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Abstract: As an ideology, feminism believed in social, economic and political equality of all men and women and claims to represent all categories of women. It conceived women as a homogenous category, focuses on a unitary form of patriarchal oppression and a universalized experience of womanhood out rightly rejecting the differences on the basis of caste, class and gender. This is called homogenization of feminist politics. Such universalization of 'woman' as a unitary subject is questioned by Dalit feminism at the core of which is the understanding that 'Dalit Woman' is located at the intersection of caste and gender. Intersectionality is the key factor in Dalit feminism which refuses to categorize Dalit women as monolithic entities who can be neatly defined either as 'Women' or 'Dalits'. The paper aims to look at the personal narratives, poems and fictional stories of the Dalit women authors of Maharashtra as representational text to talk about the issues of the intersections of caste and gender. It also records the literary contribution of some of these Dalit women writers who are undeclared Dalit feminists. The method used in the study is Content Analysis and Documentary Research Method in which the primary sources of information are the autobiographies, short stories, poems, essays, interviews and multiple other works of Dalit women authors. The secondary source of information are the different articles, books and various other sources related to Dalit feminism and Dalit women writings in Maharashtra.

Keywords: Dalit Feminism, Intersectionality, Homogenization, Women, Caste, Gender.

As an ideology, feminism believed in social, economic and political equality of all men and women. "The feminist movements have fought for women's legal rights (right to vote, right to property, right to contract); for women's right to bodily integrity and autonomy, for abortion rights, and for reproductive rights; for protection of women from rape, sexual harassment and domestic violence; for workplace rights including maternity leave and equal pay for equal work; against misogyny; and against other forms of gender-specific discrimination against women." ("Feminism", n.d., para 2). The aim of feminism is to eliminate the inherent inequalities that exist between men and women on daily basis and to ensure that no one is discriminated on the basis of such factors as sexual orientation, social origin, religion, race, language, nationality, and class or wealth status. There are three waves in feminism: the first wave which began in the late 19th and early 20th century was mainly concerned with women's right to vote. The second wave which began in the 1960's was mainly directed towards legal and social rights of women ("Feminism", n.d., para 3). And the third wave which began in the early 1990s was a response to the failure of the second wave. The second wave overemphasized the experiences of white middle class women and it was being challenged by third wave. In case of India, the history of feminism can be divided into three phases. The first phase began in the mid-19th century when the reformists emphasized on protection of women rights by making reforms in favour of education of women; the second phase began during the colonial period from 1915 onwards when Mahatma Gandhi emphasized on the role of women in Quit India Movement followed by emergence of different women's organizations; and finally, the third phase began in the post-independent period which emphasized on equal treatment of women both at domestic sphere and workplace. However the feminist movement in India received a huge setback for focusing exclusively on upper caste women who are