

The Ambedkarite Movement and Autobiography in Dalit literature

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Abstract

Initially The Dalit literature has its roots in the ideologies of Dr. Ambedkar the Dalit icon. He experienced the injustice based on casteism. He fought for downtrodden under privileged class and made hopeful and progressive track for Bahujan, Dalit And other community. After him the various movements are stated for liberation and civil rights of Dalit community. The Dalit literature is one of them, it is literary phenomenon working as catalyst to protest against the evils created purposely and to rule on the lower community. Such literary expressions found footprints in Autobiographies of Dalit writers. The writers has great influence of Dr. Ambedkar and philosophy of Buddha So the movement of liberation occurred in autobiographies which the author depicted self journey, disreputable life experiences, and achievements in unfavorable social frame. This paper revealing the Ambedkarite movement and Autobiographies written by Dalit authors.

Introduction

The word Dalit was first used by Mahatma Phule with reference to caste. It is used for class of broken and socially underpowered sections of in the mainstream of society. The writer Arundhati Roy used the word downtrodden, Mulkraj Anand utilize term the untouchable The Literary Figures from Hindi Literature Premchand and Omprakash Valmiki generalized the word Achut in their literary work. The first conference on Dalit literature was arranged in 1958 in Mumbai. It was the significant step in the history of Dalit literature After this numbers of poetic writings and autobiographies were emerged by the Dalit writers. Simultaneously the formation of Dalit Panther a social and political organization which aims to bridge the social discrimination founded by Namdeo Dhasal and J.V. Pawar on 29May 1972. The Dalit Panther became a platform for the struggle to civil rights, justice . The Dalit Panther having manifesto to mobilize the poor, labour masses in order to fight against partiality and treatment of underestimation, exploitative. The Dalit Panter played vital role in the birth of Dalit writers and literature. So we cannot deny the role of Dalit Panther in the emergence of Dalit Literature.

The Dalit Literature was counted in the fourth world literature; as it was coined by George Manuel And M. Posluns. This literature initially identified as protest against exploitation and tyranny those individuals from Dalit community faced.

The Dalit Discourse

The Dalit literature commenced its authoritatively started with P.E. Sonkamble's autobiographical writings initially it is published in college days. He wrote his first autobiography *Athawaniche Pakshi* (1979). After that Dalit Writers Baburao Bagul, Daya Pawar, Sharankumar Limbale, Keshav Meshram, Laxman Mane from first and second generation of writers dealt with their harsh experiences and inferior treatment given by society. The social issues like in equality, injustice, caste discrimination are exposed. The Dalit literature also recorded the unlawful duties and jobs of Dalit community which was forcefully given by the upperclass society. The cleaning of latrines, removal and disposing the dead animals etc. The autobiographies of Dalit Literature told that The economy of upper class society depends on the labours of Dalit Community and the works done by the other lower class labour such as farm works maintenance of poultry and goats farms etc. It is observed that the Dalit Community has lion share in the prosperity of their Malak (Masters). The Zamindar or landlord was not aware about their wages, so the system exploited the Dalit community economically. They were devoted to their works allotted by the masters but they are not allow entering in the home and not permitted to take drinking water from their own hands. If any incident is happened the thing touched by the Dalit goes to waste. In this frame of humiliation and animal like treatment becomes a curse from generation to generation.

Baluta a semiautobiographical book written by Daya Pawar and published in(1978) The Mahar Community's lives their sorrows and sufferings are highlighted. The Mahar community labour have not fixed schedule of working/ jobs, they are called at anytime and it is expected they should attend the call/ work given by Masters. In return of that They are not paid by currency but the tradition is that to give the share of crop (Baluta) as remuneration . That covers only food, the necessities of shelter and clothes remain uncovered. The community adopted the side by jobs like beating drums, band parties in village ceremony and marriage procession of upper caste society.

The book raised the aggressive voice against disorders made for them in society, which pave the way for subjection.

The remarkable work by Dr. Kishor Shantabai Kale entitled as *Koltachye Por* (son of Kolati) later published as *Against All Odds* In English . The work witnessed the narrator's struggle and quest for identity. The narrator's mother was reputed got married, due to some circumstances later his mother was sold to politician to fulfill the sexual appetite. After she had taken a profession of tamasha dancer with fud (group of folk artist) for earnings. The narrator faced poverty and emotional estrangement. No doubt the story is about Dalit Kolhati community. The narrator revolt against difficulties about making his career in medical field and circumstances which are not favorable to prove his identity. He achieved medical degree and joined the mainstream of society.

Dadasahb More's autobiographical work *Gubal* spoke about the tragic story of a boy who belongs to Pingla Joshi community. He fought for the existence in social and economical system .The existed system is not allow to take education and get educated. The are bonded labours and compel to work from dawn to dusk to complete their fundamental necessities. The narrator overcomes all sorrows and disappointments which came in his career course. He later became educated and proved his ability hidden talent which was waiting to evaporate. The people from his community wanted for humanly existence which can lead to live with respect and dignity.

Dadasaheb More was willing to address the problems and want civil code equal to individual which could not differentiate man to man.

OmPrakash Valmiki northan India elaborated the painful experiences in *Jootan* (1997) later published *A Dalit's Life* In English in 2003. In this autobiographical sketch, he focused on the miserable life of Chuhra community comes under Dalit community. The title reveals itself as stale food left on plates. This wastage of food is provided to Chuhra for eating. The community collected such food and preserved for hard times especially rainy season after reprocessing it is used for small boy up to eldest so the problem of health and mental retirement often occurred. They have no right to enter in ceremony and take fresh food and enjoy with other guests. The Chuhra community neither allows drawing water from common well in the locality nor participating in any function. In this way the Chuhra community was brutality treated and harassed by the upper caste society.

Conclusion

The Dalit movement of India we remarked the Dalit movement as political movement rather it is consciousness to reject the upper-class domination. It was the protest against the social suppression and exploitation. It worked as mentor for ensuring the social equality, justice and dignity to the people who lived in the feeling of under estimation. It is observed that the inspiration of this movement is deeply rooted in the philosophy of Buddha and the ideologies of Ambedkar. After the influence of Ambedkar and Mahatma Phule's view on the empowerment and freedom of Dalit people, the movement became revolutionary and made lots of attempts to tight their wrist against the caste system manufactured by the upper class society which was existed from age to age and generation to generation. They wanted to construct socio cultural domain and political frame in which the Dalit community and people from lower class can take the privilege of dignified life and glorify their future without social barriers.

Supported Literature

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