

Gender Discrimination in Dattani's renowned play Tara

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Abstract

Mahesh Dattani addresses the subject of Gender discrimination in his play Tara. This article attempts to discuss and analyze the issue of marginalizing women in the play. Chandan is the preferred son over Tara, a girl from an Indian family. This paper is an attempt to study sexism in a society, the injustice done based solely on gender and preference for boys over girls in an Indian family. The play also deals with the emotional and physical separation of conjoined twins. The play presents the patriarchal system that is deeply rooted in society. Women act as the key in the hands of the patriarchy to maintain patriarchal values. In this play, Bharati, despite being Tara's mother, ruined her daughter's life and suffered in the long run for her inhuman act. Through this work, Dattani exposed society's insensitive treatment of people with disabilities. Dr. Thakkar abuses his profession as a science and technology person. He was bribed by Bharati and her father to perform an operation that resulted in Tara's death.

Keywords: Discrimination, Gender, Social marginalization, Patriarchy., suffering

Introduction

The concept of gender was originally associated with the theories and practices of feminists and gender studies because critical thinking about gender was inspired by feminist theories. Research into gender owes much to the French philosopher Simone de Beauvoir.

De Beauvoir, the represented gender of femininity, was historically constituted as the “other” in a patriarchal construction.

Gender represents a person’s cultural identity. It is not only a system for biologically classifying males and females, but is also used to represent inequalities between males and females, especially in terms of differences in reproductive anatomy, structure brain, hormones, etc. Although it is a basic but universal difference that forms the basis for male dominance. Social scientists turn to biological differences and call sex “the attachment to difference to culture”. For them, gender is male or female identity while gender is male and female identity. In some men are encouraged to be strict to show their masculinity while women are seen as weak and passive. From birth, men and women are treated differently to inculcate masculine and feminine traits. These traits are acquired from birth. In the introduction of ‘The Gendered Society’ Michael Kimmel Says ,

Gradually we acquire the traits , behaviours ,and attitudes
That our culture defines as “masculine“or “Feminine ”.We are
Not necessary born different; we become different through
this process of socialization.(3Kimmel)

Mahesh Dattani is one of the famous playwrights in British and Indian literature. He is the first English-speaking playwright honored to win the Sahitya Akademi Prize for *The Final Solution* and other plays in 1998. Mahesh Dattani is a Bangalore playwright and director. The topics in his plays have attracted the attention of many readers and audiences to theaters. He tries to address the underlying problems of society such as the plight of women and transgender people, sexism, homosexuality, child sexual abuse, etc. in the light through its parts.

Dattani holds a very distinct status in British Indian gambling. He has clearly expressed the problems of city life in India in his plays. He has an outstanding artistic spirit that sets him apart from other playwrights. His plays touch the minds and hearts of readers. Homosexuality is the main theme of his play *Bravely fought the Queen*. Another concern of Mahesh Dattani's work is gender identity. How are men and women constructed in terms of gender roles? For example, Hasmukh Mehta doesn't think he's masculine enough in *Where There's*

a Will, and Amritlal doesn't think he dances for men in *Dance Like a Man*. Dattani poses these and several other questions related to gender and social stratification. Dattani is not a world of mere dichotomy. There is always conflict in relationships and no one wants to be an easy victim. Through his plays, he sheds light on the lives of marginalized sections of society. He tries to raise awareness and sensitize ordinary people to their problems. This article attempts to analyse how Mahesh Dattani presents the problem of marginalized women in the play *Tara*. This work shows discrimination against girls in society. The show opens with Dan busy typing and speaking directly to the audience. He wrote a play called *Twinkle Tara* and the liner of the play is called *Tara* and this *Tara* means star. Chandan reminisces about his childhood with his sister *Tara*. The two share the same body, meaning they are conjoined twins. It exposes the existing patriarchal mentality of a society that favors men and despises women. In the works of Mahesh Dattani, women ensure the continuity of traditions and rituals where men go to work. These are stereotypical rules of gender that Dattani takes full advantage of. In this play, Dattani describes the immediate conflict between husband and wife regarding his father. Bharati also seems to care more about *Tara's* diet and health than Patel. Patel seems worried about Chandan's career. He wants him to follow in his footsteps. Chandan seems to have other plans and wants to be a writer while *Tara* wants to be "strong, healthy, beautiful".

As the play progresses, we see *Tara* being asked to show off her prosthetic leg. In the ensuing dialogue between *Tara* and Chandan, we learn many facts, but most importantly Bharati's concern for *Tara* and *Tara* shows what she sees as her father's lack of concern for her. That. *Roopa* returns to the stage and examines *Tara's* legs. *Roopa* was bribed by Bharati to befriend *Tara*. *Roopa* runs away to tell friends that Bharati wants to donate her own kidney. Patel disapproves of this, which fuels a feud between the husband and wife, and the husband's bitter remark that his father's money has always been Bharati's forte. She tried to stop *Roopa* from saying something to *Tara* and it turned out that it was believed that Patel didn't want girls, they would drown the babies in milk. Bharati herself seems to have a lot of love for *Tara* and she says, "Love can make up for a lot of things." Bharati knitted a sweater for *Tara* during this conversation and Chandan said she dropped a stitch. In this action shot, Patel walks in and sees Chandan helping his mother knit, which shows his perspective on gender identity. He made plans for Chandan to further his studies

abroad. He accused his wife of completely and intentionally misappropriating Tara. The roles Patel takes on seems to come naturally to men, and the roles he assigns to women vary widely. Why can't Chandan knit, and why can't Tara come to the office? And another important question, why are girls being killed in our country? Dattani raises many other such questions regarding sexism. Act-I ends with Tara at the center of the controversy falling into a blackout.

The play presents a multi-layered and deeply rooted patriarchal system in society. There are many factors that lead to a boy's preference for a girl. These factors are not only economic but also social and religious. In this play, the Patel family is healthy both economically and politically. Tara is not an economic burden to them. Chandan has always been favored over Tara due to the patriarchal nature of society. Tara is attractive in that she uses a rather improbable strange case to expose the injustices that traditional Indian families have inflicted on her, a commentary on a society that treats different from children of the same uterus. And as always, stereotypes appear in friendly form, masking ugly truths. The Patel family looked like the ideal pair of parents that Tara and Chandan needed to survive, in fact, they survived thanks to their devoted parents. But there is much more to be revealed. Chaudhari 38)

In the happy life of the Patel couple, trouble started with the birth of their conjoined children. The happy life of the Patel couple is coming to an end as they focus on the health and survival of these children. Asha K. Chaudhuri points out Patel's injury ;

The play at the battles ,the victories and the defeats of an Indian family coping with the trauma of freak children and their survivals,while also exposing the existing patriarchal stereotypes of the Indian mindset ,which has always preferred a boy child to a girl child (37 Asha K Chaudhuri)

Both children have their own organs enough to survive, but the problem is that they have a common leg and third leg. This third leg is suitable for both girls and boys because the main blood supply to this leg is from the girl's side. At the time they parted, the decision was on the part of the mother and the uncompromising decision of the free community but she discriminated against her daughter and son. On the other hand, Mr. Patel belongs to the strict patriarchal community but he cannot join them in this scheme. They prioritize boys over girls. Bijay Kumar Das rightly pointed it out,

It is an irony of life that a women should work against daughter to favorson. Feminism which seeks to bring gender equality to society unwittingly discriminates against women ,But a brother's love for a sister transcends the gender bias (49 Bijay Kumar Das).

Based on the roles of men and women, men are given higher status than women. Patel asks Chandan to help him with his business and wants Tara to do the housework. This gender-based division of labor is one of the root causes of gender-based discrimination. Dattani tries to decipher this division of roles through Tara and Chandan. Chandan wants to be a writer while Tara tends to join the same career as her father.

Women play an important role in perpetuating discrimination against women in patriarchal societies. Bharati, a woman supporting Chandan, a male child during surgery. Dr Thakkar told us that the biggest challenge was keeping the girl alive. And Patel decided to tell the kids the truth. He said that all three were at fault - his grandfather, his wife and him. The twins have three legs and the third leg is nourished by the girl's blood system.

The chance of survival of the leg with the girl is greater. But Bharati and her father decided to give the leg to a male child despite the risk. Patel couldn't protest loudly enough and the doctor was bought by Bharati's powerful political father in Bangalore. The leg only lasts two days when it could be Tara's for a lifetime. Tara is devastated by this revelation. The social structure in which the little girl has to live and die. Killed by the social system that controls people's minds and actions. We see Chandan apologizing to Tara in most of the lines at the end of the play. "Forgive me, Tara, forgive me for making this a tragedy."

The play ends with Tara and Dan's spirits kissing.

Conclusion

It can be concluded that Mahesh Dattani effectively addressed the issues of disability, gender and identity in the play of Tara. Tara is considered one of the famous works of Mahesh Dattani. It addresses various issues related to sexism by taking on the theme of conjoined twins. Tara is not just an individual character but appears as an archetype, a symbol of the little Indian girl transcending and subduing in the factory of tradition and modernity. This work moves us deeply as Mahesh Dattani not only exposes how girls are

discriminated against in an educated society, but also asserts that discrimination is universally accepted. In Indian society, discrimination against women is encouraged. The play is a great success in portraying the plight of marginalized women. This work depicts discrimination against women that begins in the womb. Incidents of female contraceptives are common in our society. The patriarchal society views daughters as a burden to parents not only financially but also socially and emotionally. This is why this patriarchal society prefers a boy like Chandan over Tara, a girl.

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