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Research Article



Revitalizing Polemics Through Exile Testimonio in the Select Poems of Jacinta Kerketta

Dr. L. Santhosh Kumar

Assistant Professor of English

Kristu Jayanti College (Autonomous)

Affiliated to Bengaluru North University,

Bengaluru, Karnataka, India

Email: lsanthosh@kristujayanti.com

 <https://orcid.org/0000-0001-8514-1424>

Joshy Mathew

Assistant Professor of English

Kristu Jayanti College (Autonomous)

Affiliated to Bengaluru North University,

Bengaluru, Karnataka, India

Email: fr.joshy@kristujayanti.com

 <https://orcid.org/0000-0001-9761-4719>

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Abstract

Exile Testimonio induces a unique frame of mind, the dynamics of which necessitate close examination. Collective sorrow, displacement, and trauma are preserved in the texts of exile testimonio. They recall the past and use that information to imagine or describe their ideal house. De-territorialization provides communities of exile Testimonio with a wellspring of fresh ideas. Historically, people have associated the idea of home with a certain country or region. The emergence of exile testimonio is a strong indication that the notion of home has expanded beyond its traditional one-dimensional and geographical confines. Members feel they have a duty to work together to protect and improve the places they call home. People in any society will always need to rely on one another to fulfill their various requirements. The issue of land alienation has been made worse by incomplete and unreliable land records in a complete state. Since the tribal people tend to be quite trustworthy in both their informal and formal interactions and since they are often deeply in debt, they are often the ones who alienate their land. Tribes have always been marginalized due to the economic interests of more powerful groups. It is important to keep in mind that tribes are embedded inside Indian society, making the issues of purposefully altering or modernizing Indian society broadly relevant to them as well. Tribes had near-total dominion over Forest Land and its fruitful resources prior to independence.

Keywords: Displacement, De-Territorialization, Home, Tribes, Land, Polemics, Adivasi Poetry, Tribal Identity, Poetic Resistance, Displacement Narratives, Indigenous Voices, Cultural Memory, Testimonial Poetry, Social Commentary, Ethnographic Insight, Marginalized Narratives

Introduction:

Human rights are fundamentally about ensuring everyone is treated fairly. Misery, inequity, and strife all arise from discrimination. If there could be consensus on topics that acknowledge historic injustices, it might be possible to make progress in the fight against discrimination. One of the gravest threats to human freedom and worth is discrimination. In a just and peaceful community, discrimination has no place. Rather than global solidarity and togetherness bringing people together, the human race is experiencing a rise in intolerance, caste and ethnic conflict expressions, xenophobia, racism, and racial discrimination. Racial and ethnic diversity helps strengthen communities. Now is the time to take action to end discrimination. More people need to work together to condemn intolerance and promote

respect for human dignity, to take action against apartheid, and to take part in the difficult fight to wipe out the legacy of slavery, colonialism, casteism, and racism.

Everyone should be concerned about the plight of Indian women. The triple discrimination of caste, class, and gender is especially heavy for tribal women. The majority of the workforce consists of women, who are mostly responsible for performing manual labor and agricultural tasks. Working in the open air and interacting with others in deplorable conditions leaves them open to sexual exploitation. The social standing of a woman is heavily influenced by her caste. The purity of the caste is directly correlated with women's sexual diversity. The implications for those who value & purity of blood are clear— female sexuality is dangerous. Women, not males, are seen as the ultimate guardians of caste purity in India's patriarchal society. As a form of revenge against protests for better working conditions, peaceful resolutions of share cropping disputes, and the return of stolen land, rapes of indigenous women are common. Landlords and police utilize violence, especially sexual violence, against indigenous women to quell any uprising. As a form of retribution against their male relatives, women are being detained and tortured. Debt bonding has been related to sexual violence in some communities. Women are raped in public, paraded about in their underwear, etc. Their basic rights are thereby being disregarded. Many tribal women are unable to seek remedy through the judicial system because of the absence of law enforcement.

Thus, women's marginalization is multifaceted, encompassing things like state and societal violations of human rights, the practice of untouchability, barbaric atrocities and violence by the upper castes, denial of basic needs and land rights, lack of access to livelihood resources, lack of occupational mobility, legal discrimination, infringement of civil liberties, inferior or lesser human status, dehumanized living and working conditions, poverty, malnourishment, and poor health. Constitutional protections and other laws have been passed to help disadvantaged groups, yet their deteriorating living conditions have actually made them even more excluded. Traditional traditions and norms have determined women's status and place in underprivileged communities. They have not enjoyed the same legal protections and social standing as men. The patriarchal society denies them the right to inherit property or to own their own land. Every day, tribal women face terrifying challenges. To provide for one's family, one must work at home or in the field, often traveling great distances to gather necessities like firewood, fodder, and water. One must also rear and care for one's children, forgoing one's own comforts and needs.

The fables that the tribal imagination creates sound ridiculous to our ears. Despite their crudeness and fantastical nature, tribal members take these beliefs quite seriously. They also contain undertones of magic and religion. This lack of reason is what has always held the tribe

back. Tribal literature often centers on the story of creation. In their quest to understand the origins of everything, they have let their imaginations run wild. The stories are original and inventive, and they have some literary worth. The stories show that the indigenous people's intelligence, while crude and immature, was in no way slow. These tales also reveal the aborigines' insightful contemplations of the cosmos. These tales also reveal an underlying yearning to connect with something greater than oneself and the cosmos. The earliest stages of what could be called scientific investigation are extremely rare to find. There is consensus among scientists and the Holy Scriptures (*the Bible, the Quran, the Vedas, the Tripitaka, the Upanishads, the Ramayana, and the Mahabharata*) that water was present at the beginning of time, as described in tribal genesis.

Non-indigenous people have obtained tribal lands via oral deals that lack legal standing, legal loopholes, and other dishonest tactics. The issue of land alienation has been made worse by incomplete and unreliable land records in Complete. Since the tribal people tend to be quite trustworthy in both their informal and formal interactions and since they are often deeply in debt, they are often the ones who alienate their land. Land alienation cannot be permanently resolved unless debt levels are reduced. There are several good laws protecting tribal lands from being sold or otherwise alienated. However, these laws have little effect given that key policy formulations from the Pre-Independence era, with regards to the tribal territories, have yet to be revoked, leaving many areas; survey and settlement activities with some ambiguity. Tribal members are understandably concerned about this, and in many regions, survey and settlement efforts have been put on hold due to local resistance. However, commercial banks and their financial institutions have a hard time extending loans over the long term in a way that would benefit the tribal mass in general when no legislative records of rights exist.

An Indian group is considered a tribe if it shares specific traits that set it apart as a social, political, and cultural entity. A lot has changed throughout the ages in terms of what makes an Indian tribe and the nature of tribes themselves, yet certain aspects have stayed constant. A tribe is a social group that existed either before the formation of states or independently of them. Developing India's indigenous communities is an obvious priority. A systematic process of development of tribes and tribal areas is necessary because of their traditional lifestyle, economic and social backwardness, low literacy, dated system of production, lack of value system, scarce physical infrastructure in backward tribal areas, and low demographic quality of tribal areas. The Indian tribal community is one of a kind, with its own distinct culture and wide variety of flora and fauna.

Research Method:

Exile Testimonios often cite tribal literature as an important source of inspiration. The word development is seen as pejorative in tribal writings. Tribal people trust that humans can correctly spell and interpret reality because they subscribe to a worldview that holds a close relationship between all living things and God. They are guided more by their emotions than their intellect, they see the world around them as sacred rather than secular, and they have a subjective rather than objective concept of time. G.N. Devy, often cited as the epitome of tribal literature, elucidates the many distinguishing features of tribal practices. Displacement is a common theme in tribal poetry. The collective pain, displacement, and tragedy are preserved in many of the tribal poems. They recall the past in order to imagine a better future for their country. At the same time, there has been and will continue to be a loss of institutional knowledge.

Research Objectives:

Exile Testimonios are being produced by the Subaltern peoples on the Periphery or the margin of the colonial situation. In Exile Testimonios, narrative have gained prominence. It is also to be noted that the native hybridization is a political project, reflecting a radicalization of consciousness itself. Exile Testimonios also record the trauma. Exile Testimonio Literature emerged because of the power structures' domination of the downtrodden people. Exile Testimonio Literature had undergone various changes, shaping various choices and showcasing oppression in different walks of life in the social spheres. This research article foregrounds the suppressed voices of the people and shows how the Government institutions themselves act as a subversive agent.

Research Findings:

The world, according to proponents of globalization, will shrink to the size of a town. In the third millennium, man will be able to rapidly expand his territorial boundaries in time and space. This is an extremely weak justification for globalization. This basically reflects the dominant ideology in political discourse, policymaking, and government action today. The term globalization is used to describe the expansion and intensification of the free flow of goods, services, capital, technology, and information across borders and into a unified global market.

The processes of capitalist development and the related spread of values and cultural practices are what the global village and similar expressions highlight. Changes in the capitalist organization of production and society are commonly referred to here, as is the continuation of a process of capital accumulation. The notion that increased economic growth and improved living conditions will result from unrestricted movement of goods, services, and capital is central to the globalization process. The ideological foundations of globalization are

often lost in the air of inevitability and utter certainty with which the term is typically delivered.

Traditional traditions and norms have determined women's status and place in underprivileged communities. They have not enjoyed the same legal protections and social standing as men. The patriarchal society denies them the right to inherit property or to own their own land. Every day, tribal women face terrifying challenges. To provide for one's family, one must work at home or in the field, often traveling great distances to gather necessities like firewood, fodder, and water. One must also rear and care for one's children, forgoing one's own comforts and needs. Because of the patriarchal system, they have less said in household and communal matters and less power over resources. They are even more marginalized and in a worse position now due to modernity, deforestation, ecological imbalance, drought, migration, and relocation. Although tribe members benefit from the positive effects of social and cultural development, they face challenges to their cultural identity as a result of these changes. Indian tribal traditions are rapidly disappearing, but it is not too late to dig them out and bring them into the mainstream by rising above the politics of exclusion and marginalization. The voices of those who have been silenced for far too long must be heard if modern nation-states are to understand that a more just and equitable global order can be established only via the formation of such democratic, reconciliatory, gender-friendly grass-root tribal traditions. The truth is that if we don't act quickly, these indigenous tribes could be wiped out, along with their extensive knowledge, rich culture, and customs, and any chance of saving the natural world and a more minimalist, holistic way of life for future generations.

A true representative of the indigenous people, Jacinta Kerketta writes poems about an internalized sense of dislocation. Her poetry rewrites history to make it appear that events actually happened differently. It is a well-known fact that history books focus solely on the importance of an individual, but in *Diasporic Testimonio*, through the poems of Jacinta Kerketta, the binaries are blurred as they discuss the hidden histories and Kerketta speaks about the sufferings of the collective self, a universal truth where those truths are going unheard:

Leaving behind their homes,
Their soil, and bales of straw
Fleeing the roof over their heads, they often ask
O, city!
Are you ever wrenched by the very roots
In the name of so-called progress? (O, City 1-6)

The preceding poetic lines emphasize the fact that Exile Testimonial Literature is difficult to categorize, and it should be noted that it traverses multiple dimensions and attacks the government at both the theoretical and practical levels. In the instance of Jacinta Kerketta, a collective consciousness emerges as the result of the efforts of exile testimonios to highlight the difficulties they faced. As an anthropologist, she clearly illustrates the mental landscape of the individuals she studies through poetry, and she first decided that it was her mission to gather information. And those who read the exile testimonies will realize that the home space is not in the peaceful space, forcing them to deal with the reality that the home space needs to be expanded in terms of political upheaval and violence. A good government, and a good leader, would ensure that its citizens always have access to food, shelter, and medical care, no matter how dire their situation, but the government has failed to do so in the case of tribal conflicts:

A suicide, on the other hand,
 Guarantees their corpse will make headlines,
 And probes into the whys and wherefores
 Will lead them to many more doors
 With stoves unlit and ovens gone cold. (*A Madua Sprout On The Grave*, 21-25)

The world's attention is claimed to be opened up by the authenticity and the opportunity to probe into previously undiscovered facts provided by Exile Testimonios. Socio-Exile Testimonios can be quite persuasive, even while arguing against institutions that uphold hierarchies and political monopolization. Poems by Jacinta Kerketta focus on the looting of natural resources caused by man's craftiness, and if we use the Exile Testimonio as a lens, we can see that her primary goal is to give voice to those who have been silenced; solving the problem is secondary. This is because the people who have shared their stories with us believe that telling the world the truth is a greater victory than solving the problem. They see themselves as a major solution for the voiceless by providing a foreshadowing voice for the silenced voices.

Testimony and testimonio are two different words that need to be differentiated here. On the one hand, the Testimonialista and the philanthropists share a common bond with one another in Testimonio, whereas the witness story and the Almighty God share a bond in Testimony. Those who give a testimony lay their lives at God's feet, whereas those who give a testimonio rebel against the socio-political reasons and the power structures that oppress them:

In the name of progress, now
 There are to be four and six-lane roads

But those labouring away on concrete and asphalt

Are unaware. They know not

How many more free lanes of deceit

Run through the forests of Saranda. (*The Six-Lane Freeway of Deceit*, 33-38)

Intimate glimpses of the conflict over land and resources were witnessed by Jacinta Kerketta. She regularly writes about a property dispute in which her uncle and his mother were slaughtered by a powerful non-tribal family of Manohrapur. She also writes about her shock as she read in the press that her family had been accused of human sacrifice and reported on the murders. Because of this, numerous falsehoods have been produced by those in power, and even the newspapers that place the highest value on accuracy haven't bothered to report the original version. However, Exile Testimonios provide a formidable challenge by offering tangible proof that a certain course of action was responsible for a particular result. The Exile Testimonio has transformed from the story of one person revealing the truths of an oppressed group to a fictional story condemning the plight of indigenous people and other victimized groups:

At dawn when the sun

Comes knocking at the door,

The darkness suffocating inside

To escape through the holes writhes,

And through those chasms she sees

A piece of the open sky

And the rays of the sun spread out to dry

In the courtyard

Like a bundle of paddy golden ripe. (*Closed Door*, 15-23)

In recent years, the study of resistance literature has gained prominence in academic circles, and Tribal Literature has been a major contributor. Literature has become interdisciplinary and multidisciplinary since the introduction of Culture Studies. It is believed that tribal literature is a sociological documentary that highlights positive aspects of tribal life while simultaneously highlighting the reality that, because of their harmony with nature, humans view tribal members as subhuman. Sophisticated urbanites view India's indigenous tribes as foreign invaders, destroying their way of life. People sometimes refer to tribal literature as a social documentary since it details the wrongs of tribal society. Exile Testimonio is a theoretical discourse that addresses silenced testimonios and the erasure of oral histories. The mysteries and tragedies of the Tribes are revealed by Jacinta Kerketta in her documentation of Tribal Literature. Oral history is often cited as the primary source of

information in Tribal Literature. Academics rarely cast doubt on the veracity of an Oral Tradition. Here's where the Ecocritical perspective enters in. It has been argued that ecocriticism plays a proactive role in theoretical debates. Together, tribal studies and ecocriticism highlight the value of conserving natural resources, while diasporic testimony can advance by uncovering its own hidden pasts. Since written records of oral histories do not exist, the way of life of the people who preserve them (the Tribes) is often held up as a model of accuracy. The poetry lines of Jacinta Kerketta not only explain how the Tribal consciousness represents the marginalization of these people, but also how they identify with and use the natural resources. Taking a look at the way tribal people live will lead us to better relate to Barry Commoner's ideas:

Now a dam to hold back the welling tears,
Now a dam to contain the seething rage.
These dams shall burst one day for sure,
When the boughs of Sakua
From the hilltops in rebellion roar,
Sweeping out powers that destroy and displace.
And once again in the breeze will sway
The ears of Paddy in their majesty,
Enclosed by Mud and Mounds, no more by dams. (*Ears of Paddy Tied Bound by the Dam*,
19-26)

The gift of water is often cited as one of God's most valuable endowments to humanity. Only a minority of tribes consider water to be their ancestry, although the vast majority adhere to the knowledge system. Through these lyrical lines, Jacinta Kerketta emphasizes that man believes he is the crown of all creations and that he is exploiting all natural resources for his personal benefit. Because of their close relationship with the land, tribal members are often singled out as the genuine victims when natural resources are plundered. They are the ones who oppose progress and think that modern man has no idea how rich the earth really is. Exile Testimonio is often cited as an example of Protest Literature due to the way it brings the facts to the forefront in a way that poses several challenges to established authority figures. Poet Jacinta Kerketta, who writes about social injustice, writes that people are hopeless since natural resources are being depleted. Humans intentionally deplete their environment without thinking about the consequences their descendants will have to bear. The poetry of Jacinta Kerketta suggest that tribal people value their natural surroundings and are aware of the resources available to them, in contrast to modern society, which has driven people further from nature. Ideology, according to the poetry of Jacinta Kerketta, begs for doubts about its

very existence. Evidence of Hegemony in ideology is provided by Exile Testimonio. Hegemony is a state of dominance attained by a mix of force and acceptance. The Exile Testimonio Texts demonstrate how a dominant group can maintain its position not via brute force alone but by producing subjects who, willingly, submit to authority. The climate for agreement is set by ideology. Through her poetry, Jacinta Kerketta boldly argues that ideologies are more than just a reflection of tangible reality; they also reveal essential parts of both the individual and the group.

As colonization moved over the world, so did this body of knowledge. Exile Testimonio is often described as an investigation of society's marginalized groups as a result of political dominance. It has been assumed that People and Classes are interchangeable. The distinction between the oppressor and the oppressed can be seen in the social groups and factors covered here. Colonialism and the search for one's cultural identity are connected through the medium of memory. Therefore, in the texts of exile testimonio, remembering is more than retrospection; it is a painful re-membering of the dismembered past of colonial history.

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Poet Jacinta Kerketta deftly captures the breadth of conflicting cultural emotions that characterize the aftermath. The lasting psychological impact of colonial history is often understated in analyses of its aftermath. As Edward Said calls it, this is the dreadful secondariness of the situation. Poetry by Jacinta Kerketta raises questions about the stability of Power-structured societies and institutional foundations and provides an abstract condition of the world at large as well as a description of discourses shaped by psychological and

epistemological perspectives. The activities of social, political, economic, and cultural resistance to the Power Structures are what she focuses on the most. When reading the poetry of Jacinta Kerketta, it is clear that there is a trend in any literature of enslavement marked by a systematic process of cultural dominance through the imposition of imperial systems of authority.

Since some unfathomably early point in time, history has offered material for literature. Memory-based works like Exile Testimonios have allowed for the reimagining of historical events as literary fodder. Legends, a people's collective memory, have become the foundation of both Eastern and Western literature. The literary and cultural revolutions of the modern era can trace their origins back to this germinal idea. That is to say, history, which is generally what is most frequently narrated syntactically, relies heavily on recollection. Particularly throughout the twentieth century, there have been numerous events that deserve to be remembered. Desires for direct or direct diasporic testimonies undoubtedly arose as a result of the genocide and huge destruction that dominated human consciousness during and immediately following the First and Second World Wars. The thirst for exile Testimonio has always been with us, and it has found literary and historical expression in a variety of forms. Memory and Testimonio from the Diaspora are relatively new concepts in the liberal arts, yet they symbolize the interconnectedness of History and Literature. Studies of Exile Testimonio have mostly confirmed this historical authenticity. Suppressed people whose senses are heightened by harsh conditions are on the verge of hallucination. The recall of tremendous terror is what enables the author to complete the Exile Testimonial Literature; the fear itself causes the author's words to fade away, leaving only the author's feelings. Therefore, the senses and emotions are fully utilized in the debate of exile testimonial literature. Artworks that recall suffering as a result of war, massacre, oppression, and similar extreme and undesirable occurrences seek to reorganize and exhibit the accumulated ideas and memories that resulted from such experiences.

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