

ভারতীয় ইসলামবিদ্বেষ - 'কাটুয়া'

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করোনাভাইরাসের ইস্যু ব্যবহার করে কিভাবে ভারতে মুসলিমবিদ্বেষ ছড়ানো হচ্ছে তা নিয়ে বেশ কিছু আলোচনা মিডিয়াতে এসেছে। কিন্তু অনেক ছাকনি পাড় হয়ে থেকে থেকে মিডিয়াতে যা উঠে আসে, সেটা বাস্তবতার ছোট্ট এক ঝলক মাত্র। মুসলিমের বিরুদ্ধে ঘৃণা উৎপাদনের এই ক্যাম্পেইনের বিস্তৃতি, গভীরতা এবং মাত্রা সম্পর্কে আমরা একেবারেই বেখেয়াল।

উত্তর ভারতের মুসলিমদের তুচ্ছার্থে 'কাটুয়া' ডাকা হয়। কেন?

নিচের অংশটা দিব্যেশ আনন্দ- এর "হিন্দু ন্যাশনালিযম ইন ইন্ডিয়া অ্যান্ড দা পলিটিক্স অফ ফিয়ার' বইয়ের 'পর্বোসেক্সুয়ালাইটিং দা মুসলিম' অধ্যায় থেকে।

যদি ব্যাপারটা একটা ঠান্ডা মাথার জেনোসাইডাল পরিকল্পনার অংশ না হতো, তাহলে হয়তো এটা নিয়ে হাসাহাসি করতাম।

ছবিতে কী লেখা আছে বাংলা করলাম না, দেখা যাবে

ফেইসবুক আবার আইডি ডিসেইবল কিংবা রেস্ট্রিক্টেড করে দিয়েছে।

traditional outfits. Difference of religion does not mark itself on the corporeal identities, except in one way. Circumcision of the penis is not a common practice among Hindus while it is religiously binding for Muslims. This minor difference gets blown up in the rhetoric of Hindu nationalists when explaining Muslim sexual politics. SS (Personal Interview 2005b) argued that circumcision is unnatural and increases the sex drive of Muslim men. A common slang used for Muslims in North India was *katua* (or *kattu* or *katwa*, infamously used by BJP MP Varun Gandhi in an election campaign speech in 2009) referring to one who is circumcised (on stigmatization of circumcised penis, see Mehta 2000). This reduces a Muslim male to one of his body organs. The organ that is referred to pejoratively as abnormal is appropriated as an explanation for abnormal hypersexuality and abnormal immorality of the person possessing it. It is this abnormality that makes the Muslim a lurking rapist and a potential threat to Hindu women. But he's not only a rapist but also a seducer and hence an even greater threat to Hindu men. As Giriraj Kishore is quoted as having said, "There is a physical reason Muslims can seduce Hindu girls. They give them more *sharirik anand* (physical pleasure) because they have a surgery, Hindus don't" (quoted in Naqvi 2007).

Such a porno-nationalist imagination of the Muslim Other performs two moves at the same time. It assures the Hindu nationalist Self of its moral superiority; yet, at the same time, it instills an anxiety about the threatening masculine Other. As Tanika Sarkar rightly points out in the context of anti-Muslim violence in Gujarat in 2002, "There is also the perpetual fear of a more virile Muslim male body that lures away Hindu girls, a kind of penis envy and anxiety about emasculation that can only be overcome by doing violent deeds" (Sarkar 2002). This fear clearly informed attempts by militant Hindutva organizations in 2005 to prohibit Muslim men from participating in the Dandiya festival in parts of central India (*Indian Express* 2005). The anxiety about Muslim male sexuality among young VHP and Bajrang Dal activists was a strong theme that emerged out of my ethnographic fieldwork with them. For instance, PT, the young activist at VHP's Nagpur office tried to convince me that "Muslim men are too sexy because they have hard forehead due to circumcision and this is preferred by (Hindu) girls" and this is why "we need cultured Hindu girls who think of their family and not sex" (Personal Interview 2006).

This anxiety threatens to destabilize the Hindu collective body unless it is awakened to the threats posed by the Other.

মূলপাতা

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