

JOURNAL OF LEGAL STUDIES,  
POLITICS AND ECONOMICS RESEARCH

*An Internationally Indexed Peer Reviewed & Refereed Journal*

**[www.JLPER.com](http://www.JLPER.com)**

Published by iSaRa Solutions

## Charting Subaltern Voices of the Tribal: A Comparative Analysis of a Few Selected Indian English Novels and Regional English Novels in Translations

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**Abstract:** Post-Independence Indian English literature addressed problems such as liberation movement, rural culture, poverty, social alienation of modern man, gender, and racial bias. Sometimes it appears that a prominent literary pillar of the mainstream community has connected their writing to Western principles, when the West dominates Indian social, political, and cultural concerns. Mainstream Indian English book authors failed to convey tribal life, displacement concerns, political victimization, exploited tribal feminism, and general tribal subordination and alienation in the age of postglobalization and neoliberalism. Regional novel writing, particularly translated novels from Bengali, Oriya, and Marathi literature, has a strong emphasis on realism and authenticity. In this study work, the researcher attempted to compare the depth and engagement of regional tribal writing to mainstream Indian English novels in terms of tribal representation in literature, relocation, subalternity and dehumanization in chosen novels. In India, indigenous populations known as Adivasis have long been marginalised, with their voices frequently suppressed in popular discourse. It is crucial for writers on the adivasi community in India to comprehend the historical marginalisation of this group, including the effects of colonialism, post-independence policies, and current socioeconomic issues. Examine the ways in which these historical settings affect how Adivasi voices are portrayed in literature. Analysing how adivasi characters and narratives are portrayed in Indian literature, including novels, poetry, plays, and oral traditions, is crucial when speculating on the literary representation of tribals in mainstream literature. While examining the representation of adivasis from both the literature in mainstream Indian English and in regional hash literature, this paper focusses on contemporary issues faced by adivasis, such as displacement due to industrialisation, environmental degradation, and political marginalisation.

**Keywords:** Uprooted Tribal Life, Literary Amnesia, Disorientation, Marginalization, Identity Crises.

### **Introduction:**

The expression of human instinct is seen in literature. We may learn about the political, economic, social, cultural, and historical contexts through a variety of literary works, and one can become literate about the process of human civilization formation in a given nation. English education was introduced to the general public under British colonialism in India, raising

awareness of learning among the lower classes. This literary investigation examines how modern writers address these issues and amplify adivasi voices in their works. In conducting research, it is important to look at works by authors who focus on adivasi experiences, such as Mahasweta Devi, who highlights the struggles of tribal communities in her stories. This study examined how works including adivasi voices have been accepted by the literary community and critics, taking into account how academic discourse, literary festivals, and awards have influenced the visibility or marginalisation of these stories.

The present study delves into the ways in which adivasi identities interact with caste, gender, and class, and how these intersections influence the narratives of these identities in regional Bhasha literature and in Indian English works. The literary academics of India have effectively highlighted issues related to caste, gender, the liberation movement, social hierarchy, feminism, agricultural society, and its implications on the social and political scene of pre-independence and post-independence India. One develops a sense of pride by reading their literature. The values of these literary works are distinctly aesthetic. A.k. Chaturvedi, a critic, has commented on the achievements of these literary giants:

“It is during nineteen eighties that Indian English novelist and novels earned unheard of honors and distinction in the western academic worlds. It is again this period that highly talented novelist produced that Anthony Burges would call some great unexpected masterpieces which will burn up the whole world by its meritorious achievements. (Chaturvedi: 2008:11)

Indian society has been depicted by authors such as Raja Rao, Mulkraj Anand, R.K. Narayan, Bhabhani Bhattacharya, Chaman Nahal, and Khushwant Singh as being caught between truth and deceit, liberty and conservatism, patriotism and animosity. By delving into women's experiences in pre- and post-independent India, women novelists of the 1970s permanently marked the map of Indian literature. By featuring strong female protagonists, authors such as Shobha De, Geeta Hariharan, Ruth P. Jabhwala, Anita Desai, Nayantara Sahgal, Shashi Deshpande, and Kamala Markandeya have shown how literature and novels can be liberating spaces for women. In this new feminist period, the issue of women's chastity and faithfulness was challenged time and again. The significance of these writings is demonstrated by the following statement from M.K. Naik:

“Indian English Literature is the literature written originally in English by Authors Indian by birth, ancestry or nationality. it is no part of English literature, more than American Literature or Australian literature. it is legitimately a part of Indian literature, since its differentia is the expression in it of an Indian Ethos.”(Naik: 2007:01)

### **Review of Literature:**

About the main tribal problems in modern-day India In addition, Meena Radhakrishan authored First Citizens Studies on Adivasis-Tribals and Indigenous Peoples of India, a well-known edited book. This book was released by Oxford University Press in 2016. Meena

Radhakrishnan has introduced a collection of key scholarly writings on India's indigenous peoples, sometimes known as Adivasis or tribal groups. Beginning with the colonial role in categorising Indian subjects based on caste and tribe, this helpful collection connects the colonial past to the postcolonial present. This book is an excellent documentation of how corporate values are eroding indigenous culture.

Dharmendra Kumar and Yamuna Sunny have uncovered the primary concerns of tribal conversion in several religions, as well as the myriad conspiracies that drove these inhumane policies. They authored the book *Proselytization in India: The Process of Hinduization in Tribal Societies*, which was published by Akar Books in New Delhi in 2009. Dharmendra has convincingly shown the politics of conversion. This book focusses on the various ideological machinery that is being used to eradicate the traditional tribal cultural values. This book centres on the religious conversion of tribal people to Christianity and Hinduism.

However, despite this religious change, dominant social groups continue to abuse these people on the social, political, economic, and cultural fronts. The edited volume *Social Movement in Tribal India* by S. N. Chaudhary was released by Rawat Publications in 2016. The book's articles address the nature, forms, histories, and effects of social movements occurring in India from both a historical and modern standpoint. This amazing record presents tribal historical movements as well as current tribal protest circumstances.

Felix Paddle is a proponent of tribalism in current social writing. He wrote a fantastic reference book titled *Sacrificing People: Invasion on Tribal Landscape*, which was released by Orient Blackswan in New Delhi in 2015. This book is a challenging anthropological examination of the power and authority structures imposed by British administration in central India, specifically the Kondhs. It also reveals how mining firms invaded Kondh region due to the rich Bauxite capping that dominates their largest mountains, displacing several million indigenous people.

Some novels are available in Indian English, such as *"The Strange Case of Billy Biswas," "The Princes,"* and *"The Coffey Dam,"* which helped garner attention. When it comes to addressing the actual issues and ground facts of the adivasi regions, Indian Bhasha literature is far more progressive. Adivasi women writers have been instrumental in capturing the distinct realities and difficulties that their communities endure. Their stories frequently touch on themes of gender, identity, and opposition to patriarchal systems in Adivasi and larger social contexts.

Writers who have shed light on the lives of Adivasi women, highlighting their agency and perseverance, include Mahashweta Devi, Pratibha Roy, and Anjali Joseph. The viewpoints of these female authors are essential to comprehending how gender and ethnicity connect in Adivasi writing. Undertaking case studies of particular literary works can provide additional insight into the Adivasi subaltern voices. For example, the short novel "Draupadi" by Mahashweta Devi functions as a serves as a poignant exploration of tribal identity and the struggle against oppression. Dopdi, the main character, personifies the struggle for justice and dignity, which makes her tale a potent illustration of Adivasi resistance. In a similar vein, modern writers such as Anjali Joseph have tackled issues of cultural identity and displacement,

offering a complex perspective on the Adivasi experience in contemporary India. A examination of the literature written by Adivasi Bhasha in India indicates a varied range of perspectives that represent the various realities of Adivasi communities. This literature challenges prevailing narratives, promotes social justice, and preserves cultural legacy thanks to the work of both male and female writers. Adivasi writers' voices must be acknowledged and given more prominence as the literary landscape changes in order to make sure that their tales are acknowledged and included in the larger conversation about Indian literature.

#### **ResearchMethodology:**

Finding recurrent themes in Adivasi writing, such as identity, resistance, cultural legacy, land rights, and the effects of modernisation, is the main goal of this research. Additionally, this research aims to objectively investigate how adivasi ideas are communicated through folklore, mythology, and oral traditions. The goal of this study article is to analyse and investigate the linguistic decisions writers make while expressing the voices of the adivasi people, particularly when they employ local dialects and indigenous languages. This paper also examines how the reader's comprehension of Adivasi culture and authenticity are impacted by these decisions. The scientific way of gaining new knowledge is research. This is a methodical procedure that follows the right laws and guidelines to carry out the scientific method in research. The fundamental approach used in the suggested study that this is an analytical and qualitative research method. Selected novels: to arrive at a conclusion, the original sources are examined in light of secondary sources and other crucial information that was available in hard copy form. To put it briefly, the hypothesis is supported by appropriate analysis and interpretation of the primary and secondary sources.

#### **A Comparative Analysis of a Few Selected Indian English Novels and Regional English Novels in Translations**

One important subject in modern literature and conversation is the portrayal of the Adivasi community in India as victims of psychological displacement and cultural imperialism. This viewpoint emphasises how colonialism, modernisation, and globalisation have had a significant impact on Adivasi identities, cultures, and ways of life. Here are some important things to think about: The imposition of one culture over another is known as cultural imperialism, and it frequently results in the identity, customs, and practices of the marginalised culture being lost. Cultural imperialism has always been a problem for Adivasi groups due to colonial policies, state interventions, and the invasion of mainstream culture. Their social structures, traditions, and languages have all been marginalised as a result. Indian English novel writing blossomed with national awareness, expressing the Indian people's patriotic views toward the changing social, political, and historical realities of the nation. The tribe is rarely represented in mainstream society's national literature. Tribal communities, also known as Adivasi, Aboriginal, and Indigenous, are rarely mentioned in Indian English literature. The novels dealing with tribal life were written by Kamala Markandeya, Arun Joshi, and Upmanyu Chatterjee, however they appear to be leftovers from the major topic. The mainstream readers appear to be unaware of issues such as tribal relocation, deculturation, illiteracy, and

multiexploitation. In 1969, Kamala Markandeya penned the novel "The Cofferdam," which explores the conflict between east and west cultures as well as Indigenous and alien identities. Helen Clinton reflected the western principles of a sophisticated culture in which money, ambition, and material advancement are more important than human emotions. The insensitivity of the Clinton seems very hard when an accident took place on construction site and very recklessly he says, "the tribal bodies can be incorporated into the structure". (Markandeya: 1969:169)

Adivasi cultures are frequently portrayed as primitive or archaic in contrast to dominant narratives, as writers such as Mahasweta Devi and G. N. Devy demonstrate. Through their works, they dispel these myths and promote awareness of the vast cultural diversity of the Adivasi people. Adivasi people have experienced psychological displacement as a result of cultural imperialism, and they may find it difficult to balance their traditional identities with the demands of modernity and globalisation. Adivasi writers of today frequently tackle issues of identity exploration, loss, and alienation. Anjali Joseph, for instance, explores the concerns of Adivasi people who are struggling with displacement and yearning to return to their cultural roots in her works. Adivasi literature usually emphasises these communities' perseverance in spite of the difficulties. Through their works, they dispel these myths and promote awareness of the vast cultural diversity of the Adivasi people.

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### **Stereotype Representation of adivasi Community and Culture from Mainstream English Novels:**

Throughout history, Adivasi communities have experienced institutional marginalisation, which has included forced assimilation, land dispossession, and socioeconomic isolation. Understanding this historical background is essential to comprehending their contemporary problems. Adivasi groups are nevertheless impacted by contemporary issues such environmental degradation, development-related displacement, and socio-political marginalisation. A potent avenue for voicing these concerns and promoting justice is literature. Particularly, the experiences of Adivasi women demonstrate the intersections between psychological displacement and cultural imperialism. Adivasi women writers present complex viewpoints on their experiences and hardships while articulating the dual problems of ethnic and gender marginalisation. Their stories frequently show how women are disproportionately affected by cultural imperialism, which results in a particular kind of psychological displacement that combines ethnic identity and gender.

Mr. Krishnan and Mr. Das are both Indian characters in the novels, but they despise the indigenous people, their culture, and their methods of subsistence. These fictional Indians adhere rigidly to the Cast-Varna systyme.Despite being subservient to their British masters, they hold a high opinion of themselves in comparison to indigenous communities. Clinton regards Bashiam as nothing more than a "Junglywallah," despite the fact that he is a tribal engineer with adequate technical abilities and impeccable manners. Regarding the perspective of Westerners on indigenous communities, critic A.K. Chaturvedi states;

“To Clinton, Bashiam despite being an educated and skilled technician he is jungalywallah having a low status because of his roots in a tribal community. Bashiam is called as a jungalywallah only he belongs to the tribes that symbolize the severe retardation of its civilization. The poor tribal laborers who rattled around like peas in a tin are seduced by our own Indian Mr.Krishan and Mr. Das.”(Chaturvedi: 2008:64)

Even though building a large dam in a tribal area in south India is the novel's main focus, there is no longer any discussion of the tribe's eviction, illiteracy, health problems, or unsanitary way of life. The romantic imaginary discourse of Helen has been greatly embellished by the novelist, who has also gone to great lengths to explain the circumstances in which Bashiam and Helen fall in love. To challenge prevailing myths, Adivasi voices must be amplified in literature and other media. Adivasi authors can fight against misconceptions and recover their identities by telling their stories. To guarantee that their voices are heard, Adivasi literature-promoting initiatives—like literary festivals, workshops, and publication opportunities—are essential. A more inclusive literary scene can be fostered by promoting Adivasi authors and their works. In an effort to rebel against cultural imperialism, many Adivasi writers concentrate on the resuscitation of native languages, customs, and cultural practices.

Arun Joshi is a well-recognized and well-liked author who tackles existential issues in nearly all of his novels. His 1971 masterpiece, "The Strange Case of Billy Biswas," is regarded as the founding work of the global myth of primitivism. Billy, an anthropology professor at Delhi University, embarks on a campus excursion to the Malabar Hills in Satpura, Madhya Pradesh, and manages to hide in the woods. He moved in with the Satpura Bhill Adivasi community. He weds Bilasia, a girl from a tribe, and embraces all of their traditions. The primitive people lack literacy and would regard him as their god ruler. The novel is filled with his sentimental speech. He views himself as a soul that is tormented. Despite being the protagonist of the book, he doesn't seem to have a heroic way of thinking. His sensual conversations provide enough context to comprehend why he married the indigenous Bilasia.

“I stated to knot and all the time I was thinking of Bilasia, the fever rising within me once and my chest beginning to chock. Finally, I stopped clutching the ball in my hands as though it were a limb of Bilasia, her head her breast. (07)What do you think going to happen to you? Are you going to run away with Bilasia? May all you want is to get her into bed? Anyway do you think you have survived more than a day in this wilderness even with the help of ten Belasia.”(Joshi: 1971:95)

This reclamation is a method for them to claim their identity in a world that is changing quickly, as well as a way to preserve their legacy. Adivasi tribes may effectively establish their narratives and counter the prevailing discourse by using storytelling as a potent tool. They can share their experiences, hardships, and goals via written literature and oral traditions, which promotes a feeling of solidarity and togetherness. For India's indigenous peoples, the past is a narrative of fight and survival. They heroically battled against British imperialism and died as martyrs. The tireless fight for land, forest, and water rights by numerous tribal peoples—including Baba Tilaka Manzi, Sidho-Kanho, Tantya Bhill, Birsa Munda, Gundadhur Dhurva, Virangana Durgavati, Veer Baburao Shedmake—has been neglected by mainstream Indian English novelists, who instead portray them as mere drummers, hunters, and titotallers. Author Sanjay Bahadur offers his thoughts on the valour of the Santhal adivasi community;

“HUL-CRY REBEL” is the story of the greatest uprising against the British Empire. When the ancient way of a peaceful but brave tribal is threatened by the arrogance of an empire, savagery of civilized; and the greed of the affluent, the only thing left to do is rise in rebellion. The year is Eighteen Eighty Five. The Santhal tribe. Moving through the world wind of passion, greed, betrayal, cruelty and sacrifice, this narrative of the first mass rebellion against the John Company brings to life a footnote in history that cast a grim shadow on our present.”(Bahadur: Cover Page: 2013)

Because of the authors' varied socioeconomic and cultural origins, the upper-class writers' depictions of Adivasi communities in Indian English novels frequently reveal a complicated interplay of perspectives. Here are some important things to think about in relation to this representation: Adivasi characters may be portrayed by upper-class writers through a shallow and unauthentic lens. Stereotypes that may not fairly represent the struggles, cultures, and real-life experiences of Adivasi communities may result from this. Adivasi cultures can be idealised or exoticized, turning their complex history and customs into little more than the setting for stories told by upper-class people. "The Strange Case of Billy Biswas" is an introverted narrative about a modern man dealing with the problems of realized society and the barrenness of his own existence, in which his wife Belasia has no honourable position. He regards all tribal people as uneducated, superstitious, and ambitionless. Billy's assessment of tribal life appears half-true when he opines;

“Nobody is interested here in prize of food, grain or new seeds roads and elections. What kept us happy, I suppose were the something have kept all primitive happy through the ages? The earth, the forest, the rainbow, the liquor from mahua, a lot of dancing, lovemaking and more than anything else, no ambition at all.”(Joshi: 1971:86)

Mainstream writers often exhibit a stereotypical attitude towards underprivileged groups in society. However, the year 1971 marked a significant phase of tribal consciousness over their constitutional entitlements. The individuals in question possess neither a significant degree of



ignorance nor an excessive belief in superstitions to the extent that they would entertain the notion of a person communicating with a man-eating creature and regarding that person as their divine ruler. Nevertheless, the author has depicted this particular situation in the novel. Mainstream novelists should reconsider the extent of their exaggeration while depicting a certain culture, particularly in relation to feminism and marginalized sections of society. It may be rather effortless for them to customize the tribal design to their liking from the comfort of their air-conditioned cabins and elegant rooms. Therefore critic Anand Mahanand opines;

“It is surprising that novelist writing about the tribal in the nineteen seventies fails to see any tribal movement or struggle in the regions and portrays the tribal as quiet and peaceful lot. One also gets the sense that the tribal world as describe in the novel is an isolated one and that there is no connection between tribal and civilized world. Billy gets into it and appoints himself its saviour as if the tribal were in need of Billy’s intervention for their well-being.”(Mahanand: 2011:82)

Adivasi characters are also used by urban and elite writers to comment on more general socioeconomic themes including exploitation, class inequality, and the effects of modernisation. But doing so frequently comes at the expense of accurately portraying or comprehending Adivasi reality. These stories can examine the relationship between caste, class, and ethnicity, but they frequently ignore the real realities of Adivasis in favour of the upper-class viewpoint. It is possible for upper-class writers to use Adivasi stories, symbols, and themes without really engaging with the culture, which might result in charges of cultural appropriation. Adivasi narratives may become less significant as a result, reduced to little more than literary devices. Some writers from higher social classes might work to promote Adivasi rights and increase public knowledge of related issues.

### **Regional Novel Writing in Indian Bhasha Literature is Truthful Portrayal of Ground Realities of Disposed Community:**

Writings by regional adivasis and the tribal genocide as depicted in Bhasha literature at the regional level .At the regional level in India, Bhasha literature plays a major role in representing the experiences of the Adivasi people, especially when it comes to themes of cultural displacement and genocide. Adivasi voices are frequently given a forum in this literature to discuss their hardships, pasts, and resiliency. Here are some important things to think about when analysing how genocide is portrayed in local Adivasi writings: Numerous Adivasi writers from the region contemplate the past injustices that have befallen their community, such as cultural genocide, brutality, and land confiscation. These stories frequently criticise colonial policies and the long-term effects they had on populations of Adivasis. The main topics of Adivasi literature are the continuous struggles against corporate and state aggression, particularly displacement brought on by mining and development projects. Authors frequently chronicle these experiences in order to draw attention to the deliberate elimination of Adivasi identities and cultures. Disposed and Broken Life of Adivasis in a Selected Regional Novel Translated into English seems true to existing realities Whereas Indian English writing was indifferent to the true tribal culture and their battle for

existence, regional literature was highly positive about the presentation of realism in tribal life. The Marathi Adivasi Sahitya has several well-known names, such as Najubai Gavit, Babarav Madavi, Madhav Sarkunde, Dr. Vinayak Tumram, Bhujang Meshram, and Waharu Sonwane. They have addressed the themes of tribal relocation, acculturation, and tribal female exploitation. Madhav Sarkunde dealt with the exploitation of indigenous women by the village's stereotypical landowner. His most critically acclaimed work, "Wada," is quite distinct from the novels of Indian English writers. Najubai Gavit, a social activist and tribal author, wrote the books "*Trushna*," "*Bhiva Farari*," and "*Ador*." All of these works have autobiographical information. This trilogy depicts the battle of indigenous women for their identity in modern culture. Najubai Gavit's social involvement is obvious enough for most people to recognize her. Critic and writer Shobha Shinde accurately reflects about the novel "*Ador*"-

"*Ador*, describe by the author as being the first part her autobiographical fiction, is an unusual chronicle of immense odds against which the tribal have been struggling. Through the many stories we are in tremendous learning about their respect for environment, principle of equality and their power of endurance. It also offers into the tribal struggle for existence, their awareness and assimilation with the changing culture. (Gavit: Cover Page: 2013)

When it came to the oppressed and disadvantaged, Gopinath Mohanty was truly the saviour of the adivasi people of Orissa. A typical landlord in his novel *Paraja* seeks to seize the tribal property of Sukru Jani, the protagonist of the tribe, and his daughter Jilli, in a small tribal hamlet of the Kondh community. The plot of this book is around a tribal, cunning landlord, a young tribal girl, and the problem of her forced marriage to the landlord's son. The novels conclude in a tragic manner with the Jamindar's murder, which leaves Jilli a widow and imprisons Sukru Jani. Das Bikram It is acknowledged in the novel's preface;

"*Paraja* is much more than sociological or anthropological documentation. Sukru Jani is not merely the primitive tribesman ensnared by the predatory moneylender from the city, he is also a quintessential man, waging heroic but futile war against a hostile universe, struggling ceaselessly to accept and adjust. The primeval consciousness of his tribal protagonists reflects perfectly the situation of the archetypal human being; their stark joys and interwoven anguish embody the complexity of the human condition." (Mohanty: 06:1987)

Adivasi writers resist narratives that aim to marginalise or erase them by using their writings to recover their cultural identities and histories. They emphasise the value of preserving their legacy and the depth of their customs through poetry, storytelling, and folklore. Numerous regional Adivasi literatures act as tools of resistance, opposing prevailing ideologies and promoting the rights and self-respect of Adivasi groups. The literature frequently highlights the importance of unity and group efforts to combat injustice. Adivasi literature can portray cultural nuances and experiences more authentically because they are written in regional languages. Reaching Adivasi audiences who might not interact with

literature in English or other widely spoken languages is another benefit of this linguistic decision. Regional novels are highly regarded for their depiction of tribal life during India's time of globalization. Regional tribal writing, particularly novel writing, demonstrates the numerous scopes of novel writing that focus on tribal life and challenges. Regional writers such as Ranendra, Sanjeev, Vinod Kumar, Hari Ram Meena, Vandana Tete, Hansada Sowendra Shekhar, and Narayan have written novels about Adivasi and Colonialism, Adivasi and Postcolonialism, Adivasi and Postglobalization, Adivasi and Neoliberalism, and lastly Adivasi and Statism. This tribal element is notably absent from mainstream Indian English novels. In this perspective, Rajesh Kumar describes Ranendra's widely read book, "Lord of the Global Village" as follows:

“Lord of the village is a tale of our times, written by Ranendra. This is a moving account of the inequities that the people of this area suffer as the part of their assimilation through an unequal social, economic and cultural process in the name of privatization and globalization. This novel has taken very serious step of conveying the stories of the people standing on the margin. (Ranendra: 06:2017)

Bikram Das translated the acclaimed 2009 book "Adibhoomi" from Oriya by Pratibha Ray, which depicts the plight of the Banda people of Koraput, Orissa. Young tribal people's fight against patriarchal mindset and defiant spirit is shown in this book. In this tale, the patriarch Soma Muduli and the rebel Soma Sisa lie dead on the mountain, but a fresh beginning is promised with the birth of the new-born Soma. Would the tribe be able to stay alive? The work is reviewed by translator and critic Bikram Das;

“The novel is more than a chronicle from an exotic culture. Already the region inhabited by tribal populations on both sides of the Orissa-Andhra border has become one of the most violence-prone in the country. Decades of neglect and exploitation is beginning to boomerang.”(Ray: 06:2009)

When we look deeply into the literary world, we can see that a popular culture is forming in the literary sector. Terms such as "*90 Rupee Literature*," "*Cola Generation Literature*," and "*Butterfly Generation Literature*" are growing fast over the world. Collective values, the foundation of society, rebellious literature, resistant literature, and indigenous literature are all gaining traction in the collective consciousness, albeit slowly. The capitalistic mindset seeks to divert the minds of the majority of the world's people into Hollywood culture, Bollywood culture, advertisement culture, window shopping culture, and the fashion business. Capitalism wants to drive away socialism, thus eminent American educationist Noam Chomsky argues, "Hundreds of billions of rupees are spent every year to control public mind." Mainstream Indian English Literature competes with international literature, but in doing so, our mainstream literary perspective appears irresponsible to the life issues of Dalits, Minorities, Feminists, and Tribals.

### **Conclusion:**

Using storytelling skills that are a reflection of their cultural history, many Adivasi writers incorporate elements from oral traditions. The oral history of Adivasi groups is preserved and enhanced by this merging of oral and written forms. Regional Adivasi literature frequently

highlights the confluence of issues pertaining to gender, class, and ethnicity by showcasing a variety of viewpoints within Adivasi communities. This diversity makes it possible to comprehend the difficulties that various groups within Adivasi populations experience on a more complex level. Some writers from the region work in partnership with Adivasi groups to make sure that their experiences are respectfully and honestly told. This partnership has the potential to close the narrative gap between Adivasi stories and mainstream literary traditions. We have transformed our mainstream literature into the literature of metropolitan life, yet our villages, their social peace, agrarian system, and environmental concern may still be found in regional writing, albeit with a lack of polish and sophistication. It is the job of mainstream Indian English novelists to increase the voice of the nation's indigenous tribes. We, all the mainstream must seriously study the message of Gordon Brotherston when he opines;

“Redefining of native myths, culture and customs through their available oral literature is an important source of understanding and listening to the ancestral voice that gives instruction to find their connection with their prehistoric cultures. The consciousness of the fourth world is the result of constant effort of aboriginal representation. The evolution of the fourth world is in reflection with the socio-economic, literary and cultural circumstances that affected the lives of aboriginals which is needed to be explored by mainstream writers.”(Brotherston: 1993:37)

Adivasi identities may lose their complexity and agency as a result. Adivasi characters are frequently portrayed in stories as helpless objects of fate with no action of their own. A notion of cultural imperialism, in which the dominant class sets the parameters of representation, may be sustained by this narrative control. Due to the lack of Adivasi writers in the canon of literature, interpretations from outside their community are frequently applied to Adivasi voices and viewpoints, which can result in errors and oversimplifications. Creating partnerships between Adivasi writers and allies who are not Adivasi can result in a stronger platform for change and activism. Adivasi narratives can have a greater impact through collaborative efforts that prioritise social justice, cultural preservation, and environmental sustainability.

Raising understanding of Adivasi history and struggles can be facilitated by including Adivasi literature and ideas into academic curricula. This can encourage empathy and comprehension among larger audiences, advancing social justice. In modern literature, the portrayal of the Adivasi community as the victims of psychic displacement and cultural imperialism is an essential debate. We may work towards a more inclusive vision of Indian heritage that respects the diversity of Adivasi cultures and fights for their rights and dignity by acknowledging and resolving these challenges. Adivasi voices have the power to subvert prevailing narratives, recover their identities, and encourage upcoming generations to proudly embrace their history via writing and activism.

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