



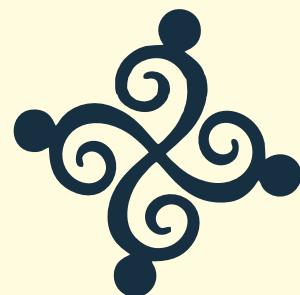
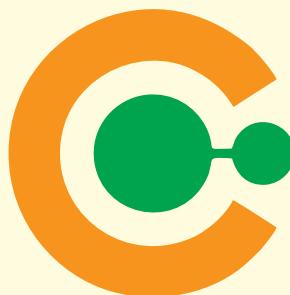
ISSN 2349-4948

THE CONTEXT

International, Peer Reviewed & Indexed Journal of English Studies

Vol. 10 Issue 1, January 2023

Chief Editor
Wamankumar Wani



Published by
Modern English Research Alliance
Parbhani 431 401. Maharashtra, India.

www.thecontext.in





THE CONTEXT

Quarterly e-journal of English Literary Studies

International, Indexed & Peer Reviewed / Refereed Journal

Publication details and instructions for authors:

www.thecontext.in

This is an Open Access Journal[#]

OBC Literature: A General Survey

Dr Narsingh Pimparne

Bahirji Smarak Mahavidyalaya, Vasmat Dist-Hingoli (MS).

ABSTRACT

There are different principles and bases for naming in literature or history. In Indian history, a particular era is named on the basis of books, such as the Indus Valley Civilization, while a particular era is named on the basis of a book, such as the Vedic era. There is no uniformity anywhere in the nomenclature. On the basis of dynasties, naming a particular era in history is most popular, like Maurya dynasty or Gupta dynasty. Dr. Nagendra has perhaps taken inspiration from here and written that any era in the history of literature can be named according to the ruler and his period of rule. In English literature it is like the Elizabethan era or the Victorian era. Obviously, the basis of such naming is our medieval and feudal thinking. If a particular era can be named on the basis of the name of a dynasty or a king, then why can't a particular era in the democracy of the modern era be named after the name of the majority of the people of that society or on its basic trends.

Keywords: Constitution, OBC, Varna System, Casteism

FULL PAPER

Literature: The specialty of nomenclature like OBC literature is that it is a constitutional terminology and the shortcoming is that this name does not include a large section of the society like Scheduled Castes and Scheduled Tribes.

Future of OBC Literature

Today, if we look at Indian literature courses of any university or school education across India, one thing comes to the fore - that is, 95 percent of the entire curriculum is dominated by the upper castes; The remaining 5 percent are Dalit and OBC writers. In such a situation, even 10 percent of the entire truth of the society is not exposed to the students of all sections of the society and the students are not able to develop the strength to fight the problems of the present era and thus upper caste thinking is either imposed on the entire student. Is given or 5 percent is somehow compensated by Dalits and OBCs. In the history of Indian literature, you are clearly seeing the ancient period, the devotional period, the ritual period and you are also seeing how the upper castes have dominated the curriculum of university education the most.

By fighting in contemporary literature, Dalits have been able to establish Dalit literature to some extent or have been able to do something by creating pressure; But the OBC class is completely marginalized in Hindi literature. Even though some people are coming with progressive thinking, they are being suppressed in the political turmoil of literature; So that they are not able to develop their views, understanding and thinking in literature. I accept that the real form of society can be created only through democratic thinking in literature; But it is also a reality that due to the dominance of upper caste thinking on that democratic thinking, it is not able to succeed in practical life nor in the politics of the country. On this, Dr. Lalan Prasad Singh says that it is a lie that literature is the torch that goes ahead of politics and shows the path to politics; Rather the truth is that politics is dynamic. It moves and literature follows it. Even among the leftist thinkers, it is important to see which class that thinker belongs to – upper caste leftist, OBC leftist or Dalit leftist. Because any person's class has a definite impact on him. Absolute neutrality is an ideal and nothing else.

Therefore, it is very important to include 'OBC literature' in the contemporary Indian literature. Because the literature written by OBCs is neither upper caste literature nor Dalit literature. 'OBC literature' will also be included in non-Dalit literature, but it will be different from the literature written by the upper castes. Even if it is democratic, progressive literature. Premkumar Mani once told that I am a Marxist; But he also expressed concern about the social and cultural problems of Dalits and OBCs; People on the democratic left paid less attention to him; Because the Indian Left included mostly representatives of the upper class; And they also brought with them the thoughts of their class. When the 'Subaltern History' of Hindi

literature is being written; So, it will always have to be kept in mind that which class the author belongs to, OBC or Dalit.

In this way, 'OBC literature' and OBC writers will have to be identified in Hindi history writing also. Even if it is a university or any other educational institution, if it comes to Hindi writers; Whereas OBC reservation is mandatory; Otherwise, we will not be able to end the Hindi literary curriculum, a student empire of Manuwadi-Brahminist, upper caste leftists. And thus, 75 percent of the population will be made slaves of the upper caste mentality and the Bahujan brain will be turned into junk. When there will be OBC literature, there will definitely be a thought in it that no matter whose reservation is there, in the reservation for women, which women belong to which class? And how much reservation does she have – whether the woman is upper caste or OBC or Dalit. Along with the economic problem also OBC literature.

Will place in the center; Along with social and cultural problems. Ramji Yadav, while reviewing the poems of Dinesh Kushwaha in an issue of 'Pakhi', has talked about the 'backward writer'. Jayanandan has also drawn attention towards the people of backward classes in an issue of 'Anyatha'.

While the OBC class has always struggled with economic problems, it has also been oppressed by the casteism of the upper castes till date. It has a deep connection with agriculture and animal husbandry. This class has been able to make a good place in politics to some extent; but even after seven decades of independence, it has remained marginalized in the history of Indian literature. Therefore, to register his unique presence, he will have to stand tall in literary creation also. With a pen in hand and new thinking power in the form of a broad canvas. The future of OBC literature is very bright. Literature is awakening. Writers are waking up. Society is changing. OBC literature is being written in abundance. It is expected that by the next decade the participation of OBC literature will be complete.

References:

Dr Singh., *Various Dimensions of OBC Literature*. New Delhi. Samyak Pub.2014.

Joseph V.Femia, Gramsci. *Political Thought: Hegemony, Consciousness, and the Revolutionary Process*. Clarendon Press, 1987.

Shahid Amin, Gautam Bhadra, Ranajit Guha. *A Biographical Sketch*. in David Arnold and David Hardiman (éd.), *Subaltern Studies VIII*, Oxford University Press, 1994.

Ranajit Guha, *A Rule of Property for Bengal. An Essay on the Idea of Permanent Settlement*. Mouton, 1963.

#Copyright permissions and liabilities are the sole responsibility of the author(s). Journal and all Editorial members are NOT responsible for any copyright infringement.