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M.A. SEMESTER FOUR

INDIAN LITERATURE IN TRANSLATION

Paper: XV(C):-

Urmila Pawar: 'Mother'

- Pawar was born in 1945 in Adgaon, a very small village of Ratnagiri district situated in the state of Maharashtra.
- Converted herself along with the family members to Buddhism.
- She belongs to the group of committed writers who have steadfastly worked for the emancipation and upliftment of the downtrodden society.
- A socially conscious writer. She has been actively associated with the dalit and feminist movements in India. Most of her works are written in Marathi language. She has made her presence in literary world through various genres of literature namely novel, memoirs and short stories.
- She has a Master of Arts degree in Marathi Literature. She was awarded Laxmibai Tilak award for her contribution in the field of Marathi Literature. This award was given by Maharashtra Sahitya Parishad, Pune. She was also the recipient of Matoshree Bhimabai Ambedkar award which was given to her by Sambodhi Pratisthan in 2004.
- She has also written an autobiography in the name of *Aaidan* (*The Weave of My Life: A Dalit Woman's Memoirs*)
- She was associated with various movements for social change. She raised the issues of caste and gender in her writings.
- The Dalit Writings and Dalit Panthers movement put her position in a distinct shape.
- The great doyens of Dalit Movement impacted her life and the writings. Baburao Bagul, Namdeo Dhasal, Anna Bhau Sathe and other leaders' name are a few.
- Major works :
Chauthi Bhint, Sahav Bot(1990)
Aaydaan (2003)
Mother (2013)
- Her works centre on her sufferings and those of her fellow Dalits in Maharashtra in particular and India in general.
- Centering on the theme of caste, creed, community, gender and identity crisis. Her protagonists are women characters we meet everyday in our life. They are common people and do not come from the privileged society. They are socially oppressed in the jacket of the society. She creates a ray of hope among all oppressed people through her writings. She provides opportunity to come forward and speak for yourself for the individual change as well as social change. She

dismantles all the binaries of the social structure which divide the people in small parcels. She believes in the humanity and works for one and all.

- She talks on the patriarchy, gender discrimination, class discrimination, role system and the social taboos. It is a story of widowed mother, struggling against the role system of the society. Her women characters struggle for their existence. She hopes that the change would come definitely in the society when the people assert themselves.
- Her stories are well portrayed within the realm of her own life or experiences encountered by the various groups of the people close to her.
- To understand and sympathize the sensibility of feminism it is important to observe that Indian Feminist present altogether different picture sequence. The long and painful suffering of women, the bitter struggle for the exception of the idea of equal pay for equal work, the continuing battles on behalf of woman's right to abortion and to practice of birth control are some of the visible marks of the gender inequality that has persisted and that woman had to fight for inspite of the commitments they were made under circumstances.
- Indian writing in English has gained ground rapidly. In the realm of fiction it has heralded a new era, has earned many laurels in India and abroad. Indian women writers have started questioning the prominent old patriarchal. Due to historical and cultural specifications of the region; the feminist movement in India had to think in terms of its Agenda and Strategies. In the light of the above we can trace out the position and articulation of thoughts and opinions of Urmila Pawar. Jay Prakash Kardam has also opined his views towards dalit identity that "Only the ash knows the experience of burning". This indicates that Dalit knows the experience of getting burnt- burnt in the fire of sorrows, hatred, disrespect, injustice, inequality and untouchability. (Interview with Jai Prakash Kardam, www.thequestjournal.com)
- The book brings out complex web of relationships, gender inequality, Buddhist, self-definition, inter-personal views and identity crisis which is a thematic demonstration of the newer politics of responsibility and self-assertion.

Pawar, Urmila. *Mother Wit*. Translated by Veena Deo. Zuban Publications, 2013.

<https://ijellh.com>

<https://feminisminindia.com>

www.thequestranchi.com

