



THE REAL MOTTO OF DR. AMBEDKAR'S WRITING

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ABSTRACT

"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 he 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 This quotation by Dr. Ambedkar focuses on the responsibility of the author as well as it explains the nature of the book.

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 learned from Burke, Gibbon, Carlyle etc.² 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.

¹Dr. Babasaheb Ambedkar Writings and Speeches; Vol-8 –A passage from Birrell quoted by Dr. Ambedkar [Forwarded]

² Ibid



Dr. Ambedkar has his own views of 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 a 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 preserve 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 ." ³

This statement is the definition of a true and sincere author. Dr. Ambedkar's essays are laced with historical proofs , pieces of evidence and superb logic hardly found in an 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 ." ⁴ This statement of Dr. Ambedkar shows the real intention of his study. He wrote nothing for entertainment but for the upliftment of millions of downtrodden. 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." ⁵ 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

³ Dr. B.R. Ambedkar: Preface; *Who were the Shudras* "

⁴ Asha Pramod – 21/1/1940

⁵ Dr. Babasaheb Ambedkar; *Writings and Speeches*; Vol-4 " *Riddles in Hinduism* " -preface.



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 Brahminic 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 the 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 waited for no path to be followed and went 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 the truth and he tries to search the real meaning of life.

Dr. Ambedkar uses English as the medium of his expression so that the international community should understand his plea and enable his people to understand his thoughts. He expects Untouchable 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 the Indian literary world has hesitated to accept him as a literary figure. Shri

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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 ".⁶

"Why Dr.Ambedkar is not let to be a literary figure in India ?" is yet another issue of research.

It is already made clear that the original aim of Dr.Ambedkar'S life and his writing is to find out the causes of traditional slavery of Dalits and to uplift them. While doing such research he had many questions in his mind :

Whether Untouchables are the part of Indian Population or a separate group .⁷

Whether Untouchables are part of the main population of India or deserted .⁸

What were the reasons for such separations ?⁹

Who were those who imposed social economic, political, religious restrictions on Dalits and made them slaves for an unlimited period of time .¹⁰

To confirm the 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 has completed his research but he has no prejudiced notion while doing so. He has 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

⁶ A.m.Rajasekhariah: Gandhi and Ambedkar edited. By Grover P.583.

⁷ Singh Ramgopal: Dr. Ambedkar ka vichar Darshan p. 38

⁸ Ibid

⁹ Ibid

¹⁰ Ibid p 38.



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."¹¹

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 forgotten."¹² 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.

Dr.Ambedkar's writing visualizes the following motives ;

To Find out social and historical reasons for the emergence of Shudras.¹³

To evaluate the traditional, social system, theories , doctrines, those exploited Untouchables and sustained.

To analysis the philosophies logically that supported traditional social system .¹⁴

To Introduce of modern democratic social system .¹⁵

To introduce new values and philosophy helpful for democratic social system .¹⁶

To spread rational point of view among the people .¹⁷

To reform the society based on equality, liberty, fraternity, and justice .¹⁸

To give human status to millions of Untouchables and reinstate them in the main a stream of the country .¹⁹

¹¹ Dr. Babasaheb Writings and Speeches: Vol-17 -Editorial.

¹² Ibid

¹³ Singh Ramgopal: Dr. Ambedkar Ka Vichar Darshan p. 38

¹⁴ Singh Ramgopal: Dr. Ambedkar Ka Vichar Darshan p. 38

¹⁵ Ibid

¹⁶ Ibid

¹⁷ Ibid

¹⁸ Ibid

¹⁹ Ibid



To educate people, socially, politically, economically, philosophically, and constitutionally.²⁰

To rouse the masses and mold the thinking of the Orthodox Hindus in right direction .²¹

To inspire, encourage, awaken and incite millions to fight for rights.

To take the problems of Untouchables to the international level.

To create social awareness, for the upliftment of his people, for the constructive struggle, to prove the existence of Untouchables, and to let the world know about the atrocities on Untouchables.

To release Untouchables from the bondage of traditional slavery, to break the shackles of Chaturvarna, and to make them aware of their forgotten human status and dignity.

To spread knowledge among those who were deprived of education.

To free Untouchables from the age-old slavery and to retain the spirit of such movement.

To impart thoughts which are related to social reformations, liberty, equality, justice, and fraternity.

To expose Orthodox Hindu society, Hindu religion, their inhuman customs and traditions, Untouchability created by Hindu religion, social, economic exploitation and the religious books those promoted discriminations and inequality through his essays.

To create unrest among the Untouchables through his essays and to give a sense of self-respect and way of living to millions of Untouchables and exploited.

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²⁰ Ibid

²¹ Ibid



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