



IMPACT OF DR. AMBEDKAR'S VIEWS ON LITERATURE WITH REFERENCE TO SELECT TEXT OF O. V. VIJAYAN

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ABSTRACT:

'Hatred never cease by hatreds in this world. By love alone they cease'. Lord Buddha's teaching is broad as the ocean and His spirit is full of great compassion. The development of any Nation depends upon the education system. Education is the powerful tool for bringing the social change. The life history of Dr. Babasaheb Ambedkar epitomised the relentless struggle of downtrodden community in our country against social ostracism and economic oppression. Dr. Ambedkar's thirst for books/literature was ever growing and flowing like the ever-flowing Ganges. O. V. Vijayan's magnum opus 'The Legends of Khasak' and 'The Saga of Dharmapuri' mark a deciding social change in the literary career of Vijayan as it switches his basic tone from protest to more constitutional analysis. It also explains the marginalization of certain communities that happens within the framework of a Nation state that can be solved by the constitutional base. The novel is a transparent allegory of the dirty power politics of the twentieth century India. This research paper tries to make a close-reading of Dr. Ambedkar's work and its impact on literature to assess the view on discrimination of the lower strata of society.

KEYWORDS: downtrodden community, epitomised, relentless struggle, magnum opus, social ostracism, marginalization.

INTRODUCTION:

The base of Dr. Babasaheb Ambedkar's philosophy, writings, speeches and literature is social justice, equality and fraternity as expected to his Guru Lord Buddha. Dr. Ambedkar's literature is based on Humanity. It is said that, Literature is the mirror of life which expresses and communicates the feelings, emotions and experiences of the human beings. 'Hatred never cease by hatreds in this world. By love alone they cease'. This is an ancient law. Lord Buddha's teaching is broad as the ocean and His spirit is full of great compassion. Buddha has no form but manifests Himself in exquisiteness and leads us with His whole heart of compassion. It is said that the development of any nation depends upon the education system. Education is a powerful tool for bringing the social change. Education is important for any human being to achieve a standard position in the society. It helps the individual for acquiring knowledge, skills, values and attitudes and thus individuals can raise one's social status. The life history of Dr. Ambedkar epitomised the relentless struggle of downtrodden community in our

country against social ostracism and economic oppression. Dr. Ambedkar dedicated his life for search of knowledge. He had single minded devotion to the cause of bringing up the unprivileged and downtrodden sections of the society. Dr. Ambedkar represented a dedicated spirit, an uncompromising faith in the justice of the cause he fought for. His power of appeal, his capacity for clear expression and sincerity with which he put across his point of view always command, respect and attention. Dr. Ambedkar had sound personality in different spheres of his life. As a great thinker, he always searches for knowledge. Dr. Ambedkar was a bookworm and devotional reader. He believed education is only key and solution for all religious and social evils. Dr. Ambedkar's thirst for books/literature was ever-growing and flowing like the ever-flowing Ganges. He had purchased thousands of books and had collected some rare literature books. Dr. Ambedkar stated on his personal library in some occasion that: 'if I lose my library I would lose my life. Books are the breath of my life'.

Dr. Ambedkar was a messiah of the depressed, suppressed and downtrodden people. He created a mission to fight for their human rights. His message, speeches, statements, ideas, his literature acted as stimulus to think about self-respect, self-dignity and self-confidence and also helped to come out from inferiority complex. Dr. Ambedkar's literature is a saviour of individuals from bondage of traditionality, dogmatic beliefs and disbeliefs, slavery and inhumanity. Dalit movement started by Dr. Babasaheb Ambedkar was another inspiration for Dalit Community. 'Educate, Agitate, and Organize', the famous slogan of Dr. Ambedkar inspired many. He was an intellectual, a scholar who understood the reality of the Dharma Shastras and therefore challenged the very essence of Shastras. He considered the Books of Hindu law, Manu Smriti as a source of the caste system and discrimination against Dalits in India. On December 25, 1927, a satyagraha at Mahad in Maharashtra was launched by him for the human rights of Dalits. He burnt, with thousands of supporters, Manu Smriti which was considered as the valorising document of Brahmanical social order and source of discrimination. Dr. Babasaheb Ambedkar was thus a humanitarian and truly an emancipation of the Dalits.

Dr. Babasaheb Ambedkar became India's most despised writer for the orthodox social system because of his merciless attack on the hidden agenda of higher social order. Dr. Ambedkar has displayed the guts to attack on caste hegemony in India though he suffered a series of setbacks in his life time because of the Superior media barons. At one stage, all determined to blackout Dr. Ambedkar's writings and speeches but his struggle for the rights of Dalits through his writings had been continued.

O. V. VIJAYAN: A GREAT WRITER

Ootupulackel Vellukkuty Vijayan is a writer who has first written his novels and short stories in Malayalam. He felt a need to translate them into English and he has done it. O.V.Vijayan's magnum opus 'The Legends of Khasak' marks a deciding change in the literary career of Vijayan as it switches his basic tone from protest to more mature analysis. It also explains the marginalization of certain communities that happens within the framework of a Nation state that can be solved by the constitutional base. O.V.Vijayan was an extraordinary writer with an enormous range of creativity. He was content to remain outside the awesome vastness of history when he wrote his first brilliant piece of fiction 'Khasakkinte Ithihasam' (The Legends of Khasak) in 1969. It is characterised by a brooding sense of existential futility. This pioneering novel has brought about a sea change in Malayalam Literature so much so that it marked a dividing line in the history of Malayalam fiction. He artistically re-created his intolerance towards the Emergency period of India, most powerfully in the novel 'The Saga of Dharmapuri' (1988). Originally both the novels were written in Malayalam, later Vijayan himself had translated it into English. This exceptional political satire was the by-product of the direct personal response of the author to the dark days of the political emergency. With violent energy, Vijayan tears off the bogus facade of Independence and democracy. O.V. Vijayan, employs extreme form of excremental and erotic imagery to unleash a systematic assault on the decaying concept of power. He justifies the nauseating use of scatology and obscenity when he says:

I was in search of the ultimate verbal obscenity because the objects of my criticism the state, war, political domination, the trivial motives beneath the grand historical postures of Kings and Presidents- were not merely scatological aberrations, but obscenity rooted in the spirit itself.

‘The Saga of Dharmapuri’, 94.

Scatology and vulgarity proves to be excellent strategic devices employed to expose the lacerating wounds of power politics. Vijayan skilfully employs shocking innovative techniques of demystification to convey the extreme political depravity of contemporary India. Dr. Babasaheb Ambedkar's quest for identity is a major theme of Vijayan's 'The Legends of Khasak'. As the teaching of Lord Buddha, Vijayan depicted in his writings that the quest for identity leads to self-actualization through acceptance of guilt, expiation and search for truth. 'The Legends' expands its scope and includes many aspects of life which are rooted in the philosophical obsession of Dr. Babasaheb Ambedkar. A solitary human being Ravi impelled by his consciousness of guilt and acceptance of responsibility moves on in space and time in expiation, intuitively following the Indian democratic way. His life is a journey through identity crisis towards liberation through transcendence and he attains a high degree of self-actualization in the end. By his literary output, Vijayan was awarded the Padma Bhushan, India's civilian award in 2003.

O.V. Vijayan's 'The Saga of Dharmapuri' is a bold inquiry into the operations of power in the modern post-colonial situation. It is shaped by his confrontation with the "Indira Epoch" in the Indian politics and his general critique of the fascist tendencies manifesting in the third world countries in the post-colonial era. (Rajakrishnan, V. 1992). Dharmapuri is the country under the control of President who has exploited the land and the people. It is the land where inhumanity, deceit, hypocrisy, sycophancy, and immorality represent everyday life. It is a place of heathen people who have sold their freedom to the tyrant rulers. The political condition of the state is universalized. Siddhartha offers a typical Hindu version of the political situation in India. It has been pointed out that:

The ridiculous aspect is present up to a point. Thereafter the Indian mind, the mind of the renouncing comes into play, and behind its clumsiness and failure we witness an ancient wisdom, a primordial compassion which exists even today at the level of folk consciousness. This is the great Indian principle of enlightened future. It will be difficult to find a European or Latin American parallel though the themes are very similar. That is why; I introduced Bodhisatwa as a hero. (Pillai 1996). Siddhartha has embarked upon a new search of vision which will be relevant for people. As the impact of Buddha's teaching on Dr. Ambedkar's constitutional way for the uplifting of the people that shows his search for a civilization /constitutional alternative. According to Dr. Babasaheb Ambedkar, it is mainly the custom endogamy that has preserved the castes and prevented one caste from fusing into another. Almost all the writers and scholars conform to democratic, equal view of Dr. Ambedkar.

Reservations are nothing but our human rights. All deprived people in the world have reservations. When their human rights are restored, the deprived automatically gain power and the power helps them to become rich. That is why, the Hindus hate caste-based reservations and every day we read articles and reports that criticising reservations. To put it in plain language, what the Hindus call religion is really Law or at best legalized class ethics. Frankly, I refuse to call this code of ordinances, as Religions. The first evil of such a code of ordinances, misrepresented to the people as Religion, is that it tends to deprive moral life of freedom and spontaneity and to reduce it (for the conscientious at any rate) to a more or less anxious and servile conformity to externally imposed rules. (Dr. Ambedkar, 1944: 68).

Dr. B.R. Ambedkar was an extensive modern philosopher. Dr. Ambedkar's views of a man who has been no tool of power, no flatterer of greatness. Every man should have a philosophy of life, for everyone must have a standard by which to measure one's conduct. It is no purely theoretic matter. It has practical potentialities. According to Dr. Ambedkar, philosophy has its roots in the problems of life and whatever theories philosophy

propounds that must return to society as instruments of religion-constructing society. O.V.Vijayan's political vision becomes complex and assumes universal dimensions as it embraces existential, metaphysical and ecological realms. Vijayans' novel is a transparent allegory of the dirty power politics of the twentieth century India. Dharmapuri is a local place where politics is rampant. Politicians have never let the people observe freedom. It is as a matter of fact that the citizen of this place has not realised the values and meaning of democratic freedom. It is a place where 'Feringhee empire's freed colony'. As during the British Empire the people still feel stranded and slave, because the control of power is in the hands of political super-powers. These superpowers exploit the economy and wealth of the country. The entire institutional structure of Dharmapuri continues to be under the colonial control though with new respectable names. They encourage and increased consumption of goods and a more systematic exploitation of resources as inevitable adjustment in the transition from colonialism to neo-colonialism. Dr. Ambedkar condemned the systematic suppression of the lower strata of the society and saw the solution to this in the removal of social structure that supported the discrimination against them.

CONCLUSION:

O.V.Vijayan was through the novels partly successful in his venture, facing in fighting of unquestioned abuse of the caste system. Siddhaatha is the embodiment of the constitutional freedom and values of democracy. Dr. Babasaheb Ambedkar is the Modern Buddha of our country who is the embodiment of quietness, modesty and compassion. Through him the democratic freedom prevalent in the Third World Nations is exposed. His influence on the post-Ambedkar Dalit movement and literature, however, lives on in the unifying nature of his inspirational writings.

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