

The View Of Dr. Amitava Ghosh On Casteism, And Its Reflection On Today's Realism

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Abstract: Casteism is just a policy of forward community to keep the backward classes, easily in grip and it is practised since the ages under cloud of superstition. Ever in the world, the intellectual community would enslave the illiterates, in social contest, with the weapon of cunningness. The sequence of casteism is very serious and fatal due to beefing the chance of any horrible outcomes, including the destruction of the religion and Nation both. The adverse of casteism initiates several disasters and is enough to maintain a comprehensive unrests in the country. There by religious communalism is its sister concern.

The casteism could not weigh so heavily on the Dalits had they not faced the lack of dedicated leaders, instead of opportunists. The burn of casteism in present scenario is not to take any absolute turn, in spite of media's artistic exaggeration and continuous impelling effort .For the reason, there ever remains an air of understanding, between the upper and lower, even after all types of clashes. Neither the entire upper nor the entire lower class had remained any born enemy to each other .The mutual fellow feeling put the end to all frictions that was witnessed in past.

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Slavery was abolished long past, but the tendency of enslaving men, took recess in the endocrines of society, to reproduce time to time several mutated concepts, respectively casteism, fundamentalism, jingoism apartheid etc., the motto of all which is solemnly dominating a certain community by another. The domineering tendency, mothered by the pleasure of masterfulness, even exists in a child that dictates him to subdue another child.

Among the said above, the casteism accelerates to a booming position, getting the most favourable atmosphere in India. As a primeval trend it had started to ridden the country since an unknown period. The recent scintillates incidents, that routs the people countrywide, are also the residues of that practice. The predatory attitude of upper class along with the wincing tendency of the lowers, are the most vital conditions among the several clues, identified as reason

Having suffered insult, ignominy and abuse for thousands year, these untouchables have taken such a permanent bent that they cannot behave like upper caste people even though

they are extended with thousands of undue scopes and facilities.

Because of: 1)the caste identity in India is the major factor that decides how a particular person requires behaves towards the other castes, 2)the untouchables, lack the identical steadiness, unlike the upper castes. The smart customs maintained by the upper one, is not any artificial product of pride, or any show of chauvinistic instinct, rather the – conditions availed, that get them accomplished. It happens with them, most naturally, beyond any care to performance.

The facts may be presented more transparent, under set of anthropological references, borrowed from Dr. Amitava Ghosh. In his popular novel Sea of Poppies, Deeti, the unfortunate Protagonist, is a Poverty-stricken and much wronged woman in life. In spite of belonging by birth and marriage, the upper caste's affiliation, she resigns to die on her husband's funeral pyre, and is rescued dramatically by Kalua, the untouchable, with whom she elopes only to land on a ship, *Ibis*, in Calcutta .The miserable dearth borne in her life is, in addition to the other long chasing crisis, she is burdened

with the unrepayable debt to the low caste Kalua, her life saviour. But here even in thousand distress Deeti maintains her inherent traditions and characteristics of upper caste Hindu, while Kalua, the untouchable, behaves like one from the lower caste. In attempt of erasing her caste identity Deeti assumes another name and caste in the plantation colony of Mauritius. She introduces herself and Kalua to other girmitiyas as "Chamars"(234).

In his most normal treatment of character, the author Mr. Ghosh makes Deeti lose her upper caste Identity that falls an infructuous effort like the running Reservation scheme in India under article 16(4) Contextually, for the cause of this failure may be held responsible the simple external attempt, devoid of internal grid. The Govt appears very keen to conclude its duty, affording the simple financial relief to the backward communities, instead of taking any comprehensive measure for their social upliftment.

As the process appears a difficult task and unprofitable in view of electoral gain, both the ruling and opposition parties, were disillusioned to axe at the root of this stern problem, age after age. Rather their appearance says that they would inwardly like the pollutants of casteism and its dirty dealings for the sake of exploiting itself as a corner of reaction and relish. Their outlook in this regard is doubtful a bit confusing for treating the caste feeling as a petty sectarian problem, instead of realising as Cancer of Nation. Contrary to this, it would be feasible to solve the problem, had the Govt. machineries worked taking in confidence the religious clerics, and pavilions of separate tenets in Hinduism. Thereby the inter-caste misunderstanding would probably have taken a permanent leave by the time. But it was not possible due to the sneering, cowering and dual mind of legislatures; the pretence was whose basic character. They would have rather imagined an enormous annulus of sensation, around this issue and would have discouraged the initiating agencies. So neither any convincing drive nor any legitimate counselling was possible to mend the britches between lower and upper castes in spite of the reservation remaining active as a continuous patch work.

Tide' the Dalit refugees of the Morich jhapi revolution have been considered as "an abstract mass of statistical units" (Singh 248). In entire revolution no Leadership came out to be followed by people except the non-descript leaders of wards in which the island was divided. So it tempts any person to remark that the reservation makes a section of backward class rich, else being returned very little output to their own community. Because the richness changes ones 'social identity with an immediate effect of forgetfulness to own community. The riched person alley with the riches with deletion of caste barrier liabilities is undesirably contracted among the same ones, out of self satisfying and self rising view of life. Of course by leadership I don't mean the crowing representatives in assembly or parliament, who having no real feeling for the people, would just unleash a dramatic reaction by attacking the Govt. or its any of Minister, in availability of any sudden scope, after own self loosing the acceptance of people, due to being prominent as an issueless politician.

Therefore, uncontrolled reservation, fashionably in top to bottom level and in every sphere of enterprise, remains mere a pretence and effort of loading unwanted burden cum drawback

on shoulder of nation, aiming to make its growth slower. Here, the selfish spirit of population turns this arrangement of reservation ineffective and aborted to carry on the overall upliftment of the lower and backward communities. Further, it serves the augmenting spike of disintegrity, begetting a parasitic, opportunistic new community out of backward ones.

The very recent violence, afflicted on *Dalits*, on several parts of India, is not necessary to be mentioned, is associates to that usual course of coercion. But for that should the present administration be dragged afresh at witness box for trial? I suppose, none should Pretended on the present situation, to call unprecedented, allowing the political opportunist, to fry their bread, on flame of hostility. As the trend of outrages on Dalits and Horizons, is very old, with affliction of massacres, rape, setting fire etc. the varied mode of tortures, happened down the ages; the casual attacks in recent time on Dalits by the of fake cow lovers, comparatively may be taken as frivolous issue, and tailed to the old tradition. Here remains a detail of crushing tortures on *Dalits* that miserably uncovers the inner indecency of the nation.

- ✓ December 25, 1968 Kilvenmani massacre, Tamil Nadu in which a group of 44 striking Dalits
- ✓ untouchable) village labourers were murdered on charge of demanding higher wages,
- ✓ 17 July 1985 Karamchedu massacre in Andhra Pradesh where Madigan caste Dalits were killed by Kamas,
- ✓ The 6 August 1991, killing of 8 Dalits in Tsundur Andhra Pradesh
- ✓ Murder of 23 Horizons in Bhojpuri Dist. 1991
- ✓ 1996 Bathani Tola Massacre, Bhojpur, Bihar as 21 Dalits were killed by the Ranbir Sena
- ✓ Massacre of 58 Dalits on 1st December 1997 in Laxmanpur Bathe carnage by Ranbir Sena at Jahanabad District, Bihar
- ✓ 1997 Melavalavu Massacre, Madurai District Tamil Nadu and murder of 6 Dalits
- ✓ January 5, 2006 attack on Bant Singh, Mazhabi, Dalit Sikh, in Punjab while actively protested rape on his daughter.
- ✓ Khairlanji massacre and death of four Dalits belonged to mahar community in Maharashtra, September 29, 2006,
- ✓ 2011 killings of Dalits in Mirchpur, Hissar in Haryana

Except the above said striking harrying, the intended assaults on silly occasions, often frequent among almost all the people, in different parts of country, but in very less amount of those, come in focus of media for remaining beyond the outline of casteism. And do the politicians equally grow worried with those? Not at all. So what does the ethnic violence contain to get them ardent, is apparent to all.

In fact, though under ruling of law, the cross offence and down treading tendency is casually withdrawn, the fuming intolerance at heart ever awaits the scope, seeking a sudden vent for expression. The old fever relapses frequently, as hundred percent disinfection of hatred, has not been possible in ast seventy years, in spite of the intellectuals breathless effort.

Here, the chance of political undermining is also a major factor in urge of saving the breath by some political parties. So "casteism" functions as nucleolus of reaction. Suppose, to defame the X party the situation may be deteriorated by Y part

although, the acceptance of the people remains the decisive factor.

Similarly, appear also the problem of fundamentalism. But the fundamentalism is better to be viewed as the proxy of casteism, due to the fact that both of them trot alternately on the same track and to the same target: for achieving dominance on the maximum population.

Suppose when in our India there had prevailed only a single major religion, there also remained the hazards of communal unrest. The mode of the unrest was such ---people would fight within the purview of the same religion dividing own selves in colour of casteism. And the colour would be used to get the consensus of a large number of people, by which the mongers of disposition will be able to conduct the concerned population as a tool, against another group of people.

In casteism, men fight on tools of untouchability. But when this fight is placed in ground of inter-religiosity, the weapon is replaced by profanity. Then each community would censure and claim their counter community to be heathen or profane, in spite of both the contradicting partner, having specific God or Goddess and mandatory code of worship. Hurling censure against one another happens just to sparks the violence for arising riot.

It's the casteism that had implanted the acute communalism in India by projecting random conversion. And this conversion most of the time happens, out of the lower castes' grudge to their and gather strong support from another new community so that the departing people may adequately retaliate on their old tyrants.

In spite of historical blunder, picked up by the so called Ambedkar of Bengal, Jogendra Nath Mandal in between 1911 to 1930 which led the National Congress to lose 25 reserve seats, and Dalits had to lose finally their mother land for ever, as the reward of Mandal's close affinity with the Muslim league. In very recent, the Dalit leader Jignesh Mewani and Nirjhari Sinha in Gujarat are also picking up almost the same kind of step out of rash decision, by calling in another community to let interfere in own religious zone. His simple aim is to conveniently counter the upper community. But this effort will not fruit him any good. It has been a tradition that the Dalits have to suffer for their imprudent leaders and their repeatedly chosen erroneous decision. In their rolling down tendency, 100 Dalit families of Bhagana village in Hissar district of Haryana was converted into Islamity at Jantar Mantar on 8th August 2015, and another 50 on the 9th August, long after the conversion of 40 Hindus into already detailed above..The convertees claimed their decision, as a protest against the endless tortures on them, by the Khap Panchayat, Governed by the upper class. This so called upper class men would never have consider the Dalits as Hindu. So for the Dalits were not left with any alternative option.

Finally In 2017 also, 250 Dalit families' of choosing conversion for not letting them to take entry in temple, at Pujhungamilledu Village of TamilNadu's is another onslaught to the existence of Dalit Community.

On the other hand when ever begins the society to dissolve, the orthodox people would not realize their sharp downfall-----such hard is the cataract of superstition.

This notorious casteism had mothered the several horrible facts at past and revered nonstop blood on the bosom of country, causing riot, massacre, and partition etc. are number of worst. Yet people do not stop its follow up out of overpowering instinct, that invokes tragedy not for Dalits but for the country itself.

Notable in this regard that still nonstop hostility in between Dalits and uppers, their inter-relation rests on the ledge of mutual dependence, due to being the complementary to each other. So the thousand class clash between the two cannot sever their mutual dependence. None can absolutely ignore the existence of another. Then which very factor erects the wall of difference? It's the greed, and selfishness, the primitive enemy of mankind to which is added the superstition.

The attitude may be distinctly drawn quoting a context from Dr. Amitava Ghosh's; *Sea of Poppies* page/4. Here Kalua the cart man would not come forward in help of his lame passenger, Hukum Singh because Kalua, a giant of a Man, belonged to the lower caste, being a leather-worker. It was a Common belief that as Hukum Singh was a Rajput, a man of high caste, the Sight of Kalua's face would bode him ill for the day ahead. Therefore, "on Climbing into the back of the cart, the former sepoy sat facing to the rear, with his bundle balanced on his lap, to prevent its coming into direct contact with any of the driver's belongings....."----- ".....conversing amicably enough, but never exchanging glances." Thus in spite of giving and taking company with Kalua, the Rajput Hukum Singh is afraid to develop his closeness with Kalua at an unknown fear that it might harm his fortune any way. Hukum is here presented as a milder character than the upper class people of today. But he doesn't dare to come out from superstition, as it is tightly impressed in his mind.

On other hand Kalua also appears very submissive and yielding to the go of tradition, accepting this humiliation as ordained by his fate. An air of mutual compromise blows normal as the superstition downsizes the right of the superior and inferior both. There none of them have any alternative option than ingenuous surrender to its ruling. And it had been practiced in our long societal history, until the inferiors did grow conscious of their dues and rights. Obeying own silent abashment, thereby grew a defensive custom of Dalits, when this book was written. But let's come to the root: who is responsible for this one eyed provision that was once so smoothly accepted, either any man or a system? I mean definitely the system and its tactful learning that had mechanized with unchanged rigidity, to mind the Dalits, their own subservience as a legalized position, due to their birth in low caste. The superstition flails on the lower as like as the higher castes.

The long survived casteism with its hostile nature, ready to trigger a hectic atmosphere, yet marvels people, letting them to know of its original resorts, in an ambience of compromise. The compromise here does not indicate to any surrender, or one way traffic but undeclared understanding, promoted by the philanthropic hearts. For instance may be linked here the example of Dr. B.R. Ambedkar. *The son of Ramji Maloji Sakpal*. And this son of Sakpal would never be the father of Indian constitution, had he not been taken in

shelter by the Brahmin teacher Mahadev Ambedkar. Such very examples abound in India to refer unnumbered incidents and unsurmised co-operations along sacrifice of upper caste towards the lower ones, out of fellow feeling. Yet unfortunately, the casteism is not eradicated from he country, in lack of requisite countering, apathy and renounce of afflicted community.

Sores were drilled on several corporeal aspect of country, issuing casteism, which ultimately had resulted in either ill situation, loss of freedom, yet the casteism carves its chasms. It's no more desired that India have to further pay, in devils and imp's gay, who reinitiates the division.

Dr E.M Foster in his "A Passage to India" had etymologically said "..... there is something in Indian Earth that pulls the men apart from each other". I think that the

author implies the caste feeling that differs men from each other.

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