



REFLECTION OF CASTE, GENDER AND PATRIARCHY IN MEENA KANDASAMY'S: TOUCH

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ABSTRACT

Caste, gender and patriarchy, these concepts are related with inequality, injustice and exploitation. Caste hierarchy, divided the society in to four groups: Brahmins, Kshetriya, Vaihsa and Shudra. Caste hierarchy not only divided the society into four groups it also divided each groups works and duty. Caste gets human being by birth. Human being never escapes from the caste system. In this computerised- technological and global era Indian government see the dream of make in India and digital India caste, still the casteism, gender inequality and patriarchy exist in Indian social system. Such things are indicated now days also, in each and every field such in education and employment.

Unless and until we do not remove caste and gender name from the list of educational certificates and employment advertisement, the mentality of casteism, inequality and indifferences will not be ceased from Indian social system. Now day's educated people have become more conscious about the caste consciousness. But this caste consciousness does not dare to stop the casteism and gender inequality.

Key words: *radical feminism, intellectual progress, inferiority complex, secular, etc.*

The radical feminist, and Indian Dalit poetess, Mrs. Meena Kandasamy indicates the casteism, gender inequality, injustice and exploitative attitude of human being's mind in her Touch anthology. In her well known poem, "Ekalaivan" we find casteism and inequality in the following poetic:

***Besides, fascist Dronacharyas warrant
Left-handed treatment. (Touch, 44)***

Kandasamy reveals modern Dronacharya's treatment to the Dalit candidates. Dronacharya was /is the symbol of an ideal teacher who has given good knowledge of human values to the each and every candidate without any indifference among the pupils. Without any intentions, hopes and expectations he donated his archery knowledge to his all pupils. But the

untouchable Ekalaivan learnt archery knowledge only by observing the acts and actions of pandvas without attending the class. By birth Ekalaivan an intelligent child. This brilliance of Ekalaivan, Dronacharya didn't like extra ordinary intelligence and his bright future in an archery field. The only reason was that, he belonged to lower caste.

Dronacharian knew that untouchables / Dalits are emotional; they are not practical so to discourage and to lose the confidence of Ekalaivan Dronachrya demanded the left handed thumb, because the left hand thumb plays vital role in archery, without any thinking Ekalaivan donated his left thumb to Dronachrya. For an incident the same Dronacharian was the symbol of good teachers is also present in this modern India who never wants the intellectual progress of lower caste student. They always want saturation instead of intellectual, economical and social progress of Dalits. The caste discrimination and inequality, inferiority complex and injustices are indicated in Omprakash Valmiki's autobiography Joothan:

Whenever I dared to ask my schoolteachers to answer my doubts, I got punished. They beat me up, gave me lower marks in the examinations. The taunts of my teachers and fellow students pierced me deeply. 'Look at this Chuhare ka, pretending to be a Brahmin.' (Omprakash Valmiki, 62).

Whatever the problems and predicaments occurred in the life of Omprakash Valmiki in his student life. It was very horrible experiences in an independence India. In early 1960-70 this untouchability existed in the democratic and secular India.

Instead of casteism, patriarchy is more dangerous to Dalit woman. Dalit woman is being exploited physically and psychologically in the male dominated society. They are being exploited twicely, firstly from their own family members and secondly from the upper caste people. In the following poetic lines Kandasamy indicates it:

*Two severe syllables
implied in her presence
Perpetuate the assault.... (Kandasamy, 58)*

Dalit woman caught between casteism and patriarchy. It indicates the psychological and physical harassment of Dalit woman. Even though they are being assaulted and scolded from the male side. Male used to talk with obscene language. Kandasamy's touch anthology indicates the modern Dalit revolution, in each and every poetic word, there indicates revolutionary language which inspires the readers to protest against exploitations and injustices, self-centeredness and corruption.



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