

# Subaltern Voices in Post-colonial Literature: A Critical overview

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## ABSTRACT

This paper highly intended to dominating the personal assessment, which is locating the sophisticated and Postcolonial literature has appeared as a major role and a vital site for the connected way of silenced marginalized and histories voices were suppressed under colonial perfect domination. The new way of the modern way and Central to this theoretical and literary project is the main aim of the Dalit group of people, who were highly excluded from hegemonic, denied access and power structures to representation. This research paper examines how the post-colonial writers were strongly attempt to the challenges and Dalit voices were inherent in such representation, and the ethical implications mostly dominated and involved. It is mostly drawing on theoretical frameworks that were mainly proposed by Homi K. Bhabha, Gayatri Chakravorty Spivak, and Antonio Gramsci. This research study talks about the subaltern and argues that is the state of within literary history and emphasise or whether such concern Dalit voices remain mediated by rich narratives. The paper highly argues that while unmediated representation may be unattainable, post-colonial literature can function like a critical space for recovering suppressed histories, questioning power, and developing dialogic that was engaged with basic marginality.

**Keywords:** voice, marginality, postcolonial literature, Subaltern studies, representation,

### Objectives:

- I. To analyse critically the ways post-colonial literature represents subaltern voices, highlighting on the basic problem of and narrative authority authenticity, mediation.
- II. To enhance the role of narrative and language plans in constraining or enabling Dalit voice that was quite against to post-colonial and literary texts.
- III. To investigate the gendered dimensions of subalternity, with particular attention.

## INTRODUCTION

The basic definition of the post-colonial literature is between the eighteen and nineteen centuries those who are majorly or difficultly survival under the Control of Britishers, that is nothing but post-colonialism that applies to current events of newly literature. The literature as a Postcolonial functions and that as a highly response to colonial theory done by major challenging Euro-centric foregrounding and narratives indigenous and alienated Dalit nature and that has become an experiences. Finally, its most forceful ling concerns is the noticed the subaltern dominated voices and those were oppressed by gender, race, caste, class, and power of colonialism. Most and probably it is the dominance of Colonial domination was not exhausted to economic, political examine. This is too applied through an epistemic discourse through the main silencing downgrading native voices them to the peripheries of history and culture. Due that course, postcolonial writers seek to reclaim suppressed narratives and restore agency to marginalized communities. However, this endeavour raises critical questions regarding authenticity, authority, and representation. Literature truly gives like a language medium by which the subaltern has speaks, or does it truly inevitably reproduce existing power hierarchies. These above questions form the significantly focus of this basic inquiry.

According to the main and major point of view of the researcher, this paper highly dominating the concern society and similarly noted the specific subaltern voices were occupies a crucially for having the contested situation about in postcolonial literature. Even though, a major act of Dalit representation is fraught with ethical and theoretical variations of complexities, in general it remains a major need and that endeavour for challenging recovering marginalized histories and hegemonic narratives. A critical inquiry into Dalit representation that reveals not only the limitations of literary voices but also its transformative essential, when these voices are approached with reflexivity, sensitivity, and political awareness. This Postcolonial literature continues to serves like most predominance ground for re-thinking about the agency, voice, and power in a post-colonial theorist world.

### **An Exploration of the Concept of the Subaltern theory:**

The word or theory concern as a *subaltern* was first coined through Italian Marxist thinker 'Antonio Gramsci' and he describes about the groups as an excluded from and dominant power and political representation structures. In post-colonial theory, the main concept was further enlighten through the Dalit Group, especially in the South Asian countries' context, to include women, tribal communities, peasants, labourers, and other marginalized populations whose histories were absent from elite historiography. The famous writer Gayatri Chakravorty Spivak's wonderful essay "*Can the Subaltern Speak?*" this work examines problematizes the act of representation itself. The writer Spivak means about that the subaltern's theory is often translated, filtered, or overwritten by elite intellectual frameworks, rendering genuine self-representation nearly impossible. Even well-intentioned efforts to recover subaltern voices, she contends, and risk reinscribing dominant power relations. This theoretical part as a main intervention compels a re-examination of literary key attempts to that mentoring and portraying the represent as forcefulness.

### **The Portrayal of Subaltern Identities in Post-colonial theory**

Postcolonial literature frequently seeks to create narrative space for marginalized communities by foregrounding their lived realities, oral traditions, and resistance narratives. Writers such as Chinua Achebe, Ngũgĩ wa Thiong'o, Mahasweta Devi, Arundhati Roy, and Bama depict the effects of colonialism, caste oppression, economic exploitation, and gendered violence on subaltern lives. The Dalit writer and contemporary writer Mahasweta Devi's fiction, for instance, powerfully represents tribal communities whose struggles were mostly against systemic injustice expose the structural violence of the society and state. In general, Dalit auto-biographical works form literature in Indian Dalit literary function like an basic acts of resistance, transforming lived experience into challenging literary testimony upper-caste literary traditions. These major collectively texts were do not the merely elucidation of suffering as the main assert that was agency and demand about the political identification.

### **Narrative Voice as a Language, and Power**

In Post-colonial subaltern literature, Language plays a predominant role in that was shaping subaltern theories to expression of the society. The dominance of colonial languages that is like English in postcolonial literary production raises questions of accessibility, authenticity, and audience. *Ngũgĩ wa Thiong'o's* supporting for writing in indigenous languages underscores the political significance of linguistic choice, arguing that language can either enhance the suppressed groups or perpetuate their exclusion. Many of Post-colonial writers often argues about the narrative views and those are like poly-phony, fragmented story-telling, and oral modes of narration to loot dominant literary forms. These literary techniques challenges the linear, colonial modes of history-writing and open up spaces for plural histories and alternative voices thereby resisting about the dominant narrative structures in specific post-colonial literature for dominating the current society.

### **Subaltern Voices in Gender point of view**

Most of the literary theories can apply for dominating the eliteness on the society and specific forms of subalternity is profoundly to gender the equitant. Women treated as not primary gender in the society by the society. Indian Women from colonized and oppressed groups were strongly experience intersecting the forms of oppression colonial, atriarchal and social community. The famous Dalit write Spivak's greatest literary analysis of the practice of *sati*, that was exemplify how the subaltern women are often spoken for, rather than the allowed to speak for themselves in the, within both and nationalist colonial discourses. Postcolonial Feminist Dalit writers were seek to counter this silencing voice through emphasizing Dalit women's embodied and narratives and experiences. However, the risk of appropriation and narrative mediation persists, demanding a cautious and ethically informed approach to representing gendered subalternity according to Indian context.

### **Challenges in Post-Colonial Voices:**

Regardless of its empowering intentions, postcolonial literature encounters several crucial or major challenges in representing subaltern Dalit voices according to Indian literature: Privileged authors' moderate thoughts, the aesthetization or romantization of subaltern issues, Translation issues that alter cultural and meaning specificity. These major and crucial post-colonial literature and those challenges were necessitate a self-reflexive and politically awareness and approach to literary representation, one that acknowledges its own complicity and limitations within structures of subaltern power. While absolute, unmediated noticing may be unattainable, to literature and that can function like a dialogic space where that was silenced histories are acknowledged and dominant power structures interrogated. Rather than claiming to "argue to" the subaltern, post-colonial writings can create major conditions for recognition, listening, and critical engagement. In this grand manner the researcher examined the above entreated work for honouring the present literature and sense, which becomes a site of negotiation and that, is rather than a great resolution for the post-colonial literature.

## **CONCLUSION**

In conclusion, the research era has given the best makeover about the Dalit consciousness and empowering the socialistic ways to dominating the overview of societal aspects of Post-Colonial learning through this paper. The exploration of the paper, the subaltern voices in post-colonial literature and that reveals a complex and evolving

suppressed dialogue in between the power, the representation, and an identity. The major impact of the Post-colonial writers and women writers attempt to define the agency to those historically degradation and domination which is aimed to extend by colonialism and caste-based social hierarchies, but in this research paper the progress and process remains deeply concern and entangled with issues of mediation and authority. As indicated by theorists such as Gayatri Chakravorty Spivak, Homi K. Bhabha, and Antonio Gramsci, the term “subaltern” that cannot be easily granted a voice within literary discourse without re-evaluating the structures that shape authorship and narrative power. Dalit and other marginalized writers, by personally and their expressions of lived in their experience, the challenges and major impacts of the post-colonial the epistemic boundaries established by upper-caste and Eurocentric narratives. This research paper extended to highlights an expose of the social system and dominating the society which are applies to systemic injustices ways in colonial and social class oppression but that is too an advance literature as a transformative space .

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