

Dr. Babasaheb Ambedkar Onliterature

Dr. Arun M. Ahirrao

(Dept. Of English)

G.E.I□SMahilaMahavidyalaya,
Dombivli (East), Dist – Thane.

Much has been said about Dr. Babasaheb Ambedkar and his Political, constitutional, social and Economical thoughts during last five decades. Even scholars have explored his contribution to Marathi literature. But unfortunately nothing or very little has been said about his views and vision on literature. Apart from bulky theses he produced many articles, editorials and submitted many reports and drafts to several commissions. He is undoubtedly a great author of an international repute but his thought on literature has not been systematically compiled as they lie scattered in his entire writing. It is well known fact to all that Dr. Ambedkar was a voracious reader and read thousand of books on various issues including literature. But his busiest schedule never allowed him to think and write separately on literature. Wherever he found suitable he expressed his views on literature. The following discussion is a humble effort to focus on his views on literature.

The following quotation by Dr. Ambedkar focuses on the responsibility of the author as well as it explains the nature of the book. He says "Authors ought not to be above being reminded that it is their first duty to write agreeably. Some very disagreeable men have succeeded in doing so, and there is, therefore, no need for anyone to despair. Every author, be the grave or gay, should try to make his book as ingratiating as possible. Reading is not a duty, and has consequently no business to be made disagreeable. Nobody is under any obligation to read any other man's book." 1

The book here reprinted reads well and beyond doubt is a piece of literature and of historical relevance. As William Hudson says in his Introduction to the History of Literature, "One essential character of any piece of literature is, as we said at the outset, that whatever its theme is handled, beyond its intellectual and emotional content, therefore, and beyond its fundamental quality of life, it appeals to us by reason of its form. This means that literature is a fine art and that like all fine arts, it has its own laws and conditions of workmanship. One would treat the book as a fine piece of literature and there are many passages in it that one may commit to memory to learn the secret of elegant style that Ambedkar learnt from Burke, Gibbon, and Carlyle etc. This extract is also sufficient to explain the place of Dr. Ambedkar in English literature as an essayist. It also reveals many aspects of his writing style and points towards his intention of writing.

Dr. Ambedkar has his own views of the nature and the motive of literature. He, in the preface of who were Shudras? Says, "While a Brahmin scholar is free from the inhibitions of the Brahmin Scholar, he is likely to go to the other extreme and treat the whole literature as a collection of fables and fictions fit to be thrown on the heap of dung not worthy of serious study. This is not the Spirit of an Historian. He ought to be exact, sincere and impartial free from passion, unbiased by the interest, fear, resentment, or affection; and faithful to the truth, which is the mother of History, the preserver of great actions, the enemy of oblivion, the witness of the past, the director of the future. In short he must have an open mind and readiness to examine all evidence even though it be spurious." This statement is the definition of a true and sincere author. Dr. Ambedkar's essays are laced with historical proofs, evidences

and superb logic hardly found in any essay of any other writer. He tried to disclose the truth fearlessly even at the cost of his personal life. "What instructs me amuses me." this statement of Dr. Ambedkar shows the real intention of his study. He wrote nothing for entertainment but for the upliftment of millions of down-trodden. He did not tell fairy tales but the bitter realities of the past to better the future. This shows that he had a sublime intention behind his mission.

In the preface of 'Riddles in Hinduism' Dr. Ambedkar has proposed his motto of the book. In it he says, "This book is an exposition of the beliefs propounded by what might be called Brahmanic theology it is intended for the common mass of Hindus who need to be awakened to know in what quagmire the Brahmins have placed them and to lead them on the road of rational thinking.... But the time must be freed from the hold which the silly ideas propagated by the Brahmins, have on them. Without this liberation India has no future. I have undertaken this task knowingly full well what risk it involves. I am not afraid of the consequences. I shall be happy if I succeed in stirring the masses." The above extracts focus on Dr. Ambedkar's intention of writing. Dr. Ambedkar offers wings of ambitions, self-respect, optimism and thoughts. The purpose of his writing is to make people aware of injustice and to make them fight against it. He uses his writing for public awareness and has no intention to be called as a writer. He goes on writing to give weapons of revolution to his people, never writes for his personal gain. It is below his dignity to answer any charge against him, he answers his critics through his writing which has become the part of history. It has been the tool of social reformation for him.

It has not even been a hobby of Dr. Ambedkar to write. His motto of writing is to scrutinize age-old Brahman literature which is worthy to be thrown on the heap of the cow dung. He has tried to find out new references of life through his writing. Emotional writing like a novelist or bombastic writing just to prove one's intelligence has never been his attitude.

His writing is a great meditation which aims to bring back the self-respect and glory of the Untouchables. Serious thinking and search for truth with most logical and scientific way is the special feature of his writing. His style is not artificial. He truly remains the pioneer who has sharpened the edges of his writing and has given rebellious nature to it.

The purpose of his writing has never been to amuse people, but to rouse millions of people from the tombs and graveyards of ignorance. He remains the greatest essayist who has inspired innumerable people for the greatest revolution in the history of modern India. He has been the storm which went on blowing, whichever direction he has chosen, was of justice.

Dr. Ambedkar has waited for no path to be followed and has gone on writing and that has become his own style. He has not imitated but has created literature. His writing has penetration sharpness, urge and revolutionary and rebellious attitude.

Dr. Ambedkar has not followed the style of any other writer. He has developed his own style with the help of his own inner quality. He is the gifted writer with uncommon intelligence, equipped with superb logic and rational, secular views which are unaffected with any prejudices.

His writing is full of absolute observation, superb logic, awesome knowledge, historical proofs and linguistic skill which is an evidence of his vast reading and scientific, rational attitude. He uses logic but only to prove truth and he tries to search real meaning of life.

Dr. Ambedkar uses English as the medium of his expression so that the international community should understand his plea and to enable his people to understand his thoughts. He expects Untouchables to attain that level so that they would understand English well. He is closely associated with public life. He is aware of the lingua-franca of the people. He is a great writer who has dreamt to create a

new world. His writing aspires to create a better world for human beings and he has tried to sow seeds of revolution among common people.

With his fearless argumentative style Dr. Ambedkar has set himself an example and inspiration for millions of upcoming writers and dramatists. It is unfortunate to note here that Indian literary world has hesitated to accept him as a literary figure. Shri A.M. Rajasekhariah remarks "

Bhimrao Ramji Ambedkar emerged on the Indian political scene with a specific purpose and mission. But his name generally does not appear in the galaxy of Indian Leaders, despite the fact that he was ranked as, 'one of the top dozen Indians of the period by a Western observer. This omission, significant as it was, was not only because he was a born social outcaste but had become a political outcaste as well, in view of the stand he took in the public life of the country ".1

While establishing his own views on literature to confirm various answers, Dr. Ambedkar turns the pages of Vedas, Upanishads, Religions, Social system of Buddhist era and tries to link all the missing episodes of the truth of forgotten past. He completed his research but he had no prejudiced notion while doing so. He had done it with complete sincerity with the spirit of a true historian and with the zeal of a great research scholar.

Whatever research work Dr. Ambedkar has done, either Economic, political, constitutional, judicial or religious, aims at human status to Untouchables in Indian Society. He forces history to take his account painted in golden letters and he succeeds in doing so. He is one of the greatest painstaking scholars of his time. "He has a knack for research, and whatever subject he has touched upon he acquitted himself extremely well with it."1

In 1936 Mahatma Gandhi rightly remarked "Dr. Ambedkar is a challenge to Hinduism, whatever label he wears in future, Dr. Ambedkar is not the man to allow himself to be forgotten."2

Dr. Ambedkar has become rebellious and has fought against giants for the sake of legal rights of Untouchables. He has written a lot too, so that countrymen should understand his earnest desire and zeal in his mission. Definitely he has motives behind his scholastic writing works and has produced them before the scholars of the world. It will be a hurry to draw conclusions only on the basis of this brief discussion. Above brief discussion makes it prima facie clear that these and many other new postmodern literary parameters are available in Dr. Ambedkar's writing. He has exposed the history through his books and has presented it in a revolutionary manner. Indian history and literature would have remained a hollow without his writing. Prof. Madhu Limaye rightly remarks: "The country that neglects great thinker like Dr. Ambedkar, has really no future."

Works Cited:

- i. Ambedkar B.R.: Who were the Shudras? , How they came to be the fourth Varna in the Indo-Aryan Society? Thacker and Co. Ltd., Mumbai, 1946.
- ii. Ambedkar B.R.: Writing and Speeches Vol –VI, Published by Education Department, Govt. of Maharashtra, 1990.
- iii. Dr. Babasaheb Ambedkar Writing and Speeches -Vol -XVII [Part-III], Published by Education Department Govt. of Maharashtra, 2003.
- iv. Grover Verinder: Bhimrao Ramji Ambedkar: A Biography of His Vision and Ideas, Deep & Deep Publication, New Delhi [1998]
- v. Manohar Yashwant : Nibandhkar Dr. Ambedkar, Sanghamitra Book House, Nagpur [1988]