



Themes of Caste, Religion, and Terrorism in Romen Basu's Novels

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Abstract

Romen Basu is a man of concerns. Basu always writes with a purpose but still hates if someone calls him a sociological novelist. He has concentrated on joint family system in his earlier novels and his later novels centre on social problems. His style is simple while his statements are sharp and emphatic. His themes are complex and the social problems which constitute the themes are caste, religion class and terrorism. The theme or 'cause', as he calls it, calls for attention and study. His concerns are not only limited to India but also towards the world fraternity. Romen Basu is a man of concerns. He writes neither to entertain the reader nor for his own pastime pleasure. He writes with a cause. Having been attached to the world organization (the U.N.O) he must have developed a feeling of fraternity towards the world-family. Hence, he feels greatly pained to see any kind of oppression, exploitation or the injustice done anywhere to mankind. The social issues such as the family disintegration, the caste discrimination, struggle between the haves and have-nots, oppression of the ruled by the rules, of the weaker by the stronger, of the innocent by the crafty criminals, of the minority by the organized majority and even the peace-spoiling disputes of the national and international scale have been of equal concern to him. He has dealt with the problem of family disintegration in his very first novel "A House Full of People" Which is based on the story of his own family.

Keywords: Terrorism, Fraternity, Palestinian, Caste Discrimination, Religion

Introduction

Every Novel of Romen Basu wrote in his life always had some connection with some event and he always wrote for the betterment of the society. Romen Basu has very well described the troubles caused by terrorism in his novels and major concerns of terrorism on people and harms to society. Romen Basu has described very well about the problem of terrorism not only happening in India but also in the world. In his post ninety novels he first wrote *My Own Witness* (1993) about terrorism in Punjab in eighties after that he wrote about the terrorism that was going on in Kashmir in India has faced the challenge of religious terrorism for almost three decades. This situation - despite the Indian government's concerted efforts to curb it - was spreading its brutal influence and expanding its base of support among conflicting religious communities in many parts of the country. The prevailing views, regarding the rise of religious terrorism, suggest that economic, political, or geo-political problems (which occur during segregation) are a major factor in the birth of the problem. However, so far no study is done collectively on the four (Sikh, Kashmiri Muslim, Hindu and Naga Christian) religious communities to explain the cause of the problem. *Torn Apart* (1997) and he wrote about terrorism going on in Israel in *A Siren* (2005). Basu Always Wishes for Harmony in His Novels with in the Family and Society In his “*My Own Witness*”, he gravely studies the matter of terrorism that was there within the province of Punjab during the eighties of the last century. He attempts well to find out the causes behind terrorism. He conjointly tries to search out however greatly the State that inflicted wounds on the holy shrine, and what had been the perspective of the rulers towards the matter. In the present era, financial inclusion has become a policy priority of the government. In India, the RBI has taken a number of initiatives to gain additional financial implications namely. No-Frill Account, General Credit Card (GCC), Know Your Customers (KYCs), Business Correspondence Model, Business Facilitators (BF) Model, and extensions to bank branches and ATMs etc. The German Banking Association introduced the voluntary code in 1996. , so that people can do basic financial work with this code. The South African Banking Association introduced a low-cost bank account for people who were out of cash in 2004.

Romen Basu concern About Terrorism

In this paper “*Torn Apart*” Basu deals with a similar problem in Kashmir. Sayid Ahmed, the protagonist within the novel may be a journalist by profession. He is dragged into the whirlpool of Kashmiri politics by the high handedness of the police and the army. He is pushed deeper and deeper into the struggle, witnessing the miseries of the commoner . Basu examines the past, the present and the future of Kashmir within the context of the military, Kashmiri youth’s rejection of the compromise politics, the remedial measures taken by the centre and their irrelevance for the Islamic fundamentals. “ *A Siren*” is split into Eight chapters. In the first chapter, we meet a man named Hasan Zaidi who is coming back from England after completing his PhD in political science. In the second chapter, we meet the main characters of Novel named Emanuel and Fatima. Fatima is a Palestinian girl and Emanuel is the one who is Jew. In this novel, we see that after 1948 a new country, Israel, has been born and there are daily attacks between the Palestinian people and the soldiers of Israel. And we get to know about the situation there when Mercy Hasan Zaidi's father said "You children should go and have

a good time before all of Palestine blows up in smoke".(11) When Hasan is spending his first day in Israel after his homecoming, there is a loud explosion in his neighbourhood and after that the soldiers of Israeli army come there and beat the people present there mercilessly . Hasan sees that the youth who should be in classrooms in schools at this time.

Romen Basu Tell His Friend Rasil About Terrorism & Violence

Art was always integral to the fabric of our parents' lives but for each, it was an intensely personal passion. Rasil and Romen Basu nurtured a deep appreciation for many forms of culture – literature, music, dance and the fine arts. They didn't consider their art collections "investments" or isolate the pricier pieces in exclusive rarified spaces. Their finer Indian works happily shared wall space with the offerings of younger, unknown artists whose paintings spoke to the Basus. Sayid Ahmed continues to look for a just, equitable solution that might satisfy all quarters. Finding none, he results in the last word sacrifice of his life. In his last novel in concern with terrorism " A Siren" that was Basu's fifteenth novel and twenty ninth published work, it is written in 21st century with a theme of communal brotherhood and peace among the people of Palestine and Israel. Emanuel the pivot of the novel always tries his best for a peaceful compromise between the Palestinians and Jews. How political leader ruined the lives of the youth of of the region, they are prepared for suicide bombing and young boys always there for martyrdom. In his efforts for the betterment of the region he and Fatima both me an accidental death

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Aim & Objectives

1. To any social crisis is reflective of the moral crisis of the situation.
2. To moral solution needs the soul-searching and purification of every individual because "the sin of one is the sin of all."
3. To Self-purification is through constant cultivation of cardinal ethical virtues like Truth, Ähimsa or love.
4. To individuals who could provide leadership should be morally higher than others.

5. To comparatively more pure are used to atone for the less pure:

Lterature review

1 **Krishna** reviewed his “The Tamarind Tree” which appeared in ‘The Hindu’ (27 April, 1976).

2 **Prem Pandurangan** has studied his “Candles and Roses” in Hidu’ (3May, 1979).

3 **P. Sharma** has attempted to analyze thr trans-cultural panorama in his “Portrait on the Roof” (The Tribune, 25 Oct., 1980); while Veena Singh has tried to study the ‘Reality and Revolution’ in his short-stories collection “Rustling of Many Winds” in the Indian Book chronicle (May-July, 1987).

4 His “Outcast” has been reviewed by **Meera Bose** in the ‘Literary Criterion’ (22.1-1987).

5 **Shankuntala Narsimhan** has reviewed it in the ‘Indain Express’ (5 April, 1987), and Anand Raj Singh has done it in ‘ The Pioneer’ (May 10,1987).

6**S.Ravindranathan**’s review of the same work has appeared in the ‘Journal of Life, Arts and literature’ (3.1, July, 1992).

7 **Pramila Lewis** has examined the “Blackstone” in ‘The Patriot’ (4 March, 1990); while S.Ravindranathan has presented a comparative analysis of “Blackstone” and “Outcast” in the ‘Journal of life, and Art and Literature’ (3.1, July, 1992).

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9 **Ravindranathan** has presented a comparative analysis of “Blackstone” and “Outcast” in the ‘Journal of life, Art and Literature’ (3.1 July, 1992). Basu’s “The Street Corner Boys” has been analyzed by Neena Arora in the ‘Indian Book chronicle’ (Vol.XIX, june-1994).

10 His another novel “Sands of Time” and the short-stories collection “Rustling of Many Winds” have been reviewed by a former professor and diploment Mr. S. Gupta in the same journal (Vol. XVI-July, 1991).

11 His “Blackstone” has been further examined comparatively with **K.A.Abbas**’ “The Naxalites” by Prof. H.S.Chandalia in the “Indian Writing in English” (ed. By Rajul Bhargava, 2002).

The traditional family system has a socially accepted conventional code about its functioning. Barring exceptions, the code has been rigorously followed even from the ancient times. As per the dictates of the code, the responsibility of steering the family lies in the senior most male member of the family. He has not only to reckon with the needs and requirements of each member but also see that everybody gets what he/she needs. It is he who has to attend to all the household chores, to maintain discipline and preserve the prestige of the family. He sees to the education of the children, selects matrimonial matches for the youngsters,

arranges for their marriages; and also sees to the comforts for the old. In short, he must keep the family intact, even though he might be required to make personal sacrifices during the course.

Hypotheses of the Study:

In this research Paper we would like to consider certain parameter so that our objectives can be solved taking various tools. Hypothesis are based on objectives.

1. we will present the social crisis is reflective of the moral crisis of the situation.
2. We will not present the solution needs the soul-searching and purification of every individual because "the sin of one is the sin of all."
3. we can the Self-purification is through constant cultivation of cardinal ethical virtues like Truth, Āhimsa or love.
4. We cannot the individuals who could provide leadership should be morally higher than others.

Conclusion

When these people are talking about establishing peace in Israel, they describe India and Gandhi many times." hundred and fifty million Muslims living in India putting their trust in God and People" (33), again "we would need someone like Gandhi and Nelson Mandela to help us reach a solution" (101) • Emanuel and Fatima are planning to carry out a peace march so that they can know the hearts of the people of Israel and establish mutual brotherhood there to relieve people from the day-to-day atrocities. a peace march in which they plans to move forward by involving both Jews and Palestinians. Poor people or low-income groups or disadvantaged people are unable to participate in inclusive growth, inclusive economy, and inclusive politics without financial and social development.

situation. First and foremost, everyone is striving to meet their physical needs such as food, air, water, home, and to think about safety, social needs, dignity and self-esteem.

They carry out a peace march till the office of Prime Minister Ismail wants to disturb the march, "Barak is also approached by a group of jews urging him to end his support for the peace march "(144) and finally manage to deliver their letter to the Prime Minister. Emanuel and the peace march is taken by him are discussed in the newspapers of that day. Both Emanuel and Fatima met an accidental death at the end of the novel. The novel ends without answering many questions like is their harmony between Jews and Palestinian after that and many others

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