

TASLIMA NASREEN'S PROTEST THEME



Shyam Narayan Singh

M.Phil., Roll No. :140714; Session: 2014-15

University Department of ENGLISH, B.R.A. Bihar University, Muzaffarpur

E-mail : singhshyam5855@gmail.com

ABSTRACT

Taslina Nasrin's *Lajja* is her magnum work; in it, she tackles a wide range of challenges that Bangladeshi nationalism is confronted with in the present day. The connection that has been made between religious identification and national identity has resulted in the formation of the postulate that everyone who is not a Muslim is an adversary, an alien, and someone who does not belong in Bangladesh. This has resulted in the growing isolation of the inhabitants of the Hindu minority from the cultural landscape in Bangladesh, preventing them

from enjoying any advantage that comes with being a citizen of that country. As shown by the Dutta family in the film "*Lajja*," the Hindu populace is devastated when faced with the shocking reality of being ostracised from an ethnic group due to religious beliefs. Taslima Nasreen is a writer, feminist human rights activist, and secular humanist who hails from Bangladesh and writes in Bengali. She was raised in a Muslim household from the middle class in the north of Bangladesh in 1962, and she obtained a liberal education. She began her career as a physician in the less developed regions of her nation when she was 23 years old and had just become

a doctor. When she first came to the notice of Westerners, she had already established herself as a prolific writer for many journals.

KEYWORDS: Protest, Theme, identification, journals,

INTRODUCTION

It was really Dwikhandi to who initiated the attacks that were carried out by the fanatics. She is certain in her conviction that "[...]had they not banned the book, the issues of assaults on me, establishing a price on my head, calls for my deportation, and cancellation of my book launch would not have arisen" (The Hindu). Six of Taslima's books, eight of her collections of poetry, and four of her volumes of essays have been published. The publishers and editors of her books and essays have exercised censorship over their content. There was a failure on the part of 90% of the publishers to pay her royalties. Her autobiography is divided into three books, titled Amar Meyebela, Utal Hawa, and Ka. Because of the defamation complaint that was submitted by a famous Bengali poet and writer named Syed Shamsal Haq, the first two volumes of this book have been deemed illegal by a court in Dhaka. When she was being harassed by clerics for her bold criticism of the Quran and Islamic traditions, he was the one who welcomed her into his home to protect her and keep her safe. The identical book, Dwikhandito (2002), but with additional chapters was also found to be illegal by the Kolkata High Court. Hasmat Jalal is the one who initiated the lawsuit for eleven crores of rupees worth of slander.

TASLIMANASRIN'S FEMINIST WRITING

At this point in time, the appearance of Taslima Nasrin's feminist works marks the beginning of one of the contentious eras in the history of South Asian literature. Taslima Nasrin is a female writer from Bangladesh who has won several awards for her writing. She is also a physician, a secular humanist, and an activist for human rights. Her passionate writings on the subjugation of women and her fearless critique of religious extremism have earned her a well-deserved reputation.

Author Taslima Nasrin hails from Bangladesh, as one could surmise from her given name. Her writing in Bengali allows her to convey who she is as an individual. The translation of her texts has been done into a variety of languages, including English, Hindi, and many European languages. After the release of *Lajja*, she gained a significant amount of notoriety. She is known in the publishing world as a controversial author. She is an avowed atheist who often writes on the subject, and when it comes to matters of sexuality and religious views, she has no such ideas. These are the types of issues that aren't brought up in an open forum very often in Bangladeshi society. The Muslims want her to be executed, while the extremists of the Hindu religion want to make her their new best friend. On the other hand, she is an atheist, and in her capacity as a creative writer, she has absolutely nothing to do with any religion, be it Hinduism, Islam, or any other religion. When asked about the principles that guide her life, she describes herself as a humanist. She believes that humanism is superior to all other religions because it recognises the inherent worth and dignity of every individual. Taslima Nasrin is a writer with a distinct style of her own. The fact that she is both creative and feminine has provided her with a one-of-a-kind perspective on problems relating to religion, caste, family, and other traditional aspects of society that are significant to women. When a woman's existence isn't recognised or appropriately understood in the context in which she lives, she isn't satisfied with the way things are.

PROBLEMATIC OF IDENTITY AND ETHNICITY

The idea of identity is fundamentally complicated, hard to define, and elusive to many conventional standards of evaluation. Erik Erikson, the preeminent identity researcher of the 20th century, used the terms "all-pervasive" and "vague" to describe the notion of "unfathomable" and "vague" identity. The renowned social theorist Leon Wieseltier has produced a body of work that ably demonstrates the frustrating impossibility of escaping one's identity. In the book that he wrote in 1996 under the title *Against Identity*, he lambasted and made fun of the preoccupation that people have with the idea of identity. Identity is described as a person's or a group's perception of who they are and their place in the world in the book *Who are we?* authored by Samuel P. Huntington. It is a result of self-consciousness that I or We possess unique traits as an entity that separate me from you and us from them. These attributes set me apart from you and us apart from them. Consequently, a person's identity consists of the images of uniqueness and distinction that they hold and portray, as

well as the relationships that they have made with important "others." People's identities are significant because of the impact they have on the behaviours they exhibit. Individuals and groups each have their own distinct identities. However, individuals are able to adjust their identities when they are in a collective setting. The desire for identity drives people to look for it wherever, even in groups that have been arbitrarily and randomly established, as social identity theory has shown. Because one person might belong to a number of different communities, that person has the ability to switch identities. These many identities might be ascriptional, geographical, economic, cultural, political, social, or even national in nature. The vast majority of people's identities are manufactured. People construct their identities via a combination of freedom, pressure, and other influences, to varied degrees. Benedict Anderson is credited with coining the term "imagined communities" which is often used to characterise countries (38).

During the course of the previous century, there was an increase in the number of attempts made to consolidate identities on both an individual and a collective level. Both Taslima Nasrin's life and her works provide strong evidence of this tendency.

LITERATURE REVIEW

Habiba Zaman (2019) In 1994, a relatively unknown religious fundamentalist organisation in Bangladesh issued a fatwa that condemned the Bangladeshi writer Taslima Nasrin to death and demanded that she be tried for blasphemy. This event brought Taslima Nasrin to the attention of people all over the world. Within the framework of postcolonial religious fundamentalism, communalism, and feminist concerns in South Asia, this dissertation explores the Nasrin dispute.

Aruna Devi (2015) The article "Theme of Suppression in the Selected Novel of Taslima Nasrin - Lajja and French Lover" brings out the sufferings of common people in the name of religion and culture of the South Asian Society as pictured by Taslima Nasrin. This article focuses on Taslima Nasrin's novel "Lajja and French Lover." Lajja is an account of the religious and social discrimination and oppression that grew more virulent with the outburst against the demolition of the Babri Masjid in India on December 6, 1992. This event was the catalyst for the outburst against the destruction of the Babri Masjid. It is a damning accusation against the persistent and ongoing enslavement of the community of people of

minority status. The documentary titled "French Lover" demonstrates that the institution of marriage, which is prevalent in cultures that are predicated on the idea that women are dependent on their male protectors, is incapable of providing enough protection for women. This article discusses a variety of methods that were used by the author in the writing of the books. Taslima Nasrin is able to persuade the readers that the fundamentalist forces can be defeated if those of us who adhere to secular and humanistic ideals band together and oppose the corrupting effect of the fundamentalists.

Dr. Alpesh Upadhyay (2018) Taslima Nasrin is a writer with a distinct style of her own. The fact that she is both creative and feminine has provided her with a one-of-a-kind perspective on problems relating to religion, caste, family, and other traditional aspects of society that are significant to women. When a woman's existence isn't recognised or appropriately understood in the context in which she lives, she isn't satisfied with the way things are. Her innermost views, declarations, and feelings are being kept repressed from the outside world. People who live in communities dominated by patriarchy are subjected to a significant amount of pressure to subjugate their own values and principles, as well as make sacrifices for the sake of others. Throughout the author's body of work, factors such as caste, class, language, and religion have all played a part in defining the characters in a variety of unique ways. In patriarchal societies, the status of women as an object to be hated has not changed regardless of the other aspects of society that have evolved. There is an absolute denial of emotional space. Because they are not allowed to have any kind of interaction with other people, they are completely and totally isolated.

KAUSTUBH K. RAUT (2015) Taslima Nasreen has emerged on the literary scene as a writer who is highly precise, thought-provoking, and powerful. Her work aims to offer a voice to those who have longed, but dared not to confess and express what they have believed for a considerable amount of time. Taslima Nasreen is a doctor, a writer, a feminist, a columnist, a novelist, a short story writer, and a poet. Additionally, she is an exceptionally furious young lady. When human values lose their significance, people start to behave in inhumane ways. The similar thing occurred in Bangladesh in the wake of the destruction of the Babri Masjid in Ayodhya on December 6, 1992. When members of the Hindu faith were mistreated in Bangladesh, the government chose to ignore the plight of certain of the country's residents for the sole reason that those individuals practised a religion that was distinct from the religion of

the country's majority population, which was Muslim. Therefore, Islam is the primary influence that plays a role in determining the ideas and actions of its adherents in Bangladesh. Because of this, having some familiarity with the fundamental tenets of Islam is essential in order to make sense of the circumstances and occurrences described in Taslima Nasreen's writings, as well as the happenings in her own life and the lives of the people she depicts in her works. This level of familiarity is also significant for another reason: Taslima Nasreen's campaign for the rights of women transforms into a battle against the most sinister aspects of her faith, rather than a complete rejection of religion.

RAMNATH KESARWANI (2015) Literature is a methodical medium that has been used to meticulously project the human mind, human sentiments, wants, and goals, as well as seen and undetected acts in society, into a physical shape. What a writer sees and observes going around the social milieu is presented in her or his oeuvre with a goal and a prospect in mind. This is how a writer works. Women writers are also members of the community who share their perspectives, experiences, and observations with reference to patriarchal society norms and practises. They do so by putting their work out into the world. Taslima Nasrin, a writer from Bangladesh who is now living in exile, is an activist for human rights. She is an advocate for free speech as well as the freedom of women, and she writes against the oppression of women. In her novel *Revenge* (1992), Nasrin weaves the story of a woman named Jhumur, an educated wife who registers her protest against the domestic violence inflicted upon her by her husband Haroon.

DESHMUKH NANDA C (2015) This article is a humble effort to reinterpret some of the poems by Taslima Nasreen that are taken from her collection of poetry titled "All about Women." This will assist us in gaining a better understanding of the circumstances facing women in Bangladesh. Taslima Nasreen is revered for her work as a feminist and as a stalwart advocate for women's rights and opposition to religious fundamentalism, the latter of which, in her view, is to blame for the subjugation of women in Bangladesh. Rushdie is one of the people who respect her for having the bravery to speak out against extremism in her nation. Her position has garnered a lot of support. It is vital to have an understanding of the circumstances facing women in Bangladesh in order to appreciate her poetry that are included in the book *All About Women*. Her perspective is that women in Bangladesh are subjected to a condition of oppression, and the existence of political freedom has not much helped the

situation. Since 1975, the Islamic character of Bangladesh has been pushed to the forefront, while at the same time, women's rights have been consistently disregarded. Within the framework of the male-dominated state system, women continue to occupy a subservient position.

PROTEST AND FEMINIST ARTICLE: THE FRENCH LOVER

The Muslims in India make up a small percentage of the population, yet the majority Hindu population has never posed a danger to their way of life. In contrast to this, the majority of Muslims in Bangladesh threatened and attempted to kill the country's small Hindu population. Even Pakistan's Muslim majority was able to exterminate all of the Hindu population in their nation. Native Americans in the United States came dangerously close to extinction as a result of European colonisation. In Australia and New Zealand, the white people were ultimately victorious against the indigenous aboriginal and Maori populations. On the other hand, white supremacy and cruelty are things of the past, but Muslims continue to live in the present. The method that is being used to eradicate the Hindu minority in Bangladesh is much more heinous than the bloodthirstiness of white people in any other part of the globe. Therefore, Nasreen condemns Islam for its anti-religious sentiments against other faiths. She is under the impression that Islam does not tolerate the practise of any other faiths. It is often held that Islam first permitted women to enjoy freedom and equality. However, there is no data to support this. Even the self-proclaimed Sufi mystic Nabia, who is a Muslim, was unable to give any rationale for this. In Islam, a woman is treated no differently than a commodity. It does not provide her freedom, equality, or a sense of sisterhood in any way. One can clearly observe how pitiful the position of women is around the globe.

DUMDUM – CHARLES DE GAULLE

The story of the "French Lover" starts out with a young woman at an airport. She is relatively young, and she has a pure heart. She was dressed in a sari and resembled the Hindu goddess Durga. The airline officer who was known as Bucktooth requested the passenger for their ticket, which was provided to him belatedly by the passenger. It was a Dumdum – Charles de Gaulle – Dumdum with a date range of the 22nd of February to the 21st of March 1999. The following are examples of racism that may be seen at the Paris airport: Boom: Why did you

even come here in the first place? The word that went through chapped lips was, "to be with my spouse." Boom: Which hotel do you plan on staying in? Red Sari had travelled from her father's hotel to the one that she now shared with her husband. In the time between staying at the two hotels, life would go on. Boom: May I get the address, please?

NO COUNTRY FOR WOMEN, AND HER VIEWS ON WOMEN

Currently, Taslima Nasreen is one of Asia's best writers. Despite being a native of Bangladesh, that nation has abandoned her. She takes pride in the fact that West Bengalis and Bangladeshis both speak Bengali. Muslim activist Ayesh Jalal believes Nasreen to be a fierce advocate for women's rights. After the dalits or any other type of subaltern, Nasreen believes that women are the most oppressed group in society. In comparison to subalterns, who make up less than 20% of the world's population, women make up 50%. In other words, women make up 50% of the global population. The plight of women has existed since the beginning of civilisation. She has experienced gender, ignorance, inadequacy, and pollution-related oppression and suppression. She is referred to as Maya, lesser sex, or sex product. She is accused of ruining humanity. She is denied her social, political, economic, religious, and cultural rights. Man perceives women as problematic, much like the dalit. Women must have access to wealth, social engagement, voting rights, and education. What is this foolishness, Nasreen queries. Without a doubt, Nasreen is a brilliant feminist. The word "feminism" originally appeared in a French medical paper written in 1871 to describe how the development of the sexual organs and traits in male patients had stopped. When discussing adultery, the anti-feminist and republican French author Alexandre Dumas referred to women acting in a presumably masculine manner as practising "feminism." According to G. Fraise, the phrase was used to describe the feminization of men in medicine and the virilization of women in politics.

FEMALE BODY

Men used to write about women's bodies, and women used to write about their own minds. Women's writing about their bodies now has the potential to transform. The patriarchy has a significant impact on Bengali society. But there are at least some attempts to flout patriarchal standards and restrictions in Bengali writing. Perhaps this is taking place as a result of the majority of Bengali women authors and poets being educated, independent, and self-aware.

Although the ladies are receiving education, it is ultimately pointless. Despite earning money, they do not benefit from it. They cooperate with guys for sex but do not take pleasure in it. A guy can weaken a woman with love. A master and a servant are not compatible and cannot be in love. Any emotion other than love can be associated with a product. Women are severely reprimanded by society if they express their urges sexually. A woman cannot have sexual impulse; if she does, she is a prostitute who lacks shame and is fallen. For guys, women will expose their bodies. For men, women will endure. The fact that women are escaping their chains is, in Nasreen's opinion—as in Elain Showacter's—perfect poetry. The most beautiful song to me is the sound of the chains being torn apart. I can state without a doubt that any stories or poetry written on this topic are incredibly lovely works of literature. I believe that a woman is always a poet when she breaks free from the chains of tradition, even if she is unable to write. (19 No Country)

AM PROUD TO BE WILFUL:

Nasreen believes that both men and women should live as responsible citizens. Man can establish rules and, when necessary, break them. Now, the question might be asked: What if someone wants to murder someone else? What happens if someone wants to rape somebody? Personally, I don't think that kind of willfulness that harms other people is acceptable. Now, the word "harm" itself has several meanings. What if someone asserts that you cannot criticise my religion because doing so offends my religious feelings? No Country, page 34 Like R. W. Emerson, she contends that conscious and enlightened people must take action to change culture and civilization. She describes her early years by writing, "Prohibitions barred every step when I was a teenager." You won't leave the house. You won't participate. You won't visit the theatre or the movies. You won't visit the terrace. You won't go up any trees. You won't even glance at any boys. You won't engage in adultery. But I made every effort. For the truth, for equality, and for beauty, I fight. If I'm going to continue fighting, I have to be determined. If one is not willful, winning this struggle is impossible. If I want to be able to stand tall even in my personal life, I must be determined. No Country, page 36 Men have always had a strong will. They have control over the society. Let women also exercise their willpower because they need to appreciate truth and beauty. Mentally robust, financially independent, and morally independent women are not accepted by society.

PAST AND THE PRESENT OF BENGALI WOMEN:

Nasreen makes unnecessary claims about Bengali culture and the Bengali Muslim culture. Bengali women are advancing academically but not politically or socially. The Bengali women who were previously forbidden from leaving the home or pursuing an education are now graduating from high schools and colleges, enrolling in universities, finding employment, and making money. In the cities, it appears that the rate of change has skyrocketed. How many women, though, have eaten its fruit? Eighty percent of women are still illiterate. The majority of those who are below the poverty line are women. The females are in pain. They are being wounded by poverty in addition to patriarchy. But do women from the middle or upper classes enjoy their lives? No, there is no caste or class for women. They are under oppression regardless of the caste or class they are a member of. Although the method of oppression differs, it is still the same in essence. 40 (No Country) Women are oppressed, whether or not they are literate. This is due to the discrimination against women in religion, patriarchy, culture, and society. The women are kept in check by the outdated, corrupt culture. This is demonstrated by the practises of selecting brides and paying dowries. Cities are more likely to have fetalicide, brothels, human trafficking, honour killings, and rape.

MY LOVERS

The opening of Nasreen's essay, "My Lovers," is very intimate. So love is a fundamental instinct and a ferocious passion. On love, life is built. Love is the source of all. Women, however, are less free to choose. Nasreen learnt from man what love was. She sent her poet friends these romantic letters. Nasreen writes of a love case: It took as many as five years for me to be intimate with him in talks. Some time after we were married, I had sex with him. We had tied the nuptial knot in secret, before the notary public. No one in my house even had a hint of it. I had kept it a secret as I knew if my father got wind of it, he would kill me. I was a medical student and my lover was a vagabond, a hobo. We were living in two different towns. I burnt midnight oil to write letters to him. He too wrote regularly. I would read each of his letters again and again. They were not letters, they were poems! The letters were wrapped in yellow covers. As I would lay my hand on them, a queer sensation would run through my heart. I cannot explain even today how it was. (No Country, 47) Nasreen's first lover was a philanderer, rather a womaniser, and of course proved unfaithful. To him there

was no basic difference between his wife's body and that of a prostitute. He just wanted a formal wife, her care and free sex. He was a carrier of venereal diseases. Then Nasreen fell in love with a doctor, hoping that as a doctor, she would prosper with him. She loved this married man. Alas! He deserted her one day. Nasreen speaks of the following when she fell for a third one. Afterwards, I was banished to a chilling life in North Europe. Pangs of solitude constantly pricked me. Years passed by in melancholy. I was on constant move, from one country to another. In the whirlpool of fame and acclamation, I was gasping for breath. My heart was droughtstricken and body covered with moss. That very mossy body trembled again by the touch of another man on a quiet, lonely, unbearable night. After a little intimacy, I started living together with him. Gradually, I began to feel that I did not want a man, I wanted a lover. He was a French youth, younger to me by six years.

A ROOM OF MY OWN:

The renowned English feminist Virginia Woolf published *A Room of One's Own* in 1929. In the West, where her concept is universally supported, women are allowed to live freely. But in the East, societal situations are different. They lack sufficient access to higher education, independent work, social interaction, and genuine independence. According to Nasreen, a woman cannot live alone because others believe that she is nothing more than a body. Rich girls don't remain by themselves. The prostitutes and girls in dishonour do. This is how the culture that despises women perceives them. A lonely lady will experience abuse, mockery, and ridicule. Nasreen once had to live in a lodge because she was unable to rent a home. Again, it was challenging. She then purchased an apartment. Once more, she ran into issues because of her lover. Nasreen desired to be seen as a person rather than a doll or a product. Nasreen places a high priority on love. I cannot go a second without love, she writes. Being straight, I am powerless to resist my intense attraction to an attractive man. And if the hottie has a great heart, in addition to having exceptional intelligence, intellect, talent, and a sense of humour, I can't help but fall in love with him. I am in love for the entire day when I first fall in love. Nowadays, men perceive love as a one- or two-hour affair. They define "love" as going outside to grab a female, bite her lips, scratch her breasts, and ejaculate all over her while leaving the wife inside the house in complete darkness. My definition of love is not this.

I consider a great deal of passion to be love. My ideal partner should be my closest friend, someone with whom I can easily discuss anything that occurs throughout the day and night as well as all of life's pleasures and tragedies. Someone who is honest and not a liar, cheat, con artist, or fool. Someone for whom I have a constant hunger Someone who helps me tune out the outside world and someone I can completely rely on. Someone who stays with me and is my. Someone with whom I will always soar through the air while experiencing orgasmic ecstasy. No Country, pages 59–60 Nasreen has realised that cohabitating with a man or living with a married partner is not simple. So it's better and more pleasant to live alone.

SAVAGERY TO COMMON CIVIL CODE:

Nasreen discusses Indian marital law. Because a Hindu man is not allowed to marry again and separated Hindu women are allowed to own property, she believes that Hindu women there enjoy a higher quality of life. On the other side, a Muslim woman is permitted to cohabit with three additional women and is eligible for divorce if her husband speaks the talak three times. She lacks any ownership rights. Shariah is criticised by Nasreen. Men treat women like a commodity, a body of flesh, to be owned. She brings up her father-in-rape law's of the Muslim lady Imran. Indeed, this is a terrible situation. For instance, Imrana must seek refuge in criminal and civil courts in order to be freed from the oppression of Islamic law. Under Islamic law, a father-in-law who has committed a rape cannot be prosecuted. Instead of punishment, there exist exemptions that reward rapists. The rapist now has unrestrained ability to terrorise Indian law, while religious laws continue to victimise them. Nasreen believes that Muslim marriage regulations are too risky. It is an impenetrable "them" and "us" dilemma, she writes. If the Muslims dig their own graves, what can we do? The primary factor is whether we survive.

GOOD WISHES TO BROTHERS:

Nasreen is a feminist, indeed. Her essay “Good Wishes to Brothers” begins with the following personal anecdote: Recently the ceremony of Bhai-phonta for the propitiation of brothers was being performed in many households in Kolkata. Some of my acquaintances insisted me to arrange Bhai-phonta for them. I said to those ‘brothers’: “You first arrange for a Bon-phonta for the welfare of the sisters. For ages, there has been enough of Bhai-phonta for your welfare. Now do something for the well being of sisters. Change the system.” My

‘brothers’ seemed to have fallen from the sky. They had never heard of such inauspicious thing in their life before. (No Country, 71) People live by religions. The faith is an intoxicant for them. Karl Marx has also said the same thing about Asians. If Nasreen said that she was an atheist, the people would not trust it. They would say she was a Muslim hardcore. Nasreen thinks that the interests of men and the interests of women are too opposite in nature. One group is not much interested in the other group’s topic. Women’s interests centre round apparel, children, cooking, husbands, household affairs, and at best music. The men talk on politics, economics, sex, money, etc. Nasreen thinks both men and women earn bad names sometimes in life. But women’s bad name is unfortunate.

CIVILIZED LAWS AT LAST:

Nasreen mocks contemporary society for their prejudice towards women and men. Wives endure many forms of physical and psychological abuse in our so-called "modern" culture. The practise of female foeticide is still prevalent, and women who are unable to have sons suffer maltreatment and lead unhappy lives. However, a guy without a woman does not experience any difficulty. Both the husband and the wife go to work in our contemporary society, but when they get home the wife must perform household duties like a slave, while the husband takes on the role of a husband and a master. As society becomes increasingly urbanised, women become more of a commodity. To meet the demands of man's body and mind, they must be in the ideal size and attire. In this place, rape, murdering spouses, and torturing them go unpunished. Girls who are bullied and disregarded because of their dark skin commit suicide in today's culture.

WOMEN: DAUNTLESS COURAGE AND DETERMINATION

Virginia Woolf emphasises war as man's protector in feminist works like A Room of One's Own. Here, Nasreen argues in favour of the notion that women shouldn't support war. Men engage in combat. They rob the money of the vanquished warriors when they win fights. They seize the women, possessions, and homes of the adversary. This has been the norm in the globe ever since the beginning of time. Men have never recognised women as having an autonomous identity. Men have always owned women as their property. Men think they have the freedom to do anything they want with their possessions. The worst victims of war are women. They are slain, raped, made refugees, orphaned, lonely, and completely destroyed

even if they do not participate in battle. War doesn't effect males as much as it does women. In battles, men are slain, and the women and kids of the combatants have to live unhappy lives.

FEMINISM, LIBERATION AND INDEPENDENCE!

Nasreen assumes that the man signifies patriarchy. Male refers to "human beings," but female does not explicitly refer to them. Women are naturally free from males, therefore they don't need to seek it out. Humanists are feminists, and the other way around. That would be equivalent to declaring that women's rights are human rights. Feminists think that men and women should have equal rights and benefits and view them as complete human beings. Most individuals don't have a firm understanding of such a straightforward idea as feminism. Feminism is the belief in the equality of the political, social, and economic rights of men and women. Not just in the southern hemisphere but also in the northern hemisphere, many people view the term "feminist" with anger. Some have suggested replacing the word "feminist" with another, non-controversial phrase. 'Feminism' does not worry people. They are concerned about what the feminists are doing. Whether a woman identifies as a feminist or not is unimportant. However, a woman's tenacity in fighting for her rights can be perilous. Feminism does not conduct war, murder its opponents, construct concentration camps, starve its enemies to death, or practise cruelty, according to author Delve Spender. It calls for revision of anti-women legislation as well as the right to vote, improved working conditions, street safety, social assistance, and the welfare of female refugees. 110 Spender There are several ways to define feminism.

4.14 LISTEN, GOLDEN WOMEN OF A GOLDEN BANGLA:

Hasina and Khaleda, two former female prime ministers of Bangladesh, are mentioned by Nasreen. Since many years ago, Bangladesh has been ruled by these two female political figures. Without a doubt, Khaleda supports religious fanaticism. Hasina was formerly seen to be a secular figure who spoke for a movement that opposed fanaticism. Given the control that religious fanatics have over society and the atrocities they have perpetrated, many believed that Hasina's Awami League would win the elections. It was believed that Hasina was the only leader capable of opposing the fundamentalists and restoring secularism to the nation, halting the growth of madrassa education, ending the issuing of fatwas by the clerics, and

reducing their influence. Well-wishers of the country naturally turned to Hasina while the nation was being devastated by the regressive fundamentalist forces.

ADULTERY GOES UP AS DIVORCES DO NOT TAKE PLACE:

As a social compact, marriage is. Woman is a non-entity in society, which is the domain of males. The wife is a human creature, but she lacks intelligence and any right to her private life. She should deny herself the right to childbearing and devote herself to her husband's care and comfort. One can choose another if he does not wish to bed with his wife. No one challenges. Instead, it is a need for being contemporary. A guy doesn't have to separate from his wife. The men' reasons for not divorcing their spouses are known to us. The wives see the infidelity, betrayal, and double-standards of their husbands but do not file for divorce. Despite not having a romantic relationship, they share a house. Men frequently claim that they do not find their spouses to be more beautiful. He loses interest in a woman the more she works hard, has children, gives of herself in service, and sacrifices her health. The term "adulterer" has traditionally been applied to women rather than to males. For it, women have been punished. Men who intimidated, seduced, and misled helpless women into engaging in sexual activity forced them to do so. Those ladies gained a horrible reputation. Now, a new legislation is being proposed as a result of the Women Commission's insistence that only males be held accountable for adultery.

WOMEN RESPONSIBLE FOR MAKING MEN INHUMAN?

Nasreen introduces this chapter by appropriately mentioning Aishwarya Rai, who wed Abhishek Bachchan after the Bachachans sought the advice of astrologers and made necessary adjustments. She afterwards continued starring in movies with her husband's approval. Many feminists contend that economic independence and education allow women to live truly autonomous lives. Otherwise, why should a wealthy, educated, and well-known actress have to make a sacrifice for her husband's wishes? If so, does this mean that issues with marriage and the idea of a spouse are inherent? Women continue to be held captive by this system. All women around the world are victims of patriarchy because they must serve and obey their husbands and bear their children for them. Numerous Madhuris, Nitu Singhs, Kajols, Shridevis, and Karishmas prematurely passed away after getting married. Marriage is risky for women. It feels curse-like. The feminists in the west once came to the conclusion

that discrimination between men and women would not end unless we could abolish marriage. They believed that the primary responsibility of feminists is to destroy the institution of marriage since it turns women into the property of males. For their emancipation, women are still not waging war on patriarchy. Even whether they are wealthy, well-educated, or well-known, they are still contributing to their downfall.

4.17 WOMEN SHOULD NOT ENDURE INSULT:

According to Nasreen, the lady ought to defend her honour. English was Indrani Dutta Chowdhury's area of expertise at Vidyasagar University. The head of her department looked at her. The meaning is clear to us. She was being attacked by Tirthankar Das Purokayastha's sexually suggestive phrases. He did it unchecked. Who would have the guts to stop him. However, all of his tips to Indrani were unsuccessful. He became more like a tiger the more he failed. Both privately and in front of others, he yelled. Having all the information, people accused Indrani. Women are simple to blame, and that kind of thinking is quite prevalent. Instead of blaming the rapist, some accuse the victim of initiating the rape because of her behaviour. Similar to that was blaming Indrani. Indrani complained to the university's vice chancellor about Tirthankar. Being a guy, the vice chancellor sided with Tirthankar. However, Indrani pushed for the man to be punished.

GIRLS! WHEN WILL YOU LIVE ON YOUR OWN IDENTITY?

A lady needs her own unique ideology. How can women have their own identities if they leave their households after marriage, live at someone else's location, are under the master's authority, and even alter their names to match their husbands' names? Their unique individuality is permanently buried. The persona she developed as a result of her relationship with a guy then endures. She will be consumed with her husband's identity for the rest of her life. In the same sentence, Nasreen mentions the identification of a Taruni. So, a few days from now, Tarun's sister will start her life as someone's wife, sister-in-law, aunt, etc. Her unique individuality will disappear. This poses a daily threat to the existence of females like Tarun's sister.

WHY ARE GIRLS RELUCTANT TO USE LAW ON DOMESTIC VIOLENCE?

They include Bhasvar Chattopadhyay, Rudraneel Ghosh, Sanjay Mukhopadhyay, Krishnakishore Bhattacharya, and Suman Bhattacharya. That does not imply, however, that they do not belong to this society—a culture where men predominate. It is considered that men who perform in the arts and literature are honourable individuals who have confidence in mankind. Examples of this include guys who sing, compose poetry, play musical instruments, and act. This is completely incorrect. The degree of virtue or evil found in persons beyond the realms of literature and the arts is equivalent to that found in the outer world. Women's liberation may be supported by an uneducated villager, yet it may not be supported by a well-known performer. On the subject of women's rights, there is no distinction between those with education and those without. Whether they are rich or poor, educated or uneducated, it is clear that all men are equally adept at oppressing women, whether they are peasants, menial workers in menial jobs, men in high positions in large establishments, or professionals like lawyers, judges, doctors, engineers, scientists, industrialists, artists, writers, or whatever. This is known to everybody.

WHY NOT FEMININE NAMES FOR TOP POSTS?

Our orthography is heavily influenced by gender. Men should have the more senior positions. So the titles of these postings frequently contain a male suffix in Bengali. This suffix is "pati," which means "lord or spouse," as in "bhupati," "rashtrapati," "sabhapati," and "dalapati" (team leader). In the past, as they are now, the wives were limited to the home. Because they lacked access to education, it persists until now. Now, married women who "go to the offices with pen in their hands" are suddenly forced to contend with such official roles that they scarcely had the right to occupy in order to soften the extreme gender discrimination and to institute a form of reservation. After placing "untouchable" or "minority" individuals in the position of President, India decided to do the same with a woman since, of course, women are the best untouchable and minority. India reasoned that by adopting such a liberal policy, it would earn the respect of other countries. Unless the notion that mankind must grant men and women equal position is ingrained in society, the state, and man's beliefs and thinking, gender prejudice in society would become more pronounced day by day. Undoubtedly, a woman is capable of holding the job, but even then, it is still reserved for men. Everything would support this, including language, patriarchy, and history.

4.21 THE STORY OF SANKHA AND SINDUR:

Married ladies shouldn't bring vermilion or a white shell bracelet to school, and they shouldn't talk about their relationships with males to single girls. This was the directive given by a Murshidabad school's administration. The public and the media erupted in raucous protest as a result. This fatwa criticises the Hindu faith. The authorities made the case that if the telling of such enticing tales of marital lifestyles draws the single people toward marriage, they may neglect their education and choose marriage. Nobody found it amenable, thus the authority was forced to rescind its directive. On the other hand, Rima Bouddha was beaten by the residents of Guma in the north 24 Parganas and expelled from the community. Her offence was that she continued to wear neither sankha nor sindhur after getting married.

CONCLUSION

Taslina Nasreen was born in a prosperous household in Mymensingh in 1962. She received medical training and graduated as a doctor. Early on, she started writing poems; subsequently, she became a novelist and a social activist. Early works by Nasreen discuss female oppression. In 1993, her outstanding book *Shame (Lajja)* was published. The story describes the persecution of a Hindu minority family in Bangladesh by the country's majority Muslim population. Nasreen's life and profession were drastically altered by this book. She was soon targeted by Muslim radicals in Asia, including the Bangladeshi government. She then left for exile. She resided in both America and Western Europe. She then remained in Kolkata for three years starting in 2004. Since then, she has been living in New Delhi. An introduction describes the material that will be covered in the next chapters. A critical analysis of South Asian English literature, including translations, is presented in Chapter One of the thesis. The chapter concludes with a biography of Nasreen. The second chapter, "Shame (Lajja): A Case of Protest against Religious Fundamentalism," discusses the debut novel by Nasreen, *Lajja* (1993), also known as *Shame*. There are several versions; the one utilised by this researcher is the 1994 translation by Tutul Gupta. The book is a vicious indictment on Islam. Let Another Name For Religion Be Humanism is the proverb that is engraved at the opening of the author's work, which she dedicates to "The People of the Indian Subcontinent." The preface is rather detailed. It illustrates clearly how the 1992 destruction of the Babri Masjid in New Delhi by Hindu fanatics led to widespread communal

unrest in the Indian subcontinent. Anti-Hindu campaigns were initiated by Muslims not only in India but also in Pakistan and Bangladesh.

REFERENCES

1. Martin, Michael. [The Cambridge Companion to Atheism](#). Cambridge University Press. 2006.
2. [Nagel, Ernest](#). Philosophical Concepts of Atheism. Basic Beliefs: The Religious Philosophies of Mankind. Reprinted in
3. Critiques of God, edited by Peter A. Angeles, Prometheus Books, 1997.
4. Dawkins, Richard. The God Delusion, Mariner Book Houghton Mifflin Company, Boston, 2006 Nasrin, Taslima, All about Women, Rupa & Company, New Delhi, 2005.
5. Dwikhandit, Trans. Susil Gupta, Vani Prakashan, New Delhi, 2004.
6. French Lover, Trans. Sreejata Guha, Penguin Books Ltd., New Delhi, 2002.
7. Homecoming, Trans. Rani Ray, Srishti Publishers and Distributors, New Delhi, 2005.
8. Love Poems of Taslima Nasrin, Trans. Ashim Chowdhury, Rupa and Company, New Delhi, 2005.
9. Lajja, Trans. Tutul Gupta, Penguin Books India Ltd., New Delhi, 1994.
10. My Girlhood, Trans. Gopa Majumdar, Kali for Women, New Delhi, 2001.
11. Selected Columns, Trans. Debjani Sengupta, Srishti Publishers and Distributors, New Delhi, 2004.
12. The Game in Reverse: Poems, Trans. Carolyne Wright, George Braziller, New York, 1995.
13. Wild Wind, My Stormy Youth: An Autobiography, Trans. Nandini Guha, Srishti Publishers and Distributors, New Delhi, 2006.

14. Shelly, P.B. *The Necessity of Atheism*, Indian Atheist Publishers, New Delhi, The 1986. Smith, Warren, *Celebrities in Hell*, New York: Barricade Books, 2002.
15. Singh, Gian. *Dr. Ambedkar and Humanism*, Bheem Patrika Publications, Jalandhar, 1989. Singh, Bhagat. *Why I am an Atheist*, Indian Atheist Publishers, New Delhi, 1989.
16. *The Encyclopedia of Philosophy*, Vol.4 New York: The Macmillan, 1967.
17. *The Cambridge Dictionary of Philosophy*, Second Edition. Cambridge University Press, 1999.
18. Asghar Aliengineer, *Lifting the veil*, Bombay: Sangam Books Ltd, 1995, ch. 1, pp. 24 – 27.
19. Samuel Huntington, *Who Are We*, UK: Simon & Schuster UK Ltd, 2004, ch 5, pp. 87 – 94.
20. Ronald Johnstone, *Religion in society*, U.S.A.: Pearson Education Inc, 2007, ch 2, pp. 13 – 42.