

## Tandav: A Controversy

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What exactly is the people's perception? The public demanded a complete ban or censorship for the disturbing scenes, the scene was one, trolling and mocking of Hindu deity Lord Shiva and the second scene was the caste discrimination. When going through the controversial scenes, I would strongly support for the censorship of the same. Reason being, it is spreading the racism and is establishing the fact that, there exists superiority in the society for the upper-caste individuals.

What exactly is wrong in the series? Tandav has indeed been charged of injuring the religious sensibilities of a majority of the crowd, particularly with his still scenario showcasing Mohd Zeeshan Ayyub, who, disguised as Lord Shiva, saw phrases regarding 'Azaadi.' After so many protests, the creators issued a clarification apologizing for inadvertently harming individuals' feelings and promising to snip 'questionable' scenes. And even after censor, Tandav's difficulties were anything but over. After anticipation of the detention, selected members of the Tandav team asked the Supreme Court to give them temporary immunity from detention.

How the violations of such freedom of religion are treated? In regard to has been used as a weapon for abuse, Article 295A natural law appears to be in violation of the constitutional right to free expression listed in article 19(1) (a). This is partly attributed to the ambiguous language used. The IPC, which covers the whole segment on "Religious Offences," which includes 295A, does not describe the words "religious belief" or "religious". Section 295A of the Indian Penal Code is the Indian equivalent of the blasphemy statute. It penalizes conduct designed to offend the delicate sentiments of every community by criticizing their particular faith convictions," and the only appropriate component namely "intentional and destructive" intention. Identified as an identifiable crime, it encourages the authorities to lay charges without the need for a judicial process authorized summons. This ensures that perhaps the police charge someone on the grounds of pure "apprehension" or "negative comment" in order to carry out an interrogation or to avoid the further violent incident. In the context of the constitutional interpretation innovations as well as the scholarly criticism of the above-mentioned provision, Section 295A necessarily shows its statutory inviolability. Furthermore, the potential impact it has on any reasonable criticism of anything that may be vaguely connected to 'religion,' a term that has yet

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to be given an outline and explains, and 'sentiments,' a phrase that is highly subjective and brittle to an entity's will, shows that it is bad in law. This excessive impairment of expression is also exacerbated by its vulnerability to the usage of a weapon for intimidation in the context of its given misconduct.

Analysing Section 153A, that section was established to avoid individuals from attacking a specific individual as it operates at the current moment and it was not designed to deter moralizing regarding departed community authorities though disreputable and also in terrible taste such attempts might be." At the end of the judgement, suggested the extension of a provision to Section 297 of the IPC that would criminalize "brochures reported with a view to hurting some particular political sentiments or degrading any specific faith.

To get a clarity on the controversy, we need to look for the detailed report. " Mohammed Zeeshan Ayyub aka Shiva performs the character of Lord Shiva in university. He does not really fit the conventional representation of the Hindu Deity, but appears trendy - dressing a jacket holding a Treeshul with one side, and painting blues on his head and body. Shiva is talking about having less Instagram followers relative to Lord Ram and everything he can do to raise supporters. Narad Muni (a further folkloric measure) told him to share 'anything spectacular' to have more twitter followers and speak on how college students are singing 'azaadi these times. The scenario demonstrates how participants dream about lifting people out of poverty, mercantilism, and caste system. FIR against Amazon India Online Production Director Aparna Purohit, Production Operator Ali Abbas Zafar, Creator Himanshu Krishna Mehra, Author Gaurav Solanki and many others have been reported under Section 153 A (advocating resentment amongst multiple categories on premises of faith, caste, place of origin, nationality, dialect) 295 (endangering or dishonouring a religious service with such a view to offending the spirituality of some kind). 505(1)(b) (assertions that lead to community misbehaviour with intention to inflict, or are likely to trigger, dread or alert system to a general populace and to any segment of the community where every individual may well be stimulated to misdemeanour toward the Country or even against community serenity) and 469 (forgeries for the motive of endangering credibility) and parts of the IT Statute. Upon witnessing, the sequence it was discovered that, throughout the 17th minute from the first scene, protagonists trying to play the Hindu deities were seen in a presumptuous manner, and used an abhorrent dialect that could provoke racial strife. Likewise, attempts were undertaken in the 22nd minute with same incident to activate social class conflicts with homophobic statements. The person who holds a respectful thread like those of the Prime Minister has been seen in a very degrading fashion in the new show.

Delicate theological feelings or indifference of the adherents? The fundamental concept of each faith is exactly the same. Many religions share the same principles, but multiple deities are like too many separate businesses that make a certain thing with a various name. Save for certain views, every pastor told us the goodness, compassion, concern and repentance.

Tandav's web series has arrived in uproar regarding damaging religious convictions. However, the short film also has numerous visually unappealing dialogs that stigmatize ethnic minorities, in specific, Dalits throughout especially. Between them, "Whenever a lower-caste person is dating an upper-caste female, he's basically getting revenge, for generations of brutality, for just that single woman." The alternative opinion is that such dialogs and situations were created purely for the sake of entertainment, and thus their absence would be unreasonable. In addition, the appeal for exemption is often seen as a violation of the creative liberty of expression and speech enshrined in Articles 19 and 21 of our Constitution.

Annually, many of the lower caste/Dalit youngsters becomes victims of 'honour killing.' The so-called 'honour killing' of lower socioeconomic men did not dissuade them from having a relationship with upper caste women. Reasonable thought includes abstaining from actions that pose a danger with one's right to life and liberty, but lower-caste men nevertheless attempt to fall in love. In comparison, there really are barely any allegations from upper-caste women that lower-caste men have drawn them so how they can take vengeance for past atrocities. Affection, erotic implore, starvation, discomfort, sadness and contentment are all regarded to be the organic needs of each and every living being. The denial of these is deemed to be an insult to the human being. Of above discourse spreads the concept that the activity of lower caste men is generally supported by the knowledge of their ancestors (cultural unfairness) instead of by their basic instincts as a working being. In this manner, dialog stigmatizes all ethnic minorities. The prejudice is culturally and environmentally formulated, replacing the 'sense of identity' with a stigmatized individuality. The manner in which Tandav conceptualizes the discussion portrays both the mind and body of the upper caste females as a place to rectify systemic racism and to implement vengeance. And in so doing, women's bodies and minds are decreased to their personal identity. One result is to see women as a directory of household and social class honour. The normalization of such feelings in any social structure is diametrically opposed to the empowerment of women and discredits their integrity and one's entity. Because the intolerance originates from the cognition, trying to make it interconnected with understanding, whenever the writers of the upper caste write about the lower caste, they struggle to cast off their prejudices, that they have acquired from adolescence. They also are susceptible to make the mistake of their racism if only of testimony suits their purposes. The story writing tradition of India seems to have fallen into the trap of

partisan stance and slavery and social class stereotyping. The upper caste hostility and partiality that Dalits rise to political office, not just because of their own work ethic and validity, but through reservation, is replicated.

The basic issue behind the right winger's demand was the mocking of the deity, but under much pressure and circumstances, the issue of objectifying women and addressing historical atrocities is not much talked about. Under the light of religion, the women modesty was oppressed. The issue was raised and the scenes were curtailed because of the controversial scene regarding the Lord shiva. But the concern should be equal for both the problems, as problematic is the deity visual, the women being classified as a revenge material is equally traumatising. This series calls for a ban for showing the prejudices, hurting religious sentiments and displaying unappealing visuals. This series gives us a lesson to understand, what should be tolerated and what should be protested.

