



Identity, Labour, and the Body in Dalit Feminist Texts

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Abstract:

The interwoven themes of identity, labour, and the body as places of oppression and resistance are examined in this article's analysis of Dalit feminist literature. The daily realities of caste-based marginalization exacerbated by patriarchal structures are highlighted in Dalit women's narratives, particularly in autobiographical works and literary testimony. This study shows how these texts reclaim agency by redefining selfhood, narrating labour beyond economic categories, and representing embodied experiences of violence and resistance. It does this by analysing a selection of works by Dalit women writers alongside feminist and intersectional theoretical frameworks. The results show that Dalit feminist narratives are important venues of embodied knowledge production and socio-political critique that subvert both Dalit and mainstream feminist discourses.

Keywords: *Examined, Feminist, Labour, Women, Violence, Autobiographical.*

Introduction:

The need to address the combined marginalization of gender and caste, which are rarely recognized concurrently in mainstream Indian feminist discourse, gave rise to Dalit feminist literature. Dalit feminism emphasizes the lived realities of Dalit women, claiming that their positionality under patriarchal norms, caste hierarchies, and economic exploitation creates a unique perspective of oppression. Whether autobiographical, memoirist, or fictitious, these works function not only as literary works but also as political testimony that expose deeply ingrained systems that exclude Dalit women and contest prevailing narratives. At the nexus of caste, gender, and class oppression, Dalit feminist literature arises, expressing experiences that are frequently disregarded by both Dalit politics and mainstream feminist discourse. Dalit women experience what academics refer to as "triple oppression," which is systemic caste-based discrimination exacerbated by patriarchal systems and socioeconomic hardship. Dalit feminist works emphasize the lived realities of those who have traditionally been silenced, underlining the need for a perspective founded in Dalit women's own voices, in contrast to upper-caste feminist narratives that frequently universalize women's experiences.

Three interrelated themes—identity, labor, and the body—are at the heart of these stories. In Dalit feminist writings, identity is a space of self-assertion where women recover their voices and confront the stigmas imposed by patriarchal standards and caste hierarchies. Both visible and invisible labor are shown as lived, gendered realities connected to social and caste hierarchies rather than just as economic activity. The brutality, exploitation, and agency that Dalit women endure are reflected in the representation of the body as

both a place of vulnerability and a terrain of resistance. This article examines how Dalit feminist texts reshape traditional conceptions of identity, labor, and embodied experience by examining literary and autobiographical works by authors like Bama, Baby Kamble, and Urmila Pawar. This results in alternative epistemologies that subvert prevailing social and literary discourses.

Literature Review

❖ Dalit Feminist Standpoint and Identity

Dalit women occupy a particular social location at the crossroads of gender and caste, producing distinct forms of marginalization and resistance, according to scholarship on Dalit feminism. In addition to experiencing patriarchal oppression, Dalit women are routinely discriminated against within caste hierarchies, leading to what Mandal's research characterizes as structural deprivation and discrimination that outweighs the experiences of women from higher castes. Dalit women's life stories, like Bama's *Karukku*, Baby/Shantabai Kamble's *The Prisons We Broke*, and Urmila Pawar's *The Weave of My Life*, show how identity is not a single, universal category but rather is constructed through resistance to caste and gender enslavement. By emphasizing Dalit women's experiences outside of dominant literary traditions, these tales redefine selfhood and promote what some academics refer to as a Dalit feminist viewpoint.

Literary texts depict Dalit women's labor as both visible and invisible, including wage labor, reproductive labor, and caste-based survival tactics. Literary accounts describe how Dalit women endure socioeconomic marginalization while performing physically taxing and devalued labor, such as manual labor and agriculture. Such labor is political as well as economic, as seen by recent criticisms that portray it as resistance to gender and caste discrimination. In Dalit feminist writing, the body is a contested place where labor exploitation, caste violence, gendered oppression, and sexual exploitation converge. Research examining works such as Bama's *Sangati* and P. Sivakami's *The Grip of Change* demonstrates the vulnerability and agency of the Dalit female body as it is shaped and constrained by disciplinary power structures.

By emphasizing the distinct experiences of Dalit women at the nexus of caste, gender, and class, Dalit feminist scholarship has become a crucial intervention in feminist and Dalit studies. Dalit women's lived experiences represent a unique epistemic stance that challenges dominant discourses that frequently ignore caste and gendered oppression, according to Sharmila Rege's groundbreaking work on the Dalit viewpoint perspective (Rege, 2006). According to Rege's approach, comprehending Dalit women's narratives necessitates putting their experience knowledge front and center rather than reading their lives just from the viewpoints of male Dalits or upper-caste feminists.

This scholarship has been greatly influenced by literary and autobiographical works. The fight for identity construction within caste and patriarchal systems is shown in Bama's *Karukku* (1992), which illustrates how Dalit women express their identities in oppressive settings. Comparably, Urmila Pawar's *The Weave of My Life* (2008) and Baby Kamble's *The Prisons We Broke* (1989) reveal the economic, social, and sexual slavery ingrained in caste systems by chronicling the labor and lived experiences of Dalit women. According to academics like Sen (2019) and Thenmozhi (2025), these works politicize ordinary experiences rather than just recounting personal histories, showing how identity, labour, and bodily experiences are mutually constitutive in Dalit women's lives. Dalit feminist literature conceives labor in ways that go beyond official economic classifications. It includes emotional and reproductive labour within family and community institutions, as well as physical labor in the domestic, agricultural, and informal sectors. Analyzing Dalit women's systematic exploitation and resistance requires a larger knowledge of labour (Feminism in India, 2026). These texts question prevailing feminist and economic narratives that frequently marginalize caste experiences of work by recording both visible and invisible labour.

In Dalit feminist literature, the body is shown as a location of oppression as well as a tool for resistance. In addition to showing how women exert agency via bodily resilience, mobility, and resistance, texts such as Bama's *Sangati* (1994) and P. Sivakami's *The Grip of Change* (2001) portray the body as vulnerable to caste violence, sexual exploitation, and socially imposed constraints (Ghosh, 2021). According to academics, these stories challenge conventional ideas of gender, beauty, and body appropriateness by subverting prevailing aesthetic and social codes (Nature Communications, 2021). The body of research highlights that Dalit feminist writing redefines theoretical understandings of identity, labour, and the body in addition to narrating actual realities. By exposing the systemic injustices influencing Dalit women's lives, these writings produce alternative epistemologies that establish literature as a place of transformative knowledge and socio-political critique.

Methodology

Intersectional and feminist theoretical frameworks inform the qualitative literary analysis used in this study. It interacts with primary literary works written by Dalit women authors as well as secondary academic works that place these works in broader sociopolitical contexts. Three thematic threads are the focus of the analysis: (1) identity formation and self-representation; (2) labor as lived and recounted experience; and (3) the body as a place of resistance and violence. The paper analyzes how Dalit women writers express oppression and agency in their stories using close reading in conjunction with feminist and caste critical theory.

❖ Selection of Texts

The analysis draws primarily on autobiographical and narrative works by key Dalit women writers, including:

Bama (*Karukku, Sangati*),

Baby/Shantabai Kamble (*The Prisons We Broke*), and

Urmila Pawar (*The Weave of My Life*).

These texts were selected for their critical engagement with caste oppression, gendered labor, and embodied experiences, and for their representation of both personal and collective Dalit women's histories.

Analytical Framework

The study interprets the texts using frameworks from Dalit and intersectional feminist perspectives. Important methodological guidelines consist of:

Finding recurring themes about identity formation, labor practices, and physical experiences is known as thematic analysis. Contextual reading involves placing stories in the context of Dalit women's historical, social, and economic realities, such as caste systems, patriarchal customs, and labor exploitation. Examining how physical, emotional, and sexual experiences are described and politicized, embodied analysis focuses on how the body is portrayed as a place of oppression and resistance. Comparative Perspective: To comprehend the larger Dalit feminist literary discourse, highlight the parallels and discrepancies among the chosen texts.

❖ Data Collection and Interpretation

Primary data consists of textual excerpts, autobiographical accounts, and narrative passages from the selected works. Secondary data includes scholarly articles, critical essays, and feminist theoretical literature that contextualize Dalit feminist perspectives. Data interpretation emphasizes:

How Dalit women assert identity against caste and patriarchal structures.

How labor is represented as both socio-economic activity and a site of resistance.

How the body is depicted as an arena of violence, constraint, and agency.

By combining literary textual analysis with intersectional feminist and Dalit standpoint theory, this methodology enables a nuanced understanding of the interplay between identity, labor, and the body in Dalit feminist texts, revealing the epistemic and socio-political significance of these narratives. By combining literary textual analysis with intersectional feminist and Dalit standpoint theory, this methodology enables a nuanced understanding of the interplay between identity, labor, and the body in Dalit feminist texts, revealing the epistemic and socio-political significance of these narratives.

Theoretical Framework: Dalit Feminism and Intersectionality

Dalit feminism challenges mainstream feminist movements' exclusivity as well as Brahmanical patriarchy. These writings demonstrate how gender and caste are intertwined systems of oppression by using intersectionality as a conceptual tool. According to academics, Dalit women are subjected to "triple marginalization" because they are women, belong to lower castes, and are economically disadvantaged. Thus, Dalit feminist literature serves as political testimony that subverts prevailing epistemologies in addition to being literary representations. The exclusions present in both mainstream Indian feminism and prevailing caste-based discourses are contested by Dalit feminism, which emerges as a critical epistemological framework. Dalit feminist theory maintains that caste, gender, and class are inextricably linked in determining the lived experiences of marginalized women, whereas upper-caste feminist groups have traditionally emphasized gender as a universal category of oppression. This paradigm highlights the manner in which knowledge production and social hierarchies are structured by Brahmanical patriarchy.

Kimberlé Crenshaw introduced the idea of intersectionality, which is an essential analytical tool for comprehending the experiences of Dalit women. The concept of intersectionality highlights the interconnectedness and mutual constitutive nature of oppressive institutions, including caste, gender, class, and religion. For Dalit women, this implies that caste-based disadvantage and gender discrimination are inextricably linked. Their oppression is structurally entwined rather than added, resulting in distinct types of exclusion that are very different from what upper-caste women go through.

Sharmila Rege and other Dalit feminist academics and authors have criticized Indian feminism's homogenizing tendencies, which frequently obliterate caste distinctions. The significance of experiential knowledge drawn from lived realities is emphasized by Rege's concept of "Dalit feminist standpoint." By claiming that people on the periphery have important insights into power dynamics that privileged groups are unable to see, this perspective subverts prevailing narratives.

Dalit feminism also explores the relationship between caste and work, emphasizing the gendered and inherited nature of caste-based professions. Dalit women are frequently forced into physically abusive and socially humiliating jobs. These labor practices reinforce systemic inequality across generations because they are not only economic but also firmly ingrained in caste hierarchy. According to this theoretical paradigm, caste and gender discrimination are deeply ingrained in the body. Dalit feminist literature shows how the female body is frequently used as a caste identification marker and is susceptible to assault, control, and monitoring. Through narrative and witness, the body is simultaneously appropriated as a site of resistance. Writing the body turns into a political act that claims agency and breaks the silence.

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the silence. Crucially, Dalit feminism also criticizes the shortcomings of Western feminist theories when they are blindly adapted to the Indian setting. Dalit feminist theory expands on intersectionality, which provides a helpful lens, by adding the particularity of caste as a fundamental axis of oppression. By doing this, it advances a more complex and globally applicable feminist theory that takes into consideration deeply ingrained social stratification systems.

Intersectionality is not only theoretical but also expressed in narrative form in literary works like Bama's *Karukku* and Urmila Pawar's *The Weave of My Life*. These pieces highlight the potential for resistance and self-representation while also demonstrating how intersecting oppressive frameworks impact identity, labor, and the body. Thus, a strong theoretical framework for examining the nuanced reality portrayed in Dalit feminist writings is provided by intersectionality and Dalit feminism. It highlights the significance of elevating underrepresented voices in literary and scholarly debate and allows for a critical awareness of how power functions along several dimensions.

Constructing Identity: Assertion and Resistance

In Dalit feminist writing, identity is actively created via resistance rather than being static. The narrator's journey in Bama's *Karukku* illustrates a shift from internalized oppression to self-assertion. It becomes a radical political statement to identify as Dalit. In a similar vein, Urmila Pawar's autobiographical novel *The Weave of My Life* demonstrates how writing and education can be used as instruments to recover one's identity. By presenting Dalit women as active agents rather than helpless victims, these stories challenge prejudices. According to Dalit feminist writings, identity is a dynamic process formed via conflict, compromise, and resistance rather than a fixed or hereditary concept. Dalit feminist writing reclaims identity as a site of agency and self-definition, in contrast to prevailing caste narratives that force stigmatized identities upon Dalit groups. Because it opposes both caste systems and patriarchal conventions that aim to silence Dalit women's voices, this rebuilding is extremely political.

Rejecting internalized oppression is frequently the first step in claiming one's Dalit identity. In *Karukku*, Bama describes how she went from accepting caste prejudice without question to becoming aware of her social situation. She defies the systems that try to marginalize and erase her by choosing to embrace her Dalit identity. The story emphasizes the roles that education, introspection, and religious inquiry play in this process of self-realization.

In a similar vein, Urmila Pawar's *The Weave of My Life* demonstrates how both personal experience and societal memory contribute to the construction of identity. Pawar illustrates how community histories and common struggles shape selfhood by placing her personal story within the larger socio-political framework of Dalit movements. In this way, identity is profoundly communal rather than just personal, shaped by histories of solidarity and resistance. The importance of language and narrative in the construction of identity is also emphasized in Dalit feminist texts. Authors challenge the dominance of elite literary forms, which frequently exclude marginalized voices, by using oral traditions and writing in vernacular languages. By affirming commonplace experiences and forms of expression that are often disregarded in popular literary discourse, this language choice itself is an affirmation of identity.

In these books, resistance takes many different forms. It challenges oppressive conventions through subtle, daily behaviors in addition to overt acts of revolt. Writing one's own story, for example, becomes a potent tool of resistance, reclaiming authorship from prevailing narratives that have historically overlooked or maligned Dalit women. In particular, autobiographical writing enables the expression of actual experiences that challenge stereotypes and affirm the complexity of Dalit identities. Furthermore, addressing interlocking kinds of marginalization is a common step in the development of identity in Dalit feminist writings. Caste,

gender, and class are only a few of the axes of power that influence identities, as suggested by Kimberlé Crenshaw's idea of intersectionality. The stories of Dalit women show how these interlocking systems enable particular types of resistance while simultaneously producing unique forms of oppression. Dalit feminist writers question stereotyped ideas of womanhood and emphasize the variety of women's experiences by emphasizing these intersections.

Crucially, in these works, identity is not exclusively determined by pain or victimization. Rather, it is rethought as a place of transformation, resiliency, and strength. Through actions of self-assertion, such as going to school, joining social movements, or opposing restrictive customs, the characters in works by Bama and Urmila Pawar deliberately transform their identities. These behaviors represent a critical step toward empowerment—a change from forced identities to ones that are created by the individual. Therefore, identity is constructed in Dalit feminist literature as a continuous process of resistance and assertion. In addition to opposing oppressive systems, these narratives foresee new possibilities for social justice, equality, and dignity by recovering voice, reframing selfhood, and questioning prevailing discourses.

Labor as Exploitation and Survival

In Dalit feminist literature, labor has a crucial and complicated role, serving as both a survival strategy and a vehicle of systemic exploitation. For Dalit women, labor is more than just an economic activity; it is a profoundly gendered and caste-marked experience that has been molded by past systems of injustice. These writings show how labor is ingrained in Brahmanical patriarchy, where gender defines the conditions and value of labor and caste dictates its nature. Dalit women are frequently restricted to physically taxing and socially stigmatized jobs like domestic service, manual scavenging, and agricultural work. This work is often undervalued or underpaid, which perpetuates cycles of marginalization and poverty. Baby Kamble captures the hard reality of daily work in the Mahar society, where women are responsible for both household duties and caste-based jobs, in *The Prisons We Broke*. The story emphasizes how caste injustice is normalized and passed down through the generations in the workplace. At the same time, Dalit feminist texts complicate the notion of labor by presenting it as a space of resilience and collective strength. Despite exploitative conditions, labor also enables survival and fosters community bonds. Shared work experiences create networks of solidarity among Dalit women, allowing them to support one another in the face of systemic injustice. This collective dimension of labor becomes a subtle yet powerful form of resistance against isolation and marginalization. Understanding labor's place in Dalit feminist narratives requires an awareness of its multifaceted nature. Caste, gender, and class interact to create distinct forms of exploitation, as suggested by Kimberlé Crenshaw's paradigm. In addition to being connected with lower castes, Dalit women's labor is devalued since it is carried out by women, placing them at the bottom of social and economic hierarchies. Their labor is essentially invisible in popular economic and feminist discourses due to this intersecting marginalization.

These writings also criticize the larger socioeconomic structures that uphold these disparities. Given that some jobs are inherited and upheld by social and cultural norms, labor is demonstrated to be a mechanism used to preserve caste systems. Dalit feminist authors reveal how this system restricts prospects for economic and educational growth, hinders mobility, and perpetuates structural oppression. On the other hand, resistance manifests itself both within and through labor. Oppressive labor arrangements can be challenged by refusing to do dehumanizing duties, pursuing education, and joining social movements. The shift from conventional caste-based labor to new kinds of employment in Urmila Pawar's *The Weave of My Life* is an assertion of autonomy and an escape from hereditary limits. Therefore, labor is not a single, static notion in Dalit feminist writings. It is a contested area where oppression is both tolerated and opposed, where exploitation and survival coexist. These narratives challenge prevailing theories that ignore caste-based disparities by emphasizing the daily realities of labor and showcasing the agency and resiliency of Dalit women in negotiating and changing their socioeconomic circumstances.

The Body as a Site of Control and Resistance

The body appears as a key location where caste and gender oppressive institutions are both inscribed and resisted in Dalit feminist texts. In addition to being a biological entity, the Dalit female body is a socio-political construct that has been formed by power structures that aim to control, punish, and take advantage of it. These poems simultaneously reclaim the body as a location of self-articulation, resistance, and agency. The Dalit body has historically been designated as “polluted” and inferior by caste-based communities, which subject it to control and exclusionary actions. Spatial segregation, touch limitations, and the imposition of dehumanizing labor are common ways that this stigmatization is carried out. Bama eloquently demonstrates in *Karukku* how caste systems are encoded into the physical body through commonplace interactions, such as how food is handled or bodies are separated. In addition to controlling social behavior, these customs cause Dalits to internalize feelings of inferiority. Additionally, gendered forms of abuse and surveillance target the Dalit female body. In particular, sexual exploitation serves as an instrument of caste dominance, strengthening the power dynamics between Dalit women and upper-caste males. By highlighting physical experiences that have long been suppressed in mainstream discourse, Dalit feminist narratives challenge this reality. Baby Kamble explores the various ways that oppression is imprinted on the body in *The Prisons We Broke*, documenting how women’s bodies are burdened by both physical suffering and reproductive work.

Nonetheless, the body is not only portrayed in Dalit feminist literature as a passive locus of suffering. Rather, they highlight its potential as a site of resistance. Writers challenge prevailing narratives that objectify or erase their bodies by reclaiming control over representations of their own bodies through the narration of their physical experiences. Writing turns the body from an object of oppression into a topic of discussion. The rejection of enforced ideas of pollution and purity is another example of this reclamation. Dalit feminist writers challenge the intellectual underpinnings of caste system by claiming the dignity of their bodies and experiences. The body is portrayed in Urmila Pawar’s *The Weave of My Life* as a symbol of survival and resiliency rather than as a mark of shame. These portrayals acknowledge Dalit bodies’ humanity and contest their symbolic devaluation. Grasping these relationships requires a grasp of Kimberlé Crenshaw’s intersectionality paradigm. Due to its location at the nexus of caste, gender, and class, the Dalit female body is particularly susceptible to various forms of control. However, because lived experiences serve as the foundation for political awareness and group action, it is precisely this intersectional perspective that permits unique forms of resistance.

Furthermore, Dalit feminist literature emphasizes the body’s crucial role in upholding and opposing oppressive regimes by closely associating it with labor. Social stigmatization and the physical costs of labor highlight how the body becomes a storehouse of systemic and historical violence. Simultaneously, survival and endurance turn the body into a representation of power and persistence. Therefore, in these stories, the Dalit female body is a contested space where rebellion and dominance coexist. Dalit feminist literature challenges hegemonic beliefs, upends silences, and asserts the right to self-representation by highlighting lived realities. By doing this, they transform the body into a potent site of resistance that can express different ideas about justice, identity, and dignity.

Language, Narrative, and Subaltern Voice

Dalit feminist works heavily rely on language and narrative form, which serve as means of resistance against epistemic dominance in addition to being instruments of expression. Indian literature has traditionally been influenced by patriarchal, upper-caste standards that value elite aesthetics and codified languages. By emphasizing oral histories, lived experiences, and vernacular expression, Dalit feminist writing challenges this tradition and restores narrative authority for oppressed voices. Dalit feminist writers use idiomatic speech, regional dialects, and culturally particular terms to subvert the dominance of “proper” or “pure” language. Bama purposefully utilizes colloquial Tamil in *Karukku* to capture the rhythms of her

community's daily existence. This linguistic decision affirms the legality of subaltern forms of communication while opposing the homogenizing tendencies of mainstream literature. In this way, language becomes into a political act that rejects integration into prevailing cultural frameworks.

Dalit feminist texts also deviate from traditional literary conventions in terms of narrative organization. These works frequently use fragmentary, episodic, or autobiographical styles that reflect the complexity of human experience rather than following linear, polished storytelling. This divergence is noteworthy because it questions the notion that underrepresented voices must adhere to accepted literary norms in order to be acknowledged. Baby Kamble uses a collective narrative voice in *The Prisons We Broke*, highlighting common experiences of oppression and resistance while blurring the lines between individual and community. In Dalit feminist writing, the focus on autobiography is very significant. By reclaiming subjectivity, autobiographical narratives enable authors to take charge of their own stories in a literary environment that has traditionally marginalized them. Personal memory is entwined with larger sociopolitical situations in Urmila Pawar's *The Weave of My Life*, demonstrating how social struggles impact individual experiences. These stories serve as counter-histories, opposing prevailing narratives that ignore or misrepresent Dalit realities.

To comprehend the significance of these texts, one must grasp the idea of the "subaltern voice," which is sometimes linked to theorists such as Gayatri Chakravorty Spivak. By showing that subaltern voices not only talk but also alter the conditions of intelligibility, Dalit feminist writing addresses the question of whether the subaltern can speak. Dalit women fight against distortion and silence by expressing their experiences in their own words. Additionally, using storytelling as a group activity strengthens camaraderie and community identification. Songs, oral traditions, and shared stories serve as archives of cultural memory, conserving histories that are frequently left out of official documents. This collective aspect of narrative draws attention to the interdependence of Dalit women's experiences and undermines individualistic ideas of authorship. Crucially, language and story in Dalit feminist texts are intricately linked to power dynamics rather than being neutral tools. These writings reveal how knowledge production has traditionally suppressed particular voices by challenging prevailing language and narrative patterns. Simultaneously, they establish alternative places that foreground and legitimize marginalized experiences.

Dalit feminist writing, thus, turns language and story into tools of empowerment and resistance. These books challenge hegemonic systems, democratize literary expression, and advance a more inclusive perspective of literature and society by elevating subaltern voices. In addition to telling their tales, Dalit feminist writers change the terms on which stories can be told through their inventive use of language and structure.

Conclusion

By highlighting the interconnected realities of caste, gender, and class, Dalit feminist works provide a potent and essential intervention in literary and sociopolitical discourse. These pieces question prevailing frameworks that have historically ignored or excluded Dalit women's experiences through the thematic lenses of identity, labor, the body, and narrative voice. They expose the deeply structural and intersectional character of oppression rather than portraying it as a solitary or isolated phenomena. In these writings, Dalit women actively reclaim their identity from enforced discourses of inferiority through a dynamic process of assertion and resistance. Similar to this, depictions of work highlight the collective power and resiliency that support marginalized populations while simultaneously exposing the exploitative conditions ingrained within caste systems. In these stories, the body is portrayed as a contested space that is both reclaimed as a site of agency and political expression and characterized by violence and domination.

In order to comprehend these complex experiences, Kimberlé Crenshaw's theoretical framework of intersectionality is crucial. Dalit feminist researchers like Sharmila Rege expand on this framework by placing caste at the core of feminist analysis in the Indian setting. When taken as a whole, these viewpoints

allow for a more complex understanding of the various ways that power shapes both practical circumstances and symbolic representations. Furthermore, the significance of recovering voice as an act of resistance is highlighted by the creative use of language and narrative structure in works by authors such as Bama, Urmila Pawar, and Baby Kamble. By emphasizing collective memory, autobiographical forms, and vernacular speech, these authors subvert prevailing literary norms and establish avenues for subaltern expression. By focusing on the actual realities of Dalit women, Dalit feminist works provide a potent critique of caste and gender oppression. These stories highlight the systemic injustices ingrained in Indian society through the interrelated themes of identity, labor, and the body. Writers like Bama, Urmila Pawar, and Baby Kamble alter feminist language and advance a more inclusive concept of social justice by reclaiming voice and exerting agency. Their writings are still crucial for reconsidering how caste, gender, and power interact in modern scholarship.

In the end, Dalit feminist writings express ideas of dignity, agency, and social change in addition to recording sorrow. They force both readers and academics to reevaluate long-standing inequalities in literature and society and to acknowledge the vital significance of elevating disadvantaged perspectives. By doing thus, these works contribute to a larger project of social equity and epistemic justice while also broadening the breadth of feminist discourse.

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