

Equality Beyond Borders: Dr B. R. Ambedkar's Socio–Political Philosophy and Its Impact on Gogu Shyamala's Writings Siddalingappa Rangappagol

Assistant Professor, Head, Department of English, C.S. Bembalagi Arts,
S. M. R. Palaresha Science & G. L. Rathi Commerce College, Ramdurg.

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ABSTRACT:

Dr B. R. Ambedkar is one of the prominent social reformers of the 20th century who fought for social justice, democracy, and equality for Dalits in India. He is the strong founder of anti-caste and Dalit movements in India. He is widely regarded as a radical thinker and is best known for his philosophy, thoughts, and ideology. He has proposed equality, liberty and social justice. Ambedkar stood for the equality of Dalits in society, politics, economics, and education. His ideology, philosophy, and thoughts influenced so many writers and speakers like Gogu Shyamala, Annabhau Sathe, Baburao Bagul, Daya Pawar, Namdeo Dasal, Arjun Dangle, Sharankumar Limbale, Omprakash Valmiki, Bama, P. Shivakami, Meena Kandasamy, Mahasweta Devi and several other writers. Gogu Shyamala is an ardent follower of Ambedkar and his philosophy. She has written about Ambedkar's thought and ideology in her works. Gogu Shyamala is a Dalit activist and writer in Telugu; written several stories, poems, biographies, and fictions. Her writing reflects simple Dalit narratives. This paper deals with Gogu Shyamala's Ambedkarite concept of Dalits' equality in socio-political, economic and educational. This paper illustrates Gogu Shyamala's literary works like Father May Be an Elephant and Mother Only a Small Basket But..., Takaki Wins Again, Raw Wound these works are the better understanding of Ambedkarite ideology in her writing. The Indian Constitution said that in Article 14, all citizens are equal before the law and are entitled to equal protection, and everyone is subject to the same laws in similar circumstances.

KEYWORDS:

Radical, Ardent, Dalits, Equality, Ambedkarite, Constitution, Article 14.

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Introduction:

Gogu Shyamala is an ardent follower of the Ambedkarite movement after independence in Telangana. She has been producing literary works with the influence of Ambedkar's philosophy, thoughts and ideology. Equality is one of the key themes in her works, which was the thought of Dr B.R. Ambedkar. Her works are reflecting Dalits' equality in society, politics, economics and education. The Indian constitution establishes equality through 'The Right to Equality' articles between 14 to 18, which are the guarantees that all Indian citizens are equal before the law, and the state can't discriminate on the grounds of religion, race, caste, sex, or place of birth. Gogu Shyamala's literary works like *Father May Be an Elephant and Mother Only a Small Basket But...* is an example for social equality which was the thought of Ambedkar, *Takaki Wins Again* is an example for the equality in economic, *But Why Shouldn't the Baidla Woman Ask for Her Land?* is an example for political and democratic equality in the society, and *Raw Wound* is an example for educational equality, these all works illustrate Ambedkarite ideology in writing.

The constitutional framework of India reinforces these ideals through Articles 14 to 18, collectively known as the "Right to Equality," which guarantee equal treatment before the law and prohibit discrimination based on caste, religion, sex, race, or place of birth. These constitutional principles resonate strongly with Shyamala's literary objectives, as her works seek to expose the persistent disparity between constitutional guarantees and lived Dalit realities. This study examines how Ambedkar's socio-political philosophy is interpreted and embodied in Gogu Shyamala's writings, thereby contributing to the larger discourse on Dalit literature, feminist resistance, and constitutional ethics in India.

Equality Beyond Borders: Dr B. R. Ambedkar's Thought:

Equality beyond borders means the universal application of human dignity and rights, regardless of a person's caste, creed and nationality. Equality is one of the constitutional values. Gogu Shyamala has written in this vein to replicate Ambedkarite ideology in her mother tongue, Telugu. She has discussed equality in the economic condition of Dalit people in caste dominated society, has proposed social equality in all sector of society, has illustrated political equality for untouchables in the dominated society, and argued for educational equality for the better development of Dalits in all manners with elucidative examples of her literary works.

There is no cultural equality in caste dominated society; the untouchables are always treated as lower or suppressed and also kept away from the social and cultural norms which were framed by the dominant class.

Social Equality is an Ambedkar's thought:

Due to the caste system, Dalits were kept away from society, which was the last layer in the Varna system. Ambedkar strongly condemned it and provided constitutional equality for the untouchables. according to the Indian Constitution, Article 14 said that equality before the law. In the work of Gogu Shyamala Father May Be an Elephant and Mother Only a Small Basket But...is the best example to show how social inequality is conducted by the upper caste people. Gogu Shyamala's meticulously illustrated Dalits inequality and socially blamed without any reason, for example, "No son, don't utter their name now. It will just give you heartburn. They put the entire blame on your poor father. They separated him from his family. They ruined us. The thief is one of them, but they put the blame on your father" Goddess Ellamma is not blind to his. Thanks to her, the real thief was caught, and everyone is a witness. If you try to burn another's house, how can the fire not burn you? They knew the truth but blamed your father, can we thieves? We know all this, and yet they blame us (Shamala 19). It clearly indicates that Dalits are used to being victimised for the sake of the dominant caste. it shows us, they all perpetuate social inequality for the sake of their own benefit. Balappa is victimised for robbery in the village; they had punished him and sent him away from the village. After some days, everyone came to understand that Balappa was not the robber but somebody belongs to the upper caste man committed that robbery. Here, Balappa got punishment instead of the upper caste man. Hence, there is no Ambedkar's thought of social equality for the untouchable.

Economic and Political Equality is an Ambedkar's thought:

Dr B. R. Ambedkar's economic thought centred on achieving economic democracy and social justice through state intervention and structural reforms, rather than pure capitalism. Key aspects included state ownership of basic industries, agricultural collectivisation to increase productivity, progressive taxation based on capacity, and public expenditure on productive and welfare activities. He argued that these measures were essential for reducing inequality and uplifting marginalized communities

like Dalits. The Indian constitution ensures economic and political equality through the Fundamental rights and Directive Principles. Political equality is achieved via Articles 14 to 18, which are the Rights to equality. Economic equality is promoted by Article 39, which directs the state to ensure equality the state to ensure equal pay for equal work, adequate means of livelihood, and prevent the concentration of wealth. Article 325 ensures that no person is disqualified from being included in or claiming to be included in a special electoral roll—on ground of religion, race, caste, or sex.

Dalits' economic and political independence is the key to the development of Dalits in both political and economic terms. Tataki Wins Again, is a short story that elucidates how they treated Dalits as unequal in politics and economically. 'Can a bonded worker ever do agriculture on his own? Or will he just grow grass? He has no bullocks to plough, and no tools to work with. Even if he had all these, he would never have the guts to till the land. Even if I donated the land to him today, I can take it back whenever I want. The land will be safe even through the 'Bhoodan movement,' he thought and parted with the land to earn a name for himself (Shyamala 95). Earlier, political and economic power was in the hands of the upper caste dominating people. They were never treated politically and economically as equals with Dalits. They treated Dalits as their subordinate to do their work. Dalits don't have the right to have land in society, and their economy was decided by the upper caste dominated people, as depicted in this story.

Educational Equality is an Ambedkar's thought:

Dr B. R. Ambedkar believed education was a crucial tool for the empowerment and liberation of Dalits from the caste system, advocating his famous slogan 'Educate, Agitate, and Organise', He argued that education is essential for social mobility, self-respect and gaining political power. Ambedkar pushed for universal, free and compulsory education, and supported affirmative action policies like reservations in education to address historical injustices and promote equality. Education equality in the Indian Constitution is established through Article-21-A, which makes free and compulsory education a fundamental right for children aged 6 to 14 and Article 46, which mandates of the Scheduled Castes, Scheduled Tribes, and other weaker sections. The Right to Education Act of 2009 provides the legal framework for implementing the constitutional mandate

for free and compulsory elementary education.

Gogu Shamalay's short story *Raw Wound* tells us the importance of Dalit education and how do they get struggle to get educate in the traditional society, which was not allow them to education. 'The moment you sent your daughter to study; you disobeyed your village's order. How daring you are! Said the landlord sarcastically. (Shyamala 148-149) Dalits don't have equal rights to get education; this story is an example of upper caste domination in education. 'The government has no shame. Education for all, they say! If everybody is educated, who will do the work? (Shyamala 149)

Conclusion:

However, we have to understand Ambedkarite philosophy through Gogu Shyamala's writing; her works tell us how Dalit faced difficulty in getting equality in the caste dominated society. Her works depicts and illustrated meticulous problems, hurdles of Dalits, Dalit woman and yogini. The Ambedkarite movement had influenced several authors to promote Equality for all through literary works; his thoughts made a drastic change in the mind of the people. The Indian constitution has given equal law, rights, and opportunities for all. Dalits need to understand what Ambedkarite ideology, philosophy and thoughts are. Today, there is a thought difference between the Dalits or Untouchables and the non-Dalit interpretation and understanding of Ambedkar's ideology and philosophy. Modern thinkers, speakers, readers, and writers need to re-read Ambedkar and his philosophy.

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The Authors have no conflict of interest to declare that they are relevant to the content of this article.

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