

Tribal Tradition and Globalization: Critical Study of Mahasweta Devi's *Chotti Munda And His Arrow*

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ABSTRACT

Tribals are the different groups of people who reside in forests, hills and far-flung areas in some isolated territories at different locations throughout the world. They have their own distinct and unique culture and dialects at different locations. Usually, they are socially and politically self-sufficient. They always keep their distance from mainstream civilized and cultured society and that is why they are uncivilized and uncultured groups from the perspective of modern development in spite of having their own cultural identity.

It is important to know about globalization because it can be difficult to understand the world without knowing globalization. In essence, globalization is the process of interaction and integration among people, companies and governments worldwide. Globalization is about the world becoming increasingly interconnected. But in the current scenario of globalization tribal people are being exploited and erased from their existence and their tradition & faith also under threat as it is depicted in Mahasweta Devi's novel 'Chotti Munda And His Arrow'. In this novel critically analyzed the impacts of globalization on traditions, faith, existence, cultural & socio-economic structure of Munda tribes of Jharkhand & West Bengal and wild-biodiversity in tribal locations.

Keywords: Globalization, Industrialization, Existence & Faith, Culture & Socio-economic Structure, Tribal-Tradition, Wild-biodiversity.

1. INTRODUCTION

The novel *Chotti Munda and His Arrow* is an epic tale written by Mahasweta Devi in 1980; is translated and introduced by Gayatri Chakravorti in 2018. It was originally published in Bengali language as 'Chotti Munda O Taar Teer' by Tathagata Batacharya, in 2018. The novel is comprised of a series of events.

Chotti Munda was a tribal hero, an expert in archery. His magical arrow was known as the pride, the wisdom, and the culture of society. But the society was threatened due to the advent of globalization and its' traditional structure and culture was crumbled under the assault of national development. Chotti Munda is the protagonist of the novel *Chotti Munda and His Arrow*. He was named after the name of a river Chotti. Chotti Munda belonged to a tribal family. In this novel one can observe how globalization brought trouble for Chotti's forefathers. The process of globalization has brought a lot of newly emerging departments, organizations, factories, industries and technologies, which have pushed Chotti Munda's family into troubles. It is seen in the novel:

It seems that mica or coal came out of the ground wherever his forefather, Purti Munda went...Purti brought his wife and kids from Chaibasha to Palamau. Cleared forest and settled a home. This time, weapons of stone emerged from under the soil of his fields. Suddenly, one day, many kinds of people – white- Bengali- Bihari- appeared and evicted him from his home (Devi, 2018, p-3).

In this text, it is observed that earlier the coal and mica industry had displaced the tribal family from their homes. Later, the Archeology department of government took the responsibility for dislodging and displacing the tribal family. Both the coal and mica industry, and the archaeology department are the outputs of 'organization-extended

globalization'. Then Purti Munda went to the Chotti River and settled there in the high hills on the riverbank. He started fishing in the bosom of the river. One day he saw in the sand that gold dust came up in his net. He got frightened and began to recall the past incident: "how White men and Biharis jumped at the sight of coal and mica, how instantly they disfigured adivasi areas with slums of tile-roofed dwellings. Who knows what such people will do if they see gold? These hills, these forests, this river will once again be spoiled" (Devi, 2018, p. 4). Here it is examined, how the people of the national and international community or society were involved in displacing and exploiting the tribal community in India in the process of development in the age of globalization. Steger has identified four major forms of globalization. Two of them can be depicted in the above quoted text like 'embodied globalization' and 'object-extended globalization', to which he has defined as: "embodied globalization, involves the movement of people across our planet...this is the oldest form of globalization" (Steger, 2020, p. 11). It is depicted in the text in the form of White men and Biharis who came to exploit the adivasis. The next one, defined: "object-extended globalization, refers to the movement of objects – in particular traded commodities... early objects of financial exchange such as shells, coins and notes" (Steger, 2020, p. 12). It is also depicted in the above quoted text, in the form of coal and mica. Hence, it is clear that globalization played a very crucial role in tribals' displacement in India.

After Purti Munda, when Chooti Munda was 14, he started to learn archery from Dhani Munda when he heard about him from his sister Parmi, that Dhani was an expert in archery in the area. His sister said: "But if he shoots an arrer, t' police'll catch him" (Devi, 2018, p. 7). Here it is depicted that the tribals had no freedom to play or learn archery which is their cultural identity. If they shoot an arrow! police would chase them. Police is a representative of organization-extended globalization.

Steger explained about the ecological dimension of globalization: "Even today, higher temperatures are already worsening many kinds of extreme weather events, including storms, wildfires, floods, and droughts" (Steger, 2020, p. 103). This ecological damage occurred due to global warming, and has affected the tribal community in India. Such global warming effects can be depicted in the novel. Devi writes that, "The Chotti area was burning with drought. Parmi's father-in-law was a good guy. He said to Chotti's mother, there aint no grass in yer fields, sands runs around on the river-bed, pushed by t' sunburnt wind. Send yer elder son. He'll tend cattle...that side" (Devi, 2018, p. 7). Here is depicted the extreme impact of global warming on the tribal community. They were suffering due to droughts and sun-burnt wind. There was no grass for cattle in their area. Cattle are the major source of their livelihood. Tribals move from one place to another with their livestock. Most of the tribals reside in forest and hilly area, where they get grass and leaves of trees for their livestock. But due to global warming droughts, sun-burnt winds are occurring in their areas, because of which tribal communities are suffering more than any other in India.

Tribals'exploitation in the form of fear caused by the organization-extended globalization can be depicted in the novel, when Chotti Munda asked Dhani Munda to teach him the skill of archery. Dhani replied to him: "How shall I teach ye, ... if I hold an arrer the polis will again lock me up" (Devi, 2018, p. 10). In this statement of Dhani depicted the fear of the police in the mind of the tribal community. They are frightened by police for performing their cultural and professional activities. On such words from Dhani, Chotti Munda enquired the reason for his detention by police. He again replied: "I'm homeless, and so I'm not to pick up an arrer...They think if I lift an arrer I'll call t' great revolt – Ulgulan – again" (Devi, 2018, p. 11). Here one can observe that first tribals are forced to be dislodged displaced by multinational companies who want control over the natural resources in their areas. Then, because of their homelessness, they are not considered trustworthy. They are viewed with suspicion by the police as rebellions for practicing their cultural profession. Thus, globalization has left no room for freedom of tribals, even cultural freedom is no more for them.

Tribals were exploited collectively by global warming and glocalization. It can be depicted in the novel when Parmi's mother-in-law says to Dhani Munda, "For some famine on some faraway day yer brother took 10 seers rice at country measure – which comes to less – gave free labour for it, my father-in-law gave, we are givin' – okay" (Devi, 2018, p. 12). Here it is depicted that the famine has occurred due to global warming, leaded starvation which forced tribals to take loan or borrow the rice from landlords. The landlord has a good connection with the people in government. That is why he received bounded labour from tribals up to three generations in the interest of only 10 seers rice. Hence, Steger has rightly said: "The problem of so many people highlights the interconnections between political, economic, and ecological problems that are accentuated by the process of globalization" (Steger, 2020, p.

99). When Dhani said Parmi, “If everyone labours on bound, and ye alone don’, comes to nothin’. Ye wanna die fightin’ alone” (Devi, 2018, p. 12). Here is observed that all the tribals are yoked in bonded labour, and they are dominated by a high class of society who has links in the government. In it depicted that they are fighting for their rights on their resources but are small in number because the rest of tribal community is busy in bonded labour. That’s why they are facing death.

Tribals are also being ill-used due to economic policies of the globalized world, at the hands of traders, who are representing the process of globalization. This can be depicted in the novel: “T’ land belongs to t’ Lalas – traders. Given us to farm cos there is no good crop. Soon’s, they know pepper, they’ll take away. We too know pepper grow there. Knowing we can do nothing” (Devi, 2018, p. 13). Here is observed the pain and helplessness of tribal community and its exploitation at the hand of Lalas and traders who have given tribals to farm the land of low production. But tribals turned it into good cultivable land with their hard work. When the land became suitable for pepper cultivation, because of fear of losing the land again, they were not producing pepper, which is a cash-giving item. If peppers are grown, Lalas and traders would take away their land.

Tribals’ extinction at the hands of organization-extended globalization is depicted in the novel when Parmi tells Dhani the situation of her family: “Now even more police pressure. We eat, game and ha’ fun, but now they scare even if they see t’ Munda dance and sing. Right away t’ polis come to see what’s up. And t’ polis’ll charge board, lodgin’: travel” (Devi, 2018, p. 14). Here is depicted the oppression of the police department over the tribal community. One can observe in the above text the tribal community has no right and freedom to live happily and to evince joy by dancing and singing. If they dance and sing, the police come to investigate them. Police not only investigate them but also charge them for boarding and lodging during their travel. It means they are punished for manifesting their joy. Dancing and singing of tribals is considered crime.

Furthermore, tribals’ victimization is depicted in the matter of Dhani when he came out of the jail. As remarked in the novel: “Dhani, ye came out of t’ je-helhouse. / Big polis boss said with red eyes. / Ranchi and chaibasha are forbidden for ye/ ye won’ lift bow and arrer./ Dhani, ye came out of the je-helhouse’ an arrer of fire showed ye t’ way” (Devi, 2018, p. 22). In the above quoted lines, it is clear that the tribals do not have freedom to move in their own state, as the police officer had prohibited Dhani from to go Ranchi and Chaibasha. Even the restriction has been imposed on them over lifting bow and arrow, which are the main weapons of tribals to earn their livelihood. Here is also depicted that the police officer sent Dhani to jail because of lifting an arrow of fire, when the police officer said Dhani, ‘an arrer of fire showed ye the way.’

At another point we saw the tribals are forcefully compelled to take loan and then get stuck in bonded slavery. It is depicted in the novel, when the moneylender Lala Baijnath says to Bisra Munda: “What’s to worry about cash? Borrow pay with labour. / Nope, won’ borrow. / won’? / Don’ fault me, lord. / Fault? Why fault? Boy’s playing t’ arrer, bringin’ in lots of money. But what do I hear of a spellbound arrer?” (Devi, 2018, p. 28). Here, one can observe in the text that the tribals’ are being forced by the capitalists to take loan at the interest of bonded labour. Moneylenders are the representatives of capitalism and trade sector, are not providing loan to help the tribals but to make them slaves for generations, so that they may earn more from them. When Bisra refused to take the loan, he was threatened by Lala Baijnath, falsely, who alleged his son for having the spellbound arrow, so that Bisra would be afraid and agree to take the loan from him and then, for generations, they would become his slaves and source of income. Devi writes: “It’s very easy to bind the adivasis in debt. If they once put their thumbprint on paper, they give bonded labour for generations” (Devi, 2018, p. 30). On the refusal of Bisra to take a loan, Lala Baijnath threatened him, saying in an aggressive manner: “you don’t want to borrow, don’t borrow. But you’ll come to work the land? It’s hard to set eyes on you. I heard you’re the Munda’s moneylender?” (Devi, 2018, p. 30). Here is depicted how tribals are being forced to work as labour without payment. From the words of moneylender, it is clear that for tribals to become moneylender is a crime. They don’t have the right to be rich or become a moneylenders. When Bisra Munda didn’t borrow, Lala Baijnath went to the police station and talked to the officer Mahvir Sahay about the matter of Bisra. Mahvir Sahay thought that anything being said to Bisra directly would lead to trouble. So, he sent two constables to arrest Bisra. They arrested him: “when the two constables capture Bisra, busy pasturing cows, and put a rope around his middle, they become object of amazement, then fear” (Devi, 2018, p. 33). Here is depicted the role of organization-extended globalization, such as police constables who harass the tribal community. Bisra was pasturing the cows and living his life peacefully in tranquility. Suddenly, the constables appeared and put a rope around his

middle and made him a prisoner and a criminal, without giving prior notice or information to him about his found fault. The news spread throughout the Munda community and they never understood what the administration actually considered a punishable crime or what not. Then some people with Pahan went to the police station to know about the matter and rescue Bisra. They came to know there is noted as: “Mahavir Sdahay has already bloodied Bisra with kicks and cuffs, blows and slaps.... he says I can't do without him. He doesn't himself go to work at Lala Baijnath's and he's egged you on as well” (Devi, 2018, p. 33). Here the police are working to exploit the tribal community through the allusions of moneylenders. Bisra was bloodied by the brutal beating by police. This shows that tribals had no right to say 'no' to take loan from moneylenders and to work on pay. Mahavir Sahay also said that Bisra would be sent to jail. But on the insistence of Pahan, there was a deal between Baijnath and Daroga to release Bisra. Then Daroga said: “I didn't put him in je-hellhouse, let him go, so there's a village-fine. Munda people must come and give me five rupees in station. Within three days” (Devi, 2018, p. 34). Here is revealed, how the tribals are charged fine for no fault. The police first arrested a Munda without fault at the behest of a moneylender and then fined the entire village of the Munda community for his release, despite the fact that he was innocent. In this way the tribals are being exploited baselessly by the administration and representatives of the organization-extended globalization. About the complexity of local and global, Steger writes: “Global Studies scholars refer to this complex interplay between the global and local/ national as glocalization” (Steger, 2020, p. 3). The same has been depicted above, in the form of the complex interplay of local moneylender and the administration. That is why Steger said that 'globalization is really glocalization'. The poverty of tribal village is depicted in the novel when Chotti Munda, son of Bisra Munda, explains the reason for not paying the fine immediately: “Gie ye when I win t' game at Fair. Now there aint five rupees in village” (Devi, 2018, p. 35). Here, the poverty of tribal people can be easily understood, when the entire village of a tribal community could not arrange a fine of five rupees. Here, their helplessness can also be discerned while Chotti said he will pay the fine when he wins the game at Fair and receives the prize. The prize of his hard work, he will pay a fine to the police, and this is all for no fault of his.

Bisra was negotiating with his son Chotti to acquire more land for the growing family. Bisra suggested Chotti to buy new land and said: “Even then barren land. If I buy fertile t' Lala'll grab.” (Devi, 2018, p. 36). In this quote, it becomes apparent that the tribals have no freedom & right to buy the cultivable land. The fear of moneylenders for snatching/ grabbing their land, has made them more miser. In other words, it can be said that the misery or poverty of the tribal community is gifted by the moneylenders and so-called well_wishers of tribal community in the age of globalization.

The impact of the ecological dimension of globalization on tribal life can also be discerned in this novel. Pahan tells Chotti in a discussion on tiger, “A tiger's makin' life hell in Neundra. Lotts cows and calves killed” (Devi, 2018, p. 37). In this quotation, can be observed the disturbance in the ecological food_chain because of global warming raised high. Global warming has created destruction in the food chain amidst wild life, because of which the hunger in wild animals like tigers, loin, bears, and so on has increased. That's why they have started attacking the pet animals of tribal people, like cows and calves. It is a well-known fact that live-stocks are the main resources of their livelihood. Hence tribals are also suffering from such disturbance that pertains to the ecological dimension of globalization.

Next, tribals' misery and burden of outsiders on them is depicted in the novel. Chotti's trauma after Dhani was killed by the police is described: “He didn't get to hear of the time when the Mundas were free, when Diku and Gormen and contractor and recruiter and missionary hadn't entered their lives” (Devi, 2018, p. 39). In this quote, the trauma of the tribal community is depicted and their dream of getting freedom from such an asphyxiating atmosphere of globalization. In the above lines the psychological trauma caused by the suffocating environment around the Munda tribe is expressed.

Another example of tribals' suffering and threat to their lives' existence is caused because of global warming. It is noteworthy that: “Chotti's mother dies of snakebite on the way home from market. Drought descends on Chotti” (Devi, 2018, p. 44). Here, it becomes clear that the life-threat to the tribals' existence because of global warming through drought which occurred in Chotti village. The drought compelled snakes to come out of their holes in search of water. Consequently, snake bitten Chotti's mother and she died. Thus, globalization resulted in global warming threatened tribals' existence.

Drought and famine, which are the result of global warming, create havoc in tribal life: “drought, widespread drought. During such drought in some remote past year Chotti’s mother had sent him to his sister’s. Now Didi’s family is large, and there’s drought there too” (Devi, 2018, p. 45). Due to drought tribals are forced to moving from one place to another in search of food. Because of drought, the Mundas made a plan to go to Tirathnath to borrow from him in exchange for giving him thumbprints for bond-slavery. On this Pahan said to the Mundas, “This bonded-labour won’t be quit in ten generations...see all the Ganjus, Dasdas, Chamars, Dhopas - ll the oppressed tribals and out castes - tied up in bonded labour” (Devi, 2018, p. 45) All the low castes including tribals were trapped into bonded slavery because of starvation caused by drought, global warming aspect of globalization.

Pahan suggested Chotti to the white man and asked him to come to Tohri village to see the famine there and record it and provide some aid to them. On this, the tax collector, Daroga, said: “What shall I explain to you? Savage scum that you are! Yes, there’s drought. But where’s the famine? In famine people will die, they’ll run from the village, ... Is the government’s money that cheap?” (Devi, 2018, p. 46). Here, tribals’ exploitation at the hand of tax collector, Daroga is depicted. Here, the bad intention of Daroga to exploit the innocent tribal community is depicted, wherein they are forced to become the bonded slaves of Tirathnath. Tirathnath and Daroga were conspiring as one team. So, no one sent the petition. Dharam Dusad told Chotti: “I know me great-grandfather took four pice worth of maize from great-grandad with his thumbprint. I still give him bonded labour for that” (Devi, 2018, p. 46). Tribals are suffering from generation to generation in bonded slavery for as small as four pice worth of maize. In this way, tribals are affected from starvation-like circumstance caused by global warming in the form of drought, and its inter connection with politics and economic factors of globalization. It is depicted in the novel when Tirathnath, moneylender and food grain lender, says to police about Chotti: “Such a drought. I am waiting to give people paddy and wheat, he won’t take, he won’t let anyone else take...to take bonded labour from adivasi and untouchable is my natural duty” (Devi, 2018, p. 47). Here it is depicted that the tribals are not assumed as human beings and they are treated as animals and are considered as if they have born to slavery only. Capitalists like Tirathnath assumed it was their natural duty and birth-right to exploit the tribal community. In the above quoted text, the interconnection between politics, economic and ecological nexus is pointed out. Steger had rightly described, “The problem of adequate food supply for so many people highlights the interconnections between political, economic and ecological problems that are accentuated by the process of globalization” (Steger, 2020, p. 99). Hence, in the above quotation highlighted the inter-connection between politics, economic, and ecological problem which is responsible for tribals’ destruction in India. For example, Tirathnath was waiting for the occurrence of drought, so that he could make money by giving loans to the tribals and enslave them.

According to Steger, another associated problem with globalization and consequent environmental degradation is the worldwide reduction of biodiversity. Devi portrays the killing of birds likewise: “Terrible drought, t’ crows reel and die. No one has wheat, maize, rice, paddy at home. Starvin’ to death” (Devi, 2018, p. 48). Here the worst impact of global warming on the birds and tribal people can be seen as they badly suffer from starvation due to drought and terrible heat. The birds were dying and the people were starving to death because there was no wheat and maize grown because of drought. Steger writes about it when he says, “the contemporary phase of globalization has been the most environmentally destructive period in human history” (Steger, 2020, p. 110).

Tirathnath was giving daily nourishment to tribals based on loan during the droughts. But he insisted on taking thumbprints for bonded labour. The tribals were not putting their thumbprints for bonded labour. In between, their suffering is recorded in the novel: “There were no radishes or roots left in the forest. Sana’s aunt ate tree bark and died of gastric pain and heavy vomiting” (Devi, 2018, p. 49).

Tirathnath was eventually compelled by his mother and wife, to give grain on loan, because of fear of the tribals’ rage. Then he told his manager: “Give them last year’s maize. It’s full of bugs. I couldn’t sell it. The manager says, I’ll write 10 seers for two and a half. Not to worry” (Devi, 2018, p. 50). The mischief of manager is highlighted when he deliberately made 10 seers for two and a half, so as to make tribals debtor for the life time. So that they might not pay their loan and always be debtors for generations. Here is depicted the rudeness of capitalists like Tirathnath. He was not considering tribals as human beings, he had given them the last year’s rotten maize full of bugs, because it was not eatable and could not be sell. He had rendered that to the tribal people on loan.

Next example of tribals’ exploitation due to advent of globalization is depicted when a confident army doctor gave negative opinion about the peaceful nature of tribal community in India, to defame them: “Do you know 22 years

ago, sitting in this club room we English trembled for fear of Birsa Munda? Of course, we were able to defeat him later. But don't call them peaceful" (Devi, 2018, p. 50). Here is pointed out that the organization-extended globalization played a big role in tribals' exploitation. In the above quoted line, the persecution of Indian tribals at the hands of Britishers is highlighted. In the retort of the army doctor, the provincial governor's secretary laughed and said: "we shouldn't forget that Alluri Raju, the leader of a tribal uprising, was put to death just the other day in South India" (Devi, 2018, p. 50). Here tribals' extinction is being glorified by the administration, who is the representative of government-extended globalization. In this way here is highlighted the tribals' plight in India by the government-extended globalization such as British administration.

Daroga, was appointed through government-extended globalization to report on every type of disaster in the area so that the government can provide aid to the destitute people. But he has not informed the administration about the famine in the Chotti area. Instead of him, a land surveyor informed the administration while offering his account. Devi writes: "That there was a famine and the Daroga hadn't reported it because Tirathnath wished to take thumbprints on bonded labour vouchers" (Devi, 2018, p. 53). Here it is depicted the collective role of local capitalists, like moneylenders and the representatives of the government-extended globalization in the form of Daroga in the plight of the tribal community. This is vicious form of glocalization. Steger has noted down: "this complex interplay between the global and the local/ national as glocalization" (Steger, 2020, p. 3).

The Globalist described in an article entitled "Jimmy Carter: A Noble Man" about the 39th president of the United State of America, that he said: "If you're totally illiterate and living on one dollar a day, the benefits of globalization never come to you" ("Jimmy Carter: A Noble Man", 2002, par.4). The same situation of the tribals is depicted in the novel: "The train doesn't always stop. But it's nice to watch even the passing train. The train means modernity, power, machine. It has no connection with the poor people standing on the platform"(Devi, 2018, p. 57). Hence, the statement of Jimmy Carter becomes true to the tribal community in India. In the above-mentioned text, the train represents modernity, power, machines and technology, which are the main tools and elements of globalization to operate the system. The train, which was invented for people's transportation, doesn't stop for the tribal people at their station. So, the poor people standing on the platform have nothing to do with it, except merely watching as an outsider.

Another tragic incident from tribals' life in the novel is of Dukhia Munda. He has learnt archery from Chotti Munda. One day, Chotti asked him the reason for being glum and mum. He told Chotti about his beloved Karmi. She had taken bangles and turmeric from Dukhia, but, at last, she had gone with Kanu and married him. Because Dukhia was a bonded slave of the Nakata King's manager. He had nothing for himself. His land and all other belongings were given on his thumbprint. Dukhia himself narrated the story of his pain: "Me father's father borrowed and bond our whole line...Father and grandpa gave bonded labour, I gie too... But he calls me a cheat. A bastard! A dungbug! ... He goes to king's court. We carry his palqin...All that while we sit with no food, no drink...says, ye're used to fastin' " (Devi, 2018, p. 60). The King's manager, representative of glocalization, was not considering tribals as human beings, treated them as animals and used them for riding without giving them food and water. He also used to abuse them in spite of taking bonded labour from them. As Jimmy Carter said:

I think that globalization as defined by rich people like us, is a very nice thing, because you're talking about the internet, about cell phone, about computers. This doesn't affect two-thirds of the people in the world who are living on less than \$ 2 a day. They are never touched positively by globalization ("Jimmy Carter: A Noble Man", 2002, par.4).

Hence, globalization is nice for the king's manager and the people who are in power, but it is bad for the poor people, like the tribal community in India.

The story of plight of tribals due to capitalism can also be depicted in the novel. When Dukhia talked about his cultivation and selling at the market, the manager confiscated it: "A bitta land by me hut. I grow pepper, garlic, and onion there. That manager! Dukhia says in a dry yet passionate voice, father and grandpa gave bonded labour, I gie too" (Devi, 2018, p. 60). Tribals' cultivated products were snatched by manager to make his own capital strong and to exploit the tribals. Apart from that, at the market they are again exploited and their products are snatched by the manager, "We'll sell that fruit o' t' field at market, and then get paddy. He'll lift from that too...For this t' Oraons have left t' village, one by one. I often think of running! ... snatches up all t' good stuff" (Devi, 2018, p. 61). The

manager was the representative of a capitalist family who snatched all the capital's products from the tribal community. Because of such exploitation at Kurmi market by such capitalists, the Oraon tribe had already left the village one by one and at this time the Mundas were compelled to run away from the village. Lastly, Dukhia killed the manager and surrendered himself to the police for punishment. Dukhia told Chotti that the manager came to take his share from the market. Then he saw Dukhia was sitting there with red peppers. He said to his peon by hitting Dukhia's hand with the tip of his shoe, "he's a disloyal bastard, he gives me bonded work with no will and grows pepper in his own field with all his soul" (Devi, 2018, p. 63). Here is depicted the tribals' plight at market run by capitalist forces. In the above text, it is clear that the tribals have no right even on their own soul, because according to manager, Dukhia's not only body but soul too must be a slave to the manager. In this way, the capitalist manager compelled Dukhia to commit crime as heinous as murder. It is noted as Dukhia said, "But he made me do this. After he badmouth me ma, I didn't let him finish. Got his head with ma mechete, spread it on t' peon's spear and came here" (Devi, 2018, p. 63). Hence, it becomes clear how the tribals were forced to commit crime like murder. They are provoked by exploiting and insulting them, so that they would be persecuted and targeted at the hands of organization-extended globalization, such as the police.

Government-extended globalization played an important role in abolishing the tribal culture and their earning-method of livelihood. It is depicted in the novel, when Chotti was called by the Daroga, who impose restrictions on his archery, which symbolizes cultural identity and the source of livelihood. It is recorded in the novel when Daroga says, "Chotti! I'll be at this station for three years. You will not join in any archery contest in any fair these next three years" (Devi, 2018, p. 68). In this way, the local representative of administration as well as organization-extended globalization has imposed restrictions on tribals' culture and sources of earning. Thus, globalization ended as a serious threat to the life and cultural existence of the tribal community in India.

There is another incident that talks of tribal suffering due to globalization in the novel. The story of Sukha represents the ideological dimension of globalization which Steger describes when he says, "religious globalism struggles against both market globalism and justice globalism as it seeks to mobilize a religious community imagined in global terms" (Steger, 2020, pp. 111-112). This ideological dimension of globalization is depicted in the novel as it works to destroy the faith of the tribal community. On the one hand there is inter-mixing with local moneylenders to harass and torture the tribals, on the other hand there is a ploy to attract them towards religion to offer an ease. As one can see in Sukha's matter, when he was discussing his harassment and suffering because of the manager and king, he thought of joining an organized religion and said: "Let's survive now. If I go there, if I leave me faith, t' Mission Gormens will gie us land, settle us. Wherever we run, we won' be able to run from the king's reach. He'll surely catch us and have us killed" (Devi, 2018, p. 79). Tribals are leaving their indigenous faith because they are afraid of the king and his manager who have made them bonded slaves from generation to generation and also exploited them with the help of administration and police. On the other hand, Christians have started the Mission organization, the aim of which was to spread the Christian religion and ideology. That's why they were offering ease for those who joined the Mission. In this way, the entire village of Sukha has joined the Mission and they left their own faith because of the fear of the king and his manager. Sukha told Chotti: "If we go, we all go. Else t' manager makes shoes out off t' hide of whoever remains" (Devi, 2018, p. 79). Here the reason of tribals of Sukha's village for leaving their village and faith to join the Mission is obvious. The scene of becoming homeless and facing exploitation is poignantly depicted in the novel, as Devi noted down: "they took their cattle, their pigs, their goats, everything with them, to sell as they walked away. Then they touched Pahan's feet and all the Mundas left home" (Devi, 2018, p. 82). It was no less than the touching portrayal of the time of partition of India and Pakistan. The Partition of India and Pakistan was done on the basis of religion, but behind the curtain, it was the conspiracy of the British's ideological hegemony to divide one nation into two and to retain their own political supremacy. On the same pattern, Indian tribals were exploited by authorities and converted into Christianity with the agenda of spreading their own religious ideology. This type of religious and ideological dimension of globalization is described by Manfred B. Steger: "A key about the religious globalism, however, is that these ideologies aim at global hegemony and demand to be given primacy and superiority over state-based and secular political structure" (Steger, 2020, p. 121).

Not only tribals' faith, but also their culture and existence has been destroyed by globalization. It can be depicted in the novel when they are compelled to leave home as well as the village. Devi has noted: "At the proper time, the manager announced that the hunt festival was prohibited because the Mundas of Kurmi village are most

pigheaded” (Devi, 2018, p. 81). Here is depicted the cultural extinction of the tribal community through imposing restrictions on their hunting-festival. It is not only the restriction on their cultural festival but on their livelihoods because hunting is their main method of collecting food and other resources for livelihood.

When manager found that the tribals have left their faith and village, he set their village on fire. Devi writes: “when in all the villages young people light Holi fires, and celebrate, ...then everyone screams and points South. / on the hill top Kurmi village is burning. / Sana say’s T’ manager set fire to t’ village” (Devi, 2018, p. 87). Here is depicted the destruction of tribals’ existence. Their homes were burnt by the manager to harass them, and they were made homeless. So that they might not be able to come again and settle there. In this way, ideological dimension of globalization has played a big role in the destruction of the tribal community in India. That is why Mr.Trump opposed and bashed globalization as “both a set of ‘misguided’ public policies and a hateful foreign ideology’ devised by members of the global power structure” (Steger, 2020, p. 126).

Budha and his uncle Bharat tell another story of tribal exploitation. They told they had lot many troubles with zamindar - landlord at the market. There would not be any peace as long as such exploiters are alive. Budha said he had given a stick to Sugana for chasing cattle, but he had broken Kanu’s head with that stick because Zamindar’s brother-in-law, Kanu was harassing, and torturing them. The tribals were being doubly harassed by the police as highlighted in the novel: “Still he said, T’ polis torture us so I bring it up” (Devi, 2018, p. 96). Here is depicted the tribals’ exploitation at the hand of police, which is representative of organization-extended globalization. Next the tribals’ victimization due to glocalization can be depicted in the novel. Budha told Chotti about the zamindar: “And what a zamindar! E’en now no Munda must have shirt, shoe on feet, umbrella on head, eat off metal plates. If he finds fault in one, he fines t’ whole village” (Devi, 2018, p. 97). It is highlighted how the tribals are being exploited by zamindars and police collectively. They have no right to wear clothes, shoes, or to eat on metal plates. It means they were not being assumed as human beings, and are not allowed to practice social needs of humans. If someone is found wearing a shirt or shoes, then the entire village is being charged fine. Neither the Munda people nor the Oraons could ever live with peace in their village or own property.

Bharat and his company were further exploited, firstly, by manhandling by Lalmohan Chowdhury and then by the court. Devi writes: “The Mundas are gathered in front of the office. The Agent is there as well. Waiting, waiting. Suddenly Lalmohan enters...and his men start beating the Mundas right and left with their truncheons” (Devi, 2018, p. 107). Here the physical torture of tribals by those in power is depicted, while they were called to meet the zamindar in front of his office. During this manhandling, Lalmohan picks up his gun to scare the tribals and, consequently the agent became injured. The case was registered against Lalmohan Chowdhury. Later, the wheels of the law kept moving at its own pace while the agent recovered after the operation and was then bribed by the zamindar to put the allegation on Bharat Munda and his company. Zamindar has given him the golden guineas of his fourth wife, because Lalmohan was his brother-in-law. Then an agent put the blame on Bharat and his company to prove Lalmohan’s innocence. Because of these bad & cruel circumstances, Bharat group too left their homes and went to join the Mission, as recorded: “Everyone is on road to the Dhai Mission. They sell cattle, goats, water - buffalo at the market on the way. Budha, Gaya, and two other Mundas fire their settlements as they leave” (Devi, 2018, p. 108). Hence, Bharat-group too, became homeless like Sukha-group.They also left their faith and joined Mission due to the fear of police and zamindars. In this way tribals were being exploited, displaced from their homes, compelled to leave their faith and join the Mission. That’s why globalization is a serious threat to the Indian tribal community and their religious faith.

One important incident related to Chotti_group and Chhagan_ group of Munda community is noteworthy. They were much worried about the upcoming crucial time because of the havoc caused by globalization. It can be depicted in the novel when Chotti was saying to Chhagan and Porash: “T’ village’s grown. More trains come ‘n’ go. T’ marketeers come. A Punja’s come to make bricks. Marwaris come from Calcutta to see if there is a coal. Howdja figure it?” (Devi, 2018, p. 113). It can be observed that how much they were frightened by upcoming days reeked of globalization. They had no more hope of earning their livelihood. More trains come and go but they don’t have any impact on the lives of tribals. They are also frightened from the marketees because they know being poor they could not compete with them. Instead, the marketees will loot the poor and illiterate tribals. They are also frightened from the factory and coal mining because these are the major factors behind tribals’ displacement from homeland and a potent tool working to exploit them.

Tirathnath felt frustrated by their togetherness because he wanted to keep them apart from each other. And drought was the right time for him to divide them. Chotti didn't want to be a bonded labourer, so if he was given one pound of maize and in return the two pounds were cut from his share, he would take it. The majority of Chhagan's group who were given the paddy or maize on loan, were made bonded labourers. When trouble was raised by them and they gathered in front of Tirathnath's office, Chotti was called there. Chhagan said to him, "Make peace Chotti, we'll die of hunger without food loan" (Devi, 2018, p. 118). Here is depicted the starvation of the tribal community in India and their suffering at the hand of moneylenders, who are the representatives of capitalism. This capitalism played the same game with the tribal community, which was played by the political hegemony wielded by the white people to divide India through the policy of 'divide and rule'. Chotti said in aggression to Tirathnath: "I knew all along that ye'd separate us from Chhagan and his people. Now I see that ye separate Munda from Munda... Today in hard times I take loan, and those Mundas will die of hunger? No" (Devi, 2018, p. 119). Here came to light the policy of "to divide and rule" by which Mundas are being tortured and harassed in a tough time of famine and drought. They were being made bonded slaves, by taking advantage of their starvation. Hence, it becomes clear that the capitalist system in the form of glocalization and exerted through organization-extended globalization and ecological and political dimensions of globalization are playing a major role in the destruction of Indian tribals.

There is a story of the village Narsingarh in which tribals are suffering. Chotti went to the village's Pahan. Chotti told him about Partap Chadha's brick kiln and the arrival of Chiranjiram Marwari from Calcutta and the quarry for coal there. He also talked of Asraf Sheikh, who had bought more than two acres of land to develop the fruit orchard and to start a new trade in the tribal belt. They worried about the guile of Lala Tirthanath. So, they planned and went to Partap and asked him to take them to an earth-shoveling job. Partap Chadha listened to them carefully and said that he would need many people. Then they told him about their numbers of 50/55 Mundas and about a hundred Chhagans. Chadha warned them: "Don't let this interfere with the work ye do for Tirathnath. Now we're both here. We don't want conflict" (Devi, 2018, p. 125). In this statement the inter link between local and global; and their support to each other for tribals' exploitation is depicted. On the way, Chotti said to Chhagan that what is happening everywhere will happen there too. He said that someone would come from outside as a contractor for stone-breaking and cutting trees in the forest area. They would bring labourers from outside and tribals would be mix up with them. Then there would be an identity crisis. It was going in Chotti's mind, as Devi noted in the novel: "The day is coming. Munda will not be able to live with their identity...they will have to be one with those like Chhagan, ...as sweated workers for contractor and trader...Then the 'Munda Identity will live only at festivals - in social exchange" (Devi, 2018, p. 126). Here is depicted the tribals' fear of their identity and existence due to globalization. They are subjected to oppression, bonded labour and starvation and are ill-treated by the capitalists like moneylenders, administration and government.

What Chotti had thought, happened at Narsingarh. The exploitation of wild bio-diversity at the tribal location due to globalization can also be depicted in the novel, as Devi noted about the king of Narsingarh:

He's scratched the title 'king' and becomes a forest king. He's got connected to the export of leopard-skins tiger-skins etcetera. Forest laws don't apply to him... This dynasty was established by a Sergeant of the East India Company. He poisons the springs of drinking water and goes on killing tigers, other animals are also dying (Devi, 2018, p. 126).

Here, globalization through various companies is playing a big role in devastation of wild life bio-diversity and tribal community in the forest areas. As can be seen in the above quoted text the forest king was associated with Sundynasty, and he was poisoning the drinking water to kill tigers but all other animals were also dying with it, by which tribals' lives were suffering because they are associated with livestock which sustains the forest surroundings, river and springs. Thomas L. Friedman has divided globalization into three periods on the basis of three categories, as mentioned: 'Globalization-1 (1492 - 1800) involved the globalization of countries; the Globalization-2 (1800 - 2000), involved the globalization of companies; and Globalization-3 (2000 - present), involves the globalization of individuals' (Babar, 2016, p. 33). In the above text, the globalization of companies was the main cause of the destruction of wild-biodiversity and tribal communities in India.

There was an agent of the king of Narsingarh, Tasildar, who was taking care of king's private land and tenants like Munda - Oraon - Kurmi and Dusad, in his absence. He was also controlling the tribals as bonded slaves on the basis of compound interest loan. Whenever, he becomes displeased with any tenant, he breaks his home by sending

elephants on it. Daroga and Thana were associated with the East India company, as recorded in the novel: "Daroga and Thana are quite devoted to the Sun-dynasty...the train halts at the 'no haltage' station on the day tiger pelts are collected" (Devi, 2018, p. 126). Here, the technological advancement of globalization is used to exploit the tribals and wildlife-biodiversity in their locations. Such type of globalization has been explained by Richard Langhorne: "globalization is the latest stage in a long accumulation of technological advance which has given human beings ability to conduct their affairs across the world without reference to nationality, government authority, time of day or physical environment" ("Definition of Globalisation", 2005, par. 6). Hence, in the above quoted text from the novel, observed that technologies are being used to devastate the wildlife-biodiversity. The train stops at no haltage station to distribute the tiger-pelts and collect tiger's skin to export it. This has given the ability to Daroga and the forest king to conduct their affairs across the world without any reference. It is further explained in the novel that Daroga's deal was with the agent of the Sun-dynasty, as noted: "The price of seven tigerskins has come to 21,000 rupees. Daroga will get at least a thousand" (Devi, 2018, p. 132). Therefore, the object-extended globalization in the novel plays its role in the destruction of wild bio-diversity and tribals. This form of globalization has been defined by Steger: "object-extended globalization refers to the global movement of objects...traded commodities...early objects of financial exchange such as shells, coins, and notes" (Steger, 2020, p.12).

The extinction of the tribals of Narsingarh is also depicted when Puran had come to Chotti to learn archery. He told Chotti about his suffering as his hut had been demolished by a manager with an elephant's step. He was crying and trying to save his hut when his son pulled him from under the feet of an elephant and saved his life. But his arm had pressed under the door, and he became handicap with one arm. Then his family went to Latehar, he used to stay in an old bogey of railway line surrounded by forest. After passing few days his wife said that now they had to return to their village, might be Tasildar Singh's anger had gone then, but what they saw there, is recorded as: "No hut, no cowhouse, no trellis, nothing, like ploughed field. In case we return, t' hut and yard all flattened by elephants" (Devi, 2018, p. 128). Puran told once he had been beaten by Tasildar and his leg was broken. Their pain and exploitation is depicted in the verses, Mundas sing:

'They put on me hut.

They took me for bond work.

He has a feast. He taxes me.

I borrowed, so he took all me crop' (Devi, 2018, p. 127).

The tribals' exploitation at the hand of king's agent is shown. Despite giving bond-labour, they are being looted and their huts are being demolished to convert them into homelessness.

The story of Chotti's son Harmu must also be analyzed. Partap Chadha has gone to Bokharo to open a new brick kiln there. Harbans Chadha was taking care of the first brick kiln. Everybody was getting only 12 annas for daily wages. One day, Chotti negotiated with Chhagan about the less wages, that were being given to them. Chotti told him about the market and its cheap rate for shoes, sandals, and many kinds of shirts, ribbon, bangle, forehead dot and so many other things. On this Chhagan expressed his worry and said that their blood-earned wage would be spent on such stuff. Then Chotti asked him why their kids did not go to school? Chhagan replied, "First we're not school folks, ye've to hit'em hard ta send'em school, and then t' schoolmaster says, what'll ye do with school? Go herd cows...Readin' and writin's not f'r us" (Devi, 2018, p. 136). The tribals' mind_set was thus manipulated by the functioning organization such as school and many others. They were told of as being born only to herd cattle, not to get education. If someone by chance got an education then he/she will be disappointed by the functioning system of the government. It is depicted in the novel when Chotti laughs at Chhagan's statement and says: "I'm not in pain, Sana's sister's son has seen that in Ranchi, Munda girls and Oraon girls go to Mission schools and still don't get jobs...whenever something happens, if Munda is oppressed, then Munda leaves land, and goes away" (Devi, 2018, p. 136). Here, tribals' disappointment and the reason for not getting education is clear. They are not provided job even after getting education. So, without a job, getting education is a waste of time for the tribal community because they don't have many resources. Therefore, being poor folk, first they have to be bread winners as soon as possible and remain alive, and to keep alive their family. They are being targeted and oppressed by the police, moneylenders, landlords and all other socially and economically powerful people. They are compelled to leave their homes, land and run away from their own villages. In this way, their cultural identity and existence are on the edge.

Suddenly, a dispute occurred on the land between Lala Tirthnath and Chotti Munda's son Harmu. This was the land which they had made fertile with their toil. The barren land was given to Chotti by Tirathnath on the basis of half harvest. He also used to pay tax for the land to Lala, but Tirathnath deposited tax in his own name instead of depositing in Chotti's name. When the land was made good enough to produce with the help of the rotten leaves from jungle carried on the tribals' shoulders, then Lala wanted to grab that land from Chotti's son Harmu. The same strategy to grabbing land was applied by Tirath to Maniram Chhatri, but Lala had not actually taken back the land from Maniram. When Chotti inquired Lala why he did not get back the land from Maniram Chhatri, Tirath replied, "He's a Hindu, man of my faith" (Devi, 2018, p. 139). Here is depicted the communal ideology of the capitalist representatives of globalization which acts as one another vicious tool in the destruction of Indian tribal communities. By paying the tax, adivasis should have been able to get at least the half right on the land, but Tirathnath created trouble for them on the basis of religious faith.

Next year there was an election. The farmer - landowners - moneylenders and capitalists were a great source of vote bank to get into power for the aspiring government. The landowners, capitalists and moneylenders use the votes of the slaves like tribals according to their choice. Due to tribals' votes Tirathnath got a position from government. Devi writes, "It was because of Chotti that, at a very young age, Tirathnath had received the title 'Raisaheb' from the English Gormen" (Devi, 2018, p. 142). Here, it is depicted that Tirathnath was a representative of government-extended globalization, who was oppressing and exploiting the Indian tribals. Chotti went to thana to inform Daroga about the land issue raised by Tirathnath with them. Chotti told his son Harmu about their hopelessness and disappointment towards court, "But Harmu! Then polis-law-go to court...Is't jest landowner and moneylender that kills Munda? T' law kills.... Lawcourts hev nev'r seen t' Munda an' will nev'r" (Devi, 2018, p. 144). Here is depicted that there is no law to protect the tribals. Instead of getting protection from the court, they are being exploited by influential people through the court and law. That's why the tribals were frightened by the police, court and law instead of trusting them for getting justice. Finally, Daroga along with Adivasi Officer and thana police constables went to visit the village on Chotti's request. They saw a terrible violence there. It is remarked in the novel, "But there was the sound of gunshot. The bullet hit the constable's arm, ... Harmu had wounded three of Tirathnath's men with his bow and arrow. Daroga was furious. To wound police?" (Devi, 2018, p. 150). Here, the bullets were used in the fight to kill the tribals, not to save anyone. Constable's arm was also injured by a bullet of Tirathnath's men, not by the arrow of tribals. At that time, it was not possible to put the blame on adivasis because of tribal officer's presence. Mathura Singh, Somchar, Harmu and Tirathnath's men were all sent to jail. The case was forwarded to the court in town. The injustice in the name of justice was done to tribals in the court: "Somchar and the rest are freed for lack of evidence. Harmu gets two years' prison sentence with hard labour ...the unlicensed gun is confiscated, but no one mentions the fact that it belonged to Tirathnath" (Devi, 2018, p. 151). Here, the tribals' termination at the hand of law court is clear. Tirathnath's men had tried gunshots to kill the Harmu. Tirath had snatched his land despite taking tax from him. Finally, law court too went against him and sentenced him to two years in jail with hard labour. On the other hand, only the gun of Tirathnath got confiscated and that too without mentioning the fact that it belonged to Tirathnath, who had used it for violence. Thus, it is obvious that the agency of organization-extended globalization such as court law is responsible for tribals' exploitation. Afterwards, Harmu was sent to jail.

Harbans was negotiating with Chotti about well-advanced farming in his Punjab State. He suggested in the discussion with Chotti that Lala should drive tractors in his field to raise crops three folds. The cultivation must be modern instead of the one that creates trouble for Munda people. By such suggestion of Harbans, the fear has been created in the mind of Chotti, as Devi pens down, "Chotti thinks the poor will be unemployed if tractors are used" (Devi, 2018, p. 159). Here one can observe that modern technology of globalization is a big threat to the tribals' employment and their source of earning due to which they will suffer a lot and will starve to death. That is why Steger writes, "People aren't in charge of globalization; markets and technology are" (Steger, 2020, p. 115).

Tirathnath received 50,000 rupees from the congress party to get adivasis to cast their vote in favour of Congress Party. Because he had a full control over tribals and low caste people in his area. Then he was astonished due to the trouble with Chotti and his people. So, he had tried to persuade Chotti and again wanted to give the disputed land back to him to get the votes of his people. But at this time, Chotti refused to take that land because he had lost his trust in Lala Tirathnath. When Tirth came to know that Chotti and his people were being provided job by Harbans Chadha. The very next day he went to Chadha and said: "Is it true Harbans - ji, that you are thinnin' out my

village workforce? They're workin' with yer cousin. And getting' five bits wages. We must look out for each other in this wild place...jest three bits, would have been right"(Devi, 2018, p. 162-63). Here, is depicted the connection between Industrialists and moneylenders to exploit and torture the tribal community deliberately. They guide each other for their own interest and to destroy and oppress the advasis. Harbans was a small industrialist from that area. He had a strong intention of being more powerful than Lala Tirath. But at that time the election was near, he said to Tirathnath, "Now if the vote is screwed because of your pigheadedness or mine, Congress control will falter" (Devi, 2018, p. 164). Industrialists and moneylenders were working for political party because they were gaining support from the government to collect their capital from that area by exploiting and torturing the tribal community. Apart from it, they were also getting funds from the government. That's why Steger has explained in his book entitled '*Globalization: A Very Short Introduction*' that "market globalists do expect governments to play an extremely active role in implementing their political agenda" (Steger, 2020, p. 114).

In 1970, one day in the evening of a rainy night during the rainy season, suddenly Koel fell ill and felt a fever. There was no transport available in their village to take Koel to hospital at that time. They took him into a hammock and the doctor was called out from his home. Looking at the serious condition of Koel, doctor said that he must be taken to a big hospital because he had no medicine and an injection there. But he has given a recommended chit for admission to the big hospital. The doctor had told Chotti about Koel's disease that, according to his perception, it was *Meningitis*. There was no ambulance, no train, no bus facilities were provided for them to reach a big hospital at urgent. Then Chotti requested the station master to stop the goods train and they put Koel in the goods train and reached the hospital. Koel was admitted there on the basis of chit. When doctor looked at Koel and said: "Another epidemic case" (Devi, 2018, p. 189). Then Chotti came to know from the ward orderlies that a lot of that disease was spreading. Koel died in the early afternoon. Hence, the depiction of tribals' suffering is apparent due to an epidemic similar to Covid-19 in the contemporary time, which was the result of globalization. The tribals were already suffering by starvation and poverty that's why they were not able to fight with such life taking epidemics which spread by globalization process. Because of their poverty, they don't have personal transport facilities to reach hospital on time, and also could not get proper treatment. Thus, they lost their lives because of such epidemics like Meningitis and Covid-19.

Another example of tribals' extinction due to organization-extended globalization is depicted in the novel when the Special Police came to the Chotti for chasing the tribal boys. The Special Police said: "Hey, they're Naxal boys" (Devi, 2018, p. 199). Actually, they had fought with the bosses and cut off their heads, because the bosses were terrorizing tribals and peasants. One of the boys met Chotti and talked about the reason for the police's chasing them. Chotti too had told his own suffering to him, about sending Harmu to jail because of land issue, restriction imposed on shooting arrow. If he shoots an arrow, the police will come and burn their homes. Then the boy suggested to Chotti that they should fight with the police for their defense. Chotti replied him painfully: "Is't easy? ...Gormen has polis, has lawcourts, has je-hell, we don't get land" (Devi, 2018, p. 203). In this statement it can be depicted how the organization-extended globalization is playing a big role in devastating the Indian tribal communities in the name of Naxalite troubles. The movement Naxalism itself is a result of the ideological globalization of the communists. Charu Majumdar, the leader of Naxalism in India, was influenced by the Chinese revolution in 1949. He wanted to protract peasants and tribals' rebellion over landlords and moneylenders. He was inspired by the role of Moo Tse Tung in China' revolution ("Naxalism in India", 2022). The police, instead of giving protection to tribals, chased them to kill in the name of Naxalism. Tribals have already been eliminated from their homes and land by the capitalists, moneylenders and landlords. Hence, tribals' plight is apparent at the hands of organization-extended globalization.

Some other examples of globalization working to destroy the tribal community in India can be depicted in the novel. Devi has noted about the Chotti village that: "Just as the murder of the young man and forest search by police brings the turmoil of the outside world to Chotti, so do other patterns of the outside world invade the Chotti" (Devi, 2018, p. 208). Here, it is depicted that the Chotti village became the target of outsider invaders, to consume and to destroy its residents. There was a mixed pattern of the outsiders. It is remarked that "the planned bauxite mine starts operating on the stream bed of the river. Shone and an aluminum factory starts up in Chama, 16 miles from Tohri" (Devi, 2018, p. 200-9). The globalization spread through companies became the main cause of tribals' destruction. The bauxite mine started to operate in the tribal locations because of which they were displaced from the regions and were made homeless and poor to poorer. Next, an aluminum factory was set up there about which the Industrialist

Harbans was dreaming. Because of it, lots of houses would be built up there and for that construction, thousands of hollow bricks would be needed. So, his business will go high. But on the other side, tribals have to lose their village and their resources due to density of outsiders and increased building at their land.

The next example of tribals' destruction in the name of Naxalism is depicted in the novel where "Three hundred hoodlums went and killed 200-250 Naxal boys n' police said nothin'" (Devi, 2018, p. 221). Here the so-called protectors like police were indirectly involved in the tribals' blood bath. That's why they had not stop the killers. Even after the killing, was no any investigation done.

There is another case of tribals' ill plight at the hand of politically motivated people. It is about Romeo, who was a leader of the Youth League. Romeo and his party started killing the tribals in the name of Naxalism. It is noted as Romeo said: "In the August of 1970, Mrs. Modhi said in Parliament about the Naxals. The Naxals will be fought to finish! That's the green-light...they dragged the Naxals out and started killing them. With that a great goal achieved" (Devi, 2018, p. 235). Here it is apparent that the government of the time had played a big role in the wipe-out of tribals' lives and existence in the name of Naxalism.

Another illustration of tribals' extinction and the double standard of the government is depicted when Romeo and his party again raised a trouble with Upa and his father Dukha at the time of harvesting in Tohri village. Romeo came with his twenty men raising guns in their hands. They started firing on the tribal people who were called by Lala and gathered in front of his office to get their weekly wages. Consequently, Upa's father died from Romeo's bullet. Then Chhagan's people started stone pelting and the Munda people started shooting arrows to protect themselves. At the end, Daroga, Police and SDO Shankar reached on the spot to stop fighting. Then Chotti told them that they had come to get their weekly wages in the words of Lala and Lala had kept Romeo and his party hidden in his room. He said: "Raising his gun this'n - pointing at Romeo - killed Dukha and soon's Dukha cried 'water!' that'n - pointing at Dildar, he pissed on his face. Then we brought bows, brought stones, and Dukha he's no more" (Devi, 2018, p. 299). Here, one can see that they are forced to work in moneylenders and landlords' field on the agreement of weekly payment of wages. After that, instead of paying their wages, they were given bullets and piss on their faces while they were dying and asking for water. Inversely the administration too, threatened to tribals saying that they had raised so much havoc with their arrows, but not even a single word was said of the real creators of havoc like Tirathnath, Romeo and his party that created such trouble.

During Chotti operation, Dildar died from tetanus. Romeo's and Pahlwan's right arms were cut off from the shoulder and the elbow respectively. They were treated by the administration, "The families of Dildar and youth killed by an arrow receive 1,00,000 rupees and a petrol pump" (Devi, 2018, p. 301). Here, the double standard of government is clear. On one hand the tribals are being investigated for raising their arrows in their protection, they were not given any aids like compensation for their death. But on the other hand, the families of the real trouble creators like Dildar were blessed with 1,00,000 rupees and a petrol pump to strengthen the criminals' families.

Finally, Romeo and Pahlwan were killed in Dhanbad forest by Chotti. After getting postmortems their bodies were disposed of. Wreaths were placed on the dead bodies and they were entitled as heroes by both the political parties. Devi writes: "Wreaths were placed on the bodies from the offices of both Congress and Janta parties" (Devi, 2018, p. 321). Both of the ruling political parties, from time to time were supporting them to eliminate the tribal communities, instead of giving protection to them. For finding the murderers SDO called all the tax collectors to convey the message of obligatory in presence of all the tribals in Chotti_fair, so that he could recognize the murderers by seeing their targets. The SDO also said, "Any absentee will be taken to be assassin of the two great heroes" (Devi, 2018, p. 321). The exploiters of the tribal community are considered as the heroes and the administration, which is the representative of organization-extended globalization, is much curious to catch and punish the murderers. But they were not so curious to save the tribals from them. At that time instead of saving tribals from Romeo and party, the police and SDO acted merely as spectators. Form this, it can be depicted that the so-called administration inspired in the time of globalization is exploiting to tribals intentionally and deliberately.

Hence, it is clear from the novel and through different events in the life of the tribal community that different dimensions of globalization are causing serious threat to the life, existence, economy, faith, culture and identity of tribal communities in India. That's why American former president Donald Trump bashed globalism as both a set of 'misguided' public policies and a 'hateful foreign ideology' devised by members of the global power structure (Steger,

2020, p.126). Similarly, the 39th president of the United State of America said: “If you’re totally illiterate and living on one dollar a day, the benefits of globalization never come to you” (Babar, 2016). Both of these statements stand true for the tribal communities in India.

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