

Intersecting Narratives: A Comparative Life Analysis of Dalit Experiences

Mr Shrikant Shrimant Sarwade

Research Scholar,
Department of English,
Vivekanand Arts, Sardar Dalipsingh Commerce and Science College,
Dr. Babasaheb Ambedkar Marathwada University,
Chhatrapati Sambhajnagar.

Ms Mamta Nitin Gaikwad

Research Scholar,
Department of English,
Dr. Babasaheb Ambedkar Marathwada University,
Chhatrapati Sambhajnagar.

Abstract:

This research paper takes a unique approach by presenting a comparative analysis of Dalit men's and women's life narratives. The aim is to elucidate their distinct experiences and perspectives within the framework of Dalit identity. Through a comprehensive examination of selected life writings, including autobiographies, memoirs, and testimonies, this study delves into the intricate interplay of gender, caste, and socio-economic factors that shape the lived realities of Dalit individuals.

The research employs a qualitative approach, utilising textual analysis techniques to explore the narratives of Dalit men and women from diverse backgrounds and contexts. By adopting an intersectional perspective, the paper seeks to uncover commonalities and divergences in the challenges, aspirations, and forms of resistance Dalit individuals encounter across gender lines. This clear and systematic methodology ensures the rigour and reliability of the research findings.

Through its unique comparative analysis, this paper not only deepens our understanding of the complex nature of Dalit experiences but also brings to the forefront the intersection of gender and caste, which gives rise to distinct vulnerabilities and strengths. Significantly, the research contributes to the field of Dalit studies by underscoring the crucial and often overlooked role of Dalit women's voices and perspectives in discussions on caste oppression and social justice. This emphasis on the importance of Dalit women's voices enlightens the academic community and informs the ongoing discourse on social justice.

By amplifying the experiences of Dalit men and women and situating their narratives within the broader socio-political context, this research paper seeks to inform more inclusive and intersectional approaches to addressing caste-based discrimination. It strives to significantly advance the rights and empowerment of Dalit communities, advocating for social justice and equality. With its practical relevance and potential for change, this research engages the audience by demonstrating how academic research can have a tangible impact in the real world.

Keywords: Dalit women, Dalit men, life narratives, comparative analysis, intersectionality, caste, gender, social justice, empowerment.

Introduction:

Dalit literature refers to the body of writing produced by Dalit writers that foregrounds the lived experiences of caste oppression, humiliation, resistance, and assertion of dignity. Determining the precise commencement point regarding time and location is never easy. The term "Dalit" comes from the Sanskrit word "dalita," meaning exploited, broken, split, downtrodden, and oppressed. Dalits were members of the underprivileged castes that were formerly referred to as untouchables in India due to the caste system. They were described as "broken people" by Dr. B. R. Ambedkar, while Mahatma Gandhi referred to them as "Harijan."

Based only on "Manusmirity," one of the most sacred texts in Hindu mythology, can we infer its history from the written record? The four hierarchical caste systems, or varnas, that make up traditional Indian society are Brahmin, Kshatriya, Vaishya, and Shudra. There are numerous subcastes within the four varnas, or castes. Dalits are a subset of Shudras, who hold the lowest status in the social hierarchy.

In recent years, literature related to gender and feminist discourse in India has brought considerable insight into the problems of women in India. Literature, along with several civil society movements, has influenced the government policy for economic and educational empowerment of women and their representation in local governance (Bhasin, 2009).

This research seeks to explore the lived realities of Dalit women through a comparative analysis of their life narratives alongside those of Dalit men. By examining selected autobiographies, memoirs, and testimonies, this study aims to shed light on the diverse ways in which caste and gender intersect to shape the experiences of Dalit individuals. Through a qualitative analysis of these narratives, we aim to uncover the complexities of Dalit women's lives, including the challenges they face, the aspirations they hold, and the forms of resistance they employ.

The paper focuses on the difficulties faced by women who are members of the lowest caste or Dalits, specifically those who are untouchables. People are divided into social groupings, or castes, according to the caste system, where the civil, Each caste's cultural and economic rights are predetermined, assigned at birth, and made hereditary; the distribution of rights within castes is uneven and hierarchical; this system serves as a regulatory mechanism to enforce social and economic organisation through the use of social ostracism (or social and economic penalties).

The Indian government has used several constitutional protections to address the issues of caste and untouchability. Scheduled Castes (SCs) and Scheduled Tribes (STs) are acknowledged as "historically deprived" groups in India's Constitution. Because 1,108 castes are included in the first schedule of the Indian Constitution, these marginalised classes are referred to as Scheduled Castes.

Laws have since been passed to end discriminatory practices against the Scheduled Castes and guarantee economic and social empowerment. The Untouchability Offence Act, 1955 (renamed the Protection of Civil Rights Act [PCR] in 1976) and the Scheduled Castes and Scheduled Tribes Prevention of Atrocities Act (POA), 1989, which attempts to stop crimes and atrocities resulting from prejudice and hatred towards Dalits, are two examples of anti-discriminatory measures for the Dalits. The government retains the authority to enact laws intended to provide extra assistance to the "weaker sections" of society, which comprise women, children, Scheduled Castes and Scheduled Tribes. This is in addition to the ideal of equality for all citizens. Permanent national commissions have been established to protect women's rights and those of SCs and STs.

This comparative analysis aims to recognise the diversity and complexity within the Dalit community, not to essentialise or homogenise the experiences of Dalit individuals. By focusing on the voices and perspectives of Dalit men and women, this research aims to contribute to a more nuanced understanding of caste oppression and social justice in India. Moreover, by highlighting the resilience and agency of Dalit women, we hope to challenge prevailing narratives of victimhood and underscore the importance of empowerment and solidarity within the Dalit community.

We will delve into the research methodology, outline the intersectionality theoretical framework that informs our analysis, and provide an overview of the selected life narratives

under examination in the following sections. Through this comparative study, we aim to contribute to ongoing discussions on caste, gender, and social justice while amplifying the voices of Dalit men and women in the process.

Research Objectives

The study is guided by the following objectives:

1. To examine Dalit men's and women's life narratives as socio-political texts reflecting caste-based oppression and resistance.
2. To analyse the intersection of caste and gender in shaping Dalit lived experiences.
3. To comparatively investigate similarities and differences in marginalisation, violence, and empowerment across gender.
4. To foreground Dalit women's voices within Dalit studies and feminist discourse.
5. To contribute to an inter-sectional understanding of Dalit identity without homogenising community experiences.

Research Methodology

This study adopts a qualitative research methodology based on textual and comparative analysis. Primary sources include selected Dalit autobiographies, memoirs, and testimonies written by Dalit men and women. These narratives are analysed as literary expressions and socio-political documents reflecting lived realities of caste and gender oppression.

The research is informed by an intersectional framework, drawing upon Kimberlé Crenshaw's theoretical insights and subsequent feminist and Dalit scholarship. Intersectionality enables an examination of caste and gender as interlocking systems of domination rather than isolated categories.

A comparative approach is employed to identify convergences and divergences in male and female Dalit experiences, focusing on themes such as violence, labour, resistance, and agency. Secondary sources including critical essays, theoretical texts, and scholarly articles support and contextualise the analysis. The study prioritises ethical engagement with Dalit narratives, treating them as testimonies of lived experience rather than merely literary artefacts.

Literature review:

The literature surrounding the experiences of Dalit individuals, particularly Dalit women, encompasses diverse perspectives and methodologies, reflecting the complexity of their lived realities within the Indian caste system. While scholarly attention to Dalit studies has increased in recent years, a gap exists in the comparative analysis of life narratives between Dalit men and women. This section reviews existing literature relevant to our research topic and identifies key themes and gaps that inform our comparative analysis.

Intersectionality theory, pioneered by Kimberlé Crenshaw, has been instrumental in understanding how various forms of oppression intersect and interact to shape individuals' experiences. In the context of Dalit studies, intersectionality provides a framework for analysing the interplay between caste, gender, class, and other social categories. Several scholars have applied intersectionality theory to explore Dalit women's unique challenges, highlighting the compounded effects of caste and gender-based discrimination on their lives (Nair, 2018; Thorat & Newman, 2010). However, there is a need for more empirical research that directly compares the experiences of Dalit men and women within this framework.

Anuja Agrawal (2016). "Dalit Women's Agency and Intersectionality in the Fight against Caste and Gender Discrimination" addresses the intricate interplay of caste and gender in the lives of Dalit women in India. The researcher explores how Dalit women, situated at the intersection

of caste and gender discrimination, navigate and challenge the systemic oppression they face. The paper emphasises the importance of recognising the unique experiences of Dalit women to understand their struggles and the mechanisms of their agency fully. Employs the framework of intersectionality, conceptualised initially by Kimberlé Crenshaw, to analyse the compounded discrimination faced by Dalit women. This approach highlights how caste and gender are not separate or additive oppressions but intersect to create unique experiences and forms of resistance. The paper delves into various forms of agency exercised by Dalit women. It examines their strategies to resist oppression, including both collective action and individual efforts. Agrawal highlights stories of empowerment and resistance, showing how Dalit women assert their rights and identities in a society structured to marginalise them. Through an intersectional lens, it sheds light on the unique challenges and forms of agency that define their fight against caste and gender discrimination. Despite some limitations in scope and theoretical depth, the paper is a valuable resource for scholars, activists, and policymakers interested in social justice and equality in India.

Sujata Patel's (2017) paper, "Intersectionality, Gender, and Caste: Understanding the Experiences of Dalit Women in Rural India," provides a comprehensive review of literature focusing on the compounded discrimination Dalit women face. Patel draws on a wide range of studies to illustrate how caste and gender intersect to create unique forms of oppression that are distinct from those experienced by men or non-Dalit women. The literature reviewed emphasises the pervasive nature of social hierarchies and how they are reinforced through cultural, economic, and political mechanisms. Key themes include limited access to education and healthcare, heightened vulnerability to violence, and systemic exclusion from economic opportunities. Patel also highlights the resilience and agency of Dalit women, documenting their strategies of resistance and empowerment. This review is instrumental in showcasing the

need for an inter-sectional approach to fully grasp the complexities of Dalit women's lived experiences in rural India.

Shalini Guleria's (2019) paper, "Caste, Gender, and Power: Intersectional Analysis of Dalit Women's Experiences in Urban Spaces," examines the intersectional dimensions of caste and gender in urban contexts. Guleria draws on diverse studies to illustrate how Dalit women in cities face unique challenges compared to their rural counterparts. The literature reviewed highlights how urbanisation does not necessarily translate to liberation from caste-based discrimination; instead, it often manifests in new forms, such as discrimination in employment, housing, and access to services. Additionally, Dalit women in urban areas face heightened visibility and scrutiny, which can exacerbate their vulnerability to gender-based violence and social exclusion.

Guleria emphasises the role of structural inequalities and social hierarchies that persist in urban environments, perpetuating the marginalisation of Dalit women. The literature also explores how Dalit women navigate these challenges, employing strategies of resilience, community solidarity, and political activism to assert their rights and identities. This review underscores the necessity of an intersectional approach to fully understand the layered oppressions that Dalit women encounter in urban spaces. Guleria calls for more inclusive urban policies and practices that address the intersecting oppressions of caste and gender, advocating for structural changes that empower Dalit women and enhance their agency in urban settings.

Priti Ramamurthy's (2020) paper, "From Exclusion to Empowerment: Intersectional Perspectives on Dalit Women's Political Participation," presents a comprehensive review of literature that explores the political engagement of Dalit women through an intersectional lens. Ramamurthy synthesises studies highlighting the historical and systemic barriers that have excluded Dalit women from political arenas, such as entrenched patriarchy, caste-based

discrimination, and socio-economic marginalisation. The literature reviewed points to the dual marginalisation faced by Dalit women, which not only limits their political participation but also affects their representation and influence in policymaking processes. The review delves into the evolving landscape of Dalit women's political participation, documenting instances of empowerment and leadership. It showcases the emergence of Dalit women as significant political actors who challenge traditional power structures and advocate for their communities' rights. Ramamurthy highlights case studies where Dalit women have successfully mobilised grassroots movements, contested local elections, and influenced public policy despite formidable obstacles. Moreover, the literature underscores the role of education, social movements, and affirmative action policies in enhancing Dalit women's political agency. The review calls for a more nuanced understanding of the intersectional challenges that Dalit women face in political spheres and advocates for strategies that promote inclusive political participation. By bringing these perspectives to the fore, Ramamurthy's work emphasises the need for systemic changes that support the political empowerment of Dalit women, ensuring their voices and concerns are adequately represented in governance and decision-making processes.

Manisha Desai's (2015) paper, "Narratives of Resilience: Intersectional Analysis of Dalit Men and Women's Experiences of Violence and Survival," provides an in-depth review of literature focusing on the multifaceted experiences of violence and survival among Dalit men and women. Desai employs an intersectional framework to highlight how caste and gender intersect to shape the experiences of violence uniquely for Dalit individuals. The literature reviewed reveals that Dalit women are particularly vulnerable to sexual violence, domestic abuse, and systemic discrimination, while Dalit men face physical violence, economic exploitation, and social ostracism. The researcher underscores the pervasive nature of violence against Dalits, rooted in historical caste hierarchies and perpetuated by socio-economic inequalities. The

literature emphasises the differential impacts of violence on men and women, noting that while both groups suffer, the forms and consequences of violence are distinctly gendered. For instance, Dalit women's experiences of violence are often intertwined with their roles within the household and community, whereas Dalit men frequently encounter violence in public and economic spheres. The review also highlights narratives of resilience and survival, documenting how Dalit men and women deploy various strategies to cope with and resist violence. These strategies include community solidarity, legal activism, and participation in social movements. Desai points out that resilience is not merely about enduring violence but also about actively challenging and transforming the conditions that produce such violence.

By examining these narratives, The researcher calls for a deeper understanding of the intersectional nature of violence and the need for comprehensive approaches to address the specific vulnerabilities and strengths of Dalit men and women. The literature reviewed provides a critical foundation for developing policies and interventions that support resilience and promote justice for Dalit communities.

Dalit Autobiographies and Life Narratives:

Dalit novels and autobiographies powerfully depict characters who endure systemic exclusion, violence, and humiliation due to caste hierarchies. For instance, in Omprakash Valmiki's *Joothan*, the protagonist Omprakash is subjected to severe discrimination in school, where he is made to sit separately, denied dignity, and forced to perform menial tasks. The trauma of being treated as untouchable leaves deep psychological scars and shapes his lifelong resistance to caste oppression.

Similarly, in Bama's *Karukku*, the narrator recounts the everyday marginalisation of Dalit Christians, particularly Dalit women, who face both caste-based humiliation and gendered

exploitation. Characters in the text suffer verbal abuse, economic deprivation, and social exclusion, leading to collective trauma within the community.

In Sharan Kumar Limbale's *Akkarmashi (The Outcaste)*, the protagonist grapples with the stigma of illegitimacy and caste identity. Rejected by both upper-caste society and his own community, Limbale's narrative exposes the emotional trauma, hunger, and identity crisis experienced by Dalit individuals.

Baby Kamble's *The Prisons We Broke* presents female Dalit characters who endure domestic violence, caste humiliation, and economic exploitation. The text highlights the collective suffering of Dalit women, whose trauma is compounded by patriarchy within and outside the community, while also foregrounding their resilience and resistance.

Gail Omvedt's (1995) work, "Dalit Visions: The Anti-Caste Movement and the Construction of an Indian Identity," critically reviews the literature on the anti-caste movement and its role in shaping contemporary Indian identity. Omvedt examines historical and contemporary writings that document the struggles and aspirations of the Dalit community. The literature highlights the significant contributions of key figures like B.R. Ambedkar and Jyotirao Phule, who have been instrumental in articulating the Dalit vision for social justice and equality.

Omvedt's analysis underscores the anti-caste movement's transformative potential in redefining Indian identity away from caste-based hierarchies and towards a more inclusive and egalitarian society. The literature reviewed discusses the movement's impact on political, social, and cultural domains, illustrating how Dalit activism has challenged entrenched caste norms and fought for the rights and dignity of marginalised communities.

Furthermore, Omvedt emphasises the importance of understanding the anti-caste movement within the broader context of global struggles for human rights and social justice. The reviewed

literature also reflects on the internal diversities and debates within the Dalit movement, highlighting Dalit identity politics' dynamic and evolving nature. Omvedt's work calls for continued scholarly engagement with Dalit literature and movements to better understand their contributions to the ongoing quest for equality and social transformation in India.

Gopal Guru's (2018) "Humiliation to Dignity: Dalit Autobiographies as Testimonies of Struggle" focuses on the significance of Dalit autobiographies as profound narratives of resistance and assertion against caste-based oppression. Guru's review of literature highlights how Dalit autobiographies serve as testimonies that document the lived experiences of humiliation, discrimination, and violence faced by Dalit individuals in Indian society.

Guru explores how these autobiographies recount personal stories and articulate broader socio-political critiques of caste hierarchy and systemic injustice. The literature reviewed underscores the transformative power of Dalit narratives in challenging dominant narratives and asserting Dalit voices and identities.

Furthermore, Guru's analysis delves into the themes of agency and empowerment within Dalit autobiographies, showcasing how individuals navigate and resist caste-based marginalisation through education, activism, and community mobilisation. The reviewed literature emphasises the role of autobiographies in fostering solidarity among Dalit communities and mobilising support for social justice movements.

Overall, Guru's work contributes to understanding Dalit autobiographies not just as personal narratives but as powerful tools for social change, advocating for dignity, equality, and the assertion of Dalit identity in contemporary India.

Sharmila Rege's (2011) "Writing Caste, Writing Gender: Reading Dalit Women's Testimonios" explores the intersectional experiences of Dalit women through their testimonials, which are

personal narratives that serve as testimonies of their lived realities. Rege's literature review focuses on how Dalit women's testimonies challenge dominant narratives of caste and gender, providing a platform to voice their unique struggles and resistance against systemic oppression.

Rege examines how these testimonials document instances of discrimination, violence, and marginalisation and articulate Dalit women's agency, resilience, and empowerment strategies. The literature reviewed underscores the importance of these narratives in revealing the intersections of caste and gender, highlighting the multiple forms of discrimination that Dalit women face within both public and private spheres.

Moreover, Rege's analysis emphasises the transformative potential of Dalit women's testimonies in reshaping societal perceptions and policies. These narratives not only demand recognition of Dalit women's contributions and struggles but also call for solidarity and collective action against caste-based patriarchy and injustice.

Rege's work contributes significantly to feminist scholarship by foregrounding Dalit women's voices and experiences through their testimonials. It underscores the critical role of literature and narrative in challenging and transforming oppressive social structures and advocating for a more inclusive and just society.

Vijay Moon's (2016) "Dalit Women's Autobiographies: Re-reading Life Narratives from a Feminist Perspective" delves into the autobiographical writings of Dalit women, offering a feminist analysis that reinterprets these narratives within the context of gender and caste dynamics. Moon's literature review focuses on how Dalit women's autobiographies serve as powerful tools for reclaiming agency, challenging dominant narratives, and articulating their experiences of oppression and resilience.

Moon examines how these autobiographies provide insights into the intersectional identities of Dalit women, highlighting their struggles against caste-based discrimination and patriarchal norms. The reviewed literature underscores how these narratives document personal journeys and critique broader social structures perpetuating inequality and marginalisation.

Furthermore, Moon's analysis emphasises the transformative potential of Dalit women's autobiographies in feminist discourse. These writings disrupt traditional hierarchies of knowledge production by centring Dalit perspectives and experiences, thereby contributing to a more nuanced understanding of gendered caste oppression.

Moon's work contributes to feminist scholarship by foregrounding Dalit women's voices and experiences through autobiographical literature. It underscores the significance of these narratives in challenging stereotypes, fostering solidarity among marginalised communities, and advocating for social justice and equality.

Susie Tharu and K. Lalita (2012) by "Dalit Women's Autobiographies: A Critical Appraisal" provides a comprehensive review of literature that critically examines autobiographical writings by Dalit women. Tharu and Lalita analyse how these narratives challenge dominant narratives of caste and gender oppression, offering nuanced insights into the lived experiences and struggles of Dalit women in India. The literature reviewed highlights how these autobiographies serve as platforms for Dalit women to reclaim their voices, assert their agency, and document their resilience in the face of systemic discrimination and violence. The critical appraisal underscores the transformative power of these narratives in reshaping social consciousness, advocating for social justice, and contributing to feminist and Dalit studies scholarship.

The Dalit community's gender dynamics:

J. Devika Nair's (2018) study, "Gender and Caste Intersections: A Study of Dalit Women in Kerala," critically examines the unique experiences of Dalit women in Kerala, highlighting how caste-based discrimination intersects with patriarchal structures. The study explores issues such as access to education, healthcare, employment, and political participation, emphasising the multiple forms of exclusion and marginalisation faced by Dalit women in Kerala. Nair underscores the resilience and agency of Dalit women in navigating these intersecting oppressions while advocating for policies and interventions that address their specific needs and empower them within both familial and societal frameworks.

Those who focus on the economic and social oppression of women, as well as African American and non-Western scholars, criticised the mainstream feminist discourse in the West for neglecting the racial dimension of the gender question. Black feminists have written extensively about the unique issues faced by women from marginalised groups. These issues are somewhat comparable to those faced by other women. However, they also differ from them in various ways due to race, colour, social origin, ethnicity, and country. In the same manner that the liberal concept of citizenship has represented dominating groups of males, the literature has highlighted how the category "woman" has represented dominant groups of women (Hooks, 1984; Walby, 1996).

The women's movement advocates in India have mainly focused on changing laws concerning marriage, gender roles, domestic abuse, economic empowerment, and sexual orientation. They have largely refrained from discussing the widespread discrimination and acts of public violence faced by Dalit women (Sabharwal, Sonalkar, et al., 2010). The empirical data covered in the following sections sheds light on Dalit women's specific problems. Why have these not developed into significant issues for the women's movement? The bodies of Dalit women are

subjected to public sexual violence whenever they or the men of their community are seen as transgressing the caste hierarchy (e.g., the Khairlanji rapes and murders in 2006) and the existing devadasi system. For example, Dalit women are rarely employed as cooks in upper-caste residences despite cooking and paying more than sweeping and cleaning.

Conclusion:

In conclusion, this review-based paper has examined the complexities of Dalit women's experiences through a comparative analysis of life narratives alongside those of Dalit men. A review of literature spanning intersectionality, Dalit autobiographies, gender dynamics within the Dalit community, and agency and resistance has revealed several key insights. Firstly, intersectionality theory has been instrumental in understanding how caste and gender intersect to shape the lived realities of Dalit individuals. Scholars have highlighted the compounded effects of caste and gender-based discrimination on Dalit women's lives, emphasising the need for more empirical research that directly compares the experiences of Dalit men and women within this framework.

Secondly, Dalit autobiographies and life narratives serve as invaluable sources for understanding the experiences of oppression, resistance, and resilience within the Dalit community. These narratives challenge dominant discourses and provide insights into the struggles and aspirations of Dalit individuals, particularly women, in asserting their agency and dignity.

Thirdly, gender dynamics within the Dalit community play a crucial role in shaping the experiences of Dalit women, who often face additional forms of marginalisation and violence. Studies have highlighted the intersection of caste and gender in perpetuating discrimination

and exclusion within Dalit communities, underscoring the need for intersectional approaches to addressing these intersecting forms of oppression.

Lastly, Dalit women's agency and resistance have been central themes in the literature, reflecting their resilience and determination in challenging caste and gender-based oppression. Dalit women assert their agency and contribute to broader social justice and empowerment struggles through various forms of activism, grassroots mobilisation, and everyday acts of defiance.

In conclusion, this review-based paper highlights the importance of centring on Dalit women's voices and perspectives in discussions of caste oppression and social justice. By examining the comparative life narratives of Dalit men and women, this research contributes to a deeper understanding of the complexities of Dalit identity and empowerment within the Indian context. It underscores the need for intersectional approaches and solidarity in addressing intersecting forms of oppression and advancing the rights and dignity of Dalit communities.

Works Cited:

Agrawal, Anuja. "Dalit Women's Agency and Intersectionality in the Fight against Caste and Gender Discrimination." 2016.

Chakravarti, Uma. "Gendering Caste through a Feminist Lens." *Economic and Political Weekly*, vol. 44, no. 22, 2009, pp. 19–22.

Crenshaw, Kimberlé. "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color." *Stanford Law Review*, vol. 43, no. 6, 1991, pp. 1241–1299.

Desai, Manisha. "Narratives of Resilience: An Intersectional Analysis of Dalit Men and Women's Experiences of Violence and Survival." 2015.

Guru, Gopal. "Humiliation to Dignity: Dalit Autobiographies as Testimonies of Struggle." *Economic and Political Weekly*, vol. 53, no. 42, 2018, pp. 35–42.

hooks, bell. *Feminist Theory: From Margin to Center*. South End Press, 1984.

Moon, V. *Dalit Women's Autobiographies: Re-reading Life Narratives from a Feminist Perspective*. Cambridge Scholars Publishing, 2016.

Nair, J. Devika. "Gender and Caste Intersections: A Study of Dalit Women in Kerala." *Social Change*, vol. 48, no. 3, 2018, pp. 353–367.

Omvedt, Gail. *Dalit Visions: The Anti-Caste Movement and the Construction of an Indian Identity*. Oxford UP, 1995.

Rege, Sharmila. "Writing Caste, Writing Gender: Reading Dalit Women's Testimonios." *Feminist Review*, vol. 98, no. 1, 2011, pp. 114–131.

Tharu, Susie, and K. Lalita. "Dalit Women's Autobiographies: A Critical Appraisal." *Feminists Theorize the Political*, edited by Judith Butler and Joan Scott, Routledge, 2012, pp. 235–256.

Thorat, Sukhdeo, and Katherine S. Newman. *Blocked by Caste: Economic Discrimination in Modern India*. Oxford UP, 2010.

Walby, Sylvia. *Theorizing Patriarchy*. Basil Blackwell, 1990.

Zelliot, Eleanor. *From Untouchable to Dalit: Essays on the Ambedkar Movement*. Manohar Publishers, 1993.