

## **Revealing The Truth: How Gender, Caste and Social Order are still a stigma in the context of the Present and literary world.**

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### **Abstract**

We all have heard that line where Aristotle quotes 'Man is a social animal ' and indeed we are. There has been a great change in the social order since the class system got engraved into the caste system over some time and it became discriminatory, unfortunately. Recently, the Manipur incident reminded us how people can rape and kill someone in the name of caste or clan.

So far as gender is concerned, many of us support equal rights for women, and transgender rights and talk about their betterment. But when it comes to reality, all these words and promises seem hypocritical. No doubt that Indian women are slowly and steadily breaking the ceiling glass but we still need to work.

The present paper attempts to discuss the effect of caste, gender, and social order in context to the current scenario in general and the literary world in particular. In addition to this, the present study also explores the two gender-based plays by Mahesh Dattani, namely, *Tara* (1995) and *Final Solution* (2005). The paper discusses the sufferings of Tara and Hardik (in *Tara*) and again, Smita and Bharti (in *Final Solution*) who face suffering and oppression under patriarchy. Finally, the paper also highlights certain unrevealed truths faced due to societal norms by different castes and genders.

**Keywords:** Gender Inequality, Caste System, Social System, Prejudice, patriarchy

## **Introduction**

Gender is a social construct. We have heard this line many times. Besides male and female, there are nearly 72 genders and 107 identities currently listed for 2023. The number and type of gender are increasing day by day but this is not the topic of concern. The concern should be that in the fast-paced world there is numbness for different genders. The treatment of society towards a particular gender leads to a change in the psychological side of a person and it leads to ecstasy to depression. Although the constitution of India grants men and women equal rights, gender disparities remain. From the workplace to home, women aren't treated equally to men. Many of us support transgender rights and talk about their betterment and whatnot. But what if they have a boy who's not a boy from inside but a girl, will they be okay with it? No doubt that Indian women are slowly and steadily breaking the ceiling glass but we still need to work.

The answer is no matter how much a girl studies, she has to do the household work. We all have progressed so much that the girl is no longer illiterate, but we have not progressed so much that before getting married she should not be asked whether she knows how to do household chores or not. After getting lots of degrees in education she is also supposed to learn all the household activities as well and she has to compromise with all her expectations

Now imagine a Brahmin family who are considered to be spiritually rich in India. What if their Son wants to marry a girl from some other clan, Will they accept it? The answer is a big yes. But if we change a son to a daughter it will become a misery for a Brahmin girl child to marry a person of their choice.

Now coming to the caste system.

Society is something that fulfills the vital need in man's constitution. India is a diverse country with all the major religions of the world. The caste system has been a dominating aspect of social organization. In India still, we are facing a never-ending clash between forwards and backwards between different genders and communities. For gaining and dominating one another different communities clash on never-ending nights. Like gender discrimination here you may have heard that marry whomever you want but don't marry someone from the lower class. Not just in rural areas it is practiced in urban areas too. The lower class are so suppressed that they feel inferior. According to Dr Suraj Yengde, author of *Caste Matters* (2019), "The Dalit female... is a victim of the cultures,

structures and institutions of oppression, both externally and internally. The upper class show that they are superior whereas their thinking looks very low. In the days of accepting and celebrating the legalization of homosexuality society even can't accept inter-caste marriages. Ethnic clashes that erupted in Manipur on May 3 this year have led to over 180 deaths and left several hundred wounded. The caste system has been a dominating aspect of social organization. In May 2023 ethnic violence erupted in India's north-eastern state of Manipur between the Meitei people, a majority that lives in the Imphal Valley, and the Kuki-Zo tribal community from the surrounding hills. According to government figures, 175 people have been killed in the violence. 1,108 others were injured while 32 are missing. 4,786 houses were burnt and 386 religious structures including temples and churches were vandalized. The violence left more than 70,000 people displaced from their homes. In India still, we are facing a never-ending clash between forwards and backwards between different genders and communities. For gaining and dominating one another different communities clash on never-ending nights. Like gender discrimination here you may have heard that marry whomever you want but don't marry someone from the lower class. Not just in rural areas it is practiced in urban areas too. The lower class are so suppressed that they feel inferior. The upper class show that they are superior whereas their thinking looks very low. In the days of accepting and celebrating the legalization of homosexuality society even can't accept inter-caste marriages. It is not only in rural areas but in urban areas too.

In the literary world renowned writers like Mahesh Dattani truly show some pictures of society through his plays like 'Tara and Final Solutions'. Dattani's 'Tara' is a reflection of Indian Society on

Injustice inequality and bias towards Women. Dattani writes plays about scintillating issues that are relevant to today's society. He focuses on the issues that some of his predecessors have addressed in their plays, such as gender discrimination, child sexual abuse, patriarchy, and taboos that are not allowed to be acknowledged vociferously, such as homosexuality and the plight of eunuchs, and, of course, he writes vis-à-vis communalism, which is an apple of discord among various castes, classes, and colours. Dattani has presented the problem of the girl child in an urban family living in a metropolitan city like Bangalore, Where the parents have their bias towards the son and the daughter is neglected even though she might be smarter than her brother. In 'Tara' Chandan or Dan and Tara are conjoined Siamese twins. Doctor Thakkar, a surgeon,

said to their parents (Bharti and Mr Patel) that Tara and Chandan could be separated through an operation and warned them that medically and clinically legs belong to Tara and the blood flow in the leg is completely from Tara's body. And after this surgery one of them will struggle to survive. Even after knowing all this Bharti and Mr Patel decide to give the leg to Chandan.

'Tara' talks about the injustice perpetuated by the victim's mother (Bharti) whose preference is for a healthy male child at the expense of the female conjoined twin. The girl child Tara, one of the conjoined twins, is deprived so badly that her brother could have complete existence. Unfortunately, after the operation, the leg didn't match with Chandan and both became handicapped and they were provided artificial legs.

In Final Solutions, Hardika faces suffering and oppression in her husband's house. She is a victim of suppression.

So in both the literary and real world, the truth is that marginalization still exists whether it is gender or class. We are from a society that claims that we are modern and advanced in our thoughts but reality is different. Like Chandan in Dattani's Tara, in real life, the male child of the family gets more support compared to a female child. So gender equality is still a myth. We are fighting for our rights for genders and castes where it should be against crime and non-humanitarian activities. We all are human beings, and we all have the right to live equally. And all that we need is love.

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