



Ambedkarite Marathi Literature of 21st Century

Dr. Nomesh N. Meshram

Head, Dept. of English

Mahatma Gandhi Arts, Science and

Late N. P. Commerce College,

Armori, Dist. Gadchiroli (M. S.)

➤ **Abstract :-**

Ambedkarite literature is an invaluable gift to the entire Indian literary world. Dalit literature that was emerged after 1956, has acquired today its name as Ambedkarite literature. This literature which was created in Maharashtra has earned a great reputation not only in Maharashtra but also in the literary field of entire India. The poets and writers of the first generation created a new vibrant literature in front of the conventional literature. This new and vibrant literature rejected the traditional Marathi literature based on spirituality, religion, God, antiquity, orthodoxy, mysticism, symbolism and created a new human centric, scientific and revolutionary world class literature. Ambedkarite writers of the second and third generation intensified the fire of revolt in their literature. Today, in 21st century, alongwith the well established writers, the new amateur writers are also telling their experiences and expressing their thoughts through writing. In fact, the main purpose of this paper is to introduce to the literary world, the themes of creative writings of Ambedkarite Marathi writers in the 21th century, their expression, new thoughts and the quality of writing created by them.

➤ **Keywords :-** Ambedkarite, Dalit literature, creative, amateur, conventional.

➤ **Introduction :-**

Ambedkarite literature is an unprecedented phenomenon in the Indian literature so far. Ambedkarite literature means literature inspired by Babasaheb Dr. Bhimrao Ramji Ambedkar, a great Indian social reformer. Ambedkarite literature is the literature created with the energy received from the inspiration of Dr. Ambedkar's thoughts, works and his personality. The advanced phase of Dalit literature is Ambedkarite literature. Dr. Babasaheb Ambedkar is at the centre of the inspiration of this literature. The literature which has reference to exploitation, Slavery and the sense of freedom acquired from it is inspired by Dr. Ambedkar, that literature is considered as Ambedkarite literature. The primary and ultimate goal of this literature is egalitarian reconstruction of the world, the support of human freedom and the creation of a human society which is based on human relations free from inequality and brotherhood. The aim of this literature is to

proclaim the freedom of the people who are underprivileged, deprived of their natural rights, the untouchables, poor people and individuals to get their human rights and identity as an independent individual. This is why, this literature can be called as the literature of human liberation or literature of struggle. The aesthetics of the fine balance of artistry and sociality is revealed in this literature. Dr. Ambedkar analysed Indian social system and explained to men the reason of their slavery. He analysed and gave solutions how this state of slavery can be annihilated. He showed the path of salvation to the crushed human beings. He gave the goal of freeing and reviving the slave human beings. Philosophy of Ambedkarite literature was actually formed this goal.

After 1960, Ambedkarite literature found the respectful place and became dynamic in Marathi literature. “Dalit literature was not so blatant till 1967, the impetus of it got from Karl Maxx, the revolutionary trends form black literature and the ideas of prominent people like Dr. Ambedkar.”¹ The uniqueness of Ambedkarite literature can be clearly seen, if we compare this literature with traditional Marathi literature. It is different and unique in terms of thought, behavior, philosophy, expression, way of writing style, use of language etc. As this literature was inspired by Dr. Ambedkar, Ambedkarite literature was the beginning of a new revolutionary era in Marathi. The life values of transformation, rebellion and revolution were proclaimed for the first time in Marathi literature. All these life values became prominent in literary values. Influenced by vitalist consciousness, the geniuses introduced their strength as writers to the literary field. The pains that were dumb in despair for hundred years now started speaking. Human rights consciousness began to bloom artistically in their writings. The process of creation of fire, inflammatory but realistic and beautiful literature began.

The nature of this literature was never romantic, pessimistic or fatalistic. This literature was revolutionary, fanning the embers of a cultural conflict. The ideals of Ambedkarism were reflected in the bones and blood of this literature. Atheism, intellectualism and humanism started to be expressed in this literature. It aspired for change on the strength of human values of freedom, equality, fraternity and social justice. “In Dalit literature, suppressed man is in the centre and the writer tries to establish new values and rejects the old traditions, establish new society, new ideology, establish the dignified identity, advocate liberty, fraternity and equality.”² This literature was convincing the world of its new identity, especially with pain, rebellion and rejection. Through this movement, a number of talented people moved forward and raised their voices through poetry, stories, novels, autobiographies, plays and ideological writings. “Poems, short stories, novels, autobiographies written by the Dalit writers provide useful insights on question of Dalit identity.”³

Ambedkarite writers of three generations supported humanity, freedom and fraternity, handled all the literary genres and enriched the Marathi literary world. “The Dalit literature speaks and depicts about humanity, liberty and brotherhood. There are basic virtues for the unity of the people which laid down the strong foundation of our Independent India.”⁴ Poetry has a lion’s share in voicing the crushing pains of the lives of the grassroot people through its life reflective creativity. The poets like Namdeo Dhasal, Waman Nimbalkar, Yashwant Manohar, J. V. Pawar, Tryambak Sapkale, Keshav Meshram, Hira Bansode poured out the volcano of revolt through their poetry. Ambedkarite literature has been artistically written in story form. The stories of Baburao Bagul, Arjun Dangle, Yogiraj Waghmare, Shankarrao Kharat, Avinash Dolas present a perfect picture of the marginalized world of the oppressed and suppressed people living on the outskirts of

the villages before our eyes. Annabhau Sathe, Baburao Bagul, Madhav Kondvilkar, Yogendra Meshram, Laxman Gayakwad, Sharankumar Limbale enriched the universe of the Ambedkarite novels. In their novels, they depicted the dilemmas of ordinary activists working in the Ambedkarite movement and the inner pains of the honest people. The autobiographies of P. I. Sinkamble, Daya Pawar, Laxman Mane, Kishor Shantabai Kale, Baby Kamble, Rustum Achalkhamb created a new world of experiences in Marathi. M. B. Chitnis, Datta Bhagat, Premanand Gajvi, Prabhakar Dupare, Yogiraj Waghmare, Prakash Tribhuvan, Bhagvan Hire created protagonist heroes and heroines fighting against injustice and oppression. Gangadhar Pantaone, Ramesh Jiwane, Raosaheb Kasbe, Vasant Moon, Dinbandhu Shegaonkar etc. created a great deal of ideological and literary essays. Ambedkarite essays provide apt commentary on the human being weakened by the caste system and the holistic lives of the oppressed people.

Today, even in the first half of the 21st century, some of the above mentioned writers are strongly writing their literature with Ambedkarite consciousness. This literature, today has come a long way in terms of innovative experiments and new content. These writers are eloquently depicting the pains and sufferings of the proletarian society from a very broad level. No social, economic, political topics are now untouched by these writers. On the contrary, they feel that equality, fraternity and social harmony can't be established without curbing the caste and discriminatory politics. Once Dr. B. R. Ambedkar rightly said, "How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by butting our political democracy in peril. We must remove this contradiction at the earliest possible moment."5

These writers have displayed their literary talent through their stories, poems, novels, plays etc. that are dealing with many questions related to globalization, liberalization and privatization in 21st century, Through their realistic writings, the writers like Narendra Jadhav, Bhalchandra Mungekar, Rupa Kulkarni, Sanjay Jiwane, Johny Meshram, Amar Ramteke, Isadas Bhadke, Mangesh Bansod, Ashok Pawar, Ketan Pinpalapure, Loknath Yashwant, Atmaram Rathod, Jalandar Sonune, Urmila Pawar, Nomesh Narayan, Prashant Wanjare, Ashok Palwekar, Bali Khaire attacked the inhumane culture that denied the rights of humans by using the language of rebellion and confrontation with the established. But while doing this, it has to be mentioned clearly that these writers never deviated from the philosophy based on humanism.

➤ Literature Advocating Humanism :-

This literature was born out of the Ambedkarite movement. After the death of Dr. Ambedkar who dreamt of upliftment of the oppressed society which was crushed in the social system of this country, this literature was created by his followers who were very loyal to Dr. Ambedkar and kept his thoughts. Babasaheb, after his lifelong struggle, shed his blood, pushed the chariot of the society forward and left the society on the bright path of progress. Although his work for the Buddhists is extremely important but he also gave equal protection to all religions through the constitution. The reason for this is Dr. Ambedkar's humanistic approach to religion. While accepting Buddhism, he never uttered that it is the best religion or ultimate religion. He strongly opposed to the falsity, heresy in Hinduism and the tendency of making man a Shudra or a slave. He was an advocate of a system which gives man the right to live as a respectful human. As Ambedkarite literature stands on the solid fundamental of Dr. Ambedkar's thoughts, this literature has a strong foundation of humanism. Therefore Subhash Zanke has rightly said, "Ambedkarism itself is the similar name of humanism. Babasaheb accorded an extremely important place to humanity in his thought

system. Therefore Ambedkarite thought inspired creative literature about fighting against the devaluation of human beings. He expected writer's commitment to common humanity and humanistic ideas in literature.”⁶

Ambedkarite literature like Karl Marx wants a world where people do not have to suffer the pain inflicted by people. As Babasaheb Ambedkar once said, “The purpose of Dhamma is to reconstruct the world.” This literature strives to create such a completely new world. This literature pledges to eliminate the exploitative tendencies in the mind of the exploiters who exploit people. A person's personality, the sublimity of his thoughts should not be measured by caste, religion and class. The real agenda of this writing is to raise people who are determined to preserve their pure humanity. These writers are fully optimistic that the belief in Shahu, Phule and Ambedkar's thoughts will create a beautiful world of humanity. In stead of showing interest in the traditional, self centred literature, these writers made the literature society – oriented by raising the voice of the pains, struggles, rebellion of the Dalits, oppressed and Bahujans. By rejecting the system that enslaves people, they focus on establishing a slavery – free, exploitation free, healthy, egalitarian social system. These writers adopted the ideology of condemning those who deny human rights and bringing about the downtrodden community's upliftment by putting the grassroot people at the centre of literature. “Inspired by him, Dalit literature holds the human being to be its focal point. This literature is a declaration of human freedom. It encourages human liberation, believes in the greatness of human beings and firmly opposes notions of race, religion and caste. Humanity is the religion of Dalit literature. It rebels against any culture, society of literature that degrades the human being.”⁷

Today, this literature is giving the message of world peace to the whole universe by adopting the humanist and egalitarian philosophy of Lord Buddha and Dr. Ambedkar. This is a group of humanist writers who have brought forward the real faces of the exploiters, exposed the inhuman form of the system and considered literature as a means of social welfare in the truest sense of the word.

➤ **Conclusion :-**

Ambedkarite literature did the job of dynamizing Ambedkarite movement and making it revolutionary in the truest sense. Ambedkarite literature gave an ideological dimension to the movement. Dalit autobiographies, poems, stories, dramas, novels etc. stirred the society. Ambedkarite literature did the revolutionary work of making the society think that no movement is possible without organization. This literature challenged the established social system by using the language of driving the plow of destruction against the established. The literature, born in the period around 1960 to 1970, developed its own distinct identity. It strengthened the movement and became the source of inspiration of all the agitations. During 1980 – 2000, organizing Ambedkarite literary festivals, poets' meets, seminars in cities, town and villages was very common in Maharashtra. This literature did the fundamental work of guiding the movement, leadership and the loyal workers during this period. It gave creative wings to new, amateur writers. Even in 21st century, literature is being produced by numerous young poets and writers but it lacks experience and thoughtfulness. The meagre attendance of the Ambekdarite society at the literary gatherings that provide ideological logistics is certainly a matter of concern. Nevertheless, this literature gave a new hope to the society, connected the youth with the society and did a great job of creating social commitment among the youth in 21st century.

➤ **References :-**

1. Prasad Amarnath Gajjan M. B. (Edited) 'Dalit Literature: A Critical Exploration', Sarup and Sons Publication, New Delhi, 2007, Page No. 80.
2. Dr. Mahida Beena A. 'Indian Dalit Literature', Sarth Publication, Sardar Ganj Anand, 2011, Page No. 4.
3. Dr. Pandya Manish, 'Dalit Literature: Origin and Development', Sarth Publication, Sardar Ganj Anand, 2011, Page No. 103.
4. Mangalm Harish, 'Literary Legend Speaks', Contemporary Vibes, April - June 2007, Page No. 9.
5. Dr. Ambedkar B. R., 'Writings and Speeches', Volume 13, Education Department, Govt. of Maharashtra, 14th April 1994, Page No. 1216.
6. Dr. Zanke Subhash, 'Ambedkarite Literature: Liberation for Humanity', Literary Endeavour, Volume IX, Issue I, January 2018, Page No. 138.
7. Dr. Limbale Sharankumar, 'Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations', Trans. and edited by Alok Mukherjee, Orient Longman, New Delhi, 2007, Page No. 51.

