



A Critical Study on Dalit Feminism in Bama's Karukku

Dr. Poonam Rani

Assistant Professor, Department of English, NIILM University, Kaithal, Haryana, India

Corresponding Author: * Dr. Poonam Rani

DOI: <https://doi.org/10.5281/zenodo.22669686>

Abstract

In this paper, I examine Bama's seminal autobiography Karukku (1992) through the theoretical framework of Dalit feminism. It claims that "Karukku" makes a revolutionary epistemological turn in mainstream Indian feminist discourse and in patriarchal Dalit political movements. Mainstream Indian feminism has largely focused on the experiences of "Savarna" (upper-caste) women and universalised the category of "Indian womanhood." Major narratives in Dalit literature have tended to subjugate women's gender-based oppression to the larger anti-caste struggle. In this paper, Bama uses Dalit feminist theory (Sharmila Rege, Gopal Guru) and intersectional frameworks (Kimberlé Crenshaw) to examine Dalit Christian women's "triple marginalization" of caste humiliation, gender subordination and institutional religious exploitation. The study looks at Bama's critique of the caste hierarchy in the Catholic Church, the physical and spatial effects of Untouchability, the politicisation of dialect (Paraiyar Tamil) and the formal transition from the bourgeois autobiography to the collective 'testimonio' (collective testimony/narrative of experience). In this way, "Karukku" does not merely record the oppression of the subaltern. It builds a subversive, alternative poetics of agency, labour, outrage, and spiritual reclamation.

Manuscript Information

- **ISSN No:** 3139-6313
- **Received:** 13-07-2026
- **Accepted:** 23-08-2026
- **Published:** 31-08-2026
- **IJCRP:** 1(4); 2026: 209-214
- **©2026, All Rights Reserved**
- **Plagiarism Checked:** Yes
- **Peer Review Process:** Yes

How to Cite this Article

Rani P. A Critical Study on Dalit Feminism in Bama's Karukku. Int. J. Creative Res. Publ. 2026;1(4):209-214.

Access this Article Online



www.jcrp.in

KEYWORDS: Dalit Feminism, Bama, Karukku, Intersectionality, Dalit Feminist Standpoint, Testimonio, Caste, Subaltern Epistemology.

1. INTRODUCTION

One of the most significant interventions in South Asian literary, sociological and political thought was the emergence of Dalit feminist literature in the late twentieth century. The hegemonic paradigms within Indian feminist scholarship have long operated on the assumption of universality that takes "Indian womanhood" as one homogeneous, undifferentiated category.^[1] This discourse in practice reflected the socio-cultural realities, bourgeois concerns, and reformist agendas of upper caste, middle-class (savarna) women.^[2] Mainstream feminist movements privileged issues such as dowry, domestic violence within urban households and civic equality, and approached gender as an au In so doing, they systematically obscured the ways in which the brutal architecture of the Hindu caste order (varnashrama dharma), ideas of ritual purity and pollution, and land-based economic dispossession shape the everyday survival of subaltern women.^[3]

However, the mainstream anti-caste and Dalit literary movements, even as they were radicalised by the intellectual legacies of Dr. B. R. Ambedkar, Jyotirao Phule, and Periyar E. V. Ramasamy, often revealed an unexamined internal patriarchal bias.^[4] In the predominantly male-authored Dalit autobiographical canon (atmakatha), Dalit women were routinely depicted as passive markers of communal suffering, secondary carers, or tragic victims of dominant-caste sexual violence.^[5] Male Dalit writers rarely interrogated the gendered power dynamics operating within the subaltern household itself, nor did they allow Dalit women autonomous political agency to articulate their grievances against both the dominant-caste social order and internal community patriarchs.^[6] Published in 1992 in Tamil and translated into English by Lakshmi Holmström in 2000, Bama's *Karukku* broke this dual erasure. *Karukku*, as the first autobiography authored by a Dalit woman in Tamil, defied canonical aesthetic standards, social conventions and academic boundaries. The very title, in its reference to the double-edged, serrated stem of the palmyra leaf (*Borassus flabellifer*), serves as an extended metaphor: it is both the slashing physical and psychological wounds inflicted on the Dalit body by oppressive institutions, and the razor-sharp critical consciousness deployed by the author to dismantle caste privilege, patriarchal domination, and ecclesiastical hypocrisy.^[7]

Hegemonic Mainstream Feminism is an upper-caste / bourgeois universalism that tends to hide caste and class issues. Dalit Feminism is an outcome and focuses on triple intersectionality (caste, class and gender).

Gender issues tend to be subordinate in male-centred Dalit politics and literature, indicating the need for Dalit Feminism. Institutional Religion (Brahmanical and Ecclesiastical) contributes to the maintenance and reinforcement of caste purity and caste hierarchies.

Bama's *Karukku* (1992) is an important work, an autobiography as well as a collective testimonio of Dalit feminist voices and experiences.

Bama's story does not consider oppression to be a mechanical addition of discrete disadvantages. Instead, *Karukku* articulates what modern feminist theorists call an intersectional matrix of domination. Bama's recording of her lived

experiences as a Dalit, as a woman, as an agricultural labourer and as a Catholic nun who finally walks out of the convent produces an autonomous subaltern epistemology to contest upper-caste feminism and male-centric Dalit politics.

2. Theoretical Framework: Intersectionality and Dalit Feminist Standpoint Theory

It is important to locate the text in the theoretical conversations of Dalit feminist standpoint epistemology and inter-sectionalist to evaluate the political and literary impact of *Karukku*. In his seminal essay "Dalit Women Talk Differently," sociologist Gopal Guru (1995) contended that Dalit women's systematic exclusion from mainstream feminist spaces and male-dominated Dalit political organisations necessitates a space for self-representation.^[8] Guru argued that non-Dalit women, regardless of their political affiliations, cannot authentically speak for Dalit women's lived realities because their social location in the caste hierarchy shields them from the visceral, quotidian degradations of untouchability.

Drawing on Guru's formulations and seeking comparative inspiration from Western Black feminist standpoint theorists, Sharmila Rege (1998) articulated the Dalit Feminist Standpoint.^[9] Rege argued that a Dalit feminist standpoint cannot be reduced to an essentialist biological claim of identity. Instead, it is an emancipatory historical-political-epistemic view: 'Dalit feminist standpoint is regarded as emancipatory because it asks more critical questions than the questions asked by the privileged perspectives. It is a historical site from which to examine the ways in which our identities are not equally powerful and to interrogate how the similarities among women have been celebrated while the caste-class differences have been ignored.'^[10]

Rege argued that the creation of a Dalit feminist standpoint necessitates that non-Dalit feminists transform themselves and convert their unearned caste privilege into a site of pedagogical and political accountability.

Intersectional Matrix of Dalit Womanhood consists of four interrelated dimensions:

1. Caste

- Untouchability
- Spatial Ban
- Body Purity

2. Sexuality

- Domestic Violence
- Pay Equality
- Double Burden (workload at home and elsewhere)

3. Class/Labour

- Agricultural Debt
- Feudal Serfdom
- Unpaid slave labour

4. Faith

- The Convent Hierarchy
- Purity Casteized

- **Hypocrisy of the Church**

In addition to Rege's formulation, Kimberlé Crenshaw's (1989) framework of intersectionality complements this discussion by critiquing single-axis frameworks for their failure to capture the multidimensional experiences of marginalised women.^[11] When applied to the South Asian context, intersectionality elucidates how caste, class, gender and religion do not operate as discrete, parallel variables, but as mutually constitutive structures of power.

In Karukku, Bama executes this theoretical synthesis through narrative prose, positioning her consciousness at the exact intersection of agrarian feudalism, domestic violence, classroom segregation, and convent authoritarianism.

3. The Caste-Space-Labour Matrix of Agrarian Servitude

3.1 Spatial Apartheid and the Somatic Inscription of Untouchability.

In Karukku, caste is not theorised abstractly, but as a lived, spatialised infrastructure that controls the everyday bodily movements, geography, and mental health of the subaltern community in the village of Puthupatti. The spatial geography of the village is one of stark apartheid: the Oor, the central village of the dominant-caste Naicker landlords, is sharply differentiated from the Cheri, the segregated, peripheral colony of the Paraiyars and other Dalit communities.^[12]

The spatial segregation of the Cheri serves a specific ideological function. It naturalises the territorial exclusion of the untouchable community, makes their bodies available for manual labour, and physically expels them from the sacred, civic spaces of the dominant castes. Bama says her first awareness of caste came not from any formal political teaching, but from an experience in her childhood of watching a ritual performance that hinged on the purity and pollution axis. On her way home from school, she saw an old, respected labourer of their community, carrying a small packet of green banana fritters (vadai) by a string, twisting his body to make sure his fingers never touched the wrapping paper:

The elder walked up to the Naicker, bent low and offered the packet to him, holding the string with the other hand. The Naicker opened the parcel and began to eat... I was so provoked and angry that I wanted to go and touch those wretched vadais myself immediately.^[13] This moment captures what Bama describes as the somatic internalisation of humiliation. The subaltern body is conceived as a site of permanent ontological pollution which is incapable of touching an object for dominant-caste consumption.

- **Spatial segregation**

Isolation (physical and social) through rigid segregation of the Oor (main village) and Cheri (Dalit settlement).

- **Purity-Pollution Axis (Somatic)**

The physical manifestation of caste in the interactional level, e.g. the taboo of touching a packet of vadai, which signals boundaries of pollution and purity.

- **Linguistic Courtesy**

Use of derogatory and disrespectful terms of address for Dalit elders within the framework of hierarchy and caste-based discrimination imposed on Dalits.

- **Economic Slavery**

Caste perpetuation economically: generational bonded labour, usury trapping Dalits in debt and servitude.

And when Bama's older brother, Annan, explains the logic behind this spectacle, he demystifies the ritual: dominant castes believe that contact with a Paraiyar contaminates their food and water. Annan offers Bama a pedagogical imperative that fuels her early ambitions: "Because we are born into the Paraiyar jati, we are never given any respect or dignity... But if we study and make progress, we can throw away these indignities."^[14] This insight introduces the core tension of the text: the continuous conflict between inherited caste degradation and the emancipatory potential of education.

3.2 Agrarian Labour and the 'Second Shift'

While Dalit men experience extreme humiliations at the hands of dominant-caste landlords, Bama demonstrates how Dalit women carry a disproportionate, compounding burden within the rural economy. In the agricultural ecology of Karukku, the backbone of manual field labour is Dalit women. They perform arduous and repetitive tasks—transplanting seedlings, weeding flooded paddy fields, harvesting crops, removing rocks and carrying heavy baskets of manure in extreme weather conditions.^[15]

Two intersecting mechanisms devalue Dalit women's labour despite its economic importance:

1. Systemic wage disparity: Dalit women are paid a much lower daily wage than Dalit men for similar hours of field labour, rationalising this theft of surplus value through patriarchal assumptions around female physical capacity and economic dependence.
2. The Domestic "Second Shift": The Dalit woman's day does not end when the gruelling field work ends from dawn to dusk. Back at the cheri, she must begin an unpaid second shift of household labour, walking long distances to draw water from disputed wells, gathering firewood for fuel, grinding grain, cooking gruel, washing dishes, and caring for children and sick family members.^[16]

Bama puts this tired reality of everyday life in uncompromising terms:

'The women have to fetch the water, light the fire, cook the gruel, feed the children and the men and only then lie down, even if they come back from the fields with bodies broken by fatigue. And even then, they are not allowed to rest in peace.'^[17] Thus, the physical body of the Dalit woman is subject to a three-fold extraction of value: the feudal landlord extracts surplus value in the form of underpaid field labour; the patriarchal household extracts unpaid domestic maintenance; and the dominant-caste village order extracts deference through public rituals of humiliation.

4. Challenging the Intra-Community Patriarchy: The Violence Inside

One of the defining features of Bama's Dalit feminism is her refusal to romanticise or sanitise the social dynamics within the subaltern community. Bama subverts this pastoral myth in the face of upper caste violence; the subaltern household is often represented in male-authored Dalit literature as a site of solidarity without any problems. She documents the all-pervasive reality of domestic violence, chronic alcoholism and patriarchal subjugation that reigns within the Dalit home.^[18]

Bama shows how subaltern men, routinely emasculated and humiliated by dominant-caste landlords in the agrarian workplace, often displace their accumulated rage,

powerlessness and frustration on the bodies of their wives and daughters:

Public Emasculation by Landlord → Private Physical Violence against Women
Minor violations within the household — serving a meal late, putting too little salt in the soup, failing to show proper respect — may be met with severe beatings. Bama writes that it is a violence that women suffer in silence, conditioned by community practices to internalise male violence as a natural part of their womanhood.

Patriarchal Control Zone Manifestation in Cheri Effect on Dalit Women Physical Safety Endemic domestic violence and wife-beating Chronic bodily trauma and psychological fear Economic Autonomy Male appropriation of female agricultural earnings Increased financial dependency and poverty Social Freedom Control of women's movement and sexuality Control of women's public expressions Decision-Making Exclusion from village panchayats and councils' Complete erasure from community governance

Bama's critique of the internal patriarchy does not diminish or weaken her anti-caste commitment; it strengthens it. She knows that any project of liberation that calls for the abolition of Brahminical caste hegemony but retains the patriarchal dominance in the home is compromised fundamentally. Unveiling this double oppression, Karukku argues that Dalit emancipation is impossible without the complete emancipation of Dalit women from external caste violence and internal patriarchal subjugation.

5. Spiritual Domination and Church Betrayal: The Catholic Church

The critique of the Catholic Church, a central thematic pillar of the work, is one of the most courageous contributions of Karukku to South Asian feminist literature. Historically, the emancipatory quest for human dignity, equality, educational access, and liberation from the hereditary degradation of the Hindu caste order drove large scale conversions of depressed classes to Christianity across southern India.^[19] However, Bama's narrative reveals the systematic reproduction, legitimisation and sustenance of Brahminical caste structures beneath a veneer of Christian piety by the Catholic Church in India.

- Promise of Christian Conversion and Lived Ecclesiastical Reality

1. Spiritual Equality in The Sight of God
2. Churches promise equality, but caste divisions are sustained by segregated seating, segregated pews, segregated graves.
3. Universal Christian Fellowship
4. restricting Dalits' access to religious leadership.
5. Education and social mobility
6. Conversion provides a way to ascend but Dalit nuns are often reduced to menial and servile work, which prevents them from climbing the social ladder.
7. Protection against Caste Violence
8. The clergy is supposed to protect Dalits through conversion, but often the concerns and experiences of Dalits are erased or ignored, making Dalits vulnerable.

5.1 The Resurgence of Caste in the Life of the Monastic Order
Bama enters a Catholic religious order to become a nun, with the idealistic zeal to dedicate her life to the education and upliftment of poor Dalit children. But her seven years in the convent expose her to an institutional apparatus that is governed by class privilege, caste prejudice, and authoritarian control.^[20]

Dalit nuns in the convent are relegated to domestic maintenance, kitchen work and manual labour while upper-caste nuns occupy positions of intellectual authority, institutional administration and spiritual leadership. Bama shows how Dalit sisters are assigned to clean latrines, tend the garden, and cook for the community, a secular caste division of labour that is reproduced within the walls of the convent. Also, upper-caste nuns always resort to casteist stereotypes, calling Dalit communities "naturally dirty," "lazy," and "ungrateful." Whenever Bama protests against discrimination or speaks up for poor students, the Mother Superior condemns her behaviour as evidence of "spiritual pride," "rebellion," and a breach of the sacred "vow of obedience."

Bama's disillusionment is compounded when she learns that the congregation's prestigious institutions are intended for the children of the rich upper-caste elite, while their rural charity schools for Dalits are purposely neglected and underfunded:

The convent schools were for the sons and daughters of the rich, the children of the collector, the children of the police superintendent, the children of the rich businessmen. All the luxuries were provided for them. But for the children of the poor, for the Dalits who toiled in the fields, there was nothing but contempt and neglect.^[21]

5.2 Subversive Christology: Recovering Liberation Theology
Instead of abandoning her faith, Bama undertakes a radical theological reclamation of the figure of Jesus Christ. She distinguishes the revolutionary, historical Jesus of the Gospels, who mingled among outcasts, cured the ritually unclean, challenged the corrupt priestly hierarchy of the temple and reaffirmed the dignity of the poor, from the institutional Church that employs his image to justify caste and class oppression.^[22]

THE JESUS OF HISTORY

- Advocate for the underprivileged

- Trigger of priestly hegemony
- An outcast eating with untouchables

THE HEGEMONY CONVENT

- Serving upper-caste elites
- Requires passive submission
- Reproduces purity hierarchies

BAMA'S DALIT CHRISTOLOGY

- Representation of subaltern agency
- Affirms righteous anger
- Calls for structural emancipation

PRIME LINK

- Historical Jesus → struggles of oppression
- Convent as a hegemonic space → hierarchy reinforced
- Bama's Dalit Christology: Reimagining Jesus from the Standpoint of the Oppressed
- Basic contrast: submission and hierarchy vs. resistance and liberation

This hermeneutic intervention places Karukku within the traditions of Latin American Liberation Theology and South Asian Dalit Theology.²² Arvind P. Nirmal famously contended that authentic Dalit theology cannot start from speculative philosophy, but must start from the lived pain (pathos) of the untouchable body. Bama interprets Christ's crucifixion not as a justification for fatalistic suffering, but as the ultimate price of challenging an unjust political and religious establishment: "The Jesus they preached was not the Jesus I saw in the Gospels. Their Jesus loved the rich, demanded blind obedience and protected the powerful. My Jesus stood with the oppressed, broke bread with the untouchables and told the truth even when it led to the cross."²³

Bama's departure from the convent is an act of transformative Dalit feminist agency. It is a refusal to buy individual security at the price of communal treachery and epistemic breach.

6. The Poetics of Subversion: Dialect, Metaphor, and Testimonio

6.1 The Many-Valued Metaphor of the Karukku

The power of Karukku as literature lies in its title which works on three different interpretive registers:

1. The Wound: The serrated edge of the palmyra frond cuts the hands and feet of Dalit labourers who climb, tap and weave it. It is an archive of physical and psychological injuries of structural caste-violence on the subaltern community.
2. The Weapon: The serrated edge cuts both ways. In Bama's hands, it becomes an intellectual and linguistic scalpel that cuts and slices through the hypocrisies of Brahminical patriarchy and church power.
3. The Embryo / New Sprout: The Tamil rural agricultural usage refers to the embryo or the newly germinated seed of the palmyra tree as karukku. Hence, the title represents the possibility of social regeneration, communal awakening and the birth of an insurgent Dalit feminist consciousness.²⁴

The Symbolism of the Three Legs in Karukku

1. The Scar

The serrated palmyra leaf cuts the hands of the subaltern labour.

"Symbolizes suffering, oppression, exploitation and caste discrimination.

It is the lived experience of suffering of dalit communities.

2. The Armament

The sharp edge of the leaf is a metaphorical weapon.

Refers to critical writing and counter-discourse.

Literature turns into a weapon to resist and challenge dominant powers.

3. The Embryo

The palmyra's new shoot represents growth and renewal.

It is a symbol of hope, social rebirth and resistance.

Indicates the possibility of the establishment of a new and just social order.

6.2 Decolonising the Literary Space: Politics of Paraiyar Dialect

Perhaps Karukku's most important contribution is its linguistic radicalism. Centamil – a standardised, formal, Sanskritized register of Tamil, shaped by upper-caste aesthetics and linguistic purism (Tanittamil Iyakkam) – has historically dominated both classical and modern Tamil literary prose. Literary gatekeepers dismissed the spoken dialects of working-class Dalits as "corrupt", "vulgar" (kocai) and unfit for serious literary production.

Bama's decision to write Karukku in the living spoken dialect of the Catholic Paraiyar community of southern Tamil Nadu was a conscious one. Her prose is laced with oral rhythms, colloquial street slang, unrestrained accounts of bodily functions and the juxtaposition of Catholic devotional language with rural folk proverbs. Bama destabilised the casteist linguistic hierarchy of Tamil literature by bringing the language of the cheri into print.

Literary theorist Pramod K. Nayar (2006) describes Karukku as a Dalit testimonio, not a traditional Western bourgeois autobiography. Testimonio departs from the classical autobiographies of the Western Enlightenment tradition in which the emphasis is placed on the individual's linear, introspective victory over adversity. The first person singular or the "I" in testimonio is employed as a symbol for the collective community or the "We":

The Autobiographical "I" (Naan)≡The Communal "We" (Naangal)

The narrator speaks for trauma and history, not for the community. In Karukku, Bama frames her chapters around communal themes—Work, Games, School, Religion, Education, Village, Church, Solitude—making her personal pain of untouchability part of collective pain, thus turning autobiography into collective witness.²⁵

7. Contextualising Karukku in the Pan-Indian Dalit Canon Bama – Karukku (1992)

Bama's work is set in Tamil Nadu and deals with the Paraiyar Christian community. It looks at the intersection of caste, gender and Christianity, and critically examines the hierarchy

of the Catholic convent. Bama questions the hegemony of the literary language and the classical Centamil prose and highlights the lived experiences of the rural Dalit agricultural labourers.

Jina Amucha / *The Prisons We Broke* (1986) Baby Kamble Kamble's story belongs to the Mahar Hindu/Buddhist community in Maharashtra, heavily influenced by the movement of Dr. B. R. Ambedkar. The work exposes patriarchy and oppressive rituals, and highlights the suffering of the women, especially the child brides, and criticises the superstition in the community.

Urmila Pawar – *Aaydan / The Weave of My Life* (2003) Pawar's autobiography, also from Maharashtra, is about the Mahar Buddhist community but also addresses issues related to urban migration and changing caste relations. It documents experiences in the labour and social systems of Mumbai, and employs the art of bamboo weaving as a metaphor for life and writing, and examines subtle forms of caste discrimination in urban and middle-class settings.

Relative Importance

Bama's novel is set in rural Tamil Nadu and explores the intersection of agricultural labour, caste, gender and Church institutions in a world of intersecting oppressions.

Baby Kamble focuses on the transformation of society through Ambedkarite consciousness, with an emphasis on Dalit identity and social upliftment.

Urmila Pawar writes on urbanisation, migration, labour and contemporary forms of caste exclusion.

8. SUMMARY

Bama's *Karukku* reconfigures South Asian feminist discourse by situating caste alongside gender, class and religion. She uses collective narrative and Paraiyar dialect to subvert dominant feminist and Dalit paradigms that do not account for intersectionality. It asks not for pity but political action and shows how caste and gender oppression cannot be separated. *Karukku*, the foundational work of Dalit feminism, argues that any real gender equality must confront caste brutality, and any anti-caste movement must tackle women's subjugation to be complete. Bama's work continues to be a powerful and transformative force in the struggle for justice, dignity and self-emancipation.

REFERENCES

1. Ambedkar BR. *Annihilation of caste: The annotated critical edition*. Anand S, editor. London: Verso Books; 2014.
2. Azariah M. *The un-Christian side of the Indian church*. Dalit Sahitya Academy; 1985.
3. Bama. *Karukku*. Tamil. Ideas; 1992.
4. Bama. *Sangati: Events*. Holmström L, translator. Oxford: Oxford University Press; 2005.
5. Bama. *Karukku*. Holmström L, translator. 2nd ed. Oxford: Oxford University Press; 2012.
6. Beverley J. *Testimonio: On the politics of truth*. Minneapolis: University of Minnesota Press; 2004.
7. Chakravarti U. *Gendering caste: Through a feminist lens*. New Delhi: Stree; 2003.

8. Collins PH. *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. 2nd ed. New York: Routledge; 2000.
9. Crenshaw K. Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *Univ Chic Legal Forum*. 1989;1989(1):139-167.
10. Forrester DB. *Caste and Christianity: Attitudes and policies on caste of Anglo-Saxon Protestant missions in India*. Curzon Press; 1980.
11. Gorringer H. *Untouchable citizens: Dalit movements and democratization in Tamil Nadu*. New Delhi: Sage Publications; 2005.
12. Guru G. Dalit women talk differently. *Econ Polit Wkly*. 1995;30(41/42):2548-2550.
13. Gutiérrez G. *A theology of liberation: History, politics, and salvation*. Inda C, Eagleson J, translators. Maryknoll, NY: Orbis Books; 1973.
14. Hochschild A, Machung A. *The second shift: Working families and the revolution at home*. New York: Viking; 1989.
15. Kamble B. *The prisons we broke*. Pandit M, translator. Hyderabad: Orient Blackswan; 2008.
16. Limbale S. *Towards an aesthetic of Dalit literature: History, controversies, and considerations*. Mukherjee A, translator. Hyderabad: Orient Longman; 2004.
17. Nayar PK. Bama's *Karukku*: Dalit autobiography as testimonio. *J Commonw Lit*. 2006;41(2):83-100. doi:10.1177/0021989406065729.
18. Nirmal AP. Doing theology from a Dalit perspective. In: Devasahayam V, editor. *A reader in Dalit theology*. Gurukul Lutheran Theological College; 1989. p. 139-144.
19. Pawar U. *The weave of my life: A Dalit woman's memoirs*. Pandit M, translator. New York: Columbia University Press; 2008.
20. Rao A, editor. *Gender and caste*. New Delhi: Kali for Women; 2003.
21. Rege S. Dalit women talk differently: A critique of 'difference' and towards a Dalit feminist standpoint position. *Econ Polit Wkly*. 1998;33(44):WS39-WS46.
22. Rege S. *Writing caste, writing gender: Reading Dalit women's testimonios*. New Delhi: Zubaan; 2006.
23. Tharu S, Lalita K, editors. *Women writing in India: 600 B.C. to the present. Vol II: The twentieth century*. New York: The Feminist Press at CUNY; 199.

Creative Commons (CC) License

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution–Non-Commercial–No Derivatives 4.0 International (CC BY-NC-ND 4.0) license. This license permits sharing and redistribution of the article in any medium or format for non-commercial purposes only, provided that appropriate credit is given to the original author(s) and source. No modifications, adaptations, or derivative works are permitted under this license.

About the author



Dr. Poonam Rani is an Assistant Professor in the Department of English at NIILM University, Kaithal, Haryana, India. She is actively engaged in teaching, academic research, and scholarly activities in English studies. Her academic interests encompass literature, language, and contemporary critical perspectives, contributing meaningfully to higher education and research.