

Creating an Epic for Dalit in *Bhimayana* as disensual bildungsroman

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Abstract: The article makes a candid attempt to analyse S. Anand's *Bhimayana* as a disensual bildungsroman which claims that dalit bildungsroman is a story of reversed growth as various social and political institutions hamper the growth of a dalit. *Bhimayana* is written and drawn in a system of modern gond art and it is graphic account of Ambedkar's struggle to remove untouchability. This research argues that visual narrative form of *Bhimayana* has certain elements which have the potentio to unsettle dominant theory. *Bhimayana* a "Graphic Novel" recounts the incidents from the life of the Dr Bhimroa Ramji Ambedkar a Dalit icon and popular know as father of Indian constitution. Whereas Dalits are oppressed by upper class society as shown in newspapers ,multiple text etc. which leads them to feel inferior. This problem is severe so it needs to be addressed. The history always belong to upper class and powerful people since Dalits have never shared power and never been in revival position. It sounds very much like Ramayana a sacred Hindu text that portrays the exile of the high caste mythical god prince Ram from everyday royal luxuries. The contemporary Dalits scholarship has attempted to create history for the dalits. *Bhimayana* instant is an example of creating an epic about a Dalit "Dr Bhimroa Ramji Ambedkar" though it has been written in the same epic tradition where difference experience of author bring him to maturity. Dalits experience are quite different and dalits are oppressed by upperclass society as we read in *Bhimayana*. The motivation of my research is to highlight the problem faced by Dalits and how Ambedkar redefined and reestablished dalit identity. Dalits are oppressed by upper class society as we read in *Bhimayana*. This adds more to the study of Dalit literature.

Keywords: Dalit, Upperclass, *Bhimayana*, Ambedkar, Discrimination, Oppressed

INTRODUCTION

Bhimayana is 'graphic novel' and graphic novel has come from New York in 1930s and the term Graphic novel coined by Richard Kyll in an essay in the November 1964 issues of the comics *Franzins Capa-Alpha*. Graphic novel tells a story in a amazing way by the use of pictures, words that create powerful lesson to the reader. Graphic novels follow the typical pattern of novels that involve in beginning middle and ending and it offers mature themes aimed as a young or adult audience. The story in graphic novel can unfold in one sitting. Graphic novel consider books are registered with an international standard book number[SBN] PUBLISHED Material .Graphic novel tells story by using pictures, description and ellialogue by employing either colour or black and white illustration technique .Graphic novel is a book which is made up of comic content. The word novel means long fictional and the word graphic novel is applied in fiction, non fiction and ologized work. It is distinguished from the term comi book. and the graphic novel doesn't give much hint or clue to what the story is about and the inside the book will only have a few pictures and lot of writing and it is a lot more colourful and bold. The elements of graphic novels are layout,Frame,Caption,Faces,Panel etc

Indian Graphic novel is fairly new to the people, scholars and students of Indian writing of English. It is the new literary form that one nation has been 'Longing for the contends for the freedom of representation for taking the process of critique into medium associated with just entertainment for its insistence in taking more social commentary and cultural critique of the nation. S. Anand who is the author of the *Bhimayana* and also the publisher of *Navayana* and also a co-author of *Bhimayana* and has the annotated the critical edition of B.R Ambedkar. He collaborated with Venkat Raman singh Shyams on finding myway. Anand lives in New Delhi.

Bhimayana is a graphic biography of Dr B.R Ambedkar published in 2011 by Navayana. It was created by Durgabai Vyam and Subash Vyam and the story by Srividya Natranjan and S.Anand. In *Bhimayana* we depicts the experience of low class society and caste discrimination. *Bhimayana* has been praised for its use of Pardhan Gond Art and uses of Digna art.

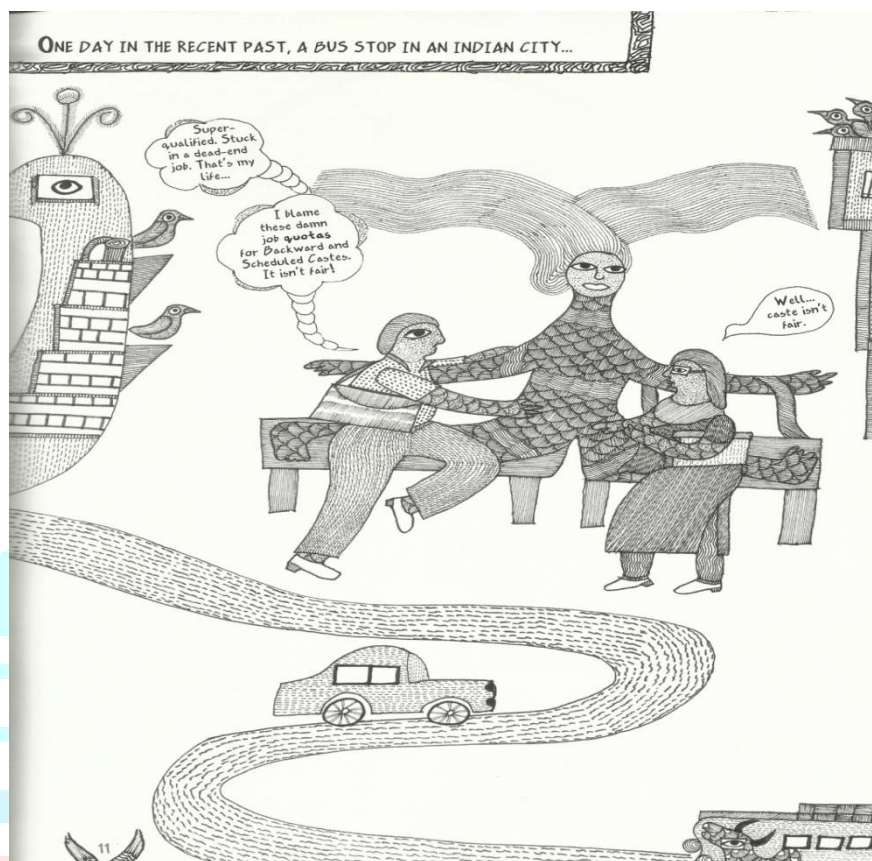


Figure1

“¹ The three Chapter that comprise the main narrative are framed and supported by a conversation between a women and man who who is complaining about the unfairness of job quotes for Backward and Scheduled castes while both wait for a bus. In explaining the reason behind the quotes ,the women introduces Ambedkar and the narratives to follow”. *Bhimayana* is divided into three books. Book One, Water, describes his childhood and experiences as an untouchable in school when he is insulted, made to sit apart from other children, and even denied water to drink. News reports about violence against untouchables in contemporary India are set beside Ambedkar’s story ,his arrests and campaigns .Book Two, “Shelter”, describes Ambedkar’s Borada days when despite his job he encountered hostile from Brahmins and Parsis as a lower caste once again situating his experiences alongside that of several thousands Dalits being beaten killed and denied basic rights. Book third Travel depicts a few of Ambedkar’s later experiences as a leader of the so-called untouchables. It also details the Ambedkar- Gandhi differences over equal rights and separate electorates for depressed classes.

“The three main events of the Ambedkar story are interspersed with various news items about dalit lynchings .In may 2008, a dalit women was hacked to death for daring to a dig well on his own small property. In jan 2018, after decades of fighting for water, dalits earned the right to use a village pond. But caste Hindus- in a uniquely India way of saying eat shit- fouled”² a similar lake by diverting the town sewer ti it. In November 2007, two dalit ladies, new mothers were physically ambused before eviction from a government hospital. they died soon after. “These stories in fact go past Ambedkar’s

¹ Jeremy Stoll,JFR Review for *Bhimayana*:Experiences of untoucability: Incidents in the Life of Bhimrao Ramji Ambedkar(November 28,2012)

² Anupriya singh, A study in the light of Existentialism in the Cultural Context of Post Revolutionary Mexico:(The Criterion: An International Journal in English Vol.8, Issue-III, June2017)

humiliations”³, since they occurred inside most recent ten years of free india which accept itself to be free from this social shame.

RESEARCH METHDOLOGY

“Dissensual bildungsroman was coined in 1819 by philologist Karl Morgenstern in his university lectures and later famously reprised by Wilhelm Dilthey who legalized it in 1870 and popularized it in 1950”⁴. Bildungsroman relates the growing up or transitioning of a delicate individual who goes back in look in picking up involvement of world and the dissensual bildungsroman depicts a self that has not been permitted to become because of social substance it gets itself buried in. The dissensual bildungsroman is a story of the disharmony between self assurance and mix and it impart at the social substance of the development of an individual and the dissensual bildungsroman protest the protagonists exclusion from the public realm of rights and they are not permitted to become because of social substance it gets itself unwanted circumstances. And dissensual bildungsroman produce an alternate subject for human right talk. the social integration in the traditional bildungsroman was in any event somewhat accomplished through instruction and in the post colonial bildungsroman survivors particularly dalits and much of the time ridden formal training framework separation in school keeps the vast majority of them from regularly formal training as a method for self formation. thus the dissensual bildungsroman is an account of the dissonance between self assurance and integration. “The dissensual bildungsroman may therefore read as the narrative rupture between the rhetoric of equality, democracy, rights and the lived experience of destitute, dalits, homeless and mentally ill”⁵. Dissensual bildungsroman makes a candid attempt to analyse S. Anand’s *Bhimayana* as a disensual bildungsroman which claims that dalit bildunsroman is a story of reversed growth as various social and political institutions hamper growth of dalits .

Bhimayana is a graphic biography of Bhimrao Ramji Ambedkar published in 2011 by Navayana was approve by CNN as being among the top five comic book and it was created by artists Durgabai Vyam, Subhas Vyam and writers Srividya Natarajan and S.Anand .In this they depict the experience of caste discrimination and power of resisting that Bhimrao Ambedkar Recorded in his autobiographic and later on edited in Babasaheb Ambedkar *Bhimayana* is based on incidents tell a story of B.R Ambedkar’s autobiographical notes. B.R ambedkar written an events from his own life and others to provide an idea of the caste discrimination against dalits that is approved under Hinduism.

Bhimayana has been marked for its use of Pardhan Gond art to signify the experience of social discrimination faced by Ambedkar. it uses digna patterns and nature imagery and Gond paintings are a form of painting from folk and tribal art that is practiced by one of the largest tribes in India with whom it shares its names.

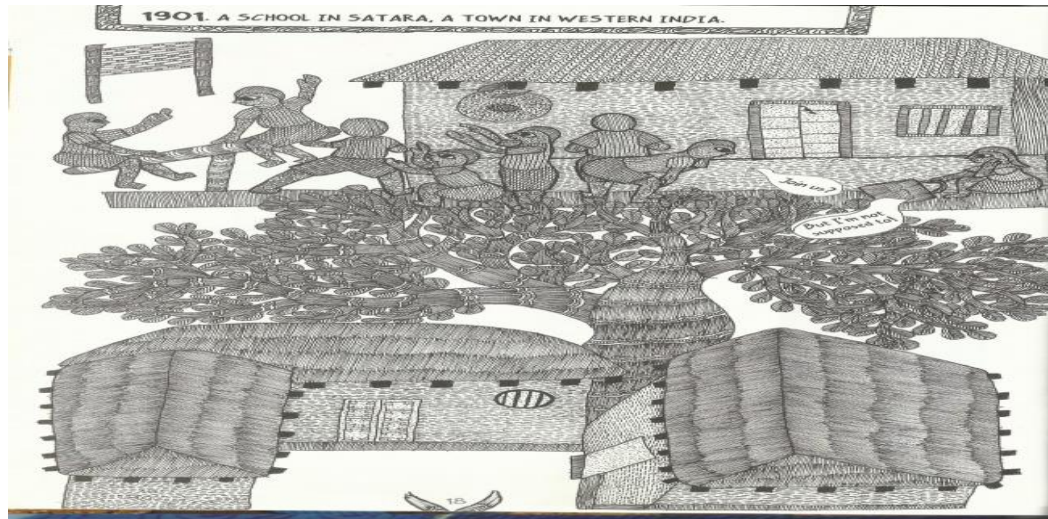
Bhimayana portyrays not only Ambedkar but also the undignified and degrading existence of dalits in Ambedkar time in *Bhimayana* a boy names Bhim experience the world through violence. Bhim a Mahar an untouchables were viewed as outcaste placed outside four level hindu rank structure wth Brahmins at the best. The term “untouchable” is utilized to assign ranks which are thought about dirtying consequently, untouchable are not permitted to enter sanctuaries of the high-standing Hindus. In Maharashtra the Maharas constitute around 70% of the aggregate untouchable population and furthermore re -exhibit around 9% of the state’s population. Traditionally, the Mahars had no extraordinary ability or specialty. Some worked as general village servants, performing the duties of watchman, street sweepers, wall-menders, caretakers of the cremation ground, and re-movers of dead cattle from the town with the happening to the british and industrialization, numerous mahars left the town and looked for some kind of employment in the towns and urban communities, manufacturing plants, shipping docks, railroads and the armed force .The greater part, be that as it may, have stayed in the towns not exclusively do the Mahars stay

³ Anupriya singh, A study in the light of Existentialism in the Cultural Context of Post Revolutionary Mexico: (The Criterion: An International Journal in English Vol.8, Issue-III, June 2017)

⁴ Pramod K. Nayar, *Writing Wrongs* the cultural construction of human rights in india: (New Delhi: Routledge 2012)

⁵ Pramod K. Nayar, *Writing wrongs* The Cultural Construction of Human Rights in India: (New Delhi: Routledge 2012)

less urbanized than Maharashtrians all in all yet additionally stay less urbanized than other “untouchable”. For eg



SCHOOL :- It is an institution to provide learning spaces and learning condition for the students under the heading of teacher however for dalits they push back they didn't treat similarly in the school. Dalits understudy are separated in the school and for dalit understudy there is isolation in class, name calling. Dalits understudy is made to sit on the ground during lunch times by the teacher while upper class caste get the opportunity to sit on the platform. In *Bhimayana* Book 1 Water the scene starts in a school in 'satara' town in western India in 1901. It was a normal day in Ambedkar's life where Bhim was humiliated at the hands of a Brahmin teacher where Bhim couldn't drink water from the same tap as his upper position schoolmate. He laments for being an untouchable and says that: "Ambedkar states that I knew that children of the touchable classes, when they felt thirsty, could go out to the water tap, open it and quench their thirst.....I could not touch the tap, and unless it was opened by a touchable person, it was not possible for me to quench my thirst....if the peon was not available, I had to go without water..." (*bhimayana* 23) young Bhim goes back home where he asks his aunt for what good reason he can't drink from the tap like other boys despite being cleaner than the upper caste system and one point the teacher faults Bhim for his long hair. The child himself loves a trim however from whom precisely the barber won't touch due to untouchability and this would be the most remarkable lesson about untouchability that he would learn from the school water-pump to the town through untouchables are denied access every step of the way in this water portrait. Ambedkar's encounter as a dalit child in a west India town on his first journey outside that community.

Society:- In society caste discrimination is one of the most oldest and continuing social hierarchy of dividing society where discrimination can exist. For example in *bhimayana* Book one Water 2 weeks later in 1901 Ambedkar's father Ramji Sakpal who works as a clerk in Goregaon approaches him to visit for the late spring holidays. The nine-year-old Ambedkar, his elder brother, and one of his nephews chose to take the train from Satara where they lived with the Sakpal sister. They were excited because that was their first rail experience. There was nobody to receive them at a station in Masur as Sakpal had not received the letter with the date of their visit because Kiran, the peon, had not informed Sakpal about the letter that Bhim wrote and posted because he was a Brahmin and belonged from an upper caste so he didn't want to go to the station to receive them. Being a member of an upper class society, people feel that if they will go to receive lower class people on the station it will be disrespected and this will question their dignity of being a member of an upper class society. Similarly when they reveal that they are Maharashtrians the station master becomes aggressive and he finds them a bullock cart on the condition that they pay double. This shows that they have to face discrimination even on the level of paying fair as compared to the upper class people who pay normal fare. Therefore because of the peon's mistake Ambedkar had learnt his most unforgettable lesson about untouchability as mentioned in the lines "but that trip, when he was ten years old was the first time he had been forced to face the full reality of caste" (*Bhimayana* 45).

Similarly, in 1934 Aurangabad when Ambedkar goes to Daulatabad with a gathering of political workers of Maharashtrian and other untouchable caste. Ambedkar thinks back about his experience during his outing to Bombay in 1929, when the untouchables of Chalisgaon sent their nephew to drive Ambedkar to their home on a tonga since all the tonga drivers declined to give Ambedkar a Maharashtrian ride the driver was incomplete and they met with an accident. However, he got expeditious medical guidance. Ambedkar at that point stands up to the brutal truth that in an

evaluated india culture, an exceedingly instructed and famous dalit will keep on being persecuted and denied of poise. The segment notices instances of dalits being denied medicinal care by heading centers . The story at that movement s to the present where ambedkar and his partners are kept from drinking from the water tank at the Daulatabad post by a swarn of muslims,

Religion:- It might be characterized as a social arrangement of assigned practices, world, perspective, writings, blessed spots, prediction , morals or associations that relate humankind to the powerful, supernatural. Our castes and institutions are apparently linked with our religion .In *Bhimayana* Book 2 Shelter The section is set in 1917, After Ambedkar comesback from Columbia university to work for the maharaja of Boroda who had supported his instruction it beings with him bording a prepare to Boroda and taking part in a discussion with a brahmin soon ambedkar understands that his status as an untouchable in spite of the fact that by him amid his stay abroad is as yet as enmormous issues in india in broad he is subsequently denied entry into a hindu hotel due to his caste status because of his position unfit to discover legitimate settlement he moves into a weather beaten parsi hotel yet is tossed out couple of days as he endeavour to discover shield his companions dodge helping him refering issues at home constraining him at hold up in the Kamathi Baug open garden and in this way leave in bombay because they were denied the right to use the services of public like hotels, transport, wells etc .being an lower class and there he faced discrimination because of being Dalits he didn't leave in that hotel and in religion there are so caste based discrimination they didn't grow they push back.

Conclusion: Despite of these problematic issues of social generation *Bhimayana* is a key content in bringing human right the issues of cased based segregation and the life of Ambedkar into regular day to day existence. The remarkable strength that society holds in the making of an individual and elevating him/her to the highest possible position is perhaps more true in a society where the emphasis is not on the duty to oneself but rather on the duty to others which characterizes Indian society. Dalit are pushed back due to discrimination.

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¹ Singh Anupriya , *A study in the light of Existentialism in the Cultural Context of Post Revolutionary Mexico*:The Criterion: An International Journal in English Vol.8, Issue-III, June2017.

¹ Stoll Jeremy, JFR Review for *Bhimayana: Experiences of untouchability: Incidents in the Life of Bhimrao Ramji Ambedkar*. November 28, 2012.

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