

Marginalized Voices and Constructed Silences: Reading Santhal Women in *The Adivasi Will Not Dance*

¹**Sneha S**, Research Scholar, Department of Language, Culture and Society, Faculty of Engineering and Technology, SRM Institute of Science and Technology, Kattankulathur (Tamil Nadu), India.

ssnehaeng@gmail.com ORCID ID: <https://orcid.org/0009-0008-4205-8012>.

²**Dr Nancy Prasanna Joseph**, Associate Professor, Department of Language, Culture and Society, Faculty of Engineering and Technology, SRM Institute of Science and Technology, Kattankulathur (Tamil Nadu), India.

nancyj@srmist.edu.in ORCID ID: <https://orcid.org/0000-0002-2928-9560>.

DOI: <https://doi.org/10.59136/lv.2026.27.1.13>

Abstract

*Tribal (Adivasi) literature, often characterized as a 'Minor Literature,' works as an important medium for transporting the voice of tribals, which was unheard for centuries. This research paper explores the reason behind the silence of tribal women against their struggles, and studies the helpless situation of these tribal women using Hansda Sowvendra Shekhar's *The Adivasi Will Not Dance*. The position of tribal women as outsiders in their own land and their lack of economic independence is examined. This research uses social constructivism theory to analyse the submissive character of tribal women. The analysis focuses on five select stories, from the short story collection, *The Adivasi Will Not Dance: Sons, November is the Month of Migration, Baso-jhi, Desire, Divination, Death, and The Adivasi Will Not Dance*.*

Keywords: Minor literature, Silence, Helpless situation, Outsiders, Submissive

Introduction

Writer Hansda Sowvendra Shekhar, in his short story collection, *The Adivasi Will Not Dance*, provides a clear look into the lives of the Santhal people (Tribes), whose existence is often noticed by displacement, exploitation, and a deep silence. Though the subaltern experience is often characterized by a lack of 'voice', this research argues that the submissiveness displayed by Santhal women is not an inborn one or biologically incorporated quality. Instead, it is a precisely constructed social identity, where their 'silence' is created by the intersections of gender, class, and the minority within their own nativity (Arya 133; Krishna and Kumar 1685). By analysing the select short stories such as *Sons, November is the Month of Migration, Baso-jhi, Desire, Divination, Death*, and the final short story *The Adivasi Will Not Dance*, this research paper aims to understand the in-depth nature of the 'silent tribal woman' through the lens of Social Construction Theory. In the story, *Sons*, the character Kalpana-di, shows the submissive side of tribal woman, as she maintains silence when her husband and son lives a greedy life and adapts illegal ways to earn money and pleasure. The story, *November is the Month of Migration*, holds the character, Talamaikisku, who is a tribal woman from Santhal community, sleeps with a Diku (Outsider), for fifty rupees and a piece of bread. Similar to other tribal women's story, *Baso-jhi*, holds a submissive character who is the female protagonist of the story, the character

Article History: : Full Article Received on 1st June, 2026. Peer Review completed on 20th August 2026, Article accepted on 25th August, 2026. First published: Sep. 2026. **Copyright** vests with Author. **Licensing:** Distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

Baso-jhi gets blamed for the things which she hasn't done. She lacks the ability to voice out for her own self. The story, *Desire, Divination, Death*, holds the character Subhashini, a tribal woman from the Santhal community, raises her children as a single mother and misses the opportunity to be with her son during his last minutes. The helpless situation of supportless woman could be clearly seen in the story of Subhashini. In the story, *The Adivasi Will Not Dance*, the character Mugli acts submissive and goes voiceless when the government raises its power over supportless tribes. She goes to her father's house, when the government forces them to leave their village, for a government project. Social Construction Theory helps in explaining how silence is produced through social interaction, cultural expectations, and institutional power rather than being an inherent characteristic of women. The theory consequently allows an investigation of how Santhal women adopt societal norms and choose silence as the only available response to oppression. According to Vivian Burr, the categories that are used by researchers and writers to define people, such as 'submissive' or 'helpless', are not discovered but are 'constructed' through their daily social practices (Burr 2). Gayatri Spivak argues that the subaltern woman occupies a doubly marginalized position, being silenced both by colonial structures and indigenous patriarchal systems. In her essay, *Can the Subaltern Speak*, she claims that subaltern women are often denied the ability to represent themselves because dominant institutions speak on their behalf (Spivak 25). This framework helps in explaining why the Santhal women in *The Adivasi Will Not Dance* remain silent despite experiencing exploitation and injustice. This research has analysed the reason behind the silence of the chosen female characters, against their sufferings.

Literature Review

The stories of Hansa Sowvendra Shekhar focus on the life of tribal people and highlights the struggles they face because of various reasons. In the select work, *The Adivasi Will Not Dance*, all the chosen characters face struggles through various reasons like government projects, corrupted husband and spoiled son, poverty and lack of government schemes, as widows and sole breadwinners. When it comes to tribal literature many research have been done on different perspectives focusing on the thematical and societal based pressures. So far research has been done on the impact of industrial projects and mines, at Odisha, and in the life of tribal people is examined, the question regarding tribal rights and development is raised (Pattnaik 55). The discussion of how development projects often displace indigenous people, and cause poverty, identity loss and intergenerational trauma where proper rehabilitation measures are absent, along with how the displacement experiences of tribal communities in India choose resilience and rehabilitation is compared (Bikkina 351). All this research clearly dealt with the impact of government projects in tribal areas and the displacement phase of tribal lives in India. The interference of law and judicial support in the life of helpless tribals, has also been analysed, the positive and negative outcomes could be seen in the highlights of Niyamgiri case, where the Supreme Court of India has supported the tribal people against corporate exploitation, stresses the importance of Forest Rights Acts and judicial interventions, as steps towards protecting tribal identity, their land and human rights (Dlugoleski 223). On the other side, for the example of negative outcomes, the fight of tribals for official recognition and the later challenges from the federal government was obvious and proved that legal recognition alone will not completely protect the land rights of the indigenous people (Kruk-Buchowska 464). Tribal people face inner conflict and outer conflict, as they have fights with other tribals groups and communities, which could be considered as inner conflicts, this has been explored, where the study says that the conflict is not only from outside from also from inner sometimes. The internal conflict between tribes, the cultural pressure in their region, and the struggles they

undergo because of preserving their identity is examined (Baite120). When it comes to outer conflicts, the tribal people face struggles at workplace, schools and many common places, as in some cases modernization also acts a reason for the weakening of tribal identity, this has been studied where the connection between tribal diversity and tribal identity is explored and the practice of human resource management which makes people to follow the identity politics in Africa is examined. Along with that the negative impact at workplaces and organizations in the life of tribal people because of their identity is studied (Zoogah). The sub-ethnic and clan-based identities of the Buryat tribes in contemporary Russia has been examined, which reveals the weakening of practical functions of the clans because of soviet modernization (Tregubova 121). The contributions of modernization and materialistic social systems, does not only lead to development but also declines the tribal culture, tradition and natural ways of living, is examined through the work, When the Kurinji Blooms. The involvement of literature in protecting tribal identity and voicing out their struggles are solid through literature as many writers like Mahasweta Devi, Rajam Krishnan are noticeable ones in this list (Suganth and Jinu 3). The identity of being a tribe in the regions of Northeast India, and the criticism these tribals face from dominant colonial and anthropological categories has been analysed, which portrays tribals as fixed and separate cultural groups and also highlights the flexible networks of a particular clan named the Naga social organization (Wouters 83). Research clearly states that the social environment within schools influences the identity formation and educational experiences of tribal children, the interactions between teachers, tribal students and non-tribal students, would drag exclusion, dominance and the feeling of otherness has been analysed (Jose 102). A study argues that work-life balance is closely connected to tribal women's psychological well-being, empowerment and social identity within their communities, as they try to redefine their self-identity through employment (Nath and Dwivedi 483). Studies often overlook how specific patriarchal and societal hierarchies dictate the expressive boundaries of subaltern female characters (Ekka and Chamling 7; Tripathi 195). Similarly, while social construction theory has been applied to analyse silence as a multilayered instrument of resistance in other marginalized literary contexts (Dutta 78; Anita 2; Dakshayani 3). All this research has been focused in the perspective of tribal people in general, but the suffering of tribal women and the reason behind their silence has been unexplored, which turns as the core subject of this research.

Methodology

This research uses a qualitative analysis on the select five short stories from *The Adivasi Will Not Dance*, by using the 'social constructionist lens' to understand the perspective of tribal submissiveness. The research uses textual analysis to identify and interpret how these characters silently communicate in the midst of their suffering. The selection of primary texts was based on how different plots of stories bring the marginalized status and suffering of tribal Santhal women into a nutshell. Studying the suffering of tribal community from the work of a tribal (Hansda Sowvendra Shekhar), lets us examine the real impact and raw wounds of the people.

Analysis

Economic Dependency and Gendered Vulnerability

Society constructs the submissive belief and silent behaviour of the chosen tribal characters, for example Talamaikisku from the story *November is the Month of Migration*, believes that she has to stay quiet during sexual abuse, Kalpana-di from the story *Sons*, believes that she should not question the patriarchal power, Subhashini from the story, *Desire, Divination, Death*, chooses to work hard by accepting her harsh patriarchal surrounding, Baso-jhi from the story

Baso-jhi, acts like her violent sons are faultless and moves to live in a different place without fighting back for her rights, and Mugli from the story *The Adivasi Will Not Dance*, believes that she has to stay silent against the injustice done to her, all these characters believe that they should act submissive in the land of harsh patriarchal and powerful society, where their voices are unheard and their identity are unrecognised. The belief of these characters is based on their influence from the society, which makes a strong point that the voice of marginalized is unheard and unnoticed (Haslanger 407). By understanding a person's psychology, we can easily frame the reason behind these characters silent response. "Human beings grow in the midst of a society. Most of our behaviour is influenced either by other human beings or social organizations" (Khatoon 362). Therefore, the belief and behaviour these characters possess are out of their influence from the society where they belong to. Kalpana-di being a tribal and uneducated woman, both her son and husband easily managed her, on the other side, Kalpana-di also know about her lack of economic independence, which automatically made her to be submissive before them. "Kalpana-di's husband was a bank manager who had been recently implicated in charges of corruption and embezzlement" (Shekhar 19). Similar to that, Talamai's transactional acceptance of sexual exploitation for survival in *November is the month of Migration* stresses how extreme economic vulnerability destroys personal opinion and normalizes experiences of violence (Krishna & Kumar 1685). The transactional acceptance in Talamai's life is very much visible when she agrees to sleep with the jawan for food and money. "'You need food?' He is standing in front of the policemen's quarters. 'Yes,' Talamai answers. 'You need money?' 'Yes'. 'Will you do some work for me?' Talamai knows what work he is talking about" (Shekhar 25-26).

The story of Baso-jhi adds up to this analysis by showcasing how lack of family support, which has a direct connect of her economic vulnerability as a widow, forces her into exploitative domestic work and clearly destroys her social status and voice. Though Baso-jhi being a single mother raised her two sons with her hard work, she could not rest at her own house. She was beaten brutally by her sons and thrown out of her own house. Baso-jhi's inability to voice out has a deep connection with her economic inability and lack of independence, which was because of her societal belief that she had. All the chosen Santhal women including Baso-jhi, believed that their voices are unrecognized by the society, which made them to stay silent in their hard situations. Such an existence drags a constructivist argument that societal structures actively create and maintain conditions of dependency, which clearly shapes individual behaviours and choices (Cherechés 63; Ekka and Chamling 2). This often results in a normalization of exploitation, where the silence of the marginalized is considered as acceptance (Varman et al., 655).

Moreover, widows and divorced women face increased levels of exploitation due to societal marginalization and economic dependence, a situation often created by a lack of access to land rights and other protective measures (Islam and Khan 2). Characters like Baso-jhi and Subhashini face additional exploitation because of their position as widows in the society, as both the characters does not have any proper economic source, which makes them as easy targets to exploitation. When it comes to the story of Baso-jhi, being a widow her sons treated her as untouchable and throwed her out of the house. Similar kind of humiliation was faced by Subhashini, where her husband was dead and she became the only bread winner of the family with three children. Subhashini's helpless situation made her to work till the death of her son, she could not accept the fact that she worked for her children but she could not be with her son when he passed away. "Kunaram lay still. 'He was asking for jalebis, yo'. Parul screamed as she clutched her mother. 'He was waiting for you!'" (Shekhar 92).

Social Exclusion, Identity Loss and Subaltern Silence

Shekhar's depiction of these women characters often highlights the differentiation between the powerful and the powerless, this shows how societal hierarchies contribute to their continued marginalization (Tripathi 193). The author's clear portrayal shows how traditional Adivasi life, despite facing outer pressures from 'civilized community and modern age', continues to live in silent resilience, which allows for a deeper exploration of their silent struggle and identity (Bauna 1). The story of Mugli exposes the internal colonialism practiced by governmental policies that take tribal communities out of their land, which intensifies their existential agony and confirms their status as subalterns (Sinha and Titus 575). The sarcastic yet true situation of the Adivasi people could be clearly seen in this story, as the government which has to protect its people acts as the opposing and destroying power against them. A postcolonial ecofeminist perspective reveals that the exploitation of tribal women and the exploitation of tribal land occur at the same time. Forest is treated as resources for extraction; tribal women are treated as bodies available for control. The displacement experienced by Mugli represents both ecological and gendered violence. Characters like Mugli and Talamai, could not stand for their own self, as they clearly know their position in the society where their voice has been unheard and unnoticed for years, which compels them to silently endure the hardships they face in the society. Talamai maintains silence knowing her helpless situation and her position in the society, when she was hurt by the Jawan. "He bites them and sucks on her nipples. That hurts. 'Don't scream,' the man pants. 'Don't speak a word. It won't hurt'. Talamai takes care not to scream, or even wince. She knows the routine. She has to do nothing, only spread her legs and lie quiet" (Shekhar 26).

The character Talamai strongly shows the ideology that safety and justice are only for the mainstream people, whereas it was not the same to the marginalized people like her. Talamai's silence can be interpreted through Spivak's view on the subaltern woman. Her inability to protest is not just because of her personal helpless situation but a condition produced by intersecting structures of patriarchy, state power, and tribal marginalization. Even when violence is implemented upon her, no social institution exists through which her voice can be recognized. This strengthens the argument that subaltern women in India, particularly those from tribal communities, are often subjected to a unique combination of discriminations arising from both their gender and their indigenous status (Kothari et al., 12; Tariq and Khan 246). This marginalization positions them directly within the broader pattern of intersectionality, as their experiences are quite different from those of women in dominant castes (Singh 69; Zorat 42). This marginalization acts as a systemic violence against tribal women, who are frequently subjected to both direct and structural forms of oppression, which further confirms their outsider status and clearly limits their boundaries (Selvarajan and Preetha 550). This perspective is important for understanding how various social and political identities, such as race, class, gender, and sexuality, intersect to create unique experiences of discrimination and marginalization of these tribal women (Ranga and Prasad 305).

The subaltern position is often confirmed by the internal colonization which was experienced by the tribal populations, where dominant societal groups practice their norms and power structures, which automatically leads to a deep sense of alienation and voicelessness (Zainab and Sofia 2-3). All these characters hold a common thread which is their submissive attitude and voiceless response when situations turn hard, as they know about their helpless and outsider position in the society. Such systemic marginalization maintains the cycle of their social exclusion, which makes it difficult for subaltern voices to come out and challenge the established hegemonic perspectives (Arya 133). This analysis strongly says that subaltern women often face multiple forms of oppression due to their gender and nativity, which makes

them as easy targets to oppression than challenging the power structure.

Conclusion

The research discusses that the silence of chosen women characters in *The Adivasi Will Not Dance* is not a natural trait but a socially constructed condition produced through intersecting forces of gender, poverty, tribal marginalization, and institutional neglect. These characters choose silence as a response to the injustice and insult imposed upon them. Through the lens of Social Construction Theory and subalternity, the research proves that silence functions both as a result of oppression and as evidence of unequal power structure. The research also highlights about the lack of governmental schemes and governmental duties towards the welfare of tribal people is proven in this research. The research clearly proves that, when these subaltern women 'speak' through their silence, they highlight the deep hegemonic structures that continue to construct and constrain their existence (Arshad et al., 6720; Arya 133). This paper contributes to Adivasi literature by highlighting the gendered dimensions of tribal marginalization and by showcasing how social structures systematically reject these women's identity and voice. Future research could be made on the context of comparative literature, where Shekhar's writings could be compared with other Adivasi writers, to see the differentiation and uniqueness in their writings. As Shekhar highlights the silent response of women characters in his writings, how the perspective of other writers reflects in their writing while structuring the struggles of tribal people, could be studied. As this research focuses on the female characters in the story, research could be done on the perspective of male characters and highlight how society pressures and expects them to perform their gender role. Social Construction theory could be implemented in other Adivasi literary genres like novels and films to understand the base of tribal peoples struggles.

Work Cited

- Arshad, F., A. Khaliq, and A. Ahmad. "Subaltern Voices: A Critical Analysis of Female Narratives in South Asian Postcolonial Literature." *Journal of Arts and Linguistics Studies*, vol. 3, no. 4, 2026, p. 6720, doi:10.71281/jals.v3i4.564.
- Arya, A. "Dismantling the Hegemonic Structure through the War of Manoeuvre: Hansda Sowvendra Shekhar's 'The Adivasi Will Not Dance' as a Dogma of Adivasis." 2017, doi:10.53032/tcl.2017.2.3.18.
- Baite, C. "Socio-Cultural Life of Trans-Border Tribes: A Case Study of the Baites." *Social Change*, vol. 44, no. 1, 2014, pp. 119–129.
- Bauna, B. "Portrayal of Adivasi from the Margins of Bengal: A Reading of Hansda Sowvendra Shekhar's *The Adivasi Will Not Dance*." *International Journal for Multidisciplinary Research*, vol. 7, no. 2, 2026, doi:10.36948/ijfmr.2026.v07i02.38986.
- Bikkina, N. "What the Tribal Peoples Displaced by Development in India Can Learn from the Resilience of the Winnebago Tribe in Nebraska." *Journal of Developing Societies*, vol. 34, no. 4, 2018, pp. 351–372.
- Burr, Vivian. *Social Constructionism*. 3rd ed., Routledge, 2015, doi:10.4324/9781315715421.
- Cherechés, B. "Unveiling the Oppressed Body: Female Dalit Body Politics in India through Baburao Bagul and Yashica Dutt." *Humanities*, vol. 12, no. 4, 2023, p. 63, doi:10.3390/h12040063.
- David B. "Tribal Diversity, Human Resources Management Practices, and Firm Performance." *Canadian Journal of Administrative Sciences / Revue Canadienne des Sciences de l'Administration*, 5 Jan. 2016, doi:10.1002/cjas.1363.

- Dlugoleski, D. N. "Undoing Historical Injustice: The Role of the Forest Rights Act and the Supreme Court in Departing from Colonial Forest Laws." *Indian Law Review*, vol. 4, no. 2, 2020, pp. 221–243, doi:10.1080/24730580.2020.1783941.
- Ekka, F., and R. Chamling. "Problematising Tribality: A Critical Engagement with Hansda Sowvendra Shekhar's *The Adivasi Will Not Dance: Stories*." *Rupkatha Journal on Interdisciplinary Studies in Humanities*, vol. 13, no. 4, 2021, doi:10.21659/rupkatha.v13n4.09.
- . *General Psychology*. Edited by Naima Khatoon, Dorling Kindersley, 2012.
- Haslanger, Sally. "Ontology and Social Construction." *Resisting Reality: Social Construction and Social Critique*, Oxford University Press, 2012, doi:10.1093/acprof:oso/9780199892631.003.0002.
- Islam, F., and M. A. Khan. "Exploring the Socio-Economic Vulnerability Model: A Multi-Stakeholder Analysis of Women's Trafficking in Bangladesh." *Cogent Social Sciences*, vol. 11, no. 1, 2026, doi:10.1080/23311886.2026.2549477.
- Jose, J. P., and Shanuga C. "Inclusive Properties of School Interactional Milieu: Implications for Identity Construction and Social Exclusion." *Contemporary Voice of Dalit*, vol. 10, no. 1, 2018, pp. 98–113.
- Kruk-Buchowska, Zuzanna. "The Continuous Struggle for Land and Sovereignty – The Case of the Mashpee Tribe." *LUD. Organ of the Polish Ethnological Society*, vol. 104, 2020, pp. 463–491, doi:10.12775/lud104.2020.20.
- Kothari, J., et al. *Intersectionality: A Report on Discrimination Based on Caste with the Intersections of Sex, Gender Identity and Disability in Karnataka, Andhra Pradesh, Tamil Nadu and Kerala*. 2019.
- Krishna, M. B., and A. Kumar. "The Realistic Picture of the Tribals in *The Adivasi Will Not Dance*: Hansda Sowvendra Shekhar." *Journal of Emerging Technologies and Innovative Research*, vol. 7, no. 8, 2020. *JETIR*, <https://www.jetir.org/papers/JETIR2008220.pdf>
- Nath, K., and R. Dwivedi. "Tribal Women's Work-Life Balance: An Identity-Based Approach." *Gender in Management: An International Journal*, vol. 36, no. 4, 2021, pp. 482–497, doi:10.1108/GM-07-2020-0219.
- Pattnaik, B. K. "Tribal Resistance Movements and the Politics of Development-Induced Displacement in Contemporary Orissa." *Social Change*, vol. 43, no. 1, 2013, pp. 53–78.
- Ranga, R., and P. Prasad. "The Politics of Representing Gender and Sexuality in Arundhati Roy's Selected Books." *World Journal of English Language*, vol. 16, no. 1, 2026, p. 305, doi:10.5430/wjel.v16n1p305.
- Selvarajan, S., and R. Preetha. "The Depiction of Violence as a Social Reality: A Cross Sectional Analysis of Mahasweta Devi's *The Hunt* and Indira Goswami's *The Beasts*." *World Journal of English Language*, vol. 13, no. 7, 2023, p. 549, doi:10.5430/wjel.v13n7p549.
- Shekhar, Hansda Sowvendra. *The Adivasi Will Not Dance: Stories*. Speaking Tiger, 2015.
- Singh, R. K. "Examining the Intersectionality of Gender and Caste in Dalit Women's Narratives." *Stallion Journal for Multidisciplinary Associated Research Studies*, vol. 3, no. 5, 2024, p. 68, doi:10.55544/sjmars.3.5.8.
- Sinha, R., and M. Titus. "Protest and Resistance in Selected Poetry of Jacinta Kerketta and Anuj Lugun." 2026, doi:10.47311/IJOES.2026.7.12.584.
- Spivak, Gayatri Chakravorty. "Can the Subaltern Speak?" *Can the Subaltern Speak?: Reflections on the History of an Idea*, edited by Rosalind C. Morris, Columbia UP, 2010, pp. 21–78.

- Suganth, R. S., and R. Jinu. "Debasement and Resurgence of Culture, Tradition and Nature: A Tribal Perspective of Rajam Krishnan's *When the Kurinji Blooms*." *Journal of Critical Reviews*, vol. 7, no. 6, 2020, doi:10.31838/jcr.07.06.193.
- Tariq, M., and D. A. Khan. "Indigenous Feminism in Postcolonial South Asia and Africa: Resilience, Resistance, and Reclamation of Identity through Mongo Beti's *Mission to Kala* and Mumtaz Shahnawaz's *The Heart Divided*." *Journal of Arts & Social Sciences (JASS)*, vol. 10, no. 1, 2023, p. 244, doi:10.46662/jass.v10i1.446.
- Tregubova, Dinara D. "The Sub-Ethnic Aspects of the Buryats: The Issues of Ethnic Self-Identification." *The New Research of Tuva*, no. 1, 2017, doi:10.25178/nit.2017.1.8.
- Tripathi, Priyanka. "Review Article: *The Adivasi Will Not Dance: Stories* by Hansda Sowvendra Shekhar." *Rupkatha Journal on Interdisciplinary Studies in Humanities*, vol. 9, no. 4, Dec. 2017, doi:10.21659/rupkatha.v9n4.r02.
- Varman, R., et al. "Normative Violence in Domestic Service: A Study of Exploitation, Status, and Grievability." *Journal of Business Ethics*, vol. 171, no. 4, 2020, p. 645, doi:10.1007/s10551-020-04444-1.
- Wouters, J. J. P. "The Making of Tribes: The Chang and Chakhesang Nagas in India's Northeast." *Contributions to Indian Sociology*, vol. 51, no. 1, 2017, pp. 79–104.
- Zainab, N., and H. Sofia. "Postcolonial Trauma in the Lives of Indian Tribes." *Rupkatha Journal on Interdisciplinary Studies in Humanities*, vol. 15, no. 5, 2023, doi:10.21659/rupkatha.v15n5.11.Zoogah,
- Zorat, E. "Reclaiming Voices: Identity Formation and Agency in Dalit Women's Autobiographical Literature." *Proceedings of The World Conference on Social Sciences*, vol. 3, no. 1, 2024, p. 33, doi:10.33422/worldcss.v3i1.533.