

**REPRESENTATION OF INDIGENEITY IN THE FOLK NARRATIVES OF
SELECT NORTH-EAST INDIAN TRIBES: A STUDY IN
ENVIRONMENTAL POSTHUMANITIES**

Thesis submitted to

**VIDYASAGAR UNIVERSITY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY
IN ARTS (ENGLISH)**

BY

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Reg. No. 967/Ph.D. (Arts) Dated 09.12.2022

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February, 2026

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I do hereby declare that the thesis entitled **“Representation of Indigeneity in the Folk Narratives of Select North-East Indian Tribes: A Study in Environmental Posthumanities”** submitted by me for the degree of **Doctor of Philosophy in Arts (English)** of **Biodiversity and Environmental Studies Research Centre, Midnapore City College, affiliated to Vidyasagar University, Midnapore, West Bengal, India** is based upon my own work under the supervision of **Dr. Arpita Raj, Assistant Professor, Department of English, Midnapore City College, West Bengal, India**. This work is the result of original research and neither this thesis nor any part of it has been submitted previously anywhere for any degree or diploma.

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**Dedicated to my Parents,
Wife, Son and Teachers**



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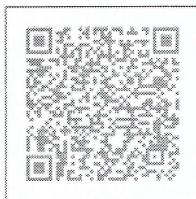
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Abstract

This thesis has attempted to explore how Indigeneity and Environmental Posthumanities can intersect effectively for sake of a planetary future where existence is shaped by mutual recognition of human and nonhuman agencies. The emphasis has been given on the folk narratives of the three major indigenous tribal communities from North-East India- the Lepchas, Garos and Khasis. North-East India has always been a powerful biodiversity hotspot. At the same time, it is also a socio-cultural hotspot. The indigenous tribes and their cultural representations carry effective portrayals of relationality where all members, human and nonhuman, of the ecological community coexist together benefitting each other. The folk narratives successfully counter the anthropocentric worldviews where man is at the center of the environmental structure. The emphasis is given on generating an ethical treatment toward land and water bodies that constitute indigenous tribal geological models of the Lepchas, Garos and Khasis. Animals and vegetal bodies are given agencies in the folk narratives of the three tribes. They have been portrayed as vital members of the ecological community sharing same value as human beings. The folk narratives also represent the supernatural beliefs of the three tribal communities as major environmental metaphors and tools that structure a posthuman turn. The folk narratives of the Lepchas, Garos and Khasis carry the essence of their indigenous identities which effectively parallel with the ideologies of Environmental Posthumanities to develop a single vision of planetary coexistence and survival.

Keywords: Indigeneity, Environmental Posthumanities, North-East India, Folk Narratives, Ecological Community, Coexistence.