

# **INTERROGATING IDENTITIES**

**Tribals in Bengali Short Stories**

**Translated to English**

**by**

**Saptarshi Mallick**

*Published by*

Centre of Excellence (CoE),  
Department of Odia, Visva-Bharati, Santiniketan,  
2019

(Government of India, Ministry of Tribal Affairs)

*Interrogating Identities: Tribals in Bengali Short Stories*

Translated to English by Dr. Saptarshi Mallick

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Published by Centre of Excellence (CoE), Department of Odia, Visva Bharati, Santiniketan - 731235, West Bengal, India (Government of India, Ministry of Tribal Affairs).

Printed at: The Book World, 90/6A M.G. Road, Kolkata - 700007

Cover: Techgraphic

First Edition: 2019

Price: Rs 131/-

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# WOMEN IN INDIA

Past-Present Perspectives

*Edited By*

Dr. Ranjit Kumar Barman

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## Urmila Pawar's *The Weave of My Life: A Memoir of a Dalit Woman's Quest for Empowerment*

*Md. Masihur Rahman*

The undertaken work is an attempt to evaluate the position of Dalit women in Indian context. BR Ambedkar's call for a literature of their (Dalit) own inspired some of the first generation Dalit writers to record their life. Their articulation of the personal and metaphoric experience gave a resurrection of pain and sufferings in the Dalit consciousness and helped fighting for a meaningful mainstream existence. Urmila Pawar's *Aidan* is a commendable narrative where the woman/writer's persistent struggle for mainstream living finds a detailed deliberation. The study of the translated version of the Marathi writer and social activist Urmila Pawar's *Aidan* translated into English as *The Weave of My Life: A Dalit Woman's Memoirs*, by Maya pandit shows a different reality of Indian womanhood as well as their tenacious struggle for a better living. The study highlights the temperament, role and duty of the downtrodden woman and her social mores and taboos. Using the metaphor of weaving the writer has woven the lives of different members of her family, her husband's family, her neighbours and classmates in a narrative that records the different aspects of the everyday life of the Dalit, the manifold ways in which caste operates in Indian society and grinds the people of lower rung down. Born in Adgaon village of Ratnagiri district in the konkan region of Bombay presidency, Pawar and her family embraced Buddhism along with other members of their community at the call given by



# SURVIVING OF INDIAN MORAL PRECEPTS IN THE AGE OF CONSUMERISM

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Editor  
**Dr. Bijay Kumar Sarkar**

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THE AGE OF CONSUMERISM**

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SURVIVING OF INDIAN MORAL PRECEPTS IN THE AGE OF  
CONSUMERISM

*First Published 2019*

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ISBN 978-93-88865-04-3

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PRINTED IN INDIA

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Published by J.K. Singh for Abhijeet Publications, New Delhi-110002, Lasertypeset by Abhijeet Typesetters, New Delhi and Printed at Milan Enterprises, Delhi.