

From Feminist Consciousness to Social Justice, Empathy And Inclusion: A Comparative Study of Select Works of Adrienne Rich and Arundhati Roy

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ABSTRACT:

This article explores literary activism as an ethical approach to the representation of exclusion and the emergence of inclusive consciousness by comparing Adrienne Rich and Arundhati Roy. The study approaches selected poetry, prose, fiction and essays in a qualitative, interpretive and comparative way, to gain an understanding of how both writers contest dominant structures of power and highlight marginalised experience. The central thesis is that Rich and Roy make literature a vehicle for social critique: Rich by making the voice, body, sexuality, motherhood and selfhood of women audible, visible and palpable in the absence of patriarchal silence, Roy by revealing the intimate impact of caste, class, state violence, capitalism, displacement and political injustice on vulnerable communities. Both writers demonstrate that exclusion is not only institutional or political, but also linguistic, emotional, cultural, and ethical. The article further argues that their writings develop empathy, critical literacy, ethical attention, and sensitivity towards marginalised lives, thereby making them relevant to inclusive education. The study brings together feminist literary resistance, postcolonial critique and inclusive education thinking to provide a broader understanding of the pedagogical use of literature as a tool in raising awareness to social responsibility and anti-exclusion.

Keywords: Literary activism; Adrienne Rich; Arundhati Roy; inclusive education; social justice; marginalisation; feminist criticism; postcolonial studies.

Short biographical notes:

Neerja Nagpal has been an Associate Professor at Aditi Mahavidyalaya, a constituent college of the University of Delhi since 2004. She completed her M.Phil. on Nathaniel Hawthorne and has completed a course on 'creative writing' from Oxford University. Currently, she is teaching digital communication to undergraduate students. Her research is particularly focused on the eco-feminist standpoint and the perspective of Adrienne Rich. She has coauthored a book titled Business Communication. She has also worked as a translator from Hindi to English and writes poems in her mother tongue, Punjabi, as well as in Hindi and English.

Dr. Reena Singh holds twenty years of experience in the field of literature and communication; these studies began at NIIT Allahabad and then at the KIET Group of Institutions. He is currently working at Amity University, Noida. Several workshops were held on Personality Development and Soft Skills with the Wadhvani Foundation to educate the students to become smart communicators and organize international conferences in webinars. Attended workshops of IIT Kharagpur, IIT Roorkee, Infosys, and Cambridge related to literature and communication. The areas of specialization are the diaspora, Indian writing in English, gender studies, and communication. Awarded a PhD degree from Central University- University of Allahabad on the topic: The Native and The Global Mind: A Comparative Study of Salman Rushdie and Vikram Seth. More than twenty papers have been published in reputable journals, five have been published in UGC Approved journals, and four have been published in Scopus. Twelve papers were presented at the International Conference, and three were presented at the National Conference.

Dr. Arun Guleria is an Associate Professor of English at the International Centre for Distance Education and Open Learning (ICDEOL), Himachal Pradesh University. With more than 17 years of teaching experience, his academic interests span subaltern studies, diasporic literature, feminist

critique, and poetic expression. A published author and scholar explored the intersections of identity, struggle, and resilience in the literature. His poetry responds to lived realities, celebrating the unsung lives of others with clarity and compassion.

A committed educator and lifelong learner, Dr. Guleria bridges classroom pedagogy with deep literary engagement, inspiring reflection on the human condition through both scholarship and verse.

1. Introduction

Literature has a strong connection to social change, as it can expose exclusion at the voice, memory, body, community and ethical perception levels. It does not necessarily operate in the form of overt protest; sometimes it operates by disrupting established ways of seeing and by forcing readers to acknowledge lives and experiences that have been sidelined by dominant social arrangements. In this way, literature becomes socially active because it gives readers the opportunity to face injustice as a human condition and not as an abstract concept. Literary imagination, as Nussbaum (1995) claims, can enhance ethical judgment by entering into the emotional and social lives of others.

In the present study, titled "From Feminist Consciousness to Social Justice: A Comparative Study of Select Works of Adrienne Rich and Arundhati Roy" two writers from different literary, cultural and historical settings are compared and contrasted, both of whom are dedicated to the cause of justice. Poems and prose by Adrienne Rich express a feminist politics of voice, body, motherhood, sexuality, language, and selfhood. Her writing exemplifies the way in which patriarchy constructs women's identities and the way that feminist writing can recover their silenced experience through critical re-reading. This process is encapsulated in Rich's (1972) concept of "re-vision", which involves re-reading inherited texts, histories and social roles from the point of view of women's lived experiences. In contrast, Arundhati Roy's fiction and essays foreground caste, class, gender, state violence, capitalism, displacement,

militarisation, and postcolonial injustice. Roy (1997) illustrates how the caste system, gendered power relations and social acceptability intrude into intimate relationships and thus affect the lives of the vulnerable.

This study does not treat Rich and Roy as literary slogan-makers, but as literary activists because their writing creates a variety of ethical attentions which do not allow silence, exclusion, or social indifference. Rich's journey from personal experience to feminist consciousness is one in which she reveals how the private lives of women are constructed through the use of patriarchal language, institutions, and cultural expectations. Roy shifts the focus from public injustice to intimate human suffering, uncovering how caste, state power, militarisation, and capitalism enter domestic, emotional, and communal life.

1.1 Relevance to Inclusive Education

The study also has implications for inclusive and socially responsive education. Sensitivity to difference, dignity, participation, vulnerability and exclusion are equally important as are physical access, classroom placement and institutional support. This educational goal can be facilitated by literature that reflects the marginalised experience, where learners can learn to identify the mechanisms of oppression: gender, caste, class, language, social silence and political violence. Therefore, Rich's and Roy's writings can be considered tools for critical literacy, ethical reflection, and inclusive consciousness. Freire's (1970) conception of education as critical awareness supports the idea that reading should not simply convey content but should also enable learners to raise questions about oppressive social realities.

1.2 Research Gap

The research gap emerges from the fact that Adrienne Rich and Arundhati Roy are usually studied within separate critical traditions. Rich is most frequently cited as a feminist poet and essayist and Roy is widely perceived as a postcolonial novelist, political essayist, and public intellectual. However, limited scholarship has

examined them together as writers whose works can contribute to inclusive educational consciousness. A comparative reading highlights the ethical role that poetry, prose, fiction and essays can play in making marginalised lives visible.

This study is designed to explore the nature of socially engaged literary activism in representative works of Adrienne Rich and Arundhati Roy and how the works of these two authors depict the marginalised experience, which might eventually augment the creation of an inclusive educational consciousness. The central thesis here is that Rich and Roy make exclusion visible and encourage readers to develop empathy, critical awareness, and social responsibility.

The study adopts a qualitative, interpretive and comparative approach grounded in a close reading of the text. It examines Rich's interaction with patriarchy, women's voice, body, motherhood, sexuality, and selfhood, and Roy's critique of caste, class, capitalism, state violence, displacement, and postcolonial injustice.

1.3 Research Questions

The study is guided by two research questions: first, how do Rich and Roy use literature to represent marginalised voices and challenge dominant power structures? Second, how can their writings contribute to empathy, critical literacy, and inclusive educational awareness?

The article argues that literature becomes activist in temperament when it unsettles silence, exposes exclusion, and cultivates ethical attention to marginalised lives. Rich and Roy demonstrate this function in varying but complementary ways: Rich through feminist recovery of women's subjectivity, and Roy through postcolonial critique of structural violence and social abandonment.

2. Literature Review

2.1 Literature, Activism, and Ethical Consciousness

Literature has been known as a cultural artifact that examines human experience, social memory and public conscience. Literary texts are not made in a vacuum; they are formed in ideological, linguistic

and social contexts, and hence are closely related to issues of representation, exclusion and power. As Eagleton (2008) argues, literature cannot be separated from their historical and ideological contexts.

Such an awareness of literature is relevant to the present study because Adrienne Rich and Arundhati Roy are both engaging in the process of revealing structures of silence and injustice through the medium of literature. In recent years, activism has also been acknowledged as a relationship between knowledge and social change, in which research, writing and interpretation can play a role in critical awareness in society (Eizadirad et al., 2024). Literary fiction, poetry and essays, then, can be socially significant when they help readers see the human impact of exclusion. Yazell et al. (2021) also note that literary fiction can foster social understanding by providing readers with the opportunity to experience something more complex than they might otherwise encounter in real life or in their visual media.

Critical pedagogy is a way of reinforcing the educational significance of this perspective. Freire (1970) sees education as a process of critical consciousness rather than passive reception, and hooks (1994) sees teaching as a practice that is bound up in freedom, dialogue and transformation. These views contribute to the connection between literary reading and inclusive education. Literature that depicts marginalised lives can be a valuable pedagogical tool, if education is to be critical and humane. It can enable learners to identify the mechanisms of exclusion based on gender, caste, class, language, power and institutional silence.

2.2 Adrienne Rich: Feminist Voice and Revision

Adrienne Rich's poetry forms the core of feminist literary activism, since it explores the link between language, patriarchy, women's silence, and self-representation. Her early poetry, such as *A Change of World*, (1951) represents an emerging poetic sensibility that later developed into a more feminist and politically attuned creations followed (Rich,

1951). Rich's significance as a writer is not only her portrayal of women's experience, but also her assertion that inherited and unquestioned traditions must be critically re-read from women's perspectives.

Rich's (1972) concept of "re-vision," understood as looking back at inherited texts with fresh eyes and from a new critical direction, is central to her feminist approach. This act of critical rereading helps reveal how women have been misrepresented, marginalised, or silenced within inherited literary and cultural traditions. It also provides a theoretical foundation for reading Rich's work as literary activism. Her poetry and prose are not merely personal expressions of feeling, but critical engagements with the social power and patriarchal language that shape women's lives. In her widely known poem *Diving into the Wreck*, Rich (1973) presents the speaker's descent as a metaphorical journey into buried histories and suppressed forms of female knowledge. The descent into the past and the unknown becomes an act of recovery, through which the speaker confronts the damage, concealment, and forgetting produced by patriarchal culture. As the androgynous diver flips into the wreckage of inherited culture, she must confront the concealment of feminine identity, the deliberate negation of women's work and her disempowerment.

In her prose too, Rich continues this feminist critique. Rich (1976) discusses motherhood in *Of Woman Born: Motherhood as Experience and Institution* revealing how the private lives of women are constructed by cultural norms and historical power dynamics. Her critique of compulsory heterosexuality also uncovers the potential and pressure of sexuality as a social institution that structures women's identities, relationships and modes of belonging (Rich, 2003). In her later work, *Poetry and Commitment* (2007), Rich reflects about the public and ethical duties of poetry and believes that literary language can offer resistance to political forgetting and social indifference. As a whole, these works demonstrate that Rich's activism comes from the reclamation of

female voice, body, memory, and intellectual selfhood.

2.3 Arundhati Roy: Postcolonial Resistance and Marginalised Communities

Arundhati Roy's literary activism emerges in another, but similar, mode of looking at the margins. Rich foregrounds feminist self-recovery and patriarchal critique while Roy's fiction and essays reveal the intimate consequences of caste, class, capitalism, state violence, militarisation, displacement, and postcolonial injustice. She repeatedly challenged official narratives of progress, nationalism and development in her writing, exposing how these narratives often distort facts masking the plight of vulnerable communities.

Roy (1997) shows how caste hierarchy, gendered authority, class status and social respectability control intimate human relationships. Political and social structures are not abstract entities that are remote from the family, the body, love, memory, and childhood; they are present in the novel. The novel is also explored through the interconnections of gender, caste and class as in Gqola's (2004) reading, which reveals social control and personal suffering in Roy's story. Roy's subsequent fiction also focuses on lives on the margins of society. *The Ministry of Utmost Happiness*, Roy's second novel, covers a wide canvas of themes and issues and accordingly, depicts gendered vulnerability, political grief, fractured belonging, and the communities wounded by state violence and exclusion (Roy, 2017). It is pertinent to quote Montheil (2025), who reads the novel as a negotiation of the margins where the fragile identities and vulnerable religious groups and tribal communities come into focus.

This literary activism continues in other essays of Roy's *The Algebra of Infinite Justice* (2001) deals with imperialism, militarised power, public justice and political dissent (Roy, 2001). *Walking with the Comrades* (2011) is an exploration of indigenous resistance, forest communities, militarised development and the human cost of state power (Roy, 2011). *Capitalism: A Ghost Story* (2014) by Roy

is a critique of corporate power, economic inequality and the dispossession behind the language of growth and progress. In all these works, Roy does not distinguish between public policy and human suffering. Her writing vehemently proclaims that literature and political prose have the power to affect a questioning and a dismantling of those systems.

2.4 Inclusive Education, Critical Literacy, and Social Justice

Rich's and Roy's significance for inclusive education is in their writings that appear to enhance ethical awareness of exclusion, dignity, participation and the subjectivity of the margins. Ainscow (2020) defines inclusion as being about equity and participation, and Slee (2011) highlights its social and political aspects, while all three of these are recognised as essential elements of inclusive education. All three of these are seen as essential elements of inclusive education, with recognition, equity and participation being aspects of inclusion as described by Ainscow (2020) and social and institutional barriers being aspects of inclusion as described by Slee (2011). This broader understanding of inclusion allows literary texts to be considered as resources for developing critical and humane educational consciousness.

This linkage is also underpinned by international initiatives on inclusion. UNESCO (2017) highlights the importance of equity, participation and respect for learner diversity, whereas UNESCO (2020) introduces the concept of inclusion by saying "all means all." These views indicate that inclusive education should not only emphasise upon access to formal education but also on values, attitudes and social relations that influence the life of education. Literature can play a role in this process by giving learners an opportunity to experience gendered silence, caste oppression, poverty, displacement, stigma, vulnerability, and political exclusion. This is particularly relevant because exclusion is frequently intersectional, occurring when the overlapping gender, caste, class, sexuality, disability and social location (Crenshaw, 1989) mechanisms are in play. These kinds of reading habits and sensitive

education can foster empathy, ethical listening and critical engagement with unequal systems.

Recent scholarship also acknowledges that inclusive education is not only an opportunity but also a challenge in order to make classrooms to be truly inclusive, where equity, acceptance and meaningful participation are lived (Jardinez & Natividad, 2024). Linguistic, cultural and social diversity is also important in teacher education for inclusion and social justice in the context of equitable learning (Panagiotopoulou et al., 2020). In this context, Rich's and Roy's writings could be considered conceptual tools for inclusive pedagogy.

Much of the existing scholarship focuses on Rich in a feminist literary criticism and Roy in a postcolonial, political, or human-rights lens. Little attention, however, has been paid to the consideration of the two writers as literary activists whose works can also be used to raise awareness for inclusive education. This study aims to bridge that gap by integrating feminist criticism, postcolonial critique and inclusive education into one. It posits that the work of Rich and Roy is important not just as a form of literary resistance but as a tool for developing empathy, critical literacy, ethical attention, and social responsibility in educational thought.

3. Methodology

3.1 Research Design

This study is qualitative, interpretive and structured as a comparative literary design that aims to analyse the selected works of Adrienne Rich and Arundhati Roy as means of social activism. The approach is suitable since the study focuses on meanings, representations, voices, silences, and structures of exclusion, and not on numerical measurement. The article compares the two writers and the ways in which they question the dominant systems of power, as well as the ways in which their work can help to create inclusive educational consciousness.

3.2 Textual Corpus

The primary texts were selected on the basis of their relevance to feminism, marginalisation, human dignity, resistance, and social justice. Adrienne Rich's selected works include *A Change of World* (Rich, 1951), "When We Dead Awaken: Writing as Re-Vision" (Rich, 1972), *Diving into the Wreck* (Rich, 1973), *Of Woman Born: Motherhood as Experience and Institution* (Rich, 1976), "Compulsory Heterosexuality and Lesbian Existence" (Rich, 2003), and *Poetry and Commitment* (Rich, 2007). The works have been analysed with regard to the representation of women's voice, body, motherhood, sexuality, patriarchal silence, feminist consciousness and selfhood.

Arundhati Roy's selected works consist of *The God of Small Things* (Roy, 1997), *The Algebra of Infinite Justice* (Roy, 2001), *Walking with the Comrades* (Roy, 2011), *Capitalism: A Ghost Story* (Roy, 2014), and *The Ministry of Utmost Happiness* (Roy, 2017). The texts are analysed in terms of their engagement with caste, class, gender, capitalism, state violence, displacement, militarisation, post-colonial injustice and the lives of marginalised communities.

3.3 Analytical Framework

Feminist literary criticism, postcolonial criticism and inclusive social justice education guide the study. Rich's portrayal of patriarchy, women's subjectivity, bodily experience, motherhood, sexuality, silence and voice are explored using feminist literary criticism. The representation of caste, class, nationalism, state power, imperialism, capitalism, displacement and political violence are analysed with the help of postcolonial criticism. Inclusive social justice education offers a conceptual framework for connecting both to issues of empathy, dignity, participation, critical literacy and anti-exclusion awareness.

3.4 Method of Analysis

Close textual reading, thematic interpretation, and comparative analysis are used in the study. The selected images, arguments, narrative situations, poetic concerns and social themes were analysed to determine what kind of representation of the

marginalised experience and challenge of structures of power both writers provide. The key analytical themes are voice, gender, caste, class, exclusion, resistance and inclusive consciousness. The comparative method allows the study to demonstrate the differences and similarities between Rich and Roy in literary context and form, given their shared concern for social justice.

3.5 Scope and Ethical Consideration

The study does not attempt to cover the whole of Adrienne Rich's and Arundhati Roy's writings, but only selected ones. It is conceptual and interpretative and does not require experiments in the classroom, surveys, interviews or data from learners. The study does not include personal data or human participants as it is based on published literary and critical sources. Ethical responsibility is upheld by the accurate representation of text, proper acknowledgment of text, sensitivity to gender, caste, class, marginalisation, inclusion and dignity.

4. Results

4.1 Voice, Silence, and Feminist Selfhood in Adrienne Rich

The analysis demonstrates how Adrienne Rich's poems evolve into a continuous feminist critique of patriarchal power. Her literary activism is not political slogan but finding the voice, body, memory, sexuality, motherhood, and intellectual selfhood of women. Rich defines silence as a state created by social and cultural systems, not as a natural lack of speech.

Rich's concept of "re-vision" is at the heart of this feminist work, for it is an invitation to read inherited texts, histories, and cultural assumptions from women's lived experience (Rich, 1972). Re-vision is in this way a literary and political act. It enables Rich to challenge traditions that have distorted women's representation, and *Diving into the Wreck* can extend that recovery by the image of falling into ruined histories and hidden female awareness (Rich, 1973).

The results also reveal that Rich's approach to motherhood, sexuality and the female body

enhances her role in feminist literary activism. *Of Woman Born* explores motherhood as a personal experience and as a social structure, revealing the ways in which women's intimate lives are structured by cultural expectations and the historical power of women (Rich, 1976). Her criticism of compulsory heterosexuality also highlights the way that sexuality can be a social structure that controls women's identities and relationships (Rich, 2003). Rich's subsequent reflections on *Poetry and Commitment* imply that literary language can defy silence, political amnesia, and social oblivion (Rich, 2007). So, Rich's activism comes from the process of making personal female experience public, feminist. Hence, Rich's activism is the result of the personalizing of the female experience and the feminizing of the personal.

4.2 Caste, Class, State Violence, and Marginal Lives in Arundhati Roy

The analysis shows that Arundhati Roy's writings are literary activism in the sense of exposing structural violence and its impact on the lives of the marginalised. Whereas Rich's activism starts with feminist self-recovery, Roy's activism starts with the social and political wounds inflicted by caste, class, capitalism, state violence, militarisation, displacement and postcolonial injustice.

Roy (1997) characterizes caste, gender, family power and social legitimacy as forces which intrude into the most personal aspects of human life in *The God of Small Things*. The novel demonstrates that social hierarchy is not confined to the social sphere; it pervades love, childhood, memory, kinship, and vulnerability of the body. Roy's fiction thus makes personal tragedy the proof of wider systems of exclusion. This anxiety is also evident in *The Ministry of Utmost Happiness*, where the wounded communities, gendered marginality, political grief, and fragile forms of belonging are the focal points of the narrative (Roy, 2017).

Roy's essays take this critique from the personal to the public and political. *The Algebra of Infinite Justice* is an interrogation of militarised power, imperialism, public justice and political dissent

(Roy, 2001). *Walking with the Comrades* foregrounds indigenous resistance, forest communities, militarised development, and the human cost of state power (Roy, 2011). *Capitalism: A Ghost Story* reveals the inequalities, dispossession and public suffering behind the rhetoric of economic growth and progress (Roy, 2014). In these writings, Roy keeps public policy and human suffering together. Her writing reveals that literature can be a witness, making visible those people and communities that are made disposable by dominant political and economic systems.

4.3 From Literary Activism to Inclusive Educational Consciousness

Both Rich and Roy make literature an ethical response to exclusion, but they are different in literary form, cultural location, and political emphasis. Rich's shift from the personal to the political is to use women's private experience to become feminist critique, as in her case personal is political. Roy's work spans the political to the intimate, revealing the ways in which scale and power relations of caste, class, state and capitalism affect human relationships and communities. In a nutshell, their works show that power is not only exercised through institutions and laws, but also through language, memory, family, gender norms, cultural habits, and social silence.

The findings also indicate that both writers are relevant to the thinking of inclusive education. Their works inspire readers to see marginalisation as a lived reality that is created by social structures. Rich's writings can be used to explore gendered silence, autonomy of the body, and self-definition, and Roy's writings can be used to critically reflect on caste hierarchy, class inequality, displacement, and political violence. Another noteworthy dissimilarity is in the dissonance the two women writers experienced in their respective spheres and their responses to it. Rich writes in a developed world society, where she could refuse the national award offered to her by the American government while Roy experiences potential political stifling, threats from the anonymous as well as organised right wing and has perhaps to move with caution.

The freedom of expression and her own voice may have felt threatened.

Most importantly, Rich's and Roy's educational value lies in their ability to develop empathy, dignity, ethical listening and social responsibility. Their texts are not narrowly technical special education texts, but rather they serve to advance the moral principles of inclusive education, highlighting the need to recognize the lives of the silenced, the marginalized, the vulnerable. This literature can be a conceptual and pedagogical tool for engaging with unfair difference, injustice, participation, and human dignity in an inclusive classroom. The results confirm the main thesis of this article, which is that literature can be socially activist as it makes the exclusion visible and the critical and ethical consciousness needed for inclusive consciousness.

5. Discussion

The results reveal that Rich and Roy turn literature into ethical activism, revealing and challenging structures that normalise silence. The central comparative insight is that Rich goes from the personal to the political, and Roy goes from the political to the intimate.

Rich's literary activism is rooted in the feminist revolution of the private into the public meaning. Her work shows that women's silence is neither natural nor accidental, but is created by the language of patriarchy, the traditions that have been passed down, the expectations of the household, and the control of institutions. Rich (1972) invites readers to re-visit inherited texts and histories to recognise the misrepresentation and erasure of women. In *Diving into the Wreck*, Rich (1973) metaphorically plunges into the wrecked archive of culture, seeking to salvage forms of female knowledge that have been lost. Rich (1976) investigates motherhood as a social institution as well as a personal experience in *Of Woman Born*, considering it to be a social institution imposed upon women by historical power. Her critique of compulsory heterosexuality also demonstrates how sexuality can be and has been a mechanism of social control (Rich, 2003). Rich's contribution lies

in showing that feminist consciousness begins with recognising the political nature of private experience.

Roy's activism treads another path, but one that is complementary. Her writing starts with public injustice and maps its personal repercussions. Caste, gender, class and social respectability are not described as separate systems here, but are woven into the fabric of love, childhood, family, desire, punishment and memory (Roy, 1997). Roy's essays extend her fictional concerns into the public sphere by showing how militarised power, corporate capitalism, state violence, and developmental injustice enter the emotional and bodily lives of marginalised communities. Her activism therefore lies in making public systems answerable to private suffering.

Rich and Roy show in the comparative reading that exclusion is not limited to any one institution or social group. It works in terms of language, gender, caste, class, sexuality, family, state power, economic systems and cultural memory. Both Rich's and Roy's writing sheds light on the ways in which patriarchy is enacted within the private sphere of intimate and linguistic life, and how the public sphere of systems of domination intrude into the personal sphere of individuals and communities. What they share is that they make the experience of being marginalised unavoidable ethically. In their hands, literature is not just an instrument of oration and aesthetic production or articulation, but a way of witnessing, questioning and re-imagining social relations. Rich's (2001) subsequent prose further sustains this perspective in terms of the ability of art and language to confront political forgetting, violence, and silence.

This comparative perspective is particularly relevant to the concept of inclusive education. Inclusive education may comprise of acts beyond access to the classroom, placement or institutional provision. It also involves recognising, honouring, including, empathising with, and responding ethically to people who have been excluded. Rich's and Roy's writings assist learners to explore gendered silence, bodily autonomy, caste hierarchy, class inequality, displacement, political violence,

and marginal vulnerability. Therefore, their texts empower the reader with tools for critical literacy, ethical listening and social responsibility.

The study is not intended to suggest that reading literature necessarily leads to measurable inclusive outcomes. Its contribution is conceptual and interpretive and not empirical. The article makes the claim that socially engaged literature can reinforce the ethical base of inclusive education by developing focus on attention to exclusion, dignity, difference, and human vulnerability. Future research in the classroom might explore the reception of selected works of Rich and Roy by the learner and the potential use of these texts in pedagogical practice that is inclusive. The comparison, however, in the context of the present research shows that literature can be used as a useful tool for the formation of social consciousness that is inclusive and education that is oriented towards justice.

6. Conclusion

Based on the findings of this study, it can be concluded that Adrienne Rich and Arundhati Roy are both examples of how literature can serve as a tool for social activism in revealing the exclusions at the level of voice, body, community, memory and ethical perception. Rich foregrounds feminist selfhood in the face of patriarchy's silence while Roy looks at the intimate impact of caste, class, capitalism, state violence, displacement, and postcolonial injustice. When read together, their writings demonstrate literature's capacity for social significance as a means of making readers aware of lives at the periphery of power.

The significance of this study lies in bringing feminist literary criticism, postcolonial criticism, and inclusive education thought together into a comparative context. Their works provide conceptual tools for inclusive education as they promote empathy, critical literacy, dignity, participation, and social responsibility. In this respect, literature can contribute to inclusive consciousness, not through the implementation of special education models, but rather by the

promotion of learners' awareness of silence, inequality, vulnerability, and human dignity.

The study has the limitation of qualitative and interpretive design and does not involve observation in the classroom, learner responses, or empirical measurement of educational outcomes. It is thus a conceptual claim rather than an

experimental one. Future research could explore the potential of selected works of Rich and Roy in inclusive classrooms, teacher education, or critical literacy practices for ethical reflection and anti-exclusion awareness. In this context, the study concludes that socially engaged literature can be a pedagogical tool that is relevant to ruminations about justice and inclusion in education.

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