

Dalit Literature is the impact of Dr Ambedkar's philosophy with reference to V. T. Rajshekar's 'Caste-A Nation within Nation'

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Abstract

V. T. Rajshekar's book '*Caste - A Nation within the Nation*' (2007), which shifts his fundamental tone from protest to more serious analysis, is a turning point in his creative career. It explains how particular communities become marginalized within the confines of a nation-state. Even though casteism is implemented in all social institutions, caste is still a contentious subject in India, according to Rajshekar, who starts the book with this assertion. He makes the observation that in order to understand how deeply ingrained casteism is in India, one must look at the institution of marriage. He claims that the newspaper matrimonial pages are blatantly casteist and oppose caste integration, which should logically take place in a democracy.

Rajshekar makes the point that a knowledge of a country without knowledge of its castes and subcastes is essentially lacking. People, according to him, do not even realize that Indian society is made up of several castes and communities rather than being one cohesive community. Rajshekar claims that the caste system was created as a result of upper caste predominance, which led to rigorous social classification and, ultimately, a structure that may lead to war. He also demonstrates how the constitutional foundation can be used to address the marginalization of some communities within the framework of a nation state. The book is a blatant allegory of the unethical power struggles in 20th-century India. In order to examine the viewpoint on discrimination of the lower strata of society, this research paper attempts to undertake a close study of Dr. Ambedkar's work and its influence on literature. He 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 also 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, epitomized, relentless struggle, magnum opus, social ostracism, marginalization.*

INTRODUCTION: Social justice, equality, and brotherhood are the cornerstones of Dr. Babasaheb Ambedkar's philosophy, writings, speeches, and literature as expected by his Guru Lord Buddha. Literature by Dr. Ambedkar is centered on humanity. It is believed that literature is a reflection of life since it conveys and expresses the thoughts, feelings, and experiences of people.

"There will always be hatred in this world."

Only through love can they stop. It is a long-standing law. The teachings of the Lord Buddha are as comprehensive as an ocean, and He is a being of immense compassion. Although the Buddha has no form, He manifests in exquisiteness and guides us from the bottom of His compassionate heart. As evidence of Dr. Ambedkar's pursuit for an alternative civilization and constitutional system is the influence of Buddha's teaching on his constitutional approach to the uplift of the people. Dr. Babasaheb Ambedkar asserts that the fundamental factor keeping the castes separate and preventing caste fusion is custom endogamy. Nearly all authors and academics support Dr. Ambedkar's democratic and egalitarian viewpoint. Our human rights are what constitute reservations. Every impoverished person in the world has concerns. The oppressed immediately acquire power when their human rights are upheld, and this power aids in their ascent to wealth.

Another source of inspiration for the Dalit community was the Dalit Movement, founded by Dr. Babasaheb Ambedkar. Dr. Babasaheb's famed motto, "Educate, Agitate, and Organize," served as an inspiration to millions. He was a scholar and thinker who recognized the Dharma Shastras' reality and, as a result, questioned the Shastras. He saw the Manu Smriti, a book of Hindu law, as the origin of India's caste system and discrimination against Dalits. He began a Satyagraha for the rights of Dalits. Along with tens of thousands of sympathizers, he set fire to the Manu Smriti, a book that was seen as the foundation of the discriminatory Brahmanical social order. Therefore, Dr. Babasaheb Ambedkar was a humanitarian and effectively emancipated Dalits.

Dr. Ambedkar also campaigned for Dalits' dignity. Because of his ruthless critique of the Brahminical Social Order's covert purpose, Dr. Babasaheb Ambedkar rose to the position of most hated author in India for the traditional social order. Even though Dr. Babasaheb experienced a number of losses during his lifetime due to the Brahmanical media barons, he has shown the courage to challenge Caste hegemony in India. At one point, everyone was committed to eradicating Dr. Babasaheb Ambedkar's literature, writings, and speeches; but, via his publications, he continued to fight for the rights of Dalits. The goal of this study is to analyse his writing and its literary influence in order to gauge people's attitudes about Dalit discrimination.

Rajshekar's book '*Caste - A Nation within the Nation*' (2007), which shifts his fundamental tone from protest to more serious analysis, is a turning point in his creative career. It also explains how particular communities become marginalized within the confines of a nation-state. Even though casteism is implemented in all social institutions, caste is still a contentious subject in India, according to Rajshekar, who starts the book with this assertion. He makes the observation that in order to understand how deeply ingrained casteism is in India, one must look at the institution of marriage. He claims that the newspaper matrimonial pages are blatantly casteist and oppose caste integration, which should logically take place in a democracy.

Rajshekar makes the point that a knowledge of a country without knowledge of its castes and subcastes is essentially lacking. People, according to him, do not even realize that Indian society is made up of several castes and communities rather than being one cohesive community. Rajshekar claims that the caste system was created as a result of upper caste predominance, which led to rigorous social classification and, ultimately, a structure that may lead to war.

The word "Caste" is likewise disregarded by Rajshekar in favor of the word "Jati," which seems more acceptable in an Indian context. Jati is identified by him as a social institution that shapes marriage. He claims that caste rule has mostly been sustained via marriage as an institution. On this topic, he thinks back to Dr. Ambedkar: The practice of endogamy, according to Dr. Babasaheb Ambedkar, is primarily responsible for maintaining caste distinctions and preventing castes from assimilating. This interpretation of Dr. Babasaheb Ambedkar is shared by nearly all authors and academics.

According to Rajshekar, Dalits in modern-day India have exposed the hypocrisy of Gandhian gimmicks, social action, and socialist Brahmin behavior. He contends that the Bahujans have a firm grasp of the power dynamics that give rise to the caste system:

The caste system results in a rising spectrum of adoration and a decreasing scale of contempt, as the Bahujans, especially the Ambedkarites, have accurately grasped. They are aware that the exact symptoms of the destructive caste system are the superiority complex among the ruling upper castes and the inferiority complex (self-hatred) among the servile classes.

Rajshekar's examination of the connection between caste and power echoes Dr. Ambedkar's identification of Hinduism as a Brahminical religion with blatant power dynamics. According to Dr. Ambedkar, the caste system is the cause of untouchability; the caste system is caused by the religion associated with varnashram; varnashram is caused by the Brahminical religion; and the Brahminical religion is caused by authoritarianism or political authority.

Rajshekar also makes the argument that Dr. Ambedkar has educated the Bahujans, who now feel that they need political power in order to counteract the harmful effects of casteism. Dr. Ambedkar had made the argument that Dalits should use their untouchability as a point of resistance in their quest for political power. Rajshekar vigorously advocates reservation by claiming that it gives the disadvantaged people more power. Additionally, he makes a connection between reservations and the subject of human rights, denouncing anyone who criticizes caste-based reservations: Nothing but our human rights are reserved. Every impoverished person in the world has concerns.

The oppressed immediately obtain power upon the restoration of their human rights, and wealth is facilitated by power. Because of this, Hindus despise caste-based reservations, and we regularly read articles and news broadcasts that condemn them.

According to Rajshekar, the Bahujan political movement represents an affirmation of the ethnic identities of the Schedule Caste and Schedule Tribes. He claims that the Bahujan movement opposes the dominance and exclusivity of upper caste identity. Rajshekar supports caste identity and contends that the only way to combat Brahminism is by fortifying castes. Additionally, he contends that Dr. Ambedkar had this as his goal when he claimed that Hinduism is more

detrimental than castes. Rajshekar cites the Hindu caste structure as the real risk, not the caste itself. Additionally, Dr. Ambedkar had stated that religion destroys caste identity.

Rajshekar recounts how Buddhism attempted to improve Dalits' quality of life by giving them access to holy sites for devotion. He also makes the case that Dr. Ambedkar and Buddhism were instrumental in helping Dalits develop their Jati identity. 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: Rajshekar was partially successful in his endeavor through the novels, but he still had to contend with widespread caste system oppression. Our nation's Modern Buddha, Dr. Babasaheb Ambedkar, is the personification of peace, modesty, and compassion. He serves as a conduit for exposing the democratic freedom present in Third World countries. But his contributions to literature and the post-Ambedkar Dalit struggle continue because of how inspirational his writings were.

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