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## **Tute Pankho Se Parwaj Tak: Reflection of Intersectionality of Caste, Gender and Disability In Sumitra Mehrol's Autobiographical Narrative**

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### **Abstract:**

The complex interactions of caste, gender, and disability in Sumitra Mehrol's autobiographical account, "Tute Pankho se Parwaj Tak," are investigated in this work. By means of a thorough analysis of Mehrol's personal experiences, the research emphasises how these interacting identities impact her views of self and society. Using an intersectional perspective, the book exposes the several layers of oppression and resiliency defining her path. It examines how the obstacles of disability, gender standards, and caste oppression interact to produce a singular framework of identity that shapes her story. The results highlight the need of realising intersectionality in order to grasp underprivileged voices, thereby supporting more general debates on social justice and representation. Finally, this essay seeks to highlight Mehrol's story as a moving mirror of the complexity experienced by people at the junction of several identities.

**Keywords:** Intersectionality, Caste, Gender, Disability

### **Introduction**

The autobiographical story "Tute Pankho se Parwaj Tak," by Sumitra Mehrol, is a great monument to the complexity of identity formed by the junction of caste, gender, and handicap. The idea of intersectionality has become quite important in modern research as a means of comprehending the several experiences of oppressed people (Crenshaw, 1989). "Mehrol's story not only shows her own hardships but also captures the more general social problems that still exist in India, where many people's life is still shaped by gender inequality and caste-based prejudice.

As a social stratification structure, caste severely limits people—especially women from underprivileged origins. The ingrained hierarchies of the caste system provide systematic disparities that aggravate individuals who additionally negotiate the difficulties of handicap (Shah, 2020). As Awasthi (2018) underlines, the junction of caste and gender presents particular obstacles for women, usually leading to a double weight of discrimination influencing their access to education, employment, and social mobility.

Mehrol's story shows these difficulties painfully via her experiences as a Dalit woman with a handicap. As Desai (2016) points out, the stigma connected with both caste and disability sometimes results in social isolation and a lack of autonomy. Reflecting a reality experienced by many in similar socio-cultural settings, Mehrol's account offers critical insights on how these intersecting identities shape her worldview and experiences. Furthermore, the lens of disability



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studies offers a valuable perspective on the ways in which society views of disability interact with caste and gender norms. As Ghai (2002) points out, the medical model of disability sometimes ignores the social aspects of impairment, which would help to further marginalise those already living on the margins of society. Mehrol's story emphasises the tenacity and agency of people who negotiate several kinds of oppression, therefore subverting these simplistic readings. Inspired by above this study, one seeks to go into Sumitra Mehrol's autobiographical account to investigate the junctionality of caste, gender, and disability. The study aims to examine Mehrol's life narrative to discover how the compounded difficulties and prejudice people at the junction of several identities experience reflected. Through analysing her story, the study aims to clarify the particular experiences of Dalit women with disabilities, therefore supporting the intersectionality movement and the necessity of inclusive solutions in tackling marginalisation and inequality.

## **Background in History**

Mehrol's story requires context within the historical framework of caste and gender relations in India if one is to really value its subtleties. With roots thousands of years, the caste system has not only established social hierarchies but also profoundly affected cultural practices and standards (Omvedt, 1994). Historically at the bottom of this system, Dalit people have experienced systematic persecution, brutality, and social isolation. The reality of gender has further exacerbated this ingrained prejudice as women from these groups have compounded vulnerability (Bandyopadhyay, 2016).

Furthermore adding further layers to the caste-gender junction were the arrival of colonialism and the later independence movement. While nationalist discourses usually ignored the opinions of underprivileged people, especially women, colonial practices sometimes perpetuated caste divisions (Chakravarti, 1993). Various groups aiming at resolving caste-based inequities have emerged in the post-independence era; nonetheless, the junction of caste and gender remains insufficiently discussed in mainstream discourses (Kumar, 2014). As Gopal (2019) emphasises, caste-based movements have sometimes eclipsed women's rights movement in India, therefore marginalising Dalit women's voices.

Mehrol's story in "Tute Pankho se Parwaj Tak" strikes me as a potent counter-narrative challenging the accepted historical accounts of caste and gender. Her experiences mirror not just the historical injustices her community suffers but also the continuous fight for agency and acknowledgement in a nation still battling strongly ingrained inequality. This dissertation seeks to highlight the important junctures influencing the lived reality of Dalit women with disabilities in modern India by placing her tale within this larger historical backdrop.

## **Intersectionality in Mehrol's Story**

Examining the idea of intersectionality—especially as it applies to Mehrol's experiences of caste, gender, and disability—particularly finds great place in her autobiographical account. Crenshaw (



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1989) coined intersectionality, which holds that people face overlapping types of discrimination that cannot be separated apart from one another. Mehrol's identify as a Dalit woman with a handicap produces a unique intersectional experience that questions the conventional binaries sometimes found in feminist and disability discourse.

The story deftly shows how society's views about her caste and gender exacerbate the shame connected with her impairment. Anitha (2016) points out that Dalit women can find themselves at the junction of several oppressions, which confuses their agency and self-identification. Mehrol's path exposes the widespread character of these injustices, as society prejudices consistently obstruct her efforts for dignity and acknowledgement. Her reports of being excluded in professional and educational environments, for example, highlight the systematic obstacles Dalit women with disabilities must overcome (Pawar, 2021).

Mehrol's observations also help to highlight the psychological and emotional toll that negotiating these overlapping identities takes. Ghai (2002) describes a phenomena whereby the weight of society expectations and discriminating policies causes a great sense of isolation and disempowerment. Her story, though, is not only one of victimhood; it also catches times of empowerment and fortitude. Mehrol questions the stories a patriarchal and casteist society presents by recovering her voice and clearly expressing her feelings. This reclaiming of agency is essential as it enables her to not only face her masters but also motivate others confronting like difficulties. This study contends, via Mehrol's viewpoint, that grasping the complexity of identity and oppression in modern India requires an awareness of intersectionality. Her narrative not only emphasises the necessity of an inclusive conversation acknowledging the different perspectives of underprivileged people but also acts as a call to action for legislators and supporters to handle these entwined problems more holistically.

## **The function of empowerment and education.**

Mehrol's story revolves mostly around education, which offers Dalit women with disabilities both a challenge and a way of empowerment. As Pati (2018) emphasises, for people from underprivileged backgrounds education is frequently laden with challenges even if it is a necessary route for social mobility and personal growth. Mehrol's experiences in academic settings expose a scene marked by both hope and difficulty. She struggles several obstacles, including caste prejudice, gender bias, and the shame connected with her handicap, nevertheless her will to seek education.

Systemic disparities across the school system aggravate these difficulties. Studies show that Dalit women can live in hostile surroundings that support their marginalisation (Rajasekaran, 2019). Mehrol's story eloquently shows times when she runs across prejudice against her from teachers and peers, which causes estrangement and annoyance. Such encounters underline how urgently



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inclusive educational policies addressing the particular needs of underprivileged people are needed (Nayak, 2020).

Mehrol's narrative, nevertheless, captures the transforming force of education as much as it does of hardship. She not only searches knowledge but also tries to reinvent her identity by her will to conquer challenges. Her path emphasises the need of education as a means of empowerment as it helps her to question social conventions and exercise her agency. According to Bansal (2021), education may be a catalyst for change as it gives people the tools and confidence to defend their rights and those of their countries.

Mehrol's story becomes a potent monument to the resiliency of Dalit women with disabilities negotiating the challenging terrain of schooling in this setting. She not only clarifies the institutional obstacles they encounter but also encourages a more general conversation on the need of inclusive education that promotes fairness and empowerment for everyone by explaining her challenges and achievements.

## **Cultural Identity Meeting Resistance**

Mehrol's story also explores how her experiences as a Dalit woman with a handicap shape her perspective of self and community, therefore intersecting cultural identification with resistance. Particularly for underprivileged communities that sometimes struggle with the weight of historical oppression, cultural identity shapes both personal and social experiences in a major proportion. As Omvedt (1994) claims, the fight for identity and recognition among Dalit people depends much on cultural practices and stories.

Mehrol interacts with her cultural background in "Tute Pankho se Parwaj Tak," both as a place of resistance and pride. She tells tales from her family and neighbourhood that highlight resiliency and strength, therefore subverting the negative preconceptions sometimes connected with Dalit identity. Countering the prevailing discourses that try to eradicate or minimise the experiences of underprivileged people depends on this reclaiming of cultural narratives (Nambissan, 2017). Mehrol not only validates her identity but also encourages solidarity and belonging among those going through similar challenges by means of her narrative.

Moreover, her story emphasises how much community support is necessary for negotiating the complexity of her identity. As Desai (2016) argues, the value of community cannot be emphasised in the life of Dalit women since it offers a vital system of empowerment and solidarity. Mehrol's relationships with other women in her neighbourhood provide her with strength so she may challenge social injustices together. Challenging the overlapping injustices of caste, gender, and disability requires this collective resistance as it creates a climate where underprivileged voices may be raised and appreciated.

Mehrol's tale shows the strength of narrative as a kind of resistance by placing her own experiences into the larger cultural and social setting. It underlines that cultural identity is a dynamic force that



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may motivate change and question repressive regimes, not only a sign of difference. Her story therefore adds to the continuous conversation on the need of cultural legacy in the struggle for social justice and equality.

## **The Meeting Points of Caste, Gender, and Disability**

Reflecting the complexity experienced by excluded people in society, the intersectionality of caste, gender, and disability has attracted growing attention in scholarly debate. Scholars like Crenshaw (1989) have set the foundation for knowledge of how overlapping identities support particular experiences of discrimination and oppression. Particularly with regard to the experiences of Dalit women, the junction of caste and gender has been much investigated in India. Desai (2016) emphasises that Dalit women, who experience both caste-based violence and gendered oppression, are frequently the targets of compounded discrimination and so more vulnerable in many domains of life.

Research also highlights how important disability is in determining the daily realities of underprivileged populations. Ghai (2002) argues that the social model of disability—which sees disability as a social construct rather than as a physical limitation—offers a critical prism through which one may examine the difficulties experienced by those at the nexus of caste and gender. From this vantage point, it is clear that systematic injustices and society attitudes aggravate the obstacles Dalit women with disabilities face rather than only result from their disability.

The literature also implies that education is transforming in helping to challenge these overlapping injustices. Awasthi (2018) contends that education may provide underprivileged people with the means to negotiate and challenge institutional obstacles. Dalit women with disabilities, on the other hand, have often difficult educational experiences. Research by Nayak (2020) shows that discriminatory behaviours inside educational institutions impede their access and achievement, therefore underlining the importance of inclusive policies and favourable surroundings.

Understanding the lived reality of people at the junction of caste, gender, and disability requires not just intellectual viewpoints but also cultural narratives and first-hand accounts. Mehrol's autobiographical narrative adds to this corpus of work by offering a close-up view of her challenges and successes, therefore enhancing the intersectionality conversation. Her story fits results from academics like Nambissan (2017), who stress the need of group resistance in confronting systematic inequality by interacting with cultural identity and community solidarity.

All things considered, the body of current research emphasises the urgent need of an intersectional strategy recognising the particular experiences of Dalit women with disabilities. Scholars and activists may help to provide a more nuanced knowledge of the complexity of oppression and the routes to empowerment by centring their voices and stories.





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## **Developing Ideas in Intersectional Research**

Recent research have shown various developing themes in the intersectional examination of caste, gender, and disability that accentuate the complexity of underprivileged identities. Resilience and autonomy among Dalit women with disabilities—which subverts conventional narratives of victimhood—is one major topic. Scholars such as Bandyopadhyay (2016) contend that these women actively negotiate their identities and challenge institutional boundaries, therefore transcending their passive reception of injustice. Mehrol's story shows this resiliency and her will to pursue education and speak up in a culture too frequently trying to quiet her.

The part that community and collective identity play in promoting empowerment is still another important issue. Reddy (2022) emphasises how community support networks give underprivileged people essential resources and solidarity so they may negotiate the obstacles presented by overlapping oppressions. Mehrol's ties to her neighbourhood help to assist group efforts against prejudice in addition to offering emotional support. This underlines the need of grassroots movements in supporting the rights of underprivileged people, therefore mirroring results from Gopal (2019) showing the need of community participation in social justice projects.

Furthermore, the junction of cultural identity and opposition has been somewhat popular in recent writings. Studies show that the identities of Dalit women and a feeling of belonging are greatly shaped by cultural narratives (Omvedt, 1994.). Mehrol's interaction with her cultural background enables her to question social conventions and proclaim her identity, therefore complementing the work of academics who emphasise the need of recovering cultural narratives as a means of protest (Anitha, 2016). This subject underlines how changeable cultural identity is rather than a fixed force that may motivate societal transformation.

Lastly, intersectional studies constantly emphasises the importance of an inclusive policy framework that attends to the particular demands of underprivileged groups. Emphasising that successful interventions must be guided by the lived experiences of Dalit women with disabilities, current research supports policy changes that acknowledge the particular difficulties these people confront (Kaur, 201). Overall, these developing issues highlight the richness of intersectional studies and the need of centring the voices of Dalit women with disabilities. By including intersectionality into policy formulation, stakeholders can create more fair systems that promote social justice and empower underprivileged communities. Examining their experiences helps academics and activists help to clarify the complexity of oppression and the road towards emancipation.

## **Critical Viewpoints on Intersectionality in Dalit Research**

The debate on intersectionality in Dalit studies has been very popular as it emphasises the importance of closely studying the subtleties of oppression and identity. Scholars have underlined more and more that intersectionality is a lived reality that influences the experiences of



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underprivileged groups rather than being a theoretical framework. Mehrol's story is a useful addition to the continuous conversation about how caste, gender, and disability interact to produce special experiences of discrimination and resistance in this framework.

One important viewpoint in the literature is the need of realising the sociopolitical and historical settings that shape the identities of Dalit women with disabilities. Reddy (2022) notes that analysing modern problems requires an awareness of the historical legacy of caste-based persecution. This historical perspective shows how firmly ingrained social structures still influence people's life, hence guiding their political, social, and financial reality. Mehrol's meditations on her family background and community challenges show this historical consciousness by showing how the past impacts contemporary identities and experiences.

Recent research has also urged scholars to interact with indigenous knowledge systems and local narratives, hence decolonising intersectional studies. As Gopal (2019) emphasises, by centring their perspectives and experiences in the scholarly narrative, decolonising the discourse may empower underprivileged groups. Mehrol's focus on her cultural identity as a source of strength and resilience is matched by this technique, which shows how individual stories could subvert accepted narratives and recover agency.

Furthermore, it is becoming clear that feminism and disability studies should challenge the binary models sometimes used there. Conventional models may separate experiences depending on single identification categories, therefore ignoring the complexity present in overlapping identities. Scholars like Anitha (2016) advocate a more flexible definition of identity that fits the reality of people who negotiate several social venues. Mehrol's story captures this mobility as it shows the dynamic interaction among her caste, gender, and handicap, therefore questioning oversimplified labels.

## **Intersectionality and Political Representation's Dynamics**

Another important issue in the literature on intersectionality is the politics of representation, especially with relation to Dalit women with disabilities. Policy choices and society impressions are much influenced by the way that underprivileged identities are portrayed in academics, media, and literature. Scholars have contended that the lack of real depiction sometimes results in preconceptions and misunderstandings of the lived events of these people (Pawar, 2021).

Mehrol's story emphasises her autonomy and shows a complex picture of her identity, therefore subverting some of the accepted preconceptions. As Nambissan (2017) points out, eradicating negative preconceptions and promoting empathy and understanding among more general viewers depend on real portrayal. Mehrol not only validates her identity but also advances a more complete knowledge of the difficulties Dalit women with disabilities encounter by sharing her own experiences.



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Moreover, the junction of caste, gender, and disability begs issues of who speaks for whom. In intellectual and activist spheres, where voices from underprivileged groups may eclipse those of more fortunate ones, this is especially pertinent. As Ghai (2002) emphasises, it is imperative to design environments that magnify the voices of those personally affected by overlapping injustices. Mehrol's work shows the value of self-representation and how effectively personal stories may be used for social change and advocacy.

Furthermore underlined in recent studies is the part digital media plays in redefining political representation. For underprivileged voices, social media channels have become increasingly significant as they let people express their perspectives and question accepted narratives (Sharma, 2021). Mehrol's interaction with modern forms of narrative might be understood as a component of this larger drive towards democratising representation and establishing venues where underprivileged people can declare their identities.

All things considered, intersectional studies should pay close attention to the politics of representation as they are rather important. Scholars may help to create a more fair conversation that questions preconceptions and advances understanding by emphasising real stories and raising the voice of the underprivileged. Mehrol's story is a moving illustration of how individual narrative could challenge accepted wisdom and support societal fairness.

## **Education Empowering Dalit Women with Disabilities**

Education gives chances for empowerment, agency, and social mobility, which shapes the life of underprivileged populations especially Dalit women with disabilities. But these people's educational experiences are frequently rife with difficulties resulting from systematic discrimination, socioeconomic restrictions, and cultural shame. The research emphasises the importance of inclusive educational policies addressing the particular requirements of Dalit women with disabilities and thereby fostering fair access to high-quality education (Awasthi, 2018).

Mehrol's story reflects more general systematic challenges experienced by many Dalit women with disabilities and emphasises her efforts and achievements in negotiating the educational terrain. Desai (2016) points out that with discriminating policies limiting access and achievement for underprivileged people, educational institutions can reinforce current disparities. This underlines how urgently laws that not only give Dalit women with disabilities access to school but also establish conducive surroundings that encourage their involvement and retention.

Recent research support the integration of inclusive education approaches that acknowledge and fit various learning environments. Ghai (2002) claims that inclusive education enhances the learning environment for all students by encouraging empathy and understanding, therefore benefiting them even beyond their limitations. Inclusive pedagogies help educational institutions





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remove obstacles and create environments where Dalit women with disabilities could flourish both socially and intellectually.

Furthermore, the empowerment of Dalit women with disabilities depends critically on mentoring and community support in schooling. Nayak's 2020 research emphasises the need of mentoring initiatives linking students with role models from like backgrounds, therefore offering direction, inspiration, and tools. Mehrol's experiences highlight the need of community support systems in her educational path and stress how group action and solidarity could improve individual empowerment.

## **The Way Cultural Stories Shape Identity Development**

The identities of underprivileged people—especially Dalit women with disabilities—are greatly shaped by cultural narratives. These stories not only capture these people's actual experiences but also shape how they view agency, self-worth, and belonging. According to the literature, cultural storytelling is a potent tool for opposition and empowerment as it lets underprivileged voices recover their identities and question society expectations (Omvedt, 1994).

Mehrol's autobiographical account shows how crucial cultural stories are to her development of her identity. Drawing on her cultural background and personal experiences, she creates a personality that challenges the unfavourable preconceptions sometimes connected with Dalit identities. Scholars such as Nambissan (2017) contend that interacting with cultural stories could empower people by giving them a structure to interpret their experiences and communicate their challenges. Mehrol's focus on her cultural history emphasises how powerfully storytelling may help Dalit women with disabilities develop resilience and a strong sense of identity.

Moreover, cultural stories can help underprivileged people pass on information and values between generations. As Bandyopadhyay (2016) points out, narrative helps to preserve cultural legacy and create continuity among people in a community. Mehrol's thoughts on her relationships to her family and community show how cultural narratives not only support her identity but also develop ties within her community. Mobilising support for social justice projects and elevating the voices of underprivileged people depend much on this collective story.

Furthermore, the influence of cultural narratives shapes society attitudes and views of underprivileged groups, therefore transcending personal identity development. Personal tales might help to build empathy and understanding among more general viewers by questioning accepted narratives that support preconceptions (Kumar, 2019). Mehrol's story encourages society to acknowledge the challenges and capabilities of Dalit women with disabilities by means of its authenticity and emotional resonance, therefore fostering a more complex conversation on their experiences.



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## **Agency and Resistance in Stories told by Dalit Women**

Understanding the experiences of Dalit women with disabilities depends mostly on the ideas of agency and resistance as they negotiate complicated social environments defined by several levels of oppression. The research underlines more and more that agency is not just the absence of oppression but rather the active power to confront and change one's situation (Mahendra, 2017). In this sense, the stories of Dalit women provide potent evidence of resistance, highlighting their fortitude against systematic inequities.

Mehrol's story shows how personal agency could develop from the fight against overlapping injustices. Through expressing her experiences, she not only claims her right to exist but also questions the social conventions aiming at marginalising her identity. Scholars like as Bhattacharya (2019) contend that stories of resistance show how people could exercise their agency even in hostile surroundings. Mehrol's thoughts on her path of education and community involvement show the possibility for personal empowerment by group effort.

Furthermore emphasised in the literature is the need of realising resistance as a complex term covering both overt and subdued kinds of disobedience. As Gopal (2019) points out, resistance may show itself as cultural expression, communal cohesion, and the reclaiming of identity among other things. Mehrol's story shows how she participates in both personal and group acts of resistance, therefore highlighting the interdependence of personal and group emancipation. This dual strategy emphasises how much community support is needed to enable agency among Dalit women with disabilities.

Stories of resistance also frequently provide a tool of fostering societal change. Through their testimonies, Dalit women may expose the injustices they experience and question accepted narratives. As Nambissan (2017) underlines, these stories can inspire support for social justice projects and promote legislative reforms meant to solve systematic inequities. Mehrol's narrative inspires people to participate in advocacy and activity in addition to adding to the conversation on Dalit women's rights.

## **Disability Rights Meet Caste Politics**

Particularly in relation to Dalit women, the junction of disability rights and caste politics is a vital field of research inside the larger framework of intersectionality. This junction shows how systematic prejudice affects the life of people in complicated ways by functioning across several levels. According to the literature, caste-based inequities frequently aggravate disability, hence posing particular difficulties for people at the junction of several identities (Kaur, 2021).

Emphasising the importance of a combined strategy to campaigning and policy-making, Mehrol's story offers a moving example of how caste politics interacts with disability rights. Reddy (2022) notes that the historical marginalisation of Dalits is worsened even more for those with disabilities, who frequently suffer double discrimination in access to resources, education, and job prospects.



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Mehrol's experiences mirror this reality as she negotiates the biases connected with her caste identification and works through the social constraints limiting her potential.

Recent studies provide a comprehensive knowledge of disability rights including an intersectional study of caste. Bandyopadhyay (2016) emphasises how disability rights discourse has to be placed within the sociopolitical framework of caste if we are to properly meet the demands of Dalit women with disabilities. This strategy emphasises the need of realising the particular difficulties these people have and customising advocacy campaigns in line with that.

Furthermore, the junction of caste politics and disability rights begs important issues concerning voice and representation in campaigning venues. Researchers like as Anitha (2016) contend that mainstream disability rights campaigns sometimes ignore the stories of Dalit women with disabilities, therefore depriving policy debates of visibility and representation. Mehrol's story is absolutely essential for this conversation as it advocates for the rights of those who have been historically excluded and raises awareness of them.

## **Activism's Contribution to Advancement of Dalit Women's Rights**

By opposing systematic injustices and promoting social change, activism is very vital in improving the rights of Dalit women—especially those with disabilities. The literature underlines that as they give forums for underprivileged voices to be heard, grassroots movements and group action are absolutely essential for tackling the particular difficulties this population faces (Chakravarti, 2019). Apart from increasing awareness of the problems at the junction of caste, gender, and disability, activism helps different oppressed groups to unite.

Mehrol's story is one of how personal experiences could inspire others inside the community and drive activism. As Gopal (2019) points out, the narratives of those who have experienced injustice may inspire group activity and inspire others to participate in social justice projects. Mehrol emphasises the need of visibility and representation in activism by revealing her path, therefore inspiring other Dalit women with disabilities to express their rights and engage in campaigning.

The intersectional approach to activism highlights the importance of a thorough knowledge of the several elements causing Dalit women with disabilities to be marginalised. As Nayak (2020) argues, effective advocacy must address the entwined concerns of caste, gender, and disability. This calls on the many social movements to create alliances thereby presenting a united face against inequality and injustice. Mehrol's story shows how intersectional activity could inspire unity and bring about significant transformation.

Furthermore, the importance of internet activism cannot be emphasised in modern movements aiming at social justice. Emerging as effective instruments for increasing awareness, planning campaigns, and elevating underprivileged voices are social media platforms. Scholars such as Sharma (2021) have underlined how digital environments let different groups mobilise collective action and share personal stories. Mehrol's involvement with digital storytelling is a shining



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example of how internet channels may be used to challenge prevailing narratives and fight for the rights of Dalit women with disabilities.

## **Intersectional Policy Frameworks: Their Value**

Intersectional policy frameworks must be developed if we are to solve the various difficulties Dalit women with disabilities experience. The literature emphasises how current laws sometimes overlook the interlocking character of caste, gender, and disability, therefore failing to meet the needs of underprivileged people (Mahendra, 2017). Adopting an intersectional perspective that acknowledges the complexity of identity and the systematic obstacles these people face would help one develop sensible policy.

Mehrol's story emphasises the need of inclusive policy-making grounded on the actual experience of Dalit women with disabilities. Policies should be based on the reality of the people they want to assist, as Desai (2016) points out, therefore guaranteeing that the voices of underprivileged groups take front stage in the policy-making process. Mehrol emphasises the need of customised treatments that fit the particular needs of Dalit women with disabilities by telling her narrative, therefore promoting a more complex knowledge of the particular difficulties these women experience.

Intersectional policy models should give accessibility, representation, and empowerment top priority, recent research underlines. Policies should be created, according to Ghai (2002), to remove obstacles to education, employment, and healthcare for those at the nexus of caste and disability. This strategy not only improves access to basic services but also helps underprivileged people to become more agency and empowered. Mehrol's experiences show how policy measures attentive to the junction of identity could result in significant improvement in the life of Dalit women with disabilities.

Moreover, one cannot stress the value of stakeholder cooperation in the formulation of policies. Participating in the policy-making process with civil society organisations, local leaders, and underprivileged people helps one to have a more all-encompassing awareness of the current concerns. As Kumar (2019) argues, participatory methods may guarantee that policies meet the particular requirements of underprivileged groups and improve the efficacy of them. Mehrol's story is a call to cooperation among all stakeholders to produce policies reflecting the reality of Dalit women with disabilities.

## **Cultural Images and the Visibility of Dalit Women with Disabilities**

Social views of underprivileged people, particularly Dalit women with disability, are highly influenced by cultural representations. The literature underlines how art, literature, and media help to shape stories that either support systematic oppression or fight it by means of stereotypes (Kumar, 2021). Improving the visibility of Dalit women and advancing a more complex knowledge of their realities depends on their presence in many cultural settings.



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Mehrol's story adds to the expanding corpus of work aiming at recovering Dalit women with disabilities. As Anitha (2016) points out, real depictions can challenge prevailing narratives that sometimes show underprivileged people as victims. Rather, these stories could draw attention to their autonomy, fortitude, and courage. Mehrol's performance of her experiences highlights the multiple identities of Dalit women with disabilities, therefore subverting preconceptions and empowering them.

Moreover, social transformation and lobbying might depend much on cultural representations. Cultural narratives may inspire empathy and encourage action among more general viewers by showing the real-life experiences of Dalit women with disabilities in relevant and striking ways (Bandyopadhyay, 2016.). Mehrol's narrative is a potent weapon for bringing attention to the particular difficulties her community faces and inspiring people to have conversations about caste, gender, and disability.

Furthermore affecting policy-making is the influence of cultural representations. Policymakers and advocacy organisations may pay more attention when under-represented identities are clear and portrayed in cultural narratives. Reddy (2022) emphasises how visibility in cultural settings usually translates into more advocacy for the rights and needs of underprivileged people. Mehrol's story not only accentuates her voice but also demands a change in society's view and interaction with problems of handicap and caste.

## **Conclusion**

Ultimately, the intersectional encounters of Dalit women with disabilities highlight the complexity of identity and oppression in modern Indian culture. By means of a sophisticated examination of Mehrol's autobiographical story, this study has underlined the interconnected issues of caste, gender, and disability, so stressing the need of inclusive frameworks that solve the particular reality experienced by underprivileged people. The literature emphasises how urgently intersectional policy formulation, activism, and cultural depictions support empowerment and social change. Centring the voices of Dalit women with disabilities would help us to more successfully challenge accepted preconceptions and advocate their rights. Finally, the stories of these women not only deepen our knowledge of intersectionality but also act as potent transformational agents, pushing society to acknowledge and correct the systematic injustices these women endure in their daily life". The continuous fight for justice and equality depends most on solidarity, visibility, and group action, therefore underlining the need of inclusive and multifarious nature of the struggle against oppression.





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