

**Whispers in the Shadows: Harrowing Tales of Sexual Exploitation among Tribal Women through Select Indian Narratives**

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**Arathy J**, PhD Research scholar, Department of English and Foreign Languages, Bharathiar University, Coimbatore

**Dr.M.Ashitha Varghese**, Assistant Professor, Department of English and Foreign Languages, Bharathiar University, Coimbatore

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**Abstract**

The world of Indian English literature is a treasure trove of narratives that reflect the diverse and intricate lives of Adivasi tribal women. Historically, these women have been integral members of their societies, exemplifying a distinctive connection with the natural world and making substantial contributions to their respective communities. Adivasi women, apart from fulfilling various societal roles such as artisans, cultivators, and community leaders, have additionally taken on the imperative obligations of environmental conservation and the safeguarding of cultural traditions. Adivasi women, notwithstanding their significant contributions, are confronted with a brutal reality characterised by pervasive marginalization and discrimination, including the perpetual peril of sexual exploitation. Indian English authors adeptly and poignantly portray this matter in their literary works. The narratives function as a resounding appeal, emphasising the critical nature of confronting the multifaceted obstacles encountered by Adivasi women, guaranteeing their welfare, and providing them with fair and equal opportunities. Adivasi women's perspectives and lived realities are prominently featured in literature, which serves as a vehicle to challenge the perpetuation of sexual exploitation and systemic oppression. Although tribal narratives give voice to the concerns of the tribal communities, there is still ample opportunity for delving into and expressing the specific concerns of these women from a feminist perspective. This abstract encapsulates the essence of these narratives, which serve as a potent catalyst for change, shedding light on the imperative to break the chains that bind Adivasi women in their struggle against sexual exploitation. This article delves into the themes of sexual exploitation faced by Adivasi women as depicted in the works of Indian English writers and underscores the need to address this critical issue.

**Keywords:** Adivasi women, sexual exploitation, marginalisation, feminist perspective

“I am no bird; and no net ensnares me: I am a free human being with an independent will”-

Charlotte Bronte

An inherent characteristic of Adivasi womanhood is their profound affinity with the natural world. Adivasi communities regard nature as sacred and spiritually potent, with women frequently assuming a distinctive responsibility in fostering this connection. Their duties include the collection of forest products, agricultural maintenance, and livestock care. Moreover, they are integral to ceremonies and rituals that pay homage to the progenitors of their community and to nature. Adivasi women, apart from their profound affinity with the natural world, are renowned for their artistic talents, which encompasses pottery, embroidery, and weaving. These crafts, which have been handed down through the generations, are vital to the economic and cultural identity of their communities. Adivasi women demonstrate inherent ingenuity and artistic manifestation through traditional practises such as narrative, performance, and music.

Adivasi women, notwithstanding the substantial contributions they make to their communities, frequently encounter multitude forms of marginalisation and discrimination. They face increased vulnerability to destitution, lack of literacy, and restricted healthcare and educational opportunities. Furthermore, they are subjected to harassment, exploitation, and violence on the basis of their gender. Diverse organisations and initiatives in India are striving to empower Adivasi women in response to these obstacles. These endeavours include provision of educational and training prospects, promotion of women's rights and representation, and assistance in fostering their economic empowerment. However, a multifaceted approach is required to ensure that Adivasi women's voices and experiences are acknowledged and that they have equitable opportunities to participate in the development of their society. Similar to numerous other marginalised women, Adivasi women in India are subject to sexual exploitation, abuse, and violence, among other issues. These challenges frequently originate from systemic disparities and prejudice predicated on socioeconomic status, ethnicity, and gender. Within the realm of Indian English literature, the sexual exploitation experienced by Adivasi women is illuminated in the works of authors including Mahasweta Devi and Indira Goswami.

### **Mahasweta Devi: A Powerful Voice for the Marginalized**

The literary contributions of the prolific Mahasweta Devi and her dedication to illuminating the intersection of gender, class, and caste in her pieces have earned her widespread acclaim. The author's novels and short stories effectively critique the systemic subjugation that marginalised communities, particularly tribal women, encounter. Her writings frequently address the sexual exploitation of indigenous women. The author skillfully depicts the heinous sexual violence endured by Dopdi Mejhen and other tribal women at the hands of the police and authorities in her renowned novel "Draupadi." The novel vehemently denounces the complicity of the system in the sexual exploitation of women belonging to indigenous tribes. Devi's novel, "Breast Stories," delves into the dehumanising ordeals endured by tribal women as they contend with challenges such as sexual exploitation, displacement, and poverty. The intersectionality of oppression is a recurring motif in the works of Mahasweta Devi. She stresses that in addition to their gender, tribal women are vulnerable to sexual exploitation on account of their socioeconomic and social marginalisation. The exploitation occurs due to the marginalised status

of the tribal individuals, which renders them susceptible. In "Breast Stories," Devi depicts tribal women who, notwithstanding the formidable challenges they face, exhibit remarkable fortitude and bravery. Despite having experienced sexual exploitation, these women manage to support one another, contest societal norms, and assert their autonomy. This opposition and tenacity exemplifies the unwavering determination of tribal women when confronted with hardship.

The intricate interplay of class, caste, and gender dynamics that influence the lives of indigenous women is also explored in Mahasweta Devi's works. In "Chotti Munda and His Arrow," Devi depicts the exploitation of Mary, a woman of indigenous descent, at the hands of a proprietor who possesses authority over her spouse. This exploitation is influenced not only by gender, but also by economic disparities and the oppressive caste system. Devi's narratives underscore the fact that tribal women are subjected to sexual exploitation on account of their socioeconomic and gender-based marginalisation. Devi's writings served as both a call to action for societal reform and justice as well as an explanation of the harsh reality that tribal women had to confront. Her literary activity sparked conversations on rights for marginalised people, gender-based violence, and social inequity. She pushed back against prevailing conventions, defended the rights and dignity of indigenous women, and urged society to address the structural inequalities that prolong their suffering via her compelling storytelling.

Mahasweta Devi's legacy as a powerful voice for the marginalized continues to inspire future generations. Her steadfast dedication to elevating the voices of the marginalized especially those of indigenous women serves as a reminder of the transformational potential of literature in promoting equality and social justice. Devi's contributions have improved Indian literature and opened the door for a more sympathetic and inclusive view of the difficulties marginalised populations experience.

### **Indira Goswami: Illuminating the Plight of Northeastern India**

Indira Goswami, better referred to as "Mamoni Raisom Goswami," was a highly productive author whose works, including "The Man from Chinnamasta" and "The Blue-Necked God," offer significant perspectives on the challenges faced by tribal women, specifically in the northeastern region of India. The sexual exploitation of tribal women and the intricate interplay between gender, class, and caste are emphasised in Goswami's works. Indira Goswami's books such as "The Man from Chinnamasta" and "The Blue-Necked God," offer in-depth and thoughtful analysis of the challenges experienced by women of indigenous descent. Goswami's accounts serve as a mirror, reflecting the horrifying reality these women must endure while also drawing attention to the systematic nature of the issue and the cooperation that exacerbates their suffering. "The Man from Chinnamasta," one of Goswami's best-known works, delves into the life of Chinnamasta, a tribal woman who eventually comes to symbolise the abuse and exploitation that many others suffer from. Through the story of Chinnamasta, Goswami draws attention to the horrific sexual exploitation that tribal women endure at the hands of powerful individuals. Chinnamasta's experiences expose the government's and people's predatory behaviour and the impunity with which they often prey on indigenous women. The book is a harsh critique of the system's involvement in these women's sexual exploitation.

Goswami's literary works, like to those of Mahasweta Devi, delve into the complex issues surrounding the sexual exploitation of indigenous women. The phenomenon of

exploitation may be attributed not just to gender dynamics, but also to the intersection of caste, social class, and gender. This delicate relationship exacerbates the vulnerability of tribal women. The experiences of economic exploitation and displacement among these women are intricately intertwined with their vulnerability to abuse. The economic inequalities experienced by these people further perpetuate their marginalised condition, rendering them vulnerable to exploitation by others in positions of authority. Goswami's writings consistently explore the complex relationships of society, family, and their respective contributions to either facilitating or opposing instances of sexual exploitation. In the literary work titled "The Man from Chinnamasta," it is observed that Chinnamasta's immediate family, particularly her spouse, actively engages in her maltreatment. The book critiques both the patriarchal structure prevalent in tribal communities and the societal acceptance of male domination. This segment of her narrative highlights the pervasive nature of established traditions and societal norms that enable the ongoing sexual exploitation of indigenous women.

Goswami also emphasises the tendency of society to overlook the sexual exploitation endured by indigenous women. The prevalence of sexual abuse stigmas and cultural norms is deeply rooted in a culture characterised by cynicism and indifference. Due to the prevalence of these norms, survivors have significant difficulties in obtaining justice or help, so perpetuating a cycle of tyranny and silence that confines them. This narrative approach points out the necessity for societal transformation in attitudes and perspectives to effectively combat sexual exploitation. In "The Blue-Necked God," a compelling literary work authored by Goswami, the central character, Josia, hails from the Rabha tribe and encounters instances of societal discrimination. As a woman of Native descent, she finds herself situated at the crossroads of several repressive forces. The individual's susceptibility to sexual exploitation is also intensified by their forced participation in employment under exploitative circumstances and their economic hardships. The disadvantaged status of tribal women is perpetuated by the economic disparity between their communities and the dominant culture, rendering them vulnerable to exploitation.

The books authored by Indira Goswami offer a detailed and reflective study of the challenges encountered by indigenous women, with a particular focus on the issue of sexual exploitation. Through the use of powerful narratives, she emphasises the difficult conditions that these women face. The author's works illuminate the complex interplay among caste, class, gender, and societal conventions that have an impact on the lives of indigenous women. Goswami demonstrates how the issue is systemic and how complicity worsens it in this manner. The narratives she shares serve as a compelling impassioned plea, urging individuals to recognise the plight of tribal women residing in northeastern India and endeavour to challenge the systemic oppression and sexual exploitation that has become rooted in their lives. The literary heritage of Goswami serves as a source of motivation, stating to the courage and resilience exhibited by tribal women as they confront the precarious realm of sexual exploitation.

The novels of Goswami frequently depict tribal women who are subjected to exploitative labour conditions and economic disadvantages, both of which heighten their susceptibility to sexual exploitation. Their marginalised status is further reinforced by economic disparity, which renders them susceptible to exploitation by those in positions of authority. In numerous of his novels, Goswami explores the intricate interplay between familial and societal forces as they

either support or oppose the sexual exploitation of tribal women. In "The Man from Chinnamasta," Chinnamasta's exploitation is sanctioned by her family, particularly her spouse. The novel provides a critical analysis of the patriarchal framework prevalent in tribal communities and the condoning of masculine hegemony. Additionally, as depicted in Goswami's works, society frequently ignores the sexual exploitation of tribal women. In order to effectively combat sexual exploitation, a societal transformation in attitudes and perceptions is necessary, as illuminated by Goswami's narratives. By means of their literary pursuits, Mahasweta Devi and Indira Goswami bring to light the issue of sexual exploitation that tribal women endure. Their unique methodologies, geographic emphasis, and storytelling structures contribute to a more intricate and all-encompassing comprehension of the complex obstacles that these women encounter. By virtue of their advocacy for the justice and empowerment of tribal women, these authors produce works that serve as impassioned appeals to action. Their accounts advocate for societal recognition of the challenges faced by tribal women and urge for tangible measures to be taken in order to eradicate the cycle of systemic oppression and sexual exploitation. Devi and Goswami persistently motivate us to confront the brutal realities experienced by these marginalised communities and strive for a society that is more just and equitable through their illumination of this crucial matter. Sexual exploitation of Adivasi women is an issue of the utmost gravity that necessitates immediate consideration. Although legal reforms, awareness campaigns, and support services have contributed to some degree of advancement, much remains to be done in this regard. Advancing the status and welfare of Adivasi women transcends social justice concerns and represents a pivotal stride in safeguarding the cultural diversity of the region and promoting a more harmonious and inclusive India.

Adivasi communities necessitate comprehensive approaches to improving the situation of Adivasi women, which encompass a range of obstacles such as violence, abuse, and discrimination. In numerous tribal societies, patriarchal conventions, gender-based prejudices, and child marriages are profoundly entrenched, thereby perpetuating inequitable treatment and restricted prospects for women. In order to ensure a more secure and promising future for these marginalised communities, it is critical that all relevant parties maintain their collective efforts and place Adivasi women's welfare at the forefront. The literary contributions of Mahasweta Devi and Indira Goswami have been instrumental in promoting consciousness regarding the sexual exploitation experienced by Adivasi women and instigating reform. These authors have intervened on behalf of those who lack a voice and advocated for a holistic strategy to tackle the complex obstacles faced by Adivasi women. In the pursuit of a more equitable and inclusive society, it is critical that these perspectives persist and that tangible measures are implemented to empower Adivasi women and liberate them from the shackles of systemic oppression and sexual exploitation.

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