

"On Institutional Murder of a Young Historian"

In many of his writings, Muthu Krishnan (M.Phil Scholar, CHS-JNU) portray himself as a subject and explore the world around him with historical details. His writings are deeply connected with historical fact with theory which entails him to raise the question of why, when and how? His writings are metaphorical in nature which includes historical question with theoretical arguments. The social history and memory of experience becomes an analytical tool to explain the world. He was a person interested in story writings around him. To him, everyday life is a story connected with past and present and everyday incidents. He was a fascinating story teller; he connects each and every aspect of life, be it politics, film, social happening and Brahminism. He sarcastically comments on Brahminism and campus politics. Writing history with such fascinating style and approach is rarely available in Indian academic. Dalits lost one story teller and historian.

How an Idea died

He is known as Rajini Krish. When he was moving around the Centre for Historical Studies he was often looked as unknown person. His physical existence was demarcated as fictional character among the students and faculties. The identity and ideas he was carrying push him to closure by Savarna intellectuals. The standard set up by Savarna intellectuals did not match with his approach to life and study. He had to reorient himself in Brahminical fashion of study and life which was unacceptable and impossible for him to do. His speaking, reading and writing was not only uncomfortable but also denied by Savarna. His curiosity to gain knowledge was unbearable for Savarna in the Casteist for historical studies. To get admission in JNU M. Phil/PhD, 38 times he wrote his research proposal. That is why he was unwilling to change his research topic. The experience of denial and curiosity of knowledge was live example which was ignored by Savarna faculties and students. The idea of debate, discussion, scholarship and friendship Savarna has been established in the centre is to have loyalty, patronage and social cultural (caste) capital. If anyone is not falling in this category of the research will be out from the centre, in this case one must file RTI to know how many students drop out from the centre.

Krish's approach to Savarna knowledge and discourse was extremely critical. He was critical of the CHS academician's trend of caste solidarity of cultural hegemony over the knowledge production. The friendship does not exist inside or outside of his classroom in the centre. His life was full of disdain and disrespect, which made him ambivalent of his life. He started questioning his life what to live and why to live. Is there value of life and equality? He was doubtful to become a scholar of history comparable with Savarna. He wanted to write book on History. His dream to become a historian was unsure after the first semester. Instead of accepting the mistakes and having willingness to unlearn things the Casteist faculty and students stated spreading rumors and tried to hide the crime they have committed and to defend the CHS. Such cruel notorious attitude proved that how much isolation and alienation Krish was encountered in the centre. What does it indicate? There is no single reason for his death. Largely and solely the structure is responsible in which caste and elitist (class) agency play dominant role for his death. The history has evident that whenever Untouchables (Dalits) interested to acquire knowledge, they are attacked by Savarnas.

Creating New Terminologies and Concepts

Krish was an Ambedkarite, with this prism he was creating new language to engage with politics, history and multiple forms of Brahminism. He called ABVP as Akhil Bharatiya Vulgar Parisad. He wrote, in the name of nationalism or saffronization of education the elite intelligentsia accompanied

the mass caste Hindu socio religious set up inside the university. To him, HCU and JNU were two different places, in HCU Hindutva group directly confronts with Ambedkarite. In JNU, the Left and Gandhian were invisible and slow poison of Brahminism. Further he wrote, dear Maanu your madness won't go further; there are lovely dissents here, in the CHS itself. A young historian died in process of creating his own history.

United Dalit Students Forum (UDSF)

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