



ABSTRACT VOLUME



An International Conference on
**Ethnicity, Identity and Nationalism in
Indigenous Literature**

Organised by

School of Comparative Tribal Languages and Literatures
Kalinga Institute of Social Sciences (KISS)

Deemed to be University, Bhubaneswar, Odisha

03-04 October, 2023

About KISS

INTRODUCTION



Organisation in Special Consultative Status with
the United Nations Economic & Social Council (UN-ECOSOC)
Associated with the United Nations Department of Public Information (UN DPI)



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The Kalinga Institute of Social Sciences (KISS)

is a residential institution providing free education, accommodation, medical care, vocational, athletic & artistic training to 80,000 indigenous children. Of these, 30,000 students study at the main campus in Bhubaneswar, 40,000 are alumni and 10,000 study at 10 satellite centres of KISS across Odisha. It has indirectly impacted over a million tribal children and youth. The students come from 62 different tribal groups within the region, of which 13 are Particularly Vulnerable Tribal Groups (PVTGs).

KISS was started in 1992 with the aim of using accessible, free education to empower children from marginalised communities. It has now grown to symbolise a revolution for tribal populations of India to eradicate poverty through education. In its course of existence for over 28 years, KISS has arrested dropouts, child marriage, gender based harassment, left wing extremism, proselytisation, ignorance and superstition on a massive scale with its peaceful intervention through education and empowerment. It has promoted awareness on the importance of education, girl child empowerment, up-skilling and vocational empowerment, entrepreneurship and collaboration with the tribal communities as caretakers of the ecosystem and nature. In 2017, KISS became the first exclusive tribal Deemed to be University in the world, and since 2015, it has been accorded Special Consultative Status by UN-ECOSOC. KISS proudly adheres to a 3E approach - Educate, Enable, Empower while ensuring that the model prioritises indigenous control of education, to preserve the culture, heritage and traditions of India's diverse tribal communities and fulfil the Sustainable Development Goals 2030 in its entirety.

About the School



KISS Deemed to be University, Bhubaneswar was established on 25th August, 2017. Out of the seven schools running under KISS DU, the School of Comparative Tribal Languages and Literatures has proved its relevance, importance and innovativeness since the inception of the University. This School offers two years Master Programmes of one hundred ten credits in the subjects such as Hindi, English, Odia and Sanskrit in addition to specialised studies from a comparative perspective in tribal languages and literatures. This School also offers Ph. D. in innovative areas of literary knowledge that is particularly concerned with tribal society, aesthetics and culture in an interdisciplinary framework. The academic programme of the School envisages preservation and revitalization of tribal literature, languages and cultures by offering a set of common innovative courses in the aforesaid Master's Programmes, namely Tribes of India: Culture, Language, Demography, Fiction on Tribes: Issue of Land, Environment and Justice, Key Socio-Linguistics Concepts for Tribal Literary and Language Studies, World Poetry of the Aborigines, Multilingual Education in India for Tribals and Theme based Movies, and Study of Artefacts and Material Culture in the Museum. The School proposes to offer Master's programme in different tribal languages such as Santali and Ho in near future. Besides being trained in the critical interpretation of mainstream literary texts, each student of the School is exposed to research in ethnography, sociology and cultural anthropology through the learning of Research Methodology, doing fieldwork, and writing a dissertation. Career Orientation and Skill Development papers are also the unique additional features of the Master's Programmes. The chief pedagogic agenda of the School is not only to critically engage the so-called non-native, elite and indigenous cultures with the indigenous oral-literary and aesthetic traditions but also to create possibilities of cross-fertilization between them through translation.

About Dr. Samanta

INTRODUCTION

Achyuta Samanta

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Prof. (Dr.) Achyuta Samanta

Prof. Achyuta Samanta, an educationist, philanthropist, and social worker, is renowned as the founder of Kalinga Institute of Industrial Technology (KIIT) and Kalinga Institute of Social Sciences (KISS). These globally acclaimed educational institutions include KIIT, an Institution of Eminence and prominent Indian and global university, hosting over 30,000 students from India and 55 other nations; and KISS, a sanctuary for 60,000 underprivileged indigenous children, offering education completely free. Prof. Samanta's impact spans beyond education and tribal upliftment, extending to healthcare, rural development, arts, culture, literature, film, media, and national integration. Rising from childhood adversity in a small Odisha village after losing his father at the age of four, he has transformed Kalarabanka into a Smart Village and the entire Manpur Panchayat into a model cluster of villages. He boasts more than 50 International and National awards, 200 state awards, two highest Civilian Awards from Bahrain and Mongolia, and 45 Honorary Doctorate awards. The first Odia to join UGC and AICTE, he serves as an Odisha Lok Sabha Member of Parliament and President of Volleyball Federation of India. As a proponent of the "Art of Giving," he strives for global peace and happiness, exemplifying simplicity while working towards eradicating poverty, hunger, and illiteracy.

His Pioneering Efforts



Women Empowerment



Sustainable Development & Peace



Health and Well being



Literature, Culture, Media & Spiritualism



Promoting Sports and Sportpersons



Initiatives during Covid-19 Pandemic

Prof. Ganeshi Lal

Governor, Odisha

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ରାଜ୍ୟପାଳ, ଓଡ଼ିଶା



RAJ BHAVAN
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Sept 21, 2023



MESSAGE

I am delighted to know that the School of Comparative Tribal Languages and Literatures, Kalinga Institute of School Science (KISS) deemed to be University is going to organise an International Conference on "Ethnicity, Identity and Nationalism in Indigenous Literature". Organising such Conference will certainly promote more research activities on tribal issues and concerns.

I am sure the conference will provide a perfect platform to the faculty and scholars to explore some unexplored areas of research and will provide an opportunity to discuss and debate on the various ethnic issues, identity crisis and nationalism reflected in Indigenous Literature.

I pass on my good wishes to the Founder of KISS and KIIT, Dr. Achyuta Samanta who has been relentlessly working for the causes of indigenous people.

I wish the Conference a success.

(Ganeshi Lal)



MESSAGE

Date: 26th September 2023

It gives me immense pleasure to know that the school of Comparative Tribal Languages and Literatures, KISS-DU is organizing an International Conference on “Ethnicity, Identity and Nationalism in Indigenous Literature” from 3rd to 4th October, 2023. It is pertinent to note that since its establishment as a University, in 2017, KISS has taken rapid strides in strengthening the academic milieu of the Institution. Organizing Conferences/Symposiums are important steps in this direction. It is needless to mention that KISS, has been working incessantly with a focused approach for the last three decades to align the children from -62- ethnic tribal groups -13- of which are PVTGs in the national mainstream by providing them with formal education from KG to PG & empowering them with skill based vocational education. Simultaneously continuous efforts are being made to preserve their individual ethnic identity by promoting the indigenous language, literature, music, art, craft, dance, paintings, food & healing systems. Indigenous ethnic literature provides deep insight into the tribal way of life expressed in varied forms of cultural practices, customs, age old traditions specific to any ethnic group. We should appreciate the fact that ethnic people take pride in their own systems & want to live in a dignified manner. KISS respects, celebrates & works to highlight the richness & diversity of tribal way of life.

Today’s generation of learners can take a leaf out of the Indian national movement in the pre Independence years which are replete with stories of tribal uprising against the colonial oppressive regime. The ethnic literatures are full of nationalistic fervor with the earth as the mother figure & nature as the perennial protective father gives ample credence of the core feelings of the indigenous people.

Though today we are sailing with the winds change amidst so-called modernization & globalization, yet it is our prime responsibility to preserve the richness & beauty of the ethnic way of life, which will no doubt strengthen the nation’s core philosophy of “Unity in Diversity.”

As a Founder, I warmly welcome the invited speakers to this Conference & sincerely hope that the Conference & the deliberations will focus on the core issues to make it a memorable one. I expect my lovable KISSians to benefit from this International exposure. I take this opportunity to congratulate the organizers, academic leadership, faculty & staff of KISS-DU & wish the conference all success.



(Achyuta Samanta)
Founder, KIIT & KISS





Professor Deepak Kumar Behera
Vice Chancellor
Kalinga Institute of Social Sciences (KISS)
DEEMED TO BE UNIVERSITY
(Established U/S 3 of UGC Act, 1956)

- Former Vice Chancellor:
Sambalpur University, Berhampur University & Rajendra University
- Fulbright Visiting Fellow, California State University, Long Beach
- DAAD Visiting Guest Professor, University of Tübingen, Germany
- European Union CISCA Fellow
- Series Editor: **Contemporary Society: Tribal Studies** (10 Volumes)



Message

It is gratifying to know that the School of Comparative Tribal Languages and Literatures, KISS-DU is organising a 2-day International Conference on “*Ethnicity, Identity and Nationalism in Indigenous Literature*” during October 3-4, 2023. The participation of overseas speakers from Brazil, Poland, Australia, Sri Lanka and the Indian literary stalwarts will certainly make the Conference productive and vibrant.

The discussions and debates in the Plenary and Technical sessions hovering around some ethnic and identity issues of the Indigenous people will provide an opportunity to the participants across the globe to engage in such issues with utmost care and concern.

I welcome all the Invited Speakers and Paper Presenters to this temple of learning. I congratulate the organisers of the conference for this wonderful initiative and wish the International Conference a grand success.

Professor Deepak Kumar Behera
Vice Chancellor
Kalinga Institute of Social Sciences (KISS)
Deemed to be University



Dr. Prashanta Kumar Routray

REGISTRAR

Kalinga Institute of Social Sciences (KISS)

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Message

The endeavour of the School of Comparative Tribal Languages and Literatures, Kalinga Institute of Social Sciences (KISS) Deemed to be University is worthy of praise for initiating and sprouting literary, linguistic, cultural and social zeal and enthusiasm among the teachers and scholars through organising a 2 day International Conference on Ethnicity, Identity and Nationalism in Indigenous Literature from 3rd October to 4th October 2023. This topic is close to our heart because we have been working conscientiously on different ethnic groups, their linguistic and identity concerns for more than three decades under the guidance of our beloved Founder, Professor Achyuta Samanta. I believe the conference will be an eye-opener for our delegates revealing various facets of Indigenous life.

On behalf of our Hon'ble Founder, KISS & KIIT, Professor Achyuta Samanta, I welcome all the Invited Speakers and delegates to this International Conference.

I appreciate the efforts of the School for organising the International Conference.

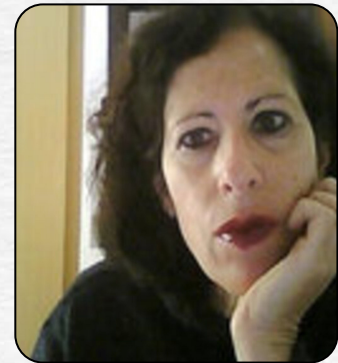
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KISS Deemed to be University

Songs for Horse Nations: Native American women poets, equestrian culture, and decolonial perspectives for our future

Prof. Miriam Adelman

Professor, Brazil

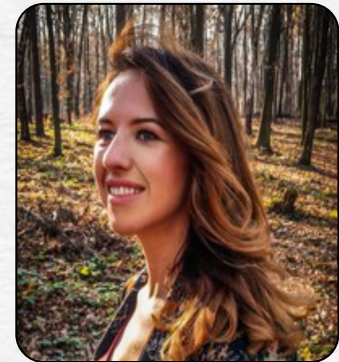


My presentation uses an ecocritical and decolonial feminist lens to discuss the poetry of Native North American women who bring horses into their work, as a pillar of identity, culture, history, and womanhood. It joins my previous research on how the women-horses relationship has been represented in literature, from different perspectives (including the well-known and much critiqued ‘male gaze’) but gives center stage to women’s own representations of a relationship often evoked as a harbinger or signifier of freedom and transgression. In the case of Native North American women writers – whose numbers, today, have grown within the circle of the ‘contemporary canon’ – their relationship to the horse is colored in particular tones: in the first place, because, before the European conquest of the Americas, indigenous women lived at a complete distance from patterns and notions of Western patriarchy/domestication (of women, of animals), and in the second place, because Native North American people built their own patterns of resistance (and equestrian expertise) around this animal that became such a paradoxical element (perhaps the “only gift” made to them) of brutal and genocidal invasion, colonization and settlement. My central question is: how is this complex history and relationship reflected in the words and language of contemporary Native American women poets? What elements link their work to that of other groups of women, for whom the horse is, in narrative and in practice, both a living relationship and a way to reaffirm freedom, rights, desire – and life itself?

Refugee Tales as a carrier bag of cultural worlds – Can storytelling be a response to today's global migration crisis?

Dr Patrycja Austin

University of Rzeszów, Poland



Nearly one billion people in the world today are displaced, for political, social, or economic reasons. The new millennium witnessed the highest number of migrants in history and the number is predicted to rise. Only in the last ten years, the number of migrants has doubled globally. 25,000 migrants are detained every year in UK alone.

Since 2015, every summer in England there has taken place a walk in solidarity with refugees, asylum seekers and people held in immigration detention. Not accidentally, the name of the walk, Refugee Tales, echoes the title of Geoffrey Chaucer's *The Canterbury Tales* as here, too, those who are journeying – asylum seekers, refugees, and people with lived experience of indefinite detention as well as established writers - share their stories. The project whose patrons are Ali Smith and Abdulrazak Gurnah, is thus an experimental mix of the traditions of oral storytelling and written fiction, where the voice of the speaker needs to be heard while his personal identity remains concealed for political reasons. The stories have been collected in four volumes to date.

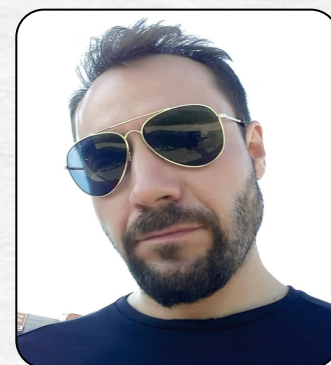
In my analysis, I will consider selected stories – and examine whether the act of telling stories, as the project's website states, can indeed be “an act of profound hospitality”, a meeting of the needs of others where sympathy and empathy may begin, if performed in the open and communal environment. In my analysis, I will refer to Derrida's dual notion of hospitality/hostility and Thomas Nail's philosophy of movement.

Key words: cultural identity, migration, Refugee Tales, storytelling

(Mis)trials of the foreign – translating the diversity of linguistic minorities

Lukasz Barinski

University of Rzeszów, Poland



The presentation will focus on various aspects of translation theory with regard to the rendition of minor, regional or minority languages, i.e. languages that are both traditionally used within a given territory by a group numerically smaller than the rest of the state's population and different from the official language(s) of that state. Within the framework of postcolonial translation theory Spivak describes the lifeless form of the target language that homogenizes the different source text authors with the term “translationese”, defending the identity of those individuals and cultures that are less politically powerful. The power relations overlapping with translation theory leads Niranjana to the conclusion that translation discourse serves hegemonic apparatuses that belong to the ideological structure of colonial rule. She suggests an interventionist approach from the translator and containment of the colonial discourse.

Bassnett and Trivedi noticed an example of resurfacing strains in translation theory in the new context of post-colonialism and asymmetrical power relations. The locational disrupture might be an apt concept to describe both the tentative condition of postcolonials, living between nations and the displaced figure of the translator.

On the Brazilian soil, de Campos envisioned the translator as either an angel, obsequiously serving the author or a devil, who transluciferates i.e. spreads cultural contamination and disease. Similarly, Vieira used the concept of anthropophagy or cannibalism to illustrate how the indigenous population devoured or fed on the colonisers' language thus invigorating and energizing their own native language and culture. The presentation will conclude with examples of translations of ‘minor’ or ‘indigenous’ expressions found in literary works.

Tribal Narratives and Plural Sovereignties

Prof. N. Nagaraju

Vice Chancellor

Gangadhar Meher University, Sambalpur, Odisha



Tribal narratives, often bewilderingly various and open to nuances of oral rendering, have frequently been presented from historical and archaeological colour of the nation. Most often these narratives, at least in their earlier forms, are more external representations than self-expressions, 'cultural wrappings' as their presentations were called by a field activist. Such external representations are less and less accepted by tribal groups who would like to represent their artefacts and cultural forms first to themselves and then to others as acts of identification and reimagining their communities. Do they point to a diversity, plurality and reclamations which include discreet forms of sovereignty? or more possibly, are they acts of honouring past traditions and, simultaneously, strengthening political enfranchisement?

This paper would like to read the narratives and other acts of self-empowerment of a couple of tribal groups of south Odisha in such light. It would also like to see instances, if any, of unwrapping and the cultural artefacts these groups choose for the constructions of their identity, and the implications of that identity to the growth of the nation.

Nature Dynamics in Indigenous Consciousness: Meria Ritual of the Kondhs of South Odisha

Prof. Shruti Das

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The indigenous or the tribal people have prehistoric origin. In India quite a few of the tribes are still forest dwellers. Most of their literature is available in oral form as majority of the indigenous languages do not have a script. They pursue a certain way of living and thinking that involves both imagination and reality. Their simple life anchors upon their imagination of an ideal world in nature which dominates their consciousness and is a part of their culture and understanding of human life. The reality defined by traditional Western Philosophy is very different from their reality which is positioned in their myths that conforms the existence of a real world to them. Imagination, nevertheless, produces an effect, which the Russian formalists called estrangement of language and defamiliarization of reality established by our customary perception mechanisms and value judgements. As a case in point, I have analyzed the Meria ritual of the Kondhs, an indigenous community living in the Southern part of Odisha in India. The Meria emanates from the creation myth believed by that community where bountiful agricultural production is attributed to human sacrifice. Using the tools of cultural materialism to study the cultural event I shall attempt to focus on how scientific reality or urban system of understanding differs from indigenous understanding which is dependent on ritual rules of ordering for their meaning.

Keywords: Imagination and reality, Kondhs, Meria, nature-culture interface

The Precolonial Ibo Woman: A Reading of Flora Nwapa's *Idu* and *Efuru*

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Flora Nwapa (1931 – 1993) was a contemporary of the seminal Nigerian writer Chinua Achebe and it is said that she wrote into her novels what Achebe left out in his magnum opus *Things Fall Apart*, the first of the trilogy documenting Nigeria's progress from the precolonial to the postcolonial times. Chinua Achebe is hailed as the father of Anglophone African writing and his books are read the world over and is a prescribed text in all Nigerian schools. However, Achebe has often been critiqued for the depiction of the women characters in *Things Fall Apart* as they appear to be nameless entities bowing before the men and playing insignificant roles, robbed of agency and personhood. Historically the Ibo woman has been known for her self-worth, economic standing and as a leader who stands on her own in a distinctly patriarchal society. Nwapa fleshes out the world of the precolonial woman, writing her back into the discourse. Though she published around the same time as Achebe, her work was denigrated by the critics since it apparently told “women's stories”.

This Paper will recreate the story of the Ibo woman as seen through the eyes of Flora Nwapa. It will situate the woman in the traditional male society as someone holding her own and wielding alternate power. It will also explore the tribal world of the female deities exclusively worshipped by the women and the hegemonic power politics existing within the societies.

Keywords: Flora Nwapa, Nigeria, Ibo society, Chinua Achebe, *Idu*, *Efuru*

Identity and Ethnicity in the Poetry of Anubhav Tulasi

Dr T Eswar Rao

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Northeast India, a place for more than two hundred ethnic tribes, has been known for unrest and separatist movements. The place is known for its rich Cultural heritage. The cultural and geographical diversity with its political tensions provides abundant narratives, which are very different from the mainstream Indian Literature in English. That's the reason why the writings of this region aren't considered authentic literature. The folklore and the oral tradition of Northeast tribes have never been explored in depth and never been considered a subject of greater importance by the scholars till recent times. The tribes view their history, culture and tradition to be of great importance to themselves and to their indigenous communities. The paper will bring into light Anubhav Tulasi, a poet from Assamese literature who has a rare intensity of remembering the lost villages and the vanishing landscapes. His contribution to the literature of Northeast is vast and immense. His themes are factual and true to life and the thematic concerns of his works are issues of identity, exploitation of women, poverty, ethnic rivalry, dogmas practiced in the name of religion, etc.

Key words: Dogmas Practiced, Ethnic Tribes, Folklore, Indigenous Communities, Vanishing landscapes

The Socio-Cultural and Religious Beliefs as reflected in Santali Folktales: A Study

Dr. Abani Kanta Dash

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Many tribal languages have no scripts and therefore they share their emotion, feeling, idea and views orally. Indeed, the creative and instinctive nature of oral tradition is carried forward from one generation to another through songs and stories. The broader motif is to learn things about our culture and tradition and then transmit to the new generation of people. The songs and stories bear moral lessons, religious stint, love for environment, sorrows and sufferings of life and from which we understand the concepts of good and evil and the system is basically introduced the cultural and traditional values of the society. Tribal folk tales reflect the religious beliefs, indigenous culture, love for nature and humanity, custom and so on. Thus, the there is a great cultural link reflected in the tribal Folk tales. Santali song is very rich in preserving, protecting, and promoting the age-old culture of Odisha. It has its own script called 'Alchiki' created by Pandit Raghunath Murmu. It has been found that lots of stories, poems and plays have been written in Alchiki language, the language used by Santals. The paper examines the Santali folktales and aims at finding out how the Socio-Cultural and Religious Beliefs are different from the mainstream society.

Finding the Real Meaning of Life and Purpose of Existence: A Critique of Albert Camus 'The Fall and The Stranger'

Pooja Rani

Research Scholar

BPSMV Khanpur Kalan Sonipat, Harayana

'We', the so-called Humans of the 21st century, take pride in talking about the scientific, technical and mechanical advancements of our times. Latest inventions and advancements have made it possible for us to even visit and explore various planets such as Mars and Moon. Man is exploring whether there is life on Mars or on Moon. We are creating robots that will be performing all human activities with the notion that it will make our life easy and more comfortable. But we need to think if it is really so, is it really for betterment of life or posing a threat not only for our existence but for the existence for all species on the earth? If we examine the current scenario, we as human beings feel that we have surpassed everything as far as development in all spheres is concerned. In spite of all this we suffer from the feeling of loneliness, meaninglessness, isolation and alienation has also increased at its highest level in present day generation. Humans have been considered as one of the best and finest the creations of nature because of the sense of consciousness or that 'spark of divinity' present within him that shows that he is akin to God. But man has become too ambitious and his greed to rule the universe, to overpower everything for material pleasure has made him restless and reduced him to a poor animalistic being. Man has made his own life and this planet a hell in pursuit of materialistic pleasures. Man has lost the sense of right and wrong and in this rat race of materialism forgotten the actual meaning and purpose of his existence. This paper is an attempt to analyse and understand the conflict within the conscious self of human beings and their struggle with the materialistic and selfish world outside. The focus of the study would be understanding the real meaning of life, actual purpose of our existence, especially in relation to other species on the earth and help human beings become better individuals

and realize their responsibility towards life and the society he lives in and this planet in general.


Keywords: human existence, meaning of life, consciousness, relations, and identity.

Role of Gender in Tribal Literary Text of Gopinath Mohanty's Paraja

Swastika Muduli

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Gender perspective is a significant academic domain in the study of society and tribal studies. The close relationship between Gender and Folklore is made evident by numerous milestones that mark the shaping of Folklore taking women as a locus of creation. Some works also suggest men as a primary and dominant character in society. Therefore, Social Stratification and Gender problem lies in the process of representing women. So, focussing on tribal women characters, this paper examines Gopinath Mohanty's novel Paraja in its English translation in order to show how the novelist has successfully woven the fate of the characters around their struggle for resources. It relates to suppression and resistance of tribals in Koraput district of Orissa. Tribes have been a part of Indian English novels that have been depicting different aspects of their communities, different regions, ecosystems, social and cultural aspects and human psyche toward tribes. As tribes are isolated on own or due the geographical location, they get deprived from the facilities as they lack knowledge about education and facilities. The text highlights the plight and agonies of innocent tribals at the hands of non-tribals agencies such as the money lender, the state officials, the forest Excise, Revenue, Police and Judiciary. Since the novel was written during the pre-independence period the issues and problems of tribals were partly the creation of colonial rulers. In this context, women remain invisible though ethnographic accounts have encompassed women through extensive studies on marriage and kinship system of tribal groups. To bring the tribal women to the mainstream of the society, it needs to understand



some basic ideas of what constitutes gender and to identify how gender is projected through characterization in the text. It also tries to identify the prescribed image of women and men and their prescribed space, role, and values for women. It also tries to know the reaction of patriarchy against the protest and assertion of individual identity involving gender.


KEY WORDS: Gender Studies, Exploitation, Tribal Literature, Subjugation, Patriarchal society.

Empowering Linguistic Minorities – What Can Be Done Through Technology and Oral Tradition?

Ranjit Mandal

Lecturer in English
Rural Institute of Higher Studies, Bhograi

Language is inherent to the unique culture of its speakers and is reflective of their distinct identity. Language of any community with or without substantial number of members carries cultural resource for its speakers and identifies their social group membership. But the mainstream societies often fail to understand and appreciate the value of a language other than theirs. The speakers of dominant language groups consider themselves as superior to the linguistic minorities. On contrary, languages of minority groups have extremely rich oral tradition and are prevalent in their daily life. But when it comes to formal teaching and learning, their oral tradition does not get a well-defined scope in the school curriculum. The younger generation is gradually forced to move towards linguistic and cultural uniformity with the dominants. Thus, there is an interruption of *Intergenerational transmission* leading to the phenomena of language shift and language death.



The paper begins with an attempt to study the learning context of linguistic minorities. The paper then presents the importance of oral tradition and how they can be brought to the use blended with technology. The paper extensively deals with the benefits of oral tradition embedded with technology for restoring the glory of linguistic diversity.

Keywords: linguistic minorities, oral tradition, technology, intergenerational transmission

Tribal Resistance and Emancipation: A Study of Kantara (2022)

Ms. Shatabdi Mishra

Ph.D. Research Scholar, KIIT School of Humanities

Indigenous communities are the native inhabitants of different parts of India. Land, a natural resource, holds both spiritual, sociocultural, and economic values for the tribal communities. However, invasive forces from the State, landowners, and capitalist systems have led to landlessness and geographical displacement for these communities, creating a fragmentation in their native identity and culture. Indian cinema has rarely addressed these issues until the recent release of the Kanada film Kantara (2022) by Rishab Shetty. The film outlines two oppressive structures in its narrative that attempts to erode indigenous cultural practices. This erasure of identity and religious beliefs of indigenous community mirrors the exploitation experienced in real life.

The film Kantara (2022) implements the mythological elements of the divine figures like Panjurli (wild boar), Guliga (guardian), and the tradition dance, Bhuta kola, to outline the struggle among the natives and the hierarchical structures that try to expropriate tribal land for personal gain. Shetty's film highlights the preservation of oral tradition by the repetition of tales and ritualistic dances. These forms can be seen as a form of dissent against the tyrannical forces. The State is represented in the character of the forest officer named Murali who wishes to convert the indigenous resource

into a forest reserve under the Government. Similarly, the film also posits the Zamindari system which strives to take away the land from the indigenous community. Shetty uses the character of Davendra (landlord) to convey the savarna system of caste discrimination. The two structures expressed in the cinematic narrative shows the otherization and disenfranchisement of the native identity. The protagonist of the film, Shiva, stands as an embodiment of the natives' dissent against oppression. By fusing the tribal and mythological elements together, the narrative presents Shiva as the mouthpiece of the tribals' assertion and rebellion. It is through the ethereal possession by Guliga (guardian), Shiva battles against such hierarchical structures. The paper attempts to elucidate the representation of the tribal identity and culture as depicted in the film. Moreover, the paper seeks to shed light on the repressive forces that aim to erase the cultural habits and identities of the tribal community by analyzing the two hegemonic structures of the State and the Zamindari system.


Keywords: Indigenous, Erasure, Mythology, Otherization, Hegemony

Indian Ethnic and Indigenous Groups' Cultural Contributions to the Preservation of Biodiversity

Rituparna Mohanty

Research Scholar, Ravenshaw University, Cuttack

The tremendous contribution ethnic groups have made to preserving biodiversity in and around the areas where they have lived naturally since the dawn of civilization is discussed in this essay. These ethnic and native people preserve plants that are used as a source of wild edible food in the form of roots, tubers, rhizomes, seeds, fruits, and as horticultural and agricultural plants. Some of the native cultivars that these ethnic groups have preserved are utilised in initiatives to develop agricultural cultivars in order to boost productivity and include features that increase resilience to various pests and illnesses. Many of the plants preserved by ethnic groups



are employed as abortifacients, therapies for menstruation irregularities, antidotes for snake and scorpion bites, traditional healers' methods for setting bone fractures, treatments for wounds and arthritis, etc. Tribals preserve plants as part of in situ biodiversity conservation and ecological restoration on abandoned sites of shifting agriculture as well as in sacred groves.

The indigenous and ethnic populations of the world have adapted to survive in some of the most adverse environments known to man. The fact that these indigenous and ethnic groups reside in areas with extraordinarily rich biodiversity has been identified as their most intriguing characteristic. The number of indigenous people worldwide is thought to be around 300 million, with 150 million of them living in Asia, 30 million in Central and South America, and a sizeable portion in Australia, Europe, New Zealand, Africa, and the Soviet Union.

India has a diverse population at the moment. Native Americans have contributed to the preservation of biological variety. However, due to the rapid industrial revolution, conservation efforts must be conducted in both a vertical and horizontal orientation. The needs of this century are the preservation of diversity, sustainable management, reproduction of such valuable flora, and their ex-situ as well as in-situ conservation.


Key Words: Ethnicity, Identity, Indigenous Literature, Biodiversity, Cultural Contribution

Cultural Identity and Diaspora in the works of Isabel Allende and Gabriel Garcia Marquez

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The concept of cultural identity and diaspora has been studied mainly with multicultural societies and societies with histories of modern Western



colonialism. Cultural identity and diaspora refers to identification with the sense of belongingness to a particular culture, including nationality, ethnicity, race, gender, and religion. Cultural identity is constructed and maintained through the process of sharing collective knowledge such as traditions, heritage, language, aesthetics, norms and customs. Cultural identity means shared culture, a sort of collective 'one's true self' hiding inside the many more superficial or artificially imposed 'selves', which people with a shared history and ancestry hold in common. Within the terms of this definition, our cultural identities reflect the common historical experiences and shared cultural codes which provide us, as 'one people', with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of our actual history. It is this cultural identity and diaspora that the Latin American writers Isabel Allende and Gabriel Garcia Marquez discover, excavate, bring to light and express through their dramatic representation. The conception of cultural identity and diaspora played a critical role in the post-colonial struggles which have profoundly reshaped the Latin- American world. It continues to be a very powerful and creative force in emergent forms of representation amongst the marginalized section of the society. In post-colonial societies, the rediscovery of this identity is often the object of what Frantz Fanon once called passionate research. directed by the secret hope of discovering beyond the misery of today, beyond self-contempt, resignation and abjuration, some very beautiful and splendid era whose existence rehabilitates us both in regard to ourselves and in regard to others.

Keywords: Cultural identity, diaspora, hybridity, ethnicity, trans culturalism

Portrayal of Tribal Women in the Selected Short Stories of Pratibha Ray

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The life and struggle of women from marginalized communities find an expression in the stories of Pratibha Ray. The central concern of the paper is to highlight the portrayal of tribal women in the selected short stories of Ray. In addition, the study focuses on the appropriation of Indian myth in her short stories. For example, in the story titled 'Debaki' Ray retells the birth of Lord Krishna from a contemporary perspective wherein the motherhood of Jhumuti draws parallel to the motherhood of Debaki. Jhumuti is eagerly waiting to experience the birth of her eighth son in Khariar who will act as a messiah, fight with acute poverty and hunger by eradicating drought. "The eighth child is destined to have divine qualities. It will fight the killer hunger, drought, and poverty. The child will bring better times to her village-no one will have to sell his children or wife out of hunger anymore."

Key Words: Tribal Women, Odia Short Story, Pratibha Ray, Myth

Folklore as a tool of Cultural Expression: A Study of the Tribe Munda in Odisha

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Folklore depicts germination of wisdom, reasoning, moralizing, problem solving, triumph, prophecy through tales of rebellion and satire. It embedded with oral literature tradition. These studies started in the early 19th century. Their aim was to preserve archaic customs and beliefs to trace their mental history of mankind. An incredible and cultured state Odisha is one of the famous states in India. And, Munda is one of the most indigenous tribes and they generally locate in Mayurbhanj and Kendujhar districts where their folktales represent their social, cultural and spiritual

beliefs. This Indigenous people and their literature however, tend to keep intact their culture and personal identity and claim to one, unlike others. Even after colonization and extensive education in early 20th century, the folk tales were left neglected. As time went by, the rich oral tradition that had been passed down from generation to generation by word of mouth and that was not taken for serious scholarly study of research. With the advancement of modern education, Munda literature got less focus in the domain of tribal study and research. After research, it is found that a large part of Munda literature and specially Munda folk tales is undiscovered and unknown to the rest of the world due to the reason that translation into other language have not been done in a good measure. In my article I want to represent some folktales which are popularly used among the Munda tribes of Baripada and Kendujhar districts, where their social, cultural and spiritual life and their belief are reflected. These folktales are collected from the mentioned districts with the help of some Munda tribals and my patron Dr. Abani Kanta Dash to make this article possible to help the readers to know more about this indigenous tribe. Throughout this research, my prior intention would be to shown the folk culture into a high cultural study. This would be the way with the help of literature, we can protect, preserve and promote tribal culture which is an Oral Tradition and Storytelling as a means of preserving cultural identity.

Keywords: Munda tribe, folklores, translation, oral tradition, indigenous literature, cultural expression, preserving tribal literature, promoting tribal culture

The quest for identity--A close reading of Mahasweta Devi's The Hunt

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Mahasweta Devi was one of India's foremost literary figures from the late twentieth and early twenty first centuries --a writer and social activist in

equal right. She was awarded the Raman Magsaysay Award in 1997, for her 'compassionate crusade through art and activism to claim for tribal people a just and honourable place in Indian national life. Her fictional oeuvre attempts to overthrow the domination of mainstream society's biased history writings and filled the gaps and absence which are the symbols of marginalisation of tribals. Ranajit Guha precisely states "History of Indian nationalism is a sort of spiritual biography of the Indian elite." He opined that the history written by mainstream society's people is prejudiced as it failed to depict the struggle of tribal as well as other subaltern people. Mahasweta Devi was a writer who never followed traditional path of writing. She meticulously interweaves the history and fiction in the context of untold history of tribal and uncovered the real history of tribal people's revolt against their exploitation by upper cast people. The paper makes an attempt to study *The Hunt* by Mahasweta Devi, which documents the socio-economic and religious oppression of the dalit women. Marginality, Subalternity and dehumanisation are the main themes in the fiction and thus the paper will make a study that how the protagonist Mary Oraon, transgress the stereotypical images about women deconstructing the traditional patriarchal gender identity-associations. Rather than being a passive victim of male sexual aggression she avenges her oppressive plight by killing her assailant.

Key words: Tribal people, Marginality, Subalternity, Dehumanization, Patriarchal gender identities

Emergence of Tribal Literature: History and Significance

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Indigenous Literature holds a significant aspect of tribal culture, expression, age old traditions, customs and practices of various ethnic groups which is

unique in its own way and always catches attention of the modern society. These ethnic tribes live their life to the fullest with utmost dignity, self-esteem and pride and protect our natural eco-system worldwide. The indigenous literature has created its own space in the literary world and portrays the diversity and richness of tribal culture. By going through the literary works, we can learn the diversity of human experiences, their life style, struggles, beliefs, norms and practices and get a glimpse of the native world and their history. In my paper, I would like to highlight some of the major themes of tribal literature such as quest for identity, inherited connections, deep rooted belief system and the impact of colonization. The ethnic groups evolved as a Phoenix out of the suffering and discrimination during colonial period and the incidents set the background for emergence of a new kind of literature i.e., indigenous literature. History has witnessed the sacrifices, commitment, dedication and loyalty of the tribes towards their nation. Tribal literature is unique of the unique due to its very nature as community based, egalitarian, outspoken, land-centred, resistant and shared aesthetic values which need to be preserved and maintained.

Cultural Imperialism in Things Fall Apart

Urmila Sahoo

Things Fall Apart portrays how the tribal people and their culture were affected by the colonialism. It has been portrayed by Chinua Achebe in his debut novel Things Fall Apart. The Nigerian tribal community was divided into many natural geographical segments but was united by their culture called Igbo. Common culture and religion tied the tribal Nigerian in a single thread of unity but the arrival of the Christian missionaries in the tribal land after imperialism brought a shake in their unity and integrity. The uncared ostracized people of the tribe first joined in the Church which brought a change in their standard and behaviours. After that the young people were attracted to receive education in the church which spread Christianity in the Umuofia, the fatherland of the protagonist Oknokow.

Things Fall Apart is divided into three sections portraying the pre-colonial and postcolonial Umuofian society and its gradual transformation from the culture of Igbo to westernization. The western culture slowly swallows the

primitive culture of Nigeria despite all sorts the resistances of the native leaders. At last, the land completely came to the control of the colonizers. After an unsuccessful resistance, the tribal leaders got arrested and meted out severe physical and mental torture in the police station. Some tribal people also supported the church and the colonizers which hurt the leaders most. Out of whims the protagonist, Okonkwo murders one of the messengers in a meeting held to discuss about the future of Umuofia. The people dispersed and Okonkwo knew that he will not get the support of his own people in the connection of such act. Killing any anti-religious people in Igbo religion is treated as pious but out of fear Igbo people remain tight lipped. The western administration, judiciary, police, education, and religion were introduced in Umuofia. Things Fall Apart is a postcolonial fiction dealing with 'cultural imperialism' in the colonized Nigeria that universally witnessed in Asia, Africa and Caribbean countries starting from the Sixteenth century to late Nineteenth century.

Key words: Igbo religion, Igbo culture, Imperialism, pre-colonial and post-colonial Umuofian society.

Social Message of Lakshmi Purana by Balaram Das

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Lakshmi Purana, a literary work (Poetic narrative) of Balaram Das, the eldest of Panchasakha era, glorifies the Odia culture, tradition and the life style of Odisha. The voice of the work is to raise voice against social injustice of caste, creed, and untouchability on earth. The text concentration conservation of ethics. The purity, love and liking between the couples is very important than money (Artha). It is woman-centric and the house wife is the main heroine. Poet Balaram Das has depicted a very lucid picture about virtuous living. It is believed that Goddess Lakshmi loves and likes environmental cleanliness so that here we will see women keep the houses

clean, decorating the house with Jhoti Chita. From the life of Shreya Chandaluni, the society realizes the environmental cleanliness in and outside of the house. Lakshmi stands for spiritual prosperity and material abundance. The first half of the book contain an ethical code and the second part a corrective to it. It empowers the female to resist male hegemony. Lakshmi Purana mainly puts up the promotion of the feminism by mother Lakshmi as she rises against the vices and evils of the society. Mother Lakshmi agreed conditionally to return to the temple provided there should be no discrimination of caste, creed in society on earth. It is a poetic narrative of full of social message to Mankind.

Key Words: social injustice, virtuous living, environmental cleanliness, Caste and Creed, Untouchability

The Voyage Beyond the Books: A Study of the Orature of Chuktia Bhunjia

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There is no doubt in stating that prior to the present form of communication; human being used gestures followed by oral communication for expression. Songs and stories, anecdotes and accounts continued to pass from one person to another orally and sustained for ages. Later, in the course of time and with the increasing popularity of written literature, oral literature lost its impact. But when it was observed that it has come to the threshold of extinction, researchers across the globe started studying the discipline. India, being a multilingual and multiracial country is a homeland of numerous Ethno-Anthropological groups making it a fertile land of living oral traditions. And Odisha is not an exception to the rich account. May it be Kathani by the grandmothers, lullaby by the mothers, mourning instant lyrics of the widows remembering their loved ones at dawns, stories on origin of castes/communities and their tutelary deities, or epical delineation of the great Indian tradition through epic-

drama (Drusya Kavya) during festivals like Dasahara, Ramanavami or Janmastami, passing through generations in spoken form, bear the testimony of the oral literature or orature. Oral tradition is the oral culture that gets transmitted orally from one generation to another. The stories and songs, messages and rituals, myths and legends are transmitted verbally in speech or music and may take the form, for example, of folktales, sayings, ballads, songs, or chants. The behavioural culture of people belonging to different communities differs from one another. It may also include rituals related to worship, marriage, and different customs and traditions practised by the people. And In this way, oral history, oral literature, oral law and other forms of knowledge across generations are transmitted beyond the writing system. It has been there in different cultures throughout the ages. Orature is a part of folk literature, an offshoot of folklore. My present study will focus on the rich oral tradition of Nuapada district of Odisha, particularly pertaining to the ChuktiaBhunjia tribe, living predominantly in Komna block of Nuapada district. This aboriginal community has remained alien to the invasion of modern society so far. Their customs and traditions, rituals and deities are unique. Though some research has been done, many avenues are yet to be explored. My endeavour will be to highlight the socio-economic-cultural life of the community as delineated in their orature.

Keywords: Ethno-Anthropological, Oral tradition, orature, ChuktiaBhunjia, aboriginal

Ghumura: A Paradigm Shift of a Socio-Cultural Prototype

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Ghumura is a traditional indigenous dance which has had its root mostly in the tribal dominated belts of Kalahandi, Koraput, Bolangir and Bastar. It is primarily a male dance and is performed predominantly by the Gonds, Bhatras and Bhumia tribes for the sake of their amusement and merrymaking. Thus, it was originally construed as an entertaining art for

the Primitive communities. Later on, with the passage of time, oral and written lyrics have been incorporated to it to produce a comprehensive and cohesive mainstream repertoire. Although, this primordial art form is initially a distinctive feature inherent in the tribal communities of this region, it grows on to become a popular dance form of many a community irrespective of castes and tribes. In this context, the views of Dr. Mahendra Kumar Mishra, a renown Folklorist is very much noteworthy. He writes: "The growing popularity has developed a new cultural context for Ghumura dance, and this transition is inevitable so, the traditional cultural context and the transformation cultural context has its own place for sustenance and survival." The present paper tries to show how Ghumura dance which was once a truthful manifestation of tribal life and livings, in tune with the time, gradually lost its lustre of traditional naturality. However, this dance form which has been synonymous with the tribal culture, subsequently, travels a long way to pronounce its emphatic presence in the Socio-Cultural construct and tradition of Kalahandi district.

Key Words: Ghumura, male dance, tribal culture, popular form

Senrra: A Study of Foklore as a Site of Socio-Cultural Reflection

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Senrra, an anthology of Odia short-stories by Dileswar Rana published in 2021 portrays the socio-cultural life of the tribal inhabitants, particularly the 'Kandha' and 'Gonda' of Kalahandi in their own situations. Most of the stories deal with the indigenous lives encompassing the customs, culture, rituals, beliefs, social activities, problems and predicament, superstitions, way of living and relocation. The hallmark of the anthology lies in the fact that the stories being deeply rooted in folklore perpetuate the social and cultural identities of the tribals of Kalahandi. Encoded in this oral wisdom

is many anecdotes, tales, legends, epigraphs, homilies, common sayings, riddles of the indigenous population. Moreover, Folklore manifests a vast, interwoven network of meanings, values and cognitions. What makes the anthology unique is the apt uses of the local words and dialect of Kalahandi district in due contexts and situations in such a harmonious tune that the readers can hardly find any difficulties in comprehending the essence of the stories. The local words and the dialect of Kalahandia in the stories seem to have been elevated to a formal dimension. The present paper aims at a study of folklore in Senrra vis-à-vis elevation of local words and dialects approximating to a formal dimension and the writer's conviction in regard to adoption of folklore as a highly effective medium for informing the present generation about the legacy of the tribal pockets of Kalahandi.

KEY WORDS: Senrra, Kandha, Gonda, folklore, dialect

A Comparative Study of the Iconic Character Draupadi of Mahabharat Gangubai Kathiawadi, a Dominating Figure of the Underworld with Respect to Women Empowerment

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&

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In the modern world, are women actually more powerful or do they continue to deal with the society's backwardness? The purpose of this paper is to examine the advancement of women through time while taking into

account the strong personalities of Draupadi and Gangubai. And how the patriarchal society has evolved from the times of Mahabharat to the era of Gangubai. It is fairly obvious and observable that women still face obstacles in leaving their homes and achieving a level of equality with males on the social and economic fronts.

In this era of patriarchy, Draupadi who is a well-known figure known for her fight against the unacceptable behaviour of the Kauravas but still she was called as a courtesan because she has five husbands. Although, the wedding was solemnized with the blessings of all the elders but at the end it was Draupadi who had to suffer, she was the one who was judged. In the same society, there is another figure called GangubaiKathiawadi who fought her battle all on her own and made her stand amidst the patriarchal society. Both of them are termed as prostitutes who hold similar stories but there is a difference between them. This paper aims to highlight the similarities and differences of the characters and to analyze the empowerment of women against violence, gender discrimination. Considering the fact that, people are striving hard for the empowerment of women, this study will examine whether the women in every sector are being given proper and fair opportunity with the due respect or not. This study will also focus if empowerment of women is just a theory or it has real life implementations as well. What place does women hold in today's society and has it improved?


Key Words: Empowerment, Backwardness, Patriarchy, Courtesans, Evolution

Hybridization of Tribal Culture in Things Fall Apart: A Study

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The tribal culture was hybridized during the colonial era which is portrayed in Chinua Achebe's Things Fall Apart. The term hybridization coined by



Bhaba is found in this text. The tribal ways of life and its culture were severely affected by imperialism followed by colonialism which is portrayed in Chinua Achebe's *Things Fall Apart*. How colonialism followed by imperialism slowly hybridized the tribal ways of life bringing a division among tribes have been narrated in this novel. *Things Fall Apart*, divided into three sections, brings us three different tribal scenarios depicting three different phases of colonialism. The first section of the fiction portrays the tribal ways of life of the Igbo in Nigeria. How the Igbo tribe lives in lap of nature happily has been narrated. The tribal administration and the selection of leader and his advisers, folkways, rules and regulations, beliefs, religion, worship, rites and rituals, cultural activities etc. In this section the novelist sketched the Igbo culture untouched by the outside culture. The second chapter depicts the arrival of the British in the tribal land and slowly occupying the Igbo land and its culture. The tribal first underestimates them, and then provides the land to build church. They raised their voice for the protection of their culture and at last. The European missionaries technically spread Christianity by means of persuasions, alluring and appeasement and by force. They first provide all sorts of assistants to the outcaste and ostracized tribal people neglected and rejected by the community. The young masses are encouraged by the modern technologies and education as a result they underestimate their own culture and own people.

In the last chapter the entire tribe is entangled in crises of disintegrating and differences. The English education provided in the church along with certain financial assistants have already distracted the youth from the Igbo culture. The older and younger generations have a lot of differences. The generation gap brings unrest in family and the society. Family feuds are common due to the younger generations' How the tribal culture affected at the advent of colonialism and gets hybridized slowly is the objectives of this paper which will be analyzed in detail.



Can the Subaltern Speak: A Reflection

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Gayatri Chakravorty Spivak discourages and dismantles western centres and challenges over history and prejudice. She considers postmodernism as politically contradictory and ambivalent. In the present text, she tries to overthrow the binary opposition between subject and object, Occident and Orient, centre and marginal and the majority and minority. She introduces the question of gender and sexual difference in the work. Subaltern according to Spivak is those who belong to third world countries. It is impossible for them to speak up as they are divided by gender, class, caste, religion, and other narratives. These divisions do not allow them to stand up in unity.

Preserving Cultural Identity through Oral Traditions and Storytelling

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Cultural identity serves as a cornerstone of human diversity and heritage which reflects the traditions, beliefs, and values that define the communities worldwide. It is the need of the hour to preserve and protect the cultural identity in the era of rapid technological advancement. Practice of oral traditions and storytelling is a powerful means to transmit and preserve the age-old traditions and culture from generation to generation. This study attempts to explore the need and significance of oral traditions and

storytelling in safeguarding and revitalizing the cultural identities. Cultural identity encompasses the unique characteristics that define a community or group of people. These characteristics include language, customs, rituals, folklore, and a shared historical narrative. As societies evolve and encounter the frequent external influences, preservation of cultural identity becomes crucial to maintain a sense of belongingness and continuity. Oral traditions and storytelling are timeless that have been employed across generations to safeguard cultural identity. Through the passing down of narratives, myths, rituals, and values from one generation to the next, oral traditions and storytelling serve as means for the transmission of cultural knowledge. One of the primary advantages of oral traditions is their adaptability. Narratives can evolve and change over time allowing the communities to incorporate new experiences while maintaining their core values and identity. Thus, oral traditions and storytelling are dynamic and reflective of a living culture.

Keywords: Cultural identity, Preservation, Oral traditions, Storytelling, Heritage

Title: "Navigating Colonial Impact: Bonda Resilience in Pratibha Ray's 'The Primal Land'

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In this study, we explore how the Bonda people, who live in Odisha's Koraput district, were affected by colonialism, as portrayed in Pratibha Ray's book, 'The Primal Land.' Our focus is on understanding if the Bonda people embraced or resisted the changes brought about by colonial rule. We use 'The Primal Land' as our guide to uncover how the Bonda people adapted to this new reality. Despite the challenges they faced, the Bonda people displayed remarkable resilience. At the heart of our inquiry lies a question as profound as it is enduring: did the Bonda people, with their rich heritage and timeless traditions, capitulate to the relentless tide of change, or did they summon the strength to stand tall in the face of adversity? 'The Primal

Land' becomes our compass, guiding us through the intricate maze of their world. As we pore over the pages of Ray's masterful creation, we discern the subtle yet resolute ways in which the Bonda people adapted to this seismic shift in their reality. It is a story of evolution, not mere acquiescence. This paper investigates how colonialism transformed their lives and to what extent they accepted or rejected these changes. Our findings provide valuable insights into the enduring spirit of the Bonda people in the face of significant societal shifts. We look forward to presenting our research at the international conference, shedding light on this important chapter of history.

Keywords: Bonda, colonialism, resistance, resilience

Preserving Tribal Culture through Literature: A Study of Gopinath Mohanty's *Paraja*

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Tribal Culture, a rich source of tradition and heritage of indigenous people needs to be preserved through literature as it is endangered due to rapid advancement of modernisation. There are some classical texts which are epics of tribal culture. Gopinath Mohanty's literary masterpiece 'Paraja' stands as a significant contribution to Indian literature, particularly in the context of preserving and understanding tribal culture. This study delves into the novel's intricate narrative characters, and themes to explore how it serves as a powerful medium for preserving and portraying multifaceted aspects of tribal life. This research aims to explore the representation of tribal customs, traditions, socio-economic challenges, and the symbiotic relationship between the tribal community and nature. It also investigates the role of literature in bridging the gap between main stream society and tribal communities, fostering a deeper appreciation for their rich cultural heritage. By examining Paraja in this context, this study sheds light on the

profound impact of literature in preserving and promoting the diversity of tribal cultures, making it a vital part of the broader tapestry of India.

Key Words: Indigenous, endangered, preserving, paraja.

Essential Harmony between Ethnic Identity and One Humanity- A Reading of Aboriginal Poets

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Aboriginal poetry is one kind of committed poetry. It challenges to genteel tradition within their expressive interpretation. Here poetry makes nothing happen rather insists that it does and should. It reminds of indigenous sovereignty. This kind of poetry call us to a living interpretative struggle with it, which involves us in an encounter. These poetic voices suffer for and with the sayings. Aboriginal poetry is much more to do with mere aesthetics or pleasure or pastoral views. There is another reality in it. It is the situation of aboriginal people, displaced and dispossessed, struggling to hold on to an ancient and complex culture. Indigenous poetry is such a kind of literature which is truthful and subjective material drawn from the creative impulses of the poetic mind. This paper focuses on an analytical study of some of the selective poets and their poems by our indigenous writers from national to international reputation. This is a work to discover the sense of humanity through their own and unique identity which can stimulate the ethnicity and humanity of the globe as a global community. As these are the type of typical poems written by people removed from their traditional lands but still continue the traditional functions of poetry. It attempts to establish harmony between its creatures and outward shape with inner spirit of the land can alive. These poets express their sense of linguistic uniqueness and overwhelming passion. It is something like emotional anguish of the aboriginal people that evokes empathy in the heart of the reader towards a

part of the population of the global community. Especially it emphasizes upon three important things like poverty, classism, and corruption. It suggests that global ethnicity comes from individual identity belongs to a particular community which is essential for the time now.

Key words: - Aboriginal, indigenous sovereignty, interpretative struggle, complex culture,

linguistic uniqueness, harmony, global community

Foregrounding the Other: A Comparative Study of Indigenous Communities In Mamang Dai's "Black Hills" And Easterine Kire's "A Terrible Matriarchy"

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Tribal India finds very little representation in Indian English literature; and on the rare occasion that it does, the indigenous is almost always looked upon as the "noble savage" whose culture is pristine yet primitive. They are portrayed as lacking agency, far removed from modernisation and resistant to change or adaptation. In contrast, a study of indigenous and bhasha writing on tribal people reveals a level of representation that is sensitive and not exoticized. Their characters are not stereotypes that lack authenticity and vigour. On the basis of Edward Said's study of all European Orientalist discourse as always already inscribed within the Orientalizing paradigm, it can be said of Indian English writing as continuing the colonial legacy of further alienating and othering the indigene. As such indigenous literature can be positioned in opposition to colonial ideology, an ideology understood to permeate and thus invalidate all non-indigenous representations of native people. Especially notable is the representation of women in both these categories. While indigenous writing portrays women as playing powerful roles in the face of exploitation both social and sexual;

Indian English literature seems to have reduced them to caricatural depictions of voluptuous and exotic beauties that are the objects of desire. This paper attempts a comparative study of the representation of tribal people, their life and struggles in Mamang Dai's "Black Hills" and Easterine Kire's "A Terrible Matriarchy". In sharp contrast to the idyllic and romantic portrayal of the tribal world in Mamang Dai's work, is the brute reality of tribal life and its struggles for survival in Easterine Kire's work especially in the context of Women.

Autobiography as History: Nehru's Search for India

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An autobiography also known as *Towards the Freedom*, (1936) is an autobiographical book written by the first prime Minister of India, Jawaharlal Nehru while he was in prison. It ran in nine editions in the first year alone. He wrote the book to explore how and why he had ended up taking the path of civil disobedience that in turn led to his imprisonment. Nehru's autobiography consists of the major political literature of the independent era pertaining to his involvement in Indian political life. It is a historical narrative that concentrates on the life history of the author no doubt, but then it is Nehru's work on the then contemporary history seen from his eyes. The historical narrative of Nehru is not impersonal. He is at the centre introducing to the readers to the important events and personalities of the then time.

Nehru's autobiography can be called a prose poem, worked out with care and concern and attention to details relating to the discovery of his self in the process of fighting for the independence of his own country. The sensational success of his autobiography established his reputation as a writer, because of his most impressive and gripping language. In my paper I want to discuss how Nehru's autobiography presents national history that is the history of Indian political life. His family history covers just five pages,

and his childhood, his years at Harrow and Cambridge some ten pages. The remaining pages, nearly six hundred, contain the political history of India seen through his eyes. In fact, this essay is concerned with the Indian nationalist's effort to "ground" Indian identity in history.

Key words- Autobiography, history, identity, discovery, independence

Situating the Uniqueness of Tribal Women of Odisha in the Novels of Gopinath Mohanty: An Analysis

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Literature is the reflection of time. Indian Literature and particularly Odia Literature mirrors the same. The first awardee of Gyanapitha Award, novelist Gopinath Mohanty is a well-known personality in the realm of Literature. He is the foremost figure in Odia folk tales and Odia Literature. His writings reflect the over all aspects of tribal life and culture. Gopinath Mohanty's novel 'Dadibudha', 'Amrutara Santana', 'Shibabhai', 'Paraja', 'Apahancha', Anama, reflects the Tribal culture livelihood vividly. It is observed that the role of women is constructive towards family and the society throughout the ages. The women play a pivotal role to build up the societal foundation and take the responsibility. In fact, the women in the society, is worshiped by all as Goddess Laxmi, Durga, who is beneficial to the society. In the novels of Gopinath Mohanty, the life before and after independence the women characters are reflected. More over his novels is attached with Indian tradition and modernity, get balanced. In spite of modernity the women characters in his novels are not detached from the Indian Tribal tradition and fabrics of the society. My paper sheds light on

the philosophy of Indian women characters, the faith amongst them, the family and the society, in the novels of Gopinath Mohanty.

Keyword-Tribal culture, modernity, Indian tradition, Tribal women

Tribal Cultural Identity: A Paradigm Shift

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The tribal known as indigenous peoples or adivasis, have an age-old historic background. These peoples have coexisted peacefully with nature throughout the length and breadth of the country and beyond. They continue to preserve the basic components of this unique indigeneity despite the traumatic and terrible experiences of colonization and assimilation by the so-called mainstream. There existed numerous art forms and literatures of the tribal much before the development of the so-called mainstream literatures. However, 'the tribes' literary heritage was primarily oral. The literary talents of indigenous communities hanged about in a supine state for long years. Although the tribesmen lived distant from the centers of power and wrote in basic vernacular languages, their literatures regardless of forms were overlooked. Several indigenous languages continue to generate tribal literature, although we know very little about it. The term "tribes" refers to a historical and cultural identity. Tribal literature is the creative force that manifested itself at the national level after 1991 to defend tribal life and identity against growing economic exploitation. This paper seeks to understand the tribal cultural identity, ethnic diversity and nationalistic feelings of the tribal.

Key Words: culture, identity, tribe, literature, paradigm

Tribal Identity and Culture of Santali Tribe

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The Santali belong to one of the largest tribe groups. The native tribes' scenery may be found in across India. The state is home to no less than 62 independent tribes and there are around 700 different tribes are there in India. The tribal population exhibits a great diversity of culture, traditions, cultural patterns, economic aspirations, belief systems in their social structures, art and dance forms, magic and religious practices. One of the prominent frame fabrics of the rich Odisha culture and tradition is the Santali tribe from that state. They are known for their simplicity. The so-called highly developed cultural groups in the community live significantly different religious and socio-cultural lives. They have an independent, self-sufficient, and autonomous subsistence economy, but as seen by the varied levels of involvement and interest in political activities and events, they are outperformed in global trade. They have various distinct peaceful qualities that define them. This article focuses exclusively on their culture, traditions, religious beliefs, and economic goals.

Key Words: tribe, culture, traditions, community, diversity

Disappearing Culture of Western Odisha: An Overview

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The present paper aims to discuss the disappearing folk culture of Western Odisha. This region is rich in folk culture and tradition. The folklore of this area occupies a unique place in the world. Many genre of folklore of this

location have already disappeared, many of them have modified their body with the touch of modernity by the time. In ancient time people of this area were using different type of utensils and house hold materials, measurement system of objects, food storing objects, money and money counting system, ornaments, clothes, and cosmetics which have disappeared from the society. Their time measurements which have a scientific value and give the identity of their knowledge, the folk games, both indoor and outdoor which give both mental and physical exercise are not found now a days. These culture and folklore were related with their life and livelihood. Resurrection and preservation of this culture will give a new vision as well as indigenous knowledge.

Keywords: Disappearing Culture and Folklore, Mental and Physical exercise, Scientific Value.

Oral Traditions an Ancient Bhāratīya Knowledge System: A Special Reference to 'Upanisadic' Literature

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The Bhāratīya knowledge system is one of the best ancient and oral traditions of the world; because the Vedas and Upanishads have been preserved by oral tradition only, that is why we call them 'Sruti and Smruti'. All the ancient sciences, history, art, culture, language, scriptures, hymns, and any ritual rites are derived from the Vedas and Upanishads; oral tradition is information, memories, and knowledge by a group of people, over many generations. It is not the same similarities and somehow dissimilarities are there. The oral tradition of the Bhāratīya knowledge system was started by Lord Siva and Skati, after a long time Maharsi Veda Vyāsa was rearranged into an oral tractional education system, and he

taught the R̥gveda to Paila, Samaveda to Jaimini, Yajurveda to Vaisampayana, and Atharva Veda to Sumantu. A beautiful example: -

Sadaśivasamārabhāmī śankarācāryamadhayamāmī

Asamdācāryaparyantamāmivande guru parmāparāmī.

In the medieval period 7th century AD, Adi Shankara also popularly gave oral tradition to his four brilliant disciples' they were established in four directions of the Bharat, east, west, north, and south. The main aim was to save our oral knowledge and traditions. Basically, the knowledge of Vedas, Shastras, Upanisads, and BharatiyaDarshanas. Still, that tradition has been preserved in Bharatiya saints, munis, rasis, and scholars of Sanskrit. By oral tradition, the Vedas and Upanisad were kept in memory, therefore the human brain was very strong and memorable, but the modern mind we are depending on the technology's memory, whereby the memory of human beings is going down day by day. Sivananda and Sri Aurobindo say memory is unlimited and it can't count. In ancient tradition, there were no writing facilities and instruments at that time even common people kept in memory, it may be whatever knowledge; so far, we say Upanisads Vidya; is learned from the Guru or expert directly in oral tradition. This is also followed by Buddhism and Jainism also.

Dialectics of Dalit Confrontation with reference to Bama's Vanmam

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Dalit literary texts break up all the literary convention of the notion of a literary text. It is against the main stream texts and it deals with the heart-felt problems or issues of Dalit's sensibilities. It is a bundle of Dalit's pain of trial and tribulations and it leads to serious social issues in the society due to the privileged caste social system. Dalit writers attempt to raise questions in

terms of social structure, hierarchy and the code of life which determine the Dalit's life critically in the society. Bama a celebrated Dalit woman writer in Tamil Nadu, highlights the oppression of Dalits under the hegemony of state machineries and dominant upper caste people, she deals with the subjugation of Dalits in general and Dalit women in particular in all her novels. Vanmam is a unique novel in Dalit as it discusses the animosity between the two Dalit communities provoked by the upper caste landlord. Vanmam argues about Dalit confrontation due to upper class people for political power in the village administration. It discusses the pangs of oppression, untouchability, communal violence, negation and marginalization of the Dalits. Bama builds up the confrontation of Dalits and she attempts to find out a resolution or truth to get rid of the conflict for their betterments in their respective settlements. The present paper endeavours to find out the root cause of this conflict within the Dalit castes through various logical reasons. Her dialects of the confrontation of the Dalit castes by stating that every Dalit caste must realize its potential to survive and to understand the real wicked nature of the superior class people.

Keywords: Dalit literature, Dialects, Caste, Abuse, Social Structure, Marginalization

Resilience and Resistance: Voices of Indigenous Women in Contemporary Literature

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&

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In the realm of contemporary literature, the voices of Indigenous women resonate as powerful and transformative narratives, encapsulating a unique fusion of resilience and resistance. These narratives, often rooted in rich

cultural traditions and shaped by centuries of adversity, serve as profound testimonies to the enduring strength of Indigenous communities worldwide. Yet, they are far more than mere expressions of survival; they are dynamic narratives that push the boundaries of conventional discourse, challenging dominant paradigms and paving the way for the reclamation of Indigenous identity and agency.

This research article explores the multifaceted roles and representations of Indigenous women in contemporary literature, with a focus on how their narratives contribute to the broader discourse on ethnicity, identity, and nationalism. Through an in-depth analysis of selected works by Indigenous women authors, this study investigates the ways in which their writings challenge and reframe conventional notions of gender, culture, and nationhood. By examining the unique perspectives and experiences presented in these literary works, this article seeks to shed light on the vital role of Indigenous women in shaping and preserving cultural heritage, while also advocating for social and political change within their communities.

Keywords: Indigenous Literature, Ethnicity, Identity, Voices of Indigenous women

Critiquing the Tribal Culture and Vocabulary of Resistance: A Study of Mahasweta Devi and Hansda Sowvendra Shekhar

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With the mounting consciousness regarding the 'self', the tribal groups have come together to raise voices against their systematic side-lining by the mainstream. Tribal or Adivasi literature, suffused with tribal concerns, is trying to carve out a place for itself in the arena of research and literature. Writing tribal literature is a quest for distinctiveness that exposes the past

and present, from outsider exploitation and pressures to the tribal identity and crisis. It is a means of resistance on their part. Resistance literature is one area of literary studies where authors' literary works that challenge prevailing ideas can be studied. Tribal culture is the customary beliefs, social forms, and material traits of a racial, religious, or social group with the characteristic features of everyday existence. Exposing the cultural values of the Shabars' and their gradual cultural decline in Mahasweta Devi's Book of the Hunter is the nuclear argument of this research article. It also focuses on the socio-cultural aspects of the tribal community. The framework of cultural resistance finds its footprint in Hansda Sowvendra Shekhar's The Adivasi Will not Dance. The foremost objective of this research paper is to analyse the tribe's issue in literature as a discourse in societal, customs, traditional and rituals within the reference of the writings of Maheswata Devi and Hansdah Sowvendra Shekhar.

Key Words: Culture, Resistance, Exploitation, Identity, Displacement

Saora Identity and Culture: A Form of Oral Literature

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There are indigenous tribes in India overall and in Odisha specifically. There are 62 separate tribes living in the state. The tribal population demonstrates a significant variation in terms of their beliefs, social structures, art and dance forms, magic, and religious activities. They also display a wide range in terms of their cultures, traditions, and cultural patterns. The Saora tribe from this state is one of the most notable representations of Odisha's rich culture and history. The oral tradition cannot be separated from other cultural practices in a given society. Oral expression is one of the most significant formal elements on all occasions connected to the daily activities

and rituals of the Saora community, both sacred and secular. The role of music, fairy tales, puzzles, stories, myths, and legends, through action and expression, they help to preserve the Saora's wisdom. Despite not having any written records, the Saora community has a rich heritage of oral traditions that are highly structured, transforming, communicative, and rich in meaning. The stories and songs, puzzles and myths serve both social and educational purposes. They provide entertainment and set social norms. Regardless of age or gender, it is a common informal educational method in the neighbourhood. The discussion of tribal identity and culture is the main goal of this article.

Key Words: community, culture, myth, Saora, folklore, songs

Exploring the Portrayal of Nationalism in Tribal Literature

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This explores the nuanced and evolving portrayal of nationalism within the realm of tribal literature. As societies and nations strive to foster a collective identity, tribal literature emerges as a dynamic platform through which to examine the multifaceted relationship between tribal communities and the concept of a nation-state. Drawing from a diverse range of literary works, this study seeks to unravel the layers of tribal literature that either conform

to or challenge dominant nationalist narratives. Tribal literature, often rooted in oral traditions, vividly captures the unique cultural heritage and historical experiences of indigenous communities. It encapsulates their complex interactions with the mainstream national identity, highlighting themes of resistance, adaptation, and coexistence. By delving into the literary creations of tribal authors, we gain insight into how these marginalized groups negotiate their place in the broader national context. This analysis also acknowledges the role of tribal literature in preserving indigenous languages and traditions, providing a vital counterbalance to homogenizing forces of globalization. Furthermore, it underscores how tribal literature can be a catalyst for fostering inclusivity and tolerance within a diverse national framework.

Ultimately, this result underscores the significance of tribal literature as a rich source for studying the intricate interplay between tribal identities and the evolving concept of nationalism. It invites readers to explore the myriad ways in which tribal literature contributes to a more comprehensive understanding of the complex tapestry of a nation's identity, where unity is forged not only through commonality but also through respect for diversity.

Keywords: Cultural Heritage, Identity and Diversity, Indigenous Communities, Nationalism, Tribal Literature

Indigenous Literature and Culture: Literary Discourse and Psychological Perspectives

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Language, Literature and Culture are interrelated. The dissemination of Literature through Language reflects the cultural and literary sensibility. Of

all social sciences, archaeology is the most like detective work. The archaeological survey and the stories about the primitive society reflect the grand narrative of human history. The first arts which human beings developed, necessarily reflected the existence of human being. Then came recreational arts – those which, while not necessary, enhance the quality of human life. The literary sensibility of a particular community by and large necessitates the intrinsic and diverse expression of native people from different regions, cultures, languages and historical contexts. Indigenous literature is not a monolithic or homogeneous category, but rather a dynamic and evolving field that reflects the struggles, resistances, identities, and aspirations of indigenous communities. The psychological perspective of indigenous literature defines and analyses the psychological aspects, experiences, challenges, and strengths of indigenous peoples in relation to their environments, history, identities and culture. Indigenous writers also use literature as a way of affirming the value and beauty of indigenous identities and cultures, as well as their contributions to humanity and the planet. The present text can best be studied through the seminal text of Ngugi Wa Thiong’o “Decolonising the Mind.”

Key words: --- Indigenous, Culture, Discourse, Perspective, Psychological, Historical

Preserving Heritage: Unveiling the Threat to Tribal Culture in Western Odisha

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To the field of culture and heritage, tribal society is a mystery. The tribal culture of western Odisha includes all of the diverse and collective customs, traditions, works of art, music, literature, and lifestyle ideologies that have been practiced and upheld by the various tribal groups in western Odisha from the prehistoric era. Preserving the cultural history of tribal people is

still a challenge in today's increasingly globalized and urbanized world, especially in western Odisha, missionaries' activities, economic incentives, and environmental factors all continue to threaten the survival of indigenous culture. Much of the tribal cultural heritage, both in terms of traditions and assets, has been progressively vanishing since urban expansion began in 1947. Through their disposition, feeling, attitude, and manner, tribal culture upholds order, balance with nature, and both natural and supernatural forces. As a result, the tribal man and his culture are seen as being intertwined and as two sides of the same coin. With particular reference to the Bolangir district, an effort has been made in this study to highlight Tribes and their cultures in western Odisha. However, how have the religious practices, customs, and traditions of the tribal people in western Odisha changed over time.

Keywords: Tribal culture, heritage, globalised, survival of indigenous culture

Sustainable Practices Embedded in Select Tribal Customs and Traditions of Odisha


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Tribal folklore refers to the traditional and the conventional beliefs, stories, customs, and practices passed down orally through word of mouth and via transcribed works within the indigenous or tribal communities. It is a vast range of myths, legends, rituals, songs, and art that reflect their own cultural identity, history and worldview. Tribal folklore holds significant insights into their social orders and ways of living, values and their relationships with nature. It does play an important role in shaping the community and preserving its unique heritage. This paper aims to establish a meaningful



and insightful correlation between tribal folklore and long-term sustainability. By analyzing and understanding how the indigenous culture can help promote ecological balance the paper focuses on the potential of the amalgamation of the traditional wisdom and knowledge into the modern and westernised practices. Tribal folklore indeed plays a vital role in achieving long-term sustainability by preserving and protecting indigenous wisdom and practices that showcase eternally harmonious relationships with the environment. Through the age-old stories, myths, and rituals, tribal communities do not just entertain but also impart ecological knowledge, resource management techniques and practices that have sustained their ecosystems for generations together. Tribal people and their communities celebrate several festivals and also perform many rituals. Some of the renowned customs and occasions that can be taken into consideration are the Chaitra Parba, Sume Gelirak, Maghe Parab. Chaitra Parba is celebrated during the month of Chaitra wherein the people of the tribes are in very high spirits. They hunt in the jungle during day time and at night sacrifice the animals in front of their deities. The sacrificed meat is then distributed among all. One of the major and very important tribal communities of Odisha is that of the Bondas. They live in Koraput and the nearby districts. Sume Gelirak is significant for them because in this festival they believe that they get the needed liberty and respect. While the dance performance they are known to choose their life partner, so it is of utter importance to them. Cultural heritage truly serves as a repository of highly sustainable practices, providing valuable insights into biodiversity protection and the adaptation to changing conditions. In addition, tribal folklore imbibes a sense of cultural pride, identity and authenticity motivating people to safeguard their traditional values and heritage from modern threats. It is essential to understand that by integrating these age-old lessons with modern sustainable approaches, best of both the worlds can co-exist without the modern day to day practices not posing any threat to the traditional tribal folklore. This paper aims at showing how the entirety of tribal folklore contributes to a more balanced coexistence with the natural world.

Keywords- tribal folklore, westernised practices, sustainability, cultural heritage.




A Brief Study on Indigenous literature of Odisha

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The Indigenous of Odisha have their distinct ethnic identity which besides many other cultural traits, is overtly marked in their languages. Ethno-linguistically the 62 scheduled tribes of Odisha can be broadly classified into three groups, such as, Munda (Austro-Asiatic), Dravidian and Odia (Indo-Aryan). 26 of the tribes are Munda speakers, 14 are Dravidian speakers and 22 are Odia speakers. The Munda (Austro-Asiatic) speaking indigenous are: Bhumija/Desua Bhumija (Bhumija), Birhor/Mankidi /Mankirdia (Birhor), Bondo paroja (Remo), Didayi (Gata), Gadaba (Gutob), Ho/KoI/Kolha/Kolah Lohara (Ho), Juang (juang), Kharia (Kharia), Kora (Kora), Korua (Korwa), Lodha / Shabar Lodha (Mundari), Mahali (Mahdi), Munda/Munda Lohara /Mundari (Mundari), Parenga (Gorum), Santal (Santali) and Saora/Savar/Saura/Sahara (Sora). The Dravidian speaking indigenous are Chenchu, Dal, Dharua (parji), Gandia, Gond (Gondi), Jatapu (Kuvi), Kandha Gauda (Kui), Kondl Khond/Sitha Kandh/kandha (Kui/Kuvi), Kisan, Mirdha (Kisan), Kondadora (Konda/kubi), Koya (Koya), Madia (Madia), Oraon (Kurukh) and paroja (parji). The Odia (Indo-Aryan) speaking indigenous are Bagata, Baiga, Banjara/Banjari, Bathudi, Bhattada, Bhuiya/Bhuyan, Bhumia, Bhunjia, Binjhia, Ghara, Holva, Kavar, Kharwar, Koli, Malhar, Kotia, Kulis, Matya, Omanatya, Pentia, Rajuar, Sounti and Tharua. The Odia dialects spoken by these indigenous are Southern Oriya (Desia, Bhuyan, Bhatri, Jharia, Matia), Western Odia (Kandhaan, Laria, Bhulia, Aghria), Northern Oriya - S.W. Bengali (Kurmi, Sounti, Bathudi), Hindi Oriya (Sadri), Chhatisgarhi-Hindi (Binjhia), Hindi dialect (Banjara), Chhatisgarhi (Baiga), Marathi (Bhunjia), Oriya-Marathi-Chhatisgarhi (Halbi). All these non-literary Indo-Aryan dialects are used by indigenous either as mother tongue or second language. These dialects have developed in the process of culture contact, diffusion of linguistic traits, mutual borrowing of traits and convergence. Characteristically, the indigenous languages are non-literary. Some languages have definite ethnic (indigenous) identity and some have no such affiliation. It is remarkable that



even though different tribal communities have their own independent languages, yet at the inter-group level they share certain basic linguistic features regardless of their own linguistic ethnicity. The most fundamental characteristics of human verbal behaviour are preserved in their languages which are distinctively observed in vocabulary, sound symbolism, grammatical structures or such other aspects. However, in the past few decades, scripts have been devised in Ho, Kui, Santali and Sora languages. Ho (Warrang Chiti) devised by Kol Lako Bodra (Singbhum) is being promoted and propagated by Ho speakers of Jharkhand and Odisha. A few texts have been published in Ho (Warrang Chiti) script. Kui (Kui LipiVarnamala) devised by Dayanidhi Malik (G. Udaygiri) is in experimental stage. Santali (Ol-Chiki) devised by Pandit Raghunath Murmu (1905-1982) is being used by the Santali speakers and a good number of texts are available in the script. Saora (Soran Sompen) devised by Guru MangeiGamango (1916-1981) is being used by a section of Saora speakers. Recently in the year 2003 Santali language has been recognized by Constitution of India by including it in its 8th Schedule. At present, most of the scheduled tribes are found to have adopted Odia as their second tongue and thus have become bi-lingual. A majority of Bondo paroja, Didayi, Gadaba, jatapu, Kandha, Parenga, paroja, Ho, Kharia, Kolha, Kora, Mirdha, Munda and Saora have, in recent years, become trilingual and still some others, such as, Banjara, Birhor, Gond, Kisan, Koya, Lodha, Mankidi, Mankirdia, Mirdha, Kuli, Oraon, Santal, have become multilingual due to the impact of acculturation, education and modernization.

Key-words: Santali, Ho, Munda, Kui, Saora.



“Among other things, Culture is the decision as to how a corpse is to be returned to soil”: Funeral Rites of the Ho tribes of Singhbhum, Jharkhand

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The identity of tribal communities is rooted in their culture. Its distinctive features stem from the unbreakable connection between the locals and the environment. As societies embrace civilisation and industrialised progress, the richness and diversity of tribal cultures tends to fade away. Adivasis (tribes) have a deep spiritual connection to their land and natural resources, which supports their complex and diverse cultures. They regard themselves as a part of nature, not as something separate from it. Adivasis view their land and resources as shared assets and see their cultural practises and

identity as a community rather than an individual effort. They have preserved their culture by teaching the next generation about their worldview, knowledge and skills as well as preserving their arts, ceremonies, rituals and performances. Speaking and teaching their native tongues, as well as preserving their holy places and priceless artefacts have all been part of preserving their cultural legacy. It has also included protecting and preserving their cultural lands and borders, as they are essential to their continued existence as peoples and cultures. I will demonstrate how cultural practises help to shape an ethnic group's identity by focusing on the death rites of Ho tribes of Singhbhum of Jharkhand. A fundamental threat to any community's identity is the absence of written information about them, many cultures and languages are disappearing at an alarming rate as a result of seldom use. Thus, there is a pressing need for recording and preserving the oral traditions.


Key Words: Culture, HO Tribes, Spiritual Connection, Cultural Practises

Finding the Real Meaning of Life and Purpose of Existence: A Critique of Albert Camus *The Fall* and *The Stranger*

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'We,' the so-called Humans of the 21st century, take pride in talking about the scientific, technical and mechanical advancements of our times. Latest inventions and advancements have made it possible for us to even visit and explore various planets such as Mars and Moon. Man is exploring whether there is life on Mars or on Moon. We are creating robots that will be performing all human activities with the notion that it will make our life easy and more comfortable. But we need to think if it is really so, is it really for betterment of life or posing a threat not only for our existence but for the existence for all species on the earth? If we examine the current scenario, we as human beings feel that we have surpassed everything as far as development in all spheres is concerned. In spite of all this we suffer from the feeling of loneliness, meaninglessness, isolation and alienation has also increased at its highest level in present day generation. Humans have been considered as one of the best and finest the creations of nature because of the sense of consciousness or that 'spark of divinity' present within him that shows that he is akin to God. But man has become too ambitious and his greed to rule the universe, to overpower everything for material pleasure has made him restless and reduced him to a poor animalistic being. Man has made his own life and this planet a hell in pursuit of materialistic pleasures. Man has lost the sense of right and wrong and in this rat race of materialism forgotten the actual meaning and purpose of his existence. This paper is an attempt to analyse and understand the conflict within the conscious self of human beings and their struggle with the materialistic and selfish world outside. The focus of the study would be understanding the real meaning of life, actual purpose of our existence, especially in relation to other species on the earth and help human beings become better individuals



and realize their responsibility towards life and the society he lives in and this planet in general.

Keywords: human existence, meaning of life, consciousness, relations, and identity.


Landscapes, Places, and People: An Ecocritical Reading of Leslie Marmon Silko's Ceremony

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At a time of accelerating and sometimes disorienting change caused due to wanton growth of industry and technology, rapid environmental pollution and climate change, I would like to discuss Leslie Mormon Seilko's Ceremony (1977) to suggest how literature can provoke a deliberation on environmental issues by reflecting and expanding our understanding of the non-human world.

We know that literary texts and movements have been appreciated and understood in the light of the ideas of nature, and wilderness the term ecocriticism or ecological criticism was coined only thirty years ago. I would bring into focus the role played by place, landscape and people to highlight how the Native Americans carved out a distinct identity for themselves by a harmonious understanding of life, by accepting the basic relationship of man with his land and the world around him. Seilko echoes the point of view of his characters by saying that the land does not belong to the natives; rather they belong to the land and they have this responsibility of preserving this mother earth from the onslaught of the onrush of technology, pollution of the environment and depletion of natural resources. The natives indeed believe that place, landscape and people are all grounded in an awareness of the physical location, and a bonding with the non-human world.



Keywords- Geographical Space, Ecological Criticism, Native American, Identity Crisis, Colonial Culture.

English Language: A diachronic study through tribal English language

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The English language started just a few groups of European settlers before being heavily influenced by other culture and language. The Celts were the first people to inhabit the British Isles around 1000 B.C.E. The Angles, Saxon and Jutes were the first known people to use the English language. The English language that is spoken today has progressed through several versions throughout history. It evolved into Middle English by 12th century. Middle English is thought as the transition period between Old English and Early Modern English. First it was the tribal language used by tribal people.

Key Words - Origin of English Language, Anglo-Saxon, Middle English, Early Modern English

Tribal Society and Culture in the Stories of Rose Kerketta

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The paper attempts to portray the tribal society and culture of Jharkhand through the Stories of tribal storyteller Rose Kerketta. Rose Kerketta was born on 5 December 1940 at Simdega in Jharkhand state. The storyteller Rose Kerketta belongs to 'Kharia' tribal community and tribalism is ingrained in her stories. She has played an important role in enriching Hindi language literature along with her mother tongue Kharia. She is an acclaimed tribal woman writer as her two short story collections have been published in Hindi language literature. i.e. Pagaha Jori -Jori Re Ghaton (2009) and BiruwarGamchha and other stories (2016). There are sixteen short stories compiled in her first short story collection Pagaha Jori-Jori Re Ghaton, where she depicts tribal society, culture, traditions, nature, love, feelings and discusses also the problems tribal people face in Jharkhand. Her second short story collection BiruwarGamchha and other stories depicts tribal life, culture, love for nature and tribal people's struggle in life, The storyteller Rose Kerketta has good understanding of the tribal culture, traditions, customs as she herself belongs to kharia tribal community in Jharkhand. Rose Kerketta takes us closer to tribal people through her stories and give us golden opportunities to be familiar with tribal society, its culture, traditions, and customs.

Keywords: Tribal, society, culture, tradition, nature

Tribal Identity and Culture in Literature: A Study

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Tribal identity is a truly complex and somewhat controversial topic. There is little agreement on precisely what constitutes a tribal identity, how to measure it, and who truly has it. Indeed, there is not even a consensus on appropriate term. The topic, tribal identity opens a Pandora's Box of possibilities, and to try to address them all would mean doing justice to none. The terms 'native' and 'indigenous' are used interchangeably to refer to the descendants of the original inhabitants. Cultural identity, as reflected in the values, beliefs, and worldview of tribal people, is the focus of the seminar. Those who belong to the same culture share a broadly similar conceptual map and way of interpreting language. People can identify themselves in many ways other than by their culture. In fact, identity may actually be a composite of many things such as race, class, education, region, religion, and gender. The influence of these aspects of identity on which someone is an indigenous person is likely to change over time. Identities are always fragmented, multiply constructed, and interested in a constantly changing, sometimes conflicting array. Although in reality the various facets of identity are inextricably linked, the purpose of this seminar is to provide background information on some facets of identity and culture – self-identification, community identification, external identification and tribal culture.

Key Words: Identity, Culture, Indigenous, Ethnicity

Literature, a means of Protection, Preservation and Promotion of Tribal Culture

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Culture bears the identity of an individual to the greatest extent in the context of the nation and the world. It acts as a means to preserve history and provides individuals a place where they feel they belong. The importance of culture also lies in its close association with the ways of thinking and living. It serves as an invisible bond which ties people together. When culture attributes so much importance in one's life, it needs to be protected, preserved, and promoted in every sphere and it is possible only through language which represent the literature of that race. Though the culture, tradition, and the social life of the tribals are different from others, yet they are not impotent. They are impregnated with rich cultural values, beliefs and social customs which are an inseparable part of a rich literature. But they lack expression. Means are very few for exposure of their traditional values as most of the tribal culture and literature don't have written form. They only exist only through oral expressions. Though rich in every aspect what literature should have, yet it is struggling for finding an expression. The aim of this paper is to focus on the different aspect of the tribal literature and suggest solution for their exposure.

Key words: culture, tradition, tribal, values, literature

Ethnic Nationalism in Raja Rao's "Kanthapura"

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Raja Rao's "Kanthapura" is a seminal work that delves into the intricate web of ethnic nationalism during the Indian struggle for independence. Set in the fictional village of Kanthapura, the novel explores the transformation of a quaint, rural community into a hotbed of nationalist fervour. Ethnic nationalism, a central theme in the novel, is epitomized by the character of Moorthy, a charismatic young leader who champions the cause of India's independence. Moorthy's vision intertwines ethnic pride and the collective identity of the village, uniting its inhabitants against the oppressive British rule. The novel also vividly portrays the challenges of ethnic nationalism in the face of communalism, a theme highly relevant to the socio-political landscape of pre-independence India. The clash between Hindu and Muslim communities in Kanthapura exemplifies the delicate balance ethnic nationalists needed to strike in maintaining unity while respecting diversity. Rao's "Kanthapura" thus serves as a microcosm of India's struggle for freedom, where ethnic nationalism emerges as a driving force. It emphasizes the importance of preserving cultural and ethnic heritage while striving for a unified national identity. The novel's enduring relevance lies in its exploration of these themes against the backdrop of a transformative period in Indian history, shedding light on the complexities of ethnic nationalism in the pursuit of independence.

Keywords: Ethnic nationalism, Indian independence, communalism

Emergence of Tribal Literature: An Analysis

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The rise of marginalised writing was a result of significant political and social change over the last ten years of the 20th century. Diverse literary genres established their voices in popular culture to strengthen their social identities. The ethnic groups who raised questions about their identity in society were the tribes, Dalits, women, and peasants. Dalits and tribes preserved their cultural practises. Their literary works were often created orally. Tribal people establish themselves in the suburbs of the cities. They are thought to have been among India's first settlers. Tribes' cultures reflect India's earliest traditions. India is the nation where the tribal belt has seen the most industrialization, which has significantly altered tribal culture. However, religion is one of the cultural elements that is least susceptible to change. Tribal literature, which carries a strong element of tribal awareness, is likewise vying for recognition in the worlds of literature and criticism. The objective of my paper is to attempt to analyse the history, traditions, and religion of several tribal communities through literature in the 20th century.

Key Words: Marginalised Section, Social Change, Culture, Identity, Tribal Literature

Nationalism as theme in Indigenous Literature

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Nationalism and national identity have been shown to affect a country's socio-economic and political life. In a globalized world where people interact and move around more freely, the sense of nationalism and national identity still do not lose their impacts on citizens across countries. There is

still an unclear definition of national identity, due to its complicated nature. However, despite this imprecision, national identity has proven to have substantial impacts on human lives. Indigenous people who do we consider illiterate fools are nationalism true sense and the sense of nationalism found in the pith and core of their lives. Sahid Laxman Naik, Birsa Munda are the examples who could show true nationalism by sacrificing their lives for the nation. Literature reflects the national spirit of the indigenous people to a greater degree. However, this paper will describe national identity attachment in relation to variables such as age, gender, religion, ethnicity, education, and media access. National identity is a type of social identity; it is dynamic and fluid in character. Whether it is a result of modern socioeconomic political dynamics or primarily based on ethno-linguistic and cultural commonalities. The idea of being attached to a certain national identity occurs in an imagined realm. The people in one country or in a nation-state believe that they are a part of a certain country or nation-state. And they feel connected to one communal entity without necessarily knowing each community. This feeling has been found among the indigenous people that have been illustrated in tribal literature- oral and written. This paper is an attempt to highlight the issues and concerns of nationalism in Indigenous literature.

Key Words: Nationalism, Indigenous Literature, Cultural Practices

The God of Small Things: **The Voice of the Marginalized**

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The paper aims at exploring the Dalits (the marginalized) as depicted by the authoress Arundhati Roy in her debut novel *The God of Small Things* (1997). The Dalit Literature focuses on the experience of low-caste people who have been suppressed, depressed and oppressed in the society. Most of the

Dalits are still looked upon as untouchables-an human attitude that is condemned by the literary artist life like Roy. The Dalits cannot have lives of their own choice. They are forced to bear all violence and atrocities done by the upper class. Velutha the protagonist of this novel reflects on the plight and predicament of the marginalized in the society. Roy's creates an environment of suffering emotional poverty and misery which is identified with the collective fate of the Dalit community. The focal character to pursue his separate dream. Roy presents both the miserable plight of untouchables and also the struggle to survive in a patriarchal society. Velutha, the untouchable protagonist in transgresses the established norms of society by daring to fall in love with a woman of high caste. The ultimate outcome of this tragic love affair is untimely death of the 'untouchable' by the 'touchable'- a sensitive issue that merits attention.

Keywords: Dalit, suppressed, artist, violence, marginalized.

The Re-reading of Casteism in Mulk Raj Anand's *Untouchable*: Marginal Perspectives

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The paper explores social problems and caste exploitation in Mulk Raj Anand's *Untouchable*. Caste exploitation has been prevalent in India throughout the ages. Lower caste people are looked down upon and ill-treated. Anand creates the protagonist Bakha and narrates one-day event of his life. Through the particular Untouchable Bakha, the novelist has focused attention on the miserable plight of lower caste people generally. This paper explains the underprivileged in a crystal-clear manner. They are marginalized and suppressed on the ground of caste with special reference to Ananda's *untouchable*. So, this paper is a study of the inhumanity of the society among the naïve human beings. *Untouchable* reflects hard-core reality of the Indian Society in the early decades of the twentieth century. The novelist portrays the injustice and exploitation to which one section of Hindu Society is subjected by the other enjoying a much higher status in the

social hierarchy. The sufferings and misery of the untouchables is presented by giving us a peep into Bakha's anguished thoughts. He voices the plight of the suffering masses that are powerless to fight against social conventions and are bulked at every step in their aspiration for better life.

Keywords: caste, plight, underprivileged, hierarchy, suffering.

Preservation and Promotion of Tribal Expression through Literature- An Attempt

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India is a land of much splendor. It has been enriched with distinct multi-cultural and multi-lingual flavours which is rarely found anywhere around the world. It is a civilized nation with more than four hundred identified languages. India is a polyglot nation. More than twenty-two languages are recognized in the Indian Constitution though the languages change in every twenty miles in this country. The tribal, who constitute a sizable population in India have their own great literary heritage in the form of folk songs, myths, legends, riddles, ballads, proverbs, etc. This tribal literature and their literary traditions are preserved in an oral form communicated from generation to generation. Hence, tribal literature is also called Oral Literature. Bhumij are the twelfth most populous tribe in Odisha. They mostly inhabit districts of Mayurbhanj, Balasore, Sundargarh and Keonjhar. The scripts of the Bhumij tribe Ol Onal and Mundari Bani have been used by

some Bhumij people in the present-day societies. But the scripts are yet to be developed fully. Therefore, it is apprehended that the future Bhumij generations would not find any documented materials to carry forward or preserve their rich culture. The present study is undertaken at Mayurbhanj district of Odisha with two sets of objectives- Collection of folksongs of Bhumij tribe particularly residing in the block called Udala. Secondly translation of those folk songs to English language. The study has been conducted with an empirical approach with extensive field work and collection of primary data.

Keywords- Tribes, Bhumij, Oral Literature, Folksongs, Culture and Tradition

Safeguarding the Indigeneity of Kandha Tribe- An Innovative Endeavour

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A vital part of tribal culture, traditions, and population is played by the Indian state of Odisha. The Kandha tribe is a member of India's Dravidian-speaking family, per the 2011 Census. They primarily reside in Odisha, Andhra Pradesh, Chhattisgarh, and Jharkhand in India. The third-highest percentage of indigenous people live in Odisha, India. The highest variety of tribes residing in various regions of the state are also found there. 13 Particularly Vulnerable Tribal Groups (PVTGs) are among the 62 distinct tribes of Odisha. The most populous tribe in Odisha is the Kandha. They are most commonly found in the districts of Kandhamal, Balangir, Kalahandi, Rayagada, and Koraput. The Kandha residing in the south-west mostly speak Kui and Kuvi but the Kandha in the western part speak Kandhan/ Kandharia which is the name of their original language. Presently, most of them communicate in Sambalpuri dialect. They convey

their ideas in their language using Odia script. Folk literature of the Kandha, which has historically been the life blood, and soul of the tribal people, has never been seriously attempted to be preserved. This includes folk songs, folk tales, legends, myths, riddles, and proverbs. They have a rich oral tradition and culture, which includes their folktales as well. Folktales are not just used to amuse the children but also used for their education and self-development. It is the key form of teaching children about good and bad and about the danger in the past time in the Kandha community. Due to the absence of a dedicated script, the eventual result is that the great literary tradition is now in danger of disappearing. The present study will include the folktales of the Kandha tribe, the folktales will be translated into English. The main purpose of the present paper is to preserve the folk literature of the Kandha tribe in the Balangir district of Odisha.

Keywords: Tribal Culture, Kandha, Disappearance, Folktales, Indigenous

The Concept of Tribes and Tribal Culture as Reflected in the Ṛg Vedic Period

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The early Vedic society was a tribal society, in which social relations based on kinship ties were predominant. The society was not divided according to caste lines, and even the rajās (kings), the purohitas (priests), the artisans etc. were parts of the clan networks. The tribe was referred to as the Jana and many references to the different tribes are found in the Ṛg Veda. The early Ṛg Vedic society was a semi-nomadic tribal society with a pastoral society. The tribe was called Jana and the tribal chief was called Rājan. The Ṛg Vedic tribes we know about at least thirty-three (33) tribes belonging to early and later Vedic era from R.V. The R.V. mentions several clan-based

meetings like the Sabhā, Samiti, Vidatha and Gaṇa. Deliberative, military and religious tasks were all performed by them. In Ṛg Vedic period, the Vidatha appears to become a more famous legislature than the Sabhā or even the Samiti. Inter-tribal conflicts were frequent, an example being the battle of the ten kings mentioned in the R.V., some of the tribes, which fought in this battle were the Bharatas, the Purus, the Yadus, the Druhyus, the Anus and the Turvasus. This society was not static but dynamic. Between about 1500 B.C and 1000 B.C society was constantly evolving and newer elements in the economic, social, political and religious sphere were operating to transform its structure.

Key Words – Clan, Kinship, Jana, Rājan, Tribes, Ṛg Veda, Sabhā, Samiti.

Ethnicity, Aboriginality and Cultural Appropriation of Santal tribe


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The Santal tribe is an indigenous community residing in various regions of India, Bangladesh, and Nepal. They possess a unique ethnicity, aboriginality, and rich cultural heritage. However, in recent years, the issue of cultural appropriation has emerged, raising concerns about the exploitation and misrepresentation of the Santal tribe's tradition and identity.

This abstract aims to explore the complex interplay between ethnicity, aboriginality, and cultural appropriation within the context of the Santal tribe. It delves into the historical background of the tribe, highlighting their custom, rituals, art forms, and traditional practices that reflect their distinct identity.

Additionally, this abstract examines the various manifestations of cultural appropriation faced by the Santal tribe, such as the commercialization of their traditional art and crafts without due recognition and compensation. Furthermore, this abstract emphasizes the need for collaboration,



empowerment, and equitable representation to preserve and promote the Santal culture, ensuring that their ethnicity and aboriginality are respected and celebrated.

In conclusion, this abstract serves as a starting point for further research and discussion on the intricate relationship between ethnicity, aboriginality, and the cultural appropriation of the Santal tribe. It sheds light on the challenges they face and provides a perspective on fostering a more inclusive and respectful approach towards indigenous cultures.

Key Words: Ethnicity, Aboriginality, Cultural Appropriation, Santal Tribe, Preservation.


Finding Acceptability of Ol Chiki Among Santals Migrants of Chirgaltola, Bhubaneswar

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In 2003, the Government of India added Santali to the 8th Schedule of the Indian Constitution. The Ol Chiki script of the Santali language embodies their cultural heritage and traditions. Nonetheless, concerns have arisen about its suitability for the urban Santal population. These discussions have given rise to distinct factions advocating for the use of Santali Ol Chiki script for formal education. This article engages in a discourse centred on these conflicting viewpoints within the community. It highlights the ongoing tension among migrant Santals in the Chirgaltola settlement of Bhubaneswar regarding the importance of learning Santal's written in their script, Ol Chiki, within the context of formal schooling.

Keywords: Santal, Ol Chiki, School, tribal education, urban areas



Neocolonialism and Struggle for Tribal Identity and Existence in Ranendra's Rest of Night and Other Stories

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21st century represents the age of Neocolonization, globalization, liberalization and massive industrialization and witnesses the exploitation of natural resources fuelled by rapid economic development which results unimaginable destruction to the natural world, acute global warming, environmental crisis and sustainable problem in the world. Neocolonialism is a form new economic control through multinational companies and plundering of natural resources by developed nations in the Third world countries. Ranendra, a great writer of contemporary Hindi literature, who has been awarded Shrilal Shukla Samman, honoured with many other literary awards for his outstanding contribution to literature, delineates Neocolonialism and tribal identity and existence crisis in his stories. He presents a poignant and realistic portrayal of the infiltration of the outsiders into the tribal areas, their usurping of the tribal people's lands, their exploitation by evicting them from their own lands and the incessant struggle of tribal people for their survival in their native land. Ranendra discusses Neocolonialism, capitalism, flawed government policies, police atrocities, women exploitation, displacement and tribal people's constant struggle for their identity and existence in motherland in Rest of Night and Other Stories. In the story Rest of Night, Ranendra presents the sting of displacement, exploitation, oppression and the issues of tribal identity and existence. In the story, she was Just Dust, Ranendra condemns the deceitful

deeds of capitalists, the atrocities by police and the heinous act of killing innocent tribal people in fake encounters by branding them as anti-development Naxalites. In the story Champa Tree, Python and Applause, Ranendra censures conspiratorial policies of multinational companies, biased behaviour of government, misinterpretation of POTA and the heart-rending inhuman act of gang rape of the innocent tribal women by labelling them as Naxalites by the police. The female protagonists Somari, Soma Kujur and Etwari raise the voice against exploitation and oppression and fight for their identity and existence. The ideology of Neocolonialism and quest for tribal identity and existence as portrayed in Rest of Night and Other Stories can be studied in Ramachandra Guha's postcolonial ecocritical theoretical framework. The objective of the research is to understand the dichotomy of 'Development' versus 'Displacement' and to awaken the consciousness of resistance in the tribal society against the deceitful conspiratorial policies of Neocolonialism. Ranendra inspires the victims of Neocolonialism, globalization, industrialization and marketism to resist exploitation and encourages sons of soil to maintain their indigenous philosophy, religion, culture and traditions in the world.

Keywords - Neocolonialism, globalization, resistance, identity, existence

Tribal Identity and Culture

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The distinctive practices, traditions, religious convictions, and social structures of indigenous or tribal communities are referred to as tribal identity and culture. These groups are frequently identified by their distinctive social structures, languages, and cultural practices. Tribal societies are highly culturally diverse, with each tribe having its own

language, traditions, and rituals. Even across nearby tribes, these cultural distinctions might vary greatly.


Tribal cultural identity is a complex and multifaceted concept that has evolved over time, and there has been a paradigm shift in how it is understood and approached. This shift has been driven by various factors, including globalization, colonialism, cultural exchange, and the changing dynamics within tribal communities themselves. Promotion of biodiversity: Tribal have developed practices to protect and promote diversity which includes traditional methods of agriculture, such as intercropping and seed-saving, as well as the protection of sacred sites that are important for the preservation of biodiversity. The tribal cultural identity recognizes the importance of preserving and celebrating indigenous cultures while acknowledging the complexities and challenges faced by tribal communities in a rapidly changing world. It emphasizes the agency of tribal peoples in determining their own cultural futures and calls for respect, inclusivity, and collaboration in the journey to safeguarding their unique identities.

Socio-Cultural and Religious Beliefs of Soura Tribe of Odisha: A Study

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Folk tales serve to maintain a sense of group identity and unity. The stories are told chiefly for recreation but in many areas they are taken as myth to explain some of the important phenomena of the universe. Folk tales told and understood by Soura tribe and a few others by other tribe in Gajapati and Rayagada districts of Odisha. It has not reached wide audience at the national and global level and no organized effort has been made to collect the folk tales of the Soura Tribe. It is reasonably assumed that no study on



the Social, Cultural and religious beliefs have been done pertaining to Soura Folktales.

The Oral tradition which includes manners, customs, observances, superstition, ballads, folktales etc. serve as a vehicle to carry Tribal Culture to limelight. It needs to mention here that although they developed their own script i.e Soura in the recent past, the Folk Literature has not yet been accommodated in print either in their own Soura Language or in any other languages. Oral tradition Stands as a determiner to rich tribal culture. After a survey, it is found that Soura literature and especially Soura folk tales are yet undiscovered and unknown to the rest of world.





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