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Abstract-

Having existence of Discourse in a society is the characteristic feature of its liveliness. Lack of social discourse leads the community towards its deterioration because it brings stagnancy to its thought formation process resulting into inertness. Having no discourse among the community members has different reasons. They may not be having proficient leadership, lack of education, lack of resources, helplessness, lack of appropriate discourse and many others. These reasons were mainly responsible for the sordid condition of Dalits in India. After knowing and experiencing this kind of disreputable and disgusting situation of Dalits, Dr. B. R. Ambedkar entered the public life and politics. He started using affirmative discourse with his fellowmen that undoubtedly resulted into the enlightenment of the untouchables on large scale called as Ambedkarite discourse. Due to awareness among the untouchables, they began to come together to form a great front in order to fight for their fundamental rights. Dr. B. R. Ambedkar immensely influenced and inspired the writers of the community to come up with quality literature that would provide space to the world of pains and sufferings of the downtrodden people. To this call of Dr. B. R. Ambedkar, many writers emerged with their writings in various genres of literature. Therefore the core discourse of their writings remained the thoughts of Dr. B. R. Ambedkar that gave rise to Ambedkarite literature tremendously. Therefore the main objective of the paper is to locate Ambedkarite discourses reflected in Daya Pawar's *Baluta* (2015).

Keywords- Ambedkarite Discourse, Affirmative discourse, social discourse, Dalit literature, enlightenment, Ambedkarism, etc...

Syntactically, the range of discourse extends from a short linguistic unit to a long one. Its linguistic concern is applicable to both oral and written forms of conversations. Discourse is a verbal communication, but when it gets a formal treatment with a particular subject it becomes serious contemplation about the subject. Etymologically, 'Discourse' is derived from two Latin morphemes viz. 'dis' and 'currere' –where 'dis' means 'away' and 'currere' means 'to run' that produced new word 'discursus' which means 'running to and fro'. This Latin version became 'discours' in Old French and got its modern form 'discourse' in late middle English. Discourse denotes the process of reasoning that's why it is utilized in variety of disciplines such as linguistics, philosophy, critical theory, sociology, psychology. It is literally linguistic transaction between speaker and listener. Then the question remains what text is? To Michael Stubbs, text may be written while discourse is spoken that denotes text may be non-interactive whereas discourse is interactive. As far as the present view of the paper is concerned, Emile Benveniste's opinion of discourse is worth considering. He states:

"Discourse must be understood in its widest sense: every utterance assuming a speaker and a hearer, and in the speaker, the intention of influencing the other in some way... It is every variety of oral discourse of every nature from trivial conversation to the most elaborate oration ... but it is also the mass of writing that reproduces oral discourse or that borrows its manner of expression and its purposes...." (Mills 5)

In view of the statement of Sara Mills in social discourse point of view, she states, "Discourses structure both our sense of reality and our notion of our own identity." (Mills 15). Both the statements are crucial in understanding the nature of social discourse. There are various elements that help in getting discourse

such as time, space and class. Foucault says, "In terms of thinking about discourse as having effects, it is important to consider the factors of truth, power and knowledge, since it is because of these elements that discourse has effects." (Mills 18). Foucault emphasizes truth, power and knowledge as the essential elements to exert effect of the discourse. In understanding Discourse the opinion of Cole is also important, as he writes "Discourse refers to how we think and communicate about people, things, the social organization of society, and the relationships among and between all three." (Cole web). Leverkuhn rightly defined, "Social discourse is speech or text communication that involves a social element. The definition of discourse is very broad. The word "discourse" refers to nearly all of the many ways that humans communicate with each other. A social type of discourse is communication that has a social purpose or some kind of distinctively social aspect." (Leverkuhn web)

Dr. B. R. Ambedkar (1891-1956) through his written and oral affirmative discourses with the untouchables structured the sense of reality of the untouchables and bestowed new and affirmative identity to them. He changed not only basic structure of the society but also the psychology of the millions of the untouchables who were living very deplorable lives in India. He influenced many of them prompting to express the hymn of freedom and equality and to follow his ideology. Many Dalit writers came up with their innovative ideas to change the society affirmatively. The discourse made by Dr. B. R. Ambedkar in written and oral forms is reflected in the literatures of many writers. The question remains what is Ambedkarite discourse?

Ambedkarite discourse is a set of thoughts and arguments that champion universal values of freedom, equality, brotherhood, and justice which successfully emancipated the untouchables from their painstaking situations by inculcating self-awareness and self-esteem among them. It is the thought that compelled the untouchables to introspect to realize their potentials within them and to redefine their identities to encourage them for their positive self-developments. It is a thought to resurrect them who were broken mentally, intellectually, spiritually, economically and in all respects. In the light of impact of Ambedkarite discourse on the masses, it undoubtedly proved to be a panacea for all and sundry, therefore Ambedkarite discourse is undeniably said to be a panacea that smashed the vicious circle in which the untouchables had engulfed with for thousands of years. It was a herculean task to uplift the community which had been in deteriorated conditions since millennium and so was in utter need of an infallible counseling that was significantly done by Dr. B. R. Ambedkar through his speeches and writings. And this is where the Ambedkarite discourse lay which had affirmatively galvanized the attitudes of millions of Dalits. Being highly educated in western countries impacted greatly his thoughts that concretely provided the way to the emancipation of the untouchables that formed the body of affirmative discourse. It is related to social phenomenon that involves the basic elements of society, therefore it is a kind of social discourse.

To redefine the untouchables and the masses -*Shudras* by making them aware of their past history in affirmation, he said, 'They cannot make history who forgets history' is the affirmative precept of Dr. B. R. Ambedkar. His each and every announcement and activity was full of balance and integrity required for affirmative action. His embracing Buddhism along with his followers on 14th October 1956 heralded a new revolutionary era entitling new identity that proved positive move of the society. His erudite discourse in the Constitutional Assembly fetched reservation from the government to do justice with injustices happened with the masses to bring the weaker sections of the society in the main streams.

Daya Pawar was one of the foremost Ambedkarite activists and writers who participated in Ambedkarite movement. He imbibed the thoughts of Dr. B. R. Ambedkar in his personality that reflected in his writings. His *Baluta* is one of his writings widely discussed and argued by the eminent scholars in Marathi, Hindi and English. The recounting of pains and sufferings of the deprived and disadvantaged

communities throughout *Baluta* along with their major issues that remained the focal point of Ambedkarite literature shows Ambedkarite discourse.

To compel the untouchables to give up the traditional customs that had encircled them viciously, Dr. B. R. Ambedkar employed a metaphorical and allegorical story of a family of four inactive brothers. As the story goes, the four brothers in the narrative used to earn their living by selling the drumsticks from the tree set in front of their house. One day a relative came to the family and cut the tree. The brothers left with no choice started to do different works. This metaphorical story was fit to the untouchables as they were also stuck to the traditional ways attributed by the Hindu tradition in the form of *Baluta*. Dr. Babasaheb Ambedkar's story is an affirmative discourse that reached every house and changed the mentality of the untouchables to give up the traditional works. As a result, majority of the untouchables started leaving their conventional jobs of *Maharaki* and migrated to the cities in search of new jobs at new places. While commenting on this story, Daya Pawar rightly said, "Refusing to do the traditional work that was expected of us began a revolution in the villages." (Pawar 95). The motivation behind this revolution was the affirmative discourse of Dr. B. R. Ambedkar that taught the untouchables a great lesson of self-respect.

At one instance that occurred in his hostel, Daya Pawar felt very awkward and contemptuous when he was asked to sit at the door of the hall to take his meal. The treatment given to him created a discourse in his mind that utterly demands justice for him. He thought, "Why could I not have the courage to oppose them, to refuse this aid and pay for my own education?I would look into the lofty blue arch of the sky and wonder: Would there ever be room in it for free flight?" (Pawar 119). This stream of consciousness arisen in his mind was merely due to the self-respect that Ambedkarism aimed at to establish it in every human being particularly in the untouchables. It instigates the untouchables to have self-esteem at any cost.

Dr. B. R. Ambedkar uplifted the untouchable society and always directed the society with his valuable thoughts. He taught the untouchables that they ought not to do the mean works that would possibly lead to disgrace their self-respect. His awakening slogan- "Maharaki is slavery. We won't do this work." (Pawar 253) played significant role in cultivating self-respect among the untouchables. It reached every house of the untouchable that compelled them to leave doing the mean and disrespectful works. He was fully aware of the situation of politics prevailed in India. He developed his political party with strenuous efforts and achieved substantial political success. While advising his followers on how they should work unitedly to achieve success not by merging but by making alliance with other parties, he said- Politics is the master key of executing the emancipatory policies. In this regard, he addressed to his followers and proclaimed, "Don't covet their palaces; fortify your shacks." (Pawar 253). This discourse was to establish the political existence of the community. Unfortunately it did not happen after the mahaparinirvana of Dr. B. R. Ambedkar. Therefore Daya Pawar said, "The Republican Party of India's tie-up with the Congress killed the movement, poisoning it slowly." (253). This discourse makes us realize the statement of Dr. B. R. Ambedkar that the political party of the untouchables should not merge them in other parties; instead they should fortify their party and wait for opportunities to be gripped.

The emancipation of the untouchables from the clutches of orthodox customs and traditions was the primary agenda of Ambedkarite movement and Ambedkarite discourse. When Dr. B. R. Ambedkar came to Colaba, he instructed his followers to work for the people of Marathwada particularly the people dwelling in villages. In this respect, Pawar recorded the words of Dr. B. R. Ambedkar as he said, "Arre, what are doing in the city? If you want to work for the party, go work in Marathwada. Do you know how much our people are suffering there? What good is your intelligence here?" (255). This discourse led us to remember his fervor for the upliftment of the untouchables when he said with tears in his eyes,

"I may have managed to achieve something for the Mahars in the city but in the villages, my people are still living under brutal oppression." (255). This advice of Dr. B. R. Ambedkar is still relevant even today. There is a need of activists in rural India to work for the masses by enlightening them with the progressive thoughts of Dr. B. R. Ambedkar and other reformers.

The path of the deliverance directed by Dr. B. R. Ambedkar was the conversion that he held at Dikshabhoomi in Nagpur on 14th October 1956 along with lakhs of his followers. After the conversion, all the converted people broke the images and idols of old Gods and Goddesses present in their houses and followed the path of Buddhism. Many of them stopped sacrificing hens and goats. Daya Pawar referred the ceremony of the conversion and underlined the importance of the oaths given by Dr. B. R. Ambedkar on this occasion. He wrote, "When we converted to Buddhism, we promised: 'I will not worship the Hindu religion's Brahma, Vishnu, Mahesh, nor any of the thirty-three crore gods associated with it.'" (257). This discourse appeared in *Baluta* reiterates the preaching of Dr. B. R. Ambedkar that states not to worship Gods and Goddesses as they spread only superstitions, which ruined downtroddens since long back. Shanta Gokhale has rightly pointed out the importance of Ambedkarite discourse regarding the conversion as the right way of deliverance in her introduction to the narrative *Baluta*. She wrote, "He (Daya Pawar) and others who heeded Dr. Babasaheb Ambedkar's three-fold exhortation to his followers to educate, unite, and agitate, was a partial way out of the trap that Hinduism had set for them. A complete escape was offered by Mahars abandoning Hinduism altogether and converting to Buddhism." (Pawar pp-vii-viii). Daya Pawar's revelation of the realities of the downtroddens and the path they adopted for their complete emancipation underlines Ambedkarite discourse throughout his narrative *Baluta*.

Conclusion-

Thus, Daya Pawar's *Baluta* is an Ambedkarite saga that reveals the pains and sorrows of the Dalits and the ideology of Dr. B. R. Ambedkar that is helpful in the progress of the masses. The discourses brought about in the narrative are the thought provoking touchstones because they are taken from the speeches of Dr. B. R. Ambedkar and skillfully utilized by Pawar in his narrative. They proved fruitful in the lives of the millions of the untouchables and still have the reformative value in them. The discourse of Dr. B. R. Ambedkar of instructing the activists to fortify their parties and not to merge in other political parties is the fitting example for today's political situation. His advice to the subjugated people to leave the mean jobs and acquire the vantages has the time relevance even in today's situation. Pawar's underlining the importance of the conversion is important for the downtroddens even today that paves the way for scientific temperament and atheism for the holistic development of all the masses. Ambedkarite discourse reflected in *Baluta* is totally for the emancipation of the masses from the slavery imposed upon them by the upper castes. Ambedkarite discourse asks the activists to help the poor for their total social transformation by enlightening them and safeguarding their humanistic rights which are unjustly confiscated since long back.

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