ideologies, dalits were not even considered as human beings. Tremendous pain, suffering, anguish, torture, exploitation – all these words do not suffice the struggle of Dalit in Indian Society.

Dr. Ambedkar the everlasting inspiration for Dalit literature. The

western educated champion of human rights doctor B.R. Ambedkar having sound knowledge about marginalized sections of India, have fought for the liberation of dalits from the clutches of casteist philosophy. It is literature that helps them to make others listen to the screams of their pain which was not heard before; education among them at last, forces them to express their pain with the help of pen.

Dalit Literature in India:

Dalit Literature,' aims at creating a counterculture and separate identity for Dalits in the society. Dalit writers are not against any groups but against the establishment, the government and the social system, which keep them depressed and deprived. Dalit literature has arisen from cultural conflict. Since the 'Downtrodden' has no place or hardly and place in the established canonical



literature of India. Dalit writers call it 'Hindu Literature' and challenge its hegemony. In the words of Bahurao Bagul, "the established literature of India is Hindu literature. But it is Dalit literature which has the revolutionary power to accept new science and technology and bring about a total transformation. Dalit is the name of total revolution, it is revolution incarnate. So, Dalit is not a cast. It is a symbol of change and revolution. The primary motive of Dalit literature is the liberation of Dalits.

In other words, the search of identity is a basic dynamic of Dalit culture. This is why issues related to poverty, powerlessness, untouchability, hypocrisy and several other corrupt social practices have generated a variety of responses among Dalit writers. These responses are basically forms of protest aimed at bringing social change through a revolution. The Dalit writers believe in the promotion of a healthy literature and culture for the vigorous growth of the human race. The greater part of the national population has to spend its ignominious days in the lowest rungs of society. The stories, poems, novels and essays written by writers coming from these communities are mostly expressions of their own feelings and hence autobiographical in nature. The aim of this literature is to upset the settled strategies of the upper caste people for perpetuating hatred, exploitation, torture and deprivation and to emancipate the large number of Dalits from a wretched existence.

The detailed picture of the ignominious life of Dalits in society finds eloquent expression in fictional works about peasants, fishermen, forest dwellers and others, and is based on first-

hand experience of the life of the downtrodden. The main strength of Dalit literature is to spin a yarn that is steeped in the tears of real people facing a harsh reality every day. Dalit writing excels in its power of empathy, not merely sympathy. It develops a close intimacy with the life of the downtrodden in an unprecedented manner. Another salient feature of Dalit literature is the abundant use of regional variations of language and dialect which is non-canonical but which undoubtedly adds to the authenticity of feeling in such stories. Dalit is a symbol of change and revolution. Dalit literature is not a Literature of vengeance. Dalit sahitya is not a literature which spreads hatred. Dalit sahitya first promotes man's greatness and man's freedom and for that reason it is an historical necessity.

The Primary motive of Dalit literature is the liberation of dalits. Dalit struggle against casteist tradition has a long history. Thus to Dalit writers, history is not illusionary or unreal as Hindu metaphysical theory may make one to believe. That is why authenticity and liveliness have become hallmarks of Dalit literature.

Dr. B.R. Ambedkar is the doyen of Dalit literature, his message is the magnetic force for Dalit writers in India. He is the essence of social revolution and embodiment of dalit-ideology.

Dr. Ambedkar said I like the religion that teaches liberty, equality and fraternity, and his words inspired many writers and the humanity became the religion of Dalit literature.

Nelson Mandela said: Education is the weapon with which you can change the world". Mandela believed in education in eradicating social evils.



Martin Luther King, the ex-president of America being an African, humiliated by white people in America with their racist beliefs of black is inferior to white; in his speech (I have a dream)

“One day my four children will be recognized in this world not by the colour of their skin but by the content of their intellectuality”.

Conclusion:

Dalits are being exploited physically, mentally and socially in this caste ridden society. In spite of all that is done, there is much to be done yet. Dalit literature is sincere endeavour which brought a new dimension to literature by making it marginal, micro-narrative and real. It is self-affirmative but not self emulative.

The motto and slogan of Ambedkar what known as “Educate, agitate, organize” has made the people to aware of the things that happening around them in Indian social context, perhaps it was a great remedy, to this social problem. As he said political power is solution to all our problems, writers now must concentrate in their works with the slogan “Educate awake access to power” that might be the better tribute to Dr. Ambedkar by Dalit-writers.

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