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## Gender Discrimination In “The Weave Of My Life “By Urmilapawar.

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### Abstract

Gender Discrimination occurs when a person is treated negatively (or) unequally based on their gender. It includes restricted access to education, jobs and healthcare, unequal pay, sexual harassment and much more. Dalit Women in India have been vulnerably situated at the bottom of both caste and gender discrimination and violence as the consequence of deeply imbalanced economic, social and their socio-economic vulnerability, and political power equations coupled with the double risk factors of being Dalit and female.

Keywords: Oppressive caste system, Gender Practices,

**Introduction:**

Urmila Pawar, is a well-acquainted woman among Dalit writers and well-known activist in the Dalit and feminist struggles in Maharashtra. It is a signpost in the history of Dalit writing in Marathi. *Aaydan* is a generic term that refers to all things made from bamboo. "The Weave of my life", A Dalit Woman's memoirs, she revealed the aspects of day to day life of Dalits, especially women. She wrote frankly about household and marital life. She also dared to write about experiences of sexual exploitation.

Urmila defines 'Dalit' as a human being crushed under the heels of the social order dominated by the Oppressive caste system, a neglected, ignored entity but with a rationalist, i.e., humanistic ideology stood up to resist it. Dalit women's journey from a small village to city delineating her struggles in various forms is depicted in the novel *Aaydan*, her autobiography. The same translated into English called *The weave of my life* is a landmark in her career.

**Gender Discrimination:**

Gender Discrimination is when someone is treated unequally (or) disadvantageously based on their gender but not necessarily connected with sex. Gender inequality in India is a multifaceted issue that primarily Women concerns, but also affects men.

Dalit Women in India have been vulnerably treated as in some areas during menstruation, making the girls sit at the back door is cultural practice today. No one dared to speak about it and all restrictions would be imposed on girl's starts from this point onwards. This is one of the practice of a discrimination entwined around the reproductive system of women, which is a silent suffrage. Sexual abuse is another threat to the girls during their childhood. No girl child is exception to this including Urmila.

Urmila says about her father's behavior in the case of Susheela as each time she came home being tortured by her drunkard husband and mother-in-law, Urmila's father would insist on sending her back after giving her a good meal. She feels that her father has patriarchal approach towards his own daughters but was a reformist for the outsiders. Honour killings were another practice found in that village in which gender

discrimination was very ostensible. Even when the fault lies with both men and women, men were not punished very brutally. By doing so the villagers felt that the honour of the village was protected.

Urmila narrates how the gendered practices were absorbed into the nerves of the people around birth of a child and in practices of child rearing. She explains the women's ideas about male and female bodies and this was clearly indicated in the massage of their bodies. The women use to squeeze the tiny palms of the baby girls in their fists whereas the palms of baby boys were pressed with their thumbs to boarden them and finger were pulled to make them long. The body parts of the boy and girl were massaged completely in an opposite direction.

Urmila's father selected a match to his elder daughter Shanti, from Urmila's mother village Mire. In this village there was a terrible scarcity of water, the daughters-in-law of this village were worn out doing this essential task and some even succumbed to tuberculosis.

Urmila also underwent some patriarchal domination in her life after marriage, though her husband allowed her to study and do jobs she had to complete all the household chores herself. After enrolling into masters, when Urmila asks Harichandra to pay little attention on the house and their kids, the misunderstandings between them grew into more arguments and quarrels. Identification of personal care and sharing the household chores to men remember them the designed status of men by the society and their dominant position in the society. This kind of belief and ideology make so many couples suffer even in this 21<sup>st</sup> century.

Another major gendered practice was the want of a Son and Urmila too was not an exception. She also wanted a son as her second child, when she gave birth to baby girl Harichandra says 'Let's take one more chance.' She articulates this incident as "how easy and simple it was for men to have a baby, like saying let's have another cup of tea!" (Pawar 218)

The workplace treatment towards Urmila depicts us the picture of 'Caste and gender' based double edged marginalization and humiliation. This kind of discriminatory treatment was also seen among the women involved in dalit movement and Urmila depicts this as an 'unconscious behaviour'.

It is also evident from Pawar's life that sub-caste variations and practices within the caste also make difference in the lives of the People and discrimination exists within caste too on the basis of class.

**Conclusion:**

This paper mainly depicts us the picture of triple marginalization of gender, caste and class. The author of the novel "The Weave of my life" Urmila Pawar's life represents not the journey of an individual women, emotion and subconsciousness but rather a social and community-based chorus of women. Dalit women were affected to the greatest extent by poverty, unemployment and caste violence in both the public and private life.

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