

The Smaller Picture of Silent Castaway's Testimonio and Embodying Social Division through Prasadian Mind

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Abstract: Dalit Literature is reasonably anew developed literary tenet in the arena of Indian Inscription in English. It should be illuminated at this point that totally Dalit works are not fundamentally written in English furthermost of them are inscribed in provincial vernaculars and formerly deciphered into English. Dalit literature is thickly allied with Dr Babasaheb Ambedkar who made a prodigious contribution to the foundation of the constitution of free India. He himself was a Dalit social activist who fought for the upliftment of the Dalit community throughout his life. This research work attempts to scrutinize substantial gist regarding the smaller picture of silent castaway's testimonio and embodying social division by the memorialized essay entitled, "Dronacharya and Arjuna: Heroes or Villains?" with special reference to Chandra Bhan Prasad' Dalit Diary, 1999-2003: Reflections on Apartheid in India. Essentially, this book discloses miscellaneous essays/articles like, "What this new column is about", Ways to Combat ultra-Brahmanism", "No Green Revolution for Punjab Dalits", "Dronacharya and Arjuna: Heroes or Villains?" etc... The present research work starts with a splendid Sanskrit hymn of several sages' variance between birth and social division. The research paper alienated into six sections. The first section comprehends Brief and Crisp Vista of Dalit Literature. The second section is about Multifarious Interpretation of Term 'Dalit' with several classifications and researcher's appellation for Dalit through Circle Accent Timeline. The third section consist of the Discussion on Racial Discrimination. The fourth part includes A Concise Memoir of Chandra Bhan Prasad. The Fifth section examines "Dronacharya and Arjuna: Heroes or Villains?". The last part summarizes about conclusion of this research work.

Key Words: Dalit Literature, Brief Vista of Dalit, Racial Discrimination, Chandra Bhan Prasad, Dalit Diary.

"I am neither a child, a young man, nor an ancient; nor am I of any caste."

- Guru Nanak

"Caste has divided us. I wish it should be completely abolished from our society."

- Vijay Sethupathi

हस्तिन्यामचलो जात उलूक्यां केशपिङ्गलः |
अस्त्योगा तपुष्पाच्च कौशिक् कुशसम्भवः || 7 ||
कपिलः कपिलाजातः शर गुल्माच्च गौतमः |
द्राणाचार्यस्तु कलशातिरिस्तिरिसुतः || 8 ||
रेणुकाजनयद्राममृष्यशृङ्गमुनि मृगीः |
कैवतिन्यजनयद् व्यासं कुशिक चैव शुद्रिका || 9 ||
विशवामित्र च चण्डाली वसिष्ठं चैव उर्वशी |
न तेषां ब्राह्मणि माता लोकाचाराच्च ब्राह्मणाः || 10 ||

1. EXEGESIS:

As explained by this hymn, Sage Aachalmuni was born from an elephant, Kesh-Pingala of an owl, Sage Agastya from an Aagasta flower, Sage Kausika of the Kusa grass, Sage Gautama from the Sage back of a hare, Sage Dronacharya from a pitcher, Sage Taitarya born of a bird, Sage Rsyasrnga was of a deer, Sage Vyasa from a fisher woman, Sage Kausika of Sudrani, Sage Visvamita from demon, Sage Vasishtha from Urvashi- the celestial nymph. None of the mother was 'Brahmin', yet they are worshipped as 'Brahmin' from past to present days. Consequently, it is not one's class by birth that can be taken as 'Brahmin'.

2. BRIEF AND CRISP VISTA OF DALIT LITERATURE:

Dalit literature is thickly allied with Dr Babasaheb Ambedkar who made a prodigious contribution to the foundation of the constitution of free India. He himself was a Dalit social activist who fought for the upliftment of the Dalit community throughout his life. Dalit Literature is reasonably anew developed literary tenet in the arena of Indian

Inscription in English. It should be illuminated at this point that totally Dalit works are not fundamentally written in English furthestmost of them are inscribed in provincial vernaculars and formerly deciphered into English. Om Prakash Valmiki's *Joothan*, Sharan Kumar Limbale's *Akkarmashi*, Joseph Mekwan's *Step Child*, Anathmurthy's *Samskara*, Tagore's *Chandalika*, Bama's *Karukku*, and Arvind Adiaga's *The White Tiger* etc are the specimens of local dialects and rendered into English. Here, the researcher would like to add an opinion of V. S. Naipaul. In his *Half a Life*, he writes, "And that was how, to my mortification and sorrow, and with every kind of grief for my father and our past, I became part of the cause of the backwards". This statement suggests that Naipaul and his father' embarrassment, humiliation and suffering as an oppressed in their past.

3. MULTIFARIOUS INTERPRETATION OF TERM 'DALIT':

The purest meaning of Dalit in present-day convention has been specified by Navi Pillay, a South African jurist and a former United Nations High Commissioner for Human Rights. She says:

"Our outrage is not enough. We must take real and focused action to mend our societies' dramatic failure to support the rights of people of discriminated castes, particularly women and girls."

Asha Kowtal, a General Secretary of All India Dalit Mahila Adhikar Manch declares:

"Systems of justice meant to protect Dalit women at the national level are completely failing us.

We are asking for immediate loud and clear global support in our struggle."

This declaration of Kowtal recommends that Indian Dalit women's movement for right, equivalence and their struggling and suffering are of major signification. Jony Das, a resident in Dalit colony writes:

"We do not like this lifestyle, but there is no option. Nobody will rent us houses in other areas."

This view of Jony suggests that Caste difference is taken into deliberation at every single occasion whether it is negligible issue just like giving a house on rent. Above mentioned opinions about Dalit literature evidently begin the datum that Dalit literature has a dispersed distinctiveness.

The researcher manifests various appellation for Dalit through Circle Accent Timeline, which is as below:

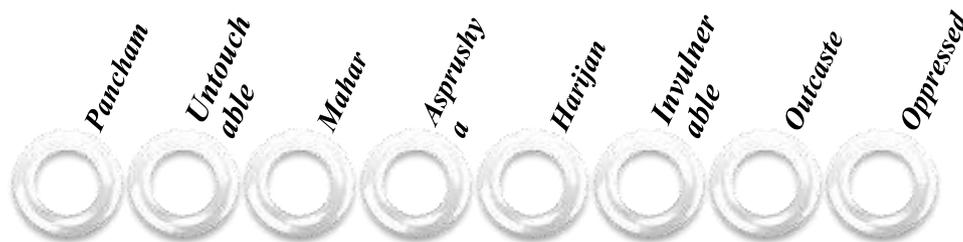


Figure 1. Manifestation of Various Appellation for Dalit

Above diagrammatical timeline displays several appellations for Dalit like, Pancham, Outcaste, Mahar, Asprushya etc... As per researcher's point of view, one communal feature of Dalit literature is that if a literary work is inscribed through a non-Dalit writer, it is not acknowledged as Dalit writing. The rudimentary understanding of what it is to be a Dalit is essential to class a work as a work of Dalit literature. In other words, a Dalit work desires to be inscribed by a Dalit author. The purpose is solitary Dalit has the elementary knowledge of what it is to be a Dalit and one Dalit has the straightforward understanding of what it is.

4. A SHORT AND SNAPPY DISCUSSION ON RACE, DISCRIMINATION AND RACIAL DISCRIMINATION:

"Race" purely states as a, "societal paradigm that exaggeratedly splits persons into diverse groups based on features such as bodily appearance (principally colour), inherited birth right, traditional relationship, cultural antiquity, ethnic cataloguing, and the social, commercial, and dogmatic requirements of a civilization at a prearranged dated."

"Racism" means Any attitude, action or inaction, which subordinates a person or group because of her/his race/colour/ethnicity. Discrimination is the comprehensive exploitation experienced by persons of colour.

The International Convention on the Elimination of All Forms of Racial Discrimination (CERD) defines "racial discrimination" broadly and concretely. Adopted in 1965, its definition of racial discrimination includes "any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life."

5. A CONCISE MEMOIR ON CHANDRA BHAN PRASAD:

Chandra Bhan Prasad is extensively regarded as the utmost vital Dalit scholar and politically aware reviewer in India nowadays. Mr. Prasad is a research associate on CASI's Dalit investigation sequencer. He was the foremost

Dalit to advance a systematic space in all over the country partying Indian newspaper, further than fifty years after India's unconventionality, speedily fascinating general consideration and prevalent readership. His weekly *Dalit Diary* has been an unvarying feature of the Delhi-based English language newspaper *The Pioneer* since 1999, and is characteristically deciphered into frequent other important Indian lingo. Mr Prasad has been outlined by the New York Times and the Washington Post. Prasad's modern book, co-authored with Prof Devesh Kapur and D Shaam Babu is entitled *Defying the Odds: The Rise of Dalit Entrepreneurs*. Prasad is also acknowledged meant for beginning the awareness of Dalit Capitalism. His articles and books are used by South Asia faculty in universities all over the world to interrogation long-lasting expectations and convention about caste and Indian culture.

6. A STUDY ON DRONACHARYA AND ARJUNA: HEROES OR VILLIANS?:

The present article deals with the evil of Varnashrama which prevailed during the times of the Mahabharata. The article tries to present and prove that evil effects of Varnashrama were visible in those days in the same manner as they are visible now. The aim of author is to prove Drona and Arjuna Villains who have been established as heroes in the psyche of the people.

The article opens with that story which is originally to be found in the Mahabharata. Eklavya's approaches Drona to be Drona's student to learn archery. Drona inquires about his caste and origin. Eklavya replies that he is the son of Nishada King Hirandhanusya – a tribal. This was enough to reject Eklavya as a student. Eklavya accepted this refusal and made an idol of Drona. He derived his inspiration from that idol and started learning archery time passed and once all Pandavas and Kauravas went to the forest, with their servant and dog. The dog saw Eklavya in that forest and started barking at him because Eklavya was dark skinned and he had applied on his body. Eklavya shot seven arrows in succession and stopped barking of that dog. All princes were surprised to see such a skill of archery and they found out Eklavya. Arjuna said Drona and informed about it saying that a better student than himself is in the forest. Drona went to the forest met Eklavya and as a teacher tribute "Guru-Dakshina" demanded Eklavya's thumb which Eklavya happily cut off and gave to Arjuna remained true that none will equal Arjuna in archery.

The present episode of the Mahabharata is used by the author of substantiate his argument that because of Varnashrama. Dalits and tribal had to suffer disadvantage in the days of Mahabharata in the same manner as they have to suffer many disadvantages even today. Varnashrama operated in the days of Mahabharata in the same manner as it operates now. Of course, people say that many changes have come in the attitude because of modernization. Of Indian society is to be found the writer explains it in detail so that Dronacharya was never the best teacher or an ideal human being an yet the award for the best sports coach has been given the name "Dronacharya Award" the same is the case even with "Arjuna Award" Arjuna award is given to the best sports person every year. The writer is of the opinion that Arjuna was never the best archer of his time and yet the award for the best sports person has been given the name "Arjuna Award" the writer believes that both Drona and Arjuna reflect the ugliest aspect of Varnashrama which was prevailing during the days of the Mahabharata.

The writer concludes his achievement stating that when moral foundation of a society is based on the bricks of deceivers such a society can't produce great sports person the writer tries to justify it by giving an example that in Olympics India has to remain satisfied with simply one Bronze medal A country with such big population has not been able to produce even a single sport. Now who can win gold medal for India in Olympics. The simple reason for this given by the writer is that even in sports Varnashrama plays a role and genuine players remain ignored.

7. CONCLUSION:

To sum up Chandra Bhan Prasad hasn't described Asprushya as despondent, dejected, contemptible or abandoned in "Dronacharya and Arjuna: Heroes or Villains?". Their condition represented by him isn't disgraceful. Substantially they are underprivileged but deeply they are more affluent and better - off. In his essay he has consciously and earnestly tried to raise the issue of the insulted community through the delineation of Dronacharya and Arjuna's characters.

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