

Communalism Vs. Secularism in Taslima Nasreen's *Shame*

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India is constituted as a secular state according to the amendment of 1957. Even before this amendment came into being, the country has evolved in a secular path by various leaders' diverse efforts during the Independence movement. The vision of these leaders for the country has been void, of all the differences between the nation's boundaries. During the opportunity battle, secularism was arising as the most prevailing rule. The heads of the Indian National Congress: Gandhi, Maulana Abul Kalam Azad, Nehru, and others were profoundly dedicated to the ideal of secularism. However, each communicated it in totally different habits. Secularism turned into the mantra of the Indian country, a country depleted by parcel and partisan uproars, or more all, the death of Gandhiji didn't need any more disruptive talk. The establishing fathers addressed the yearnings of the various areas of society. It is because of the battles of these diverse individuals that common standards got cherished in the constitution.

Under Jawaharlal Nehru and later under his replacements in the Congress Party, the idea of a mainstream country state was authoritatively received as India's way too political advancement and public incorporation. Not at all like in the West, where secularism came chiefly out of the contention between the christin and the secularism in India was imagined as a framework that supported strict and social pluralism. In any case, the fundamentals of secularism began confronting a quiver since the parcel of India and Pakistan. As a creating free country following 200 years of British guideline, the nation discovered making its means continuously. Because of the respectability among the lawmakers around then, the country pushed forward. Notwithstanding, the communalism stayed lethargic and not dead.

In the post Independent situation, the social elements were extremely convoluted. The cycle of secularization/industrialization was going on at a sluggish speed. Indeed, even at this stage, however the constitution was mainstream, the state device: mutual components penetrated the administration, the legal executive, the military, and the police. Even though prevalently common, the Congress government had numerous pioneers in influential positions affected by a Hindu shared belief system. This brought about a social improvement that was blended. With the social changes of the last part of the '70s and the mid '80s, communalism got a big lift and begun assaulting secularism incredibly.

The B.J.P. rushed to accept the job of 'the' collective party, riding on the flood of the post-Mandal privileged/standing backfire. The B.J.P. started assaulting what they called "pseudo-secularism," which spoiled the minorities at the larger part's cost and requested that unique rights for minorities be removed. Supporting the B.J.P. was the Vishwa Hindu Parishad, a generally new outfit with branches worldwide and drawing on help, both good and monetary, from the West's Hindu diaspora. This took a forceful structure when the Babri Masjid/Ram Janmabhoomi debate emitted. This period likewise saw the ascent of other assailant Hindu associations, for example, the BajrangDal and the Shivsena. These gatherings immediately mushroomed and harmed the social space with the collective manner of speaking and Hindu Rashtra's plan; and dispatched a philosophical, social, and political assault on common ethos, syncretic culture, and composite patriotism. They wouldn't perceive Muslims' commitments and different minorities to India's set of experiences and culture. They specifically focused on prejudiced Muslim rulers, stretching out they are regularly severe direct to the whole

time of Muslim standard and, even to all Muslims. Such biases were not transparently broadcasted openly, yet now they have acquired authenticity as well as nearly become the standard assessment.

The assault on the Mosque at Ayodhya prompted a rash of savagery the nation over. The occasions prompting the destruction of Babri Masjid and their fallout of public savagery mark a watershed in free India's set of experiences. The awful mishaps uncovered the gap that had been made between the two networks by mutual powers.

Secularism presents science, innovation, and logic to society and structures the premise of an advanced mainstream state. Simultaneously, it needs to restrict and battle against the ministry and vested powers. Besides, the fundamentalist collective invasions are the 'other' of secularism and secularization in that capacity. The persecuted areas join the mainstream development to wrest the going with liberal space that can dispatch the battles for their privileges. Fundamentalism is the backward response of primitive components and segments of working classes allied with the church to smash the mistreated class' goals, whose developments for their privileges are a huge wellspring of strain for them. The secularization interaction and the going with developments of the persecuted increment the instability of the fundamentalist powers. They attempt to bait these classes into their overlay through religion and the liberal utilization of cash and muscle power. It is referenced in the accompanying lines:

While the country did not blatantly discriminate against the Hindus, and even though the constitution of Bangladesh did not have a clause prohibiting the employment as well as upgradation of Hindus in the government, the police force, or the army, it was a fact that no Hindu occupied the post of secretary or Additional secretary in the administration. There were about three Joint secretaries and just a handful of Deputy Secretaries. (21)

Hinduism is confidence that, in general, is good for the improvement of the common state in India. It likewise has a solid custom of an opportunity of still, small voice and resistance of strict variety that the Hindutva powers are not appropriately anticipated. This strength of the Hindu religion is currently seen as a shortcoming. In the Indian setting, secularism ought to suggest regard for pluralism and a non-coercive and intentional response to change. Regard for variety encapsulates the vote based soul, yet it is likewise the genuine assurance of solidarity. We should esteem vote based, not fascistic, solidarity. No equitable society can minimize variety and pluralism for the sake of solidarity. Mainstream morals can be reinforced just when defacement acts are harshly managed, and the blameworthy are made to pay for it. With secularism that demands the residents' natural rights and a fair treatment of law, it will be simpler to mount public pressing factor against partisan executioners and the individuals who advance contempt. The skirmish of secularism and majority rules system has likewise to be battled at the grass root levels where a set ideal producing solid optimism is needed to assemble and set up the majority for battle.

Taslima Nasrin wrote *Shame*; she composed this novel in the upset period, when on 6 December 1992, the contested and flimsy design of Ram Janmabhoomi/Babri Masjid was annihilated by a crowd of Hindu Kar Sewaks. In *Shame*, Taslima Nasrin has given sufficient proof about the public authority organization's collective and savage methodology and the equity framework towards Hindus. At each level, they were bothered and frequented. Their framework aimlessly favors the Muslims and Islamic communalism. Taslima Nasrin and her Lajja were important in 1992, and both are profoundly applicable in the 21st century. The danger of Islamic enthusiasm has expanded ordinarily. Prior it was just Hindus who were the disdain's objective, however now it is the whole world. Presently, this is a worldwide threat. This fire of contempt has immersed India, America, England, Russia, and Pakistan harshly. Muslim world over feels it their central option to murder non-Muslims. Nasrin accepts that Lenin, Marx, Nehru, or majority rule government and secularism can not bring harmony, security, and honor to individuals. It is the force, solidarity, and strength which can give them harmony. All the organs of the framework fizzled in the Islamic world. So if we ignore Lajja and Taslima Nasrin's message, world harmony will be at serious risk. The mullahs are killing and killing everything non-Muslim; in Bangladesh, they would kill everything non-Muslim on the planet a few days ago on the off chance they are permitted to win. For her brave and candid writing, she has to suffer very heavily. She narrated her trauma and sufferings when her mother died in 1998. She went to Bangladesh without the permission of the government. She says, "When my mother died, nobody came from any mosque to lead her funeral. Her 'crime' was that she was the mother of an 'infidel.' Thus, the book portrays the whole Muslim Community as savage and barbarian. Not a single hand comes forward to help the helpless Hindus in Taslima's Lajja. (30,31)

Lajja reacts to the counter Hindu mobs in Bangladesh after the Babri Masjid destruction in India. It means to caution individuals of Bangladesh that communalism is on the ascent, that the Hindu minority is seriously abused, and that the secularism they once battled for is in grave peril. Nasrin accomplishes this by recounting the narrative of a Hindu family—the Duttas—and the arrangement of occasions that, in the end, compel them out of Bangladesh. Scattered with their story are notable performances of barbarities submitted by Moslems against Hindus. These are not woven into the story yet introduced in point structure or improbable exchange and neglect to grasp the peruser's consideration—the narrative of the Duttas-Sudhamoy, Kironmoyee, and their youngsters, Suranjan and Maya—is fascinating. For ages, they have been landowners close to Myemsingh, in what is currently Bangladesh. After the segment, when most Hindus left for India, Sudhamoy's dad wouldn't go. The reason, would it be advisable for me to leave my country and head off to someplace else? He contended that if I live, it will be on this dirt, and if I kick the bucket, it will be in this exact spot.

Sudhamoy, who was a clinical understudy at that point, has faith in his dad's reasoning. He has remained in Bangladesh, functioning as a doctor and taking an active part in the public and common developments that have acquired Bangladesh freedom from Pakistan. His significant other, Kironmoyee, has remained with him, albeit a large portion of her family settled in Calcutta, and she is more open to the possibility of relocation. Throughout the long term, Sudhamoy and his family have endured seriously because they refused to leave their country. They have needed to sell their tribal land for an allowance and move to Dhaka, where they live in a tiny house without any workers and minimal expenditure. Notwithstanding, Sudhamoy sticks to the possibility that Bangladesh is a mainstream state. In the wake of the Babri Masjid revolts, the family looks to the oldest child, Suranjan, to locate a protected haven.

Nonetheless, Suranjan is very nearly a mental meltdown. For quite a long time, he has been associated with left-wing legislative issues. Careless about items of common sense, for example, getting a new line of work, he has distanced himself from his family as reckless. His dearest companions have been Muslim, and these companions have helped the Dutta's out in past mobs. By the by, this time around, the ill will is more extraordinary, and Suranjan understands that at last, his minority status makes him unique concerning his companions. While riots heighten and Hindus stow away in dread, Suranjan meanders Dhaka's roads in a semi-daze. His essence stuns his confidants who are coordinating enemy collective exhibits, yet underestimate that Suranjan ought not show up out in the open. After different, his companions let him down, and they all do; he finds public bias fumes inside him.

Secularism was supposed to be one of the Bengali Muslim's strong beliefs, especially during the war for independence, when everyone cooperated to win the victory. What had happened to all these people after independence was won? Did they not notice the seeds of communalism being sown in the national framework? Were they not agitated? The agitation was that had brought about the glorious war that had resulted in their country's independence. Nevertheless, why were all those warm-blooded people as cold as reptiles today? Why did they not sense how urgent it was to uproot the sapling of communalism immediately? How could they nurse the impossible notion that democracy could come to stay in a country in the absence of secularism? It was indeed ironic that those who had joined hands to strengthen the fight for independence were now the same people who were allowing the perpetuation of communalism". (55)

Had they not been limited by male-centric society's biases, the Dutta's would have looked to their little girl, Maya, for cover. Maya is an even-minded sort, loaded up with a feeling of obligation and a craving to live. She is the just one anxious about saving the family yet needs to hang tight to no end for Suranjan. When it turns out to be evident that Suranjan will never really help the family, Maya stays with a Muslim companion. His pride is injured, and disdaining how his sister ought to ask Moslems for help, Suranjan pulls out from the family considerably more. A couple of days after her flight, Sudhamoy has a stroke. Maya returns, and when, for the sake of Islam, hooligans attack the house, they take Maya with them. Powerless with rage, Suranjan fights back by brutally assaulting a Muslim whore. Along these lines, viciousness breeds savagery, the frail betray the more fragile, and ladies are simple casualties of men's inept fierceness in a male-centric framework.

Lajja is a persistent and robust record of the enduring of minorities. Many individuals the world over keep thinking about whether they should remain or leave a harsh country. As the Dutta's do; others locate that the world isn't massive enough for their privileges. They may have fled, let us say strict fundamentalism, just to be misled by prejudice or patriotism. Despotism isn't limited to one country or area however pervades our entire world's request. It is precisely in not recognizing this world request that the book comes up short, in any event in

a global setting. To point out that strict savagery should stop someplace, Nasrin deliberately excises Bangladesh from the remainder of the world and the remainder of the Indian subcontinent. She picks a circle in a chain of circumstances and results and says that we should fix the grouping. Allow us to disregard why we have driven us here; let us recognize the disgracefulness of viciousness and stop it. So the plan is she on coming to her meaningful conclusion that of a Moslem herself she composes a book where each Muslim demonstrates oneself unequipped for understanding the Hindu heroes' situation. Indeed, Haider's most fantastic aspect visits Suranjan less to discover how he was, however, to babble.

Her voice is fearless, a lone voice, with a portion of the naivetés of Sudhamoy. We can nearly excuse her, for she wrote in Bengali for a Bengali crowd. Notwithstanding, the book was subsequently converted into English and distributed by Penguin India. Also, Nasrin herself turned into a worldwide figure. Outside its unique setting, the book can be perused as a plot against Islam. Inside the Indian subcontinent, one can envision Hindu fundamentalists using it to additional their way of talking of disdain: on the off chance that you don't trust us, here is a Moslem's declaration. In a still more significant setting, it wanders right into whatever Western media might have had planned, who are consistently anxious to a fault and criticize Islam.

Nasrin has not broadened her perspectives, and her battle for opportunity and equity past the lines of Bangladesh is exhibited in a meeting she had with France's *Le Nouvel Observateur*. Last December, the magazine masterminded a discourse among Nasrin and three hidden Muslim ladies dwelling in France. When asked her opinion about France's arrangement to forbid the cover from French secondary schools, Nasrin, who has composed so movingly of the situation of minorities in Bangladesh, answered that that is the French government's choice. Spurred further, she said that no lady, individual, or resident should wear the Islamic cloak.

Nasrin has consistently iterated in her composition and various meetings that she isn't against Islam yet any strict fundamentalism. This isn't clear in *Lajja*, where she makes light of Hindu fundamentalism to amplify the revulsions of Islamic fundamentalism; nor is it clear in her mentality towards ladies wearing the cover in the West, when she has composed thoughtfully of Bangladeshi Hindus surrendering their dress in consistence with the decision Islamic culture. Maybe, it is more well-suited to say that Taslima Nasrin is against Islam such that lone a Moslem can be, or all the more precisely yet, as just a Muslim Bangladeshi lady can be. While the West, or Hindu fundamentalists, criticize Islam in a battle for ascendancy, Nasrin denounces the foul play she has encountered. She opposes a Hindu minority's suppression against Bangladeshi transient laborers' abuse by individuals from more prosperous Muslim states, and most importantly, against ladies' persecution. Her voice is the voice of outrage and shock, the voice of dissent, and it conveys the weight and force of any battle for equity. She hits a sore spot that compromises Islamic male-controlled society, or the mullahs would not have responded how they have, and generally, male parades would not occur requesting her life.

Notwithstanding, it is fundamental to understand that, with all its significance, Nasrin's voice is inseparably bound inside Bangladeshi society's texture. She is no Rushdie, no solitary iota circling outside worldwide limits in the domains of thought and modern social investigation. Nasrin is a neighborhood lobbyist and entirely not ready for the destiny that has dispatched her into the worldwide scene.

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