

# A REVIEW PAPER ON COLONIZATION IN THE MINDS OF DECOLONIZED PEOPLE: A SUBALTERN APPROACH ON MAHASWETA DEVI'S CHOTTI MUNDA AND HIS ARROW

John Vincent A <sup>1</sup> and Dr. Devimeenakshi K <sup>2</sup>

<sup>1</sup> Research Scholar, Vellore Institute of Technology.  
Email: johnvincent.a2021@vitstudent.ac.in

<sup>2</sup> Associate Professor, Vellore Institute of Technology.  
\*Corresponding Author Email: devimeenakshik@vit.ac.in

DOI: 10.5281/zenodo.12160002

## Abstract

Colonization, in the Post-Colonial India, plays different roles with the subaltern society. Elite society shows an Imperialism and Elitism towards the suppressed people. The subaltern society was considered as "the others" within the colonized land. This paper aims to give deconstructive note on Elitism as well as it focuses on Mahasweta Devi's Tribal consciousness. Particularly, this paper speaks about the bonded slavery of Tribal people, Criminalization of politics and Resistance of tribal people. The power of subaltern consciousness has been highlighted in order to understand the resistance of tribal society. The study has been followed with the ideas of Marginalization and Colonization in the post-colonial land in the name of caste, economic status, religion, gender, class and race.

**Keywords:** Subaltern Consciousness, Resistance, Imperialism, Marginalization, Elitism, Post-Colonial Literature and Decolonization.

## AN INTRODUCTION TO TRIBALS

Tribal is a word, which has been derived from Latin *tribus* (*tri-* "three" + *bheue-*, root of the verb "be"), means three one of the three political/ethnic divisions of the original Roman state (Etymology Dictionary). In India, Tribals are considered as indigenous society and oldest population of the land. In the beginning, they had been living in the forest and hilly areas. According to Dr. B.H. Mehta, they are living from "Aravalli Hills in the west and extends through the Dangs, Madhya Pradesh, Bihar, Orissa and Bengal to Assam, as well as in down sides of Himalayas, western and eastern Ghats. Andaman, Nicobar and Maldives also known places of Indian tribals. They have been called by various names, like 'aboriginal tribes', 'primitive tribes', 'tribal populations', 'animists', 'Hindu tribals'." (B.H. Mehta 1953). Particularly this article deals with Bengal, Orissa and Jharkhand tribes, especially Munda groups.

To understand the immigration and pain of the Tribal people, it is required to have basic idea of the role of Tribal people in India. The population of Indian Tribal people is one- sixth of total population. They were more civilized than the so-called Indian civilized people. There was no dowry system, only bride- price (money or land would be given by the groom for marrying a woman) was given, and they had widow remarriage system too. Tribal people were not aware of the word 'orphan', because in their community they had a system that if the parents were died a child had to be brought up, and it was their obligation.

Above all these, they had no sense of property; they believed that land, forest and river are common for everyone. They respected and worshipped nature, which can't be imagined today. When they want to cut a tree for money, they cry and beg for pardon. Sometimes, when "they (Sobors - the hunting tribes) were forced to fell a tree, they would pray to the tree like "you are our friend. I do this because my wife doesn't

have any food, my son doesn't have any food, my daughter starves. Before they kill an animal, they used to pray to the animal: the bird, the fish, the deer” (Mahasweta Devi 2002). The most special view about the Tribal was the men were not aware of the word ‘rape’. They respected women and their history was not documented in written form, but they had passed it through songs and ballads to generations.

They owned the country once, but have no land now. They ruled nobody, but became bonded-slaves. They loved and lived with nature, but were forced to cut trees. They guard the forest, but forced to go out of the forest. As long as they were hunting in the forest, animals and birds were there, but when they were forced to stop, the species were also not found out much in the forest. So, this review paper highlights how the Tribal people have lost their identity in the forest, and how their land had been colonized by their own country people.

The novel “Chotti munda and his Arrow” was originally written in Bengali by Mahasweta Devi, and it was translated by Gayatri Spivak into English in the year 2002. It is a tribal based novel, which speaks how the tribal people were made into slaves in their own land, of course, bonded slavery. It also speaks about the resistance of the Tribal people.

#### **Objectives:**

- To find out how post colonized countries colonize the subaltern society.
- How Indian tribal communities become the victim of the imperialism after the independence.
- To bring out the important elements of Brown (Indian Elite society) colonizers are nowhere down to the white (British Colonizers) colonizers.

#### **Research Questions:**

- 1) How does the Elitism affect subaltern society?
- 2) How does the imitation of colonization play a vital role in the post-colonial countries?

### **RESEARCH METHODOLOGY**

In this paper, descriptive and analytical research methods are followed, primary and secondary sources are utilized for data collection. The review has been done on collection of fifteen articles. The different articles were collected on Chotti munda and his Arrows, and all articles contain varied perspectives on the same novel, concepts like Subaltern, Marginalization, Exploitation, Identity crisis, Alienation, Bonded Slavery, Discrimination, Indigenous Issues, and Historiography. The secondary sources’ data have been collected from diverse sources like interviews, Book chapters, Articles, and Speeches.

#### **Theoretical Framework:**

##### **Subaltern consciousness:**

Antonio Gramsci, an Italian Marxist political figure, coined the word "subaltern." The word “subaltern” originated from Latin means “below all others”, Sub means “Below” and altern refers “All Others”. According to the Oxford Advanced Learner’s Dictionary the word Subaltern means “lower in rank” or “inferior in rank”. Subaltern consciousness

aims to bring out the historiography from the perspective of inferior society and it demonstrates the binary opposition between elite society and subaltern society in the colonized land. The common theme of Subaltern literature is to investigate injustice happened to the inferior society, considered as fourth world, it speaks not only the relationship between colonizers and colonized people, but also elite society and discriminated society within the colonized land after the independence. Subaltern consciousness highlights the domination among the “others”, The invaders considered non-European countries are the “others” and the review article aims to differentiate discrimination within the colonized country. The subaltern consciousness navigates the emotions and feelings of the inferior society, and this is considered as a voice, which has never been heard before. Subaltern Literature theory has been applied in various fields.

### **Postcolonial Literature:**

Postcolonial literature theory is a broad term which deals with literature writings which has been produced in the colonized countries. The theory is a response that is given to the oppression British colonial Imperialism. The theory questions the inhuman action and injustice actions done on the colonized lands. Postcolonial theory deals with the concept of otherness. Post colonialism gives a chance to overcome the imperialism in the upcoming days. Post colonialism also deals with the problems of Indigenous people, the native people were not allowed to raise their problem and they were prompted to imitate the cultures of invaders. Spivak states that “It is impossible to recover the voice of subaltern” (Spivak, 2008), so post colonial theory is an attempt of decolonizing the colonization. The article tries to bring out the unheard voice of subaltern which has never been heard.

### **Review:**

Pandya and Bhatt (2020) critically analyse the Socio-Cultural Indian History. It concentrates on exploitation, stereotypical narrative style. The issue of tribal history, and identify through a thematic focus, and a narrative organization place the tribal in dialogic connection with other social groups. “The history of their struggles is not to be found only in written scripts but in their songs, dances, and folktales, passed from one generation to another”. (Reeti 2020, p 11269) The transmission of history of revolutionary people has been documented, but for tribal people it has never been documented, passed only through songs and tales, consequently their history never came out of their groups. “The position of the marginalized women in the society is literally binary based and are living on the edge of Domination and Suffering.” (Reeti 2020, p 11269). Whenever the talk of marginalized society emerges, it will be evaluated through binary oppositions, but in the works of Mahasweta Devi, she directly focuses from the marginalized society. Mostly her works documents the lives of tribes, it is a fruitful action, because the tribes never documented their history.

Sangavi, Kumar and Senthilkumar (2020) bring out the important issue of marginalization and exploitation of the subaltern society even after independence of India. “The rising process of non-tribal arrival into their geo-cultural milieu had already underprivileged the tribal. They were continually being isolated from their land and the exploitation was also happened” (Sangavi 2020, p 246). Geopolitics takes place on the tribal land from the time of colonialization. Once, the white people were the invaders, but after the independence brown people have colonized the Brown. Once

the non-tribal immigrated into the forest, they started taking out the minerals and all other treasures of forest, so that the tribal people have lost lives in their own land.

Ahmad (2014) speaks about national Identity and human rights issues of tribal and non-tribal people as well as various faces of exploiting agencies. "Whether these oppressed are bonded or not they are forced to give market cut towards the moneylender out of their meagre produce" (p3). The writer clearly narrates that these tribal people were made into slaves in two ways, first one is bonded slavery, and the another is by giving debt they were made into slaves. Through these kinds of rulings discrimination and harassment were imposed on them. So those tribal people were colonized in their own land. "Chotti stands firmly in opposition to this oppression and exploitation of his community and other similar groups. He cannot bear the agony and insult of working for no wages. He rationally argues that the loans should be adjusted against wages"(Ahmad 2014, p3) The tribal people were known for their resistance, throughout the novel, the protagonist Chotti opposed bonded slavery. He could not accept that his own people were cheated, and their hard work was stolen by the land lords. The land which their ancestors owned is no longer for them, as it was taken by landlords.

Ananthi (2017), portrays the historiography of the tribal people, "the unwritten lines of the tribal story, the tribal experience, and their songs in her attempt to write a history parallel to the mainstream history of the nation". (Ananthi 2017, p5660) From the beginning, tribal people passed their history from one generation to another through songs and stories. The author Mahasweta Devi tried to document their history from the songs which she heard.

Gokani and Josan (2015) speak about the stereotype and tribal identity in the novel Chotti Munda and his Arrow that "raises the issue of the malpractice of bonded labour in which the Munda tribe is entrapped. Dhani Munda, Chotti's trainer in archery tells him that the dikus (intruder/exploiter) confiscated the land of the Mundas and made them the labourers", moreover, they used the word 'malpractice' for 'bonded labor', because the practice was going against humanity. Dhani munda as a teacher of Chotti, advised not to stand with those malpractices. From that moment, the history of Chottias an ordinary man changed into a revolt to resist against the bonded slavery. Dhani Munda recalled his past and narrated it to Chotti Munda that he accomplished with Brisa Munda and the resistance which they made in order to support their people. From then Police watched him constantly, through this Chotti understood that Dhani is not a coward but a revolt. Through this inspiration Chotti took his first step in the battle, he convinced his father from borrowing Lala Baijnathso that he will not be a bonded, but his father was arrested by the instruction of Lala Baijnathfor not barrowing from him. Such a brutal actions were taken by the Land lords through the help of government officials. So the authorities from the Government took part illegally in the process of Bonded slavery of tribal people. "Mahasweta Devi raises a pertinent question, she asks, what is the need of such 'tribal welfare programs' if the tribals are not receiving any benefits? The fear of uncertainty of job and underpayment loom them over and make Chaggan, Chotti's accomplice to cry out in anguish, we are now the twelve-anna soldiers. We fight where're there's a job, any sort. Whatever the job, twelve annas'll not grow a rupee" (Gokani 2015, P3). The action of Indian Government towards the elitism happened against these tribal people was questionable. After the independence, Government was working towards the growth, and therefore mines and mineral resources were taken away from the forest and hills, as well as they were not

allowed to take the arrow and hunt, so their livelihood was in trouble. When jobs were not given properly, they were made as bonded slaves by the elite society.

Mahzabeen (2021) brings out the issue of Government's systematic alienation of subaltern tribes and national culture promotes marginalization of the subaltern society. "Mahasweta Devi looks at the "decolonized" Indian nation with suspicion, because of its incapacity to understand and meet the demands and needs of its citizens. The illusion of the socio-cultural and economic freedom from the colonizer shatters soon after they leave, and the nation remains with a broken infrastructure requiring the cultivation of a national consciousness." (Bushra Mahzabeen 2021, p82). The suspicion of Devi towards the decolonized India has to be understood with the idea of subaltern perspective. After the colonization, in the name of nationalization, subaltern tribal people were alienated. Their land and livelihood were forsaken. The Indian government did not fulfill the needs of people, so that these tribal were forced to become bonded labour. When they show their resistance, Land lords controlled them with the help of police. Some of the Government officials committed malpractice against these tribals. "The bonded labor system was introduced by the British. They created a new class, which took away tribal land and converted the tribals into debt-bonded slaves" (Mahzabeen 2021, p84). He points out about the bonded Slavery, a new class, which was created by British people, and these tribal people became victims for it. Even after the independence, it was continued by the decolonized people, and more over the Government did not come directly and made them as bonded slaves, but it all happened through a few Land Lords, who were considered as Elites in society, Tribal people have borrowed money to these people and signed in the bond to work under them.

Mondal (2021) attempts to bring out the dominant history, and examines the elite discrimination by documenting an oral history of tribal people. "The author (Mahasweta Devi) was against colonial culture after the Britishers, it is the Indian culture that was trying to dominant over the subaltern and adibasis. She expresses her rebellion against this tradition to give a position to the subaltern in Indian society" (Mondal 2021, p.107). The novel takes place in seven decades before and after the independence, but there were no changes in the lives of tribal people. The only difference is during the colonization, the white people ruled and after the independence, elite men ruled over subalterns. Devi thinks that Elitism is more dangerous than Colonialism. There was discrimination after the independence with the job they did, because they were pulled down to become bonded slaves. In the post-colonial scenario, elite society colonized the tribal community with the help of government rules and authorities.

Lakshmi and Nadarajan (2018) brings out the issues of the indigenous subaltern not only in Third world, but also in the First world as well the Second world. The authors brought out truth that the subaltern tribes are the indigenous of the nation, and they were culturally rooted once, but during the colonization and after the colonization they were uprooted culturally and economically from their land. "The Tribes are seen as a distinct group by the colonial powers from the point of administrative convenience, which the post-independence Indian successors also have adopted this tends to the centre margin crisis questioning the place of the Tribes and their identity in the national sphere" (Vidya lakshmi 2018, P 515). The colonizers perspective and distinct view on tribes made them slaves and brought them out from their living place, the same perspective has continued even after the independence. The article continuous the discussion with tribals need for land. In the novel, Chotti's group was the only family,

who lived in that village, in the same place, they became bonded slaves, and they lost their identities. "The forced displacement of the Tribes from the centre to the margin has created a socioeconomic and psychological uprootedness. This is shown through the characters Purti Munda, Dhani Munda in a manner that shapes the character of Chotti, the protagonist" (Lakshmi 2018, P 517). The evidences of Tribal displacement expressed through the character of Chotti's grandfather Puri munda, throughout his life could not settle in a permanent place, as he tried to settle, but, which never had happened. This brings identity crisis and psychological issues in the minds of tribal people as well as socio-economical instability among them. The longings for land and identity will make even the lay man into hero, and that is how Puri Munda, Dhani Munda and Chotti Munda became heroes to the Tribal stories.

Patel (2012) discusses about subaltern consciousness and their oppression. "The dikus are the ones who do not even consider the tribal as Indians. Chotti Munda even finds that the tribal zones exist as 'Island of slavery'. The tribal development officers under the tribal welfare schemes are also useless and unrealistic as far as Chotti's opinion is concerned" (Vikrant Thakorbhai 2012, p.24). After the Independence, Elite society has started to rule the subaltern, the imperialistic view on the tribal has not allowed the Dikus to see tribals as Indians. Due to ignorance, tribal community has been isolated from the Indian identity, hence that leads into island of slavery by bonded labourers. The Government appointed development officers for the development of tribal community, but the imperialistic view and ignorance towards the tribal people ended up in vain.

Athista (2019) accounts subaltern liberation from the works Mahasweta Devi and from Chotti Munda and His Arrow, she speaks about humiliation, oppression and exploitation. "In India, the tribes are continuously humiliated, oppressed and exploited. The government welfare schemes do not benefit them. The bureaucrats and the politicians are really benefitted by the welfare schemes. Hence, the condition of the tribal communities remains status quo. The tribals are underprivileged and disadvantaged and they suffer from penury" (Athista 2019, p.36) The writer points out, how the welfare benefits had been used by authorities and politicians, meanwhile the tribal people suffered out of starvation. When they had no other choice, they were put into ill state, bonded slavery. "The movement lead by Munda is against land alienation, and the rebellions of the adivasis highlight their claim to the forest land" (Athista 2019, p. 36). These turned out to be the voices for tribal people, tribal resistance was brought into the notice of the Elite society. The resistance against the land lords made Munda into a leader. The tribal people are forced to live in poverty, misery, bonded labor, oppression, and exploitation by landlords, bureaucrats, moneylenders, and politicians, yet the tribal people have spoken out against the prejudice.

Masram (2020) documented about the historiography of tribal people. The story illustrates the struggles and deplorable circumstances of tribal people as well as their tenacious resistance to dishonest, cunning invaders and powerful oppressors. "An enormous entity exists about the tribal culture and their glorious past in the form of tradition. It orally transmitted from a generation to other generations. This form has been unavoidably considered as songs, poetry, and myths. The historians intentionally don't make use of tribal literature because they categorized it as a fictional works" (Masram 2020, p.2823). In tribal culture, the history was not documented, instead it is passed on to next generation through songs, stories and poems. Historians considered these songs as fictional works not as a history, so their history

has not been documented initially, but writers like Mahasweta Devi seriously documented their history into text. "She thoroughly researched the history of tribal people and the revolts undertaken by their leaders and documented it. Her novels have realistic touch because her protagonists are the real tribal heroes who awakened the spirit of ordinary people. Her works are the reflection of her felt experiences with the tribal people. She experienced the plight of these people and highlighted it in her novels"( Masram, 2020, p.2825). During and after the colonization, the tribal people had not been considered as normal people, so it was hard to document their history. After the independence, their revolt was a resistance against Elite society, so while documenting their history, crucial activities of both government and landlords must be documented,hence, the writer could face severe struggle while writing this history. Mahasweta Devi made a lot of research on tribal people and documented revolutionary actions. Her novels had realistic events and all the characters are from the tribal society.

Andra Saha (2016) documents unwritten history of subaltern people. The history has been documented in and after colonization. While documenting cultural and traditional history of tribal people, Devi indicates a serious issue of subaltern society. "From the beginning of the novel it is very clear that the Mundas are very insecure in their land where they have no right to touch and see the precious goods and by chance if the precious goods come into their hands they are driven out from that area" (Saha 2016, p.3). Whenever the Tribale people settle in the forest or when they find precious things the place will be occupied by the outsiders.The munda people were saved, because, they were the only group, who lived in the particular village, but once the outside people entered in to their village, tribal people were forced to be slaves in their own land. It is more crucial than how the white people colonized Indian people.

Rajesh Das (2021) undergoes on serious discussion about marginalization of tribals. The discussion goes on with Spatial marginality and types of Spatial Marginality, such as, Macro-spatial marginality, and micro-spatial marginality. Micro- Spatial Marginality is located within the closer area of cities and other economically grown areas. Macro-Spatial Marginality is located away from the economic activity that takes place. "The macro-spatially marginalized are stigmatized as black, 'subcaste', 'low caste', outcaste, Adivasi by the Diku." (Das, 2021, p.2835). The representation of place in marginalization played a vital role. Adivasi people are categorized into macro- spatial, because of the marginalization. There were no proper educationand economic growth among these people, besides, these marginalized people were not given scope.

Devi (2016) explores the pain and agony of tribal people, and how they are dehumanized by 'other', the so-called civilized people. Tribal people are living harmonious life, which was disturbed by the civilized people by occupying their land, and sent them out from their own land. It was harm for both the forest and its worshipers, the tribals. "As indigenous people are always sidelined from the mainstream therefore, to bring back them into the central position she vigorously discussed the life history of the tribal masses. She has also criticized the government for purchasing agricultural fertile land from farmers and then selling those lands to the industrialists at dust cheap rates" (Devi, 2016, p.45). Some Government authorities and Elite Society are the two important dimensionsof discrimination in terms of tribals. They are alienated or marginalized from the mainstream society, and government also occupied their land, and they were sent out from their land in order to take minerals and things from the forest. Forest is the only source for their life, but they were forced

to go out, even infrastructure for education was not arranged properly. In the interview with Spivak, Mahasweta Devi shared her experience "Once a tribal girl asked me, 'When we go to school, we read about Mahatma Gandhi. Did we have no heroes? Did we always suffer like this?' That is why I started writing about the Tribal Movements and the Tribal heroes" (Devi, 2016, p.iii), and this changed her, from then onwards she dedicated her life for the growth of Tribals. "Why did the civilized masses force these indigenous people to leave their land? Why did they uproot their home? Why did devastation make in the forests? Why did these people consider as other? Why are their histories ignored? We might hardly have any answer to all these questions" (Devi, 2016, p.45). When the Britishers invaded our land, people resisted and protested against them, because they never wanted to be colonized or under the imperialism, but after the white people's colonization Brown people have colonized the subalterns. The people, who were considered as the others under the colonization (third world), have started thinking tribals as others. The more crucial part is, the white colonizer never pulled out the indigenous from their land, as the tribals were forced to come out of their own land by the Brown Colonizers, in order to use the forest for their growth.

Athista and Baskaran (2019) spoke about the tribal sufferings in Chotti Munda and his arrow. "Due to industrialization and globalization, the tribes lose their original true identity and the entire cultural values are being pushed to the verge of extinct. She also quotes that the tribal life is also facing a threat due to the sudden corrupt bureaucrats and landlords. In the name of uplift these people exploit the tribes and amass the nature's wealth. In addition, the tribes are forced to lead a life of poverty and malnutrition" (Athista and Baskaran, 2019, p.219). After the independence, Globalization has started, consequently, tribals moved from the forest. The writer points out about the bonded Slavery, a new class, which was created by British people, and these tribal people became victims for it. Even after the independence, it was continued by the decolonized people, and more over the Government did not come directly and made them as bonded slaves, but it all happened through a few Land Lords, who were considered as Elites in society, Tribals borrowed money from Elites and signed in the bond to work under them, without knowing that their whole life would be suppressed through their signatures in the bond. First, they colonized their labours through money and then, slowly their minds were colonized by actions, through this a complete colonization took place after the colonization.

## RESULTS AND DISCUSSION

This Article deals with colonial imperialism which had been imposed pre- and post-independence. The idea of domination before the independence which was done by white people had been continued by the brown colonizers to the subaltern society. The review of fifteen articles majorly discussed about the discrimination, dehumanization, Bonded Slavery, alienation and negligence and exploitation, as well as it discusses how undocumented history alienates the tribals from the main stream History. The review article discussed most of their problems, thus, there is a need of comparison between British colonization and Indian Elite's colonization. While comparing, we could bring out the cruel action of Indian Elitism and Government authorities.



Author(s) and Date	Article Title	Purpose	Findings
Reeti Pandya (2020)	“The margins of the wilderness: a critical reading of Mahasweta devi’s Chotti Mund and his arrow”.	The purpose of the article is to bring out the gender discrimination, exploitation and language differences of the main stream.	The History of the margins are hidden because of the main stream culture which has been exposed primarily but when the works are produced as such, the marginalized history has been brought out.
P.Ananthi 2020	“Contours of Intervention into History: A Study of Mahasweta Devi’s Chotti Munda and His Arrow”.	The paradigms gap between main stream history and subaltern history	Interplay between story and History and how the story exposed history.
Bushra Mahzabeen (2021)	“State oppression and adivasi resistance in mahasweta devi’s chotti munda and his arrow”	An annihilation threat to the subaltern tribes.	The story of subaltern Hero’s has been passed through songs and stories.
Antara Saha (2016)	“Resistance And Survival: An Ecofeminist Reading of Mahasweta Devi’s Chotti Munda and His Arrow”	To bring out the unspoken and unwritten history of the subaltern	A critical self-consciousness is the only process of understanding nature.
K. R. Athista (2019)	“Promoting Collective Intellectual Revolt through English Translations of Tribal Sufferings – A Reading of Mahasweta Devi’s Texts”	To make an intellectual revolt about the tribal community among the English readers.	Brought out the sufferings of Tribal community to the intellectual arena so it will help to protect tribal people.
Khushboo Gokani (2015)	“Challenging the Stereotypes: A Critical Study of Chotti Munda and His Arrow and Sula”:	An attempt of bringing subaltern protagonist as hero and breaking all the stereotypes on the subaltern society.	Despite being tugged in different directions by feudalism, capitalism, racism, and sexism, subaltern characters avoid becoming stereotypically helpless victims who are enslaved by the great forces.
Smita Devi(2016)	“Dehumanization, Agony and Pain of the Tribal Masses: An analysis of the novels ‘The Storyteller’ by Mario Vargas Losa, ‘Chotti Munda and His arrow’ by Mahasweta Devi and ‘Things Fall Apart’ by Chinua Achebe”	Sufferings and dehumanisation of society in the lower classes by was done by the elite society.	These tribal hordes were subjected to extreme harshness that was far more than the facilities that are currently being offered to them.

G. Vidhya Lakshmi, M. Natarajan (2018)	“Deracinated Subaltern: The Tribes in Mahasweta Devi’s Chotti Munda & His Arrow and Kamala Markandaya’s The Coffer Dams”	In the contemporary social and political environment, a great deal of attention is paid to the current reality and the demands of the ignored sects.	Despite the segregation they experience due to erroneous society perceptions trying to establish national identity, the Tribes' efforts to preserve their culture and their attempts to conform the united mainstream codes of culture are significant.
B.Sangavi, Udhayakumar.M S.Senthilkumar (2020)	“The Issue of Marginalization in Mahasweta Devi’s Chotti Munda and His Arrow”.	Importance of preserving tribal myths, folklore, and oral traditions. It aims to transform the unfavorable perception of the subaltern and prepare for the uprising.	Small members of the subaltern opposition grow into a powerful flame that takes the form of coordinated mass fight.
Aparna Mondal (2021)	“Manifestation of colonial empowerment in the arrow of Chotti Munda”	A deconstructive, colonial, counter-historical discourse that seeks to center the historically marginalized areas by re-examining dominant nationalist history and exposing its elitist discriminations.	After the British, it was Indian culture that sought to rule over the underclass and Adivasis in opposition to colonial culture.
Rajesh Das (2021)	“Chotti Munda and his Arrow – A Saga of Microscopic Marginality”.	How exploitation and marginalization took place among the subaltern society in the center which has been considered as main stream History.	The resistance, which was made by the tribal people ensured their cultural and national identity from the main stream History.
Mukhtar Ahmad Dar (2014)	“Representing The Postcolonial Subaltern: A Study of Mahasweta Devi’s Chotti Munda And His Arrow”	A long overdue voice to the preoccupations of the oppressed, and she defends their collective aggressive and militant resistance, making obvious to the rest of society her message: Change your negative mind set about the underclass, or get ready for the uprising or resistance.	The message from the dominant culture is obvious and unmistakable: Change your attitude toward the excluded people, or prepare for a backlash or uprising.
Vikrant Thakorbhai Patel (2012)	‘Chotti Munda and his Arrow’ by Mahasweta Devi as an example of Tribal Oppression and the	The purpose of the essay is to demonstrate attempts towards tribal subalternity freedom through	Thousands of raised bows filled the space, and many more thousands of raised hands appeared to be saying "beware."

	consciousness that follows	individual, collective, and intellectual opposition.	
K. R. Athista (2019)	“Subaltern Liberation: A Study of Mahasweta Devi’s Writings”	The purpose of the article is to demonstrate attempts towards tribal subalternity freedom through individual, collective, and intellectual opposition.	The tribal authors of the essays to consider their issues and come to informed conclusions. Devi recommends this as a substitute for government apparatus for successfully administering welfare programs for the indigenous people.
Vaibhav D Masram	“Significance Of Mahasweta Devi’s Literary Works in Tribal Historiography”	Tribal historiography which was intentionally neglected by the mainstream historians.	The works of Mahasweta Devi investigates the hidden history of tribal culture, their marginalization, and their revolts and her works play a crucial part in tribal historiography.

In the above discussed articles, we could understand the pain and agony of subaltern community. The imperialistic domination which has been imposed on the tribal community is discussed and exposed how the crucial domination took place before and after the independence. Even after the independence Indian tribals were not treated equally as well as they were not given equal national identity. They were forced to come out from their place and made into bonded slaves. The reader could understand the marginalization and alienation of the subaltern society and the reason behind their resistance against power centered society. The differences between mainstream History and subaltern history and the need of documenting tribal history.

## CONCLUSION

This article deals with the idea of elements or the evidences of colonization in the minds of third world people, who resisted against their imperialism. Indeed, how the invaders conquered the lands, in the same way, when the third world achieved freedom, they started doing the same (invading) to the inferior society within the country. Tribal people are considered as subaltern, they are dominated by the elite society. Within the third world (British Colonized countries), Elites have discriminated the other people in the name of economic status, religion, caste system, and political alienation. The paper discussed with the idea of exploitation throughout the history of tribal people. The issue of marginalization after the independence was crucial, even after the independence people are not treated equally. National Identity as well as human rights issues are discussed, and then the historiography of tribal people. Tribal history has not been textualized, but passed through songs and stories. Bonded Slavery is one of the cores of domination started by White colonizers, which was continued by Brown colonizers. Cultural domination is another way of practice of domination, tribal people were isolated and dominated, because of their socio-cultural circumstances. Humiliation and oppression by government officials, most of the time the welfare money through government scheme has never reached fully to the tribals. It deals with dehumanization of tribal people and finally the article describes sufferings of tribal people due to industrialization and globalization, most of their lands have been occupied and they were sent out from their own lands.

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