

Ambedkarism and Literature

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Abstract

Ambedkarism is necessary to replace bourgeois cultural analysis and traditional criticism. The interaction of elite writers with elite class cannot be called comprehensive literature. There is a need to ask whose Literature ? and for Whom? The parameters of the criticism relying on the literary work of a class cannot be the work of mass. And therefore it is never a true evaluation of any literary work. Where Marxism and other ism concludes, Ambedkarism begins. It allows inquiry, investigation, logic, scientific point of view, cause and effect theory. It propagates equality, liberty, and fraternity. Ambedkarism integrates itself with the Indian constitution and takes Indian values up to the universal level. Assimilating subaltern literature with traditional literature and to evaluate it with tradition tools is the injustice. The paper intends to discuss constituent factors of Ambedkarism and the damage done to Indian literature due to its absence.

KEYWORDS : Ambedakrism, Ambedkarite, subaltern.

Preface :

Dr. Babasaheb Ambedkar embraced Buddhism on October 14, 1956. More than six-decade have gone since the Mahaparinirvana of Dr. Babasaheb Ambedkar. Undoubtedly he remains the man of the millennium and the man who is discussed, referred and quoted the most. In the meantime, the concept of Ambedkarism got strengthened and settled as an ism in the canon. Ambedkarism traveled as Buddhism, Dalitism, Bhimism, Ambedkarite, and Ambedkarism. The word Dalit was never used by Dr. Ambedkar. He preferred to use the word depressed class or the oppressed class. Therefore these different terminologies failed to imbibe the true essence of Dr. Ambedkar's ideas and philosophy. Some scholars also differentiate between Ambedkarite and Ambedkarism. Owing to this debate, Ambedkarism seems to be the most acceptable term. In present scenario use of Dalit word has been highly objectionable. In this purview, the term Ambedkarism sounds more suitable and comprehensive in its true sense. Undoubtedly subaltern literature or Dalit Literature has contributed a lot to Indian as well as World Literature. It could prove its existence and Indian as well world community recognized and acknowledged it. Here it appears that all is well but the problem is here onward. Subaltern literature cannot be isolated from Ambedkarism nor Dr. Ambedkar can be separated from any of the untouchable's movement either social, political or literary. Dr. Ambedkar and subaltern literature in India are two sides of a coin. Therefore it is obvious to have certain literary parameters to evaluate subaltern literature in India. The traditional parameters cannot be applied to evaluate subaltern impulses as such impulses are beyond their parameters. There is a need for different tools to critically estimate Indian subaltern Literature. And the only option is Ambedkarism because no other is in India is capable to indoctrinate subaltern impulse. How many critics are Ambedkarites in India? Do they have fair ideas of Ambedkarism?

Do they know the parameters of Ambedkarism? If the answer is negative, then how can we expect from them to get appropriate critical analysis of subaltern literary work? Has anybody ever tried to evaluate Indian subaltern literature in the light of parameters of Ambedkarism? If not, then something is missing. Subaltern literature varying with Ambedkarism cannot be called subaltern literature. It necessitates to discuss constituent factors of Ambedkarism and to verify and confirm them in the canon of English Literature.

Conceptualizing Ambedkarism :

According to Wikipedia Ambedkarism is a body of ideas inspired by Dr. Babasaheb Ambedkar. His philosophy has been used in India as a basis for political campaigning. His philosophy was using socio-politics as a tool to achieve the end result that is social justice and social equality. Someone who practices Ambedkarism is an Ambedkarite.

Today Ambedkarism is the embodiment of subaltern ideology, anti-caste movement, the master key of surest salvation for millions of oppressed people. It is a hope of possibility to fight against religious fanaticism for many secularists. It is an assurance to provide a safeguard to the Indian constitution. Ambedkarism is nothing but the replica of Indian Constitution. But there are many things which could not become the part of Indian constitution due to the resistance of many members of the constituent assembly which can be visualized in Ambedkarism. It is the response to the worldwide revolutions for democracy. Ambedkarism upholds liberty, equality, and fraternity for the establishment of a democratic society. It is not merely the philosophy of Bahujan Hitay and Bahujan Sukhay. It is the philosophy of Sarvajan Hitaya and Sarvajan Sukhay.

Dr. Chandrakant in his research paper *Ambedkarism – The Path of Salvation* writes that Ambedkarism lays fundamental Emphasis on Education as the gateway to develop with self –respect in various aspects of individual and social life. It gives Education on the basis of science and reason as the weapon to destroy ignorance and darkness within and the inequalities. Exploitation and intellectual hypocrisies are the Brhaminical forces. Educate! Agitate!! Organize!!! As the base to Achieve Social-Transformation. It provides for intellectual freedom and self-respect. It encourages independent Original thinking on the various challenges and issues relevant to the Society. The doctrine of Ambedkarism gives "One Man One Vote, One Vote One Value" as the Weapon to Capture Political Power. It directs the Bahujan Samaj to Develop Participatory democracy and became governing Class to end their misery and slavery. It directs that Political Power is the Master Key to open every lock. Political Power is the means for the end of Socio-economic transformation the logical end of the ideology; Political Power is the means to establish Social democracy.

Constituent Factors of Ambedkarism :

Eminent JNU professor Dr. Manager Pandey accepts the importance of Literary Movement based on Ambedkarism. He even predicts that it will be not a surprise if Ambedkarism leads Indian Literature during the coming years. Rejection of caste system as propagated being created by God, rejection of mainstream tradition, dissatisfaction

against social, political economic and religious inequality, identity crisis, humanism, logic, Universalism, secularism is the real force of Ambedkarism. The inquiry, logical arguments, quest for freedom, equality and fraternity, justice for all, superb logical interpretation, the strong belief in cause and effect theory are the necessary ingredients of Ambedkarism. If we want more accuracy and clarity of Ambedkarism 22 oaths recited by Dr. Babasaheb Ambedkar at conversion in Nagpur are the gist of Ambedkarism which cannot be neglected while formulating Ambedkarism.

Circumference of Ambedkarism:

Ambedkarism teaches and guides critiques the methodology to evaluate the literary work. While evaluating the subaltern literature, a critique should have achieved the standards set by Dr. Babasaheb Ambedkar in his various writings and speeches like 'Annihilation of Caste', 'Buddha and his Dharma', 'Rise and fall of Hindu Women', 'Ranade, Gandhi and Jinnah', 'States and minorities', 'Who were the Shudras', 'Riddles of Hinduism', 'Untouchables', and 'Speeches in the Constituent Assembly'. Mere taking his written works, speeches into consideration may not be enough. His movements, various memorandums, his interviews also should be taken while formulating Ambedkarism.

Dr. Ambedkar wrote on divergent topics. His thoughts are on economics social, religious, anthropological, constitutional, Legal, educational, historical, Philosophical, cultural, democratic, feminist, psychoanalytical, secular, rational, literary, universal and have many other perspectives as well. So the area occupied by Ambedkarism can easily be guessed. The discussion clears the vast area of Ambedkarism for the critiques. It automatically enhances the responsibility of the critique and the research scholars while studying subaltern literature in the light of Ambedkarism.

Consequences due to incompetency in Ambedkarism :

Subject matter, intention, language, style of Ambedkarite literature is entirely different therefore it is obvious to have different parameters for critical evaluation. It also requires the commitment of critique to Ambedkarite philosophy and true, unbiased honesty. Ambedkarism invites serious attention of a critique. The scarcity of Ambedkarite critiques among the traditional critiques is disappointing, serious and alarming. Because the evaluation of any literary work needs multidimensional evaluation. Due to the ignorance or incompetence, the inappropriate, incomplete critical evolution will be dumped in the bin and the original will never come up. In the due course, people will consider the dumped work as final and will treat as real one. How long will it continue?

Conclusion :

The brief discussion is just to break the ice. The argument is not sufficient to explain such a vast issue. But the issue is valuable and need to be addressed. Ambedkarism needs to be promoted in the field of literature to understand the hollowness of traditional criticism. The country has very realized the importance of Ambedkarism and also recognized that she cannot proceed further without it. The literati of the country needs to apprehend what Ambedkarism can do. There is also a need to study what kind of

literature has been produced in Indian in the absence of Ambedkarism. Does literature produced in India agree with the constitution of India? need to be investigated.

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