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Revival of Kudmali Language: Identity Politics of Kudmi Community

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Abstract: The Kudmali language, spoken by the Kudmi people of the Chotanagpur Plateau region, has experienced a significant revival from its previously declining status. Kudmali serves not only as a means of communication for the Kudmi community but also as a vital symbol of their cultural identity. Confined primarily to the states of West Bengal, Odisha, and Jharkhand, the language has suffered degeneration and historical marginalization. It faces the threat of extinction, with its status ranging from "vulnerable" to "definitely endangered" on the UNESCO language endangerment scale. The decline can be attributed to socio-economic pressures, state language policies, and the dominance of major regional languages such as Hindi, Bengali, and Odia. Historically classified as a tribe, animist, and aboriginal under British rule, the Kudmi community was excluded from the Scheduled Tribe list after independence, fueling the movement to reclaim their tribal status and cultural and linguistic heritage. The revival of the Kudmali language is intertwined with the demand for ST status and its inclusion in the Eighth Schedule of the Indian Constitution. Activists have sought to preserve and establish Kudmali as a mainstream language through various initiatives, including protests like Rail Roko, deputations, blockades, educational programs, cultural festivals, book publishing, and the release of music, videos, and documentaries. Although the Kudmis have not regained their ST status, Kudmali has been recognized as a second language in West Bengal by the state government and has been included in various universities in Jharkhand and West Bengal. This article explores how the Kudmali language is strategically employed as a tool to assert cultural identity, demand recognition of tribal status, and mobilize for socio-economic and political empowerment.

Keywords: Identity Politics; Kudmi Socio-Political Movement; Indigenous Languages Revival; Kudmi and Kudmali.

Introduction:

The revitalization of indigenous languages has become a pivotal arena for cultural resistance and the affirmation of identity globally. In eastern India, the Kudmi community, dispersed across the states of Jharkhand, Odisha, and West Bengal, occupies a central role in such a linguistic and cultural renaissance. The Kudmali language, also referred to as Kurmali, historically prevalent among the Kudmis, has experienced a progressive decline attributable to prolonged marginalization, assimilationist policies, and socio-political neglect. In recent years, however, the Kudmi community has undertaken concerted efforts to rejuvenate Kudmali, leveraging it as a mechanism to reassert their distinctive ethnic identity and advocate for political recognition. This study investigates the dynamics of the Kudmali language revitalization movement, situating it within the broader framework of identity politics. It examines the role of language as a symbol of ethnic pride, a vehicle for political mobilization, and a conduit for cultural preservation. Through an analysis of the Kudmi community's linguistic activism, their pursuit of Scheduled Tribe (ST) status, and the integration of Kudmali in educational systems, media, and literary production, this article elucidates the intricate linkage between language revitalization and the broader struggle for visibility, rights, and dignity within the multicultural context of the Indian nation-state.

Who are Kudmis?

Before entering into the language and identity politics of Kudmali language, we should know about Kudmis who are astringents and bearers of Kudmali language. Generally Kudmis are agrarian community with a distinct cultural and linguistic identity. They are known as various names like Kurmi, Kudmi, Mahato, Mahto, Mahata etc. Kudmis are agricultural ethnic group mainly found in the Chotanagpur north and south divisions, Santal pargana divisions of Jharkhand, Mayurbhanj, Keonjhar, Sundargarh, Balasore of Orissa; Purulia, Bankura, Paschim Medinipur, Jhargram, North and South Dinajpur districts of West Bengal and few districts of Assam. The main Kudmi land is surrounded by four main rivers Damodar, Kangsabati, Subarnarekha and Vaitarani. (Rethinking local history)

The word 'Kudmi' or 'Kurmi' came from the Kudmali words 'Ku' and 'dumi' or 'rumi'. In Kudmali, 'Ku' means earth or soil where 'dumi' or 'rumi' means tiller or cultivator. So, Kudmi is a person who tills soil or who cultivates earth. Another opinion said, the word 'kudmi' originated from the word 'kuira' that means lazy person. They have eighty one clans and each clan has separate totem. So, Kudmis are totemic.

Though Dalton looks Kudmis as 'the descendants of some of the earliest of the Aryan colonists of Bengal', Risley said, "Kurmis of Chotanagpur and Orissa closely resemble in feature the Dravidian tribes around them and who are almost indistinguishable from the Bhumij and Santals of Manbhum and Orissa."¹ Sir George Grierson also supports Risley's idea and said, they are 'an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmis of Bihar who spell their name differently with a smooth instead of a hard r'. According to him, it should be better to designate Kurmis of Chotanagpur as 'Kudmis' than 'Kurmis'. (Rethinking local history)

In undivided Bengal, Kudmi community was in the aboriginal tribal list specially in the district of Manbhum and was recognized as tribe ((Journal of Asiatic Society of Bengal, Vol- LXII and LXII, 1809, 1896, 1908). They were enlisted as tribe in The Bihar and Odisha Gazette(No 49 Patna, Wednesday, December 16th, 1931). In 1931 census, Kudmi community was considered as 'primitive tribe' ((in the Census of India 1931 India, Part-III. Ethnographical, Edited by J.H. Hutton)

Besides on 2nd May 1913 vide notification No.550 of the Home Department, Govt. of India, the Kudmi community of the plateau mention before is grouped in aboriginal tribes along with Mundas, Oraons, Santhals, HOS, Bhumijis, Kharias, Ghasis, Kandhs, Koras, Male Saurias, and Pans.

Manik Chandra Mahata in his essay "The Kudmi (Kudumi), a totemic community of Jharkhand State and near about parts (India) – critical evaluation for inclusion in ST category" wrote regarding the 1950s schedule tribe list, "Further in the above context, the Government of India order SRO 510 dated 06th September, 1950 and No. 02/38150- Published dated the 05th October, 1950 declared that only those who

were in the list of “Primitive Tribes” in the census report of 1931 were to be included in the list of Scheduled Tribe”. The President’s order in 1950 under section 342 of the constitution, however, left the matter vague and Dr. H.N. Kuzru and Fifteen other members of the parliament wrote a letter to the Prime Minister on the 07th December, 1950 seeking clarification on the issue. The reply on 15th February, 1951 made it clear that the Primitive tribes” mention in 1931 Census as distinguished from caste were to be included as “Scheduled Tribes”, under the State Government concerned could that certify the omission of the particular tribe was incorrect and that the community was in fact not only tribe but a primitive or backward tribe”. Though Kudmis were most deprived communities in that time in chotanagpur plateau region, yet they were delisted from the newly made schedule tribe list on 6th septem, 1950.

Identity politics and Kudmali language:

Since 1970s, the term ‘identity politics’ came to existence literature or other disciples. The term first appeared in the April 1977 statement of the Black feminist socialist group, Combahee River Collective, which was originally printed in 1979’s “Capitalist Patriarchy and the Case for Socialist Feminism”, later in “Home Girls: A Black Feminist Anthology”, edited by Barbara Smith, a founding member of the Collective. In the case of community or class, ‘identity politics’ grows to counter marginalization, oppression, injustice, partiality of governments, violence inflicted upon them. (Wikipedia) This type of movements always demand for the rights, recognition, and inclusion of marginalised communities within political and institutional frameworks.

In the 1980 and 1990s, identity politics was started in America because of the failure of liberal civil rights.

The language identity politics lies in the pre-independence period of Indian politics. During this time, the Indian National Congress pledged to reorganize states along linguistic lines after achieving independence. A pivotal moment came with the recommendation of the JVP committee comprising Jawaharlal Nehru, Vallabhbhai Patel and Pattabhi Sitaramaya, which acknowledged that strong public sentiment could justify the formation of Andhra from the Telugu-speaking region of the Madras Presidency. According to Michael Drecher, this is a transformative phase in Indian politics between 1953 and 1956, which gave birth a lot of controversy regarding identity politics run by dominant ethnic or linguistic group which can marginalize politically and numerically significant minorities.

India is such a country where all the states are organized territorially on the basis of major language on the area. Papiya sengupta Wrote in her book “Language as Identity in Colonial India”

“This is surprising, as language has been at the forefront of movements demanding separate states in India from the 1950s onwards. This began with agitation for the formation of a Telugu majority state of Andhra in 1953; then there was violence over the division of the Bombay Presidency into the Gujarati-speaking area of Gujarat and Marathi majority Maharashtra, and agitations demanding the separation of Hindi-speaking Haryana from the rest of the Gurmukhi dominant areas of Punjab. The entire northeast faced serious violent uprisings, the solution to which was the carving out of Nagaland, Meghalaya, Mizoram and Manipur from erstwhile Assam. Language was not only a factor in north and northeast India, but was central to the demand for a separate state of Himachal Pradesh. Three new states (Jharkhand, Chhattisgarh and Uttarakhand) were formed in the year 2000 with language playing a role in the consolidation of the movements that ultimately led to separate state formation.”(Language as Identity in Colonial India, page –vii) Besides these, Bodoland, Gorkhaland and Tirpraland in Tripura were demanded as separate state by the people of this area on the basis of language.

Sengupta also wrote, : “Language is not just an academic endeavor that needs to be studied, probed and analyzed, but it is a way of life. Living well depends on language, as not being able to communicate in the dominant language(s) of state can be detrimental to the socio-economic health of individuals and communities. Minority language speakers are often discriminated against owing to their lack of fluency in the official language of the state. This puts a question mark on language use in the education policy

followed by the Indian state, which recognizes the language spoken by the majority as the official language. In turn this becomes the medium of instruction and of interview for public services, often leading to disadvantage for and discrimination against the indigenous linguistic communities. Language defines individual identity, and one's linguistic (dis)abilities often lead to a lack of prestige and confidence."

The demand for the recognition of Kudmali language lies in the identity politics of Kudmi community and their struggle for near about five decades. Kudmali language, spoken by Kudmi people and its neighbouring communities across eastern India and parts of Assam, Bangladesh and Nepal, plays a vital role in shaping community identity through different cultural practices where Kudmali songs and folklore fortifies ethnic and linguistic cohesion. Kudmi community demanded for the recognition of Kudmali as a distinct language, rather than a dialect of Bengali, Hindi or Odia. Historically, though Kudmali was classified variably as a Bengali dialect or part of Hindi in early 20th-century censuses, but growing socio-political consciousness, especially post 1961, has driven demands for its inclusion in the eighth schedule of the Indian constitution, signaling a desire for official recognition and preservation. Though Kudmali faces different challenges from linguistic assimilation due to the dominance of Bengali, Odia and Hindi in its regions; its inclusion as subject in different universities in Jharkhand and West Bengal highlight community driven initiatives to preserve linguistic identity. This identity politics lies in their self-determination and cultural preservation, countering the assimilationist pressures of globalization and regional linguistic hegemony. They struggled for Kudmali language to ensure official recognition, promote education in mother tongue, preserve cultural heritage and bring development resources. Their demand for inclusion of Kudmali in the eighth schedule, establishment of Kudmali language academic and inclusion in School curriculum are part of larger socio-political movement aimed at community recognition and community empowerment. After 1980s, in every movement of their identity politics, Kudmali language played a vital role to grow to sentiment and consciousness among Kudmi people through different Kudmali songs and pamphlets.

Background of Kudmi Movement:

Kudmi community has been struggling for near about five decades for the inclusion in the ST list and recognition of Kudmali language (Grierson, 1903) as an official language in the 8th schedule of the Indian Constitution. To fulfill their demands and to draw attention of both central and state governments, they launched different movements like 'Rail Roko and Rasta Roko', Campaign and street corners in capital cities like Kolkata, Ranchi, Bhubaneswar and even in Delhi; boycotting elections and contesting in elections. Besides these, they also did some office and court movements. But, still now, their demands are not fulfilled and still their movement is going on by several organizations. But, what is the basis of their demands!

Though totemic Kudmis were delisted from the schedule tribe list of Indian constitution in 1950, still they retain their aboriginal traits and culture of nature worshipping. According to Risley, aboriginal kudmis (mahato) are totally different from the Kurmis of Bihar. They have animistic beliefs like Dravidian, though there are slightly touches of Hinduism. With the passage of time, though some kudmis took some Hindu culture, a majority of Kudmi people never could be alienated from their animistic roots and their closeness with nature (Singh, 1985). In Birth, marriage and death ceremony, they perform their own animistic rites which is absolutely non-brahminical. Unlike kurmis of central and northern India, Kudmis of Chotanagpur follow totemic practices.

According to Gyneswar Singh, there was an attempt to colouring Bengali upon Kudmali during the survey of Grierson on Kudmali language (Singh 3). Singh wrote, "Kurmal speaking area was uprooted geographically many times. These frequent geographical changes during British period., for whatever may be the reason, never allowed the language to stabilize and align to a trajectory of growth." (Singh p-3)

Perhaps Singh hints at the partition of Manbhum District, the central part of Kudmali language during 1950s. One part of the then Manbhum district went to Bihar district and it was renamed as Dhanbad district; West Bengal got the remaining part of Manbhum as Purulia district. Before Manbhum, the Jungle Mahal district was also broken into several districts by Regulation XIII of 1833. Singh also wrote, the partition of Manbhum “broke the backbone of Jharkhand cultural area. Manbhum was the part of the epicenter of Jharkhand cultural history and civilization.” (Singh p-3)

Kudmi people demand that they are originally tribe. They have all the qualities of a schedule tribe. Present criteria of a schedule tribe are following: (1) Primitive traits, (2) Distinctive Culture, (3) Geographical isolation, (4) Shyness of contact and (5) Backwardness (Atal Y 2016). Kudmi leaders always demand, they have all those aforesaid qualities in their way of life.

Migration of Kudmi community to Assam as tea labour was started during 1880s due to extreme famines in 1866 and during 1872–1874 from the then Manbhum and entire Chotanagpur plateau region. Along with other neighbouring tribes, totemic Kudmis were relocated by East India Company in some districts of Assam as tea workers. These workers are now known as ‘tea-tribes’. Among these tea tribes, Kudmis are one of the major communities. Though they went with empty hands, they carried songs, stories, myth, dance and folklore of greater junglemahal or chotanagpur plateau region in their hearts. Even after hundred and thirty years, some of them do not forget the Kudmali language. Among them Suresh Kudmi, a notable kudmi activist, writer, editor and guest lecturer of Purulia Sidho Kanho Birsa University, dedicated his life for the upgradation of Kudmali language and literature. He published a monthly newspaper in Kudmali language. Totemic Kudmi people are mostly known as Mahato, Mahata in West Bengal; Mahto in Jharkhand and Kurmi in Assam.

“Kudmis of Chotanagpur to become Kshatriya. "On the other hand, on January 15, 1931, a resolution was voted by the Kudmi community, and at that time, the Break the Sacred Thread campaign was initiated." A large number of Kudmi-identified people banded together to protest the Kshatriyaization of Kudmis. As a consequence of the fact that the police were compelled to use lethal force in order to disperse the enormous throng, Chuna Ram Mahto, Govind Mahto, Gokul Mahto, and Shital Mahto were all put to death, and the state was able to gain control of the "Janew Todo Abhiyan" (break the thread) movement. (Khudiram Mahto). A major part of Kudmi the community did not accept the Khatriya rituals and customs and they wanted to tie with their own kudmali cultures. But, the counter movement was not so strong that they could not prevent the dominance of Bihari Kudmi or North Indian Khatriya Mohasabha.

Different Organizations working for Kudmi and Kudmali:

Different organizations like ‘Adibasi Kudmi Samaj’ led by Ajit Prasad Mahato, Purbanchal Adibasi Kudmi Samaj, Kudmi Sena, Abga Kudmi Sena, Kurmi Samaj, Adivasi Negachari Kudmi Samaj, Adivasi Jonojati Kudmi Samaj; Kudmi Samannay Samiti, Kudmi Unnayan Samiti, Kudmi Bikash Morcha and United Kudumi Samaj has been struggling hard recently. From 20th September to 24th September, 2022, Adivasi Kudmi Samaj and their allied organizations blocked rail tracks in different stations like Khemasuli (Paschim Medinipur, W.B), Kustaur (Purulia, W.B), Nimdih (Seraikela Kharsawan, Jharkhand), Aunlajori (Mayurbhanj, Odisha) and Bhanjpur (Baripada, Odisha). They also blocked different state highway and national highway in many places of west Bengal, Odisha and Jharkhand like Kustaur (Purulia, West Bengal), Nimdih (Seraikela Kharsawan, Jharkhand), Khemasuli (Paschim Medinipur, West Bengal), Malda (West Bengal) and Aunlajori (Mayurbhanj, Odisha). The main purpose of this movement is to regain their ST status and to establish their Kudmali language as 8th schedule language. Besides these, they also demanded code for Sarna Religion as they are the worshipper of nature. Before that there was also ‘Dohor Chheka’ (Road blocked) in 2018 in different places of Junglemahal. The Kudmi movement gains momentum when former Jharkhand leader Ajit Prasad Mahato joined in social movement after eschewing all affinity with political party. He became the face of Kudmi movement in entire

chotanagpur plateau region. With in one year he organized a massive rally in Durku ground near purulia town. About one lakhs people from Kudmi community joined in this massive protest rally for not including kudmi in the schedule tribe list. This program is known as Durku Movement. Under his leadership AKS took several protest program throughout Jharkhand, Orissa and West Bengal. Lakshmi Kanta Mahato wrote in his essay , “Socio-Political Mobilization of Kudmis in Junglemahal Region of West Bengal” :

“In 1913, 3rd May and in 1931,16th December the then British Government’s home department and Judicial department published notifications (No.550 and 3563-J) in The Gazette of India and The Bihar and Orissa Gazette respectively where it was mentioned along with tribes like Munda,Oraon,Santal,Ho,Bhumij,Kharia,Ghasis,Gond, Kandh,Korwa, Male Sauria and Pan; the Kurmis of Bihar and Orissa were also tribe. These Notifications also revealed that these tribes have their own customary rules of succession and inheritance incompatible with the provisions of the Indian Succession Act,1865 and 1925 and for that reason it was said that certain provisions of the Act to the member of those tribes were inexpedient to apply.” (Lakshmi Kanta Mahato 2)

We should not forget some organizations which played a significant role for the revival of Kudmali language.

Muloki Kudmali Bhakhi Baisi:

One of the greatest Kudmi –Kudmali organization is ‘Mulki Kudmali Bhakhi baisi ’ which was started in Jharkhand (the then Bihar) in 1983. The founders of this organization were Kesab Chandra Tiduar and Lakshmikanta mutruar. Now , the organization is going on under Siripada Banshriar, the president and Kiriti mahato, the secretary. They also demanded many times for the inclusion of Kudmali language in eighth scheduled of Indian constitution. But, their main purpose is to publish different books, journals and magazine to grow consciousness among kudmi people and to document Kudmali folklore. Their published books are given here:

- 1) Kudmali Sanskriti O Tantra Dhormo- Siripodo Banshriar
- 2) Satul- Sunil Mahato
- 3) Ohira- Kiriti mahato
- 4) Bhinsar- Shaktipodo Mahato
- 5) Mitik- Prabhas jalbanuar
- 6) Jaoya Dali- Kiriti Mahato
- 7) JhumuR Porikroma- Kiriti mahato

They also Publishrd many books apart from above mentioned books. Apart from publishing books, they also demanded the starting of Kudmali language from class 1 to University . They tried to bring the oral literature into written form. They published many scholarly books written by poor writers from Kudmi community. Not only oral or ancient literature, they also published literature of the modern times .Their contribution to Kudmali language and literature is innumerable. Some notable figures of this organizations are Kiriti Mahato, independent researcher, writer and Jhumur Atist; Sadhan Mahato, a teacher, activist, publisher and folklorist; Sripada Banshriyar, notable researcher, former teacher and Writer. (Kholna Sing Bhumij,p8)

This organization first started ‘Hamdumi” (movement) to start Kudmali language and literature in University. They had a significant role to inaugurate M.A. In Kudmali in Ranchi University and Sidho-Kanho University, PURULIA.Many official movements like deputation , memorandum etc are done by this organization to Chief Minister of West Bengal and Jharkhand, DM,DI,and to different persons. Because of great movement, Kudmali was declared by honourable chief minister of West Bengal as second official language of the the state along with other languages .

Kudmali Bhakhi Chari Akhada:

Kudmali bhakhi chari akhada, an organization for learning language and culture of Kudmali, was started in the year 2006 and it got registration in 2019. The purpose of this organization is to popularize Kudmali language and culture among masses and to continue movement for the inclusion of Kudmali language in 8th schedule of Indian constitution. But, above all their greatest work is to preserve traditional songs and folklore of Kudmi people. They gave memorandum for the inclusion of Kudmali language to different office and different dignitaries like Education Minister of West Bengal Government, President of India, Standing Committee of Bidhansabha, Governor of West Bengal. For the upgradation of Kudmali language, they organized Teacher Seminar in 2017, Youth Conference in 2018, Mahato Pogonait Baisi (conference of Mahato Porgonait) in 2019 and youth Conference in 2020. This organization also held Kudmali language learning camp every year since 2020 in different parts of Junglemahal. They published different books on Kudmali language and culture . Their published books are Korom Porob Seuron Bidhi, Jitiya Porob Seuron Bidhi, Kudmali Nagachari, Dhorom Puja, Jat geet, Mohuya Modhu and many others.

Purbanchal Adivasi Kudmi Samaj:

Adivasi Kudmi Samaj is one of the oldest organization of Kudmi Community. To get registration, this organization was renamed as Purbanchal Adivasi Kudmi Samaj in 2008. They are famous for official movements, Negachar and Social –cultural activities. They also gave memorandum to different offices of State and Central Government for the inclusion of Kudmali language in eighth schedule and inclusion of Kudmi Community in Schedule tribe list. Mainly senior activists run this organization still now. They started different schools in different districts for the learning Kudmali language . Sometimes , with the help Kudmi Development Board , They organized different camps and learning center for learning Kudmali traditional songs like Jaoya geet, Jhumur Songs, Tusu Songs; and Dances like Chhow, Pata, Jaoya danc etc. Some activists of this organization are Sripada Banshriyar, Birendra Nath Mahata, Bijoy Mahata, Rakhahari Mahata, Fatik Chand Mahato, Suvendu Banshriyar, Rameswar Mahata,. Most of them are teachers and political activists . But, their works showed a new light to the Kudmi movement for the inclusion of Kudmali language and Kudmi community in eighth schedule and Schedule tribe list respectively.

Adivasi Kudmi Samaj(Prosenjit):

One of the oldest and powerful organizations is Adivasi Kudmi Samaj which struggled hard to start education in Kudmali language in different colleges and universities. Mainly they focused on language and “negachar”(cultural reformation) movement. This organization gave memorandums to different offices of Jharkhand Government to start education in Kudmali and to include Kudmali in the 8th schedule of Indian constitution. There was a deputation near Registrar general of India on 6th August , 2020 to include Kudmali in the forthcoming census and also went to Chief Minister of Jharkhand on 19.08.2020.They also gave memorandum to the under secretary of the department of administrative reforms on 12.11.20. Besides these, they demanded to include Kudmali language in education system to the BDO of near about fifty blocks. They marched to different colleges and universities to start Kudmali in graduation and master degree. Their three prior demands are 1) to include Kudmi community in schedule tribe list 2) to get the recognition of Sarna Dharam 3) to include Kudmali language in the 8th schedule.

Kudmi Sena:

Mainly , this is the organization of young talented people consisting of doctor, police, engineer, teacher , business men. This organization was started in 2018 in Purulia. President of this organization is Rabindranath Mahato and Secretary is Mrinmoy Mahata. Not only west Bengal, there are Orissa Kudmi Sena in Orissa and Jharkhand Kudmi Sena in Jharkhand also. They struggled not only for community, culture and language, but they worked for the development of society also. They gave memorandum for starting Kudmali in different colleges like Kashipur, Kururktupa, Barabazar, Manbazar, Susunia colleges

in Purulia district and in Vidyasagar University and Sidho Kanho University . They offer online coaching classes for different competitive exams, joint entrance and NIIT. Different sports and tournaments were also organized by them. They plant lot of saplings every year as part of their environmental movements.

Adivasi Kudmi Samaj (Ajit) :

Among all organizations of Kudmi community, Adivasi Kudmi Samaj is still strongest organization. They launched different 'hamdumi' or movements to get their demands fulfill. Ajit Prasad Mahato is the chief advisor or 'Mul Khuti' or Mul Manta of this organization. They have branch or committee in every block or district of Junglemahal and in Orissa and Jharkhand , this organization is also found. There are also cultural branch, official movement branch, artist branch inside organizations. In 2015 this organization was established after his retiring from political parties. He is a great crusader for the people, soil of Junglemahal. In 2016 , first Rail Roko was held under his leadership in Sordiha(Paschim Medinipur) and Kustaur (Purulia) stations for the demand of kudmi community. Ajit babu again called for 'Dohor Chheka' (Road Blocked) in several places of Banukara, Jhargram, Purulia and Paschim Medinipur. To draw attention nationwide regarding kudmi matters, They blocked Railway tracks and Roads for five days in different stations and places of Jharkhand, Orissa and Paschim Medinipur.

Magazines and Journals:

Some magazines and local news papers played significant role for the revival of Kudmali languages. These were served as platforms for publishing kudmali poetry, short stories, traditional songs, myths, folktales and essays on Kudmali language culture. There are hundreds of magazines , but I would like pick out some of them. Here is a table :

Name of the Magazine	Editor	category	Location	1 st publishing year
Shilalipi	Dr.Bankim Mahato	Bimonthly Bengali	Jamshedpur	1971
Adibasi	Sushil Kumar Lal	Weekly	Ranchi	1976
Toua	Lakhikanta Mutruar	Trimonthly	Chas, Bokaro	1980
Furung	Dr. Manoranjan Mahato	Bengali	Jhargram	1985
Korom Tirtha	Nityananda Mahato	Fortnight Magazine	Purulia	1980
Banar	Ananata Kesirar	Kudmali Potrika	Tulin, Purulia	1984
Sarhul	Sunil Mahato	Quarterly Bengali	purulia	1983
Kudmali	Kesab Chandra Tidar	Hindi	Samlong	1997
Kudmali Chis Chinha	Padmalochan Mahato	Bengali Patrika	Joypur Purulia	1994

(Appendix-29)

Apart from these, there were more than forty magazines and news papers were published. Each magazine played a vital role to grow consciousness among people about injustice and deprivation. They encouraged writers, researchers and other intellectual persons to write in Kudmali language and on Kudmi Culture . They also made aware of educated young people about their cultural and linguistic heritage. Some of them tried to educate them with Kudmali lessons. They demanded the inclusion of Kudmali

language in eighth schedule of the constitution. They are very crucial for documentation, Promotion and revitalizing Kudmali.

Name of the Magazine	Editor	category	Location	1 st publishing year
Loa Suroj	Joydeb Mahato	Bengali,Hindi and Kudmali Potrika	Purulia	2000
Johar Korom	Sambhunath Mahato	Bengali Kudmali	Begunkodor	2008
Akhain	Nitai Chandra Mahato	Hindi Patrika	Dhanbad	2010
tesful	Jyotilal Mahato	Bengali Kudmali	Purulia	2012
Kudmali Muluk	Sadhan Mahato	Kudmali	Purulia	2011
Madoir	Mohadeb Dungriar	Hindi	Chas, Bokaro	
Titki	Goutam Kaduar	Bengali	Midnapur	2020
Bihin Garhi	Pranonath kaduar	Kudmali	Tulin, Purulia	2020
Bonoful	Rakesh Mahato	Bangala Hindi	Dhanbad	2002

Cultural Renaissance and Educational Initiatives:

A cultural renaissance for Kudmali is evident in recent times to preserve and promote its linguistic and cultural heritage through their different movements and institutional support. In 2018, Kudmali was recognized as an official language in West Bengal through a bill.

Besides different physical movements like 'Rail Roko', NH and SH Blocked, Deputation, Dharna by different kudmi organizations, Kudmi people took different initiatives to restore their cultural heritage like folk dance, music, drama etc. Some activists whole heartedly dedicated their life to bring cultural renaissance through different plans and policies. An organization led by Jayanta Mahata established more than hundred primary schools in different parts of Junglemahal to educate children in their mother tongue i.e. Kudmali. His development of 'Chisoï' script, a Kudmali script has a great impact for the standardization of the language. After many movements and deputation, Kudmali literature is taught in M.A. class in about seven or eight universities. Among them, M.A. in Kudmali language and literature has been continuing in SKBU university, Purulia and Sadhu Ramchand University, Jhargram. They also provide diploma certificate for Kumali language. Apart from these university, in Jharkhand M.A. Kudmali literature is provided by several universities and colleges like Marwadi College, Ranchi; Ranchi University, Kolhon University, Chaibasa; Hazaribagh University; Binodbihari University, Dhanbad. Different organizations of Kudmi community compelled Governments to start such educational programs.

Chhou, one of the major folk dances of Kudmi community is now entered into the curriculam of Sidho-Kanho University of Purulia. Not only Chhou, Jhumur, the favorite song of Kumdi is also taught in this university. Recently, In Sadhu Ramchand Murmu University, diploma in Kudmali language and diploma in Jhumur song has been started. One batch of Jhumur diploma course has already passed out from Vidyasagar University, Midnapur.

The Kudmali language has a great oral tradition and folk literature integral to such festivals like Bandna, Tusu, Rohin, karam, Sarhul where different Kudmali songs like Jaoya, Karam, Ohira, Tusu, Biha geet amplify cultural identity of the community. Different research works have been going on by many scholars in India and abroad on different perspectives of Kudmali language. Recent research works of Kiriti Mahato established its ancient connection with 'Charyapada' texts. The cultural renaissance of Kudmi community hints at the recent trends of reviving indigenous languages to preserve cultural heritage across the globe.

Conclusion:

The resurgence of the Kudmali language constitutes a significant cultural and political movement for the Kudmi community, wherein linguistic preservation is deeply intertwined with identity politics. This study examines how the Kudmi community's endeavors to revive Kudmali—a historically marginalized language—reflect a broader struggle for recognition, self-determination, and cultural sovereignty. By implementing community-led initiatives, including educational programs, literary production, and advocacy for official recognition, the Kudmi people are reasserting their linguistic heritage as a fundamental component of their distinct identity. These efforts contest historical assimilationist pressures and illuminate the intersection of language, culture, and power in shaping collective identity.

Nevertheless, the revitalization process encounters several challenges, such as insufficient institutional support, generational shifts toward dominant languages, and complex sociopolitical dynamics. The resilience demonstrated by the Kudmi community in addressing these obstacles underscores the role of language as both an instrument of empowerment and a means of resistance against cultural erasure. For the long-term sustainability of Kudmali, continued efforts in policy advocacy, digital archiving, and intergenerational transmission will be essential. Ultimately, the revival of the Kudmali language transcends mere linguistic preservation; it represents a profound assertion of the Kudmi community's right to articulate their identity, history, and future within an increasingly globalized world.

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