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Analysis of Introspection in a Few Dalit Texts

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ABSTRACT: Dalit literature refers to works written by or about the Dalits, a social caste traditionally considered the lowest in India. The Dalit literary canon's philosophical cornerstone, Dr. B. R. Ambedkar, was born and raised in Maharashtra. Thus, Maharashtra can be considered the cradle of Dalit literature. Around 1960, Dalit writers began publishing their work in Gujarat. In response to atrocities committed against Dalits in 1975, a new literary genre emerged: Dalit literature. The social revolution started by Dr. Babasaheb Ambedkar in the second part of the twentieth century is reflected in Dalit literature. Since then, many prominent Dalit academics, poets, novelists, and playwrights have added to the body of Dalit literature. Those who care about the well-being of their country should support dalit literature because of the positive effects it has on national unity and social equality. Even now, mainstream literature in India continues to regard works by Dalits with a paternalistic attitude. In its fight against Brahmanic supremacy, Dalit literature has become a widespread social movement, a cultural revolution. Dalit authors, inspired by Babasahed Ambedkar, seek to purify the established principles of life and culture via their writing in order to advance the lives of the oppressed classes.

KEYWORDS: dalit, literature, untouchables, lives etc 'Dalit' means broken, reduced to pieces.

I. INTRODUCTION

Dalit' implies shattered, fragmented, pulverised, or crushed, all of which imply a state of low spirits. Dalit is the only term that adequately captures the complexity of this group; other terms, such as untouchable, scheduled caste, depressed class, and Harijans, fall short. The social evil of untouchability in Indian society has justifiably been elevated to the degree of theme in literary works. Although not unique to India, the practise of untouchability—an ancient form of caste-based discrimination—remains a complex and pervasive issue throughout the country. Some people, based on their birth into a certain caste, are considered untouchable, and their very touch is seen as a source of pollution.

The varnavyavastha (caste system) or chaturanga (fourfold) may be seen as the origin of both the caste-based social structure and the humiliation of Dalits. You can trace the origins of the caste system back to the purushasuktha of the Rigveda.

The hymn dictates:

Brahmanoasayamukhamasti

Bhurajanyahkruta

UruTadasay

Yadavaishya

Padabhayam

Sudra Ajayat. (Beena, Neeta, 5)

The aforementioned hymn suggests that Brahmans, Kshatriyas, Vaishyas, and Shudras make up the four castes that make up Hindu society according to the doctrine of Chaturvarna. The Brahmins are the highest caste, and Hindu scriptures claim that they originated in Brahma's brain. Educators and religious leaders, they were. Made from the shoulders of God's creations, Kshatriy as watch over them. The Vaishyas were supposed to provide for the community's material necessities, since they were fashioned from the thigh. The Shudras are the lowest caste in Hinduism and were made to serve all other castes. The Hindu scripture Manu Smriti reflects similar sentiments against the institution of caste. Many people question the Manu Smriti's authenticity, as was previously mentioned. Because the Brahmin caste did not want any authority to challenge their supremacy in the hierarchy, Dr. Ambedkar believed that the Purusha Sukta

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was interpolated into the Rig Veda. He also believes that the Brahmin demand of endogamy to maintain its purity is where the caste system first emerged, and that it then extended to the lower castes. According to Ambedkar, it was the rise of Brahmanism in the fourth century that led to the segregation and persecution of Buddhists, who he called "Untouchables." Before 1975, Dalit literature essentially did not exist, except for occasional flare-ups of anger and protest. They had a little impact on the Dalits since they were so rare. Inspiring speeches and writings by Dr. B.R. Ambedkar provided endless fuel for Dalit literature. Dalit writing has been growing in popularity throughout India. Autobiographies emerged, detailing the authors' most private, often humbling, experiences. Om Prakash Karukku from Bama Sharankumar Valmiki's "Jonathan"—"Jadhav the Outcaste: A Memoir" There is a similar thread running through all of Limbale' Akkarmashi's biographies, and that is a protesting undertone. 'Protest' might be seen as a mild kind of revolt. Every major upheaval in human history that was precipitated by a volcanic explosion was preceded by a period of inquisition. The Dalit uprising is not an exception to this rule. The term "dalit literature" refers to writings by or about a broad range of individuals who have been traditionally regarded as the lowest members of the Indian population. The Dalit literary canon's philosophical cornerstone, Dr. B. R. Ambedkar, was born and raised in Maharashtra. Thus, Maharashtra is the place where dalit literature first appeared. Marathi dalit literature developed steadily from the 1960s and 1970s, when the first Dalit poetry appeared. This movement in Dalit literature has become stronger over time. Gujarat, Karnataka, Tamil Nadu, and United Andhra Pradesh were not immune to its influence because of the linguistic barrier. Today, the Dalit literary trend is integrated into the larger national literary movement. Around 1960, Dalit writers began publishing their work in Gujarat. In response to atrocities committed against Dalits in 1975, a new literary genre emerged: Dalit literature. The dalit literary movement erupted onto the scene like a volcano in response to the anti-reservation agitations of 1981 and 1985. Joseph Macwan, a Dalit writer, published a groundbreaking book in Gujarati in 1986 titled Angaliyat. The weavers of Gujarat's Khada district are the focus here. Dalapa Chowhan's 'Malak' depicts the intercaste interactions of a Dalit; forced to flee their homes by the oppression of the upper class, the Dalits maintain hope by declaring, "The world is big enough." The Tirad and Choki short books by Harish Mangalam. The finest entry point into the richness and complexity of Dalit writing is the autobiographical text. It aims to portray Dalits as a cohesive community, representative of all oppressed and marginalised communities. "Every Dalit autobiography is the clarion call to break the satanic hand of oppression perpetrated in the name of superiority and inferiority of castes," writes R.P. Singh, "and thus envisions a future free from discrimination between man and man." (17) R.P.Singh The social revolution started by Dr. Babasaheb Ambedkar in the second part of the twentieth century is reflected in Dalit literature. Since then, many prominent dalit academics, poets, novelists, and playwrights have added to the body of Dalit literature. Dalit literature often examines the experiences of individuals who historically occupied the lowest rungs of society's caste system. It is always written with the intention of changing both Dalit and non-Dalit perspectives. It stands for the aspiration of a modern society free of caste prejudice. Several influential people in Indian history worked hard to end the untouchable stigma associated with the caste system. Swami Dayanand, Jyotiba Phule, and Dr. B. R. Ambedkar are only a few names to mention. The practise of untouchability continues to fascinate authors, and it has emerged on several occasions as a major issue in the works of both modern Indian fiction writers and Indian autobiographical writers. Mainstream authors like R.K. Narayan, Mulk Raj Anand, Raja Rao, Tagore, etc., highlight the plight of the oppressed and the outcast in their writings. Authors like Arundhati Roy, Narendra Jadhav, and Rohinton Mistri have gained notoriety for writing on the struggles of those on the margins of society. Not even V.S. Naipaul can escape this rule. Half a Life, a novel about a Brahmin and a low-caste lady, is his work. It has been asserted that there is an absence of aesthetic canons and paradigms in Dalit writing. To those who have been brought down by their invisible identity, it is nevertheless a voice of humanity speaking with great sincerity. Innocent people are denied their civil liberties not because of a literature of caste but of a narrow awareness. When it comes to the flawed and biased norms endorsed by Hinduism, Dalit literature aims to recreate the social, political, and psychological mechanism of resistance.

In its fight against Brahmanic supremacy, Dalit literature has become a widespread social movement, a cultural revolution. Inspired by Babasaheb Ambedkar, Dalit authors work to improve the lives of the underrepresented by revising the dominant culture's tenets. The struggles and frustrations of the social outcasts are reflected in Dalit writing. Dr. Ambedkar fought ardently for the untouchables of India to be granted the same rights as the upper castes. His strategies were varied. He pushed for people to participate in Vedic traditions including weddings and religious

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ceremonies at temples. He was the only person to play the roles of researcher, reformer, theorist, organiser, journalist, politician, leader, etc. in the epic struggle against the horrible and intricate caste system. Ambedkar rejects prejudice and argues that a person's strength comes from their biological heritage, their social background, and their own efforts. He advocates for individuals to have an open mind and unorthodox abilities in the workplace. By broadening one's perspective, the dormant power and confidence of the untouchable can be rekindled.

The central theme of Dalit writing is the development of Dalit self-awareness. That 'Dalit sensibility' needs to be explored in the work of literature. The term "Dalit consciousness" refers to an idealised concept that encompasses the contributions of Dalit writers and readers, as well as the Dalit sensibility and Dalitness that informs specific strategies for fighting back against oppression. Dalits, who are associated with the idea of 'purity' among the caste Hindu elites, are exploited on the basis of these factors and more. In Dalit writing, the revolutionary mindset associated with struggle is the Dalit consciousness. It's an outlook that prioritises individual humanity in defiance of the caste system. This way of thinking, however, draws its inspiration from Ambedkarite philosophy. Slaves who have experienced Dalit awareness are more aware of their condition. An essential germ of Dalit writing is the Dalit mind, which is unique from that of other authors. Because of this awareness, Dalit writing may be easily identified as its own distinct genre.

II. THE ROLE OF DALIT WRITERS

The author is the most important of the four key components—the others—in the process of literary creation—the text, the setting, and the reader. What makes an author unique is the voice that comes through in their writing. He or she is not blameless since he or she brings with them the reflection of their own cultural and social upbringing. For the sake of this discussion, a Dalit writer is someone who has been born and raised in the Dalit caste and who has endured exploitation due to their caste, class, gender, or patriarchy. The author has taken on the mantle of a social reformer via the power of the written word. The work of a creator is a reflection of that creator. William Wordsworth, in the Preface to *Lyrical Ballads*, described the poet's (or writer's) job as one in which he speaks the ordinary people's language and offers insight into issues that affect them. According to renowned historian and critic Irfan Habib, a Dalit writer's purpose is to "change it; he does not want it to be in future what it was in past and what it is in present." The struggle to accept his "dalitness" consumes and depletes his creative energies. He parallels the experience of the African-American author. Like a Negro, his "Dalitness" causes him constant mental stress. (65:2001) Thus, "Dalit literature" refers to or denotes the empathetic literary creations by writers with "Dalit consciousness" during the social upheavals of the Dalit movement to create a new world that is revolutionised in all spheres of life based on equality, known to inhibit-casteist views, anti-gender discrimination, demanding equal opportunity, and demanding one's place as an individual and a place in Indian society through multiple literary forms being inspired by the Buddhism. Dr. Babasaheb Ambedkar's efforts to end untouchability, India's constitution plays a central role in Dalit politics and culture today.

III. CONCLUSION

Dalit literature has emerged as the voice of the formerly untouchable groups in the modern period, speaking out against inequity and demanding to be seen as human. Black and Caribbean authors established their uniqueness in writing. The caste system has been shown to be a tool of oppression, even in a multilingual and multicultural country like India. India's 'exoticness' has become more grounded in reality. Franz Fanon, Aimé Césaire, and Senghor have all raised concerns about the exploitation of the black minority in France and its representation in Francophone literature. R.K. Narayan, Mulk Raj Anand, and Raja Rao are just a few of the Indian writers who have written works in English. Certain characteristics set apart African-American literature. And just as Dalit literature highlights the plight of Dalit communities and calls for a unique set of metrics by which to assess their plight, so too does the world at large. Dalit literature has had a profound effect on literary canons and critical theory in India and beyond, making it all the more important to study in the modern day. Because literature is centred on the 'human being,' and it is the role and function of literature to provide human society on an equal footing for all people and eliminate the stains of inhumanity based on caste, creed, religion, race, ethnicity, and so on, it is essential that the voices of marginalised and underprivileged communities from around the world be given a platform in the canon. The African-American population in the United

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States endured the loss of their language, history, and culture but persevered in their fight for civil rights, giving birth to jazz and other forms of popular music in the process. Equally important, for the sake of humanity's development, is the need to evaluate Dalit literature using new criteria.

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