pISSN 0975 9484
eISSN 2395 5538

Carmelight

July 2025

Mount Carmel College Autonomous
58, Palace Road,
Bengaluru - 560052

Indian Council of Social Sciences Research (ICSSR)

Janjatiya Gaurav Seminar

National Conference

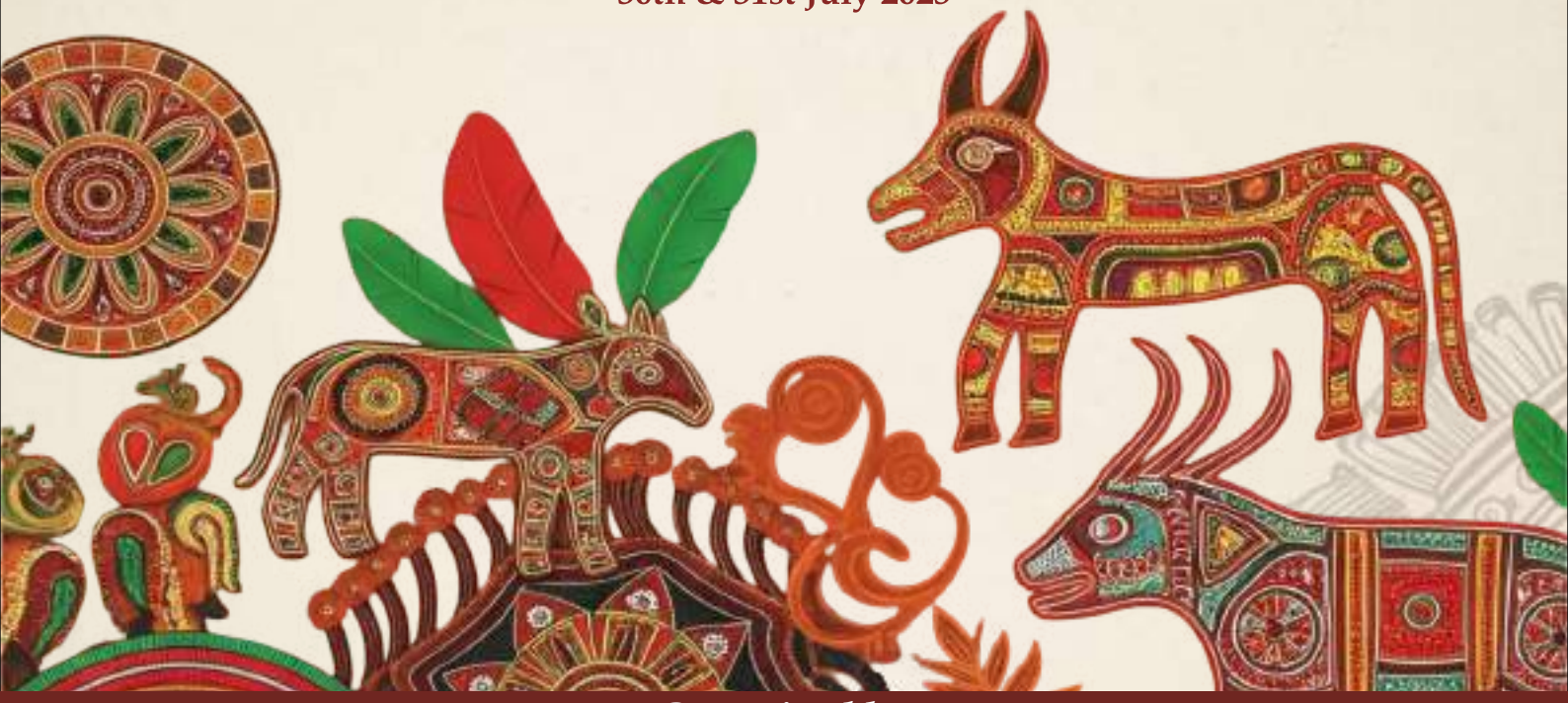
Tribal Culture

HERITAGE & INDIGENOUS PRACTICES

sankshipta

BOOK OF ABSTRACTS

30th & 31st July 2025



Organized by

Mount Carmel College Autonomous

58, Palace Road, Bengaluru - 560001

In Association with

Indian Council of Social Science Research (ICSSR)

Janjatiya Gaurav Seminar

Mount Carmel College, Autonomous, Bengaluru

in collaboration with

Indian Council of Social Science Research (ICSSR)

presents

National Conference

on

Tribal Culture, Heritage & Indigenous Practices

30th & 31st July 2025



Carmelight

(ICSSR)

Janjatiya Gaurav Seminar

National Conference

Tribal Culture
HERITAGE & INDIGENOUS PRACTICES

sankshipta

BOOK OF ABSTRACTS

30th & 31st July 2025

Organized by

Mount Carmel College Autonomous

58, Palace Road, Bengaluru - 560001

Sponsored by

Indian Council of Social Science Research (ICSSR)



ಥಾವರ್‌ಚಂದ್ ಗೆಹ್ಲೋಟ್
थावरचंद गेहलोत
THAAWARCHAND GEHLOT
Governor of Karnataka

No. GOV/KAR/MSG/319/2025

"शुभकामना संदेश"

प्रसन्नता का विषय है कि माउंट कार्मेल कॉलेज, बेंगलुरु, भारतीय सामाजिक विज्ञान अनुसंधान परिषद (ICSSR) के सहयोग से "जनजातीय संस्कृति, विरासत एवं पारंपरिक प्रथाएँ" विषय पर दो दिवसीय राष्ट्रीय संगोष्ठी का आयोजन कर रहा है।

यह विषय अत्यंत प्रासंगिक और सामयिक है। भारत की जनजातियाँ हमारी सांस्कृतिक विविधता, जीवनशैली, पर्यावरणीय संतुलन और पारंपरिक ज्ञान का एक अमूल्य स्रोत हैं। उनके अनुभवों, मान्यताओं और ज्ञान प्रणालियों में न केवल अतीत की गहराई है बल्कि वर्तमान और भविष्य की भी दिशा है।

विशेष रूप से, यह संगोष्ठी महान जननायक धरती आबा बिरसा मुंडा की 150वीं जयंती को समर्पित है, जिन्होंने जनजातीय समाज को सामाजिक न्याय और स्वाधीनता की भावना से ओत–प्रोत किया। यदि हम उनके विचारों और संघर्ष को आज की पीढ़ी के समक्ष पुनः प्रस्तुत करें तो यह उनके प्रति हमारी सच्ची श्रद्धांजलि होगी।

मैं इस राष्ट्रीय संगोष्ठी के सफल आयोजन हेतु आयोजकों, वक्ताओं, शोधकर्ताओं तथा सभी प्रतिभागियों को हार्दिक शुभकामनाएँ देता हूँ। मुझे पूर्ण विश्वास है कि यह संगोष्ठी जनजातीय संस्कृति और ज्ञान परंपराओं के संरक्षण और संवर्धन की दिशा में सार्थक सिद्ध होगी।

शुभकामनाओं सहित ।

आपका

23.7.25

(थावरचंद गेहलोत)

प्रो. धनंजय सिंह
सदस्य सचिव
PROF. DHANANJAY SINGH
MEMBER SECRETARY

Indian Council of Social Science Research
Ministry of Education, New Delhi



Goodwill Message

I am extremely delighted to know that a national seminar on "Tribal Culture, Heritage & Indigenous Practices", under the *Janjatiya Gaurav* (Tribal Pride) Seminar Scheme of the Indian Council of Social Science Research (ICSSR), is being organised by Mount Carmel College (Autonomous), Bengaluru. This seminar is part of a series of national seminars that are dedicated to the commemoration of the 150th birth anniversary of the great *Janjatiya* leader of India, Bhagwan Birsa Munda.

Birsa Munda is a key figure in the Indian independence movement and a powerful symbol of tribal identity, cultural pride and self-reliance. In the second half of the 19th century, when the British colonial government was imposing exploitative and culturally-disruptive ideas on the tribal society and depriving the society of its resources, Birsa Munda lit the lamp of revolt and awareness against colonial injustice. His life and ideas have been a source of inspiration for the entire nation.

In the contemporary context, when tribal communities are facing many issues arising from climate change, displacement, encroachment of resources, Birsa Munda's ideas and people-sensitive leadership have become more relevant than ever. His legacy has to be respected, and his ideas have to be incorporated and disseminated in a manner that enriches Bharat's policy discourse, academic research and social interventions.

ICSSR always encourages research efforts that link social sciences with policy-making, inclusive development and cultural understanding. Through this seminar, researchers, academicians and policy makers will come together to establish a multidimensional dialogue which will act as a strong bridge between our society and its institutions.

This seminar is certainly a praiseworthy effort towards the preservation and re-reading of tribal knowledge traditions, culture and heritage. I extend my heartiest wishes to the organisers, scholars and participants for this academic dialogue. It is hoped that this *Janjatiya Gaurav* Seminar will act as a bridge among scholars and participants and will contribute to the creation of an inclusive Bharat.

Regards,
Prof. Dhananjay Singh
Member Secretary
Indian Council of Social Science Research
New Delhi

MESSAGE FROM DIRECTOR



I extend my heartfelt congratulations and best wishes to the organisers of Janjatiya Gaurav Seminar, an ICSSR Sponsored National Conference on "Tribal Culture, Heritage and Indigenous Practices" for curating this intellectual collaboration, weaving together multiple disciplines and approaches to cull out new horizons of knowledge.

The tribal communities of India have long demonstrated extraordinary resilience to combat social, cultural, and ecological upheavals. Their deep-rooted connection with nature, unique knowledge systems, and community-centred lifestyles offer meaningful insights into sustainable living and resistance against marginalization. In remembering and honouring the legacy of Birsa Munda—a symbol of indigenous assertion, courage, and vision—we reaffirm our collective responsibility to preserve, promote, and learn from tribal heritage.

This conference serves not only as a platform to engage in critical dialogue by becoming voice of the voiceless but also as a support to the enduring spirit of our tribal family. I commend the efforts of the organizing team, scholars, and participants who are contributing to this cause with academic rigour and genuine commitment. May this event spark new perspectives and strengthen our resolve towards inclusive and respectful nation-building.

Rev Sr. Albina CSST

MESSAGE FROM PRINCIPAL



'*Honouring the past, Empowering the present & Sustaining the Future*'

We at MCC have always believed in empowerment through education and thus making a difference to thousands of young minds. The College is excited to host the Two-Day National Conference on '*Tribal Culture, Heritage & Indigenous Practices*' sponsored by ICSSR under Janjatiya Gaurav Seminar Series. The Conference which would commemorate the life of Birsa Munda would be a learning platform for our today's younger generation, which will carry forward life's lessons in today's context of climate crisis and environmental degradation.

The College has always worked towards sustainability and every year we have 2 SDG's as our central theme around which our academic, cultural events, workshops etc. revolve to sensitize our youth on the importance and relevance of the same. The deliberations of this conference will ignite thoughts related to preservation of our indigenous knowledge and the need to retain community uniqueness amidst the advent of globalization and tendency to demonstrate western ideology, which is the threat to native identities.

May this conference be an enlightening platform for scholars, academicians, policy makers, students to discuss and discourse on this topic and I wish the organizers the very best for the successful outcome of the Conference.

Dr. George Lekha
Principal

FOREWORD
पूर्वकथन

भारतीय समाज के सांस्कृतिक वैविध्य और ऐतिहासिक चेतना में जनजातीय समुदायों की भूमिका अत्यंत महत्वपूर्ण रही है। उनकी जीवनशैली, मूल्यपरक दृष्टिकोण, पारंपरिक ज्ञान और प्रकृति से तादात्म्य की भावना आज के समय में न केवल शोध का विषय हैं बल्कि एक वैकल्पिक विकास की संकल्पना का आधार भी बनते जा रहे हैं।

माउंट कार्मेल कॉलेज, बेंगलुरु को यह गौरव प्राप्त है कि वह भारतीय सामाजिक विज्ञान अनुसंधान परिषद (ICSSR) द्वारा 'जनजातीय गौरव संगोष्ठी योजना' के अंतर्गत देश के उन चुनिंदा संस्थानों में शामिल है जिन्हें जनजातीय संस्कृति, विरासत और पारंपरिक ज्ञान पर विमर्श हेतु यह राष्ट्रीय संगोष्ठी आयोजित करने का अवसर मिला है। यह आयोजन लोकनायक बिरसा मुंडा की 150वीं जयंती को समर्पित है, जिन्होंने न केवल औपनिवेशिक शासन के विरुद्ध संघर्ष किया बल्कि जनजातीय आत्मनिर्णय, भूमि अधिकार और सांस्कृतिक अस्मिता की रक्षा के लिए अपनी जीवन यात्रा को समर्पित कर दिया।

यह संगोष्ठी इस विश्वास को पुष्ट करती है कि जनजातीय ज्ञान केवल अतीत की स्मृति नहीं बल्कि वर्तमान और भविष्य की दिशा में एक सशक्त हस्तक्षेप है। जलवायु परिवर्तन, संधारणीय विकास, सामाजिक न्याय और सांस्कृतिक विविधता जैसे विषयों पर आज जब पुनरावलोकन की आवश्यकता है, तब जनजातीय दृष्टिकोण हमें पुनर्रचना का एक नवीन मार्ग प्रदान करता है।

इस संगोष्ठी का आयोजन व्यापक उद्देश्य को केंद्र में रखते हुए किया जा रहा है। बिरसा मुंडा के ऐतिहासिक योगदान और उनकी वर्तमान प्रासंगिकता के प्रति व्यापक जन-जागरूकता का प्रसार करना। जनजातीय ज्ञान परंपराओं और उनके समृद्ध ऐतिहासिक संदर्भों का दस्तावेज़ीकरण करना। युवाओं को जनजातीय संस्कृति, परंपराओं और पारंपरिक ज्ञान से परिचित कराना, ताकि वे अपने समाज के विविध आयामों को समझ सकें और आत्मसात कर सकें। नीतिगत संवाद और रणनीतियों पर विमर्श करना जो जनजातीय संस्कृति और विरासत के संरक्षण में सहायक हो सकें। लुप्तप्राय जनजातीय भाषाओं की पुनरुत्थान प्रक्रिया पर विचार करना और उनके संरक्षण हेतु दीर्घकालिक योजनाओं का निर्माण करना आदि व्यापक उद्देश्य हैं।

इस संगोष्ठी में देशभर के विद्वानों, शोधकर्ताओं, नीति-निर्माताओं और समुदाय प्रतिनिधियों ने अपने विचार प्रस्तुत किए हैं। यह शोध-सार पुस्तक उन्हीं विचारों, प्रस्तावनाओं और गवेषणाओं का एक संकलन है, जो न केवल अकादमिक विमर्श को समृद्ध करती है बल्कि एक जीवंत सामाजिक संवाद की नींव भी रखती है।

मुझे विश्वास है कि इस पुस्तक में समाहित शोध सारांश न केवल पाठकों के लिए प्रेरणास्रोत बनेंगे बल्कि आगामी अनुसंधानों और नीतिगत चर्चाओं को भी दिशा प्रदान करेंगे। यह पूर्वकथन लिखते समय मैं उन सभी प्रतिभागियों, लेखकों और सह-आयोजकों के प्रति आभार प्रकट करता हूँ, जिन्होंने इस संगोष्ठी को विचार और संवाद का एक महत्त्वपूर्ण मंच बनाया।

डॉ. कोयल बिस्वास
सह- संयोजक

डॉ. राठोड पुंडलिक
संयोजक

CHIEF PATRONS

Sr. M. Albina
Director

Dr. George Lekha
Principal

EDITORIAL BOARD	
Editor in Chief	**Dr. Cletus D'Souza** *Research Advisor*
Editor	**Dr. Kavitha G Singh** *Dean - Research & Publications*
Research Coordinator	**Dr. Pradeep N** **Dr. Aishwarya Natarajan**
Peer Review Committee	
Dr. Kavitha G Singh	Dean of Research & Publications Editor – Carmelight
Dr. Geetha Santhosh	Associate Editor, Carmelight Associate Professor, Dept. of Food Science & Nutrition
Dr. R Sivakami	Editorial Board Member, Carmelight Associate Professor, Dept. of Commerce - PG
Dr. Koyal Biswas	Conference Co-convenor HOD & Associate Professor, Dept. of Hindi.
Dr. Vanishree Buggi	Asst. Professor Dept. of Hindi
Dr. Kaushal Kumar Patel	Asst. Professor Dept. of Hindi

EDITORIAL MESSAGE

Many people have contributed towards making this Conference a successful initiative and we personally thank each and every one of them for their constant support & encouragement.

Our sincere gratitude to our respected Director, Sr. Albina and our Principal, Dr. George Lekha for giving us an opportunity to conduct the Conference on *Tribal Culture, Heritage & Indigenous Practices*' sponsored by ICSSR under *Janjatiya Gaurav Seminar Series*.

Our special thanks to our Registrar of Academics, Dr Suma Singh & other members on the Advisory Committee and Deanery for their valuable guidance, suggestions and inputs all the way. Our heartfelt thanks to all the authors and contributors in terms of research papers, review papers and articles for the Conference in both Hindi and English, without whose enthusiasm and co-operation this publication would not have been possible.

The response for this conference has been overwhelming, we received a total of 160 (Hindi – 57 & English – 103) abstracts & full-length papers who would be presenting their work during the Conference. The Paper sub-themes spanned from Literary work, Entrepreneurs, Indigenous medicinal practices, Policy with respect to Tribal rights, Socio-economic perspectives, Constitutional rights, Environment to Indian Knowledge System related themes pertaining to Tribal community and Indigenous practices.

We would register our gratitude to all our colleagues who helped us to organize the contents of the book and to come out with this publication – *Sankshipta.*

Special thanks to our Student Co-ordinator Ms. Rozalia Jacquleen and Ms. Shobha B to help us in the compilation work. Thanks to our Research Centre for the constant support in all our academic endeavours.

Dr. Kavitha G Singh
Dean – Research & Publications

Dr. Geetha Santhosh
Dept. of Food Science & Nutrition

Dr. Sivakami R
Dept. of Commerce – PG

Dr. Vijaya Priya S
Dept. of Economics & PP

INDEX

Sl. No.	Title		Page Number
1	Dr. Subhadra kumari डॉ. सुभद्रा कुमारी	भगवान बिरसा मुंडा और महाविद्रोह	2
2	Dr. Jyotsana Arya Soni डॉ. ज्योत्सना आर्य सोनी	राजस्थान की जनजातियाँ: एक अध्ययन	3
3	Dr. Prince Kumar Singh डॉ. प्रिंस कुमार सिंह	घोड़ाडोंगरी जंगल सत्याग्रह	4
4	Dr. Madhuchanda Chakraborty डॉ. मधुछन्दा चक्रवर्ती	मौखिक परंपराएँ और कथा परंपरा के माध्यम से ज्ञान का हस्तांतरण	5
5	Dr. Kunjan Acharya डॉ. कुंजन आचार्य	आदिवासियों के बीच संचार व्यवहार और सामाजिक-आर्थिक परिवर्तन-एक अध्ययन	6
6	Karuna Patgiri करुणा पाटगिरी	कोचराजवंशी जनगोष्ठी के विवाह संबंधी संस्कार	6
7	Dr. Neelam Snehlata Soreng डॉ. नीलम स्नेहलता सोरेंग	क्षेत्रीय विविधता और जनजातीय विरासत: एक अंत: संबंधात्मक अध्ययन	7
8	Rahul Meena राहुल मीणा	हिंदी उपन्यासों में जनजातीय संस्कृति का रूप : 21वीं सदी के संदर्भ में	9
9	Dr. Ranjana Pillai डॉ. रंजना पिल्लई	बिरसा मुंडा की विरासत और समकालीन जनजातीय आंदोलन	10
10	Dr. Sarika Kalra डॉ. सारिका कालरा	आदिवासी जनजातियों के संघर्ष और उनकी साहित्यिक अभिव्यक्ति (विशेष संदर्भ : जंगल के दावेदार, महाश्वेता देवी)	11
11	Dr. Bharati Laxmi Pal डॉ. भारती लक्ष्मी पाल	मुरिया जनजाति के लोकगीतों का सांस्कृतिक अध्ययन	12
12	Dr. Aruna Gogoi डॉ. अरुणा गोगोई	गालो लोक-जीवन की पहेलियाँ: संग्रह की आवश्यकता	13
13	Dr. Jayanti Sonwani डॉ. जयंती सोनवानी	"बिरसा मुंडा की विरासत और समकालीन जनजातीय आंदोलन"	14
14	Dr. Ravindra Nayak B डॉ. बी. रविन्द्र नायक	वर्तमान काल में बंजारा भाषा की स्थिति और गति	15
15	Dr. Gangadhar Ramdage डॉ. गंगाधर रामडगे	भारतीय जनजातियाँ: आदिवासी समुदाय के विशेष संदर्भ में	16
16	Dr. Atul Kumar Pandey डॉ. अतुल कुमार पांडेय	आदिवासी संघर्ष और पूँजीवाद की टकराहट (ग्लोबल गाँव के देवता के संदर्भ में)	17

17	Dr. Suresh Rathod डॉ. सुरेश राठोड़	साहित्यिक अवलोकन के आधार पर आदिवासी आंदोलन एक विहंगम दृष्टि	18
18	Dr. Sr. Renu डॉ. सि. रेणु	आधुनिक शिक्षा बनाम आदिवासी ज्ञान परंपरा: समन्वय की चुनौतियाँ और संभावनाएँ	19
19	Dr. Neelima Dubey डॉ. नीलम दुबे	जनजातीय जीवन, योगदान और मानवाधिकार	20
20	Dr. Ashish डॉ. आशीष	पवित्र स्थलों और भूमि अधिकारों की रक्षा	21
21	Dr. Vilas Gaikwad डॉ. विलास माधवराव गायकवाड़	सिकलीगर समुदाय की सामाजिक, आर्थिक स्थिति और संस्कृति पर एक अध्ययन	22
22	Dr. Dilip Singh Rajput डॉ. दिलीप सिंह राजपूत	जनजातीय अस्मिता का प्रश्न	23
23	Dr. Laxmikant Chandela डॉ. लक्ष्मीकांत चंदेला	मौखिक और कथा-परम्परा के माध्यम से ज्ञान का हस्तांतरण	24
24	Rupam Kumari रूपम कुमारी	समकालीन जनजातीय आंदोलन के परिदृश्य में आदिवासी लोक नायक बिरसा मुंडा की विरासत	25
25	Nayna Jain नयना जैन	दक्षिण भारत की कोरगा जनजाति : एक अंतर्दृष्टि अध्ययन	26
26	Athira Shyamprasad आतिरा एम आर	केरलीय जनजातीय कला- कलरिपयट्टू	27
27	Gunavant Namdev गुणवंत नामदेव	बिरसा मुंडा की विरासत और समकालीन जनजातीय आंदोलन	27

INDEX

Sl. No.	Title	Page Number
1	**Rooted Resilience: Traditional Ecological Knowledge and Climate Survival in Richard Powers' The Overstory** J. Joy Princy and M. Natarajan	29
2	**Moyna and Malli: Representation of Tribal Culture in Mahashweta Devi's (2003) *The Why-Why Girl* and Santhosh Shivan's *Malli* (1998)** Dr. Sreevidya Surendran	30
3	**Coins as Cultural Texts: Understanding Indigenous Practices of Ancient Indian Tribes** Tanu Astha	31
4	**Voices of the Innocents: Oral Historiography and the Lambadas and the Politics of Remembering.** Porika Vikas	32
5	**Stomach as an Archive: Ajalu and the Sensory Grammar of Disgust** Nithyashree Narayanan	33
6	**The Medical and Cultural Significance of Sheetla Mata in Jaipur's Folk Culture** Priyal Srivastava	34
7	**Beyond Written Words : Oral Traditions as a Process of Conveying Knowledge through Narration**. Prof. Chhavi Sharma	35
8	**Musings on the Politics of (Mis)Representation of Tribals in Tamil Cinema since the 1990s** Jeffin Lijo J	36
9	**Witchcraft, Womanhood, and Wounds: Gendered Readings of Superstition in Tribal Society through Rupi Baskey** Sarika Misra	37
10	**A Cultural Dialogue with Indigenous Culture of North-East India: A Reading of *My Three Years in Manipur* (1892) by Ethel St. Clair Grimwood** Indrani Bandyopadhyay	38
11	**Negotiating the Margins: A Comparative Analysis of Social Alienation in Pinter's *The Dumb Waiter* and Fugard's *Blood Knot*** Dr. Prince Dawar	39
12	**Voices from the Margins: Reclaiming Santhal Identity through Literature and Oral Narratives** Dr. Priscilla Namrata Rozario	40
13	**Celebration of Life after the Death: A Study of Funeral Rituals from Memory Studies Perspectives** Dr. D. Sudha Rani	41
14	**Women, Identity, and the Land: An Ecofeminist Study of Mamang Dai's *The Black Hill*** Komal Rathee	42
15	**Indigenous Knowledge, Cultural Resilience, and Ecological Harmony in Easterine Kire's *Sky Is My Father*: Reimagining Tribal Heritage through Storytelling** Pradeep D. Brahmkshatriy	43
16	**Transformation and Belief: Lycanthropy and Ecclesiastical Influence in the Angami World Through the Select Works of *Easterine Kire*** R.K. Ganga Devi	44

17	**Becoming Woman Through Exile: The Cultural Performance Of Expulsion In *The Adivasi Will Not Dance*** Anshika Rani	45
18	**Folktales of Tripura as a knowledge transmission to the society in reference to "*Kuchuk Kherengbar*" (The forbidden love story)** Saheli Debbarma	46
19	**Archetypes in the Wild: A Jungian Analysis of the Origin Myth of Kaziranga National Park and Its Socio-Cultural Resonance** Dr. Suwanee Goswami	47
20	**Echoes of a Lost Language: Cultural Adaptation, Tribal Continuity and Oral Traditions among the Sonowal Kacharis of Assam** Jikmik Molia	48
21	**Khamm: The Dramatic and Musical Pulse of Korku Culture – Indigenous Performance and Social Commentary in Melghat**. Manish Shrihari Gaikwad	49
22	**Re-envisioning Myth through the Tribal Lens: A Study of Indigenous Culture, Ancestral Heritage and Spiritual Traditions in Amish Tripathi's *Shiva Trilogy*** Shivakashi Sharma & Dhanush MN	50
23	**Endangered Tribal Languages: Causes and Revival** Kashvi Shree	51
24	**Tribes Singing Resistance Poetics and Land Advocacy in Baiga-Gond Ritual Songs in the Bhopal Tribal Museum** Gouri Garg	52
25	**The Ink Of Identity: Reading The Live Archives Of The Apatani Facial Tattoos** Anshuman Maji	53
26	**Kerang Kothoma: An Analysis of Morality and Taboo in Kokborok Folktales** Alampik Debbarma	54
27	**Adapting to A Changing Socio-Cultural Landscape: The Oral Narratives of the Nyishi in Arunachal Pradesh** Yamini	55
28	**Protecting The Himalayan Voices: Examining Ways to Preserve the Gaddi and Sippi Indigenous Languages** Neha Bhagat	56
29	**Tribes Of North-East India: An Ethnological Study On The Tribal Communities Of Sikkim** Nima Thendup Bhutia and Tsheten Doma Lamasaa	57
30	**Kurukh Language of Oraon Tribe of West Bengal : Strategies for the Preservation and Revitalization of Kurukh Language in the 21st Century** Tanuza Oraon	58
31	**Roots and Resonance: Women Weaving the Tapestry of Tribal Memory** Nandana Sreekumar and Dr. Anjana R B	59
32	**The Snake, The Story and the Woman: Indigenous ways of knowing in Nagamandala** P. Sangeetha & Dr. M. Natarajan	60
33	**From the Margins to the Frontlines: Reclaiming Adivasi Women's Voices through Literature, Labor, and Oral Narratives** Srijita Biswa	61
34	**Retelling Tales Of Ramayana Through Indian Tribal Perspectives and Lived Experiences** Dr. Priyanka Jain	62

35	**Birsaities and the Tribal Millenarianism** Rashmi Rati	63
36	**Echoes of Tradition: Spiritual and Ethnic Identity in the Postcolonial Landscape of *When the River Sleeps*** Ekta Meenia and Dr. Smarika Pareek	64
37	**Chitrakathi - An endangered storytelling tradition of the Thakar tribe** Pradeep S Kaushik	65
38	**Storytelling and Subaltern Realities: Chau Dance as a Reflection of Lived Experiences and Cultural Resistance** Rhituparna Ganguly, Dr Mitali Goswami	66
39	**Education and Capacity-Building for Tribal Youth Entrepreneurship in Kerala: A Pathway to Inclusive Development** Dr Abhilash N and Dr Anjana R B	67
40	**Guardians of Green Gold: *Women's Wisdom and the Herbal Trade of the Hakki Pikki Tribe*** Ceana Mahima and Stevenson Jacob	68
41	**Traditional Healing Practices of the Hakki Pikki Tribe and their Role in Alternative Medicine** Shravan Kumar and Subiesha S	69
42	**Uniform Policies, Diverse Realities: The Case for Tribal Health Justice** Ashly Roy and Joshu M Jacob	70
43	**Retrogression of Maternal Health and the Misalignment of Tribal Knowledge and Contemporary Schemes: A Critical Review of Attapadi** Juana Siju	71
44	**Policies Of Cultural Preservation Among Indian Tribal Communities** Apeksha Sally Demta	72
45	**Political Participation and Tribal Empowerment: Understanding Santhal Employment, Skill Development and Education in West Bengal, Jharkahnd and Odisha** Suklal Saren	73
46	**Reimagining Digital Praxis in Tribal Political Landscapes in West Bengal: A Theoretical Study** Nafisa Khan Lodi	74
47	**Tribal Representation in Indian Educational Discourses and Policies: A Post-Independence Analysis** Banshari Koley and Dr. Tausif Biswas	75
48	**Integrating Modern Education and Traditional Knowledge Systems: Pathways to Inclusive Learning for Tribal Communities** Suman Lata	76
49	**Integrating Modern Education and Traditional Knowledge Systems in Tribal Communities** Dr Shraddha Verma	77
50	**Governance that Listens: Centering Tribal Voices In Policy and Practice** M Kavipriya	78
51	**Knowledge at the Margins: Understanding Indigenous Wisdom, Identity and Educational Disengagement among the Birhor Tribe of Eastern India** Animesh Das	79
52	**Mapping Museum Collection To Tribal Cultures Through A Decolonial Approach** Lavanya A	80

53	**Tribal Communities in the Crossfire: The Unintended Consequences Of Government-Corporate Partnerships** Rashwanth A	81
54	**The Indigenous Voices Of Nicobar: Culture, Continuity and Challenges** Sandrell Tabitha and Hongsha Towarmoi	82
55	**The Gangte Culture of *Minsak,* or Name-giving** Khupjames Gangte	83
56	**A Comparative Study of Socio-Cultural Practices among Cholanaickans of Nilambur and Kurumbas of Attappady: Insights from Somanath Soren's *Tribes of Kerala*.** A. Karthika Unnithan	84
57	**Socio-Cultural Practices and Educational Status of the Gond Tribe in Bihar: Insights from Govt. Policies and Initiatives** Kiran Richa and Dr. Dori Lal	85
58	**When Stories Protect the Earth: Folklore as Proto-Environmental Policy In Asian Indigenous Cultures** Swati Mittal and Dr. Swati Chauhan and Dr. Shivani Vashist	86
59	**Impact of Development Projects on Tribal Communities: An analysis on Tradition and Modernity** Bhagyasree Bora and Prof. Humayun Bokth	87
60	**Tracing Footprints: Transition of Traditional Knowledge System to Modern Education with reference to the Bodo Community of Assam** Jennifer Kashyap & Jessica Kashyap & Dr. Varshali Brahma	88
61	**Echoes of the Earth: Traditional Ecological Knowledge in Mannan Myths** Dr Veena R. Nair	89
62	**Cultural Resilience and Well-being Among Marginalized Janjatiya Communities in India** Srishti Singh	90
63	**Ecofeminism and Indigenous Expression: A Study of Mithila Painting as Cultural and Ecological Narrative** Jahnavi	91
64	**Echoes of the Ancestors: Oral Traditions and Storytelling as Knowledge Transmission in Kullu District, Himachal Pradesh** Ankur Kajla	92
65	**Cultural Adaptation and Identity: A Study Of Mising Community In The Plains Of Assam** Shruti Sneha Mahanta	93
66	**Subalterns and Sustainability: Assessing the Sociological Demands of Scheduled Tribes** Simran Naudiyal	94
67	**Home is Where the Heart is: Exploring the Image of Home in Limbu Literature** Sudisha Limbu and Siddhant Limbu	95
68	**Matrilineal Paradox : Tapping into the Masked Patriarchy of the Matrilineal Khasi Tribe** Aaheli Basu	96
69	**Harvests of Change: Tribal Identity, Food and Law in Colonial Bengal** Shubhodeep Dutta	97
70	**Tradition and Transition: The Changing Landscape of Tribal Life and Education** Dr. P. Priyadharshini	98

71	**Assessing Cultural Continuity and Loss among Baiga PVTG: A Survey-Based Study using the CCI - CLR Model** Sandesh Bandhu, Nishant Kumar Singh, Deepak Kumar Chaurasia & Prof. Vishwambhar Nath Sharma	99
72	**Traditional Village Councils and Conflict Resolution: Insights from Indigenous Societies in Assam** Rimpi Borah	100
73	**The Politics of Recognition: Van Gujjars and the Exclusions of India's Tribal Policy Framework** Apoorva Uniyal	101
74	**Guardians of the Sacred: Indigenous Land Rights and Sacred Site Protection in Himachal Pradesh** Ms. Rijul Singh	102
75	**Repeal The Bodh Gaya Temple Act, 1949: A Call for Justice and Equality** Rashwanth A	103
76	**Birsa Munda's Political Philosophy and the Contemporary Relevance of Tribal Movement in India** Dr B.E George Dimitrov	104
77	**Birsa Munda's Vision for Tribal Empowerment: A Historical and Contemporary Perspective** Dr. Sr. Prafula	105
78	**Tribal Governance and the Question of Sovereignty: Tradition, Law, and Decentralization in India** Dr Alice Mathew	106
79	**Birsa Munda's Legacy and Contemporary Tribal Movements** Barsha Hazarika	107
80	**Few, Far, Unfathomed: The Torment Tale of the Sundarbans Adivasis in Niranjan Mondal's Novel *'Bhatir Desher Upakkhyan'*** Sanchita Mukherjee	108
81	**Governmental Efforts for Social Inclusion of Tribal Communities in Bihar** Piyush Pandey	109
82	**Koraga Community: A Micro Study Of Identity, Land And Governance** Khudrath Unnissa and Syed Suheb S	110
83	**Modernity and Land Tenure System in Meghalaya: A Study of Changing Land Relations Among the Khasi Tribes** Recordius E Kharbani	111
84	**Elegy For The Outlawed: Caste, Coercion, and Cultural Erasure Under The Criminal Tribes Act** S Uma Devi	112
85	**Spiritual Landscapes and Sovereign Claims: A Tribal Worldview** Samriddhi Sharma	113
86	**Echoes of Ulgulan: Reclaiming Sovereignty through Tribal Governance in India** Modi Umangkumar Champaklal	114
87	**Reclaiming the Earth: Indigenous Knowledge and Sustainable Futures in the Works of Tanya Talaga** Surya S Nair and Meenakshi.S	115
88	**Traditional Agricultural Practices In Northeast India And Their Relevance In Climate-Smart Farming** Daradi Goswami	116

89	**Through Our Own Gaze: Documenting Zeliangrong History** KD Heingauyile and Dr. Prerana Srimaal	117
90	**Indigenous Knowledge of the Himalayan Tribes and Sustainable Resource Management: A Systematic Literature Review** Riyanka Saha and Dr. Chhaya Soni	118
91	**Exploring Women's Role in Indigenous Farming Practices among the Soliga Community in Malai Mahadeshwara Hills Wildlife Sanctuary, Karnataka** M Ushashree	119
92	**Study on the Self-reliance for Nature Conservation in Select Tribes of West Bengal** Moloy Mukherjeee	120
93	**Decolonizing Virtual Spaces: Digital Disability, Tribal Resistance, and the Legacy of Birsa Munda in *Ready Player One*** Keerthana R	121
94	**Rooted in the Land, Guided by the Sea: Sustainable Living Practices of the Nicobarese Tribe through Indigenous Knowledge** Snigdha Paul	122
95	**Forest, Identity, And Resistance: The Jenu Kuruba Experience In Nagarahole** Jane D'Souza	123
96	**Engagement to Resilience - Cultivating Relationship between Traditional Ecological Knowledge and Climate Change Adaptation: A Review** Anjali Sharma and Divyanshu Mishra	124
97	**The History Of Tribal Resistance And Resilience *A Case Study on Jharkhand*** M. Tharini and Prerana Gupta	125
98	**Rethinking Science Education: Integration of Rhizomatic Approach in Ethnopedagogy based Science Education** Surabhi Pradhan	126
99	**Indigenous Knowledge and Traditional Livelihoods among the Yerava Tribal Women of Kodagu** Dr. Muthamma K.K	127
100	**Traditional Ecological Knowledge And Indigenous Sustainability: A Case Study Of Soliga Tribe In Karnataka** Nidigasri S and Kavya A	128
101	**Bridging Worlds: Integrating Traditional Knowledge Systems into Modern Education among Tribal Communities** Anjali Sharma and Sangram Ray	129
102	**The Impact of Modern Education on Cultural Identity and Perceptions of Indigenous Knowledge among Tribal Students in a Private School Context** Tejeshwari M	130
103	**Consumption of Leafy Vegetables to address malnutrition among the Souriya Paharia PVTG in Jharkhand: A Discussion** Sudipta Mondal and Dr. Madhura Chakraborty	131
104	**Hills Alive: Unveiling Festival Narratives of Malayalee tribes in Jawadhu Hills** Dr. Suriya .S, Dr. Anee Bhattacharyya	132

Hindi

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

भगवान बिरसा मुंडा और महाविद्रोह

Dr Subhadra kumari

Author's Affiliation :

Dr Subhadra kumari
Assistant professor
Dept of Hindi
Jyoti Nivas College Autonomous
Kormangla Bangalore (560062)

Citation :
Dr Subhadra kumari, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

जल, जंगल और जमीन पर आधारित आदिवासी समाज पूरे विश्व मे अपनी सादगी, सरलता और सहनशीलता के लिए प्रसिद्ध है। इसी आदिवासी समाज में 15 नवंबर 1875 को खूंटी जिले के उलिहातू गांव में बिरसा मुंडा का जन्म हुआ। बिरसा के छोटी मौसी उन्हें बहुत प्यार करती थी और अपनी शादी के बाद अपने साथ अपनी ससुराल खटंगा गांव ले गई। यहीं पर ईसाई धर्म प्रचारकों द्वारा मुंडाओं की पुरानी व्यवस्था की आलोचना ने उनके मन में बिरसाईत पंत की बीज रखी और बाद में फलीभूत भी हुई। बिरसा के जीवन में एक अहम मोड़ तब आया जब 1894 में आदिवासियों की जमीन और वन संबंधी अधिकारों की मांग को लेकर वे सरदार आंदोलन में शामिल हुए। अंग्रेजों की दमनकारी नीतियों और आदिवासियों पर जमींदारों, महाजनों द्वारा किये जा रहे अत्याचार के खिलाफ़ बिरसा मुंडा ने कड़ी आलोचना की और लोगों को इसके विरोध में संगठित करने में महत्वपूर्ण भूमिका निभाई। उनके सशस्त्र विद्रोह ने कई बार अंग्रेजो तथा उनके दलालो को पीछे हटने पर मजबूर कर दिया था। धरती आबा बिरसा मुंडा की आदिवासियों, वनवासियों के प्रति अटूट प्रतिबद्धता ने अपने समाज को संगठित करने के लिए प्रेरित किया। उन्होंने साहस और दृढ़संकल्प के साथ आदिवासियों पर हो रहे उत्पीड़न का विरोध करने के लिए सभी को प्रेरित किया। बिरसा मुंडा का उलगुलान ब्रिटिश शासन के खिलाफ़ लड़ाई से कहीं आगे तक फैला हुआ था। उन्होंने छोटानागपुर क्षेत्र की जनजातियों के बीच राष्ट्रवाद की भावना को बढ़ावा देने में महत्वपूर्ण भूमिका निभाई। बिरसा मुंडा की मृत्यु 9 जून 1900 को रहस्यमय तरीके से रांची जेल में हुई। उनकी विरासत आदिवासी सम्मान, चेतना और वास्तविक स्वतंत्रता के संघर्ष का प्रतीक बन चुकी है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

राजस्थान की जनजातियां: एक अध्ययन

डॉ ज्योत्सना आर्य सोनी [1] एस आर एन आदर्श कॉलेज [2]

Author's Affiliation :
1.डॉ ज्योत्सना आर्य सोनी
एस आर एन आदर्श कॉलेज
चामराजपेट
बेंगलुरु
Jyotsanananu39@gmail.com

Citation :
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

शोध सारांश:
प्रस्तुत शोध पत्र राजस्थान की जनजातियों के एक अध्ययन को लेकर लिखा गया है। भारत संस्कृतियों का अजायबघर कहा जाता है। यहां विभिन्न संस्कृतियां आदिकाल से अस्तित्व में रही है धार्मिक परंपराओं पर आधारित भारतीय संस्कृति हमेशा एक दूसरे को प्रभावित करती रही है।हालांकि इसकी मूल जड़ के किसी विशेष स्वरूप को खोज पाना कठिन है फिर भी देश के सभी हिस्सों की जनजातियां की संस्कृति विशेष जीवन पद्धति, धार्मिक आस्थाओं, परंपराओं ,रीति-रिवाज, शैली, भाषायी विशेषताओं के आधार पर अपनी विशेष पहचान बनाए हुए हैं। संपूर्ण देश की भांति राजस्थान का जनजातीय समाज अभी भी अपने सामाजिक सांस्कृतिक परिवेश के बहुमूल्य धरोहर को संजोए हुए हैं। आदिम सभ्यता के प्रतीक संस्कृति के धनी इन लोगों की अभिव्यक्ति इसके नृत्य ज्ञान, गीतों ,चित्रों, वास्तुकला व काष्ठ कला, धार्मिक रीति रिवाज, पर्व, उत्सव, माडंने गोदना जैसी विविध विधाओं में मुखरित हुई मिलती है। राजस्थान का दक्षिण प्रदेश जनजातियों से समृद्ध रहा है अरावली की उपत्यकाओं में रची बसी है। जनजातीय प्राचीन काल से यहां वास करती आ रही है यहां जनजातीय बाह्य ताकतो के आघातों को लते हुए भी अपनी स्वच्छंद स्वावलंबी स्वाभिमानी जीवन शैली को सुरक्षित रखे हुए हैं इसके साथ ही वनों तथा पहाड़ों की सुरक्षा करते हुएअपनी मूल संस्कृति व सभ्यता सामाजिक परंपराओं को भी बचाए हुए हैं पौराणिक, ऐतिहासिक तथ्यों के आधार पर राजस्थानी जनजातीय हिंदू संस्कृति की अनुयायी रही है। इसके साथ उनके स्वाभिमानी जीवन पद्धति को व्यक्त करने वाला गौरवपूर्ण इतिहास भी रहा है यह शोध पत्र राजस्थान की जनजातियां भील, मीणा, गरासिया, सहरिया, सांसी, डामोर, करोड़ी, कंजर, कालबेलिया आदि जनजातियों के जीवन शैली, धार्मिक, आस्थाओं, समस्याओं को दिशा निर्देशित करने वाला रहेगा साथ ही वर्तमान के परिवेश से जोड़ने के सुझाव की ओर संकेत भी देगा ।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

घोड़ाडोंगरी जंगल सत्याग्रह

डॉ. प्रिंस सिंह

Author's Affiliation :
डॉ. प्रिंस सिंह,
गाँधी एवं शांति विभाग, म. ग. अ. व, वर्धा

Citation :
डॉ. प्रिंस सिंह, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

घोड़ाडोंगरी जंगल सत्याग्रह, जो 1930 में मध्यप्रदेश के बैतूल जिले में हुआ, भारतीय स्वतंत्रता संग्राम का एक महत्वपूर्ण अध्याय था। यह आंदोलन आदिवासी समुदायों द्वारा ब्रिटिश औपनिवेशिक वन कानूनों के खिलाफ एक अहिंसक प्रतिरोध के रूप में उभरा। ब्रिटिश सरकार ने वन संसाधनों पर कठोर नियंत्रण लागू किए थे, जिससे आदिवासियों का पारंपरिक जीवन और आजीविका प्रभावित हुई। इस सत्याग्रह का उद्देश्य जंगल से जलावन की लकड़ी काटकर और वन संसाधनों का उपयोग करके ब्रिटिश कानूनों का उल्लंघन करना था, जिससे उनकी नीतियों के खिलाफ असहयोग प्रदर्शित हो। इस आंदोलन में स्थानीय आदिवासियों ने एकजुट होकर अंग्रेजों के वन कानूनों को चुनौती दी। सत्याग्रहियों ने जंगल में प्रवेश कर लकड़ी काटी और स्वेच्छा से गिरफ्तारी दी। इस आंदोलन ने न केवल स्थानीय समुदायों की एकता को दर्शाया, बल्कि राष्ट्रीय स्वतंत्रता संग्राम में आदिवासियों की भूमिका को भी उजागर किया। यह सत्याग्रह महात्मा गांधी के सविनय अवज्ञा आंदोलन से प्रेरित था और छत्तीसगढ़ के नगरी-सिहावा जंगल सत्याग्रह जैसे अन्य आंदोलनों से जुड़ा था। घोड़ाडोंगरी जंगल सत्याग्रह ने सामाजिक-आर्थिक न्याय और स्वशासन की मांग को मजबूत किया। यह आदिवासियों के अधिकारों और पर्यावरण संरक्षण के प्रति जागरूकता का प्रतीक बन गया। इस आंदोलन का अध्ययन आज भी सामाजिक आंदोलनों और पर्यावरणीय संघर्षों के संदर्भ में प्रासंगिक ।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

मौखिक परंपराएँ और कथा परंपरा के माध्यम से ज्ञान का हस्तांतरण।

डॉ मधुछन्दा चक्रवर्ती

Author's Affiliation :
डॉ मधुछन्दा चक्रवर्ती
अतिथि व्याख्याता
सरकारी प्रथम दर्जा कॉलेज

Citation :
डॉ मधुछन्दा चक्रवर्ती,
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

शोध सारांश
भारत में मौखिक रूप में कथा सुनाते हुए लोगों को ज्ञान देने की परंपरा बहुत प्राचीन है।
ये परंपरा सामाजिक और पारिवारिक दोनों रूपों में मौजूद है। पहले हम सामाजिक परंपरा की बात करेंगे। प्राचीन काल से ही समाज में गुरुकुल की प्रथा हुआ करती थी। उस समय गुरु
आश्रम में जाकर लोग शिक्षा प्राप्त किया करते थे। बड़े-से-बड़े राजाओं के राजकुमार आदि सभी गुरुओं के पास शिक्षा प्राप्त करने उनके गुरुकुल में ही रहकर उनसे शिक्षा प्राप्त करते थे।
आश्रमों में रहने वाले सभी गुरुजन ज्ञान के समृद्ध भंडार थे। वे अपने सभी ज्ञान को तब
लिपिबद्ध करके रखते थे। परन्तु उस समय इतनी सुविधा नहीं थी कि प्रत्येक छात्रों के वे
लिपिबद्ध करके सभी प्रकार के ज्ञानवर्धक शिक्षण सामग्री प्रदान कर सके। ऐसे में कई बार गुरु द्वारा छात्रों को कक्षा में मौखिक रूप से पढ़ाया जाता एवं उन्हें उसी समय कंठस्त कराने की परंपरा चलती थी। यदि हम पौराणिक कथाओं की बात करे तो इसके कई प्रमाण मिलते हैं। जैसे कि श्री कृष्ण ने जब ऋषि सांदिपनि के पास जाकर शिक्षा ग्रहण की तो कहा जाता है कि उन्होंने मात्र 64 दिनों में ही 64 कालाओं का ज्ञान प्राप्त कर लिया था। अवश्य ही ऋषि सांदिपनि ने मौखिक रूप से कृष्ण को ज्ञान प्रदान किया था एवं कृष्ण ने उन्हें मौखिक रूप से ही ग्रहण करते हुए कंठस्त कर लिया था। इससे भी पहले के युग में जाए तो श्री राम को भी उनके गुरु ऋषि वशिष्ठ तथा विश्वामित्र ने मौखिकर रूप से ही ज्ञान प्रदान किया था। विश्वामित्र जब राम और लक्ष्मण को अपने साथ ले गए थे तो उन्हें बला-अतिबला जैसी शक्तिशाली विद्याओं का ज्ञान मौखिक रूप से ही दिया था। साथ धर्म, नैतिकता, मानवीय मूल्य आदि की शिक्षा सदैव ही मौखिक रूप से ही दी जाती रही है। वही दूसरा पारिवारिक रूप की बात करें तो घर में सदैव बड़े-बुजुर्गों आदि से बच्चे कहानियों के माध्यम से ज्ञान प्राप्त करते रहे हैं जिनमें अधिकतर कर्तव्य, नैतिक मूल्य, मानवता आदि उन्हें सिखाया जाता रहा है। विभिन्न पूजा-पर्व तथा अनुष्ठानों में भी कथा के माध्यम से धर्म आदि का ज्ञान मिलता है। जैसे की लक्ष्मी पूजा, तीज तथा करवा चौथ, छट पूजा इत्यादि। अंत यह कहना गलत न होगा कि आज भी भारत में मौखिक रूप से तथा कथा परंपरा के माध्यम से ज्ञान का हस्तांतरण चल रहा है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

आदिवासियों के बीच संचार व्यवहार और सामाजिक-आर्थिक परिवर्तन -एक अध्ययन

डा कुंजन आचार्य

Author's Affiliation :
डा कुंजन आचार्य, सहायक आचार्य एवं प्रभारी विभागाध्यक्ष, पत्रकारिता एवं जनसंचार विभाग, मोहनलाल सुखाडिया विश्वविद्यालय, उदयपुर
acharyakunj@gmail.com

Citation :
डा कुंजन आचार्य, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

प्रस्तावना

संचार का अर्थ सूचनाओं, विचारों और भावनाओं का आदान-प्रदान करना है। संचार विभिन्न मीडिया के माध्यम से विभिन्न व्यक्तियों द्वारा जानकारी साझा करने और प्राप्त करने का कार्य है। संचार लोगों को महत्वपूर्ण मुद्दों को पहचानने और समाधान खोजने में सक्षम बनता है और खुद के निर्णयों को लागू करने के लिए भागीदारी निभाता है। संचार के माध्यम से विकास और चीजों को करने के नए तरीके ज्ञात होते है। आज के सामाजिक परिवर्तन के नए माहौल में मानव विकास को बढ़ावा देने में संचार द्वारा एक निर्णायक भूमिका निभाई जा सकती है। जैसे-जैसे दुनिया संचार की नई तकनीक की ओर बढ़ रही है, यहां कुछ आदिवासी क्षेत्र भी हैं जो नई डिजिटल दुनिया से नितान्त अपरिचित हैं। यहां तक कि समाचार पत्र और टेलीविजन जैसे मीडिया भी इन क्षेत्रों में व्यापक रूप से नहीं पाए जाते हैं। WInick s डिक्शनरी ऑफ एंथ्रोपोलॉजी के अनुसार, एक जनजाति एक सामाजिक समूह है जो आमतौर पर एक निश्चित क्षेत्र, बोली, सांस्कृतिक एकरूपता और एकीकृत सामाजिक संगठन के साथ होता है। एक विशिषट् जनजाति वह है, जो अन्य जातीय समूहों से एक अलग पारिस्थितिकी, जनसांख्यिकी, राजनीति, अर्थव्यवस्था और अन्य सामाजिक संबंधों को प्रदर्शित करती है। संचार को यहाँ उस बिंदु के रूप में देखा गया है जो जनजातीय विकास के लिए अत्यधिक महत्वपूर्ण है। संचार का कार्य जनजातीय विकास के लिए आवश्यक लंबे और धीमे सामाजिक परिवर्तन को गति देना और आसान बनाना है। यह अध्ययन जनजातीय क्षेत्र में बुनियादी संचार संरचना का पता लगाएगा।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

कोचराजवंशी जनगोष्ठी के विवाह संबंधी संस्कार

करूणा पाटगिरी

Author's Affiliation :
करूणा पाटगिरी
शोधार्थी हिंदी विभाग
एल.पी.यू पंजाब

Citation :
करूणा पाटगिरी, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

सारांश-
लोकसंस्कृति का स्वरूप लोक जीवन के हृदय की समग्र बाह्य अभिव्यक्ति में परिलक्षित होता है। लोकसंस्कृति किसी जनगोष्ठी के समग्र विचार, व्यवहार, ध्यान-धारणा, सामाजिक मनोविज्ञान आदि के विभिन्न पहलुओं का संयोजन है। वृहत् लोकसंस्कृति का एक पहलू सामाजिक लोक रीति-रिवाज़ है। सामाजिक लोकसंस्कृति मूलतः मानव समाज में परंपरागत रूप से प्रचलित गतिविधियों एवं रीति-रिवाज़ों का एक संग्रह है, जो लोक मान्यताओं पर आधारित है। लोककथाएँ पारंपरिक मान्यताओं का एक समूह है, जो पूर्वजों से चली आ रही है। सामाजिक लोककथाएँ, रीति-रिवाज़, त्योहार, जन्म, विवाह, मृत्यु, धर्म आदि का संग्रह है, जो सदियों से मानव समाज में चली आ रही हैं। कोचराजवंशी लोगों के जीवन में प्रचलित ये रीति-रिवाज़ जातीय समूह की विशिष्टता को दर्शाते हैं। बंगाईगाँव जिले के कोचराजवंशी आबादी वाले क्षेत्रों में प्रचलित विवाह संबंधी रीति-रिवाज़ पर प्रस्तुत शोध पत्र में चर्चा की जाएगी।

क्षेत्रीय विविधता और जनजातीय विरासत: एक अंत: संबंधात्मक अध्ययन

Dr. Neelam Snehlata Soreng[1]

Author's Affiliation :
[1]Dr. Neelam Snehlata Soreng
Assistant Professor,
Jesus and Mary College, DU
Contact no- 8709115298

Citation :
Dr. Neelam Snehlata Soreng, Tribal Culture, Heritage & Indigenous Practices

क्षेत्रीय विविधता और जनजातीय विरासत: एक अंतः संबंधात्मक अध्ययन-

भारतीय संस्कृति की एक प्रमुख विशेषता है- अनेकता में एकता अथवा विविधता में एकता।

विविधता में एकता के मूल में निश्चय ही भारतीय आदिवासी समुदायों को रखा जा सकता

है, जिनकी अपनी विशिष्ट भाषा- संस्कृति है। भारत में लगभग 700 आदिवासी जनजातियाँ

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

निवास करती हैं। सभी जनजातियों की अपनी अलग भाषा और संस्कृति है। भौगोलिक क्षेत्र

के अनुसार उनकी भाषा और संस्कृति में थोड़ी बहुत समानता अवश्य दिखाई देती है इसके

बावजूद आदिवासी समाज अपनी सांस्कृतिक विविधताओं के लिए जाना है। आदिवासियों की भाषा और संस्कृति ही उन्हें औरों से विशिष्ट और अलहदा बनाती है। 'क्षेत्रीय विविधता और जनजातीय विरासत: एक अंतः सम्बन्धात्मक अध्ययन' नामक शोध आलेख भारत की

सांस्कृतिक संरचना में निहित विविधताओं और जनजातीय समुदायों की पारंपरिक विरासत के बीच गहरे संबंधों को समझने का प्रयास करता है। भारत की भौगोलिक विविधता का सीधा प्रभाव वहाँ निवास करने वाले जनजातीय समुदायों की जीवनशैली, भाषा, संस्कृति, और आर्थिक गतिविधियों पर पड़ना लाज़िम है। ऐसे में प्रत्येक जनजाति की सांस्कृतिक पहचान भी उस क्षेत्र विशेष की पारिस्थितिकी से गहराई से जुड़ी होती है। मसलन मध्य भारत की गोंड जनजाति की जीवनशैली वनों और कृषि पर आधारित है, जबकि उत्तर-पूर्व की नागा या मिजो जनजातियाँ कृषि के साथ बांस आधारित शिल्पकला में पारंगत हैं। इन विभिन्न आदिवासी समुदायों की लोककला, चित्रकला, गीत-संगीत, परंपरागत औषधीय ज्ञान, प्रकृति- पूजक विश्वास प्रणाली और विभिन्न धार्मिक मान्यताएँ उस क्षेत्रीय जैव विविधता की अभिव्यक्ति हैं जिसमें वे निवास करते हैं। भूमंडलीकरण, औद्योगीकरण, नवउदारवाद तथा शहरीकरण ने इन जनजातीय परंपराओं को संकट में डालने का काम

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

हिंदी उपन्यासों में जनजातीय संस्कृति का रूप : 21वीं सदी के संदर्भ में

डॉ. पुष्पा दुबे [1] **राहुल मीणा** [2]

Author's Affiliation :
1डॉ. पुष्पा दुबे
2राहुल मीणा
प्राध्यापक हिन्दी
शासकीय गृह विज्ञान
स्नातकोत्तर अग्रणी
महाविद्यालय,नर्मदापुरम

सारांश

रणेन्द्र द्वारा रचित ग्लोबल गाँव के देवता एक प्रमुख आदिवासी विमर्शात्मक उपन्यास है, जो भूमंडलीकरण और नव-उपनिवेशवादी नीतियों के संदर्भ में आदिवासी जीवन, संस्कृति और संघर्ष के चित्र को उकेरता है। इस उपन्यास में असुर जनजाति की जीवनशैली, धार्मिक आस्थाओं और उनके ऐतिहासिक दमन का जीवंत चित्रण प्रस्तुत किया गया है। उपन्यास में यह दर्शाया गया है कि किस प्रकार विकास के नाम पर बहुराष्ट्रीय कंपनियां और राज्य प्रशासनिक तंत्र मिलकर पारंपरिक आदिवासी समुदायों की जल, जंगल, जमीन और उनकी पहचान को समाप्त कर रहे हैं।इस उपन्यास में लेखक की दृष्टि प्रतीकवादी रही है जिसमें देवता और गाँव के प्रतीक एक ओर स्थानीय संस्कृति को दर्शाते हैं, वहीं ग्लोबल शब्द आधुनिक पूंजीवादी हस्तक्षेप का प्रतीक है। जो उपन्यास के अंत में अपने नाम को सार्थक भी करता है।लेखक ने भाषा, मिथक, लोकसंस्कृति और यथार्थ को मिलाकर एक ऐसा विमर्श तैयार किया है, जो न केवल साहित्यिक दृष्टि से बल्कि सामाजिक-राजनीतिक दृष्टि से भी महत्वपूर्ण है।

Citation :
डॉ. पुष्पा दुबे , राहुल मीणा ,
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

बिरसा मुंडा की विरासत और समकालीन जनजातीय आंदोलन

Dr. Ranjana Pillai

Author's Affiliation :

Dr. Ranjana Pillai
Associate Professor,
HOD Dept of Hindi
Sindhi College,
Kempapura, Hebbal,
Bangaluru-24

Citation :
Dr. Ranjana Pillai, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

बिरसा मुंदा भारतीय स्वतंत्रता संग्राम के महानायक थे, जिन्होंने 19वीं सदी के उत्तरार्ध में

आदिवासी समाज को जागरूक किया और बिटिश समाज के खिलाफ़ विद्रोह किया। वे मुंडा

जनजाति के थे। उन्होंने बचपन से ही सामाजिक अन्याय और शोषण को अनुभव किया था।

इन्होने आदिवासी समाज को एकजुट करने और उनके अधिकारों की रक्षा करने के लिए संघर्ष किया। उन्होंने धरती आबा के रूप में पहचान बनाई। और आदिवासियों को उनके पारंपरिक अधिकारों के प्रति जागरूक किया। उनका आंदोलन मुख्य रूप से जल, जंगल और ज़मीन की रक्षा के लिए था। उन्होंने ब्रिटिष सरकार की भूमि नीति का विरोध किया जिसने आदिवासियों की ज़मीन छीनकर बाहरी लोगों को दे दी थी। धार्मिक और सामाजिक सुधारों की पहल की थी। आदिवासियों को ईसाई धर्म के प्रभाव से बचाने और अपनी सांस्कृतिक पहचान बनाये रखने के लिए प्रेरित किया। उनका मानना था कि आदिवासी समाज को बाहरी प्रभाव से बचकर अपनी परंपराओ को सहेजना चाहिए।उनका प्रयास आज भी जीवित है। उनही जयंती 15 नवम्बर को राष्ट्रीय जनजीतिय गौरव दिवस के रूप में मनाई जाते है। भारतीय संसद मे उनकी तस्वीर लगी हुई है जो उनके सम्मान को दर्शाती है।

19 वीं शताब्दी के अंत में अंग्रेज़ों ने कुटिल नीति अपनाकर आदिवासियों को लगातर जल,

जंगल, ज़मीन और उन्हे उनके प्राकृतिक संसाधनों से बेदखल करने लगे। आदिवासी संख्या में

कम व आधुनिक हथियारों की अनुपलब्धता के कारण अंग्रेज़ों का अधिक समय तक सामना

नहीं कर पाए। इन बातों से बिरसा मुंडा विचलित हो गए। अत: 1895 में उन्होने अंग्रेज़ों के

लागू के गयी ज़मीदारी प्रथा और राजस्व व्यवस्था के खिलाफ़ लडाई के साथ-साथ आंदोलन

छेड दिया।उनका संपूर्ण जीवन आदिवासे समाज के लिए प्रेरणा का स्त्रोत है। उन्होंने न केवल ब्रिटिश शासन के खिलाफ़ संघर्ष किया बल्कि आदिवासी समाज को जागरूक भी किया। आज भी उनके विचार आदिवासियों के लिए मार्गदर्शक है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

आदिवासी जनजातियों के संघर्ष और उनकी साहित्यिक अभिव्यक्ति (विशेष संदर्भ : जंगल के दावेदार, महाश्वेता देवी)

प्रो. (डॉ0) सारिका कालरा

Author's Affiliation :
प्रो. (डॉ0) सारिका कालरा
हिंदी-विभाग, लेडी श्रीराम कॉलेज फॉर वुमन
दिल्ली विश्वविद्यालय
sarikakalra@lsr.du.ac.in,
sarikakalra9@gmail.com

Citation :
प्रो. (डॉ0) सारिका कालरा, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

(विशेष संदर्भ: जंगल के दावेदार, महाश्वेता देवी)

आज हम आज़ादी का अमृत महोत्सव मना रहे हैं। भारत के स्वर्णिम भविष्य का सपना साकार करने का अदम्य साहस लिए हुए हम अत्यंत आशान्वित हैं। हमारे कदमों के नीचे एक ठोस आधार है और मन में नए संकल्प हैं। इन संकल्पों को मन में लिए हम निरंतर विकास की राह पर अग्रसर हो रहे हैं। एक लंबे संघर्ष के बाद हमने स्वराज को पाया। 'स्वराज' अर्थात अपना शासन। इस शब्द का प्रयोग सबसे पहले छत्रपति शिवाजी महाराज ने किया था जब वह मुग़ल साम्राज्य तथा आदिल शाही और निज़ाम शाही सल्तनत से स्वराज को छीन लेना चाहते थे। बाद में महर्षि दयानन्द सरस्वती ने स्वराज शब्द के समानार्थी 'होम रूल' शब्द का प्रयोग किया। तदुपरान्त महात्मा गांधी ने 'स्वराज' शब्द का प्रयोग किया। यह स्वराज हमने एक लंबे संघर्ष के बाद पाया है। आज़ादी के इस यज्ञ में अनेक विभूतियों ने स्वयं को होम किया। हम आज उन विभूतियों को नमन करते हैं लेकिन साथ ही यह भी ध्यातव्य है कि स्वतन्त्रता के इस संघर्ष में भारत के विभिन्न राज्यों में बसी जनजातियों का योगदान अविस्मरणीय है। जल, जंगल और जमीन से जुड़ी ये जनजातियाँ अपनी विशिष्ट जीवन पद्धति के कारण उल्लेखनीय हैं। अपनी आस्थाओं, अपनी परम्पराओं और अपनी संस्कृति को सहेजे ये जनजातियाँ भारतीय संस्कृति का अक्षुण्ण अंग हैं। अपनी भूमि पर अतिक्रमण, जमीन की बेदखली, पारंपरिक कानूनी, सामाजिक अधिकार और रीति-रिवाजों का उन्मूलन, भूमि के हस्तंतरण के लिए किराये में बढ़ोतरी, सामंती और अर्द्ध सामंती मालिकाना हक की समाप्ति के खिलाफ उन्होंने हमेशा आवाज़ उठाई बल्कि सशक्त विद्रोह किया। यह आंदोलन सामाजिक और धार्मिक परिवर्तन थे लेकिन इन्हें इनके अस्तित्व से संबंधित मुद्दों के विरुद्ध काम करने के लिए कहा गया। जनजातीय प्रतिरोध आंदोलन भारत के स्वतंत्रता आंदोलन का एक अभिन्न अंग था। इस ऐतिहासिक आंदोलन में तिलका मांझी, बिरसा मुंडा, रानी गैदिन्ल्यू, लक्ष्मणनायक और वीर सुरेंद्रसाई आदि प्रतिष्ठित आदिवासी नेताओं अन्य ने ऐतिहासिक भूमिका निभाई। भारत की संस्कृति, स्वाभिमान के लिए जितना बलिदान और संघर्ष जनजातियों ने किया वैसा उदाहरण संसार में कहीं देखने को नहीं मिलता। भील आदिवासियों के संघर्ष की अनदेखी नहीं की जा सकती। जिस समय भारत के लगभग सभी राजे-रजवाड़े पहले मुगलों और बाद में अंग्रेज़ो के समक्ष सिर झुकाये खड़े थे वहीं भील आदिवासी उन्हें नाकों चने चबवाते रहे। वे विद्रोही और लड़ाके थे। लेकिन इस जनजाति की भूमिका पर न ही कोई शोध हुआ और न ही कोई दस्तावेजीकरण।"आम तौर पर उन्हें एक हाशिये के और लुटेरे समुदाय के तौर पर पेश किया जाता रहा। जबकि भारतीय इतिहास में उनकी शानदार भूमिका रही है। एक दौर में न केवल उनके पास राज सत्ताएँ हुआ करती थीं बल्कि वो हर तरीके से साधन सम्पन्न थे।"(सुभाषचंद्र कुशवाहा)

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

मुरिया जनजाति के लोकगीतों का सांस्कृतिक अध्ययन

साहित्यिक कृति [1] डॉ. भारती लक्ष्मी पाल [2]

Author's Affiliation :
1. साहित्यिक कृति .. .. मुरिया जनजाति के लोकगीतों का सांस्कृतिक अध्ययन
2. डॉ. भारती लक्ष्मी पाल अतिथि प्राध्यापिका, हिंदी विभाग
गुलबर्गा विश्वविद्यालय, कलबुरगी, कर्नाटक
एवं के.बी.एन. विश्वविद्यालय, कलबुरगी, कर्नाटक

Citation :
साहित्यिक कृति, डॉ. भारती लक्ष्मी पाल, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

शोध सार:

लोकगीत समाज की पहचान के साथ साथ सांस्कृतिक प्रगति का इतिहास भी है। यह

सामूहिक लोक संस्कृति के समन्वय के साथ विकसित हुई है। किसी भी समुदाय के लोकगीत

उनके मौखिक परम्पराओं का संवाहक होती है। पारंपरिक धुनों में तात्कालिक भावनाओं की

अभिव्यक्ति लोकगीत के माध्यम से होती है। मुरिया लोकगीत इसी का ही धोतक है। मुरिया

समुदाय छत्तीसगढ़ राज्य के बस्तर संभाग में निवास करते हैं। इनके समुदाय में अनुष्ठित अनेक पर्व-त्यौहार, संस्कार, धार्मिक अनुष्ठान आदि में गीतों का महत्व अधिक है। इनके समुदाय में गाये जानेवाले लोकगीत इनकी पहचान और इनकी जीवन दृष्टि को अभिव्यक्त करती है। इस शोध पत्र के माध्यम से इनके लोकगीतों द्वारा इनकी पहचान को आम समाज से अवगत कराने का प्रयास किया गया है। इसका उद्देश्य यह है कि इनके लोकगीतों का संरक्षण हो सके और आम समाज तक पहुँच सके। इनके लोकगीत इनके जीवन के हर पहलुओं को व्यक्त करती है। इस शोध के माध्यम से हम मुरिया समुदाय में लोकगीतों के महत्व को समझ सकते हैं। इनके जीवन विभिन्न मान्यताएं और मूल्यों से निर्देशित होती है। इनके लोकगीत यही मान्यताओं और जीवन दृष्टि का एक भावनात्मक अभिव्यक्ति है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

गालो लोक-जीवन की पहेलियाँ: संग्रह की आवश्यकता

डॉ. अरुणा गोगोई

Author's Affiliation :
डॉ. अरुणा गोगोई
सहायक आचार्य, हिंदी विभाग
गवर्नमेंट मॉडल कॉलेज
बासार, अरुणाचल प्रदेश
ईमेल:
arunagoi830@gmail.com

Citation :
डॉ. अरुणा गोगोई, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

गालो अरुणाचल प्रदेश की एक प्रमुख आदिवासी समुदाय हैं। वेस्ट सियाङ, लपा रादा, लोअर सियाङ, ईस्ट सियाङ, अपर सुबनसिरी आदि जिलों में यह लोग निवास करते हैं। मंगोलियन नस्ल के है, दोन्यी पोलो'(सूर्य-चाँद) में आस्था रखते हैं और 'आबोतानी' को अपना पूर्वज मानते हैं। इनकी भाषा को 'गालो भाषा' कहा जाता है। यह 'तिब्बती- बर्मी' भाषा परिवार की 'तानी शाखा' के अंतर्गत आता है। लिपि के अभाव में इन लोगों ने 'रोमन लिपि' की सहायता से अपनी लिपि विकसित की है। इसे 'गालो एन्नाम' अर्थात गालो लिखावट' अथवा 'गालो लिपि' नाम दिया गया है। यह संशोधित रोमन लिपि का एक रूप है।गालो लोकचित्त में लोक साहित्य की धारा युगों-युगों से बहती चली आ रही है।

जिसमें गालो लोक-जीवन की विशेषताएँ, उनकी आस्था, रीति-रिवाज, कला इत्यादि विभिन्न पहलुओं के दर्शन होते हैं। इन्हें जानने तथा समझने हेतु लोक साहित्य के अंतर्गत आने वाली एक विधा- पहेलियाँ भी अपना प्रमुख स्थान रखती है। पहेली शब्द के लिए गालो भाषा में कोई उपयुक्त शब्द मेरी संज्ञान में नहीं है। हालाँकि कुछ लोग इसे 'हेन्मिन हेन्का हिनाम' कहते हैं अर्थात 'कौन पहले उत्तर देगा' तो कुछ 'गोमको आगोम'अर्थात 'प्राचीन कथन' अथवा 'प्राचीन भाषा' कहते हैं। अत: प्रस्तुत शोध पत्र में गालो पहेलियों का हिंदी रूपांतरण करके उसका विश्लेषण करने का प्रयास किया जायेगा। सभ्यता के इस दौर में आज की नई पीढ़ी जो विभिन्न कारणों से आधुनिकता की ओर आकर्षित हो रही है, कही न कही वे जमीनी स्तर से अलग हो रहे हैं, उनमें अपने साहित्य एवं समाज के प्रति जागरूगता लाने की कोशिश की जाएगी।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

बिरसा मुंडा की विरासत और समकालीन जनजातीय आंदोलन

डॉ0 जयंती सोनवानी

Author's Affiliation :
डॉ0 जयंती सोनवानी
सह प्राध्यापक
(समाजशास्त्र)
शासकीय स्नातकोत्तर
महाविद्यालय बरेली, जिला-
रायसेन (म0 प्र0)
ईमेल -
drjsonwani5@gmail.com

Citation :
डॉ0 जयंती सोनवानी,
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

महान जन-नायक बिरसा मुंडा एक जागरूक, आत्मविश्वासी, पर्यावरण चिंतक, सांस्कृतिक उन्नयन के अत्यधिक महत्वाकांक्षी जनजातीय समाज के संगठक थे, जिन्होने ब्रिटिश शासन की अनुचित नीतियों एवं ईसाई मिशनरियों के आडंबरपूर्ण शिक्षा एवं स्वास्थ्य सेवा, शिक्षा एवं धर्म के प्रचार - प्रसार का भरपूर विरोध किया। महान नेता जनजातीय आंदोलन के सूत्रधार जनजातीय सामाज की दयनीय स्थिति गरीबी, अशिक्षा, अज्ञानता, शोषण को समझकर अपने समुदाय को संगठित कर उन्हे सामाजिक न्याय, स्वतंत्रा, समानता के अधिकार को हासिल करने के

लिए आजीवन प्रयास किया। बिरसा मुंडा का जन्म 15 नवंबर सन् 1875 ई0 में ग्राम उलिहातू जिला खूंटी झारखंड में हुआ था। इनके पिता का नाम श्री सुगना मुंडा एवं माता का नाम श्रीमती करमी मुंडा था। इनकी प्रारम्भिक शिक्षा मिशनरी स्कूल में हुई।

महान जन नायक बिरसा मुंडा, मुंडा जनजाति समुदाय से संबन्धित थे।

जनजातियों का सम्पूर्ण जीवन वनों पर निर्भर था। उस समय जनजातीय समुदाय के लोग स्थानांतरित कृषि किया करते थे। प्राकृतिक रूप से सम्पूर्ण जल-जंगल-जमीन पर इनका नैसर्गिक मौलिक अधिकार था। किन्तु ब्रिटिश शासन के दौरान जनजातियों को वनों से बाहर खदेड़ा जाने लगा, इनकी ज़मीनों को इनसे छीना जाने लगा, इनको वन सम्पदा के उपयोग करने से वंचित किया जाने लगा, इनसे अनुचित तरीके से कर (Tex) की वसूली की जाने लगी, ईसाई मिशनरियों द्वारा इनकी भाषा, संस्कृति पर भी प्रहार किया जाने लगा। तब से किशोर बिरसा मुंडा के मन में क्रान्ति के बीज प्रस्फुटित हुये। और तब उन्होने ब्रिटिश शासन की अनुचित नीतियों के विरुद्ध अपनी आवाज बुलंद करना प्रारम्भ की। उस समय छोटा नागपुर, राँची और सिंहभूमि में मुंडा एवं उरांव जनजाति के लोग प्रमुख रूप से निवास किया करते थे। अतः इनहोने अपने समुदाय को ब्रिटिश शासन के शोषण मुक्त करने के उद्देश्य से अपने समुदाय के लोगों को संगठित कर उन्हे आंदोलन के लिए प्रशिक्षण देना प्रारम्भ किया एवं अपने अधिकारों को प्राप्त करने के लिए "मुंडा आंदोलन" चलाया। मुंडा समुदाय के लोग "सिंह बोगा" अर्थात "सूर्य" को अपना इष्ट देवता मानते हैं। मुंडा एवं उरांव जनजाति समुदाय के लोग प्रकृति पूजक हैं जिनका धर्म हिन्दू (सनातन धर्म) के समान है। बिरसा मुंडा ने अपने समुदाय के लोगों को किसी भी प्रकार का नशा जैसे - बीड़ी, तंबाकू, भांग, शराब, गाँजा, माँस आदि का सेवन करने के लिए कठोर शब्दों में मना किया। पशु-पक्षी, पेड़-पौधे, जल- जंगल-जमीन आदि की रक्षा करने के लिए लोगों को प्रेरित किया। जनजातियों को ब्रिटिश अधिकारियों, कर्मचारियों, जमींदारों के शोषण से छुटकारा पाने, गरीबी, अशिक्षा को दूर करने, समुदाय के लोगों को संगठित करने एवं अपने अधिकारों की प्राप्ति हेतु संघर्ष करने

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

के लिए निरंतर प्रेरित किया। बिरसा मुंडा द्वारा ब्रिटिश शासन के विरुद्ध छेड़े गए आंदोलनों में पारंपरिक अस्त्र-शस्त्र जैसे- तीर-कमान, तलवार, बरछी, ढाल, भाला, गुलेल आदि का उपयोग करते हुये छापामार, गुरिल्ला युद्ध आदि नीतियों का प्रयोग करते किया एवं

ब्रिटिश हुकूमत को चुनौती दी। बिरसा मुंडा द्वारा चालाए जा रहे आंदोलन को कुचलने के लिए ब्रिटिश सरकार ने बिरसा मुंडा को बंदी बनाकर अनेक शारीरिक एवं मानसिक यातनाएं दीं, जिसके कारण 09 जून सन् 1900 में ब्रिटिश शासन की नाक में दम करने वाले

इस जनजातीय महान जननायक, क्रांतिकारी की राँची जेलखाने में मृत्यु हो गई। बिरसा मुंडा द्वारा चलाये गए जनजातीय आंदोलन को "मुंडा जनजाति आंदोलन" के रूप में जाना जाता है। इनके इसी महान व्यक्तित्व एवं कृतित्व के कारण मुंडा जनजाति समुदाय द्वारा सन् 1895 ई0 में बिरसा मुंडा को "भगवान का दूत" घोषित किया गया। जन-नायक, स्वतन्त्रता सेनानी, राष्ट्र भक्त, संस्कृति प्रेमी, प्रकृति रक्षक बिरसा मुंडा को भारतीय इतिहास में युगों-युगों तक याद किया जाएगा।

वर्तमान काल में बंजारा भाषा की स्थिति और गति

डॉ. रवीन्द्र नायक .बी

Author's Affiliation :
1डॉ. रवीन्द्र नायक .बी
सहायक आचार्य विभागाध्यक्ष,
हिंदी विभाग
महारानी लक्ष्मी अम्मण्णी
महिला महाविद्यालय स्वायत्त,
मल्लेश्वरम,
बेंगलुरु -560003.

Citation :
डॉ. रवीन्द्र नायक .बी, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

बंजारा समाज का सामान्य परिचय -

भारत में बंजारा जाति का इतिहास प्राचीन तथा गौरवशाली है। व राजस्थान के साहसी एवं

पराक्रमी राजपूत वीरों के वंशज है[1]। ये राजस्थान से देश के सभी प्रदेशों में विचर गए हैं। प्राचीन काल से ही बंजारा घुमंतु जाति रही है, जिसका प्रमुख व्यवसाय व्यापार रहा है।

एक स्थान से सामान बैलों पर लाद कर उसे दूसरे स्थान पर पहुँचाना एवं उस स्थान से आवश्यक वस्तुओं का क्रय-विक्रय करते हुए अपने परिवार के साथ घूमते रहना ही बंजारों की विशेषता रही है। मध्यकाल में मुगल फौजों के लिए सामग्री पहुँचाने का

काम इन्होंने किया था।" मुगलों का राज्य अस्त हुआ, अंग्रेज आए और इनके साथ रेलगाडी और मोटर आई, फलस्वरूप इन बंजारों के नमक का व्यापार नष्ट हो गया। कालांतर में ये लोग इधर-उधर बिखर गए। अलग-अलग प्रदेशों में इनकी अवस्था भी एक सी न रही। उडीसा, बिहार, बंगाल, आन्ध्र प्रदेश, गुजरात में इन्हें आदिम जाति माना गया। दिल्ली, हिमाचल प्रदेश, राजस्थान, केरल में अनुसूचित जाति के रूप में मान्यता मिली। महाराष्ट्र, मध्य प्रदेश, मद्रास में अवर्गीकृत जाति के अंतर्गत इन्हें रखा गया। अन्य राज्यों में अन्य अनुसूचित पिछड़ी जाति के रूप में स्वीकार किया गया है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

भारतीय जनजातियाँ : आदिवासी समुदाय के विशेष संदर्भ में

डॉ. गंगाधर रामडगे

Author's Affiliation :
डॉ. गंगाधर रामडगे
सहायक प्राध्यापक, हिन्दी विभाग, दयानंदा सागर कला, विज्ञान एवं वाणिज्य महाविद्यालय,
बेंगलोर, कर्नाटका – 560111.

Citation :
डॉ. गंगाधर रामडगे, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

प्रस्तावना

भारत एक विविधताओं वाला देश है, जहाँ विभिन्न जाति, धर्म, वर्ग, भाषा और सांस्कृतिक समुदाय सह-अस्तित्व में हैं। इन्हीं में से एक प्रमुख समुदाय है – 'आदिवासी जनजातीय समुदाय'। 'आदिवासी' का शाब्दिक अर्थ होता है 'मूल निवासी'। यह जनजातीय समुदाय अनेक शताब्दियों से निवास करती आ रही हैं।

यह समुदाय भारत की मूल संस्कृति का वाहक हैं और अपनी विशिष्ट पहचान, रीति- रिवाज, भाषा, जीवनशैली और परंपराओं के लिए जाना जाता है। भारतीय संविधान में इन्हें 'अनुसूचित जनजाति' (Scheduled Tribes) कहा गया है। भारत में लगभग 700 से अधिक जनजातियाँ मान्यता प्राप्त हैं, जो देश की कुल जनसंख्या का लगभग 9% हिस्सा बनाती हैं (2011 के जनगणना के अनुसार)। इनका जीवन प्रकृति के साथ गहरे जुड़ाव, परंपरागत ज्ञान और स्वायत्त सामाजिक संरचनाओं पर आधारित होता है।

वर्तमान में भारत के विभिन्न राज्यों में आदिवासी समुदाय निवास करता दिखाई देता है। मुख्य रूप से मध्य प्रदेश, छत्तीसगढ़, झारखण्ड, ओड़िशा, राजस्थान, गुजरात, महाराष्ट्र के साथ-साथ पूर्वोत्तर भारत के सभी राज्यों में अधिक संख्या में देखने को मिलता है। मध्य प्रदेश में सबसे अधिक आदिवासी जनसंख्या निवास करती है। इसमें 'भील', 'गोंड' और 'बैगा' प्रमुख जनजातियाँ हैं। अगली कड़ी में छत्तीसगढ़ राज्य की कुल जनसंख्या का लगभग 30% जनसंख्या जनजातियों का ही है। प्रमुख जनजातियों में 'गोंड', 'मुरिया', 'हल्बा' आदि हैं। ओडिशा एक आदिवासी बहुल राज्य है। इस राज्य में प्रमुख जनजातियों के रूप में 'संथाल', 'भील', 'मुण्डा', 'कोरापुटिया' आदि हैं। महाराष्ट्र राज्य में विशेषकर विदर्भ और नाशिक क्षेत्र में आदिवासी जनजातियाँ देखने को मिलती हैं। यहाँ निवास करने वाली प्रमुख जनजातियों में 'गोंड', 'वारली', 'कोरकू' आदि हैं। पूर्वोत्तर भारतीय राज्य – नागालैंड, मणिपुर, मिज़ोरम, अरुणाचल प्रदेश, मेघालय और त्रिपुरा में निवास करने वाली प्रमुख जनजातियों में 'नागा', 'मिज़ो', 'खासी', 'गारो', 'भूटिया' आदि हैं। इन राज्यों में लगभग 80-90% जनसंख्या जनजातीय है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

आदिवासी संघर्ष और पूँजीवाद की टकराहट (ग्लोबल गाँव के देवता के सन्दर्भ में)

डॉ. अतुल कुमार पाण्डेय

Author's Affiliation :
डॉ. अतुल कुमार पाण्डेय
सह आचार्य
सेंट क्लारेट कॉलेज,
स्वायत्तशासी, बेंगलुरु

Citation :
डॉ. अतुल कुमार पाण्डेय,
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

रणेन्द्र का उपन्यास 'ग्लोबल गाँव के देवता' समकालीन आदिवासी विमर्श का एक प्रभावशाली दस्तावेज़ है, जो वैश्वीकरण की आंधी में आदिवासी अस्मिता, संस्कृति और जीवनशैली पर हो रहे प्रहारों को उजागर करता है। यह कृति विशेष रूप से झारखंड के असुर समुदाय के माध्यम से यह दिखाती है कि कैसे बहुराष्ट्रीय कंपनियाँ, धार्मिक संस्थाएँ और सरकारी तंत्र मिलकर जल-जंगल-ज़मीन पर कब्ज़ा जमाने के लिए आदिवासियों की दुनिया को तहस-नहस कर रहे हैं। उपन्यास का केंद्रीय विषय बाक्साइट खनन है, जिसके ज़रिए शिण्डाल्को जैसी कंपनियाँ आदिवासी ज़मीन हथियाने का प्रयास करती हैं। लालच और भय के माध्यम से वे स्थानीय लोगों को तोड़ती हैं, जिससे गोनू सिंह जैसे पात्र अपने ही समुदाय के विरुद्ध खड़े हो जाते हैं। वहीं लालचन दा, बुधनी और एतवारी जैसे पात्र प्रतिरोध की मिसाल बनते हैं। खास बात यह है कि उपन्यास में स्त्रियाँ केवल शोषण का शिकार नहीं, बल्कि आंदोलन की नेता भी हैं। धार्मिक ठेकेदारों जैसे लंगटा बाबा और कण्ठीबाबा के माध्यम से उपन्यास यह उजागर करता है कि कैसे धर्म को एक औज़ार बनाकर आदिवासी संस्कृति को नष्ट करने की कोशिश की जाती है। हड़िया, मांसाहार, और पर्व-त्योहारों को पाप बताकर आदिवासियों की सांस्कृतिक आत्मनिर्भरता को तोड़ा जाता है। ललिता का यह कथन महादेव ये पहाड़ हैं—इस सांस्कृतिक प्रतिरोध का प्रतीक बन जाता है। सरकारी तंत्र, वन विभाग और मीडिया भी इस दमन में सहभागी हैं। आदिवासियों को "घुसपैठिया" घोषित कर जंगल से बेदखल किया जाता है, और उनकी हत्या को नक्सली मुठभेड़ कहकर वैध ठहराया जाता है।

उपन्यास बताता है कि 'विकास' के नाम पर आदिवासियों को उनके ही घर से बेदखल किया जा रहा है। 'ग्लोबल गाँव के देवता' केवल आदिवासी जीवन का वृत्तांत नहीं, बल्कि एक राजनीतिक चेतावनी और सामाजिक प्रतिरोध की आवाज़ है। यह उपन्यास हमें उस अन्यायपूर्ण विकास मॉडल पर सोचने को मजबूर करता है, जिसमें महानगरों की चमक के पीछे जंगल उजाड़ दिए जाते हैं। असुरों की यह लड़ाई अस्मिता की रक्षा की लड़ाई है—ग्लोबल देवताओं के विरुद्ध एक ऐतिहासिक प्रतिरोध। यह रचना साहित्य के माध्यम से आदिवासी चेतना की सशक्त अभिव्यक्ति बनकर सामने आती है।

सन्दर्भ :

ग्लोबल गाँव का देवता : रणेंद्र , भारतीय ज्ञानपीठ प्रकाशन, 2014

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

साहित्यिक अवलोकन के आधार पर आदिवासी आंदोलन एक विहंगम दृष्टि

डॉ. राठौड़ सुरेश

Author's Affiliation :
डॉ. राठौड़ सुरेश
गवर्नमेंट जूनियर लेक्चरर
गवर्नमेंट जूनियर कॉलेज
(कुंटाला)
आदिलाबाद।

Citation :
डॉ. राठौड़ सुरेश, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

"तुम हमारा जिक्र इतिहास में नहीं पाओगे, क्योंकि हमने अपने को इतिहास के विरुद्ध दे दिया है। छुट्टी हुई जगह दिखे जहाँ-तहाँ या दबी हुई चीख का अहसास हो, समझना हम वहीं मौजूद थे।"1 विजयदेव नारायण साही जी की इन पंक्तियों से स्पष्ट दृष्टिगोचर होता है कि आदिवासियों को इतिहास में स्थान नहीं मिलता है, इसलिए साहित्यकार इतिहासिक परिदृश्य को दृष्टि में रखते हुए आदिवासी जननायकों द्वारा समय-समय पर किए गए आंदोलनों का सटीक विवरण प्रस्तुत करने का काम कर रहे हैं। इसे ही हम आदिवासी आंदोलन केंद्रित साहित्य के नाम से जानते हैं। महाजनों-जमींदारों के अत्याचार, पुलिस का भ्रष्टचार, अंग्रेजों की साम्राज्यवादी नीति से त्रस्त होकर आदिवासियों ने जो आंदोलन छेड़ा। संथाल आंदोलन को दृष्टि में रखकर राकेष कुमार सिंह ने 'जो इतिहास में नहीं है', मधुकर सिंह ने 'बाजत अनहद ढोल' महाश्वेता देवी ने 'जंगल के दावेदार' हरिराम मीणा ने 'धूणी तपे तीर' आदि उपन्यास का सृजन किया। उसी प्रकार तेलुगु उपन्यास भी लिखे गए हैं- कोमरम भीम, विप्लव ज्योति अल्लूरी सीताराम राजु आदि। यह आलेख इन सभी उपन्यासों में आदिवासी आंदोलनों के कारणों के साथ-साथ आंदोलन का स्वरूप तथा परिणामों के योगदान को प्रस्तुत करता है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

आधुनिक शिक्षा बनाम आदिवासी ज्ञान परंपरा: समन्वय की चुनौतियाँ और संभावनाएँ

डॉ. सि. रेनू

Author's Affiliation :
डॉ. सि. रेनू,
सहायक प्राध्यापक,
हिंदी विभाग,
जीसस एंड मेरी कॉलेज,
दिल्ली विश्वविद्यालय
renurjm23@gmail.com

Citation :
डॉ. सि. रेनू, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

भारत विविधताओं का देश है जहाँ आधुनिक शिक्षा प्रणाली और आदिवासी ज्ञान परंपरा समानांतर रूप से विकसित हुई हैं। आधुनिक शिक्षा प्रणाली औपनिवेशिक प्रभाव के तहत विकसित हुई, जो औपचारिक, संस्थागत और प्रमाणपत्र आधारित होती है। इसका उद्देश्य व्यावसायिक दक्षता और प्रतिस्पर्धा आधारित योग्यता का निर्माण है। इसके विपरीत, आदिवासी ज्ञान परंपरा सामुदायिक, अनुभवजन्य और प्रकृति आधारित होती है जो मौखिक

रूप से पीढ़ियों तक संप्रेषित होती है। इन दोनों प्रणालियों के बीच कई टकराव के बिंदु हैं—जैसे भाषा की बाधा, पाठ्यचर्या में आदिवासी अनुभवों की उपेक्षा, सांस्कृतिक विस्थापन और समावेशन की कमी। आदिवासी बच्चे अपनी भाषा और सांस्कृतिक पृष्ठभूमि के कारण औपचारिक शिक्षा से कट जाते हैं, जिससे उनमें आत्मविश्वास की कमी और पहचान का संकट उत्पन्न होता है। हालांकि, इन टकरावों के बीच समन्वय की कई संभावनाएँ मौजूद हैं। प्राथमिक स्तर पर द्विभाषिक शिक्षा की शुरुआत, पाठ्यचर्या में आदिवासी लोकज्ञान का समावेश, समुदाय आधारित शिक्षा मॉडल और शिक्षक प्रशिक्षण में सांस्कृतिक संवेदनशीलता जैसे कदम इस दिशा में सहायक हो सकते हैं। छत्तीसगढ़ में कोया भाषा में शिक्षा, ओडिशा में नायमगिरी आंदोलन तथा मध्यप्रदेश का लोक विद्या अभियान सफल उदाहरण हैं। हालांकि, यह समन्वय प्रक्रिया कुछ चुनौतियों से भी जूझती है, जैसे—नीति निर्माताओं की एकरूपता की सोच, संसाधनों की कमी, भाषाई उपेक्षा और शिक्षा के निजीकरण का बढ़ता प्रभाव।

निष्कर्षतः, आदिवासी ज्ञान परंपरा को आधुनिक शिक्षा प्रणाली में समाहित करना सामाजिक न्याय, सांस्कृतिक विविधता और ज्ञान के लोकतंत्रीकरण की दिशा में एक महत्त्वपूर्ण कदम होगा। इसके लिए नीतिगत, सामाजिक और शैक्षिक स्तर पर समन्वित प्रयास आवश्यक हैं।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

जनजातिय जीवन,योगदान और मानवाधिकार

डॉ. नीलिमा दुबे

Author's Affiliation :
डॉ. नीलिमा दुबे
आई.एस.एम.ई,बैंगलुरू
सारतत्व

Citation :
डॉ. नीलिमा दुबे Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

जन+जाति शब्दों से मिलकर बना यह शब्द जिससका अर्थ है, "मानव समूह"। आज हम जिस संदर्भ में इसे देखते हैं वह नया तरीका है।भारतीय जनजातियों से अर्थ उन मानव समूहों से है, जो आज भी स्वंय को प्रकृति के नज़दीक रखते हैं। अपना अस्तित्व,पहचान, न्याय,व्यवस्था,वित्त आदि खुद ही संभालते हैं। विकसित शहरों व गाँवों के माहौल में भी वे नैसर्गिक रुप से जीवन यापन करते हैं। "ये जनजातियाँ स्वयं को अपनी भूमि के प्रथम निवासी घोषित करते हैं" (1)

भरतीय संविधान इनको संवैधानिक शब्द "अनुसूचित जनजाति" के अंतर्गत परिभाषित करता है। भारत सरकार का यह प्रयास कुछ को नाम देने के उद्देश्य से है, इसलिए जनसमूह का सदस्य जन्म के आधार पर मान लिया जाता है, और इनको देश के अन्य समुदयों के बराबर लाने के लिए प्रयास किए जाते हैं। अनुसूचित जनजातियां वे समुदाय हैं। जो संविधान के अनुच्छेद 332 के अनुसार अनुसूचित मानी गई हैं।(2) भारत में 533 जनजातियाँ है। भारतीय संस्कृति और सभ्यता के विकास में जनजातियों का योगदान बेहद महत्वपूर्ण रहा है। रामराज्य की सथापना और स्फ़लता में वन्य जातियों अर्थात जनजातियों का योगदान स्व्यं सिध्द है। चाहे निषादराज हों, शबरी या बाली सुग्रीव आदि। इनके अलावा अशोक का विशाल साम्राज्य हो या चंद्रगुप्त की तलवार, शिवाजी के गौरवशाली विजयी इतिहास के इन समूहों का मुख्य योगदान है। इस प्रपत्र में जनजातिय समूहों की जीवन शैलीक्या है? वर्तमान समय में देश के विकास में उनका क्या योगदान है? तथा उनके मानवाधिकारों के बारे भारत में क्या स्थिति है? इस पर विस्तार से विचार किया जायेगा।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

पवित्र स्थलों और भूमि अधिकारों की रक्षा

डॉ. आशीष

Author's Affiliation :
डॉ. आशीष
सहायक प्राध्यापक
सेंट क्लारेट महाविद्यालय,
स्वायत्त, बैंगलोर
ashish@claretcollege.edu.in

Citation :
डॉ. आशीष Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

भारत में विभिन्न आदिवासी समूहों के लिए भूमि न केवल जीविकोपार्जन का साधन है, बल्कि उनकी सांस्कृतिक, आध्यात्मिक और धार्मिक पहचान भी है।

यह उनके पवित्र स्थल जैसे जंगल, पहाड़, नदियाँ, और देव स्थल, आदि पारंपरिक ज्ञान और धार्मिक विश्वासों का केंद्र हैं। आधुनिक विकास के कारण विभिन्न परियोजनाओं, खनन, वन अधिनियमों और विस्थापन की नीतियों के कारण ये स्थल लगातार खतरे में हैं। इसके बावजूद आदिवासी समुदाय कानूनी लड़ाई, जन आन्दोलन, लोक साहित्य और पर्यावरणीय संरक्षण अभियानों के माध्यम से अपने अधिकारों की रक्षा कर रहे हैं। हाल के वर्षों में खनन, उद्योग और विकास के नाम पर जबरन भूमि अधिग्रहण, वनों की कटाई और पवित्र स्थलों का विनाश हुआ है, इस पर आदिवासी समुदायों ने जोरदार विरोध किया है। चाहे वह नियमगिरि (ओडिशा) का आंदोलन हो या छत्तीसगढ़ व झारखंड के जंगलों में चल रहे संघर्ष।

आदिवासियों ने अपने जल-जंगल-जमीन और पवित्र स्थलों की रक्षा के लिए कानूनी, सामाजिक और जन आन्दोलन के माध्यम से आवाज़ बुलंद की है।

भारत में आदिवासी समुदाय अपनी पारंपरिक भूमि और प्राकृतिक संसाधनों पर अधिकार को लेकर लंबे समय से संघर्षरत हैं। वे जंगल, जमीन और जल को अपनी आजीविका, सांस्कृतिक पहचान और धार्मिक परंपराओं से जोड़कर देखते हैं। लेकिन औद्योगीकरण, खनन, विकास परियोजनाओं और भूमि अधिग्रहण के कारण उन्हें विस्थापन का सामना करना पड़ा है। इसके विरुद्ध आदिवासी संगठनों और आंदोलनों ने संविधान और कानूनों जैसे वन अधिकार अधिनियम, 2006 के तहत अपने अधिकारों की मांग की है। आदिवासी समुदाय शांतिपूर्ण आंदोलनों, जनसभाओं, रैलियों और न्यायालयों के माध्यम से अपनी भूमि की रक्षा के लिए प्रयासरत हैं। उनका यह संघर्ष न केवल भूमि के भौतिक अधिकारों के लिए है, बल्कि अपनी पहचान, संस्कृति और अस्तित्व को बनाए रखने के लिए भी है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

सिकलीगर समुदाय की सामाजिक, आर्थिक स्थिति और संस्कृति पर एक अध्ययन

डॉ. विलास माधवराव गायकवाड

Author's Affiliation :
डॉ. विलास माधवराव गायकवाड,
अनुसंधानकर्ता (पीडीएफ, आयसीएसएसआर),
मराठी विभाग,
डॉ.बाबासाहेब आंबेडकर मराठवाडा, विश्वविद्यालय,
छ. संभाजीनगर (महाराष्ट्र),
ID-
vilasg07@gmail.com

Citation :
डॉ. विलास माधवराव गायकवाड, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

सिकलीगर समुदाय मुख्य रूप से गुजरात, राजस्थान, छत्तीसगढ, मध्य प्रदेश, महाराष्ट्र, आंध्र प्रदेश, तेलंगाना, कर्नाटिक, जम्मू-काश्मीर, हिमाचल प्रदेश, हरियाणा, पंजाब राज्यों और दिल्ली में स्थित हैं। धर्म से यह हिंदू, मुसलमान या सिख हैं। हिंदू सिकलीगर गुजरात, राजस्थान, हरियाणा, तेलंगना और आंध्र प्रदेश में पाये जाते हैं। मुस्लिम सिकलीगर महाराष्ट्र, सिख सिकलीगर हरियाणा और पंजाब में स्थित हैं. आज के स्थिती में सिकलीगर समुदाय गरीबी और पिछड़ेपन से झुझ रहा है और इन्हें हत्यार बनाने वाली एक जाति के रूप में जाना जाता है. लेकिन इनका इतिहास अत्यंत गौरवशाली रहा है। इस समुदाय के लोग दशम गुरू गोविंद सिंह जी की सेना के लिए हथियारों का निर्माण में योगदान है। लेकिन अंग्रेजी शासन काल से चले आ रहे वर्तमान आर्म्स एक्ट के मुताबिक इनका हुनर अब आपराधिक माना जाने लगा है। धातू से उपकरणों बनाना इनका मुख्य पेशा है। यह समुदाय बनाये हुये उपकरणों को बेच कर अपना जीवन यापन करते हैं। इसमे कुछ कुक्कुटपालन, पशुपालन और खेती करने लगे हैं। इनकी भाषा हरियाणवी, पंजाबी, हिंदी, मराठी-हिंदी मिश्रित और राज्य के भाषा अनुसार है। यह समुदाय अलगअलग कुलों में विभाजित है। इनके समुदाय के सामाजिक रीतिरिवाज कुछ अलग, कुछ मिलते जुलते है। रसेल के अनुसार यह आंशिक रूप से हिंदू और आंशिक रूप से मुसलमान हैं। रॉबर्ट वेन रसेल, होरेस आर्थर रोज, डेन्ज़लि इबेट्सन और विलियम क्रुकने विभिन्न वस्तुएँ बनाने वाले यह समुदायों को लोहार कहा है। सिकलीगर समुदाय को कहीं नामों से जाना जाता है। सिकलीगर समुदाय एक महत्त्वपूर्ण पारंपरिक शिल्पी समुदाय है जो अपने अद्वितीय धातु काम कौशल के लिए जाना जाता है। उनके सामाजिक, आर्थिक स्थिति और संस्कृति को समझने से हमें उनके वर्तमान स्थिति और चुनौतियों को बेहतर ढंग से समझने में मदद मिल सकती है

कीवर्ड्स : सिकलीगर की स्थिति, धर्म, व्यवसाय, भाषा, संस्कृति

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

जनजातीय अस्मिता का प्रश्न

डॉ. दिलीप सिंह राजपूत

Author's Affiliation :
डॉ. दिलीप सिंह राजपूत, सहायक प्राध्यापक, हिन्दी विभाग, रानी पद्मावती महाविद्यालय लोरमी, जिला- मुंगेली (छ.ग.) 495115
EMAIL- dilip61286@gmail.com

Citation :
डॉ. दिलीप सिंह राजपूत, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

शोध सारांश- भारत की सांस्कृतिक विविधता में जनजातीय समुदाय एक महत्वपूर्ण स्थान रखते हैं। ये समुदाय अपनी विशिष्ट जीवनशैली, परंपराओं, भाषाओं और सामाजिक संरचनाओं के लिए जाने जाते हैं। परंतु आधुनिकता, वैश्वीकरण और विकास की मुख्यधारा में सम्मिलित होने के दबाव ने जनजातीय अस्मिता को गंभीर संकट में डाल दिया है। यह शोध पत्र जनजातीय अस्मिता के प्रश्न को सामाजिक, सांस्कृतिक, आर्थिक और राजनीतिक दृष्टिकोण से विश्लेषित करता है। जनजातीय अस्मिता का संकट कई स्तरों पर देखा जा सकता है। सबसे प्रमुख समस्या उनकी सांस्कृतिक पहचान के क्षरण की है। पारंपरिक लोकगीत, भाषाएं, रीति-रिवाज और धार्मिक विश्वास धीरे-धीरे विलुप्त हो रहे हैं। शिक्षित युवा जब शहरी क्षेत्रों की ओर पलायन करते हैं, तो वे अपनी सांस्कृतिक जड़ों से कटते जाते हैं। दूसरी ओर, सरकार द्वारा चलाए जा रहे विकास योजनाओं के चलते आदिवासी अपनी जमीनों और आजीविका से वंचित होते हैं, जिससे उनका पारंपरिक जीवन संकट में पड़ जाता है। राजनीतिक रूप से भी जनजातीय समुदाय हाशिए पर हैं। आरक्षण और संवैधानिक मान्यता जैसे उपायों के बावजूद, कई समुदाय आज भी प्रशासनिक उपेक्षा और भेदभाव के शिकार हैं। साथ ही, मुख्यधारा में समावेश की नीति ने उनकी अस्मिता को मिटाने की प्रक्रिया को तेज किया है, बजाय इसके कि वह विविधता का सम्मान करते हुए समावेश करें।

इस शोध का उद्देश्य यह दर्शाना है कि जनजातीय अस्मिता का प्रश्न केवल सांस्कृतिक पहचान का मुद्दा नहीं, बल्कि यह एक व्यापक सामाजिक न्याय, मानवाधिकार और स्वायत्तता का प्रश्न भी है। समाधान के लिए आवश्यक है कि जनजातीय समुदायों को अपनी भाषा, संस्कृति और पारंपरिक ज्ञान के संरक्षण हेतु सशक्त बनाया जाए। इसके लिए जनजातीय नेतृत्व को बढ़ावा देना, शिक्षा और विकास के कार्यक्रमों को उनकी स्थानीय जरूरतों के अनुसार ढालना और आत्मनिर्णय के अधिकार को स्वीकार करना आवश्यक है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

मौखिक और कथा-परम्परा के माध्यम से ज्ञान का हस्तान्तरण

डॉ. लक्ष्मीकान्त चंदेला

Author's Affiliation :
डॉ. लक्ष्मीकान्त चंदेला
एसोसिएट प्रोफेसर
हिन्दी विभाग अवधेश प्रताप सिंह विश्वविद्यालय, रीवा, म.प्र.
ईमेल-
lkchandela@rediffmail.com

Citation :
डॉ. लक्ष्मीकान्त चंदेला, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

सारांश

युग, समय, समाज, परिवेश और परिस्थितियाँ कोई-सी भी रही हों, ज्ञान अर्जन और हस्तांतरण सतत् होता रहा है यानि ज्ञान हस्तांतरण एक प्रक्रिया है जिसे निरन्तर रखा जाना प्रकृति नियमन का आदर्श है तथा प्राणिजगत् के लिए समन्वित अनुकूलन। इसलिए मानव लोक जब आचरण और व्यवहार में आत्मसात करते हुए ज्ञानार्जन करता है, संरक्षण-संवर्धन करता है, हस्तांतरण के आयाम खोजता है तब एक उपाय या माध्यम सूझता है, वह है - परम्परा। फिर चाहे वह प्रकृत हो, मौखिक हो या कथा-गाथा के रूप में। अनन्तर लोक को ज्ञान का श्रेष्ठ संवाहक परम्परा ही प्रतीत हुई तथापि सनातन से अपनाते हुए जीवन संस्कारों की धुरी बनाया। आचरण और व्यवहार में लाया। इसी निमित्त मानस में एक प्रश्न उपस्थित हुआ कि जब ज्ञान हस्तांतरण एक सतत प्रक्रिया है तो उसे निरन्तर कैसे रखा जाए? वह मौखिक और कथा-परम्परा कहाँ विद्यमान है? तब धीरे से संस्कृति का आलोक उच्छ्वासित होता हुआ दिग्दर्शन कराया - लोक में, आदिवासियों के जीवन संस्कारों में, प्रथा-परम्पराओं में। निश्चित ही आदिवासियों में ये मौखिक परम्पराएँ प्रकृत रूप में विद्यमान हैं तथा अवस्थित है कथा-गाथा के रूप में अटूट विश्वास, जिन्हें उनके गीत, नृत्य व वादन में देखा जा सकता है। मसलन अपने संस्कारों में निरन्तर बनाए रखते हैं जिससे जीवन में राग-द्वेष कम राग-रंग अधिक होते हैं। इसलिए आदिवासी लोक में सुखमय जीवन की जैसी अनुभूति दर्शनीय है, अन्यत्र दुर्लभ है।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

समकालीन जनजातीय आंदोलन के परिदृश्य में आदिवासी लोकनायक बिरसा मुंडा की विरासत।

रूपम कुमारी

Author's Affiliation :
रूपम कुमारी M.A., M.Ed., KSET
शोधार्थी, हिंदी विभाग,
बेंगलोर विश्वविद्यालय।

Citation :
रूपम कुमारी, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

भगवान बिरसा मुंडा एक महान स्वतंत्रता सेनानी, समाज सुधारक, धर्म सुधारक और जननायक थे। भारत के आदिवासी आंदोलन के महान नायक बिरसा मुंडा को आज भी न केवल आदिवासी समाजों के बीच बल्कि पूरे संसार में संघर्ष का नेता माना जाता है।

जिन्होंने ब्रिटिश हुकूमत के खिलाफ संघर्ष करते हुए 9 जून सन् 1900 को अपने प्राणों का बलिदान दिये। उनका जीवन आज भी आदिवासी अस्मिता और संघर्ष की अमर प्रेरणा है।

उन्नीसवीं सदी के अंतिम दशक स्वतंत्रता सेनानी बिरसा मुंडा ने आदिवासी समाज के संघर्ष भरी जिंदगी को देखते हुए निष्कर्ष निकाला कि उनके दुख और वेदना का मूल कारण ब्रिटिश साम्राज्य है। इस स्थिति को समझते हुए बिरसा मुंडा ने बढ़ते जुल्म पर आवाज उठाकर आदिवासी बंधुओं की संस्कृति और पहचान को बचाने के लिए मानवीय अधिकारों, महिला सशक्तिकरण, गरीबी, अंधविश्वास और आदिवासियों के शोषण को उजागर किया।

उन्होंने आंदोलन में महिला को शामिल कर आदिवासी महिला पीढ़ी के लिए एक प्रेरणा स्रोत का कार्य किया। जननायक बिरसा मुंडा ने उलगुलान या द ग्रेट ट्यूमल्ट' नामक आंदोलन शुरू किया। इस आंदोलन के दौरान लोग उन्हें धरती आबा' धरती पिता' के नाम से संबोधित किया। कुछ मुंडा उत्सवाग्नि के चारों ओर सामूहिक नृत्य करते हुए एक गीत गा रहे थे, जो बिरसा द्वारा 1900 के अंत में छेड़े गए मुंडाओं के महान विद्रोह उलगुलान के बारे में था- भाइयों, बहनों और बच्चों, भागों एक आंधी आ रही है, हमारी पृथ्वी आंधी से ढक गई, हमारे आकाश में कुहासा छा गया, हमारा देश बहता जा रहा है, अब हमें रास्ता नहीं दिखाई पड़ेगा, हमारा देश अंधकारमय हो गया।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

दक्षिण भारत की कोरागा जनजाति : एक अंतर्दृष्टि अध्ययन

नयना जैन

Author's Affiliation :
नयना जैन

Citation :
नयना जैन, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

कोल किरात भील्ल, बनवासी मधु, सूचि सुंदर स्वादु सुधा सी।

भरि भरि परन पुती रचि रुरी, कंदमूल फल आख़र जुरि।

सबहि देहि कर विनय प्रनामा, कहि कहि स्वाद भेद गुण नामा। देहि लोग बहु मोल न लेंही, फेरत राम दोहाई देही।

उक्त चौपाई तुलसीदास के रामचरितमानस के अयोध्याकांड से हैं। भगवान राम के वन गमन के समय निषादराज (श्रृंगवेरपुर के आदिवासी राजा तथा राम के बाल सखा जिन्होंने केवटराज से कहकर राम को गंगा पार करवायी) की प्रजा जिसमें कोल, किरात, भील वनवासी भी शामिल थे। भगवान राम की खोज में निकले भरत तथा समस्त अयोध्यावासियों का उनके क्षेत्र में पहुंचने पर कंदमूल तथा फल से सबका स्वागत करते हैं। शबरी जिसने राम को अपना झूठा फल खिलाया वह भी एक आदिवासी ही थी। महाभारत में भी जनजातियों का उल्लेख मिलता है। एकलव्य नामक भील जिसने द्रोणाचार्य को गुरु दक्षिणा में अपना अंगूठा अर्पित कर दिया था जिसका दंतकथाओं में एक आदर्श शिष्य के रूप में चित्रण किया जाता है। मुंडाओं तथा नागाओं ने युद्ध के समय कौरवों की ओर से पांडवों के विरुद्ध लड़ने का दावा किया है। भीम का पुत्र घटोत्कच जिसने महाभारत युद्ध में असाधारण वीरता का प्रदर्शन किया उसकी मां भी जनजाति से थी। अर्जुन ने भी एक नागा राजकुमारी चित्रांगदा से विवाह किया था। प्राचीन काल से जनजातीय समुदाय के लिए वनवासी, गिरिवासी या अरण्यवासी शब्द का प्रयोग किया जाता रहा है क्योंकि जनजाति समुदाय प्रकृति प्रेमी होते हैं तथा वनों से उनका गहरा प्रेम होता है। ये लोग प्रकृति के उपासक होते हैं तथा उनकी आजीविका अधिकांशत: वनों पर ही निर्भर होती है। इनका निवास स्थान मूलतः निर्जन स्थानों, पर्वतों तथा वनों के समीप पाया जाता है। आज इन्हें आदिवासी, आदिम जाति, जनजाति तथा अनुसूचित जनजाति आदि नाम से संबोधित किया जाता है। इन्हें आदिवासी इसलिए कहा जाता है क्योंकि आदिकाल से यह भारत के निवासी माने जाते हैं। ये अपनी अनोखी सांस्कृतिक विरासत से भारतीय संस्कृति को विशिष्ट पहचान प्रदान करते हैं।

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

केरलीय जनजातीय कला – कलरिपयट्टु

Athira M R

Author's Affiliation :

Athira M R
Research Scholar,
Maharaja Sayajirao University of Baroda
athiramaveli6@gmail.com

Citation :
Athira M R, Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

शोध सार:

केरल राज्य के अतिप्राचीन एवं गौरवशाली परंपराओं में कलरिपयट्टु को प्रथम स्थान दिया गया है। इसे पूरे विश्व की सबसे पुरानी मार्शल आर्ट्स माना जाता है। केरल के सांस्कृतिक विकास में कलरिपयट्टु प्रभावशाली भूमिका निभाया है। यह युद्धकला केवल आत्मरक्षा का माध्यम ही नहीं, बल्कि यह शारीरिक, मानसिक और आध्यात्मिक विकास का भी एक सशक्त साधन है। युवा पीढ़ी को विलुप्त होता जा रहा हमारे गौरवशाली कला के पहचान दिलाना आवश्यक है।

बीज शब्द: *कलरिपयट्टु, *जनजातीय कला, * युद्धकला, *केरलीय कला

बिरसा मुंण्डा की विरासत और समकालीन जनजातीय आंदोलन

गुणवंत नामदेवराव सुर्यवंशी [1]

Author's Affiliation :

1.गुणवंत नामदेवराव सुर्यवंशी
शोधार्थी
हिन्दी विभाग
बेंगलोर विश्वविद्यालय बेंगलूरु

Citation :
गुणवंत नामदेवराव सुर्यवंशी ,
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

मुण्डा और हो जनजातियों की सामाजिक संरचना भी कामोवेशी संथाल की तरह ही होती है । ये जनजातियाँ बहिर्विवाही (एक्सोगैस) गोत्र में विभाजित हो जाते हैं । जिसे मुण्डा और हो में 'कील' एवं उराँव में 'गोतार' कहते हैं, इसके पूर्व मुण्डा एवं हो में सामाजिक सततीकरण होता है । और ये दो स्तर में विभाजित होते हैं, मुण्डाओं की दो शाखा महली मुण्डकों (पातर) एवं कॉपट मुण्डकों हैं, ये दोनों शाखा बहिर्विवाही होते हैं । माहली मुण्डकों को कॉपट मुण्डकों से निम्न दर्जे का माना जाता हैं, मुण्डा हातु (गाँव) जो पहले बसते हैं उनके परिवार समूह को खुंट्टीदार कहा जाता है । जिन्हें अन्य ग्रामीणों (जनजातियों) को वनस्पति विशेषाधिकार प्राप्त होता है । इस प्रकार हो तीन वर्ग में बँटा होता है - मुण्डा मानकी, सामान्य हो एवं कजोमेसिन । इनमें से प्रत्येक गोत्र अनेक लीनेज में विभाजित रहता है, ये खुंट बहिर्विवाही होते हैं । मुण्डा एवं मानकी (हो मुखिया) आपस में विवाह करते हैं, जबकि कजोमेसिन ने अपना उप समूह बना रखा है और इसी उपसमूह में ये अपना विवाह करते हैं, इस उपसमूह में 'हो' के सगोत्रीय विवाह लोगों के परिवार शामिल हैं । इस प्रकार इन लोगों के सामाजिक पैटर्न को दर्शाया है ।

English

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Rooted Resilience: Traditional Ecological Knowledge and Climate Survival in Richard Powers' The Overstory

J. Joy Princy[1] M. Natarajan [2]

Author's Affiliation :

[1]J. Joy Princy, Ph.D Research Scholar, Department of English and Foreign Languages
Alagappa University, Karaikudi
Email : natarajanm@alagappauniversity.ac.in

[2]M. Natarajan, Research Supervisor, Assistant Professor, Department of English and Foreign Languages
Alagappa University, Karaikudi

Citation :
J. Joy Princy, M. Natarajan. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Overstory by Richard Powers is a sweeping ecological novel that weaves together the lives of nine individuals, each deeply influenced by trees in transformative ways. Through interconnected narratives, the novel reveals how human lives are entwined with the broader natural world, especially forests, which are portrayed not just as settings but also as informative, living entities. Drawing on environmental philosophy, scientific research, and emotional storytelling, Powers constructs a richly layered narrative that challenges readers to rethink the boundaries between human and non-human life. The novel unfolds across various locations and timelines, gradually revealing how each character's personal awakening is catalyzed by their connection with trees. These connections drive them toward activism, environmental awareness, and, in many cases, personal sacrifice. As their stories intersect, The Overstory paints a broader picture of ecological crisis and resistance, emphasizing the agency of trees, their intelligence, and the often-destructive short-sightedness of human progress.Innovative in both theme and structure, the novel pushes the boundaries of traditional fiction by placing environmental systems at the heart of its narrative arc. It motivates readers to shift from an anthropocentric to an ecocentric worldview, fostering a deeper sense of moral responsibility and interconnectedness. With scientific depth and lyrical prose, Powers reimagines storytelling as a vehicle for environmental reflection and change.

Keywords: *Environmental Ethics, Activism, Ecocriticism, Interconnectedness, Eco-fiction*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Moyna and Malli: Representation of Tribal Culture in Mahashweta Devi's (2003) T*he Why-Why Girl* and Santhosh Shivan's *Malli* (1998)

Dr.Sreevidya Surendran

Author's Affiliation :

Dr.Sreevidya Surendran
Assistant Professor, Mount Carmel College, Autonomous
Email : sreevidyasurendran@gmail.com

Citation :
Dr.Sreevidya Surendran. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper aims to critically examine the film *Malli* (1998) directed by Santhosh Shivan and the picture book *The Why Why Girl* (2003) by Mahashweta Devi so as to analyse how literary and film media can be used to present the nuances of tribal life and cultural practices through the child protagonist. Using the tools of discourse analysis and visual analysis, the paper will look into the representation of tribal life from the standpoint of age, gender, and social position, while also looking at impact of urban influence, and individual/community interaction with the ecosystem. It will also look at storytelling both as a method of activism and awareness, as well as a literary device within the texts. Using the theoretical framework of Tribal Studies, Ecocriticism and Children's Literature, the paper will engage with the creative world building process employed in these tales and analyse its implications on tribal identity formation. The paper locates the child protagonists and their contrasting points of view within the Tribal universe and studies how they achieve agency through different means in their respective narratives. While Moyna learns to use the system. Malli's story does not include this state intervention. The child becomes an unblemished lens that reflects the reality of tribal life. The unique vantage point of the child protagonist opens up new opportunities for awareness and knowledge dissemination and goes a long way in dispelling social prejudice. The paper looks at the interaction and attitude of the tribal child to the world around, reflecting on the larger ethos of tribal knowledge systems and its acceptance of the primordial nature of the environment.

Keywords: *Children's Literature, child perspective, development and education, tribal life, Storytelling.*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Coins as Cultural Texts: Understanding Indigenous Practices of Ancient Indian Tribes

Tanu Astha

Author's Affiliation :

Tanu Astha,
PhD Scholar in Heritage Studies
Ambedkar University Delhi
Email : asthatanu98@gmail.com

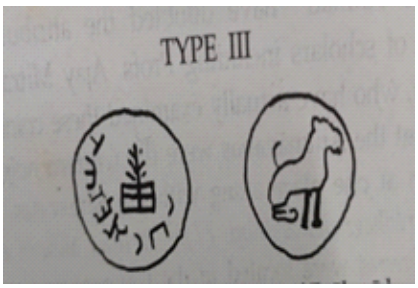
Citation :
Tanu Astha.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores tribal coins as a significant component of India's cultural heritage, linking tribal studies with ancient Indian History. It adopts interdisciplinary approach to analyze symbolism on coins, connecting historical context with indigenous tribal practices.

Symbolism as noted by scholar Kristian Smidt, simplifies imagery to it's essence- conveying expression more than form. Here, the term "tribe" refers to politically influential communities in ancient India (6th century BCE-5th century CE) , such as the Arjunayanas, Audumbaras, Kunindas, Yaudheyas and others, primarily from North India. These tribes operated under varied systems like Republics, Monarchies, and confederacies.



For instance, (Type 111) one coin features a tree motif with Brahmi script reading "Rano Muka" {King Muka} with tree on the obverse and a lion with curled tails and folded legs on the reverse. This suggests deep forest connection of the tribals and fauna recognized by the tribal community. The lion, a symbol of power, aligns with Ananda Coomaraswamy's view of the coins as an emblem of authority and truth.

Thus, coins served not only as currency but as symbolic tools reflecting tribal governance and cultural practices. Further study of such coins will offer insight into indigenous tradition, ecology, and societal structures of ancient Indian Tribes. Through this, coins become crucial tools in understanding indigenous practices and their evolution, potentially offering insights into both ancient and contemporary tribal societies.

Keywords: *Tribals, Coins, Symbolism, Heritage, Indigenous Practices.*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Voices of the Innocents: Oral Historiography and the Lambadas and the Politics of Remembering.

Porika Vikas

Author's Affiliation :

Porika Vikas
Student, The English and Foreign languages University
Email :
vikasmastrs2022@gmail.com

Citation :
Porika Vikas.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper aims to explore the cultural and historical narratives of the Lambada community, an indigenous group in India, whose history is largely undocumented in written form and preserved instead through oral traditions. It aims to investigate how oral storytelling practices shape the collective memory and identity of the Lambadas while interrogating colonial and mainstream representations of the community. The study employs qualitative methods, including ethnographic fieldwork and narrative analysis of oral songs and stories performed by Lambada Bhats and Dhadis. Comparative analysis is conducted between these oral histories and colonial archival records, particularly the British classification of Lambadas as a "criminal tribe."The research ultimately reveals that Lambada oral traditions, songs, folktales, and stories preserve counter-histories that highlight indigenous leadership, values, and resistance. It also documents the shift in the Bhats' role from traditional custodians to transactional performers, reflecting broader socio-economic changes. The decline in active storytellers signals an alarming erosion of cultural memory.This study provides a rare insight into the Lambada community's self-representation through oral traditions, challenging colonial stereotypes and filling a gap in indigenous historiography. It foregrounds oral history as a legitimate and critical source of knowledge.The findings emphasize the urgency of preserving oral traditions as vital tools of indigenous resistance, identity, and historical continuity. It calls for collaborative documentation efforts to safeguard these intangible cultural assets.

Keywords: *Lambada community, oral history, indigenous identity, colonial narratives, cultural preservation*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Stomach as an Archive: Ajalu and the Sensory Grammar of Disgust

Nithyashree Narayanan

Author's Affiliation :

Nithyashree Narayanan
The English and Foreign Languages University, Hyderabad
Email: kuchunitya2013@gmail.com

Citation :
Nithyashree Narayanan . Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

What forms of knowledge survive through forced ingestion, and how does ritualised consumption become a method of silencing through the senses? This paper examines the outlawed practice of *ajalu*, once performed upon the Koraga community of coastal Karnataka, where hair, nail clippings, and leftover food were ingested as part of a public purification rite. It asks how such a ritual constructs not only memory and caste but a form of unspeakable knowledge that bypasses language and settles in the body. The analysis builds on Kapila Vatsyayan's theory of embodied aesthetics, interpreting *ajalu* as a system that uses disgust to generate a sensory script of hierarchy. Methodologically, it draws from discourse analysis of legal records, caste-era testimonies, and a translated lament hymn sung by Koraga communities during purification ceremonies, all paired with my hand-drawn symbolic diagrams charting the body's flow through the ritual. This treatment allows the stomach to emerge as a site where historical trauma is not archived but metabolised.The findings show that *ajalu* continues to shape sensory responses, bodily discipline, and cultural memory, even in its legal absence. The gestures, silences, and oral traces of this practice suggest that violence endured through ingestion resists complete forgetting.The paper introduces a model of sensory historiography by extending Vatsyayan's theory into the domain of ingestion, framing *ajalu* as ritualised mattering where violence is processed through taste and texture as tools of embodied control.This reading offers a way to interpret erased rituals through their sensory residue, grounding analysis in bodily memory while refusing to aestheticise pain or extract Indigenous voice.

Keywords: *Ajalu, Koraga, sensory knowledge, ritual ingestion, embodied aesthetics*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Medical and Cultural Significance of Sheetla Mata in Jaipur's Folk Culture

Priyal Srivastava[1] Dr. Monisha Raj Soyal [2]

Author's Affiliation :

[1]Priyal Srivastava, Research Scholar
IIS (deemed to be) University, Jaipur
Email: priyal171299@gmail.com

[2]Dr. Monisha Raj Soyal, Assistant Professor
IIS (deemed to be) University, Jaipur

Citation :
Priyal Srivastava, Dr. Monisha Raj Soyal.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the importance of Sheetla Mata in the folk culture of Jaipur, using her dual nature as a folk goddess and a healer. In the local folklore, she is represented both as the source and the force guarding against smallpox disease. The study investigates both medical and religious aspects of Sheetla Mata. She is involved with several festivals and rituals, including the Sheetla Ashtami festival and the Basoda ritual. All these practices show the dependence of the community on traditional knowledge of healing and their belief in the protective nature of Sheetla Mata in times of the outbreak. The interrelationship between religion and folk medicine is further explained in the paper showing how the worship of Sheetla Mata solves not only health issues but also brings the people of the community together. Through the study of these cultural practices, the study provides insight into why folk traditions still influence the way the community handles disease and improves well-being in Jaipur, affirming the power of faith-based practices in the disease management and health improvement of the community in Jaipur. The study revisits the narrative of Sheetla Mata through mythology, rituals, folklore, and medical associations in order to add an interdisciplinary dimension to the scholarship of history and health practices. The study extensively uses primary sources, such as Dastoor Komvar and Dastoor Bakaya. Sheetla Mata is a well-known folk deity in numerous groups and not just Rajasthani culture. This study is essential because it provides critical insights into the living traditions of Jaipur's folk culture while also putting light on the interaction of spirituality and indigenous healing practices.

Keywords: *Sheetla Mata, Folk Culture, Smallpox, Rituals and Festivals, Indigenous Healing Practices*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Beyond Written Words : Oral Traditions as a Process of Conveying Knowledge through Narration.

Chhavi Sharma

Author's Affiliation :

Chhavi Sharma
Shaheed Bhagat Singh Evening College, University of Delhi

Citation :
Chhavi Sharma.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Oral traditions which are still prevalent in the tribes of India , are repositories of wisdom of these people . The oral traditions that are passed on from one generation to another generation through word of mouth in the form of performances , music . Puzzles , proverbs and folktales are not ordinary pieces of art and literature; rather these are rooted in the cultural traditions of the tribes and carry forward indigenous knowledge system . The oral traditions help them in identity formation, transferring indigenous knowledge, shaping cultural values, maintaining histories of the tribes, social customs, ethical practices, moral lessons and experiential learning . Generally in the Gond Tribe three kinds of folklores – Pandvani , Gondvani and Ramayani -are found . Besides these , there are many folktales that are still either unknown or lesser known to the people of our nation . The paper explores the folk tales of Gond Tribe from M.P and Chhattisgarh and Kadar Tribe from Andhra Pradesh . The purpose of this study is to bring forth the indigenous knowledge system that the folktales contain . The exploration will be based on the folktales available either in English translation or Hindi translation .

Keywords: *Oral traditions , Indigenous knowledge , Folktales, Cultural value , Customs*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Musings on the Politics of (Mis)Representation of Tribals in Tamil Cinema since the 1990s

Jeffin Lijo J

Author's Affiliation :

Jeffin Lijo J
Research Scholar, Department of English and Cultural Studies
CHRIST (Deemed to be University), Bengaluru
Email:
jeff.joe95diraviam@gmail.com

Citation :
Jeffin Lijo J.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Tamil Cinema has long been recognized as a powerful medium for social commentary, reflecting the complexities of Tamil society and shaping cultural narratives. While issues of caste and marginalization have found representation, the portrayal of tribal communities remain largely absent or misrepresented. This paper examines the representations of tribals in Tamil Cinema from 1990s to present, a period marked by influence of Dravidian ideologies of equality and social justice in film discourse. This study aims to analyze the representations of tribals and also about the politics of identity, exclusion, and knowledge production. Employing a semiotic and critical discourse analysis approach, the study analyses select films to uncover patterns of exoticization, comedic stereotyping as seen in the films featuring comedians like Goundamani and Vadivelu particularly their mocking depictions in dialogues like "O Samiyoo" or Kunjaayi *(Suriyan*)- and the problematic conflation of tribal identity with Dalit experiences. Though recent films like *Peranmai, Jai Bhim* offer counter-hegemonic perspectives, the absence of the tribal communities and their experiences in the urban due to displacement within Tamil Cinema is quite evident. This study aims to address this gap and explore these narratives to foster informed storytelling contributing to broader discourses on indigenous identity and cinematic justice.

Keywords: *Adivasis, Jai Bhim, Peranmai, Semiotics, Tamil Cinema*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Witchcraft, Womanhood, and Wounds: Gendered Readings of Superstition in Tribal Society through Rupi Baskey

Sarika Misra

Author's Affiliation :

Sarika Misra
Research Scholar
Goa University
Email: misrasarika1@gmail.com

Citation :
Sarika Misra.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Witch branding in India is a deeply rooted socio-cultural issue, particularly affecting women in tribal and rural superstitious communities. This paper examines the representation of superstition as a mechanism of control over tribal women's bodies and identities in Hansda Sowendra Shekhar's The Mysterious ailment of Rupi Baskey. Using Michel Foucault's theoretical framework – particularly his notions of biopower, surveillance, and the disciplined body – the study interrogates how patriarchal and communal structures in Tribal society produce and regulate knowledge around illness, womanhood, through the language of witchcraft. Rupi Baskey's descent from an independent, physically capable woman to one marked as 'mysteriously ill' reflects not merely a personal transformation, but a diseased society. Her illness is interpreted not medically but supernaturally, revealing how knowledge systems in tribal settings often align with orthodox belief structures that stigmatize female autonomy. This labelling- of the woman as "possessed" or "cursed"- functions as a disciplinary practice, ensuring conformity and obedience through the internalization of communal judgement. Foucault's ideas on the body as a site where power operates are particularly relevant in the Santhal context, where the diseased or deviant female body is watched, discussed, diagnosed, and ultimately controlled. Through a close reading of Rupi's narrative and the reactions of her community, this paper argues that superstition is not merely cultural-it is political. It disciplines bodies, creates docile subjects, and silences dissent. By placing the novel within both literary and Foucauldian frameworks, this study aims to unpack how systems of power operate subtly yet effectively in tribal societies wounding female bodies and psyche.

Keywords: *Witchcraft, Foucault, Biopower, Gender and Illness, Superstition*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

A Cultural Dialogue with Indigenous Culture of North-East India: A Reading of My Three Years in Manipur (1892) by Ethel St. Clair Grimwood ribal Society through Rupi Baskey

Indrani Bandyopadhyay

Author's Affiliation :

Indrani Bandyopadhyay
Assistant Professor in English,
Faculty of Liberal Arts in ICFAI University, Tripura.
Email
indranibonny93@gmail.com

Citation :
Indrani Bandyopadhyay.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Despite of vibrant cultures and landscapes, the North Eastern region of India is less visited and written about by the visitors. Remembered as the seven sisters, the region is located in the extreme eastern corner of India. In spite of occupying small territory, each state has a distinct indigenous cultural practice and a historical past. Their landscapes are equally unique and, at the same time, bewilderingly diverse. These are some among the several reasons which h ave attracted a few individuals to visit the land from across the country at some point of their life and recorded their visits to the pristine land through writings. Their narratives provide an insight into the indigenous culture of North East from the perspective of an 'outsider'. The paper will focus on a particular account of Ethel St. Clair Grimwood to Manipur and will attempt to define the way a nineteenth century British female, 'look' and 'describe' and 'represent' the indigenous culture and socio-cultural anthropology of Manipur through her writing *My Three Years in Manipur* (1892).

Keywords: *North-East India, Manipur, Indigenous Culture, Anthropology, Gaze*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Negotiating the Margins: A Comparative Analysis of Social Alienation in Pinter's *The Dumb Waiter* and Fugard's *Blood Knot*

Dr. Prince Dawar

Author's Affiliation :

Dr. Prince Dawar
Associate Professor
Department of English, Humanities and Soft Skills
Poornima Institute of Engineering & Technology, Jaipur, Email: prince.dawar@poornima.org

Citation :
Dr. Prince Dawar
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The innate human tendency to perceive and treat socially marginalized individuals differently is a widespread phenomenon. These individuals often find themselves in a continuous struggle, leading compromised lives with seemingly no escape from their circumstances. This theme is vividly depicted in two notable plays: "*The Dumb Waiter*" (1957) authored by Harold Pinter, and "*Blood Knot*" (1961) penned by Athol Fugard. Both plays portray characters who exist on the fringes of society due to factors such as their socioeconomic class, skin color, or poverty. Overall, these plays compellingly delve into the struggles of individuals relegated to society's edges due to circumstances beyond their control. The narratives shed light on the yearning of these marginalized characters to transcend their limitations and access the privileges associated with the center, all while grappling with the harsh realities of their marginalized existence.

Keywords: *Periphery, Discrimination, Margins, Menace, Marginalized Characters*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Voices from the Margins: Reclaiming Santhal Identity through Literature and Oral Narratives

Dr. Priscilla Namrata Rozario

Author's Affiliation :

Dr. Priscilla Namrata Rozario
Assistant Professor, Department of Liberal Arts,
Christ University, Bengaluru
Email:
Priscilla.namrata@christuniversity.in

Citation :
Dr. Priscilla Namrata Rozario. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores how Santhal communities in Bengal assert indigenous identity and resist cultural marginalization through literature and oral storytelling. It examines how both traditional narratives and contemporary writings serve as vehicles of resistance, cultural preservation, and self-representation. Focusing on the works of Santhal author Hansda Sowvendra Shekhar and oral narratives collected from Santhal communities in West Bengal, the study employs a qualitative, interdisciplinary approach combining literary analysis with ethnographic fieldwork. Interviews and participant observation inform a comparative reading of themes such as land, memory, gender and ancestral knowledge. The findings might reveal that Santhal storytelling whether oral or written, functions as a dynamic tool for articulating community values, challenging dominant histories, and reclaiming tribal heritage. Oral traditions remain vibrant and adaptive, often intersecting with contemporary literary forms to reinforce cultural continuity. The study will also highlight how these narratives contribute to broader decolonial discourses by foregrounding Adivasi worldviews that have long been excluded from mainstream academic and cultural frameworks.This study bridges oral and literary traditions, offering a unique perspective that validates indigenous storytelling as both intellectual tradition and cultural archive. It contributes to decolonizing academic discourse by centering Santhal voices within literary and cultural studies. The research highlights the need to recognize and integrate Adivasi narrative practices into academic, educational, and policy frameworks. It advocates for greater visibility and respect for tribal epistemologies in shaping inclusive national discourses.

Keywords: *Santhal narratives, indigenous identity, oral traditions, tribal literature, cultural resistance*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Celebration of Life after the Death: A Study of Funeral Rituals from Memory Studies Perspective

Dr. D. Sudha Rani

Author's Affiliation :

Dr. D. Sudha Rani
Associate Professor
VNR Vignana Jyothi Institute of Engineering & Technology
Email: sudharani_d@vnrvjiet.in

Citation :
Dr. D. Sudha Rani.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the funeral rituals of the Dalit community in Telangana through the lens of memory studies, emphasizing how these practices serve as a form of indigenous cultural expression and storytelling. Central to these rituals is *Mylalu*, an indigenous performance art practiced by skilled Dalit Brahmins known as *Baindlas*. These performers, using traditional instruments such as the *Baindla dapuku*, anklets, and *thambura*, enact narratives that celebrate the life of the deceased and the collective memory of their lineage. One performer often cross-dresses as a woman, adding a dramatic dimension to the all-night ritual staged over several days. Rather than relying on fixed scripts, the performance follows a fluid yet structured format where stories of the deceased and their ancestors are creatively adapted into poetic and musical forms. This oral tradition reinforces familial memory and sustains a collective sense of identity and continuity within the community. The study argues that these indigenous rituals act as mechanisms of cultural resilience, preserving knowledge systems and affirming community identity in the face of historical marginalization. By examining these performances as dynamic memory practices, the paper contributes to broader discussions on memory, ritual, and indigenous knowledge preservation.

Keywords: *Indigenous rituals, funeral performance, memory studies, Dalit community, cultural resilience, oral tradition*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Women, Identity, and the Land: An Ecofeminist Study of Mamang Dai's *The Black Hill*

Komal Rathee[1] Dr Smarika Pareek [2]

Author's Affiliation :
[1]Komal Rathee,
Research Scholar

[2]Dr Smarika Pareek,
Professor
Chandigarh University, Mohali
Email:
ratheekomal99@gmail.com

Citation :
Komal Rathee, Dr Smarika Pareek.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The research paper investigates the ecofeminist aspects present in Mamang Dai's *The Black Hill*. The novel *The Black Hill* weaves together themes of environmentalism and feminism against the setting of the Eastern Himalayas, creating a captivating narrative. It highlights the connection between patriarchal systems and environmental exploitation in ecofeminist discussions. Dai reveals how women disproportionately suffer the burden of environmental degradation and climate change impacts through detailed characterisations and complex plot dynamics. The story portrays women as both victims and agents of environmental injustice, emphasising their marginalised status in cultures where patriarchal standards sustain environmental plunder. It explores the historical roles of women as guardians of the earth and the indigenous knowledge they possess. Dai promotes an environmental sustainability vision based on indigenous knowledge systems, emphasising the crucial role of women in caring for and safeguarding the environment. The novel also addresses the exploitation of natural resources and the commercialisation of the environment, highlighting the connections between gendered power dynamics and environmental deterioration. Through evocative depictions of the Himalayan region and its people, Dai challenges readers to consider the moral ramifications of unbridled resource exploitation as well as the effects on human societies and the larger ecosystem. The paper aims to clarify the intricacies of gender and ecology in *The Black Hill*, enhancing comprehension of the connections between gender, environment, and social justice.

Keywords*: environment, women, gender, guardians, justice*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Indigenous Knowledge, Cultural Resilience, and Ecological Harmony in Easterine Kire's *Sky Is My Father*: Reimagining Tribal Heritage through Storytelling

Pradeep D. Brahmkshatriy

Author's Affiliation :

Pradeep D. Brahmkshatriy
Research Scholar
Department of English
K.S.K.V. Kachchh University
Bhuj-Kachchh (Gujarat)
Email:
pradeepbrahmkshatriy@gmail.com

Citation :
Pradeep D. Brahmkshatriy.
Tribal Culture, Heritage &
Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The book Sky Is My Father: A Naga Village by Easterine Kire is explored here for its portrayal of the community. Remembers represents indigenous identity, environmental understanding, and cultural sensitivity. Demonstrating how literature may preserve tribal knowledge systems and indigenous customs in the face of modern difficulties, the research employs a qualitative literary analysis guided by postcolonial ecocriticism and indigenous studies. Based on sustainable techniques, traditional ecological knowledge (TEK), and communal memory, Kire's book offers a different viewpoint. Using primary texts by environmental scientists and cultural theorists, this study examines the narrative techniques and subject matter in Kire's work. By connecting Kire's work to the broader debate about tribal revivalism—represented by the legacy of Birsa Munda—this research emphasizes how literature helps to preserve culture, oppose marginalization, and reclaim indigenous identity. It also shows how cultural anchors as well as frameworks for climate resilience and sustainable development are provided by indigenous cosmologies and land ties. The study makes the case for the inclusion of native epistemologies in policy-making and development debate. It contributes to ongoing debates about tribal rights, sustainability, and decolonizing plans.

Keywords: *Tribal Heritage, Traditional Ecological Knowledge, Indigenous Literature, Sustainable Development*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Transformation and Belief: Lycanthropy and Ecclesiastical Influence in the Angami World Through the Select Works of *Easterine Kire*

R.K. Ganga Devi[1] Dr. C.S. Arunprabu [2]

Author's Affiliation :

[1]R.K. Ganga Devi
Ph.D. Full-Time Research Scholar, Department of English, College of Science and Humanities, SRM Institute of Science and Technology, Kattankulathur- ORCID iD:0009- 0006- 7966- 9496.gangud18@gmail.com.Phone No: 9384758376

[2]Dr. C.S. Arunprabu
Assistant Professor, Department of English,
Faculty of Science and Humanities, SRM Institute of Science and Technology, Kattankulathur Campus, Chennai.

Citation :
R.K. Ganga Devi ,
Dr. C.S. Arunprabu.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

In Angami Culture, lycanthropy takes on a unique form, deeply embedded in local myths, tradition and beliefs. The Angami people who are an ethnic group from Nagaland in Northeastern India have their own folklores and narratives that touch on the ideas of transformation though not always in the Western werewolf sense. The concept of lycanthropy in Angami culture is often intertwined with the spiritual and supernatural realms. It's not necessarily about a person physically changing into a wolf but might include transformations into other animals like tigers or bears, which are significant in their culture. The objective of the research is to analyse how lycanthropy is portrayed in *Esterine Kires* novel and how it relates to the culture transformation in the context of ecclesiastical way of life. The methodology employed in the research is qualitative research, which focuses on the literary analysis and the contextualization based on the primary and secondary sources. Thus the paper mainly deals with the transitional dynamics Angami culture in the context of lycanthropy as portrayed in *Easterine kire's When The River Sleeps* and *The Son of the Thundercloud.*

Keywords*: Culture, Tradition, Lycanthropy, Christianity, Colonialism, Transformation*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Becoming Woman Through Exile: The Cultural Performance of Expulsion in *The Adivasi Will Not Dance*

Anshika Rani

Author's Affiliation :
Anshika Rani, Independent Researcher
Anshikarani0207@gmail.com

Citation :
Anshika Rani.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates the construction of Adivasi womanhood through performative acts of ritual rejection in Hansda Sowvendra Shekhar's *The Adivasi Will Not Dance*, focusing on the short stories *Baso-jhi* and *November is the Month of Migration*. It aims to explore how gendered subjectivities in Adivasi communities are not merely silenced but actively produced through socio-cultural expulsions such as witch-branding, sexualized migration and ritualized management of death and inheritance. The study challenges traditional victimhood frameworks by examining how gender identity are shaped through the withdrawal of community support and voice. Employing a qualitative approach, the research uses close textual analysis grounded in subaltern studies, feminist theory and ritual theory. This interdisciplinary framework helps analyse both narrative structures and symbolic meanings, revealing how ritual rejection functions as a mechanism for constructing gendered identities in these literary texts. The findings may reveal that Adivasi womanhood materializes not as a stable identity but through embodied absence, public suspicion and affective dispossession. Ritual rejection operates as both a social and symbolic process, producing gendered subjectivities through exclusion and stigma. This research conceptualizes ritual rejection as a discursive apparatus that shapes and stigmatizes gender, moving beyond viewing it solely as a cultural practice. The study reconceptualizes literary portrayals of Adivasi women as sites where silence, exile and corporeal excess encode complex cultural meanings related to identity and marginality.

Keywords: *Ritual Rejection, Adivasi Womanhood, Disinheritance, Embodied Marginality*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Folktales of Tripura as a knowledge transmission to the society in reference to *"Kuchuk Kherengbar"* (The forbidden love story)

Saheli Debbarma

Author's Affiliation :

Saheli Debbarma
Research scholar, Dept of History
Tripura Central University
Email :
sahelidebbarma02@gmail.com

Citation :
Saheli Debbarma.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Oral tradition and storytelling is a vital method of knowledge transmission in preserving one's culture, values, history and social norms of a society from generation to generation. *"Kuckhuk Kherengbar"*, a Kokborok folktales of Tripura, it is one of the famous folktales of Tripuri community. The folktale is about a young boy name '*Rwmai*' and young girl name '*Lari*' both of them fall in love but due to curse by nature the boy was turned into '*Huluk*'(male Gibbon) and the girl into a '*Muphuk*'(monitor lizard). The reason of their curse was they were instructed before touching the beautiful orchid flower, they were supposed to rub in the ground and smell it but as the girl was so much attracted by the strong fragrance and the beauty of the flower she couldn't resist it and smell it directly without following the instruction and they were cursed and it was also believed that from that day the flower lost its fragrance forever. Thus oral tradition through its folktales transmits knowledge about a society's laws and norms, about its culture, religion, economy and political condition and passes this knowledge to its future generation. The entitled paper will focus in Tripura's culture, social tradition, social taboo and natural consequences through this folktale.

Keywords: *Folktales, oral tradition, Kokborok, Tripura, Kuchuk Kherengbar*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Archetypes in the Wild: A Jungian Analysis of the Origin Myth of Kaziranga National Park and Its Socio-Cultural Resonance

Dr. Suwanee Goswami

Author's Affiliation :

Dr. Suwanee Goswami
Assistant Professor
Department of Psychology
Christ University, Delhi-NCR
Email:
suwanee.goswami@christuniversity.in

Citation :
Dr. Suwanee GoswamI.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper delves into the mythology of the origin of Kaziranga National Park in Assam, using a Jungian psychological lens, to uncover its archetypal significance and socio-cultural implications. By drawing on myths and folklore from the Karbi community, one of the oldest aboriginal tribes of north-east India, the study explores how these narratives embody fundamental archetypes and the intricate relationship between humankind and nature. The paper posits that the origin myth reflects the community's ecological values and spiritual ethos while functioning as a cohesive force that fosters conservation and cultural continuity. It further underscores the enduring relevance of myth as a conduit between psychological insights and socio-cultural dynamics, illuminating its role in shaping human experience and collective resilience. An interdisciplinary approach is adopted bridging psychology, folklore and ecology that opens up new interpretive pathways for understanding human-nature relationships in indigenous context.

Keywords: *Archetypes, mythology, Jungian psychology, Karbis, ecology*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Echoes of a Lost Language: Cultural Adaptation, Tribal Continuity and Oral Traditions among the Sonowal Kacharis of Assam

Jikmik Molia

Author's Affiliation :

Jikmik Molia,
Postgraduate Student, Department of History, University of Delhi
Email ID: jikmik124m@gmail.com

Citation :
Jikmik Molia.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

North East India is home to hundreds of ethnic and tribal groups. As per data, Post Partition Assam accounted for 23 tribes, including 14 Hill tribes and 9 Plain tribes in the Brahmaputra Valley. The Sonowal Kacharis are classified as one of the scheduled tribes (plain) of Assam and rank as the Fifth largest tribal groups in the State, mostly concentrated in Upper Assam. The origin of Kachari is a matter of conjecture. The term Kachari refers broadly to a group of 'Tibeto Burman' origin tribes in Assam who in later time fragmented into several subgroups including the Sonowal Kacharis. At present time, the Sonowal Kachari or the Kachari people do not have a dialect of their own as they have assimilated into the larger Assamese speaking community. In recent years, there are renewed efforts made by the community to preserve and promote their cultural heritage- notably through the establishment of literary bodies like the Sonowal Kachari Sahitya Sabha (SKSS) in 2017, concerned at reviving their endangered cultural and linguistic legacy. The aim of this paper is to analyse how the creation of such bodies marks a cultural resurgence, allowing the community to assert a renewed literary identity, grounded in enduring oral traditions. Moreover contrary to the dominant narrative of complete cultural assimilation, this paper presents that oral traditions have sustained a distinct tribal consciousness among the tribes like sonowal kacharis. The primary research has been made by using qualitative analysis of texts, journals and articles. The paper finds evidence on the historicity, continuity and processes of assimilation among the Sonowal kacharis of Assam, examining how echoes of their lost language persist through their oral traditional practices in the present day.

Keywords: *Sonowal Kachari, Assam, language, endangered, Oral traditions*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Khamm: The Dramatic and Musical Pulse of Korku Culture – Indigenous Performance and Social Commentary in Melghat

Dr. Manish Shrihari Gaikwad

Author's Affiliation :

Dr. Manish Shrihari Gaikwad
Associate Professor of English
Shri Shivaji Science College,
Amravati, Maharashtra.
Email:
manishgaikwad22@gmail.com

Citation :
Dr. Manish Shrihari Gaikwad.
Tribal Culture, Heritage &
Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores *Khamm*, a unique and spontaneous musical drama performed by the Korku tribal community in the Melghat region of the Satpuda mountain ranges. It aims to document this rich oral performance tradition and examine its role as a medium of entertainment, cultural identity, and social commentary. The study is based on first-hand fieldwork conducted in the remote tribal village of Khokmar during the Navratri festival of 2024. Ethnographic observation, informal interviews with performers, and visual documentation were used to understand the performative elements, structure, and sociocultural relevance of *Khamm*. *Khamm* is an unscripted dramatic dance performed around a symbolic *khamb* (pillar), featuring characters such as a joker, Ganeshji, Durgadevi, and laymen, with male performers enacting female roles. The dialogues are impromptu and humorous, yet they subtly highlight social vices and communal concerns. Accompanied by traditional instruments like the harmonium, dholak, tabla, and flute, the performance serves both entertainment and reformative purposes. This study offers a rare documentation of an underexplored tribal art form that has not been formally recorded or scripted. It reveals the cultural depth and dynamic expression of the Korku people through indigenous performance practices. The research underscores the need for preservation and promotion of oral tribal traditions like *Khamm* that act as vital tools of cultural continuity and community awareness.

Keywords: *Khamm, Korku, Indigenous, Satpuda, Melghat*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Re-envisioning Myth through the Tribal Lens: A Study of Indigenous Culture, Ancestral Heritage and Spiritual Traditions in Amish Tripathi's Shiva Trilogy

Shivakashi Sharma[1] Dhanush MN [2]

Author's Affiliation :

[1]Shivakashi Sharma
Assistant Professor, IIBS
Email : shivakashi147@gmail.com

[2]Dhanush MN
Assistant Professor,
IIBS, Bangalore

Citation :
Shivakashi Sharma ,
Dhanush MN.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None
Declared **Conflict of Interest:**
None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper examines how Amish Tripathi's *Shiva Trilogy* reinterprets Hindu mythology through the lens of tribal culture, heritage and indigenous practices, therefore challenging mainstream religious and civilizational narratives. Using a qualitative literary analysis approach, the paper will examine character development, thematic structures and narrative settings across Shiva trilogy. It derives from postcolonial theory, indigenous studies and comparative mythology to evaluate how tribal ethics are embedded in the text. The analysis reveals that the trilogy promotes indigenous principles, eco-spirituality and marginalized voices by illustrating Lord Shiva as a tribal chieftain rather than a deity. The text contrasts tribal wisdom with technocratic cliques, endorses oral traditions and reformulates deformed or censured groups (like the Nagas) as guardians of ancient knowledge. These depictions highlight how aboriginal values balance with nature, intrinsic justice and spiritual egalitarianism—can inform broader societal metamorphosis. This study offers a unique perspective on Amish Tripathi's work by concentrating not merely on its mythological reinterpretations but on its retrieval of tribal and aboriginal narratives. It positions the trilogy as a contemporary literary reflection of cultural decolonization and identity re-examination. The paper imparts to mythological and cultural studies by accenting the literary significance of tribal illustration in modern Indian fiction. It also underscores the role of popular literature in remoulding socio-cultural consciousness.

Keywords: *Tribal heritage, Indigenous practices, Mythological fiction, Shiva Trilogy, Cultural decolonization*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Endangered Tribal Languages: Causes and Revival

Kashvi Shree

Author's Affiliation :

Kashvi Shree
BA Economics Honours
Student, Mount Carmel College, Autonomous
Email: kashvishree10@gmail.com

Citation :
Kashvi Shree.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The study aims to explore the underlying causes of the endangerment of tribal languages in India and across the globe, and to propose practical strategies for their revival and sustainable preservation.This research adopts a qualitative approach, combining secondary analysis of linguistic surveys, UNESCO language endangerment reports, and case studies of tribal communities. The key causes which were identified includes-dominance of mainstream languages, lack of intergenerational transmission, migration, socioeconomic marginalisation, and insufficient policy support. The erosion of oral traditions and the absence of tribal language in formal education system have further accelerated language loss. However, successful revival efforts—such as community-led documentation, bilingual education models, and digital archiving—demonstrate that language revitalisation is possible when culturally sensitive and participatory approaches are adopted. This study integrates perspectives from the common practitioners with academic research, offering a holistic view of both the problem and its solutions. It also highlights undervalued tribal voices and community-driven innovations in language preservation. The findings brings out on the urgent need for a global language policy, active participation of the tribal communities in planning revival programs and increased fundings for indigenous education. This research also contributes to the broader discussion on linguistic diversity, cultural identity and social justice.

Keywords: *Tribal languages, language endangerment, language revival, indigenous education, linguistic diversity*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tribes Singing Resistance Poetics and Land Advocacy in Baiga-Gond Ritual Songs in the Bhopal Tribal Museum

Gouri Garg

Author's Affiliation :

Gouri Garg
Postgraduate Studies,
English and Foreign Language University
Email: inputbansal@gmail.com

Citation :
Gouri Garg.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Paper will explore how oral poetry and myths within the Baiga and Gond communities of MP function as symbolic representations of land depths and cultural testimonies of territorial belonging. Furthermore, examining the portrayal of the sacred groves and the ancient lands in ritual poetry. Situation arising with the land rights advocacy, and evaluating how such sacred landscapes are being archived and reintegrated in institutional settings like the Bhopal Tribal Museum. The paper will use a multidisciplinary approach, including literary analysis, ethnographic source review, and museological interpretation. Primary data will be taken from ritual chants available online, myth cycles, and festival songs documented in the fieldwork and museum recordings. Secondary sources will be tribal literature, indigenous aesthetics, and tribal land movement centred around MP. Bhopal Tribal Museum will be treated as a living archive to digitise such as oral traditions within the contemporary policy. The research will communicate that Baiga and Gond oral narratives are not just mythic creation, but legal claims to land and sacred sites made. These oral texts have resisted displacement and ecological exploitation through spiritual cartography. Tribal Museum presenting an alternate archive in the cultural dominion in the public sphere narrative. This paper will contribute a novel lens by framing oral literature, using the Trial Museum as a living archive and epistemology. Treating oral traditions as judicial and ecological archives in policy, literary scholarship, and heritage.

Keywords: *Bhopal Tribal Museum, Baiga and Gond Tribes, Tribal Land rights, Tribal Oral literature*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Ink of Identity: Reading the Living Archives of Apatani Facial Tattoos.

Anshuman Maji

Author's Affiliation :

Anshuman Maji
BA English,
The English and Foreign Languages University
Email: theoganshu@gmail.com

Citation :
Anshuman Maji.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the tradition of facial tattooing of the women from the Apatani tribe in Arunachal Pradesh as a notion of cultural memory and identity. It tries to understand how these tattoos shape the narrative about the values and gender roles of the Apatani Tribe, as well as how they proved to be a resistance to the *Pori* or Britishers, and their dominance. The study uses visual anthropology and postcolonial theory. It tries to draw insights from the historical preservations and oral stories from the community, as well as using ideas from Judith Butler and James Clifford to decipher the meaning behind these inked archives. Facial tattoos among the women of the Apatani tribe were quite more than mere ink marks; they were the silent depictions of beauty, social belonging, and protection. When the British authorities banned this practice of body art, it grew into an issue of cultural conflict and resistance. In modern times, with development, the youth have gradually desensitized this tradition, as it became a notion of heritage to some, while others moved away from the practice. This research studies these tattoos as a kind of "living archive" and highlights the significance of body art in preserving indigenous traditions and heritage, especially those of women. The paper adds to discussions on indigenous rights, cultural preservation, and how traditions can survive and adapt in the modern world.

Keywords: *Apatani Tribe, Facial Tattooing, cultural memory, postcolonial resistance, indigenous identity*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Kerang Kothoma: An Analysis of Morality and Taboo in Kokborok Folktales

Alampik Debbarma

Author's Affiliation :

Alampik Debbarma
Research Scholar, Tripura University (A Central University)
Email: alimkho90@gmail.com

Citation :
Alampik Debbarma.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper looks at *Kerang Kothoma*, a collection of folktales from the Kokborok-speaking Tipra people of Tripura, as a powerful way of passing down values and social lessons from one generation to the next. These stories are not just told for fun they carry deep meaning, helping to shape the community's sense of identity and guiding people in how to live and treat one another. Focusing on four widely known folktales, *Chethuang* (taboo of incest), *Nuai* (familial injustice), *Kuchuk Kherengbar* (forbidden love), and *Amingma bai Tokma* (survival and betrayal), the study applies a narrative analysis to uncover the embedded lessons within each tale. Each story has its way of shaping how people behave and helping the community stay connected and strong. For example, *Chethuang* underscores the strict prohibition against incest through mythic transformation, while *Nuai* voices the emotional and moral weight of step-parental neglect. *Kuchuk Kherengbar* enforces social boundaries through loss and metamorphosis, and *Amingma bai Tokma* explores trust, deception, and the resilience required for survival. By bringing these stories to light, this paper shows how oral tradition has long been the Tipra people's way of passing down knowledge, values, and identity. It also reminds us why preserving these fading traditions is so important; they help us understand how communities hold onto their roots and make sense of the world without relying on written records.

Keywords: *Kerang Kothoma, Oral Tradition, Kokborok, Folktales, social norms*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Adapting to A Changing Socio-Cultural Landscape: The Oral Narratives of the Nyishi in Arunachal Pradesh

Yamini

Author's Affiliation :

Yamini
Research Associate,
Sarayu Foundation Trust
Email:
picasoyamini@history.du.ac.in

Citation :
Yamini.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper seeks to examine how the oral narratives- folktales, traditions and ritual chants function as tools of memory, pedagogy, and sociocultural resilience in a rapidly changing environment influenced by globalization, state education, and digital communication. Adopting a qualitative ethnographic approach through drawing on ethnographic fieldwork and narrative analysis, this research combines Fieldwork in Nyishi-inhabited villages of Arunachal Pradesh, interviews with elders, storytellers, and cultural practitioners, community festivals and oral performances and an analysis of selected narratives and folktales, with a particular emphasis on their structure, symbolism, and social function, also incorporating a comparative framework referencing literature on indigenous oral traditions globally. This study explores the efforts by the Nyishi community to strike a fine balance between cultural continuity and adaptation in a rapidly changing socio-cultural landscape marked by formal education, digital media, and linguistic shifts. At the very core of this paper, lies the performative aspects of storytelling, and how these oral traditions serve as mechanisms for cultural assertion in the twenty-first century. By studying the Nyishi experience in the backdrop of socio-cultural change, this research seeks to provide insights into Nyishi oral culture- who are underrepresented in mainstream scholarship, trying to contribute to the ethnographic and anthropological literature on Northeast India. The purpose of this paper is to argue that oral narratives and traditions should be viewed as dynamic epistemological instruments of cultural survival in a postcolonial context , rather than as mere antiquities of the past.

Keywords: *Oral Tradition, Indigenous Knowledge, Nyishi Tribe, Folktales*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Protecting The Himalayan Voices: Examining Ways to Preserve the Gaddi and Sippi Indigenous Languages

Neha Bhagat

Author's Affiliation :

Neha Bhagat,
Ph.d Scholar
Department Of Education
University Of Delhi
Prof. Punita Gupta
Supervisor

Citation :
Neha Bhagat.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper aimed to examine the ways to preserve the Indigenous languages of Gaddi and Sippi tribes of Bhaderwah of Doda District of Jammu and Kashmir. Among these are the indigenous languages of Gaddi and Sippi, spoken by distinct communities whose unique identities are intricately woven with their linguistic heritage. Facing increasing pressures from dominant regional languages, migration and socio-economic shifts, both Gaddi and Sippi are at risk of endangerment. This paper explores the current status of these languages, identifies the ways to their preservation, and proposes comprehensive strategies for their revitalization. Various Govt. initiatives are adopted for the well being of these tribes but still these tribes face multiple issues.

Keywords: *Indigenous languages, Gaddi, Sippi, Revitalization*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tribes of Northeast India: An Ethnological Study of the Tribal Communities of Sikkim.

Nima Thendup Bhutia [1] Tsheten Doma Lamasaa [2]

Author's Affiliation :

[1]Nima Thendup Bhutia, Student, Department of History, St. Josephs's University, Bengaluru

[2] Tsheten Doma Lamasaa, Student, Department of History, St. Joseph's University, Bengaluru
Email: bnimathendup@gmail.com

Citation :
Nima Thendup Bhutia, Dhanush MN.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Sikkim is a small state in North-eastern India that is nestled in the eastern Himalayan range and is surrounded by Nepal to its west to China-occupied Tibet in the north and Bhutan in the east. Sikkim is well known for its natural beauty, diversity, culture and environmental initiatives. It has the recognition of being India's first fully organic state and has taken steps to ban the use of plastic which has significantly contributed to sustainable tourism across the state. Places like *Gurudongmar* Lake, *Tsomgo* Lake, *Nathula* Pass, and the *Rumtek* and *Pemayangtse* monasteries are well known tourist attraction sites. Sikkim with its unique festivals like *Losar*, and *Pang Lhabsol* showcases the vibrant blend of Tibetan Buddhism and other local traditions. Sikkim is home to a number of tribal communities namely, *Lepcha, Bhutia* and *Limbu* who have lived together in coexistence with nature for generations. Each community has its own unique tradition, culture, customs and beliefs and this showcases a homogenous blend among the various indigenous communities. This study aims to understand the indigenous tribal communities of Sikkim from an ethnological perspective by understanding how their culture, practices and environmental knowledge are linked. It also examines the historical and political backdrop of the tribal communities and their role in the formation of Sikkim as a state, and how various policies of the government have influenced their societal structures. This study uses qualitative methods to investigate how the historical and political analysis of the indigenous communities is essential in safeguarding their culture and the environment that they help protect.

Keywords: *Ethnological study, Limbu tribal community, Lepcha tribal community, Bhutia tribal community*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Kurukh Language of Oraon Tribe of West Bengal : Strategies for the Preservation and Revitalization of Kurukh Language in the 21st Century

Tanuza Oraon

Author's Affiliation :

Tanuza Oraon
Research scholar
Department of Education,
University of Delhi
Email:
toraon.phd2024@cie.du.ac.in

Citation :
Tanuza Oraon.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The 'Kurukh' language, also known as 'Oraon' language. It is primarily spoken in the states like West Bengal, Jharkhand, Chhattisgarh, Orissa, Assam and Bihar by the people of Oraon Tribe. The language 'Kurukh' is facing endangerment and displaced by Hindi and other languages in many areas due to language shift or migration. This language has been listed as Vulnerable language by UNESCO. Due to migration Tribal people often choose or end up learning other languages instead of their own languages. Which causes them to loose their own culture and ethnic identity. This Paper explores the numerous challenges faced by Tribal people of Oraon Community of West Bengal. It includes the declining number of 'kurukh' speaker, Educational Barrier, Lack of language Documentation. Despite many obstacles, there are lots of efforts are being made by the Governments, local communities and authorities to preserve and revitalize through social media, film- production and other digital technologies. Creation of scripts, reading materials are being made to keep their culture and their ethnic identity alive.

Keywords: *Oraon Tribe, Kurukh Language , ethnic identity*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Roots and Resonance: Women Weaving the Tapestry of Tribal Memory

Nandana Sreekumar [1] **Dr. Anjana R B [2]**

Author's Affiliation :

[1]Nandana Sreekumar
MA English,
Christ Nagar College,
Trivandrum, Kerala

[2] Dr. Anjana R B
Postdoctoral Research Fellow
Amrita CREATE, Amrita Vishwa Vidyapeetham
Amritapuri Campus, Kerala.

Citation :
Nandana Sreekumar,
Dr. Anjana R B.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

In the heart of indigenous communities, storytelling is not merely a cultural act but a legacy, a lifeline, and a living memory. Through myth, ritual, and ecological wisdom, women who are frequently the keepers of tradition, emerge as essential storytellers who preserve tribal memory. Their voices, which are ingrained in oral traditions, actively create the present and envision sustainable futures in addition to protecting the past. This paper examines how tribal storytelling is gendered, with women acting as agents of continuity, guardians of language, and keepers of memory. Reflecting on a few Indian tribal societies, such as the Gonds, Khasis, and Dongria Kondh, the study considers how women's stories convey ancestral knowledge, resistance to relocation, and sustainable practices that are based on spiritual ecology. By challenging erasure, these stories that are spoken, sung, and lived assert cultural identity in changing forms through poetic remembrance and folk music. Through the inclusion of tribal women's perspectives, this study reclaims storytelling as a form of decolonial resistance, feminist empowerment, and cultural stewardship and acknowledges the past, gives the present more force, and ensures a future in which history is not only conserved but also recreated, embodied, and cherished.

Keywords: *Storytelling, tribal memory, gendered knowledge, Decolonial resistance, cultural sustainability, oral traditions.*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Snake, The Story and the Woman: Indigenous ways of knowing in Nagamandala

P. Sangeetha [1] Dr. M. Natarajan [2]

Author's Affiliation :

[1]P. Sangeetha
Ph.D. Research Scholar,
Department of English and Foreign Languages,
Alagappa University, Karaikudi

[2] Dr. M. Natarajan
Assistant Professor, Department of English and Foreign Languages,
Alagappa University, Karaikudi

Citation :
P. Sangeetha,
Dr. M. Natarajan.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper examines Girish Karnad's play *Nagamandala* from the perspective of indigenous knowledge systems, emphasizing the ways in which storytelling, symbolism, and the feminine voice preserve cultural wisdom that frequently exists outside of written traditions. This study portrays folk narratives as intricate stories of epistemology knowing that is firmly anchored in oral, symbolic, and affective traditions instead of treating them as simple folklore. This study employs a qualitative literary approach to examine the play's three main components – the woman, the story, and the snake as cultural symbols that reflect indigenous and tribal reasoning. The snake represents emotional truth, ancestry, and a bond with nature. While the woman, Rani, represents the voice that is silenced but gains agency through narrative transformation, the personified story becomes a living, breathing archive of collective memory. All of these components show how the play enacts indigenous forms of knowledge transmission rather than merely describing them. The results imply that *Nagamandala* embraces cyclical time, intuitive logic, and performative wisdom in order to challenge colonial and patriarchal storytelling conventions. Karnad establishes a dramaturgical space that enhances cultural survival, honors the oral voice, and preserves heritage. Reclaiming oral storytelling, according to this paper, is about creating room for alternative knowledge systems to exist, oppose, and be heard on their own terms, not just about upholding tradition.

Keywords: *Indigenous knowledge, oral storytelling, cultural memory, Girish Karnad, symbolic resistance*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

From the Margins to the Frontlines: Reclaiming Adivasi Women's Voices through Literature, Labor, and Oral Narratives

Srijita Biswas

Author's Affiliation :

Srijita Biswas
Assistant Professor
AIMS Institutes, Peenya
srijita.biswas@theaims.ac.in

Citation :
Srijita Biswas.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Contemporary representations of Adivasi women's contributions to India's socio-political struggles have been consistently marginalised in mainstream narratives. This research will focus on how literary and oral traditions have resurrected and have made visible these silenced voices through the main research question: How do literature and oral histories contest the gendered silence of Adivasi women and reconstitute them as agents of resistance? Using a close reading of Mahasweta Devi's *Draupadi*, *Rudali*, and *Aranyer Adhikar*, and Hansda Sowvendra Shekhar's *The Adivasi Will Not Dance*, the research analyzes representations and re-imaginings of the contributions of tribal women in violence, labour, activism and as agents of contemporary capitalism. Along with an interrogation of the critical insights out-of-standing *Indigenous Women* and *Work: From Labour to Activism* (edited by Carol Williams) and *Voices from the Margins* (Zubaan Books), it focuses on historical and contemporary representations. The research methodology is qualitative, and interdisciplinary, with textual analysis, an oral history approach and intersectional feminist critique. Drawing from Indigenous epistemologies, combined with postcolonial feminist theory, it asserts storytelling as an act of survival, resistance, and as the reclamation of history. The use of oral histories and folk narratives can reinforce literary texts by helping outline a more complex and nuanced understanding of how memory, identity, and activism interplay. This paper considers the intersections of gender, indigeneity and labor, arguing for the Adivasi woman to be considered not as a historical subject, but rather a figure that constructs a memory of activism and simultaneously combats structural erasure by both colonial and nationalist discourses.

Keywords: *Adivasi women, Indigenous resistance, Oral histories, Gender and labor, Postcolonial feminism*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Retelling the Ramayana: Indian Tribal Perspectives and Lived Experiences

Dr. Priyanka Jain

Author's Affiliation :

Dr. Priyanka Jain
Division of Sociology, School of Liberal Education
Galgotias University, Greater Noida, Uttar Pradesh
priyanka.jain@galgotiasuniversity.edu.in, priyankaj1509@gmail.com

Citation :
Dr. Priyanka Jain .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Ramayana is an epic revered in India on a widespread scale but its 300 versions in India and neighbouring countries speak volumes about its acceptance in South Asia. An epic, which is found in almost every Hindu household is now read for lessons of Management. Not in all versions Ram is portrayed as an uncontested hero and not in every version Ravana is an uncontested villain. The epic of Ramayana is foretold through oral traditions and transmission from one generation to another, depicting lived experiences of the tribal communities in India and South Asia. The review of Literature reveals that there are versions of Bhil, Gond and Wayanad Ramayanas which exist as tribal versions of Ramayana. This paper will bring together an ethnography of the three tribal communities namely, Bhil, Gond and Wayanad who understand Ramayana in their own ways. Among the Gond **Adivasi Ramayana narratives**, for instance, Rama's exile is not a journey of suffering and redemption, but an encounter with an autonomous world that existed beyond the age-old varnashrama system. The Bhil version speaks about non-violent Ramayana where Ravana returns Sita without a war. Wayanad having 18% tribal population has the history associated with Ramayana, whose version is different from Valmiki Ramayana. Few of the research questions addressed by this paper are why and how tribal Ramayana different from Valmiki Ramayana? On what parameters, tribal Ramayanas of Bhil, Gonds, and Wayanad different from Valmiki Ramayana? Ramayana also raises a feminist concern and standpoint where Ram is a loyal husband but at the same time keeps Rajadharma above his wife, for which he faces wrath of the feminists. The feminist telling projects Sita as a victim and Rama not as Purshottama Ram. But the question is how is tribal perspective different from the feminist perspective or if at all there is a difference?

Keywords: *Bhils, Gonds, Ramayana, South Asia, Tribal Communities, Valmiki and Wayanad*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Birsaities and the Tribal Millenarianism

Rashmi Rati

Author's Affiliation :

Rashmi Rati
Second Year, M.A. English
The English and Foreign Languages University, Hyderabad

Citation :
Rashmi Rati.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Folks in the region of Karra, Khunti and Porahat of the Chhotanagpur plateau wearing white robes and with a sacred thread around the neck identity themselves as "Birsaites". Who are these people who neither have a statue nor a photo of Birsa Munda in their village because they believe that Birsa resides in their hearts? This paper portrays the journey of Birsa Munda from being baptised with the name of Daud to becoming the Dharti Aba (Father of the Earth) and creating his own faith "Birsait". A faith to give a unique identity for his people who were different from Mundas, Saranas, Hindus and Christians. Their practices, differences and the ways of keeping the ideals of Birsa Munda alive. The Birsaite agitation which lasted from 1895-1900 endowed the tribals with the courage to stand against the Dikus or the outsiders. Birsa Munda was not just a political leader but also a religious one we explore into this aspect of tribal history keeping Birsait as the focal point.

Keywords: *Birsait, Birsa Munda, Birsaite agitation, Faith and religion*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Echoes of Tradition: Spiritual and Ethnic Identity in the Postcolonial Landscape of *When the River Sleeps*

Ekta Meenia [1] Dr. Smarika Pareek [2]

Author's Affiliation :
[1]Ekta Meenia
Research Scholar

[2] Dr. Smarika Pareek
Professor
Department of English
Chandigarh University

Citation :
Ekta Meenia,
Dr. M. Natarajan.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper examines the theme of ethnic marginalization and identity politics in Easterine Kire's novel *When the River Sleeps*. Through the protagonist Vilie's spiritual and physical journey in search of a magical stone, Kire portrays the Naga people's struggle to preserve their cultural identity in the face of external pressures, including modernization, state control, and postcolonial alienation. This paper uses postcolonial theory, specifically Homi Bhabha's concept of cultural identity and Frantz Fanon's ideas on marginalization, to analyze how Kire's novel reflects indigenous resistance to cultural erasure and the reclamation of spiritual and ethnic identity. The paper argues that the book serves as a symbolic representation of the larger struggles faced by marginalized ethnic communities in North East India, positioning Vilie's journey as a metaphor for cultural survival and resistance. Through an examination of cultural identity, tradition, and resistance to modernization, this paper provides a critical perspective on the intersection of ethnicity, spirituality, and postcolonial identity in Northeast Indian literature.

Keywords: *Ethnic Marginalization, Postcolonial Identity, Indigenous Resistance, Cultural Erasure, Spirituality and Tradition*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Chitrakathi- An endangered storytelling tradition of the Thakar tribe

Pradeep S Kaushik

Author's Affiliation :

Pradeep S Kaushik
Dept of Biochemistry, Mount Carmel College, Autonomous, Bengaluru

Citation :
Pradeep S Kaushik.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Thakar tribal community is the origin of the amazing storytelling tradition known as Chitrakathi, which first appeared in the Paithan and Pinguli regions of Maharashtra in the 17th and 18th centuries. The storyteller, known as the Chitrakathi, utilises hand-painted pictures to narrate epics like the Ramayana and Mahabharata in an art form that combines narrative, music, and visual talent. The nature of the trade is reflected in its name, where "chitra" means picture and "katha" means story.

Traditionally, Thakar artists would go across villages, using "pothis"—bundles of 40–50 paintings on handmade paper or leaves—to bring myths and legends to life. During festivals, these poetic Marathi displays, accompanied by instruments like the tuntune and ekatari, enthralled audiences and served as both entertainment and a ritual. Shivaji Maharaj and the Sawant Bhonsales were among the royals who supported Chitrakathi, and artists were incorporated into society as bards and spies. But when sponsorship declined, many Thakars abandoned their nomadic lifestyle in search of other sources of income, which led to the art's slow extinction. The Gangawane family continues the tradition through performances and the Thakar Aadiwasi Kala Aangan Museum, but only a small number of families still maintain original pothis today, mostly in Pinguli. Despite being endangered, Chitrakathi continues to be a vibrant window into India's oral and visual storytelling legacy, underscoring the urgent need for preservation and a revitalised appreciation.This review would aim at bringing an awareness among the stakeholders in preserving and nurturing this tribal art form.

Keywords : *Chitrakathi, Thakar, storytelling*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Storytelling and Subaltern Realities: Chau Dance as a Reflection of Lived Experiences and Cultural Resistance

Rhituparna Ganguly [1] Dr Mitali Goswami [2]

Author's Affiliation :

[1]Rhituparna Ganguly, Assistant Professor, Techno Main Salt Lake & Research Scholar University of Science and Technology, Meghalaya

[2]Dr Mitali Goswami, Professor, Head Of the Department, University of Science and Technology, Meghalaya

Citation :
Rhituparna Ganguly ,
Dr Mitali Goswami.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates the Chau dance of Purulia (West Bengal), Odisha, and Jharkhand as a critical cultural site where storytelling becomes an act of resistance. By focusing on Chau's embodied narratives, the paper explores how the performance reimagines subaltern histories—particularly through figures like Birsa Munda—and articulates political memory and cultural survival. Grounded in decolonial and subaltern theory, this interdisciplinary research employs performance analysis, ethnographic interpretation, and textual engagement with oral poetry (e.g., Swaraj Basu's Kala Gulab). The methodology emphasizes close readings of dance performances and their embedded historical-political symbolism.

Chau is revealed not merely as folkloric performance but as an "embodied archive" that preserves and renegotiates subaltern memory. Through the kinetic language of gesture, myth, and rhythm, the dance communicates layered narratives of displacement, dignity, and indigenous resistance. The inclusion of historical episodes like the Santal Rebellion and poetic texts deepens Chau's counter-narrative power against hegemonic cultural discourses.This paper offers a unique synthesis of folk performance and subaltern historiography, positioning Chau as a live site of cultural and political articulation. It reframes folk art as a medium of historical testimony and resistance against cultural erasure. The study contributes to performance studies, subaltern historiography, and indigenous cultural preservation, asserting that traditional dance forms like Chau can inform contemporary dialogues on justice, identity, and memory.

Keywords: *Chau dance, subaltern studies, Birsa Munda, cultural resistance, Kala Gulab*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Education and Capacity-Building for Tribal Youth Entrepreneurship in Kerala: A Pathway to Inclusive Development

Dr Abhilash N [1] **Dr Anjana R B [2]**

Author's Affiliation :

[1]Dr Abhilash N
Postdoctoral Research Fellow,
Srinivas University, Mangaluru

[2] Dr Anjana R B
Postdoctoral Research Fellow,
Srinivas University, Mangaluru
Email: anjurajeev023@gmail.com

Citation :
Dr Abhilash N,
Dr Anjana R B.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Tribal communities in Kerala, while embodying rich cultural heritage and traditional knowledge systems, remain socio-economically marginalised, especially in terms of education and entrepreneurship (Xaxa, 2005; Planning Commission, 2008). Among tribal youth, access to quality education, entrepreneurship training, and institutional support remains limited, contributing to persistent developmental disparities. The study explores the intersection of education and capacity-building as critical enablers for promoting tribal youth entrepreneurship in Kerala. Through a mixed-methods approach, comprising surveys, interviews, and case studies, the research investigates the challenges tribal youth face in entrepreneurial pursuits, assesses the effectiveness of existing training programs, and evaluates the role of culturally inclusive educational interventions. The study focuses on regions such as Wayanad, Attappady, and Idukki, where tribal youth represent a significant yet underserved demographic. Findings are expected to highlight the gaps in current capacity-building efforts, reveal indigenous entrepreneurial potential, and provide a framework for inclusive, sustainable development. The research further proposes a strategic model that integrates formal education, vocational training, digital literacy, and mentorship tailored to the unique socio-cultural context of Kerala's tribal communities. The outcomes aim to inform policy, improve institutional programs, and contribute to the discourse on tribal empowerment through education and entrepreneurship.

Keywords: *Tribal Youth, Entrepreneurship Development, Inclusive Education, Indigenous Knowledge, Kerala Tribal Communities, Vocational Training, Sustainable Livelihoods*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Guardians of Green Gold: *Women's Wisdom and the Herbal Trade of the Hakki Pikki Tribe*

Ceana Mahima [1] Stevenson Jacob [2]

Author's Affiliation :
[1]Ceana Mahima
St. Joseph's University

[2] Stevenson Jacob
St. Joseph's University
Email:
Stevenachu2727@gmail.com

Citation :
Ceana Mahima,
Stevenson Jacob.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Hakki Pikki tribe, an indigenous community primarily residing in Karnataka, possesses a legacy of traditional knowledge focused on medicinal plants and herbal remedies. Originally recognized as bird hunters, the community experienced a significant socio-economic shift due to wildlife protection laws and restricted forest access. In response, they adapted by leveraging their ethnomedicinal expertise to formulate herbal oils and plant-based treatments for ailments such as hair loss, joint pain and rheumatism. This knowledge, transmitted orally through generations, remains a culturally guarded asset. In recent years, the Hakki Pikki have emerged as notable entrepreneurs in the herbal product sector. With over 100 herbal shops established in Karnataka, the community has extended its trade networks globally, particularly in African countries where there is a growing demand for accessible and affordable traditional medicine. Both men and women are actively engaged in the processes of collecting, preparing and marketing these products. However, the roles of women have become especially prominent. Hakki Pikki women contribute significantly to production, manage small-scale enterprises and participate in local and international trade. Their involvement includes managing finances, engaging in promotional activities and undertaking overseas business travel, often alongside male relatives, to regions such as Sudan. This study critically examines the intersection of indigenous knowledge and gendered economic participation among the Hakki Pikki. It specifically investigates the evolving roles, agency and influence of Hakki Pikki women in assisting and expanding the tribe's herbal medicine trade across local and international markets, with an emphasis on African trade relations.

Keywords: *Ethnomedicine, Hakki Pikki, Indigenous Trade, Herbal Markets, Women entrepreneurs.*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Traditional Healing Practices of the Hakki Pikki Tribe: Their Role in Alternative Medicine

Shravan Kumar [1] Subiesha S [2]

Author's Affiliation :
[1]Shravan Kumar
Department of History, St Joseph's University, Bengaluru
Email: avshravan.10a@gmail.com

[2] Subiesha S
Department of History, St Joseph's University, Bengaluru

Citation :
Shravan Kumar,
Subiesha S .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

"Indigenous knowledge is not primitive; it is original and vital to the well-being of the planet."

– Wangari Maathai

The Hakki Pikki, a semi-nomadic tribal group of Karnataka, India, are traditionally bird catchers, forest dwellers, and herbal and spiritual healers. They have evolved from forest-based existence to that of informal healers in international alternative medicine networks over time. The members of the tribe, in most cases through oral tradition and inherited knowledge, have become well-known for curing diseases with the aid of locally available herbs and spiritual treatment.The study aims to understand how Hakki Pikki's traditional healing practices have evolved, specifically their unique access to international healing networks, as evidenced by their increasing presence in countries such as Sudan, Nigeria, and South Africa. The research examines how their traditional knowledge, once confined to local environments, has evolved into a survival strategy and a form of cultural diplomacy. The research is grounded in secondary materials like ethnographic accounts, AYUSH and WHO reports, government reports, and mainstream newspapers. This study chronicles the different opportunities and challenges the community faces. Some of these include legal ambiguity in foreign environments, non-official status, and the threat of cultural commodification. The paper advocates for ethical recognition of tribal medicinal knowledge and the protection of indigenous intellectual heritage. By situating the Hakki Pikki's experience within the global discourse on traditional medicine, it underscores the relevance of their knowledge in the 21st century.

Keywords: *Tribe, Hakki Pikki, indigenous knowledge, alternative health systems*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Uniform Policies, Diverse Realities: The Case for Tribal Health Justice.

Ashly Roy [1] **Joshu M Jacob** [2]

Author's Affiliation :

[1]Ashly Roy
Department of History
St Joseph's University, Bengaluru – 560027
Email: ashlyroy2005@gmail.com

[2]Joshu M Jacob
Department of History
St Joseph's University, Bengaluru – 560027
Email:
joshumjacob.06@gmail.com.

Citation :
Ashly Roy,
Joshu M Jacob .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Health is a fundamental right in India, but for millions of tribal citizens, it is distant and unevenly achieved. The country's healthcare system operates under unified rules and programs. However, these approaches frequently fail to account for the different socio-cultural issues. Initiatives are taken, but they fail to address the unique realities of the tribal communities, such as genetic isolation, high rates of malnutrition, maternal and child mortality, and endemic diseases like malaria. This paper examines the limitations of a universal healthcare system in meeting the distinct healthcare needs of tribal populations in India. The study advocates a comprehensive national tribal health policy that addresses the social, cultural, environmental, and historical factors through a justice-oriented framework. This study uses a secondary data strategy, utilizing scholarly works of literature, comparative analysis, and case studies. The study highlights that healthcare systems with consistent sizes are unable to address the diverse vulnerabilities of tribal groups. Among them are geographic remoteness, language barriers, and genetic or epidemiological diversity. This paper shifts the lens from healthcare access to health justice, calling for a rights–contest–driven, and participatory policy framework. Diversity should not be eliminated by uniformity in health policies. Recognition is necessary for justice. India must establish identity-conscious changes through a special tribal health framework.

Keywords: *Tribal Health, Universalism, Justice, Policy framework*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Retrogression of Maternal Health and the Misalignment of Tribal Knowledge and Contemporary Schemes: A Critical Review of Attapadi

Juana Siju

Author's Affiliation :

Juana Siju
Manipal Academy of Higher Education, Bengaluru
Email: juanasiju9@gmail.com

Citation :
Juana Siju.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Attapadi, a taluk in the district of Palakkad, also known as the tribal hamlet of Kerala, has had a history of poor maternal health, high infant mortality and maternal deaths, substance abuse and socioeconomic disparities despite many instances of government intervention. According to a report by The National Institute of Nutrition in 2023, 86.8% of pregnant women and 80% of lactating women are anaemic. Additionally, 91.2% of children aged 12-59 months suffer from anaemia, leading to poor health outcomes. According to government reports, 121 infant deaths have been reported from 2013 to 2021; however, many of these deaths go unreported. This research attempts to analyse how a lack of knowledge on the tribal ways of living can result in the failure of public policy, and how these issues can be resolved. This study is a literature review based on analysing existing research, government reports, and institutional studies. Due to their tribal identity, tribal communities have been discriminated against for centuries, which has resulted in poverty. In marginalised communities, women and children are said to be the worst affected. As a result, there has been rampant malnutrition among women, which also affects their children they bear. To resolve these issues, many schemes have been introduced; however, most of them have failed to make a difference. Numerous community kitchens have been opened; however, this has not helped the tribals, as they provide rice, wheat, and sambar, despite the tribals' diets mainly consisting of millets. This shows how just the introduction of schemes does not necessarily mean development; extensive research must be conducted, and these schemes must be implemented according to the tribal ways of living, and it must be to conserve the ways rather than to change them.

Keywords: *Maternal Health, Tribal ways of living, Failure of public policy, Conserving the tribal identity*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Policies Of Cultural Preservation Among Indian Tribal Communities

Apeksha Sally Demta

Author's Affiliation :

Apeksha Sally Demta
Student, CHRIST (Deemed to be University)
Email:
apeksha.demta@maecs.christuniversity.in

Citation :
Apeksha Sally Demta.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The tribal communities of India can be considered one of the main culture carriers, which have not yet been influenced by the modern-day innovations, aiming to preserve their "way of life". However, dominant discourses tend to overlook whether the rural communities, especially the tribal communities, like the Santhals and the Mundas, two of the biggest tribal groups of Jharkhand, also seek such innovations or urban migration for social, economic, or cultural reasons. This research shall take a look at the post-independence road to development of the tribal communities in India, highlighting how the contradiction between the attempts of preservation and policies of cultural "preservation" that, in effect, may deprive these communities of access to infrastructure and opportunities of modernity. Using Antonio Gramsci's theory of hegemony, this research observes how the discourse of development is constructed, distributed, and contested in the context of Indigenous communities. This research also explores how access, aspiration, and autonomy are spatially regulated in the name of cultural safeguarding.

Keywords: *Tribal communities, postcolonialism, accessibility, hegemony, Indigenous rights*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Political Participation and Tribal Empowerment: Understanding Santhal Employment, Skill Development and Education in West Bengal, Jharkahnd and Odisha

Suklal Saren

Author's Affiliation :

Suklal Saren
PhD Candidate,
Institute of Language Studies and Research, Jadavpur University
Email: suklalsaren7@gmail.com

Citation :
Suklal Saren.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates the interconnections between political participation and the socio-economic empowerment of the Santhal community across West Bengal, Jharkhand, and Odisha, with a focus on employment, skill development, and education. As one of India's largest Indigenous communities, the Santhals have historically faced systemic marginalization, yet recent decades have witnessed growing political assertion and leadership from within the community. The research explores how increased representation through figures such as Hemant Soren, former Chief Minister of Jharkhand; Kalpana Soren, a rising political leader; Birbaha Hansda, Minister of State in West Bengal; and Droupadi Murmu, the first tribal President of India, has impacted policy formulation and implementation. It questions whether political visibility translates into grassroots empowerment. Using a mixed-methods approach, the study combines analysis of government data on employment, education, and skill programs with field interviews from tribal districts such as Dumka, Baripada, and Jhargram. It also examines speeches, policies, and public initiatives led by Santhal representatives to assess their commitment to tribal welfare. The study concludes that while political representation is necessary, it is insufficient without systemic accountability, community engagement, and culturally relevant educational and skill development frameworks. True empowerment lies in bridging the gap between symbolic leadership and grassroots transformation.

Keywords: *Santhal community, political participation, tribal empowerment, Adivasi representation, tribal policy implementation*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Reimagining Digital Praxis in Tribal Political Landscapes in West Bengal: A Theoretical Study

Nafisa Khan Lodi

Author's Affiliation :

Nafisa Khan Lodi
PhD Research Scholar,
Sister Nivedita University
Email: nafisakhanlodi@gmail.com

Citation :
Nafisa Khan Lodi.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This research investigates the emerging digital trends in the political life of tribal communities in West Bengal, focusing on the foundational concepts and frameworks that inform their development and consequences. Borrowing the concepts of digital intersection, political persona, and cultural hybridity (Castells, 2009; Hall, 1996), this study investigates the role of digital technologies in reconstructing tribal political agency and their engagement within the community. From a theoretical perspective, the framework incorporates Manuel Castells' network society theory, focusing on the role of the internet in decentralized political activism among tribal communities (Castells, 1999), and Benedict Anderson's imagined communities (Anderson, 1983) for the construction of political identity in virtual spaces. Moreover, the study applies Homi Bhabha's concepts of hybridity and cultural negotiation (Bhabha, 1994) to examine the reconfiguration of tribal identity within the digital world and the transformation of politically adaptive and resilient modes of tribe identity. There is a call for policy action on digital participation for the empowerment of marginalized communities and participatory governance. This study also calls for action on the digital practices of self-determination, agenda-setting, and socio-political resistance among tribal communities, underscoring the need for proactive strategic frameworks.

Keywords: *Digital Praxis, Tribal Politics, Tribal Community, West Bengal, Cultural Hybridity, Political Identity*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tribal Representation in Indian Educational Discourses and Policies: A Post-Independence Analysis

Banshari Koley [1] Dr. Tausif Biswas [2]

Author's Affiliation :

[1]Banshari Koley
Ph.D. Research Scholar,
Department of Education,
Jadavpur University, Kolkata
Email: bansharik@gmail.com

[2]Dr. Tausif Biswas
Assistant Professor, Department of Education, Jadavpur University, Kolkata
Email: knowntb@gmail.com

Citation :
Banshari Koley,
Joshu M Jacob .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper critiques the tribal communities' representation in Indian educational discourses and policies during the period 1948 to 2023. It explores the evolution of the discourse of diversity and inclusion and the degree to which tribal epistemologies and lived realities have been represented in national policy frameworks and educational discourse. Based on qualitative document analysis, the study discusses key commissions, constitutional provisions, national policies, and secondary literature. A critical policy and discourse analysis framework is applied to the analysis, complemented with Census 2011 data to contextualise infrastructural inequalities in tribal areas. The research identifies that even after rhetorical turns towards inclusion in recent policies like the NEP 2020 and NCFSE 2023, tribal knowledge systems continue to be marginalised. Previous policies functioned under an assimilatory framework, while the newer ones lack operative clarity in terms of tribal agency and co-creation of curricula. Ground realities indicate ongoing infrastructural lacunas, particularly in tribal-dominated areas, and point towards gender-specified exclusions faced by tribal girls. Over the decades, Tribal learners have been framed as deficient rather than as knowledge bearers, pointing to an ongoing deficit discourse in Indian education. This long-term policy and discourse analysis uniquely blends decolonial insight with empirical demographic evidence to map changes and silences in policy frameworks and educational discourses. It foregrounds the imperative for epistemic justice, cultural significance, and structure-based inclusion within educational reform. The study may provide tangible suggestions for tribal participation in governance, gender responsive infrastructure, culturally responsive pedagogies, and decolonised curriculum to bridge the gap between policy pronouncements and practice.

Keywords:*Tribal Education, Educational Policy, Inclusion, Epistemic Justice, Indigenous Knowledge*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Integrating Modern Education and Traditional Knowledge Systems: Pathways to Inclusive Learning for Tribal Communities

Suman Lata

Author's Affiliation :

Suman Lata
Ph.D Scholar,
Sangam University Bhilwara,
Rajasthan
Email: lata.suman210@gmil.com

Citation :
Suman Lata.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper aims to explore the potential of integrating traditional tribal knowledge systems with modern education to foster inclusive, culturally responsive learning for tribal students in India. A qualitative approach was adopted, drawing on case studies, policy reviews, and semi-structured interviews with educators, tribal elders, and community members from selected tribal regions. The research analyzed efforts to incorporate indigenous knowledge—such as oral traditions, ecological practices, and community-based learning—into formal education settings.The findings of the study might reveal that tribal students often experience cultural dissonance within mainstream educational systems, leading to alienation and dropout. However, educational models that respect and integrate traditional knowledge enhance student engagement, preserve cultural identity, and promote ecological awareness. Successful initiatives include bilingual teaching, use of folklore in curricula, and partnerships with community knowledge holders. This paper contributes original insights by linking educational inclusivity with indigenous cultural sustainability. It highlights underexplored grassroots models where traditional and modern knowledge co-exist, offering a framework that can inform educational policy and curriculum design. Findings may underscore the importance of culturally contextualized education in tribal areas. Policymakers, educators, and institutions must collaborate with tribal communities to co-create learning experiences that empower students both culturally and academically.

Keywords: *Traditional knowledge, inclusive education, tribal communities, indigenous pedagogy, cultural sustainability*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Integrating Modern Education and Traditional Knowledge Systems in Tribal Communities

Dr Shraddha Verma

Author's Affiliation :

Dr Shraddha Verma
Dean, Faculty of Education
Kalinga university
Naya Raipur (C.G)
Email:
shraddha.verma@kalingauniversity.ac.in

Citation :
Dr Shraddha Verma.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the dynamic interface between modern education and traditional knowledge systems (TKS) within tribal communities, aiming to assess how these paradigms can coexist and enrich each other without undermining cultural identity. Using a qualitative methodology, the study draws on ethnographic case studies from tribal regions of central India. Data was collected through field observations, interviews with tribal elders, educators, and students, along with curriculum analysis in select tribal schools. The framework employed draws upon critical pedagogy and culturally responsive education models. The study reveals that traditional knowledge—rooted in ecological awareness, oral history, and community rituals—holds pedagogical value often overlooked in standardized curricula. Where modern education has integrated TKS (e.g., through bilingual instruction, local ecological content), student engagement and retention rates improved. Conversely, systems that marginalize indigenous practices contribute to alienation and dropout. This paper adds value by offering a model for inclusive education that respects tribal epistemologies. It challenges the binary opposition between "modern" and "indigenous," advocating for hybrid educational spaces that validate both systems.

Findings would suggest policy-level shifts towards contextualized curricula and teacher training programs that equip educators to draw upon local knowledge. This integration fosters cultural preservation while enhancing educational outcomes.

Keywords: *Traditional Knowledge Systems, Tribal Education, Indigenous Pedagogy, Cultural Integration, Inclusive Curriculum*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Governance that Listens: Centering Tribal Voices In Policy and Practice

M Kavipriya

Author's Affiliation :

M Kavipriya
Department of History, St Joseph's University, Bangalore- 560027
Email: kavimpriya6@gamil.com

Citation :
M Kavipriya.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

"Good policies can fail if they are not implemented with commitment and understanding of ground realities."

— Kofi Annan

In today's rapidly evolving yet increasingly unstable world, tribal communities represent our last hope for a future grounded in sustainability, resilience, and harmonious coexistence with nature. The multitude of tribes across India serves as a monument to the country's rich culture and heritage. Tribes connect people to their community identity. Tribal communities possess and preserve rich traditional knowledge related to biodiversity and forest conservation, positioning them as valuable human assets in the sustainable management of natural resources. Despite this, the assets are being exploited due to land alienation, displacement, a lack of access to quality education and healthcare, limited representation, degradation of culture due to rapid development, and neglect. The government has various schemes in place to address these challenges, including the Forest Rights Act, the PESA Act, and the Eklavya Model Residential Schools. These initiatives aim to empower tribal communities by tackling key issues related to land rights, self-governance, livelihoods, and education. This study analyzes the persistent challenges faced by tribal communities, despite the existence of multiple government schemes and initiatives. It also focuses on the gap between policy formulation and on-the-ground implementation in addressing tribal challenges and proposes practical, effective, and impactful policy recommendations that can help bridge this gap and improve the lives of tribal people. This study is based on secondary research, utilizing government reports and official websites such as the Press Information Bureau, Ministry of Tribal Affairs, newspaper articles, and documents from the IWGIA (International Work Group for Indigenous Affairs)

Keywords: *Tribes, Communities, Challenges, Governance, Impact*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Knowledge at the Margins: Understanding Indigenous Wisdom, Identity and Educational Disengagement among the Birhor Tribe of Eastern India

Animesh Das

Author's Affiliation :

Animesh Das
Ph.D. Research Scholar
Department of Education, School of Education, Central University of Gujarat, India.
Email: animesh.cug@gmail.com

Citation :
Animesh Das.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Tribal communities across India are confronted with socio-economic issues, ill health, nutrition, unavailability of jobs and educational opportunities. The Birhor tribe of West Bengal are among those tribes that have been largely impacted by these socio-economic and cultural changes, forcing them to a gradual migration from their indigenous practices of hunting to agriculture, as well as growing disconnect from their traditional knowledge and identity. In this study, the researcher have adopted the ethnographic research design to understand how the changing socio-economic scenario and lack of educational and employment opportunities have reshaped the identity of these indigenous people. The findings might reveal that Birhor tribe has still manage to preserve their culture through various unique practices. However, lack of livelihood opportunities has forced them to migrate to agriculture. The researchers found a general sense of apathy towards education among the tribes, even those who has passed higher secondary exams perceive it as irrelevant to their needs of food and employment. The Study uniquely observes the interplay of indigenous identity and traditional knowledge erosion. The study shall highlight an urgent need for culturally relevant education, livelihood programs and preservation efforts by the government to preserve this cultural heritage.

Keywords: *Indigenous Knowledge, Tribal Identity, Culturally Relevant Education, Livelihood, Birhor Tribe*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Mapping Museum Collection To Tribal Cultures Through A Decolonial Approach

Lavanya A

Author's Affiliation :

Lavanya A
PhD Scholar,
Ambedkar University Delhi
Email: lavanyaamir@gmail.com

Citation :
Lavanya A.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The International Committee on Museums ICOM defines museum as a not-for-profit, permanent institution in the service of society that researches, collects, conserves, interprets and exhibits tangible and intangible heritage. Open to public, accessible and inclusive, museums foster diversity and sustainability. They operate and communicate ethically, professionally and with the participation of communities, offering varied experiences for education, enjoyment, reflection and knowledge sharing. The museum serves as a storehouse of tangible resources to trace the past yet the intangible heritage needs to be preserved, practiced and passed on to the future generations to promote the traditional knowledge systems of indigenous people. However in India till date traditional, chronological or thematic based displays form a major role in exhibiting museum collection since colonial times. This paper first throws light in understanding the colonial practices that are object centric in nation building. Secondly an awareness is created on decolonial practices in the museum space through critical viewing of objects and collaborative work culture. The study explores on how museum's tribal collection can be made more engaging to public through better ways of displaying and immersive learning experiences. The paper reestablishes that a community-centered approach enables visitors to reimagine tribal cultures, identity and heritage in their natural environment through ethnographic museums.

Keywords: *Decolonial, heritage, intangible, museum, tribal*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tribal Communities in the Crossfire: Unintended Consequences of Government–Corporate Partnerships

Rashwanth A

Author's Affiliation :

Rashwanth A
II year MA Sociology,
Madras University
Email :
arurashwanth63@gmail.com

Citation :
Rashwanth A.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The effects of corporatization on India's tribal communities since independence are critically examined in this abstract. It examines the historical background of these, which frequently arise from the drive for modernization , LPG and economic growth in tribal areas with abundant natural resources. The traditional livelihoods, self-governance, and cultural integrity of indigenous populations have often been compromised by the incursion of corporate interests into tribal lands.

The study's analysis of case studies from different states shows notable differences in the distribution of resources and the socioeconomic effects on tribal communities, which frequently result in social disintegration, loss of livelihood, and displacement. Such as the Displacement of tribals in Jamshedpur for Tata steel plan, NH-7 highway road extension in 2025, Theni tribals being evicted by forest department, Banning of tribal organization in Chatisgarh, Factors of Climate change , exploitation of resources and so on. We bring a critical analysis from these issues and provide Legal and Constitutional Safeguards & Regulation of Corporates and Development Projects. It also draws attention to the complicity of government policies that have unintentionally enabled the exploitation of tribal rights and resources, despite their stated goals of reducing poverty and developing infrastructure. At concluding it, we bring the sustainable practices that enables the community to engage with the citizens of the country without Extremism by proposing actions and preservation.

Keywords: *Climate change, Exploitation, Policy regulations, Extremism, LPG*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Indigenous Voices of Nicobar: Culture, Continuity, and Challenges.

Sandrell Tabitha [1] **Hongsha Towarmoi [2]**

Author's Affiliation :

[1]Sandrell Tabitha, Student, Department of History, St. Joseph's University, Bengaluru
Email: sandrelltabitha@gmail.com,

[2]Hongsha Towarmoi, Student, Department of History, St. Joseph's University, Bengaluru
Email: towarmoihongs@gmail.com

Citation :
Sandrell Tabitha,
Hongsha Towarmoi .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Nicobar, a group of 19 islands in the Indian Ocean and part of the Andaman and Nicobar archipelago, is renowned for its rich biodiversity, including coral reefs, rainforests, mangroves, and one of the largest leatherback turtle colonies in the Asia-Pacific region. The islands are home to several indigenous communities, including the Nicobarese, Shompens, Sentinelese, Jarawas, Andamanese, Onge, and Akabea, many of whom live in voluntary isolation. While some have partially adapted to modern life, most maintain a distance from external contact to preserve their autonomy. These communities are traditionally self-sufficient, organized around kinship-based joint families, and deeply connected to their environment through spiritual and ecological bonds. Each group's cultural identity is shaped by its natural environment and ancestral wisdom, contributing to a vibrant mosaic of indigenous traditions. In modern times, exposure to formal education, media, and shifting economic patterns has led to a gradual hybridization of identity. Although matrilocal and patrilocal family structures and native languages persist, the influence of modern life has changed their significance. This reflects the broader struggle faced by indigenous peoples in preserving their identity, autonomy, and sustainable livelihoods amid rapid modernization.This study seeks to explore the sociocultural fabric of the Nicobar Islands. It aims to examine the cultural identity of the indigenous communities and the challenges they face in preserving their traditions. It also focuses on how these communities respond to modernization, adaptation, assimilation, or resistance while striving to protect their unique way of life. This study is based on secondary research, utilizing official reports, academic databases such as eHRAF and Google Scholar, government websites, newspapers, and journals, including the International Journal of Creative Research Thoughts (IJCRT).

Keywords: *Indigenous communities, Cultural identity, Voluntary isolation, Modernization, Challenges*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Gangte Culture of Minsak, or Name-giving

Khupjames Gangte

Author's Affiliation :

Khupjames Gangte, Research Scholar, Manipur University, Imphal, Manipur.
Email ID: Khupjamesgangte@gmail.com

Citation :
Khupjames Gangte.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Gangte are a tribe of the Kuki-Zo community, indigenous to North-East India, Bangladesh, and Myanmar. The Gangte had a peculiar culture of name-giving or *minsak.* It is how a person, village, locality, place, space, and others are named. The established villages are sometimes given the name of the villages found in the 'myth of origin' of the Gangtes. For instance, *Laitui* is where the Gangte are said to prosper. Its name is given to a recently established village in North Manipur, *K. Laitui.* Then, the *Saknung*, a clan of the Gangte tribe, is said to have attained its name as they settled in the uppermost part of their settlement in the 'past days' of the Gangtes. *Saknung* means 'uppermost'. The privilege of studying from 'within' gives access to the different thoughts and patterns of the 'living culture', often veiled from outsiders. Observations are used in these cases with interviews. Also, oral traditions serve as the basis for this analysis. Both serve as the means through which memories, situational context, and the particularity of the names are understood. Therefore, fieldwork is conducted. It acted as a form of resistance, negotiation, protection or survival strategy, maintaining a reference point, and memory. *Minsak* gives a reference point to navigate or maintain the unity of a people, tribe, clan, village, or family. And the maintenance of names suggests how important they are to the people in forging the relationship between them and the others. For instance, '*Ganggam*', where the Gangte trace their origin, gives them a sense of belonging within the community. It also brings out the undercurrents of that *minsak.* A family uses it to resist poverty and disparity. While a village may use it to negotiate with the unknown spirits, their neighbour, or even the waves that go against their beliefs. It not only gives identity to the person, village, and place, but also reveals the context and undercurrents of its *minsak.* It is a survival strategy employed by the people against domination. This helps in understanding the context of the *minsak,* thereby giving an alternative making of history not written in the colonial and national public sphere. It is a form of resistance, confirmation, and negotiation. It creates and rehearses memories and brings out their relationships with that environment: people, place, locality and others.

Keywords: *minsak, alternative history, public sphere, resistance*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

A Comparative Study of Socio-Cultural Practices among Cholanaickans of Nilambur and Kurumbas of Attappady: Insights from Somanath Soren's *Tribes of Kerala.*

A. Karthika Unnithan

Author's Affiliation :

A. Karthika Unnithan
Guest Faculty (English),
Central Sanskrit University, Guruvayoor Campus, Thrissur, Kerala
Email : alakkad.karthy@gmail.com

Citation :
A. Karthika Unnithan. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This research paper presents a comparative study of the socio-cultural practices of the Cholanaickans of Nilambur and Kurumba tribal communities residing in the region of Kerala, India. Drawing exclusively upon the ethnographic insights meticulously documented in Somanath Soren's *Tribes of Kerala*, this study aims to delineate the distinct and shared cultural characteristics of these two significant, yet often under-examined, indigenous groups. Qualitative, descriptive, and comparative research design. Content analysis of Somanath Soren's *Tribes of Kerala*. Systematic reading and identification of all relevant information pertaining to Cholanaickans and Kurumbas within Soren's book. Extraction of data points categorized by socio-cultural practices (e.g., demographics, family structure, marriage, rituals, economic activities, traditional beliefs, governance, health practices, interaction with outsiders).The analysis highlights significant divergences, particularly in settlement patterns, economic reliance, and levels of external interaction, reflecting their unique historical trajectories and ecological adaptations within the Western Ghats. Conversely, the study also uncovers subtle commonalities that underscore shared indigenous worldviews and resilience. By illuminating the intricate cultural tapestries of the Cholanaickans and Kurumbas through the lens of Soren's comprehensive scholarship, this research contributes to a deeper understanding of Kerala's diverse tribal heritage. The findings offer valuable insights for informed policy-making aimed at cultural preservation, sustainable development, and equitable welfare initiatives for these vulnerable communities in Nilambur and Attappady region. The study focuses on systematic and in-depth comparative analysis of two specific tribal groups (Cholanaickans and Kurumbas). Unique synthesis and interpretation of existing ethnographic data from a single authoritative source (Soren's book). It's potential to fill a specific gap in comparative literature concerning these particular communities. It contributes to the ethnographic understanding of highly vulnerable and lesser-known tribal groups in Kerala. Insights for tribal welfare policies, cultural preservation efforts, and sustainable development initiatives, recognizing the distinct needs of each group. Emphasize the value of detailed ethnographic documentation, as provided by Soren.

Keywords: *Cholanaickans, Kurumbas, Kerala, Somanath Soren, Socio-Cultural Practices, Ethnography.*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Socio-Cultural Practices and Educational Status of the Gond Tribe in Bihar: Insights from Govt. Policies and Initiatives

Kiran Richa [1] Dr. Dori Lal [2]

Author's Affiliation :

[1]Kiran Richa (Ph.D. Research Scholar)
Jamia Millia Islamia, New Delhi
Email: richakiran96@gmail.com

[2]Dr. Dori Lal (Associate professor)
Department of Teacher Training and Non-Formal Education (IASE),
Jamia Millia Islamia, New Delhi

Citation :
Kiran Richa ,
Dr. Dori Lal .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

According to the Tribal ministry,The development of tribal education in India remains a constant concern despite having numerous policies and constitutional provisions in the form of affirmative actions.As far as Bihar is concerned, it comes bottom in the list of literacy rate (2011,Census of India). This theoretical paper deals with the education status of the tribes as well as socio-cultural and policy interventions in Bihar. The Gond Tribe is one of the prominent and largest tribal groups continues to face marginalisation specially in the states like Bihar where their existence is region specific and sometimes unrecognised. This paper critically examines how Socio-Cultural practices within the Gond Tribe deal with the formal educational structure. Community belief, linguistic diversity, traditional practices and livelihood and general rules etc. All influence the educational status and outcomes of the Gond Tribe. Despite the implementation of the centre and state policy regarding the Tribal people such as EMRS, Pre and post matric scholarships, hostels for Tribal students. The paper argues that there is a disconnect between the policy and practices which leads to limited success of these interventions by the government. It also indicates that one size-fits-all approach to travel education fails to meet the real problem of the Tribals. Through the critical review and policy analysis,the study focuses upon the need for culturally responsive education, recognition of tribal identity and so on.

Keywords: *Gond Tribe, Social-Cultural practices, Educational status, Policy lens*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

When Stories Protect the Earth: Folklore as Proto-Environmental Policy In Asian Indigenous Cultures

Swati Mittal [1] Dr. Swati Chauhan [2] Dr. Shivani Vashist [3]

Author's Affiliation :

[1]Swati Mittal
Research Fellow, and Research Scholar, Department of English, School of Media Studies and Humanities, Manav Rachna International Institute of Research and Studies, Faridabad.
Swatimittal1203@gmail.com

[2]Dr. Swati Chauhan
Professor and HOD, Department of English, School of Media Studies and Humanities, Manav Rachna International Institute of Research and Studies, Faridabad.
swati.smeh@mriu.edu.in

[3]Dr. Shivani Vashist
Professor and Registrar, The Regional Centre for Biotechnology (RCB), Faridabad,
registrar@rcb.res.in

Citation :
Swati Mittal, Dr. Swati Chauhan, Dr. Shivani Vashist .
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

In the contemporary Anthropocene, ecological discourse has primarily been shaped by modern legal frameworks, state policies, and global environmental summits. However, Indigenous Asian communities have long governed their ecological worlds through oral traditions, mythologies, and spiritual practices. This paper explores how these communities embedded environmental ethics and governance mechanisms in folklore, functioning as pre-modern yet effective ecological models. Employing a qualitative research methodology and cultural textual analysis, the study closely examines Indigenous ecological folklore from five Asian countries—India, Vietnam, Japan, the Philippines, and Indonesia. Selected texts include *The Legend of Baavan Dadi* and *The Story of Kankali Devi* (India), *The Legend of Ba Be Lake* and *Son Tinh and Thuy Tinh* (Vietnam), *Princess Kaguya* and *Tengu and the Sacred Forest* (Japan), *The Hudhud Chants* and *Maria Makiling* (Philippines), and *Dewi Sri* and *Nyai Roro Kidul* (Indonesia). The analysis reveals that these narratives served as vital cultural tools for environmental education and preservation. Through mythic deterrents, seasonal taboos, and sacred landscapes, these stories regulated resource use, warned against ecological overreach, and promoted sustainable coexistence. These findings demonstrate how Indigenous belief systems functioned as informal but robust models of "cultural environmental governance." This research contributes a fresh perspective by highlighting Indigenous folklore as an alternative epistemology for environmental governance—one rooted in cultural memory rather than codified law. It expands existing eco-critical discourse by recognizing the ecological intelligence embedded in oral traditions. The study suggests that integrating Indigenous ecological knowledge into modern environmental policies can foster more inclusive and sustainable forms of ecological stewardship, especially in postcolonial and multicultural societies.

Keywords: *Indigenous folklore, cultural environmental governance, ecological ethics, oral tradition, sustainability*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Impact of Development Projects on Tribal Communities: An analysis on Tradition and Modernity

Bhagyasree Bora [1] Prof. Humayun Bokth [2]

Author's Affiliation :

[1]Bhagyasree Bora
Ph. D Research Scholar (Assam University, Silchar),
Assistant Professor (PDUAM, Eraligool), Department of Sociology
Email: bhagyasree.glt@gmail.com

[2]Prof. Humayun Bokth
Professor (Assam University, Silchar)
Department of Sociology

Citation :
Bhagyasree Bora,
Prof. Humayun Bokth.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Development projects, particularly large-scale infrastructure are often regarded as mechanisms for the development of economy and modernization. Essentially, these initiatives benefit tribal communities by enhancing connectivity, improving access to resources, and creating employment opportunities. However, at the same time, they also face challenges, such as displacement from ancestral lands, loss of traditional livelihoods, and cultural erosion. The present study implements a sociological lens to explain the impact of large-scale development projects on the socio-cultural and economic aspects of tribal communities. By analysing primary and secondary data the study tries to highlight the opportunities as well as challenges faced by the tribal communities through development projects. In short, the present research tries to analyse sociologically about the impact of development projects on tribal communities, highlighting their livelihood practices and adaptive strategies. The results show the importance of such a model that focuses on balancing economic development and social justice.

Keywords: *Tribal communities, Development Projects, Tradition, Modernity, Livelihood*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tracing Footprints: Transition of Traditional Knowledge System to Modern Education with reference to the Bodo Community of Assam

Jennifer Kashyap & Jessica Kashyap [1] Dr. Varshali Brahma [2]

Author's Affiliation :

[1]Jennifer Kashyap & Jessica Kashyap
BA (Psychology, Sociology & History), Mount Carmel College Autonomous

[2]Dr. Varshali Brahma
Assistant Professor, Department of Sociology, Mount Carmel College Autonomous Bengaluru
Email : kashyapjennifer4@gmail.com

Citation :
Jennifer Kashyap & Jessica Kashyap, Dr. Varshali Brahma. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Education is considered an invincible tool for the development of society. The human civilization from time immemorial has imparted norms, superstition, knowledge, folklores orally or in a written record. The Bodos are the largest indigenous community residing in the Northeastern state of India in the foothills of the Himalayas and possess a significant cultural legacy. They are referred to as the indigenous people and native tribes of the state of Assam. The paper delves into the evolution of knowledge systems in the Bodo community of Assam and the multifaceted role it played in the elevation of the community. The earliest form of knowledge system among the Bodo community can be traced to the culture of weaving. The practice of weaving, predominantly undertaken by women, possesses significant symbolism and metaphorical parallels to several aspects of society including as a tool of education and preservation of identity. The significance of handloom textile and weaving in the lives of the Bodo weavers can be understood as a manifestation of local wisdom and tradition deeply ingrained into their cultural practices. In the colonial era Francis Jenkins, then Commissioner of Assam in 1835 initiated the process of imparting education to the Bodos through the means of opening three public schools and a few numbers of private schools in the Darrang district. From 1854, the Provincial Government adopted a specific educational policy in relation to the Bodo people of Darrang district through the Christian Missionaries. The American Baptist Missionaries were the first to reach the Bodo-Kacharis however they later handed over the responsibility to the Australian Baptist missionary in the year 1965 to work among the Bodo community.

Keywords: *Bodo, Knowledge system, Christian missionaries, Kalicharan Brahma*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Echoes of the Earth: Traditional Ecological Knowledge in Mannan Myths

Dr Veena R. Nair

Author's Affiliation :

Dr Veena R. Nair
Assistant Professor,
PG Department of English,
Sree Vidyadhiraja NSS College, Vazhoor, Kerala,
Email: veenarnair@svrnsscollege.com

Citation :
Dr Veena R. Nair.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The proposed paper, "Echoes of the Earth: Traditional Ecological Knowledge in Mannan Myths," examines select myths of the Mannan community (an Adivasi community in Kerala) to explore how these seemingly simple narratives about forests and animals serve as vehicles for generating and transmitting Traditional Ecological Knowledge (TEK). The myths discussed in this study were collected through fieldwork (participant observation and interviews (structured, semi-structured, and unstructured)) and have been transliterated and translated by the author. Rooted in the community's long-term interaction with the forest, these myths reflect a deep interconnection between culture and nature. The myths serve as a lens through which the Mannan worldview – marked by ecological sensitivity and an intimate relationship with the natural world – can be understood. An in-depth analysis of myths provides a vivid structure of the community's belief system and cultural and ideological patterns. The analysis verifies the community's involvement in and respect towards their forest and animal world. The paper also analyses how the cultural elements are employed to structure the narrative, thereby highlighting the role of orature in preserving ecological wisdom.

Keywords: *Mannan, Myths, Traditional Ecological Knowledge (TEK), forest-culture nexus*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Cultural Resilience and Well-being Among Marginalized Janjatiya Communities in India

Srishti Singh

Author's Affiliation :

Srishti Singh
Research Scholar,
AIBAS, Amity University
Email :
srishtiwrite@gmail.com

Citation :
Srishti Singh.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the cultural resilience and psychological well-being of Janjatiya communities in India, focusing on how they preserve their identity amidst ongoing socio-political and economic challenges. It highlights the deep connection between tribal culture and mental health, arguing that indigenous customs, ecological worldviews, spiritual practices and collective lifestyles act as powerful protective factors for emotional well-being. Rather than relying on clinical or Western frameworks, the paper adopts an indigenous perspective listening to the lived experiences of Adivasi communities and acknowledging the emotional strength derived from cultural rituals, community ties and harmony with nature. Through key case studies including the Ulgulan Movement led by Birsa Munda, the Dongria Kondh resistance in Niyamgiri and struggles like the Kalinga Nagar incident and the Bodo Movement the paper demonstrates how land alienation, displacement and legal marginalization impact mental health. It also analyzes the limitations of existing policies and highlights constitutional safeguards such as the Fifth Schedule, PESA (1996) and the Forest Rights Act (2006), stressing the gap between policy and practice. Drawing on contemporary research (e.g., Patel et al., 2019; Singh & Mukherjee, 2022), the paper calls for culturally sensitive mental health interventions that integrate traditional healing practices and respect indigenous knowledge systems. Ultimately, this work aims to amplify tribal voices and inspire empathetic, inclusive policymaking. It sheds light on the courage and collective resilience of Janjatiya communities and reaffirms the importance of safeguarding not just their land, but their culture, identity and psychological well-being.

Keywords: *Janjatiya communities, cultural resilience, indigenous rights, community well-being*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Ecofeminism and Indigenous Expression: A Study of Mithila Painting as Cultural and Ecological Narrative

Jahnavi

Author's Affiliation :

Jahnavi
Independent Researcher
Email ID - jahnavi04in@gmail.com

Citation :
Jahnavi.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Rooted in the cultural soil of Bihar, Mithila Painting stands as a vivid testament to India's enduring artistic legacy. Once confined to the mud walls of village homes, this intricate folk art has journeyed beyond regional boundaries, gaining global admiration for its symbolic richness and visual storytelling. More than decorative motifs, these paintings embody a profound connection between women, nature, and spirituality, an essence that resonates with the principles of ecofeminism, forming the central focus of this study. The paper explores how Mithila Painting empowers women and advances indigenous ecological awareness globally. Employing a qualitative methodology, the study incorporates artist interviews, visual interpretation, and ekphrastic analysis of selected artworks to understand how traditional symbols and rituals are reimagined in contemporary contexts. The study is guided by ecofeminist theory and visual poetics to uncover the deeper sociocultural meanings embedded in the artworks. The analysis indicates that Mithila Painting, particularly forms like Kohbar art, serves as a medium of cultural expression and ecological awareness. Themes such as fertility, seasonal cycles, resistance, and resilience are visually embedded, reinforcing the art's symbolic strength and relevance. The study's interdisciplinary approach bridges the gap between gender studies, cultural heritage and art history to examine the traditional tribal art form through the contemporary ecofeminist framework. The study highlights the importance of preserving indigenous art forms not merely as aesthetic or folkloric traditions but as active, living carriers of ecological wisdom, social resistance and female agency.

Keywords: *Mithila Painting, Ecofeminism, Kohbar Art, Ekphrasis, Indigenous Art*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Echoes of the Ancestors: Oral Traditions and Storytelling as Knowledge Transmission in Kullu District, Himachal Pradesh

Ankur Kajla

Author's Affiliation :

Ankur Kajla, Research Scholar
Department of History, School of Liberal and Creative Arts, Lovely Professional University, Punjab, India
Email: ankukajla.19@gmail.com

Citation :
Jahnavi.
Ankur Kajla,Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study explores the significance of oral traditions and storytelling as vital mechanisms for preserving and transmitting indigenous knowledge among communities in the Kullu district of Himachal Pradesh. Employing qualitative and ethnographic research methods, the study engages with local elders, storytellers, and cultural practitioners to examine the structure, content, and role of oral narratives. Oral traditions in Kullu comprising folk songs, myths, chants, seasonal tales, and proverbs function as dynamic cultural archives that encapsulate ecological awareness, ethical values, and communal memory. These narratives not only educate and unite the community but also evolve while maintaining roots in indigenous systems. The study reveals the importance of performance elements such as tone, setting, and language in effective knowledge transfer. This research provides a nuanced understanding of how oral storytelling operates as a living form of heritage and a tool of decolonized knowledge in Himalayan India. The findings highlight the urgent need for documenting and preserving oral heritage in the face of modernization, offering insights into sustainable cultural practices and indigenous resilience.

Keywords*: Oral Traditions, Kullu District, Storytelling, Cultural Knowledge, Indigenous Heritage*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Cultural Adaptation and Identity: A Study of the Mising Community in the Plains of Assam

Shruti Sneha Mahanta

Author's Affiliation :

Shruti Sneha Mahanta
Student of BA (Psychology, History & Sociology)
Mount Carmel College, Autonomous
Email: Shrutisnehamahanta@gmail.com

Citation :
Shruti Sneha Mahanta. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

In this paper, the primary focus is dwelled on the lifestyles, festivals, and supernatural beliefs of the Mising community that are rooted with their cultural practices with a special emphasis on the people living in the plains of Assam. The research uses both primary and secondary data, including interviews with Mising individuals, observation and analysis of prior scholarly work. The Mising community is spread across Assam and Arunachal Pradesh of North-East India with differences in their dialects and adaption to modernity. They face discrimination because of the derogatory entitlements used against them. Their voice remains distinguished because of their contribution to the cultural diaspora, literature, fine arts as well as economic growth. However, westernisation has led to cultural erosion--evident in the younger generation's declining fluency in the Mising language, a core marker of identity. This study offers unique insights by analysing Mising folk tales to understand current belief systems, and how oral traditions sustain identity without written history. This study will provide us a base about the possible external threats and will invoke a sense of responsibility and awareness to create a platform where it's safe and secure for every individual irrespective of their tribe or race to preserve their own cultural roots.

Keywords: *Mising, folk tales, plains of Assam, Arunachal Pradesh, cultural significance*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Subalterns and Sustainability: Assessing the Sociological Demands of Scheduled Tribes

Simran Naudiyal

Author's Affiliation :

Simran Naudiyal
Research Scholar,
HNB Garhwal Central University
Email: simrannaudiyal99@gmail.com

Citation :
Simran Naudiyal.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

With 68.8% of the rural population, the esteemed scope of development in India remains underestimated. As urban society flourished in all aspects, having the requisite knowledge of one's rights and the means to attain that knowledge, the rural population lagged, having neither of the two. The scheduled tribes, in particular, have been further marginalized. Doubly excluded from society, the indigenous tribes are on the verge of losing their land in the name of development. The need for a system that would help them re-evaluate their ethnic significance comes around as pivotal in this scenario. This research will attempt to probe into the agricultural practices, craftsmanship, and lifestyle of different tribes and rectify the social gaps that align with the sustainable development goals. With the introduction of newer schemes and policies, the development can steadily take shape. The long-postponed amendments are due for revision. A comparative critical study of fiction and non-fiction would give us an overview of the statistical and empirical data. While the facts will take us through the groundwork of reality, the recent stories will familiarise us with first-hand experiences. Nidhi Dugar Kundalia's White as Milk and Rice: Stories of India's Isolated Tribes (2020), a refreshing anthology of short stories, brings into discussion the unique identities of different tribes. This paper aims to engage with the stories of the subalterns and analyze the necessity of specific measures for the sustainability of the ecology and the tribal society.

Keywords: *Scheduled Tribes, Tribal Literature, SDGs, Gender, Subaltern Studies*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Home is Where the Heart is: Exploring the Image of Home in Limbu Literature

Sudisha Limbu [1] Siddhant Limbu [2]

Author's Affiliation :

[1]Sudisha Limbu, PhD Research Scholar, Faculty of Arts, Delhi University

[2]Siddhant Limbu, PhD Research Scholar, Unit of Research and Development,
Tata Institute of Social Sciences, Guwahati campus
Email:
sudisha.limbu3@gmail.com

Citation :
Sudisha Limbu, Siddhant Limbu. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The *heem* (home) for Limbu tribe transcends material architecture, moving between the physical and the symbolic. This oscillation embodies a distinct Limbu way of life, bringing together ancestral continuities and modern sensibilities, contributing towards an evolving identity. Here community reflexive practices negotiate and navigate structures and corresponding anti-structures through the evocation of the poetic image of *heem* in Limbu literature. This study adopts a qualitative exploratory approach utilizing textual analysis. Texts by Limbu writers are primary sources. Secondary sources are academic and non-academic works on Limbu ethnicity and relevant theoretical concepts. Limbu writers employ the image of *heem* as a poetic, transformative space shaped by history, memory and ritual. *Heem* serves as a cultural chronotope where continuity and change intersect, enabling reaffirmation and reintegration of 'self' after experiencing a sense of fracture. As the first study of its kind centering on the Limbu tribe, we hope to add to the growing knowledge about Limbu tribe in specific and indigenous tribal discourse in general. *Heem* can be understood as a lived, poetic, intimate liminal space animating the Limbu life-world, shaped by historic pressures and transformations and in turn shaping evolving socio-cultural processes.

Keywords: *Limbu tribe, home, liminality, community reflexivity, textual analysis*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Matrilineal Paradox: Tapping into the Masked Patriarchy of the Matrilineal Khasi Tribe

Aaheli Basu

Author's Affiliation :

Aaheli Basu
PG Student, Department of Liberal Arts
Indian Institute of Technology, Hyderabad
Email: aaheli.academics@gmail.com

Citation :
Aaheli Basu.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The web search identifies the Khasis as one of the few Indian tribes that practice a matrilineal and matriarchal society, a concept that is unique and rarely seen even in ostensibly modern and sophisticated Indian families. However, what appears to represent a different side of the coin conceals the same reality: a glaring and evident patriarchy. The Khasi tribes belong to the North-eastern part of the country, mostly from Meghalaya. They are reputed to trace lineage, property rights, and even marital customs through the mother, or rather the women's side of the family, like the youngest daughter inheriting the property, husbands staying with their wives' families after marriage, among many others. Yet, amidst such a different display of culture, the disguised patriarchy screams out. The *kni* (maternal uncle) plays a central role in property distribution and is often the key decision-maker in important family matters. The religious and *dorbar kur* (clan council) duties are also taken by men. The paper provides in-depth research to understand the embedded patriarchy that places the *kni* or other male members' position on a pedestal, surpassing even elder female family members. The author further examines how Khasi men, while acknowledging lineage to women, maintain control over rituals, public discourse, and institutions, exposing a hidden structure of patriarchal dominance. Relying primarily on published secondary sources, the author has also taken into account the word of mouth of the locals to understand the perception of the current and previous generations on their own culture.

Keywords: *Matrilineal, patriarchy, disguised*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Harvests of Change: Tribal Identity, Food and Law in Colonial Bengal

Shubhodeep Dutta

Author's Affiliation :

Shubhodeep Dutta,
Postgraduate student,
Department of History,
University of Delhi
Email:
shubhodeep225dutta@gmail.com

Citation :
Shubhodeep Dutta.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

As we know that the advent of British power in India disrupted the traditional societal culture by portraying them as monolithic societies undermining their traditional practices, customs and rituals. The Bengal area was one of the first areas which came under the jurisdiction of British administration. British, through their administrative, political and cultural changes brought changes to traditional-societal structures and had the corporation of zamindar who played a vital role in homogenising the tribal-societal and cultural practices. The aim of this paper is to study how the British with zamindari corporation, changed the tribal-cultural practices especially in terms of their food and agriculture and what role did colonial law, missionary and modern education play in it ;while also focusing on contemporary situation of tribes- Bhumij, Santhals and Oraons. By using the oral traditions and reviewed literally traditions ,the paper finds evidence of historicity, cultural assimilation, attempt to preserve distinct cultural identity and continuity of the tribes of Bengal and how their culinary and agricultural practices were shaped with time and how they reacted and tried to preserve it.

Keywords: *Bengali tribes, culinary traditions, agricultural practices, endangered oral traditions, colonial law*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tradition and Transition: The Changing Landscape of Tribal Life and Education

Dr. P. Priyadharshini

Author's Affiliation :

Dr. P. Priyadharshini
Department of English,
Thisgarajar Engineering College, Madurai

Citation :
Dr. P. Priyadharshini. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The purpose of this study is to portray the significant changes in the lifestyle and education system of tribal communities in India. The discussion includes how transitions in cultural identity, economic practices, and access to formal education have reorganized the routine of tribal communities. The current study adopts a qualitative method to analyze secondary data from government reports, policy documents, ethnographic case studies, and academic literature. Additionally, this study uses comparative analysis to differentiate tribal life before and after the transformation, mainly focusing on changes in their lifestyle and education system. The findings include the shift of tribal communities towards migration, technological penetration, and urban influence, which have disrupted their traditionally comfortable occupations (Deepak, 2025). However, after the implementation of major educational schemes such as the Eklavya Model Residential Schools (EMRS) and the National Education Policy 2020, tribal communities have benefited and uplifted their quality of life. "Modernization is not just the spread of tools and techniques. It is a transformation of outlooks, attitudes, and behaviors" (Lerner, 1958). The study adopts Modernization Theory, which focuses on how traditional societies transform through technological advancement, urbanization, and education. This study explores the opportunities created for tribal communities and how they have benefited despite challenges like language barriers, curriculum disconnect, and persistent digital inequality.

Keywords: *Tribal education, lifestyle transformation, cultural change, digital divide, policy impact*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Assessing Cultural Continuity and Loss among Baiga PVTG: A Survey-Based Study using the CCI - CLR Model

Sandesh Bandhu [1] Nishant Kumar Singh [2] Deepak Kumar Chaurasia [3] Prof. Vishwambhar [4] Nath Sharma [5]

Author's Affiliation :

[1]Sandesh Bandhu, Research Scholar, Department of Geography, sandeshbandhu69@gmail.com

[2]Nishant Kumar Singh, Research Scholar, Department of Geography, nishantifs1@gmail.com

[3]Deepak Kumar Chaurasia, Research Scholar, Department of Geography , s.deepakch21@gmai.com

[4] Prof. Vishwambhar, Research Scholar, Department of Geography, drvnsharmabhu@gmail.com

[5] Nath Sharma, Professor, Department of Geography Banaras Hindu University, Varanasi, India.

Citation :
Sandesh Bandhu, Nishant Kumar Singh, , Deepak Kumar Chaurasia, Nath Sharma. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Tribal societies are deeply rooted in their traditions and customs and maintain a close and harmonious relationship with nature. Currently, increased interaction with modern society is leading to changes in the customs and traditions of tribal communities, which can be viewed as a form of cultural loss. This research was conducted on the Baiga tribals of Singrauli district of Madhya Pradesh, who are a particularly vulnerable tribal group (P.V.T.G.) of Madhya Pradesh and mainly reside in eastern Madhya Pradesh and are facing numerous socio-economic and cultural challenges. This research work is mainly based on primary data which includes both quantitative and quantitative data. In this study, data has been collected using techniques such as field surveys, key informant interviews (KIIs), focus group discussions (FGDs), and direct observations. This study examines the cultural loss among Baiga youth based on data collected from 400 households. The study employs the Cultural Continuity Index (CCI) and Cultura Loss Ratio (CLR) to assess three traditional elements: tattooing, folk songs, and knowledge of deities. The findings point to a clear generational gap and present data based insights into the decline of tribal traditions. There has been rapid cultural loss in the Baiga society in two decades, which is clearly visible mainly from the data related to their music and dance, Baiga tattoos, the tradition of Gunia, and the Baiga Panchayat reveals that these cultural elements are being forgotten by the new generation, highlighting the urgent need for their preservation.

Keywords: *Baiga Tribe, PVTG, Cultural loss, Cultural Continuity Index (CCI), Cultural Loss Ratio (CLR), Godana*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Traditional Village Councils and Conflict Resolution: Insights from Indigenous Societies in Assam

Dr. Rimpi Borah

Author's Affiliation :

Dr. Rimpi Borah
Assistant Professor,
Department of Political Science,
Mount Carmel College, Autonomous, Bengaluru.
Email: rimpiborah@mccblr.edu.in

Citation :
Dr. Rimpi Borah.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the pluralistic legal landscape of Assam by examining the enduring role of traditional village councils as indigenous conflict resolution mechanisms among tribal communities. Situated within the framework of legal pluralism, the study foregrounds how customary institutions—such as the Karbi "*Mei*" and the Bodo "*Salasari*"—continue to mediate justice through practices rooted in oral traditions, communal ethics, and restorative principles. In contrast to the adversarial model of state law, these councils prioritize reconciliation, restitution, and social harmony, drawing legitimacy from deep cultural embeddedness and collective memory. By employing an ethnographic lens and engaging with case studies, this research interrogates the dynamic interface between state legal systems and tribal customary law, revealing both zones of cooperation and tension. It further interrogates the role of these institutions in addressing land disputes, marital conflicts, and intra-community tensions, while also raising critical questions about gender inclusion, intergenerational authority, and human rights conformity.In a time of rapid legal homogenization, this study argues for a rethinking of justice through the vernacular. It advocates for the recognition and preservation of indigenous jurisprudence not merely as cultural heritage but as living systems of governance that offer viable alternatives to formal adjudication, especially in peripheral and marginalized regions. By situating Assam within broader discourses on legal pluralism and decolonial justice, the paper contributes to reimagining the future of law in multi-ethnic, postcolonial societies.

Keywords: *Tribal, Indigenous, conflict resolution, Village Councils, Justice*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Politics of Recognition: Van Gujjars and the Exclusions of India's Tribal Policy Framework

Apoorva Uniyal

Author's Affiliation :

Apoorva Uniyal
Research Scholar, Dept. of English
HNB Garhwal Central University, Uttarakhand
Email : unapoorva@gmail.com

Citation :
Apoorva Uniyal.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper examines the Van Gujjars, a nomadic forest-dwelling pastoralist community inhabiting the Shivalik foothills of Uttarakhand and western Uttar Pradesh, to interrogate the exclusions embedded within India's tribal policy frameworks. The purpose is to critically analyse how current classifications deny Van Gujjars key constitutional and ecological rights, unlike Gujjars in Jammu & Kashmir and Himachal Pradesh who are recognised as Scheduled Tribes (ST**).** Methodologically**,** the paper draws on field reports, oral narratives, Forest Rights Act (FRA) case studies, and digital testimonies, including social media advocacy and visual archives, to understand the Van Gujjars' socio-political resistance and knowledge systems. Findings reveal that the community's seasonal migration, ecological wisdom, and sustainable forest practices directly challenge dominant conservation paradigms that seek to evict them under the guise of eco-tourism or wildlife protection. Their refusal to be sedentarised echoes the legacy of Birsa Munda's anti-colonial resistance to forest control and affirms indigenous modes of mobility and land use**.** The paper's originality lies in theorising "mobile resistance" as a framework to redefine indigeneity beyond village-bound, sedentary models. It positions Van Gujjar pastoralism as a form of ecological citizenship rooted in movement, not stasis. Implications include the need for: (1) ST recognition of Van Gujjars in Uttarakhand and Uttar Pradesh; (2) FRA amendments to accommodate nomadic life; and (3) formal recognition of Van Gujjar pastoralism as an ecological knowledge system. The paper advocates for a justice-oriented redefinition of tribal citizenship that validates nomadic indigeneity and the right to mobility.

Keywords: *Nomadic Pastoralism***,** *Van Gujjars***,** *Forest Rights Act (FRA), Scheduled Tribes, Indigenous*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Guardians of the Sacred: Indigenous Land Rights and Sacred Site Protection in Himachal Pradesh

Rijul Singh

Author's Affiliation :

Rijul Singh
PhD Scholar, BHU
Email:
rijulsingh4@gmail.com

Citation :
Rijul Singh.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the intertwined struggles of tribal communities in Himachal Pradesh to protect their sacred sites and assert land rights in the face of state-driven development, tourism expansion, and ecological disruption. It examines how sacred geographies function as living cultural landscapes and how their preservation is integral to indigenous identity and survival. The study employs a qualitative, interdisciplinary approach grounded in secondary research methodologies, including analysis of archival records, government reports, legal documents, ethnographic literature, folk narratives, and media sources. It draws from existing case studies on tribal regions such as Kinnaur, Lahaul-Spiti, and Chamba, incorporating textual analysis of oral traditions and cultural representations to understand local cosmologies, customary land practices, and resistance strategies. The research reveals that sacred sites in Himachal Pradesh are not merely spiritual landmarks but also vital markers of tribal autonomy, ecological wisdom, and historical continuity. Despite constitutional protections, state encroachments and commodification through eco-tourism and hydroelectric projects threaten these spaces. However, documented cases of grassroots advocacy—particularly led by women and elders—demonstrate how spiritual stewardship is mobilized to assert customary rights and resist dispossession. This study offers a culturally rooted and ethically engaged narrative that bridges academic research and indigenous worldviews. By privileging indigenous epistemologies and analyzing their expression in oral traditions and policy debates, it contributes to broader conversations on decolonizing conservation and legal pluralism. The paper underscores the need for policy frameworks that prioritize indigenous voices, recognize sacred landscapes as legal entities, and promote collaborative, culturally sensitive conservation models. It calls for rethinking development practices in light of spiritual and ecological interdependence embedded in tribal worldviews.

Keywords: *Himachal Pradesh, sacred sites, land rights, tribal communities, indigenous resistance, legal pluralism, decolonial conservation*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Repeal The Bodh Gaya Temple Act, 1949: A Call for Justice and Equality

Rashwanth A

Author's Affiliation :

Rashwanth A
Student of MA Sociology, University of Madras
Email: arurashwanth63@gmail.com

Citation :
Rashwanth A.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper explores the critical issue of Buddhist autonomy over the Mahabodhi Temple, emphasizing its significance in the broader context of humanitarian development. The study highlights the detrimental effects of partial Hindu control over the temple, particularly in light of recent incidents involving violence against monks by right-wing factions. Utilising a sociological approach grounded in Antonio Gramsci's cultural hegemony, alongside historical context and anthropological evidence, the research elucidates the trajectory of Buddhism's emergence from Nepal to KGF as a liberating force against casteism, now facing resurgence from oppressive systems. The findings also reveal the appropriation of Buddhist sites, such as identification of local deities in Tamil Nadu with Lord Buddha and the reclassification of Tirupati Balaji temple as a Buddhist site, reflecting a strategic trend of converting Buddhist heritage into Brahmanical temples. The paper asserts that Buddhism transcends mere rituals, embodying principles of liberty, equality, and fraternity, and posits that erasure or merging of Buddhism with Hinduism undermines the potential for holistic growth, essentially constituting an act against humanitarian intellectualism. It is essential for promoting social justice, preserving cultural heritage, and ensuring that religious sites align with the principles of equality and pluralism enshrined in the Indian Constitution. The findings ultimately call for a re-examination of legal structures that govern religious spaces.

Keywords: *Mahabodhi temple, Buddhist autonomy, Governance of religious space*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Birsa Munda's Political Philosophy and the Contemporary Relevance of Tribal Movement in India

Dr. B.E George Dimitrov

Author's Affiliation :

Dr. B.E George Dimitrov
Assistant Professor,
Department of Political Science
Mount Carmel College Autonomous, Benagluru
Email:
george1sasy@gmail.com

Citation :
Dr. B.E George Dimitrov. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

In the struggle for India's independence, the contributions of well-known freedom fighters have been credited with greater attention. While those who have been instrumental in integrating the masses in freedom struggle against the British colonial rule are lesser represented. The lesser-known freedom fighters became leaders based on the diversity and humbleness in mobilising the masses from the various corners of the country. These leaders have gained political ideology based on the neglection of rights of the weaker section starting from education, health, livelihood and other forms of social evils practiced in the society. In the present study would make an attempt in understanding the political philosophy of Birsa Munda a less known freedom fighter in integrating tribal communities in Jharkhand, India against the colonial British administration. He was highly dissatisfied with the land revenue system brought by the colonial rule which created a new form of exploiting the tribals. The feudal setup led by the zamindari system made a destruction over the usage common property resources owned by the tribal communities. These policies highly challenged the usage of land rights which were traditional habitats of the tribals. This led the tribal communities to be underrepresented in owning land rights and started to be controlled by the intermediaries of the British administration. Birsa Munda raised the voice against oppressive policies framed by the British administration and integrated the tribals politically by creating awareness about community ownership. The study adopts a qualitative document analysis research method used to profound Birsa Munda's Political Philosophy and the contemporary relevance of Tribal Movement in India is analysed under the present context. This method has been incorporated to understand the political perspective of Birsa Munda's contemporary relevance of tribal movements, tribal revolts, voice against oppression, land rights, superstitions and awareness of cleanliness which were documented in various research articles.

Keywords: *Tribal Movements, Land rights, community ownership, exploitation, political ideologies*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Birsa Munda's Vision for Tribal Empowerment: A Historical and Contemporary Perspective

Dr. Sr. Prafula

Author's Affiliation :

Dr. Sr. Prafula
Assistant Professor,
Department of Sociology
Mount Carmel College,
Autonomous
Email:
srprafula@gmail.com

Citation :
Dr. Sr. Prafula.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Birsa Munda (1875–1900) was a powerful, young, energetic, and patriotic tribal leader. As a Munda tribe, an unrecognized, low-ranking community primarily settled in the regions of Jharkhand and West Bengal, he was influenced by both Vaishnav and Christian missionaries. He attended missionary schools and converted to Christianity but later returned to his Hindu faith. He witnessed the injustice and exploitation faced by the people of India under British rule; he emerged as a freedom fighter, leading a rebellious group against British oppression in the late 19th century.

The research is based on secondary resources collected from various e-resources, journals, and e-books. The study tries to understand the life of Birsa Munda as a freedom fighter and tribal leader and his efforts for tribal empowerment, to analyze Birsa Munda's anti-colonial resistance through the theoretical framework of Karl Marx, to address contemporary challenges in tribal development and evaluate Birsa Munda's contribution to the preservation and promotion of tribal culture. This study delves into understanding the life of Birsa Munda and his role as a freedom fighter, a charismatic and visionary tribal leader who represented the Munda tribe and became a role model for other tribal communities. It will also address the contemporary challenges faced by tribal communities, such as land alienation and displacement, restrictive forest laws, and other socio-economic and cultural issues affecting tribes in India.

Keywords: *Bisra Munda, tribal empowerment, tribal culture, challenges*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Tribal Governance and the Question of Sovereignty: Tradition, Law, and Decentralization in India

Dr Alice Mathew

Author's Affiliation :

Dr Alice Mathew
Head of the Department,
Department of Political Science
Mount Carmel College Autonomous, Bengaluru
Email:
alice.mathew@mccblr.edu.in

Citation :
Dr Alice Mathew.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This paper examines the evolving nature of tribal governance and its relationship with sovereignty, focusing on how tribal communities assert self-rule within the framework of modern nation-states. It aims to compare the Indian experience—particularly through the lens of the 73rd Constitutional Amendment and the Panchayats (Extension to Scheduled Areas) Act (PESA)—with select international models of indigenous self-governance. The study uses a qualitative, comparative approach based on secondary sources including constitutional texts, scholarly literature, and case studies. Indian examples are analyzed alongside international experiences from the United States, New Zealand, and Bolivia to explore patterns of legal recognition, institutional autonomy, and cultural preservation. The research finds that while tribal governance in India has received constitutional backing through PESA, its implementation remains uneven and often symbolic. In contrast, international models—such as tribal courts in the U.S., Māori councils in New Zealand, and Bolivia's plurinational governance—offer more institutionalized autonomy. However, all systems face challenges in balancing indigenous self-rule with state authority. This paper contributes to the discourse by bridging Indian and global perspectives on tribal governance. It highlights how traditional systems can coexist with constitutional frameworks, and underscores the importance of moving beyond token recognition toward meaningful autonomy. The study provides insights for policymakers, scholars, and development practitioners seeking to design inclusive governance models. It underscores the urgency of strengthening tribal autonomy through legal reform, administrative will, and cultural respect.

Keywords: *Tribal Governance, Sovereignty, PESA, Indigenous Rights, Decentralization*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Birsa Munda's Legacy and Contemporary Tribal Movements

Barsha Hazarika

Author's Affiliation :

Barsha Hazarika
Guest Faculty,
Madhabdev University.
Email:
barshahazarika498@gmail.com

Citation :
Barsha Hazarika.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates how Birsa Munda's resistance movement from the nineteenth century continues to inspire contemporary tribal activism in India. it emphasizes how his ideological views have been passed down via generations of indigenous leaders and organizations. The study employs a mixed-methods approach that includes archival research of historical sources, as well as in-depth interviews with contemporary tribal activists, particularly in assam. key sources include colonial administrative documents, oral histories from elderly community members, and manifestos from present tribal organizations. Today's tribal movements share strong ideological linkages with Birsa Munda's original vision, particularly in terms of land rights, cultural heritage preservation, and opposition to outside exploitation. contemporary leaders frequently relate to his legacy in symbolic deeds, organizational systems, and political rhetoric. nonetheless, these movements have altered his ideas to address contemporary challenges such as industrial displacement, environmental damage, and the pressures of globalization. originality: although previous study has thoroughly investigated Birsa Munda's historical significance, there has been little comprehensive investigation of his long-term impact on contemporary tribal activity. this study bridges that gap by emphasizing the concrete connections between his 19th-century activities and today's indigenous movements. The findings indicate that Birsa Munda's legacy provides both motivation and practical strategies for contemporary tribal resistance. His emphasis on cultural revitalization and political self-determination is relevant for communities grappling with similar difficulties today.

Keywords: *Indigenous resistance, cultural preservation, social activity*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Few, Far, Unfathomed: The Torment Tale of the Sundarbans Adivasis in Niranjan Mondal's Novel 'Bhatir Desher Upakkhyan'

Sanchita Mukherjee

Author's Affiliation :

Sanchita Mukherjee
PhD Research Scholar, Department of English and Modern European Languages, University of Lucknow, Lucknow, Uttar Pradesh, India.
State Aided College Teacher (SACT), Department of Communicative English, Basanti Devi College, Kolkata
Email: sanchitamukherjee2008@gmail.com

Citation :
Sanchita Mukherjee. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This research proposal aims to throw light upon the under representations of the struggles, survival and the double marginalisation of the Sundarbans Adivasi communities in jati hierarchy and their history in the mainstream literature and knowledge system. A close examination of Niranjan Mondal's Novel '*Bhatir Desher Upakkhyan*' reveals the saga of tribal migration, where various Adivasi communities can be traced, having travelled from their homelands chiefly in Chota Nagpur to the tide country, the southern fringes of Bengal, the Sundarbans just over a century ago to chop down dense forests and start tilling the virgin soil. The novel exposes the historic injustice committed in the Sundarbans Delta as a part of which land rights were denied to the said Adivasis who were brought from their homeland in the hope of all that a piece and parcel of a small tract of land can provide, a home away from home. This movement was a direct outcome of the 18th-century colonial brutality towards the tribes. Although migrant labor is typically thought of in terms of shifting seasons, the converse is true in this instance. Whole tribes moved here, and they are recognized as some of the first people to settle in an area that was formerly inhabited only by the deadly Royal Bengal Tigers. The purpose of this dissertation is to present the narrative written by an author who is himself a native of the poor Wetland, hailing from lower caste that enable him to empathise more deeply with the indigenous issues.

Keywords: *Delta Fiction, Adivasi Studies, Colonial Policy, Migrant Labour, Land Alienation, Precarious Work Situations, Zaminadari Oppression*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Governmental Efforts for Social Inclusion of Tribal Communities in Bihar

Piyush Pandey

Author's Affiliation :

Piyush Pandey
Research Scholar,
Malaviya National Institute of Technology
Department of Humanities & Social Sciences
Email: 2024rhs9084@mnit.ac.in

Citation :
Piyush Pandey.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The purpose of this study is to examine the governmental efforts aimed at achieving the social inclusion of tribal communities in Bihar. Despite constitutional provisions, these communities continue to face marginalization across social and economic parameters. This study aims to highlight the ongoing challenges and the state's response through targeted welfare schemes. This work is based on a descriptive and analytical review of secondary data, including census statistics, policy documents, and government welfare programs initiated post-2001. The study focuses on understanding the socio-political dynamics, challenges to inclusion, and governmental strategies aimed at enhancing the participation and well-being of tribal communities in Bihar. Tribal populations in Bihar comprise only 1.27% of the total population as of the 2001 census. They face significant challenges in achieving de facto political and social representation. This marginalization has led to limited economic opportunities, compounded by their reluctance to participate in the formal education system and prevailing societal biases. In response, the Government of Bihar has launched multiple welfare schemes addressing political, economic, and cultural aspects, with the central theme of promoting social inclusion. The study provides a focused view on the tribal communities of Bihar, a state where tribal populations are numerically small and often overlooked in mainstream policy discourse. It emphasizes the intersection of cultural preservation, exclusion, and state intervention in a unique socio-political context. The findings underscore the necessity for sustained and inclusive policy measures that go beyond token representation. Culturally sensitive, participatory governance and education reforms are essential for enabling the integration of tribal communities without eroding their traditional identities.

Keywords: *Modernity, social biases, Representation, Schemes*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Koraga Community: A Micro Study of Identity, Land and Governance."A few alternative academic-style versions:

Khudrath Unnissa [1] **Syed Suheb S [2]**

Author's Affiliation :

[1]Khudrath Unnissa, Student, Department of History, St Joseph's University, Bengaluru

[2]Syed Suheb S, Student, Department of History, St Joseph's University, Bengaluru
Email: n33087876@gmail.com

Citation :
Khudrath Unnissa, Siddhant Limbu.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Koragas are a Particularly Vulnerable Tribal Group (PVTG) primarily found in the Dakshina Kannada and Udupi districts of coastal Karnataka. According to data from the 2011 Census, their population is around 16,000 individuals. They are traditionally known for crafting baskets, leaf plates, and drums. The Koraga people have lived in forest areas and adhered to their clan rules for many generations. In recent years, many families have relocated to cities like Bengaluru for improved living conditions. The Koragas are unique because of their distinct language, customs, and traditional skills passed down through their families. Despite being constitutionally recognized as a Scheduled Tribe, many Koraga families face significant challenges concerning ownership, education, and housing. In urban areas, they are often excluded. in government records, making it hard for them to get welfare benefits. This study aims to explore how the loss of traditional land and housing has influenced the identity and daily experiences of the Koraga community. It also seeks to evaluate the actual reach and effectiveness of government welfare schemes designed for them, particularly in urban settings. The research depends entirely on secondary sources, including district gazetteers, NGO reports, and official government publications. In conclusion, the study underscores the pressing need to integrate smaller tribal communities, such as the Koragas, into development planning processes, thereby ensuring that governance is more inclusive, equitable, and respectful of their unique cultural identity.

Keywords*: Karnataka, Koraga, Tribal Identity, Land Rights, Welfare*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Modernity and Land Tenure System in Meghalaya: A Study of Changing Land Relations Among the Khasi Tribes

Recordius E Kharbani

Author's Affiliation :

Recordius E Kharbani
Assistant Professor,
Department of Political Science
St. Anthony's College, Shillong
Email: recordius@anthonys.ac.in

Citation :
Recordius E Kharbani. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Meghalaya in general and Khasi hills in particular is dominated by tribals whose existential milieu has been rooted in traditional norms and practices. Since the annexation of these hills to the British colonial empire and the subsequent integration to the Indian state, there have been changes. One of the major changes affected by this development is in land relations. Traditionally, land in Khasi hills belong to the people and not to the chief or state. According to the *Report of the Land Reforms Commission For Khasi Hills* (1974), the *traditional* land tenure system in Khasi hills consists of two types, namely, *Ri Kynti* (private land) and *Ri Raid* (community land). These land tenure systems evolved with the traditional agricultural practice of cyclical *jhum* cultivation. Under these traditional land tenures, all tribals had accessed to land. The integration of these hills into the market economy and modern state system has led to the change in land tenure system. While the existence of protective mechanisms like the Sixth Schedule and the Meghalaya Transfer of Land (Regulation) Act, 1971 have prevented the direct acquisition of tribal land by non-tribals and non-tribal enterprises, privatisation of community land, commercialization of land and accumulation of land among tribals have taken place. Besides, there is massive acquisition of tribal land by the state either for its use or for lease to non-tribal entities in the guise of development. The development has disturbed the traditional land tenure system and has led to changing land relations in the Khasi society. It has given rise to inequality in land ownership and in access to its use. The Socio-Economic and Caste Census 2011 has indicated that 76 per cent of rural households in Meghalaya are landless. In the light of the stated trend, this paper attempts to analyse the extent of changing land relations among the Khasi Tribes in Meghalaya. It argues that this change has been caused by the entry of modern forces like privatisation, commercialization, accumulation and state acquisition.

Keywords: *Tribal land, changing land-tenure, land alienation*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Elegy for the Outlawed: Caste, Coercion, and Cultural Erasure under the Criminal Tribes Act.

S Uma Devi

Author's Affiliation :

S Uma Devi
PG Student,
The English & Foreign Languages University, Hyderabad
Email: umadevisajith@gmail.com

Citation :
S Uma Devi.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Criminal Tribes Act (CTA) of 1871 criminalized the traditional livelihoods of several Scheduled Tribes (ST) and Schedules Caste (SC) communities. Alongside the Cantonment Acts of 1895, it targeted women, funneling them into sex work as a coerced survival strategy within casteist, colonial and Brahmanical-patriarchal systems. The research positions CTA as structural violence and Red Light Areas (RLAs) as its modern fallout, particularly for Dalit and Adivasi women. This paper employs an intersectional methodology, combining historical-materialist lens with Dalit Feminist Theory and ethnographic case studies from communities including the Bedia, Nat, and Kanjar communities. It critiques majoritarian narratives of "choice" in RLAsby foregrounding structural coercion produced through caste-gender intersections. By outlawing folk dance, ritual performances, and artisanal occupations, the CTA rendered Dalit and tribal women's labour illegitimate, denying them economic autonomy and bodily subjectivity. Once vital sources of livelihood and cultural identity, these arts were shamed, delegitimized, and criminalized. This cultural erasure re-imposed sexualized labour, leaving many women with no viable options outside of sex-work. Initial findings also highlight the appropriation and rebranding of these forms as "indigenous" and sanitized art performed in elite spaces, excluding original practitioners. Art here becomes a central site of casteist cultural theft, lost agency, and potential reclamation. This study ultimately reframes sex work in RLAs as a colonial and postcolonial casteist violence. It advocates for the reclamation of outlawed art forms and cultural capital, formal recognition of coerced sex work histories, and the integration of Dalit feminist perspectives in cultural policy and heritage discourse.

Keywords: *Criminal Tribes Act (1871), Red Light Areas, Cultural reclamation, Indigenous art, sex work*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Spiritual Landscapes and Sovereign Claims: A Tribal Worldview

Samriddhi Sharma

Author's Affiliation :

Samriddhi Sharma
Student,
Mount Carmel College, Autonomous
Email: samriddhis975@gmail.com

Citation :
Samriddhi Sharma. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The spiritual and cosmological aspects of *Birsa Munda's* leadership in an Adivasi *land rights* movement in eastern India are examined in this study. By invoking a *tribal cosmology* in which land is not just territory but a living, sacred creature inhabited by ancient spirits, his battle challenges prevailing notions of development and legal *sovereignty*. The study examines how ideas of *sovereignty*, resistance, and ecological stewardship are fundamentally influenced by indigenous cosmological beliefs. This study underscores the drawbacks of state-centric and solely economic interpretations of land conflicts in tribal areas by redefining *Birsa Munda's* movement within an indigenous epistemological framework. The study analyses *Birsa Munda's* struggle for *land rights* as a case study to investigate how tribal cosmologies influence contemporary indigenous resistance movements citing the struggle for *land rights* in *Birsa Munda* as an example. It aims to express an indigenous understanding of *sovereignty* that is based on spiritual ties to the land. The study utilizes qualitative methods such as oral histories, ethnographic fieldwork, and textual analysis of archives and tribal narratives. Furthermore included is a comparative analysis with other indigenous movements throughout the world. The procession of *Birsa Munda* illustrates how spiritual identities and ancestry links are intricately linked to land claims. When sacred circumstances are disturbed, resistance results from both material expropriation and leads to a universal revolution. By challenging prevailing materialist and legalistic narratives, this study approaches political opposition via a cosmological lens. Tribal epistemologies, which are frequently disregarded in scholarly and policy discussions, are given greater prominence. The results provide more culturally relevant and long-lasting frameworks for justice while urging lawmakers and scholars to incorporate indigenous worldviews in *land rights* discussions.

Keywords: *Indigenous sovereignty, tribal cosmology, land rights, Brisa Munda, spiritual ecology*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Echoes of Ulgulan: Reclaiming Sovereignty through Tribal Governance in India

Modi Umangkumar Champaklal

Author's Affiliation :

Modi Umangkumar Champaklal,
Assistant Professor
The Maharaja Sayajirao University of Baroda
Email: umang.modi-law@msubaroda.ac.in

Citation :
Modi Umangkumar Champaklal.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates the legacy of Birsa Munda in shaping the discourse on tribal governance and sovereignty in India. It explores how indigenous governance systems rooted in community autonomy, customary law, and resistance to colonial and post-colonial state structures continue to inform tribal self-rule movements today. Adopting an analytical research method, the study critically examines constitutional provisions (Fifth and Sixth Schedules, PESA Act), key judicial decisions, and historical records, particularly the *Ulgulan* (rebellion) led by Birsa Munda. It analyses tribal resistance as a legal and political assertion of sovereignty and studies contemporary tribal governance in Jharkhand and adjoining regions through secondary literature, government reports, and comparative legal frameworks. The research reveals that Birsa Munda's vision of tribal self-rule anchored in spiritual-political leadership and collective land ownership laid the foundation for the idea of indigenous sovereignty in India. Present-day tribal governance structures such as gram sabhas reflect this legacy but face systemic dilution through bureaucratic interventions and weak enforcement of protective laws like PESA. Tribal institutions continue to struggle for recognition and autonomy. The study uniquely contextualizes tribal governance through the intellectual and political legacy of Birsa Munda, offering a historical continuum between colonial resistance and constitutional rights. It reframes sovereignty not merely as state power, but as rooted in indigenous cultural-political identity. The research urges for the revitalization of tribal self-governance mechanisms through legal empowerment, policy reforms, and deeper integration of customary law into the Indian constitutional order.

Keywords: *Birsa Munda, Tribal Sovereignty, Customary Law, PESA, Indigenous Governance*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Reclaiming the Earth: Indigenous Knowledge and Sustainable Futures in the Works of Tanya Talaga

Surya S Nair [1] **Meenakshi.S [2]**

Author's Affiliation :

[1]Surya S Nair
Research Scholar, Department of English, School of Social Sciences & Languages,
Vellore Institute of Technology, Vellore
Email: suryameenakshi027@gmail.com

[2]Meenakshi.S
Associate Professor, Department of English, School of Social Sciences & Languages,
Vellore Institute of Technology, Vellore
Email: meenakshi.s@vit.ac.in

Citation :
Surya S Nair, Meenakshi.S. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study employs a decolonial and critical Indigenous studies framework to analyze Tanya Talaga's *All Our Relations* (2018) and *The Knowing* (2024), interrogating how Indigenous epistemologies of relationality, land stewardship, and intergenerational responsibility redefine sustainability. Through close textual and discourse analysis, alongside Indigenous storytelling as theory, the paper bridges political ecology, environmental justice, and Indigenous resurgence scholarship. Findings reveal Talaga's works not only critique colonial legacies cultural erasure, environmental dispossession, and systemic inequities but also advance an Indigenous sustainability paradigm rooted in sovereignty and land-based knowledge. Central contributions include: demonstrating how Talaga's narratives align with and expand key SDGs, particularly SDG 3 (health), SDG 6 (water justice), SDG 10 (equity), SDG 13 (climate action), and SDG 15 (biodiversity), by framing water and land as sacred relatives rather than commodified resources; arguing that Indigenous sustainability necessitates decolonial praxis, including governance restoration and resistance through land-based education; and highlighting how language revitalization and ecological renewal are intertwined acts of cultural resurgence. Talaga's work challenges Western sustainability models, urging policy shifts that center Indigenous voices and knowledge systems. The implications demand transformative action in policy, education, and activism to dismantle colonial structures and uphold Indigenous futurities. This paper asserts that Indigenous epistemologies, as articulated by Talaga, offer vital pathways toward just, resilient futures, transcending technocratic solutions.

Keywords: *Indigenous Epistemologies, Decolonial Sustainability, Environmental Justice, Relationality, SDGs*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Traditional Agricultural Practices in Northeast India and Their Relevance to Climate-Smart Farming

Daradi Goswami

Author's Affiliation :

Daradi Goswami
Department of Botany,
Cotton University,
Guwahati,Assam
Email:
goswamidaradi7@gmail.com

Citation :
Daradi Goswami
Champaklal.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study examines traditional agricultural practices among tribal communities in Northeast India and evaluates their relevance to climate-smart farming. It seeks to highlight how indigenous knowledge systems can contribute to sustainable agricultural development and climate adaptation strategies.The research adopts a qualitative methodology involving an extensive review of scholarly literature, government reports, and ethnographic studies. Case studies from Nagaland, Meghalaya, and Mizoram are analyzed, focusing on key practices such as shifting cultivation (jhum), bamboo-drip irrigation, agroforestry, and indigenous seed preservation. Thematic analysis is used to interpret data in line with climate-smart agriculture principles. The study finds that tribal agricultural systems inherently support ecological balance, crop diversity, soil health, and water conservation. Practices like polyculture, organic fertilization, and community-based land management enhance resilience to climate variability. These systems align closely with climate-smart objectives: productivity, adaptation, and mitigation. The paper contributes a regional perspective to the global discourse on climate-smart agriculture by positioning indigenous practices as viable, time-tested alternatives to industrial farming models. It emphasizes the scientific value of local ecological knowledge systems that have sustained tribal livelihoods for generations. Findings underscore the importance of integrating traditional knowledge into national agricultural policy frameworks. Recognizing and supporting these practices can foster inclusive development, environmental sustainability, and cultural preservation in tribal regions

Keywords: *Traditional agriculture, Indigenous knowledge, Climate-smart farming, Northeast India, Sustainable practices*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Through Our Own Gaze: Documenting Zeliangrong History

KD Heingauyile [1] Dr. Prerana Srimaal [2]

Author's Affiliation :

[1] KD Heingauyile
Ph.D Scholar, Christ University

[2] Dr. Prerana Srimaal
Associate Professor, Centre for Histoical Studies, Christ University
Email: kd.heingauyile@res.christuniversity.in

Citation :
KD Heingauyile,Dr. Prerana Srimaal.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The study aims to establish indigenous epistemology as rigorous and valid as Historical scholarship has long been gazed through colonial lens, reflecting a reductionist approach overlooking the complexities and values of Indigenous epistemologies. It not only obscured folk traditions as legitimate sources of knowledge but also fragmented indigenous identity. Leading to persistent marginalization of Indigenous methodologies, and validating historical sources through western norms and questioning the veracity of indigenous approach. This study adopted an indigenized historical research approach that is regarded to the community, drawing on ethnographic fieldwork observations, and experiences which include storytelling, collective memory, sharing circles, and festivals as primary sources. Embedded in the lived experiences and collective memory of the Zeliangrong people. The study shows that Zeliangrong epistemology offers a coherent and robust structure for reconstructing Indigenous history. Rooted in Linda Smith's "Decolonising Methodology" and Indigenous Methodology, the paper discuss epistemic dominance through the lens of Zeliangrong epistemology in reconstructing and rewriting the history of Indigenous people. Centering indigenous epistemology, it contributes to decolonizing and Indigenizing historical research by enabling Indigenous communities to reclaim authorship of their histories and knowledge systems.

Keywords: *Indigenous Epistemology, Zeliangrong, Indigenizing Methodology*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Indigenous Knowledge of the Himalayan Tribes and Sustainable Resource Management: A Systematic Literature Review

Riyanka Saha [1] Dr. Chhaya Soni [2]

Author's Affiliation :

[1]Riyanka Saha
Research Scholar, Faculty of Education, Banaras Hindu University

[2]Dr. Chhaya Soni
Assistant Professor, Faculty of Education, Banaras Hindu University
Email: riyankasaha@bhu.ac.in

Citation :
Riyanka Saha, Dr. Chhaya Soni
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Over generations, traditional knowledge has been developed by the indigenous communities. Indigenous knowledge is a vast storehouse of practices and wisdom. To deal with global challenges, specifically identified in the Sustainable Development Goals (SDGs), indigenous knowledge has become important. This paper aims at understanding how traditional knowledge of the indigenous communities in the Eastern and Western Himalayan region helps in the sustainable management of resources. This review paper follows PRISMA (Preferred Reporting Items for Systematic reviews and Meta-Analyses) reporting guidelines. 20 documents from Scopus database have been reviewed here. This paper seeks to find out how different Himalayan tribal communities e.g., Adi, Bodo, Mizo, Khasi, Karbi, Poumai, Konyak, Bakarwal, Balti, Beda use their traditional knowledge for the management of resources. Indigenous knowledge in the management of medicinal herbs, livestock, farming, irrigation system, sacred forest has been synthesized in this paper.

Keywords: *Indigenous knowledge, Indigenous communities, Sustainable resource management, Sustainable Development Goals, PRISMA*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Exploring Women's Role in Indigenous Farming Practices among the Soliga Community in Malai Mahadeshwara Hills Wildlife Sanctuary, Karnataka

M Ushashree

Author's Affiliation :

M Ushashree
M.Sc Student,
Ashoka Trust for Research in Ecology and the Environment
Email: ushashree.m@atree.org

Citation :
M Ushashree
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This research looks into the multifaceted role of the women of the Soligas in the sustenance of indigenous farming systems in Male Mahadeshwara Hills (MM Hills), Karnataka. It hopes to understand the women's role in agricultural decision-making processes, land use, kitchen gardening, and livelihood security with a viewpoint on how traditional knowledge is interfacing with gendered power dynamics. The study will follow a mixed-method approach with 70 household interviews and five focus groups across five Soliga-inhabited villages. Quantitative data were analyzed using descriptive statistics, while qualitative responses were examined thematically to understand dimensions of power, tenure, and stability as related to women's agricultural participation. The women of Soligas participate actively in the conservation of seeds, soil care, and rain-fed farming, yet they still suffer from systemic limitations in land ownership, market access, and decision making. Only 17.1 percent had decision power for crop selection, and none had sole authority to market the produce. Kitchen gardens were the focus of resistance and nutrition security and were mostly maintained by women. This study is among the few pioneering works investigating Soliga women agricultural agency in MM Hills and the effects of their agrobiodiversity. Another focus of this research is to present women's voices, adaptation strategies, community attachments, and indigenous ecological knowledge. The study shall recommend land reforms with a gender perspective and support for women-led Self-Help Groups, alongside the promotion of policy interventions to protect tribal farming knowledge systems. Recognizing women as well as other stakeholders as primary indigenous sustainability agents is a prerequisite for resilient rural development. Further transparency of information and technology, to be taught in their regional language is also a boon for their livability.

Keywords: *Soliga tribe, Indigenous farming, Gender and land rights, Kitchen gardening, Tribal livelihoods*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Study on the Self-reliance for Nature Conservation in Select Tribes of West Bengal

Moloy Mukherjeee

Author's Affiliation :

Moloy Mukherjeee
PhD Research Scholar,
Department of History,
Sardar Patel University
Madhya Pradesh
Email:
moloymukherjee86@gmail.com

Citation :
Moloy Mukherjeee
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Self-reliance in nature conservation among indigenous tribes is a crucial aspect of sustainable environmental management. This study explores the self-reliant conservation practices of select tribes in West Bengal, focusing on their traditional ecological knowledge, resource management strategies, and community-driven conservation efforts. The research examines how tribal communities, including the Santhal, Munda, and Oraon, integrate indigenous wisdom with sustainable livelihood practices to protect biodiversity. Through qualitative and ethnographic methods, the study highlights the role of folklore, customary laws, and sacred groves in preserving ecological balance. The findings reveal that these tribes maintain a deep-rooted connection with nature, emphasizing coexistence rather than exploitation. Their conservation practices include agroforestry, seed preservation, controlled hunting, and water resource management, all of which contribute to ecological sustainability. However, external pressures such as deforestation, land alienation, and modernization threaten their self-sustaining models. The study also explores government policies and non-governmental interventions that support or hinder these conservation efforts. By understanding the resilience and adaptability of tribal conservation strategies, this research advocates for policy frameworks that integrate indigenous knowledge with modern conservation approaches. Strengthening self-reliance in nature conservation among these tribes can contribute significantly to global biodiversity conservation goals. The study concludes that preserving indigenous conservation practices requires legal recognition, community participation, and sustainable development initiatives that respect tribal autonomy. The findings serve as a valuable reference for policymakers, environmentalists, and researchers seeking to integrate indigenous knowledge into contemporary conservation programs. Ultimately, this research underscores the importance of empowering tribal communities to sustain their environmental stewardship for future generations.

Keywords: *Self-reliance, Indigenous Conservation, Tribal Ecology, West Bengal, Sustainable Practice*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Decolonizing Virtual Spaces: Digital Disability, Tribal Resistance, and the Legacy of Birsa Munda in Ready Player One

Keerthana R [1] Dr. Prakash. A [2] Dr Gayatri Kumari [3] Dr. S. Subash [4]

Author's Affiliation :

[1]Keerthana R
Research Scholar, Department of English, Vel Tech Rangarajan Dr. Sagunthala R & D Institute of Science and Technology, Avadi, Chennai, Tamil Nadu, India.
keerthanaramesh2212@gmail.com

[2]Dr. Prakash. A
Research Supervisor, Professor, Department of English, Vel Tech Rangarajan Dr. Sagunthala R & D Institute of Science and Technology, Avadi, Chennai, Tamil Nadu, India.
prakasha@veltech.edu.in

[3]Dr Gayatri Kumari
Associate Professor, Department of Humanities and Social Sciences, Maharishi Markandeshwar (Deemed to be University), Mullana, Ambala (Haryana), India
gayatrikumariynr@gmail.com

[4]Dr. S. Subash
Assistant Professor, Department of English, Thiagarajar College of Engineering, Madurai,
subasheng1993@gmail.com

Citation :
Keerthana R Dr. Prakash. A , Dr Gayatri Kumari, Dr. S. Subash
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared
Conflict of Interest: None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

In this paper, the intersection of digital disability portrayal and indigenous defiance will be put into question through the critical analysis of the book *Ready Player One* by Ernest Cline and the resistance of the Munda tribe in India as part of their struggle in the past. Based on the Assemblage Theory (Deleuze & Guattari) and the Postcolonial Digital Divide phenomenon, this paper argues that the virtual world, OASIS, is a disputed space that ironically represents the recreation of the colonial order due to avatar-based emancipation. Three key findings emerge: (1) Parzival's hyper-able avatar assembles temporary agency while erasing his physical disability, mirroring the Munda tribe's simultaneous digital erasure and cultural resilience; (2) The OASIS's corporate control by IOI parallels British land dispossession tactics, evidenced by India's contemporary 12% tribal broadband access; and (3) Indigenous digital projects like the Adivasi Bhasha language app demonstrate alternative models for inclusive design that challenge *Ready Player One's* neoliberal paradigms. Textual analysis and the tribal research demonstrate how the gaming discourse depicts, simultaneously, resembles, and questions structural marginalization. This leads to proposing, in accordance with the Birsa Munda anti-colonial tradition, design justice legislation. The research paper also contributes to the decolonial game studies by identifying the epistemology of tribal knowledge as the foundation of criticism concerning the virtual worlds, and the second one in the offer of actionable examples of the pursuit of more fair digital futures.

Keywords: *Digital Disability, Birsa Munda, Tribal Resistance, Ready Player One, OASIS, Postcolonial Digital Divide, Assemblage Theory, Design Justice, Indigenous Knowledge Systems*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Rooted in the Land, Guided by the Sea: Sustainable Living Practices of the Nicobarese Tribe through Indigenous Knowledge

Snigdha Paul

Author's Affiliation :

Snigdha Paul
Postgraduate Student, Department of History, School of Social Sciences & Languages, Lovely Professional University, Phagwara. Punjab
Email: paulsnigdha19@gmail.com

Citation :
Snigdha Paul.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study explores the sustainable living practices of the Nicobarese tribe in the Andaman and Nicobar Islands, focusing on how indigenous knowledge informs their traditional housing, food systems, and livelihoods. The research draws from an autoethnographic approach, rooted in personal observations and lived experiences within the Nicobarese community, highlighting insider perspectives rather than formal ethnographic fieldwork. The Nicobarese tribe demonstrates harmonious coexistence with nature through practices like constructing climate-resilient homes with bamboo and palm leaves, consuming locally sourced and minimally processed foods, and engaging in sustainable livelihoods such as fishing, canoe- making, and copra production. These practices reflect an ingrained ethic of environmental care and community resilience. By centering personal memory and indigenous voices, this paper offers an authentic narrative that counters dominant academic discourses. It presents the Nicobarese way of life as a living model of sustainable development, often overlooked in mainstream sustainability debates. Understanding such traditional ecological knowledge is crucial for inclusive sustainable development frameworks and for preserving indigenous systems that are inherently sustainable. It underscores the urgency of safeguarding cultural wisdom amid environmental and climatic uncertainties.

Keywords: *Nicobarese Tribe, Indigenous Knowledge, Sustainable Living, Traditional Practices, Island Communities*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Forest, Identity, and Resistance: The Jenu Kuruba Experience in Nagarahole.

Jane D'Souza [1] **Raksha A [2]**

Author's Affiliation :

[1]Jane D'Souza, Associate Professor, Department of History, St Joseph's University, Bengaluru

[2]Raksha A, Assistant Professor, Department of History, St Joseph's University, Bengaluru
Email: raksha.a@sju.edu.in

Citation :
Jane D'Souza, Raksha A. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

The Jenu Kuruba tribe, indigenous to the southern Indian state of Karnataka, occupies a distinct cultural niche within the rich tapestry of the region's tribal communities. Their presence is especially pronounced in the verdant landscapes of Kodagu, Mysuru, Chamarajanagar, and scattered enclaves amidst the rugged terrain of the Western Ghats. The Jenu Kuruba tribe is one of the two tribal communities identified by the Government of Karnataka as belonging to the category of Particularly Vulnerable Tribal Groups (PVTGs). This primitive tribe had a total population of 36,076 according to the 2011 Census of India. Historically, the Jenu Kurubas relied on honey collection as their primary source of livelihood, supplemented by subsistence on fruits, tubers, and other forest resources. However, the enactment of the Wildlife Protection Act in 1972 marked the beginning of their displacement by the Forest Department. This paper highlights the ongoing challenges faced by the Jenu Kuruba community, particularly those who have been displaced and resettled due to conservation efforts. These inadequacies have resulted in widespread socio-economic hardship, cultural disintegration, and psychological distress among the displaced Jenu Kurubas. A significant focus of this paper is the escalating conflict between the Jenu Kurubas of the Nagarahole Tiger Reserve and the Forest Department. Without consistent enforcement of the Forest Rights Act, Indigenous autonomy remains compromised. A just future for forest tribes hinges on inclusive, rights-based conservation. A comprehensive review of scholarly literature was undertaken to examine existing research on Indigenous communities in Karnataka, with a specific focus on the Jenu Kurubas. Additional sources were obtained through interactions with non-governmental organizations actively engaged with these communities. This mixed-method approach enabled the study to incorporate both theoretical insights and field-based experiential knowledge, thereby enriching its analytical scope and contextual depth.

Keywords: *Jenu Kuruba, Karnataka, Tribal Community, Conservation, Displacement*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Engagement to Resilience - Cultivating Relationship between Traditional Ecological Knowledge and Climate Change Adaptation: A Review

Anjali Sharma [1] Divyanshu Mishra [2]

Author's Affiliation :

[1]Anjali Sharma
Professor, School of Education, Central University of Rajasthan
ORCID ID:
https://orcid.org/0000-0001-6297-3113

[2]Divyanshu Mishra
Research Scholar, School of Education, Central University of Rajasthan
ORCID ID:
https://orcid.org/0009-0005-6382-0596

Citation :
Anjali Sharma, Divyanshu Mishra.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Traditional Ecological Knowledge (TEK) refers to the relationship between Indigenous peoples and their ecosystems, encompassing their practices, beliefs, and understandings. It encompasses cultural narratives and kinship with species, aiding climate resilience. Storytelling conveys ecological wisdom and seasonal indicators, fostering inter-generational knowledge transfer essential for adapting to climate change and maintaining cultural connections to the environment **(Pun, 2022).** This paper aims to explain the role that TEK plays in responding to develop climate resilience. The Focal themes of the present study are - To analyse TEK's role in climate change resilience based on TEK typologies and to develop a conceptual framework outlining TEK's role in develop climate change. This study follows systematic review analysis. The research methodology has three main steps: (1) Searching: A keyword-based analysis of existing literature between 2020-2025, Search keywords include Traditional Ecological Knowledge, climate change, Climate resilience, indigenous practices, traditional knowledge, adaptation, Indigenous people and resilience. (2) Screening: Related papers were screened using the following criteria: (i) the effect of climate change on indigenous peoples; and (ii) local strategies to cope with climate change. (3) Examining: The related articles were examined to define TEK, TEK elements, the role of each component in climate change adaptation, and, finally, how TEK contributes in developing resilience towards climate change *(Hosen, 2020)* The findings show that TEK not only helps indigenous people cope with effect of climate change, but also promotes resilience towards climate change. TEK is essential for developing resilience towards climate change. The study also would critically explore the relationship fills the gap that is taking care of the climate change and also being resilient in bringing care and concern for climate change.

Keywords: *Traditional Ecological Knowledge, Climate resilience, indigenous practices, traditional knowledge, adaptation*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The History of Tribal Resistance and Resilience A Case Study on Jharkhand

M. Tharini [1] Prerana Gupta [2]

Author's Affiliation :

[1]M. Tharini, Student, Department of History, St. Joseph's University, Bengaluru

[2]Prerana Gupta, Student, Department of History, St. Joseph's University, Bengaluru
Email: tharinivalavan@gmail.com

Citation :
M. Tharinia, Prerana Gupta. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

"The tribal is not a problem, the problem lies in our understanding of him."

- Verrier Elwin

Tribal communities have a strong bond with their land and a unique sense of community, rooted in their indigenous values. Jharkhand is home to 32 tribal groups, including eight Particularly Vulnerable Tribal Groups (PVTGs), such as the Birhor, Asur, and Sauria Paharia. Each tribe has its language, traditions, beliefs, and way of life. For these communities, the forest, land, and water are not just resources—they are integral to their cultural identity. This study traces the historical trajectory of tribal resistance in Jharkhand, with a focus on how these movements sought to preserve tribal identity and respond to land alienation, exploitation, and cultural marginalization. It also highlights the significant contributions of women in these movements, underscoring their active participation and profound impact. The study further contextualizes these struggles within the broader demand for political and cultural autonomy, ultimately leading to the formation of the state of Jharkhand. One of the key socio-cultural implications of the tribal movements in Jharkhand has been the highlighting and recognition of indigenous leaders and freedom fighters. The tribal movements laid the foundation for the assertion of tribal rights and the preservation of indigenous culture, embodying the resilience of tribal communities. A secondary research approach will be employed, drawing on sources such as published journals and scholarly literature, to understand the history of indigenous defiance by the tribal community against exploitation.

Keywords: *Tribal Community, Jharkhand, Resistance, Women, Autonomy*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Rethinking Science Education: Integration of Rhizomatic Approach in Ethnopedagogy based Science Education

Surabhi Pradhan

Author's Affiliation :

Surabhi Pradhan
Research Scholar,
Department of Education,
Faculty of Education,
Indira Gandhi National Tribal University, India
Email:
surabhi.igntu@gmail.com

Citation :
Surabhi Pradhan.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Ethnopedagogy is a method of integrating indigenous knowledge and practices in teaching learning process. This method, when given through Rhizomatic approach, can promote constructivism and empower learners to think and use their past experiences in learning. Therefore, in this study an attempt has been made to understand how rhizomatic approach can aid the ethnopedagogy based science education.The data has been collected through ethnographic field survey and case study method to document the experiences of the students and teachers in the integration of rhizomatic approach in ethnopedology based science education.The findings of the study reveal that integration of rhizomatic approach in ethnopegogy based science education can significantly improve the learning of science concepts among indigenous students.This study aims to bridge the gap between indigenous knowledge and mainstream science education through the use of rhizomatic approach in ethnopedagogy based science education.The study highlights the potential of combining rhizomatic approach with ethnopedagogy to create culturally responsive science education. It implies that such integration can enhance conceptual clarity, student engagement and active participation in classroom.

Keywords: *Rhizomatic Approach, Ethnopedagogy, Traditional Knowledge System (TKS), Science Education, Tribal Education*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Indigenous Knowledge and Traditional Livelihoods among the Yerava Tribal Women of Kodagu

Dr. Muthamma K.K

Author's Affiliation :

Dr. Muthamma K.K
Associate Professor,
Department of Sociology
Govt First Grade College,
T. Narasipura, Mysuru
Email:
shirleymuthamma@gmail
.com

Citation :
Dr. Muthamma K.K.
Tribal Culture, Heritage &
Indigenous Practices

Financial Support : None
Declared **Conflict of
Interest:** None Declared
Copy Right : The journal
retains the copyrights of
this article, However
reproduction is
permissible with due
acknowledgement of the
source.

ABSTRACT

The Yerava tribe of Kodagu district, Karnataka, represents one of the region's most culturally distinct yet vulnerable indigenous communities. The Yerava tribes have developed a rich tradition of ethno-botanical knowledge and forest-based livelihoods over generations. This article explores the Yerava women's use of medicinal plants, their traditional subsistence strategies, and the challenges posed by land alienation and socio-economic marginalization. This study is based on primary and secondary data. The research design used for the proposed study is Descriptive Research Design. The area selected for the study is Kodagu District. A total of 390 respondents in the age groups of 18-49 years and above were selected as samples for the study. In the past, Yerava women practised and relied on traditional medicines. But in recent years, only 3.1 percent of respondents have reported practising traditional medicine; they use different plants, leaves, roots, and bark of trees to prepare medicines. The study observes that 46.7 percent women use home remedies for minor ailments like headache, fever, cold stomach ache, body ache, diarrhea and post-natal period. Drawing from ethnographic studies and recent field data, the research highlights the importance of preserving Yerava indigenous practices for both cultural heritage and sustainable resource management.

Keywords: *Ethno-botanical, Indigenous, Vulnerable, Knowledge*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Traditional Ecological Knowledge and Indigenous Sustainability: A Case Study of the Soliga Tribe in Karnataka

Nidigasri S [1] Kavya A [2]

Author's Affiliation :

[1]Nidigasri S, Student, Department of History, St Joseph's University, Bengaluru

[2]Kavya A, Student, Department of History, St Joseph's University, Bengaluru
Email: srinidiga@gmail.com

Citation :
Nidigasri S, Kavya A.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

"Indigenous knowledge is not a primitive; it is original and vital to the well-being of the planet."

- ***Wangari Maathai***

The Soligas are an indigenous tribe of Karnataka, inhabiting the peripheral forest area near the Biligiri Rangana Hills and Male Mahadeshwara Hill in the Chamarajanagar district. In the local Kannada language, the Soligas are known as "Children of Bamboo," a name that embodies their deep connection to the forest. The Soligas depend on hunting and shifting agriculture. Traditionally, the Soligas are recognized for their Traditional Ecological Knowledge regarding forest conservation and sustainable agriculture. The study examines the symbiotic relationship between the Soliga tribes and the forest, focusing on their reliance on forest resources for food, medicine, and income, as well as their role in sustaining forest ecosystems through Traditional Ecological Knowledge (TEK). Additionally, it explores how the Soligas' livelihood practices—particularly the harvesting of Non-Timber Forest Products (NTFPs) and approaches to Sustainable Forest Management—contribute to ecological resilience and socio-economic adaptation in the face of environmental change. The study employs a secondary research methodology. Relevant data were gathered from a wide range of existing sources, including ethnographic studies, academic journal articles, government reports, forest policy documents, and publications by NGOs working with indigenous communities in Karnataka. The study underscores the importance of recognizing and valuing indigenous knowledge systems in conservation efforts and sustainable development initiatives.

Keywords: *Soliga Tribe, Traditional Ecological Knowledge, Indigenous Sustainability*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Bridging Worlds: Integrating Traditional Knowledge Systems into Modern Education among Tribal Communities

Anjali Sharma [1] Sangram Ray [2]

Author's Affiliation :

[1]Anjali Sharma
Professor, School of Education, Central University of Rajasthan
ORCID ID: https://orcid.org/0000-0001-6297-3113

[2]Sangram Ray
Research Scholar, Department of Education, Central University of Rajasthan, Ajmer
ORCID ID: https://orcid.org/0009-0002-6221-5894

Citation :
Anjali Sharma, Sangram Ray. Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates the integration of indigenous knowledge systems into modern educational frameworks in tribal communities. It aims to understand how indigenous knowledge can coexist with formal curricula to create culturally inclusive and contextually relevant education for tribal learners. This research is based on secondary data analysis, drawing from academic literature, policy documents, government reports, and previous research studies related to tribal education and indigenous knowledge systems in India. A thematic review approach was employed to examine how traditional knowledge has been represented, integrated, or neglected within modern educational frameworks. The study found that traditional information, such as ecological wisdom, oral traditions, and cultural practices, is valuable but often overlooked in mainstream education. Wherever integration efforts exist, they boost student engagement, cultural pride, and community involvement. However, institutional constraints such as restrictive curricula, a shortage of educated instructors, and policy gaps impede widespread implementation. This study uses existing literature to provide a synthesised perspective on the contemporary landscape of traditional knowledge within formal education. It adds to the discussion by identifying underexplored policy gaps and effective integration strategies documented in a variety of settings. The study emphasises the significance of curriculum change, teacher training, and legislative support for preserving indigenous knowledge in formal education. It advocates for a culturally sustainable pedagogy that empowers tribal adolescents while preserving their identity.

Keywords: *Traditional Knowledge Systems, Tribal Education, Indigenous Pedagogy, Cultural Integration, Modern Curriculum*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

The Impact of Modern Education on Cultural Identity and Perceptions of Indigenous Knowledge among Tribal Students in a Private School Context

Tejeshwari M

Author's Affiliation :

Tejeshwari M
Student, Master's in Social Work, St Joseph's University
Email: mtejeshwari1.2@gmail.com

Citation :
Tejeshwari M.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study investigates how modern education influences the cultural identity and perceptions of Indigenous knowledge among tribal students attending a private school in Bengaluru. It aims to understand whether these students experience a sense of cultural inclusion within the modern academic environment or feel disconnected from their traditional heritage. A structured self-administered survey will be conducted among tribal students in Classes VI to X. The survey includes standardized items from the Multigroup Ethnic Identity Measure (MEIM) to assess cultural identity, alongside custom Likert-scale questions designed to capture students' attitudes toward Indigenous knowledge and their perceptions of cultural representation within the school curriculum. The study expects to reveal varying degrees of cultural identity maintenance among tribal students and to highlight whether modern education fosters or hinders their connection to traditional knowledge and practices. Preliminary findings will contribute to understanding how educational settings can either support or marginalize Indigenous perspectives .This study offers a focused exploration of tribal students' experiences within a private school — a setting where the intersection of modern education and traditional cultural identity is rarely examined in the Indian context. The findings will inform recommendations for culturally responsive teaching strategies and inclusive curricular design, promoting educational equity for tribal students in private schools.

Keywords: *Tribal students, cultural identity, Indigenous knowledge, modern education, private school*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Consumption of Leafy Vegetables to address malnutrition among the Souriya Paharia PVTG in Jharkhand: A Discussion

Sudipta Mondal [1] **Dr. Madhura Chakraborty [2]**

Author's Affiliation :

[1]Sudipta Mondal
PhD Research Scholar,
Visva-Bharati, Shantiniketan
Email:
sudiptaofficial20@gmail.com

[2]Dr. Madhura Chakraborty
Post Doctoral Fellow at
Department of Social Work
Visva-Bharati, Shantiniketan

Citation :
Sudipta Mondal, Dr. Madhura Chakraborty.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

Malnutrition imam the tribal in India is a common issue and a serious health concern. Among the Souriya Paharia PVTG in Jharkhand the scenario is white similar. It has been indicated from the previous studies that the leafy vegetables present in the dietary practices and available in the nearby forest can reduce malnutrition. This paper aims to find out the connection between the leafy vegetable consumption and their potential to address the malnutrition issue among the Souriya Paharia in Jharkhand. For this paper, existing literature has been examined exclusively along with the empirical data that has also been incorporated from observation and interviews. The people confused with our way forward to promote the local bp vegetable consumption and policy level intervention by the government utilising the agricultural development department and the hell's department collectively to eradicate malnutrition.

Key words: *Leafy Vegetables, Malnutrition, Souriya Paharia, PVTG, Jharkhand*

CARMELIGHT
pISSN 0975 9484 | eISSN 2395 5538
Open Access Article
www.mccblr.edu.in

Hills Alive: Unveiling Festival Narratives of Malayalee tribes in Jawadhu Hills

Dr. Suriya .S [1] **Dr. Anee Bhattacharyya [2]**

Author's Affiliation :

[1]Dr. Suriya .S, Assistant Professor, Madras School of Social Work, Chennai

[2]Dr. Anee Bhattacharyya, Assistant Professor, Amity University, Bangalore

Citation :
Dr. Suriya .S, Dr. Anee Bhattacharyya.
Tribal Culture, Heritage & Indigenous Practices

Financial Support : None Declared **Conflict of Interest:** None Declared
Copy Right : The journal retains the copyrights of this article, However reproduction is permissible with due acknowledgement of the source.

ABSTRACT

This study delves into the vibrant cultural heritage of the Malayalee tribes residing in the Jawad Hills, with a particular focus on the multifaceted nature of their festival celebrations. Employing narrative analysis, the research carefully examines the significance and lived experiences surrounding key festivals such as Chithra Pournami, Yugadi, Pongal, Deepavali, Karthigai Deepam, and Mariamman Thiruvizha. Through in-depth interviews, participatory observation, and the collection of oral histories, the study uncovers the intricate ways in which these festivals are embedded within the social, spiritual, and ecological fabric of the community.

By exploring the personal stories, collective memories, and ritual practices of the Malayali tribes, the research highlights how festivals serve as powerful vehicles for the preservation of cultural identity, the reinforcement of social cohesion, and the intergenerational transmission of traditional knowledge. The study also investigates the adaptability of these traditions in the face of modernization, migration, and external influences, revealing both continuity and transformation within the festival landscape.

Furthermore, the research addresses the broader implications of these celebrations for community resilience, environmental stewardship, and cultural tourism. It offers valuable insights into the rich cultural diversity of the Malayalee tribes, contributing to a deeper understanding of their unique traditions and practices. Ultimately, this study not only documents the significance of festival celebrations but also advocates for the recognition and safeguarding of indigenous cultural heritage in contemporary society.

Keywords: *Malayalee tribes, Jawad Hills, festival celebrations, narrative analysis, cultural heritage.*

CONFERENCE COMMITTEES

Organizing Committee

Sr. Iona, *Finance Officer*
Dr. Regina S Lourdes, *Registrar, Admissions*
Prof. Raghu V.N, *Dean of Commerce*
Dr. Lakshmi S.K, *Dean of Natural & Applied Sciences*
Dr. Hamsa S, *Dean of Humanities & Social Sciences*
Dr. Sundaravalli A , *Dean of Natural & Applied Sciences*
Dr. S. Rajkumar, *Dean of Management*
Dr. Kavitha Singh, *Dean of Research & Publications*
Dr. Shanthi S, *Dean of Innovation & Entrepreneurship*
Ms. Perpetua Noronha, *Registrar, Evaluation*

Advisory Committee

Prof. Sudheer Pratap Singh
Former Chairperson, Center of Indian Languages, JNU, New Delhi

Dr. Basavaraju R Shreshta
Executive Director, GRAAM, Mysuru

Dr. Siddartha Krishnan
Senior Fellow, ATREE, Bengaluru

Dr. Suma Singh
Registrar (Academics), MCC, Bengaluru

Core Committee

Convener – **Dr. Rathod Pundlik**
Co-Convener – **Dr. Koyal Biswas**
Department of Hindi

Dr. Alice Mathew, *Department of Political Science*
Dr. Vijayapriya, *Department of Economics*
Dr. Suba Manuel, *Department of Life Science*
Dr. Jyothirmayi, *Department of Sanskrit*
Ms. Aatika Khan, *Department of Commerce*
Dr. Sumathi R, *Department of Botany*
Dr. Priyanka Dutta, *Department of English*
Dr. Varshali Brahma, *Department of Sociology*

Carmelight Editorial Board

Other Members

Dr. Padmashree Kulkarni – Dept. of Lifescience

Dr. Myrene Roselyn D'Souza – Dept. of Biochemistry

Dr. Vinitha Chandra. – Dept. of English

Dr. Vasantha Kumari - Dept. of Food Science & Nutrition

REGISTRATION COMMITTEE	
Coordinator	**Dr. Suba Manuel** Ms. Venissa Dr. Deepak Dr. Rajesh Ms. Aishwarya
FINANCE COMMITTEE	
Coordinator	**Dr. Sunanda B V** Dr. Rathod Dr. Yogitha Dr. Karuna
PUBLICATION COMMITTEE	
Coordinator	**Dr. Kavitha G Singh** Dr. Vijaya Priya S Dr. Geetha Santhosh Dr. Sivakami R Dr. Koyal Biswas Dr. Vanishri Buggi Dr. Kaushal Kumar Patel Dr. Priyanka Dutta Dr. Sreeja Dr. Nalini
DOCUMENTATION COMMITTEE	
Coordinator	**Dr. Koyal** Dr. Vivitha Dr. Mamatha Freeman Dr. Sreevidya Surendran Dr. Priyanka
TECHNICAL SUPPORT COMMITTEE	
Coordinator	**Dr. Shanthi S** Dr. Sujata Gupta Dr. Mahantesh Dr. Vijayalakshmi Mr. Shashidhar, Mr. Ranjith & Mr. Radeep

VENUE MANAGEMENT COMMITTEE	
Coordinator	**Dr. Hamsa N & Dr. Lakshmi S K** Dr. Shylashree Dr. Anjanamani Ms. Meenakshi Dinesh Dr. Jyothirmayi Dr. Sumathi Dr.Anto Juliet
HOSPITALITY COMMITTEE	
Coordinator	**Dr. Sudaravalli A & Dr. Alice Mathew** Dr Sophia Ms. Anu (Micro) Ms. Suma N Ms. Candida Ms. Suriya Dr. Anu Krishnamurthy Dr. Roopa Adarsh Ms. Lizzy Dr.Anupama
TRAVEL & LOGISTICS COMMITTEE	
Coordinator	**Dr. Sejna Jose**
PUBLICITY COMMITTEE	
Coordinator	**Dr. Sharon & Social Media Committee**
PRE-CONFERENCE EVENT	
Coordinator	**Dr. Shlini & Welfare Team** Ms. Aatika Dr.Varshali
ART & DÉCOR	
Coordinator	**Ms. Ambika Devi & Ms. Sneha S**

Core Team



Organising Team



Mount Carmel College Autonomous
58, Palace Road, Bengaluru - 560001