

Subaltern Studies and the Marginalised Voices in Works of Gayatri Spivak

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ABSTRACT

Antonio Gramsci's word "subaltern," which he coined, is important to postcolonialism. South Asian colonial subcontinent is a field of study in human geography, literature, sociology, anthropology, and culture. This paper explores the book "Can the Subaltern Speak?" and sheds light on Indian women's activism narratives. Gayatri Spivak pioneered subaltern studies in India. Due to its popularity in global research, the subaltern issue is employed in history, sociology, literature, psychology, and anthropology. German "subaltern" means "secondary importance" or "inferior rank." At least three "subaltern" thinkers are mentioned. Julian Wolfreys defines "subaltern" as "including the groups that are marginalised, oppressed and exploited on the grounds of culture, politics, society and religion." Subaltern literature covers marginalisation, oppression, gender discrimination, lower- and working-class subjugation, ignored women, and neglected parts of society. poor classes, etc. Globalisation has caused poverty and inequality in the "Third World". Postcolonial literature includes subaltern literature. The literature and philosophy of "post-colonial" thought addresses how to deal with colonial effects. Postmodern writing produced postcolonial literature, which promoted political and cultural freedom of colonial oppressed people. In "Can the Subaltern Speak?" Gayatri Spivak adds women's problems to Ranjit Guha and others' subaltern and sub-proletariat classifications. This essay examines Gayatri Spivak's subaltern subjectivity, resistance, and under-represented voices.

Keywords: Subaltern Studies, Postcolonialism, Women's Resistance, Historical Narratives, Othering

1.2 Introduction

It is the purpose of this research paper to investigate the journey that Gayatri Spivak travelled in order to become a subaltern. As it assesses and investigates the development

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