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COMPLEXION BASED DISCRIMINATION, A KIND OF WILD INJUSTICE AGAINST
FEMALES AS DEPICTED IN DAYAL'S 'MY WHEATISH COMPLEXION'

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ABSTRACT

A new form of violence of which our young girls have been suffering for centuries is complexion based discrimination. It has strongly touched in the novel "My Wheatish Complexion" by Dr. Deen Dayal. In the novel the main protagonist Anjali is a girl of innovative and modern ideas whereas her mother, Gayatri is a victim of false and outdated codes of society. Anjali wants empowerment should start from her own family. She along with her whole family suffers hurdle due to her unfair complexion until she takes bold step. On her View Ceremony, She is rejected by Ramcharan's wife who humiliates her saying that she will not get her son married with her as she is kali maa. She is not appointed as a receptionist due to her unfair complexion. On asking the reason, the manager submits the answer that such posts are not fit for dark complexioned girls. She feels suffocation for some time listening to the manager, but soon she gathers courage and decides not to apply for any job in India hence further, luckily her father, Mr. Ramesh gets transferred to New York where she gets a job and self identity. Violence is a kind of wild justice that disturbs the peace of mind of the whole family. Anjali's mother, Mrs. Gayatri falls victim once of hypocrite babas and the other time Latoori babas to get any tantra prepared to subjugate the members of boys side at Anjali's 'View ceremony' to soon like her. She lost her money to get Chamunda tantra and Shani Tantra with a wish to get Anjali married soon due to her dark complexion. But her efforts prove failure. The police caught the hypocrite Pandit and it is Anjali's quick shrewdness that she gets the whole group of Latoori babas arrested by informing her uncle, Prabhu about her visit to latoori baba at mid night due to the insists of her mother. She is neglected by Shaubham on the day of her wedding ceremony when he comes to know of her dark complexion. She had a deep shock when she goes to Gopal's village ten kilometers from Chennai Air Port in intense heat and dusty way six kilometers on foot out of the whole. How much humiliated Anjali feels when one of the village woman says to her? "You, Kali Maa! Have come to marry our Gopal." There are so many turns in a girl's life that causes her to feel humiliation due to her dark complexion, but Anjali never bends before these hurdles, instead she forces the orthodox people of the society to bend. The novel is a big platform for the young girl to learn how to make self identity confronting the false dogmas of the society.

Key Words: Complexion, Discrimination, Wheatish, Chamunda Tantra, and orthodox

Etymology of Violence according to Oxford Dictionary reveals that violence comes in Middle English via Old French from Latin *Violentia*, from *Violent* 'Vehement, Violent' meaning 'the unlawful exercise of physical force or intimidation by the exhibition of such force. In general sense violence involves getting the work done forcefully without his or her heartedly wish or consent. Violence depicts the domination of one over the other: domination of stronger over the weaker. The phenomena of stronger and weaker may be a subject of strength or force or it may be outcome of outdated social codes of belief. In the present scenario, the term violence or the phrase 'Violence against Women' strongly favours the later one. The women are weaker and hence they are dominated by men. It clearly exhibits that physical, mental and emotional torture caused to women folks is the outcome of India's outdated and orthodox dogmas, false codes of society determined by men in power. The nature of violence on the base of complexion is entirely unlawful and can shock even a stony heart. When Anjali's mother reaches Pandit ji to discuss a solution to soon get Anjali married, Pandit Ji demands Dakshina. She is ready to pay, but after the marriage of her daughter. Pandi Ji demands the amount as advance and so he says, "Auspicious work needs no delay as it is a matter of your daughter's life and future, she is a kanya to me. I demand only 51 thousand (INR) to accomplish this tedious, complex, and the most risky work...I assure you that I will not attend any customer till the evening concerned to Chamunda Tantra this day. So arrange the full amount and come till evening..." (Dayal, 23). The hypocrite babas are snakes disguised in human forms. They create such terror as can get even a person possessing stony heart trembled and felt worried.

The novel further exhibits young boys in the society who throw a net to entangle the innocent girls and bewares the young girls of street loafers. With the same time it suggests them remedies how to tackle the grievance situation. It is known to all that youth is the age in which none is able to decide what is wrong or right. What can Anjali do? She is adult and hence not able to take initially the right step. But when she stumbles, she balances and learns to live. It is a big lesson to other young girls. Initially Anjali falls in love with Subham while teaching English on Skype in California. Her parents deny her to marry to him, but she insists. Mr. Ramesh, her father says to her, "Anjali, give us some time to talk to him and then to his parents. If match suits, I promise you to get you married to him" (Dayal, 94). Anjali's insistence forces her parents to say yes to the marriage. As a result, marriage breaks on the day of wedding ceremony. As Saurabh sees Anjali, he starts neglecting her due to her unfair complexion. Before knowinh about her complexion, Anjali was the most charming and beautiful girl to him. When Prabhu, her uncle asks the reason of her negligence, Subham says, "Anjali has dull complexion. Her complexioned girls are working in my office. They are desirous to get married to me. I could have married one out of them if I had liked this complexion" (Dayal, 115). People of India love not a girl, but her complexion. Such kind love can't sustain for more time. Instead if someone loves a girl unfair in colour, his love may be sexual and concerned to his financial needs. So its need of hour for the girls to be beware of such young boys who greedily caste their nets to entangle the innocent girls to exploit them.

Sex based complexion discrimination is the outcome of outdated mentality of the people living far and near around us. It has mingled in the blood of the people to differentiate with the females. Manusmriti is the evidence of this discrimination. What can the poor subjects do if the king who is considered kind enough to them frames such tight and unlawful rules for females as depicted in Manusmriti which is considered as Hindu's Manav Dharam Shastra. Surprise to read, surprise to listed so impure words as strict codes against females even then they are considered coming out of Brahma, the most authoritative statements on Dharma that follow:

- (i) "Swabhav ev narinam..."-2/65/213. It is the nature of women to seduce men in this world. For that reason the wise are never under guarded in the in the company of females.
But psychologists tell nature is different from one person to the other. It does not involve any symptom of caste, complexion, creed, sex and religion. In the present scenario the code of Manusmriti does not hold true. It is fake and forcefully imposed on females due to male domination and supremacy in the society.
- (ii) "Avidvamsamlam..."-2/65/214. Women, true to their class character, are capable of leading astray men in this world. Not only a fool but even a learned and wise man both become slaves of desires.

This code is also misleading. A learned or a wise man leads way to others. How can he be misled? All are performing the same work. Science tells a human creature possesses vast memory. There is no description of male or female in it. This code holds false.

- (iii) “Matra swastra....”-2/65/215. One should avoid sitting alone with one’s mother, daughter, or sister. Since carnal desire is always strong, it can lead to temptation.

How strange this code sounds! Can you imagine how devastating is this false code? Mother is our first teacher, and second the teacher and the sister the third. One who gives birth and teaches us how to make self existence and identity. How can we keep ourselves away her who has persuaded us how to live a better life? Neglecting them when we grown up is open injustice to them and this will create a wide gap between the two and such a son will called kuput or disloyal even to his mother. A mother is always worried about the future of her son. How was Kunti worried in Mahabharata when Indra disguised as hermit was coming to demand body safe guard from Karna. She persuaded him not to donate them. This code needs entirely rejection.

- (iv) “Naudwahatkapilamy....”-3/73/8. One should not marry a woman who has reddish hair, redundant parts of body (such as six fingers), remains often sick, has either no hair or having them in excess or with red eyes.

This code involves ingredients of humiliation to women. As a human being, we should show kindness and sympathy to a sick person if the person is female, it becomes our first duty to give the priority to her. She needs much care. We should not neglect if any female if any of them has some demerits. She needs our company without any kind distinctions. The code involves devastating statement and does not hold true any further.

- (v) “Devra...sapinda....”-9/375/59. On failure to produce offspring with her husband, a woman may obtain offspring by cohabitation with her brother-in-law (dever) and with some relative (Sapindra) on her in-law’s side.

India is a land of culture to teach others the ways of following everlasting relationship. Doing so will bring gap between the husband and wife and the code will degrade the proper respect to each other. A Woman is not a thing of commodity as should be used where we think her fit. She also has her self-respect, decorum and character. This code is illegal and needs rejection.

- (vi) “Naasti strinam....”-9/367/18. While performing namkarm and jatkarm, Vedic mantras are not to be recited by women. Because women are lacking in strength and knowledge of Vedic texts. They are impure and represent falsehood.

This code directly strikes on women’s ability and capacity. Person’s ability and capacity has no relationship with sex. It is different from one person to the other. The code deprives women of the entry of a particular field. It is misleading and need rejection.

- (vii) “Imam hi sarw....”-9/365/6. It is the duty of all husbands to exert total control over their wives. Even physically weak husbands must strive to have a control over them.

This code exhibits ruling power of patriarchy over matriarchy. Marriage is very pious relationship, not a thing to keep one under captivity. It will shatter mutual understanding and love to each other. Domination does not let other feelings come out and this hampers the real progress in the family. The code is liable to rejection.

One should feel proud of one’s Excellency and the Excellency of family members. There should be no distinction gender-wise. It is gender-wise disparity. If it occurs, it suppresses one’s talent. As a seed cannot come out if it is covered with a large stone. Similarly such cod will suppress the personality of women. Hence it soon need as whole rejection.

There were several other sever codes imposed on women in the past depict violence against women. All the codes involve physically, mentally and emotionally violence against women. Life of women in the past was no less than hell and like the life of animals. All ages are evidence of Violence against women. In Treta Yuga, Sita had to face violence caused by Ram. She had to give fire ordeal thrice. In Ramayan Uttar Kand, Valmiki narrates Sita’s another ‘fire ordeal’, “ Yathaham Raghavadanyam...” (Ramayana, 94/14-15/899.

Renuka, Parshuram's mother and the wife of Jamadagni was beheaded by her own son ordered by his father. Her eyes happened to see a group of Gandhatvas bathing in the river where she went to fetch water in a raw earthen pitcher to perform havan being performed by her husband.

Yudhisthira played dice as gamble in the court of Duryodhana, and Draupadi faced violence in Mahabharata. It involved physically, mentally and emotionally all three king violence when she was being robbed off before the entire members of the court. Women had to face at every point every short of violence. Laxman cut off Surpanakha's nose at no big cause. Rambha's raped by Ravan, the king of Lanka depicts another kind violence. Literature is encyclopedia of evidence of the violence against the women.

In Kali Yuga divided into: Gupta, Maurya, Buddha, British and Modern Period. Women faced violence in every period. Child Marriage, Sati System, and Male inheritance power are some form of violence.

In Chandragupta Maurya period, Violence against women had no less furious form. Asura Marriage, second marriage to husband in case no issue till eight years, husband's freedom to have a number of marriage to get a male child, permission of high caste women to participate in public activities were some form of violence.

In Mughal Period, Parda System, Monogamy, prohibition to widow's remarriage, Sati System, and Higher education only to rich women were some kind of violence to women.

In British Period, women took a sigh of relief from the age old male domination. However it could not reduce in its form.

In modern age, violence against the women has taken a new form. Security has emerged as a big threat. Delhi rape case is the evidence of this thing. Different kinds violence rampant in the society in the present era are: Rape, Marital Rape, Domestic Violence, Violence by the head of Institute, Sexual Harassment, Trafficking, Forced Prostitution, Forced Abortion, Violence by Police.

Violence against women is a subject of great concern and invites young scholars, academicians, authors and law experts for a long discourse. Even after centuries, women have not come out of the cage of patriarchal bonds. The false codes of the bonds are framed so tightly interwoven that they have merged into blood particles of the people. They have been linked to religion and show the necessity to follow to keep the women folks under domination for the time immortal. Gender difference is a big problem today. "The gender differences, which lead to gender inequality are perceived as inherent and neutral by Patriarchy and unequal gender order has been normalize...(Kidwai edit, 61)"

Women also have their self respect. Like Druupadi as a main Protagonist in Ramayana, Anjali raises a strong voice for feminism in 'My Wheatish Complexion'. Being insulted and humiliated by village women saying repeatedly Kalima, Anjali decided to teach them a lesson. On the insistence of Gopal, she permits him to call the village women to five star hotel in New York City, but she has no attention of marriage to Gopal and says to the village women, "When I went to your village, I wanted to marry your Gopal, but now I don't want to marry anybody else, because in India they don't marry a girl, but a colour" (Dayal, 152). Really Complexion based disparity against women is a big hindrance in the path of young girls and women.

It's the duty of academicians, scholars and authors to update the people of the society to think positively of the girls having unfair complexion. The peaceful life and real progress in the society is possible if efforts are made to bring patriarchy and matriarchy in a balanced condition.

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