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**DOUBLY MARGINALIZATION OF DALIT WOMEN ‘ A STUDY OF  
KAUSALYA BAI SANTRI’S DOHRA ABHISHAP**



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## **ABSTRACT**

*Indian culture has grown from the amalgamation of castes, religions, tribes, languages. Over the ages the Indian society has embraced the caste system, segregating people from one another. The society is divided on the basis of caste hierarchy, Varna system. Brahmins occupied the highest rank and the shudras the lowest according to the social stratification. This paper tries to engross with the idea of the self as a detailed, social identity, as this is explored and articulated in Dalit women autobiographical writing.*

*The term 'Dalit' came into use sometime in the nineteenth century to denote the oppressed and subjugated 'untouchable' communities of India, traditionally considered as 'impure' to the extent that they were not allowed to live with other human beings in the society. They were the outcastes. In the stratification of the society they were at the lowest position*

*Dalit Literature is a literature of struggle which primarily focus on the exclusion and marginalization of oppressed communities. Caste system is the harsh and inevitable reality of India. Dalit literature is the voice of the voiceless, oppressed communities who challenge the severity of caste system and claim equality. Dalit literature represents the bitter, suppressed lived experiences of Dalits.*

*The paper tries to examine Dalit women's autobiographies as the multi-layered expressions of their engagements with oppressions effected by the commonality of being Dalit and oppressions effected by the fact of being women in a profoundly patriarchal society. The paper focuses on analysing the autobiography of Kausalya Baisantri's 'Dohra Abhishap'. It emphasises first person insights, experiences and individual pains.*

## **KEYWORDS**

*autobiography, Dalit, marginal, oppression, patriarchy, caste*