

The Contours of Adivasi Consciousness: A Study of *Lo Bir Sendra*

A Dissertation submitted
In partial fulfilment of the requirements
for the Degree
of

MASTER OF PHILOSOPHY
IN
ENGLISH



Submitted By

Manish Kumar Meena
M. Phil English
Roll No. 6031

Supervisor

Dr. Bir Singh Yadav
Associate Professor
Department of English &
Foreign Languages

DEPARTMENT OF ENGLISH & FOREIGN LANGUAGES
SCHOOL OF LANGUAGE, LINGUISTICS, CULTURE AND HERITAGE
CENTRAL UNIVERSITY OF HARYANA
2015-16

DECLARATION

I declare that the dissertation entitled “The Contours of Adivasi Consciousness: A Study of *Lo Bir Sendra*” is a record of bonafide research that I conducted under the supervision of Dr. Bir Singh Yadav, Associate Professor, Department of English & Foreign Languages, Central University of Haryana. The dissertation is an original piece of research and no part of this work has been submitted for the award of any degree or diploma of this University or any other University.

Place: Mahendergarh

Manish Kumar Meena

Date:

M.Phil. English
Roll No. 6031
Department of English & Foreign Languages,
Central University of Haryana



Central University of Haryana

Mahendergarh

(Established vide Act No. 25 (2009) of Parliament)

Villages – Jant-Pali, Post – Pali, Distt. – Mahendergarh – 123029 (Haryana) Ph: 01285-249404

Website: www.cuharyana.org, E-mail: yadav.birsingh57@gmail.com

No. CUH/2016

Date:

CERTIFICATE

DEPARTMENT OF ENGLISH & FOREIGN LANGUAGES

This is to certify that the dissertation entitled “The Contours of Adivasi Consciousness: A Study of *Lo Bir Sendra*” submitted by Manish Kumar Meena is a record of bonafide research carried out by him at the Department of English & Foreign Languages during the period of his study (2015-16), Roll No. 6031, under my supervision and guidance and submitted to the Central University of Haryana in partial fulfilment of the requirements for the award of Master of Philosophy in English. No part of this work has been submitted for the award of any degree or diploma in this University or any other University.

I deem the present research work fit for being evaluated for the award of degree of Master of Philosophy in English.

Place: Mahendergarh

Date:

Dr. Bir Singh Yadav,
Supervisor
Associate Professor, Department of
English and Foreign Language

ACKNOWLEDGEMENTS

I offer my deep sense of gratitude and indebtedness to my teacher, supervisor and mentor Dr. Bir Singh Yadav, whose constant support, valuable inputs, unfailing guidance and insightful suggestions helped me in completing this dissertation successfully. I thank him for his patience and goodwill without which this project would not have become a reality.

I offer my bottomless sense of indebtedness to Dr. Sanjiv Kumar for his support and encouragement which helped me to complete this dissertation successfully. I express my sincere thanks to faculty members of the Department of English & Foreign Languages, Mr. Sudeep Kumar, Dr. Manoj K. Vidyalkar, Dr. Snehsata and Ms. Rinu Yadav for their support and good wishes. I specially convey my gratitude to Mr. Rakesh Kumar Meena for his valuable suggestions.

I thank all my beloved friends in CUH who continuously encouraged, wished, helped and cheered me up. Their sincere and lively friendship played a part in turning the dissertation to fruition.

I specially thank Shankar Lal Choudhary, Nirali Singh Yadav and Surender for his careful review and suggestions. I specially thank to Mr. Lalit Kumar Meena for his support and good wishes. I am also thankful to Sunil Kumar (Ph.D. Law scholar, Rajasthan University) for his valuable suggestions. I remember with thanks my dearest friends Anisha Choudhary, Kanhiya (Laptop man), Ravi (Financier supporter), Manoj, Deepak Chetram, Bhavani, Jeetu, Nanoram Dinesh, Ankush, Ramkesh, Lakhan, Rajnesh, Muniraj, Hira, Husyar, Lokendra, Babu, Prem, Irshad Khan, Sahil-Praveen (Room Partners) Rohitash, Bablu, Both O.P. and Aravali Association & Hostellers friends who were always there through thick and thin.

I sincerely express my gratitude to A.K. Pankaj sir, Dr. Ganga Sahay Meena (Associate Prof., J.N.U.), Dr. Vinod kumar Singh (Asst. Prof. Dept. Of Eng., Delhi

University) and Veerendra Kumar Meena (Ph.D. Research Scholar, Delhi University) for providing material for my research and I'm also very thankful to Prof. Mini Nanda, Prof. Nidhi Singh and Prof. Deepa Mathur (University of Rajasthan) for their wonderful suggestions and guidance.

It is impossible to express in words my gratitude towards my parents and my brother Veerendra Kumar and Rajveer Singh whose unfailing confidence and faith in me always led me through every moment of my life.

Above all I thank almighty for giving me such a wonderful life to live.

Place: Mahendergarh

Date:

Manish Kumar Meena

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INTRODUCTION

Jaipal Singh Munda, a freedom fighter, sports man, nationalist, politician, teacher and orator is a hero of our nation. A brief introduction is provided about his autobiography which he wrote in 1968-69 and gave to a professor in Oxford University for publication. It is first autobiography of the Adivasi class written in English language. 'Lo Bir Sendra' is the title of his autobiography which provides cultural meaning of Adivasi communities. It was published in 2004 by Prabhat Khabar Publications, Ranchi (Jharkhand) and edited by Rashmi Katyayan.

Jaipal Singh Munda is a great person of our country. It is unjust that Indian history ignored him bluntly. This dissertation is divided in three chapters with conclusion providing a panorama of his life, education, his contribution to constitution and his reformation of collective conscious among the Adivasi class. Title of dissertation *The Contours of Adivasi Consciousness: A Study of Lo Bir Sendra* expounded his personal life, diplomatic life and revolutionary life. The first chapter of dissertation is based on using Adivasi term, philosophy, culture and tradition in the literature and history. The second chapter is about the life of Jaipal Singh Munda.

Introduction: Adivasi Term, Philosophy and Literature is the first chapter of dissertation. In this chapter, researcher explores background of Adivasi term from the historical contexts. This chapter talked about meaning of Adivasi term and similar concepts of Adivasi that were giving by Adivasis and others communities. It is a detailed account of the Adivasi philosophy and its features in the literature. It focuses on the Adivasi writing and discourse in the country and search for many old and new magazines, foundations and Institutes that works on Adivasis. It is very relevant chapter to crystallise the conspiracy about the concept of Adivasi.

Profile of Jaipal Singh Munda is the second chapter of dissertation which focuses on Jaipal Singh's life. A detailed introduction about his life and achievements is provided which was

disappeared from his autobiography and history. His autobiography and life is vast area of research. His autobiography creates a big question in front the other nationalists. Jaipal Singh was first Indian who got *Oxford Blue* award for hockey and cricket in Oxford University and then he became first captain of Indian hockey team when our country won first time gold medal in Olympic in 1928. He was also selected in ICS and professor for many Universities in India and abroad. He became Foreign Minister of Bikaner state and member of Constituent Assembly. He was first Adivasi leader who became Deputy Chief Minister of Bihar and other many achievements are not mention here. This chapter plays a significant role to understand Indian history and politics.

Third and last chapter of dissertation entitled *The Contours of Adivasi Consciousness: A Study of Lo Bir Sendra*. It is divided into five sub heads. It basically focuses on his consciousness and question of class and Adivasi. Munda admitted that Adivasi class is separate class from others. He raised questions about Adivasi class, religion, culture, philosophy, languages, nationality and history before the Constituent Assembly. It was only Munda's consciousness that he thought about Adivasi identity.

Now, Adivasi discourse is very new and relevant subject for research, because it is near to nature. Because Adivasi philosophy says that we are protector of the Earth, not master. Today, we should have a positive sense about Adivasi philosophy, culture and literature.

Chapter: I

Introduction: Adivasi Term, Philosophy and Literature

Concept of Adivasi:

Human society is divided into various categories on several bases. The major bases are religion, race, caste, sex, colour, language, region, chronology, economic class etc. All these elements, due to the uniqueness of a particular class are separated from the other specific classes. In totality, all these elements make up the culture of a class of human community. The members of one group or class can, simultaneously, be the members of several classes and groups. Indian society is divided and has been seen on the above grounds. Prevalent in India Adivasi word is indicative of the special class of human society. Various categories of Indian society have extensive histories of their own. But here, research scholar targets to focus on Adivasi class.

Research scholar has some views about this. The first question arises when researcher consider, what is the definition of Adivasi? So far, according to literal point of view, Adivasi term is made up with two words, first *Aadi* and second *Vasi*. These are Hindi words which mean first residency. It means native people of any particular land. But, the wrong interpretation of this concept is being active from the very ancient time. In Such conditions there are already many writers and critics who criticise Adivasi identity and literature in a wrong way. So it is meaningless to discover or search the true meaning of Adivasi term in dictionaries. Invaders like the Britishers and Aryans gave many wrong names and concepts for Adivasi. These concepts gave inappropriate identity to the natives of India. But, even if we discuss about the historical aspects of Adivasi and their literature and discourse, we come to know that Adivasi culture and tradition is very rich and their society is very democratic.

Here, the question arises that when did Adivasi concept come in the history. It is right that Adivasi concept is very old and due to some reasons it could not get much limelight in Indian society, history and literary discourse. It got accelerated in the early 20th century. But before 20th century it was continued by Adivasi leaders like Birsa Munda, Tantya Mama and Govind Guru Etc. Jaipal Singh Munda raised voice for the rights of Adivasi in the Constituent Assembly Debates. He is the father of Adivasi movement and identity. Chota Nagpur Unnati Samaj was the first Adivasi political organization which was established by Joel Lakra, Thable Oraon, Anand Mashi Tapno, Bandi Oraon and Pual Dayal and some others in 1915. They used Adivasi term and concept for the first time. They published a magazine titled *Adivasi* in 1915. It was seen as a beginning of the Adivasi movement. Later Munda converted Chota Nagpur Unnati Samaj to Adivasi Mahasabha in 1939 and published a weekly magazine *Adivasi Sakam* in 1940. Munda understood the meaning of Adivasi and he used it in the Constituent Assembly Debates. He always stood with Adivasi identity. Adivasi concept was highlighted by him and he made it a national and international affair. He knew the relevance and importance of this term as well as the Adivasi issue, so he always used this term in India and foreign countries. He took Adivasi issue as a main subject to raise his voice for Adivasi issues, concepts and identity. He always used the term Adivasi for the natives of India and he wanted them to be known as Adivasi further as well. But his demand was totally turned down by the Constituent Assembly and it gave the new name, Schedule Tribe. Here arise some questions on the basis of which the Constituent Assembly gave a new term Schedule Tribe instead of Adivasi. These questions are as follows: Why Schedule Tribe term was used instead of Adivasi in the Indian Constitution and what were the limitations of this category? What is definition of Schedule Tribe according to Indian Constitution? Why Jaipal Singh Munda chose Adivasi term in place of Schedule Tribe and what were his views on this term? Now, in the present time, what is the relevance of the use of Adivasi term in place of Schedule Tribe in the discourses, history and politics?

It is pertinent to consider these questions challenging for the Adivasi discourse. According to Indian Constitution, Indian society got divided in four categories; General, Other Backward Class, Schedule Caste and Schedule Tribe respectively. Indian society was already divided in many communities and groups before independence. These categories and groups had a particular historical and social background. Indian Constitution does define these categories, according to its limits and gives particular rights to a particular category. Jaipal Singh put forth the Adivasi term in front the Constituent Assembly to be used for Adivasi. But the Assembly and Dr. B.R. Ambedkar did not accept the term because it had a deep meaning of the background of Adivasi. Dr. B.R. Ambedkar understood the matter but he could not favour Adivasi because he was basically supporting Dalit rights. Dr. Ambedkar was the president of the Drafting Committee hence replied to the questions of Jaipal Singh on use of Schedule Tribe term in place of Adivasi in the Indian Constitution. Dr. Ambedkar said in his clarification that:

Now, coming to the question of the scheduled tribes and as to why I substituted the word 'Scheduled' for the word 'Aboriginal', the explanation is this. As I said, the word 'scheduled tribe' has a fixed meaning, because it enumerates the tribes, as you will see in the two Schedules. Well, the word Adivasi is really a general term which has no specific legal de jure connotation, something like the Untouchables, it is a general term. Anybody may include anybody in the term 'untouchable'. It has no definite legal connotation. That is why in the Government of India Act of 1935, it was felt necessary to give the word 'untouchable' some legal connotation and the only way it was found feasible to do it was to enumerate the communities which in different parts and in different areas were regarded by the local people as satisfying the test of untouchability....The same question may arise with regard to Adivasi. Who are the Adivasi? And the question will be relevant, because by this Constitution, we are conferring certain privileges, certain rights on these Adivasi. in

order that, if the matter was taken to a court of law, there should be a precise definition as to who are these Adivasi, it was decided to invent, so to say, another category or another term to be called 'Scheduled tribes' and to enumerate the Adivasi under that head. Now I think my friend, Mr. Jaipal Singh, if he were to take the several communities which are now generally described as Adivasi and compare the communities which are listed under the head of scheduled tribes, he will find that there is hardly a case where a community which is generally recognised as Adivasi is not included in the Schedule. I think, here and there, a mistake might have occurred and a community which is not an Adivasi community may have been included. It may be that a community which is really an Adivasi community has not been included, but if there is a case where a community which has hitherto been treated as an Adivasi Community is not included in the list of scheduled tribes, we have added, as may be seen in the draft Constitution, an amendment whereby it will be permissible for the local government by notification to add any particular community to the list of scheduled tribes which have not been so far included. I think that ought to satisfy my friend, Mr. Jaipal Singh. (Debates of Constitution Assembly of India, Vol. 2, 2/12/ 1948)

Dr. Ambedkar did not accept Adivasi term as a connotation, further he said; Adivasi word is a common word as a Dalit for Schedule Caste. It does not have any particular meaning, so the Constitution Drafting Committee used Schedule Tribe term. The Committee gave them some rights as reservation for jobs, promotion and elections. But, it was an attack on the Adivasi identity that uses several words for Adivasi.

Scheduled Tribe is not a new term; its background is very old that is used for Adivasi identity in the Indian history. East India Company has already used this term. But, it got proper position in the Indian Constitution. However, Indian Constitution does not define it

anywhere. It was first used in the Indian census in 1891. Roop Chandra Varma writes in his book *Bhartiya Janjatiya*. He puts it as:

East India Company first time collected the data of Adivasi from different places in India as forest and hill station by the census in 1891. Census commissioner of India J.A. Brens divided Adivasi community in many class according to their works. The first time they used word *Vanya Janjatiya* (forest tribe) for Adivasi in 1891. Then, Adivasi were known *Praktivadi* (naturalist) in 1901 census report. Then, they were known *Praktivadi Janjatiya* (naturalist tribes) in 1911 census report; they (Adivasis) accepted *Janjatiya* (religion). Again, *Vanya Janjatiya* (forest tribe) in 1921 census report, and then used *Aadim Janjatiya* in 1931 census report; and in 1935 they used only *Peechdi Janjatiya* (backward tribe). Finally, in 1941 census report uses only *Janjatiya* (tribe) for Adivasi. (Varma 6)

It is clear that the term Scheduled Tribe has historical background; it was already used in the Indian history. Roop Chandra Varma quoted this term in his text. Dr. Ambedkar also accepted this term as a connotation in the Indian Constitution debates. These are the reasons for why he used this term in the Constitution in place of Adivasi. In the Constitution, Indian society is divided in four categories; these categories are divided based on economical, lingual and cultural backgrounds. But, here it is not defined, it is a big question that, why the Schedule Tribe is not defined in the Constitution by the Constitution Drafting Committee?

Schedule Tribe class has some limits and features in the Constitution, according to these limits and features it is defined in the article 342. This is the definition, limits and features of Schedule Tribe in the Constitution of India, but this definition is not proper definition of Adivasi:

The Constitution of India, Article 366 (25) defines Scheduled Tribes as ‘such tribes or tribal communities or part of or groups within such tribes or tribal communities as

are deemed under Article 342 to the scheduled Tribes (STs) for the purposes of this Constitution'. In Article 342, the procedure to be followed for specification of a scheduled tribe is prescribed. However, it does not contain the criterion for the specification of any community as scheduled tribe. An often-used criterion is based on attributes such as:

- Geographical isolation – they live in cloistered, exclusive, remote and inhospitable areas such as hills and forests.
- Backwardness – their livelihood is based on primitive agriculture, a low-value closed economy with a low level of technology that leads to their poverty. They have low levels of literacy and health.
- Distinctive culture, language and religion—communities have developed their own distinctive culture, language and religion.
- Shyness of contact – they have a marginal degree of contact with other cultures and people. (Source: <https://en.wikipedia.org/wiki/Adivasi>)

Here is the criterion of definition of the Scheduled Tribe, but it is not proper definition. Indian Constitution gives fundamental/ basic rights to the Scheduled Tribes. But, these rights are not permanent, these are changeable and the President of India has authority to change whole category. He adds and removes some rights according to article 342 of the category.

The President may, with respect to any State or Union territory, and where it is a state, after consultation with the Governor there of by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall, for the purposes of this Constitution, is deemed to be scheduled tribes in relation to that state or Union Territory, as the case may be.

Parliament may by law include in or exclude from the list of Scheduled tribes specified in a notification issued under clause(1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid, a notification issued under the said clause shall not be varied by any subsequent notification.

Thus, the first specification of Scheduled Tribes in relation to a particular State/Union Territory is by a notified order of the President, after consultation with the State governments concerned. These orders can be modified subsequently only through an Act of Parliament. The above Article also provides for listing of scheduled tribes State/Union Territory wise and not on an all India basis (<[http://tribal.nic.in/Content/ DefinitionpRprofiles.aspx](http://tribal.nic.in/Content/DefinitionpRprofiles.aspx), 19.2.16>).

It is important to know that the Constitutional provisions for Scheduled Tribes have no limits, any religious men and women or communities can be added in the Scheduled Tribe but it is not the same provision for the Scheduled Castes. Only, *Hindus* and *Sikh* Scheduled castes can be counted in this category. But now, Adivasi term is being used in a very large number in literature, politics and history.

At present, another question is raised, what is the reason that Adivasi people use Adivasi term for Schedule Tribe? Its reply is simple that Adivasi people know the importance of the meaning of it and that is the reason behind the use of term. Today Adivasi discourse is in a strong position. In the present time many terms are used which are related to Adivasi as Adivasi literature, Adivasi history, Adivasi discourse, Adivasi culture, Adivasi politics and all this has become possible only by Jaipal Singh's efforts. He had understood the importance of Adivasi term, so he created Adivasi movement and got a separate identity in India. In the present, Adivasi discourse could get its position, as its roots were established by him. Every

time, he was using Adivasi term in the Constituent Assembly Debates and his meetings, but he was totally ignored. He keeps his issues very strongly in front the Constitution Drafting Committee. He says:

I rise to speak on behalf of millions of unknown hordes yet very important of unrecognised warriors of freedom, the original people of India who have variously been known as backward tribes, primitive tribes, criminal tribes and everything else, Sir, I am proud to be a Jungli, that is the name by which we are known in my part of the country. Living as we do in the jungles, we know what it means to support this Resolution On behalf of more than 30 millions of the Adivasi (Debates of Constitution Assembly of India, volume-1, 19/12/1946).

Many questions are cleared here, as why did Jaipal Singh use this term against the other term and what is the background of Adivasi term? He knew that Adivasi are native of this land. So he did not accept any others borrowed term for Adivasi. Jaipal Singh knew that Adivasi is not a new class of society rather very old class. He knew that Adivasi are different from Hindu and other classes. Further he says about that:

If there is any group of Indian people that has been shabbily treated it is my people. They have been disgracefully treated, neglected for the last 6,000 years. The history of the Indus Valley civilization, a child of which I am, shows quite clearly that it is the new comers most of you here are intruders as far as I am concerned it is the new comers who have driven away my people from the Indus Valley to the jungle fastnesses. (Debates of constitution assembly of India, volume-1, 19/12/1946)

Adivasi communities are very ancient and they have their own history. Munda narrates the struggle of Adivasi and their exploitation by ruling class which is rooted back to ancient period. Adivasi were driven away from their native lands to forest by new comers.

But it is true that Adivasi was very much democrats than others. Munda quotes Jawaharlal Nehru's book *Discovery of India* that, 'Adivasi communities were very democratic and they had very large empire in India.' Further, Munda talks about Adivasi democratic society that they all are well informed and democratic that they do not require any lessons on democracy. He says "This Resolution is not going to teach Adivasi democracy. You cannot teach democracy to the tribal people; You have to learn democratic ways from them. They are the most democratic people on earth." (Debates of constitution assembly of India, volume-1, 19/12/1946)

Again, Munda says, he had already listened many times that Adivasi are minority and depressed class in the Constituent Assembly Debates. He clarifies that Adivasi are not landless people, minorities, depressed class but they are native of this land. He did not agree with any such word for Adivasi in the Constituent Assembly. He strongly favours the term Adivasi for his people. Further he says:

I regret there has been too much talk in this House in terms of parties and minorities. Sir, I do not consider my people a minority. We have already heard on the floor of the House this morning that the Depressed Classes also consider themselves as Adivasi, the original inhabitants of this country. If you go on adding people like the exterior castes and others who are socially in no man's land, we are not a minority. In any case we have prescriptive rights that no one dare deny. I need say no more. I am convinced that not only the Mover of this Resolution. (Debates of constitution assembly of India, volume-1, 19/12/1946)

Jaipal Singh was an intellectual and an orator. He was the person who advocates for a separate class and identity for Adivasi in the Constituent Assembly Debates. If he had not been in Constituent Assembly Debates, all Adivasi would have been added in minorities and backward classes in the Indian Constitution like in Haryana and Punjab. They are different from other classes. Their religion is different; they worship nature rather idols. They do not

believe in any artificial tradition. However, Indian Constitution did not accept Adivasi term for the native and first people of this country. It was conspiracy of Upper Hindu Classes that wished to eradicate the Adivasi identity. In the time, the population has Adivasi have been decreasing day by day.

Dr. Ganga Sahay Meena, an academician has organized three national seminars on Adivasi issues in the Jawaharlal Nehru University, New Delhi. He says that the Adivasi term is not a term but a movement: the story of struggle and consciousness of Adivasi. He writes in his book *Adivasi Sahitya Vimarsh* that Adivasi has appropriate meaning as Dalit. Further, he writes that:

If you look at the historical and socio-political scenario in the Indian context, Adivasi is the most appropriate term as Dalit has deep meaning placed in Schedule Caste. Same as Schedule Tribe is as only relevant in the context of the reservation for jobs. It is unable to realise the tradition of tribal unity and conflicts. Adivasi word is a symbol of consciousness that helps to explain their sorrows and pains which are driving them into the path of liberation. Adivasi word has a movement which tribe (Janjati) has not. (Ganga Sahay Meena 27-28)

It was long discussion of Constitution Committee but now Adivasi discourse has got its position and it has become a question for critics. However, they are face exploitation by upper class. Upper class used to have (call them) many names for Adivasi that diminished the Adivasi identity like these names were *Man-Eater, Uncivilized, Savage, Thief, Criminals, Jungli, Rakkahas, Asur, Danav* and many more. These names were given only for the exploitation of Adivasi. At present, *Asur* Adivasi community is suffering from exploitation by the government and businessmen in Jharkhand. It is the first community of the world that discovered Iron. Upper classes and military personnel rape Adivasi girls and women. Adivasi people are killed openly by these classes in the name of maintain law and order.

Hari Ram Meena, author of several books writes on Adivasi culture and philosophy. He has written several books on Adivasi. He depicts historical background of Adivasi in his books *Dhooni Tape Teer* and *Mangarh ki Pahadiya*. He also writes on Adivasi culture and traditions. He writes about Adivasi history that:

What is real history of Adivasi? How are discover and how it is come out in front of people? It is main question that stand its place. If we want to know real history of ancient Adivasi, Yet, we will go to Indian myth tradition where understand new comers philosophy and myth, because all wrong history of Adivasi started from the Indian myth. History and myth's problem that itself never true for weak communities. (Hari Ram Meena 22)

In the present time, Indian government and other organizations have given many names for the Adivasi. Jaipal Singh, Rijle, Leke, Griyerson, Sobert, and Martin called them Adivasi, they used it positively. But some people like used it in negative terms like J.A. Bens called them *Hill tribe*, Hatton called them *Aadim Jatiya*, Dhurye called them *Backward Hindus*, Mahatma Gandhi called them *Girijan*, A.B.Takkar called them *Aadim Janjatiya*, RSS (Rastriya Swemsevak Sangh) calls *Vanvasi* (forest men) and Indian Constitution calls *Scheduled Tribe*. These are very popular names but these names were given only to destroy and fade the identity and history of Adivasi. These names are gifted names not by Adivasi. Dhurye gave such kind of name as that he was the worshiper of Hindu religion. Gandhi also use such name because he was a liberal Hindu. He was an educated and had understanding of the term associated with the identity of Adivasi. It is quiet evident that everybody was familiar with term and its identity because they knew its richness. Their conspiracies led it to have several names given by their own sake.

Adivasi communities are not only residing in available in India but spread throughout the globe. Across the globe these communities share basic features with the other Adivasi

community. They have similarity in identity, culture, tradition and philosophy. Rajkumar Meena, an academician from India says that globally they have been called with different names such as ‘Aboriginal’, ‘Tribal’, ‘Indigenous’, ‘first settler’, ‘Moolnivasi’(Native people), ‘Naive’, ‘Savage’, ‘Primitive’, ‘forest dweller’, ‘Mountain men’ etc. (Rajkumar Meena 2) Some of these globally acknowledge have positive and some of them have negative meaning. Some of these terms such as Aboriginal, First Settler and Indigenous are synonym of term Adivasi used in positive sense. Some of these terms like primitive, uncivilized, mountain men, forest men, Girijan and Schedule Tribe have negative meaning. Negative terms are created due to the narrowness and lack of consciousness about the term Adivasi.

Dr. Ganga Sahay Meena admits that positive terms have similar meaning of Adivasi term. He says that Indigenous, Aboriginals and Natives have a very close meaning to the word Adivasi. Further he says that we can use these words in place of Adivasi, but, Adivasi has a deep meaning. So, in the Indian context, we should use only Adivasi word. He says that “Adivasi word has sense of Indigenous, Native and Aboriginal term, it is being used for native people and their ancestors” (Ganga Sahay Meena 25). Moreover, in the present it is necessary to clarify the real meaning to the Adivasi as well as to Non Adivasi. Now, Adivasi people are educated and have basic understanding of its meaning and concept. They are discovering their history and true identity created by Jaipal Singh. Today, Adivasi discourse got its position in politics, literature, languages, culture and philosophy.

It is clear that the Adivasi term has its historical background and it has some similar terms which are used for Adivasi class. It is clear that Adivasi struggle was not only limited against British company but it was also against the tyrannical behaviour of Indian upper classes. Struggle of Adivasi identity is very ancient, due to limitation it cannot be narrated widely.

Indian Constitutional rights are not permanent. Today, there is an urgent need of little change in the Constitution to add the term Adivasi instead of Schedule Tribe. Though Adivasi class has carried out this movement but it is very miserable that very solid and unforgettable class converted in Hindu, Muslim and others several religions. Apart from this other thing is that the government gives them few rights and opportunity of jobs by the reservation. But it is not gift for Schedule Tribe, because everyone can know truth that in the census of 1941 the total population of the Rajasthan was near ninty lakh in which around twenty percentage (seventeen lakh) population was from Adivasi. But reservation provides only for twelfth percentage for Adivasi in Rajasthan but in official records it is very less. It is big conspiracy to hide the identity of Adivasi.

Basic Understanding of Adivasi Philosophy and Culture:

When we say Adivasi is a special class of human society then question arises; what are the basic characteristics/ features of Adivasi class? Why Adivasi class is known as a special class? Some basic elements define its limits and make it a special category. The basic elements are: sector, period, religion, race, caste, sex, colour, language and economic levels. These basic elements define separate community as separate class. As well as, these basic elements determine culture and philosophy of these special categories. Cultural and philosophical characteristics of a class may be tested by these basic elements and criteria. Here rises the question that how Adivasi philosophy and culture is different from the others?

All Adivasi classes in the world are known by varies names at different places. But, their basic uniformity of philosophical and cultural fields of Adivasi class are similar to each other in the world. But they have some dissimilarity from their classes, on the basic of place, language and discrimination. It is quite clear that similarities and dissimilarities in cultural and philosophical context in Adivasi across the globe are apparent. It is essential to draw comparison between these existing phenomenons of Adivasi across the globe.

Adivasi have many similar aspects in their philosophy across the globe. It is not possible to elaborate but a few similarities can be drawn between them across the world. All Adivasi have rich philosophy and diversity in culture. Though they are not connected with each other as it is impossible maintain connections which are far away from their reach, so these similarities are known as *Adivasiyat*. These similarities are: Foremost important is nativity (nativeness) of Adivasi as they are the first dwellers of this land. It is the basic feature of Adivasi across the world. Second, is they live at a particular place in large number. Third is all Adivasi communities have particular languages which make them different to the Non Adivasi. They have their own religious belief and cultural traditions. Collectivism, Co-liveliness and Co-existence are one of the major features of Adivasi life. They are very socialist since ancient time, reject capitalism and have belief in equal opportunity to all. They are deeply in relation with water, forest and land.

Adivasi philosophy is very different, lively and natural for everyone. Now it is essential to adopt their philosophy of nature by other existing cultures and discourse and philosophies in order to save the earth, nature and cultures. Philosophy of nature includes whole humanity. It is pertinent to turn up to the philosophy of nature by other mainstream culture, classes in the era of high capitalism. Vandana Tate, a famous writer and critics of Adivasi literature, writes about Adivasi philosophy and culture. She draws some limits and fundamental elements of Adivasi philosophy which is known as *Manifesto of Adivasi Philosophy*. These elements are:

They follow music and rhythm of nature. They respect relationship and integrity of nature and love. They respect their forefather/ ancestor's invention, experience of science, art and human skills. They never ignore living world. They do not endorse capitalism, violence and its similar aspects. They consider life as very precious and has interest towards it. They do not exploit earth/ nature rather they protect nature. They do not have race, colour, gender, religion base discrimination in their society.

They are against the inequality in society. They support diversity of languages, culture and self judgement. They are dedicated to nature and earth. They disagree with personal glorification, myths, symbols, market glossaries, Brahmanism and feudalism. They accept that equality, collectiveness, co-liveliness, co-cooperativeness, understanding and adjustment are main basic of their philosophy. They believe in collective/ group experience and harmony rather than self experience and sympathy. They express themselves in their language at the global level (Tate 49)

These are the elements of Adivasi philosophy. It is clear that they are very close to nature. Nature gives everyone equal opportunity same as Adivasi give equal chance to everyone. In the present mainstream society, modern/ postmodern and civilized societies are inherent in capitalism and very opportunist. These above mention societies do not value nature and environment. So, apparently Adivasi philosophy differs from them. It has so many features but due to constraint however it is impossible to bring all together. .

Adivasi philosophy and culture are very close to Nature. But other classes do not understand it. They become opportunist in order to gain large profit from nature. These opportunist societies exploit natural resources by immoral acts to eliminate the natural beauty, environment and earth. It is evident that Adivasi are the protector rather than masters of earth and natural resources even their philosophy says so. They have been connected with nature. As we find a huge decrease in the forest area, land, water and other natural resources as well as in the population of Adivasi. In the present context their philosophy, traditions and life style are required to face the issues of environment at the global level.

Concept of Adivasi Literature:

It is essential to understand the meaning of Adivasi literature and its definition. Now these questions are require to be considered systematically. However, views of Vandana Tate

are quite obvious to understand Adivasi philosophy. She admits that “Adivasi literature refers to the literature, in which Adivasi have been expressed according to their philosophy of life and society” (Tate 10). Her other points of *Ranchi manifesto of Adivasi philosophy* have been discussed already. The tradition of Adivasi literature analysed by Vandna Tate draws three different categories of Adivasi writings/ writers. She is the first to classify the tradition of Adivasi writings and writers. She divides it in three categories/ concepts which are: Adivasi literature written on the Adivasi subject. Second, Adivasi literature written by Adivasi and third is Adivasi literature that has elements of Adivasi philosophy. She writes:

The first is the concept of non-Adivasi authors. But, some Adivasi writers are also supporting them, As Ramnika Gupta, Sanjeev, Rakesh Kumar Singh, Mahua Maji, Bajrang Bihari Tiwari, Ganesh Devi and other non-aboriginal authors, and Hariram Meena, Mahadev Toppo, I. Hsada and others Adivasi writers.

The second concept is the concept of Adivasi writers that belong to Adivasi communities from inherent. They write about themselves and their self-experience based. It is Adivasi literature.

The final and the third is the concept of Adivasi writers who accept that literature is full of elements of Adivasiyat that is Adivasi literature. Organization of Indian Adivasi writers and people held a ‘two-day national seminar’ in Ranchi at 14 to 15 June 2014. This two-day national seminar presented the concept of Adivasi writing in concrete terms; it is known as the name of *Ranchi Manifesto of Adivasi Writing* that has become central point of discourse of Adivasi literature. (Tate 12)

We can agree with Vandna Tate’s views of analysis about tradition of Adivasi writing. She has explained them very well so clear to understand the tradition of Adivasi literature. She also writes about the tradition of Adivasi at the global perspective known with different known at different places. She writes:

It is known as Native-American Literature in Europe and America, Coloured Literature, slave Literature and African-American literature in African countries, it is known as Aboriginal Literature in Australia. It is known as Indigenous literature, first people literature and tribal literature in England. Generally, Hindi and other Indian languages are known as 'Adivasi Literature' (Tate 10)

It is a dissertation, due to constraints however it is not possible to analyse Adivasi philosophy in global context its history. It is basically centred on Indian context.

Tradition of Adivasi Writing of India:

Adivasi writing is known as *Adivasi Discourse* and *Adivasi Literature* in India started in the last decades of the 20th century. But the tradition of Adivasi writing started before independence in new perspectives. It is clear that *Adivasi Mahasabha* established Adivasi identity by Jaipal Singh. He wrote in the autobiography about this movement. It was not only a political movement but also a literary movement. Adivasi education, culture and literary issues were central issues of this movement. Munda published *Adivasi Sakam* an Adivasi magazine for Adivasi people. In it response, Bihar government published a magazine entitled *Adivasi*. The topic will be discussed in wide in next chapters. Adivasi literature emerged after the last decade of twentieth century has been discussed because the discipline has began to spread in last decade of twentieth century.

Vandna Tate is a well known writer and philosopher of the Adivasi discourse. She has written many books, articles and organized many seminars on Adivasi discourse. She writes about Adivasi discourse that it is one of the oldest discourse on the earth. She writes on her facebook on February 11, 2016 that:

Adivasi discourse is not only Indian but also whole world's oldest discourse. As soon as the colonial rulers came in India, Adivasi struggle with them on the ground

level as well as the intellectual level. So tribal discourse in this country two hundred years old, everyone should remember it, even they are sociologist, historian and the author-writer. (Tete, Web N.p.)

It is only a brief introduction on tradition of Adivasi writing.

Adivasi Writer

Inherent Adivasi Writers:

Adivasi literature is very ancient literature of the world but invaders and rulers destroyed their literature, culture, history and identity. In the present, Adivasi literature is not much available, because it in oral form in ancient time. At present Adivasi communities have saved their literature at several places. After the independence of India many Adivasi and non Adivasi writers and activists published plenty of material in different forms i.e. poems, stories, plays, essays and novels which were previously available in oral forms. It is a literature of their culture, tradition and their struggle for their rights. Its philosophy is different from others. But most of its literature is available in oral form. Kenyan Adivasi writer and philosopher John Samuel Mebti says:

Non-tribal people finds difficult to study of tribal's philosophy and religion, because nothing is found in written form about. Tribal philosophy as well as religion is reserved in the mind, heart, custom and tradition of tribal themselves and it passes generation to generation by their community. (qtd. in Tate 35)

It has been described that Adivasi literature is very old. Adivasi writing has begun before independence. Its beginners were mainly Susheela Samad, Jaipal Singh and Pyara Kerketta. Susheela Samad started her writing in before independence in the third decade of twentieth century. She published her literary work in many magazines. She gives its

information in her poetry collection. Her literary work was mainly published in two magazines *Adivasi* and *Chandani*. Now her two collections of poetry are available. *Pralaap* (1935) was first and *Sapno ka Sanshar* (1948) was second poetry collection. Further Vandna Tate writes about Samad that: “Susheela Samad was indisputably first Adivasi women editor who not only wrote Hindi poems but also published political and literary magazine ‘Chandani’ in thirty-forty decade.” (Tate, *Adivasi Sahitya* 13)

Similarly, after Susheela Samad, Jaipal Singh has successfully composed an Adivasi journal. Jaipal Singh Munda and Pyara Kerketta were good leader and writer of Adivasi. They are very popular names of Adivasi writing and education in the Jharkhand.

After independence, the first generation of Adivasi writers are; Menes Odeaa, Raghunath Murmu, Elis Ekkaa, Ayata Uranv, Temasula Aao, Mamang Dayi, Ramdayal Munda, Baldev Munda, Rose Kerketta, Dulaay Chandra Munda, Moti Ravan Kangali. The Rose Kerketta is still active in the field of Adivasi writing.

So far, in our contemporary generation of Adivasi writers are Peeter Paul Ekka, Valter Bhengara ‘Tarun’, C.K. Janu, Hariram Meena, Mahadev Toppo, Vaharu Sonavane, Bhujang Meshra, Laxman Gayakvad, Dr. Govind Gore, Sushma Asur, Gres Kujur, Ujjvala Jyoti Tigga, Nirmla Putul, Vandna Tete, Shankar Lal Meena, Aditya Kumar Mandi, Sunil Minj, Glaindason Dundung, Anuj Lugun, Rooplal Bediya, Ganga Sahay Meena, Kedar Prasad Meena, Jyoti Lakada, Vijay Singh Meena, Madan Meena and others main names of Adivasi writers. The contemporary writers of Adivasi are spreading and developing Adivasi discourse from creative sight. In the present, Adivasi writer writes in every genre of Hindi, English and Adivasi languages. Their self-composition is documents of Adivasi life. Adivasi writing provides glimpse of Adivasi philosophy, culture and traditions.

Non-Adivasi Writer:

Adivasi writings are not only limited up to Adivasi writers but it is also by non-Adivasi writers also write about them. Non-Adivasi writers write about the Adivasi life before independence. These writers divided in three parts. First type is that write about Adivasi with romantic mood. Second type of writers that are opportunists that write only got publicity and position, and third type and last is that the writers who write to only dedicated to Adivasi ideology.

Veriar Elvin, Kumar Suresh Singh, Radhakrishna, Ramcheej Singh were primary writers of non-Adivasi before independence. Devendra Styarathi, Ranghey Raghav, Yogendra Nath Sinha, Fanishwar Nath Renu and Lala Jagadalpuri were main writers of non-Adivasi that wrote on Adivasi Mid fifty to eighty decade. Mahasweta Devi, Vinod kumar, Rakesh Kumar Singh, Ranendra, Anup Beniwal, Shivprasad Singh, Habeeb Kaifi, Gulsher Khan Shani, Punni Singh, Manamohan Pathak, Veerendra Jain, Sanjeev, Mani Madhukar, Bhagavandas Morval, Shri Prakash Mishr, Shri Prakash Shukl, Mahua maji, Veer Bharat Talavar, G. N. Devi, Ramanika Gupta, Maitray Pushpa, Batarohi, Suresh Srivatav, Sharat Singh, Shyam Bihari 'Shyamal', Vinod Kumar Shukl, Rajeev Ranjan, Surendr 'snigdh' and others are many non-Adivasi writers and critics after eighty decade and contemporary. They are writing on contemporary Adivasi life.

Adivasi Magazines:

Adivasi centred Magazines published before independence of India. First time, Jaipal Singh composed an Adivasi magazine named *Adivasi Sakam*. It was published in 1940. After Jaipal Singh, government of Bihar composed Adivasi magazine in 1947. Radhakrishna was its editor. There are plenty of magazines available on Adivasi literature. There are some magazines published at the global perspective. These are:

- ‘Bemaadizing’: An Interdisciplinary Journal of Indigenous Life] (an online journal limited to Indigenous peoples of the Americas/Native Americans in North America). Website - <http://www.bemaadizing.org/>
- ‘Johar Sahiya’ – Vandna Tate and Ashwani Kumar Pankaj, (published in Nagapuri language) website - <http://sahiya.net>
- ‘Johar Disum Khabar’ – Vandna Tate and Ashwani Kumar Pankaj, (Published in most 12 Adivasi languages, in 15 days) Website - <http://johardisum.in/>
- ‘Jharkhandi Bhasha Sahitya Sanskriti Akhara’ - Editor - Vandna Tete (published in 11 most Adivasi languages, in three monthly) Website- <http://akhra.org.in>
- ‘Aravali Udghosh’ (From Rajasthan) - V.P. Varma Pathik (Founder), Dr. Janak Singh Meena
- ‘Adivasi Sahitya’ (From JNU, Delhi) – Dr. Ganga Shay Meena
- ‘Dalit Adivasi Duniya’ (From Delhi) - Mukti Tirki
- ‘Adivasi Satta’ (From Delhi) – K. R. Shah
- ‘Yuddharat Aam Aadami’ (From Delhi) – Ramanika Gupta

Some others Magazines of Adivasi writers that are published in the Adivasi areas listed below with brief description. These are helpful for the readers, researches etc. The list provided here includes name of magazine, its medium, address and other subsequent details.

Magazine	Medium	Address
Nishkalanka	Hindi Monthly	The Manager, ‘Nishkalanka’, Xavier Publications P. B. 8, Ranchi - 834 001
Gharaiya Goith	Sadri Bimonthly	The Circulation Manager, ‘Gharaiya Goith’, Sacred Heart College, Mawlai, Shillong - 793 008
Janhul	Hindi Monthly	The Manager, Janhul Prakashan, P.B. 2, Purulia Road, Ranchi - 834 001
Naam Kudukhat	Kudukh Bimonthly	The Editor, Naam Kudukhat, Jeewan Vikas Maitri, Ashadeep, Pathalgaon, Jashpur, Chattisgarh 496118

Akhra	All	Secretary, PYARA KERKETTA FOUNDATION, 14, Cheshire Home Road, Bariatu, Ranchi 834009, E-mail : pyarafoundation@rediffmail.com
Satod	Kharia	Secretary, PYARA KERKETTA FOUNDATION, 14, Cheshire Home Road, Bariatu, Ranchi 834009, E-mail : pyarafoundation@rediffmail.com
ASECA Channel	English Monthly	The Editor, ASECA Channel, All India ASECA, SFS Flat No. 326, Pocket 10, Sector 11 (Extension), Rohini, Delhi - 110 085, Tel.: 91-011-25558225, Email: allindiaaseca@hotmail.com
Disom Khobor Sagen Sakam Kapurmul Sandhyani Topoi Sagai Kherwarh	Santali, Ol-Chiki Magazines	You should know 'Ol Chiki' to be able to read them.

Source: <http://www.tribalzone.net/publications.htm>.

Adivasi Publishers and Other Institutions

In the world of globalization and capitalism everyone is in hurry to publish his/ her book on Adivasi to earn profit. There are a few who really writes for Adivasi. The main publications of Adivasi literature and books are provided here:

- 'Pyara Kerketta Foundation'(Ranchi) – Rose Kerketta/ Vandna Tete
- 'Alakh Prakashan'(Jaipur) – Hariram Meena
- 'Ramanika Foundation'(Delhi) – Ramanika Gupta

Similarly today tribesmen, many governmental and non-governmental organizations can be with its center on Adivasi. On the Wikipedia 'tribal' (Adivasi) name's page has something similar institutions. These are:

- UN Permanent Forum on Indigenous Issues (UN PFII)
- Working Group on Indigenous Populations/Communities in Africa, African Commission on Human and Peoples' Rights (ACHPR)

- UNEP Indigenous People's Website
- IFAD and indigenous peoples (International Fund for Agricultural Development, IFAD)
- Working Group on Indigenous Populations (WGIP)
- friends of Peoples close to Nature (FPCN)
- Survival International - Global movement for tribal peoples
- International Work Group for Indigenous Affairs (IWGIA)
- IPS Inter Press Service News on indigenous peoples from around the world
- Indigenous Peoples Centre for Documentation, Research and Information
- Australia Regrets For Its Aboriginal Natives
- Pyara Kerketta Foundation a community effort of tribal people of Jharkhand, India.
- WWW Virtual Library- Indigenous studies resources
- Centre for World Indigenous Studies (CWIS)
- Indigenous Peoples of the Central African rainforest
- Indigenous Peoples Issues & Resources (from Wikipedia)

Similarly, the Adivasi-centric organizations are working under the Government of India and state governments. Almost every state has a Ministry for Adivasi. The Government of India has also a tribal ministry 'The ministry of tribal affairs'. The Website also received a list of some of the government institutions, which are as follow:

Tribal Cultural Research & Training Institute Hyderabad	http://www.aptri.in
Tribal Research and Development Institute Bhopal	www.trdi.mp.gov.in
Tribal Research and Training Institute Pune	www.trtimah.gov.in
Tribal Research Institute Manipur	www.trimanipur.com
SC & ST Research & Training Institute Bhubneswar	http://www.scstrti.in

Gujarat Vidyapith: Tribal Research and Training Institute Ahmedabad	www.gujaratvidyapith.org
kerala Institute for Research Training & Development Studies of Scheduled Caste & Scheduled Tribes Kojhikode	www.kirtads.gov.in
Tribal Research & Cultural Institute Agartala	www.tritripura.in

Except these, many educational institutions are available centred on Adivasi study. Some universities also established only for Adivasi research. These universities provide knowledge of Adivasi history and discovery of Adivasi. These are:

- Rajiv Gandhi Tribal University, near Beneshwar Dham in Dungarpur district, Rajasthan.
Website- <<http://www.rgtu.ac.in>>
- Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh.
Website- <<http://www.igntu.ac.in>>
- The Indira Gandhi National Tribal University, Regional Campus Manipur (IGNTU-RCM) was established in 2009 as a Regional Centre of IGNTU, Amarkantak.
<<http://www.igntu.ac.in/campus.htm>>
- The Adivasi Academy at Tejgarh, Gujarat, has been the signature project of Bhasha Research and Publication Centre, Baroda.<<http://www.Adivasiacademy.org.in/intro.asp>>

Above mentioned information about background of Adivasi its term, philosophy and Adivasi writing are just a brief account. It is essential to have a wide research on this emerging discourse. If one want to be close with nature, one must read Adivasi literature and culture. Their ancient culture, philosophy, languages, democratic structure and knowledge of earth are be acknowledge by our institutions. It is needed to know about the its history, philosophy, oral tradition and other similar concept attached to Adivasi consciousness.

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<<http://tribal.nic.in/Content/DefinitionpRrofiles.aspx>> (19.2.16/7:25 p.m.)

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Chapter: II

Profile of Jaipal Singh Munda

This chapter is based on the life of Jaipal Singh Munda. It is divided into several parts which are based on the periods of Munda's life. It is essential to evaluate his life as he was kept aside by our history/ historians. He was one of the most important figures in India during Indian independence struggle. He wrote his autobiography in 1968-69, but it was published in 2004 by Rashmi Katyayan. Further, Researcher gives the short description about him in these points:

Age of Education, Games and Jobs (1903-38)

Family:

Jaipal Singh Munda was a great personality of Adivasi in the 20th century in India. He was born on 3rd January 1903 in Pahantoli, Takra, Ranchi (Now Jharkhand). His childhood name was Pramod Pahan, son of Amru pahan and Radhamuni. He was from middle class Adivasi family. He had an elder sister kistomani and two younger brother Jaishri and Raghunath and four others. Distance of Pahantoli was quarter of a mile from Takra. It was dominated by Pahan's and all five houses were of his family. His father was youngest. Takra had been almost completely converted to Christian of the Anglican Communion. His family was also converted into Christen Community. There was a church and a primary school.

Education:

Jaipal Singh Munda got his primary education in his village where Lucas, a kind heart teacher taught him Hindi, Arithmetic and English. The condition of his education was very miserable. The Adivasi students were feared by the missionaries. But, his dedication and

interest of learning was very much, so he got good education. He writes about his primary education that

I went to the Takra School. Lucas master, a kindly teacher, taught me Hindi, and Arithmetic, and a few words of English like ‘thank you’, ‘Good morning’ and ‘Good bye’. My cousins also went to school but they were not regular in their attendance. They had to shepherd the cattle every now and then. There was also the fear that the missionary school might convert them. (Jaipal Singh Munda 4)

Jaipal Singh Munda’s father decided to admit him to Saint Paul’s school, Ranchi. It was a missionary school. There his mother used to come once a week to see him and cook mutton curry for him, because he was very close to his mother. When he went to *Melas* (festivals), his mother used to give him some money to buy sweets. Here, Munda meets first time to Canon Cosgrave. Canon was a missionary and principal of St. Paul’s school, where he completed his primary education. Munda was very intelligent student in maths and English. He had versatile personality, so his teacher Cosgrave decided that he would go to England and take Munda with him for higher education. Because Canon had retired from the post of principal and he was going to England. This news spread everywhere. Munda was so much dedicated to study, so he went to England with his teacher without any permission of his parents. He could not go home to Takra to get permission from his parents; it was a turning point of Munda’s life.

Jaipal Singh Munda and Canon travelled to Calcutta by train. Canon bought a grey suit for him, before that he had never wore a suit before. Then they went to Bombay from Calcutta by train. Finally they reached at Victoria Terminus and then they went to Gridley’s Bank to get the tickets for the voyage. There Munda had first experience of boat. He finds different facts which he had earlier about red sea and other geographical arena. Finally they reach at the shore of England. Everything was affected by First World War. Munda was

surprised when he saw first two white girls who were coolies. Three sisters were appointed there for serving Munda, all the three were most generous to him.

Canon already decided to send him to St. Augustine's college for further study for priesthood. Jaipal Singh Munda writes that "The canon sent me to St. Augustine's college, Canterbury, for priesthood. Bishop Arthur Mesac knight, formerly in Rangoon and one of the Bishop Auckland lambs, was the warden. Roberts, later Bishop of Singapore, Babcock senior and Bhyth were the teachers." (Jaipal Singh Munda 19) But his intelligence provided him good opportunities. After two terms, Bishop Knight decided to send him to Oxford with forty pounds scholarship. He got many other helps from the university and missionary committee. Jaipal Singh Munda write about his admission in the Oxford that:

After two terms Bishop Knight decided to send me to oxford. He wrote to Dr. James, president of St. John's College. I had not matriculated. I prepared for responsions. I fluked through! Bishop Knight shocked me by awarding me the Hertfordshire scholarship of the value of forty pounds. The Foresters bore most of my oxford bills. Lucy Sutherland glass sent me regularly fruit from Darlington and five pounds per month. (Jaipal Singh Munda 19)

Jaipal Singh Munda was only Asian who was staying in the Oxford's hostel. He chose economics for his higher education (M.A.) and got good position (Gold medal) in the class. Here, he achieved eminence publicity of his life. Munda joined many students unions, associations and debate societies like *MAJLIS*, *Student Christian Movement* and *Cambridge Crocodiles* in his Oxford student life. He has many friends like Lilamani Naidu, daughter of Sarojni Naidu, Verrier Elwin who became principal of Wycliffe College and author, Nawab Patodi, cricketer, Prince of Norway, Olaf a sportsman, Dowdell, Burns Austin Tennis blue and others. Here, his life was very common, but after his selection in ICS, his life changed

totally. He got many opportunities including hockey. Finally, he started his life as a sports person and civil servant.

Games:

Sports life of Jaipal Singh Munda started with education. He had much interest in games since childhood, but he got his sportsman identity in the Oxford. One day he saw a notice on notice board for hockey trial. It was an opportunity where he could enter in games. It was not easy for him to get the chance, but he got it. He wrote about it:

A notice is put up at the concierge's entrance inviting freshmen, fresher, to indicate their choice of games. I lacked courage to put in his name. No sports master had recommended me for the freshmen's trial for the Varsity team... I asked the hall porter, Henry, what to do. Sir, you go to G.R.F. Turner in the turl and he will fix you up. (Jaipal Singh Munda 20)

Jaipal Singh Munda was successful by following Henry advice's, when he met Turner. How he was selected for his university hockey team. It was an interesting story of Munda's sport life. He went to Turner and requested him. But, Turner did not consider his request. After this he offered him ten shillings for playing hockey. Turner was surprised to see Jaipal Singh Munda's interest in hockey; he selected him in University team. He played very well, scored two goals at half time. This is how he got his permanent ticket to his sports life. As he puts it here:

I went to Turner. I took him to the Golden Cross and stood him beer after beer and gave him my subscription of ten shillings for the Isis Hockey Club. 'Play tomorrow for Oxfordshire against the Varsity occasional at Balliol ground'. He did not ask me my position of play, but put me at centre half. Bill Blake from Pietermatizberg, a cricket and hockey Blue, was on the line watching the game. I had scored two short

corners, at half time he came to me and asked me, why did you not put your name for the fresher's trial? After the match, I found on the notice board: Representative colours have been awarded to Jaipal Singh Munda. (Jaipal Singh Munda 21)

After it, Munda's future was secure in games. He got half blue and then finally full blue in hockey from Oxford University. He was first and only Indian who won this award. People were mad behind his hockey.

Jaipal Singh Munda was playing many games after this success, like Football, Riding, Tennis, Cricket and Rugby. He writes, "One medal gives you all the others. I got colours for football, tennis and rugby." (Jaipal Singh Munda 22) He got blue in cricket as he was a good player of cricket too. He played cricket with Dileep Singh and Nawab Patodi, but Jaipal did not like much cricket. He shared intimate relationship with both and they remember him throughout their life. He writes:

Coming from the Jharkhand jungle I could have got a cricket Blue and Hockey Blue. I could see the ball seconds before anybody else. But the first two terms kept me to hockey and the summer I could not deny myself to serious studies. The immortal Ranji's nephew Duleep Singh ji never forgave me for despising cricket. I did play sometimes for the college and once for the Darlington team. I had not the benefit of the expensive and intensive coaching by the professional Duleep Singh and Pataudi. I like watching the games but I do not like fielding the whole day. (Jaipal Singh Munda 22)

Now, Jaipal Singh Munda got wide publicity not only in Europe but also in whole world. His friendship was increasing day by day like Prince of Norway, Olaf who was Cricket Blue, Bill Blake was a Cricket and Hockey Blue, Burns Austin was Tennis Blue, Colin and Niger Kirkpatrick were Hockey Blue and others. He was already playing for many clubs and many university teams like *Isis club*, *Wimbledon club*, *Varsity club*, *Cambridge*

team and *Oxford team*. He won eminence publicity and fame which provided him a golden opportunity. He becomes captain of Indian hockey team for Amsterdam Olympic in 1928. At that time he was already selected for ICS. He writes about this event:

One early evening, two Britishers, Colonel Bruce Turnbull and major Ricketts, both of the Indian army, called me at the church imperial club. Turnbull was Secretary of the Army Sports Board in India and Ricketts was his lieutenant. Turnbull's brother was chief of the London metropolitan police. I stood them drinks. They told me the Indian hockey team was coming the following week on its way to Amsterdam. 'We want to you to captain the team.' I agreed, but told them I would have to get leave from the Indian office for absence during term time. I did not get leave! I decided to defy the ruling and take the consequences. (Jaipal Singh Munda 36)

Jaipal Singh Munda was greatly impressed by Major Dhayan Chand and Shaukat Ali both were part of Indian hockey team. He called Dhayan chand, 'lance naik' in the Indian hockey team. He helped them in shopping and in finding restaurant for Indian food. Munda has good knowledge about grounds in Britain so it helped Indian hockey team to get familiar with grounds before tournament. His experiences about that were rewarded with victory of Indian hockey team. That is how Indian team got its first gold medal in hockey in the time when India was a colony of Britain. It was a victory of freedom from the shackles for colonizers hegemony. It brought proud to India worldwide. Munda beautifully narrates this moment in his autobiography:

They started calling me captain although the formal election had not taken place. Shaukat Ali and Dhayan chand arrested my attention. Shaukat was in the Calcutta customs and was in my views, the versatile hockey player. He played marvellously in any position. Dhayan chand was a lance naik in the Indian army team. We played several matches in London against clubs and made-up national teams like the Anglo-

Irish. We beat the whole lot of them badly. Dhayan chand scored almost astronomically. Ours last engagement was for the folk stone Easter festival. The weather was wonderful and the ground suited us. The Rossalians we beat eighteen love! Ours best match was against England. We won four love! The French team threw their sticks at half time and returned home. Mansergh the best English center forward asked me to agree to an extra match against a selected eleven. I had already been elected the Olympic captain. I agree. We beat Mansergh's team three love!

The British and French press predicted in no uncertain words that the hockey gold medal at Amsterdam would be ours. Great Britain did not enter a hockey team. Twenty-eight love, an average of more than five goals per match. India was the champion. On my return to London, a cable came from Lord Irwin, Viceroy of India, congratulating me, personally. (Jaipal Singh Munda 37)

After this victory, Munda left his ICS job and he was thrown out of hockey team in final game. He faced racial discrimination in the Hockey Olympic in 1928. He was eliminated from the team before final match. Major Dayan Chand wrote honestly about Munda that he was really a good sportsman but he faces racial discrimination by Indian hockey team committee and its manager. But till now he did not get right position. Now it is necessary of us to explore his contribution in games and other remarkable achievements. He is only known by a few. After the 1928 Olympic, where he had to undergo racial discrimination he carry forward his efforts towards games i.e. Rugby, Football, Cricket, Bird shooting, Horse riding, Athletes and Polo etc. After that he got a job as a professor in Africa where he participates in horse race and gets winning award. Such things make him a real hero and father of Indian games. He served as a member of several sports committees before and after independence and established many clubs as:

- Founder member of BCCI

- Founder of Mohan Bagan Hockey Club
- President of Chota Nagpur Hockey Association.
- President of Delhi Cricket Association
- President of Delhi Hockey Association
- President of Delhi Football Association
- President of Delhi flying Club
- President of Delhi Zim-khana club, Golf club, Fishing Club.
- Member of Indian Olympic Committee, Indian Olympic Association, All India Council of Sports and National Sports Club of India, etc.
- He was the also an editor. He wrote articles on games for many world reputed magazines like *Isis Journal (London)*, *The Hindu* and *The Time*.
- He wrote and presented report of Olympics committee members in the parliament

He was a real hero of Indian games who taught Indian to play and win. He stands as a father of Indian sports life. It is essential to know facts related to his life as our history have forgotten one of our real hero in the dark shade of elitism.

Jobs:

Jaipal Singh Munda was an extraordinary student; he had good knowledge of history, languages and science. He qualified ICS exam (Indian Civil Service). He was only one and first Indian who got three hundred marks out of three hundred in ICS interview. He wrote about his ICS exam:

I had stay to one year extra as probationer for the Indian Civil Service. Candidates from the Indian competition had to do two year at oxford, Cambridge, Dublin or London to be brainwashed to the British realm. Indian history and Britain, one Indian language, Indian penal code, riding and general knowledge made the course. Sir Viser Fitzgerald, Dewhurst and Williamson, all retired from the ICS were in command. Your mother tongue you were not allowed to take as an Indian language. Mundari being my mother tongue. I chose Hindi which I think I knew better then Dewhurst, former united provinces civilian. I got on well with him and felt sorry for him. Why? His wife used to beat him once a week and he would apologise to us for his disconcern. One woman demonstrator used to turn up once a fortnight to teach how to pronounce Indian words. We were told to bring mirrors with us so that we could see how to twist our tongue to produce sounds correctly. The British probationers were hopeless with aspirate and dental retroflex consonants. The woman made me demonstrate the sounds. She was the examiner at the final examination: she gave me maximum marks! In viva voce also the civil service commissioners awarded me the full three hundred after gruelling questioning lasting fifty-two minutes. (Jaipal Singh Munda 30)

ICS was first job of Jaipal Singh, but he didn't join ICS, because of his sports sprit. He joins Indian Hockey Team in 1928 and he became first captain of Indian hockey team in Amsterdam Olympics. After Olympic Munda was jobless and faces racial discrimination in the last matches. Major Dhayan chand gives some description in his autobiography *Goal* about the discrimination. Munda was a talented and knowledgeable person, so he got a high rank job in the Burma Oil Company (B.O.C.). He was first Indian who got such high rank job in the colonial era. He came to Calcutta. He wrote about his Burma Oil Company's life that:

A new life started. To make sure I arrived at Britannic house in Fens bury circus on time. I started one hour earlier. Britannic house is the London office of the Anglo-

Persian Oil Company, A.P.O.L. and B.O.C. Burma Oil Company. They became part of Burma-shell after the amalgamation of A.P.O.C., B.O.C. and Tank Storage Company of India. Hence my job was with Burma-shell oil storage and Distributing Company of India Limited. (Jaipal Singh Munda 44)

Jaipal Singh Munda was enjoying his job and told his friends about his salary and compared it with ICS officers. During his job he met Tara Majumdar, grand-daughter of Womesh Chandra Banerjee, a founder president of Indian National Congress, 1885. Tara fell in love with Munda. They spend good time together. They shared close relationship with viceroy and governor of India. Both married off and immediately their marriage Munda lost his job in B.O.C. because of the discriminatory behaviour of his colleagues. So once again he decides to go to London along with Tara to meet Cannon.

After few years, he got a job of professor in the Achimota College Africa where he taught English, Economics and Political Science. He won several prize in Africa too in games. After sometime he was rewarded with appointment letter of the then education minister of India (Girja Shankar Bajpai). It filled with joy and excitement to return to his motherland. He was appointed as a vice principal of Rajkumar College, Raipur. Smith Pearse was principal of same college, he send him some details and photographs of the college. He writes:

A cable came from Girja Shankar Bajpai, secretary of education, health and lands, offering me the principalship of Rajkumar College, Raipur. I again stumbled on my feet. Three weeks later Principal of Rajkumar College, Smith Pearse, sent me photographs of the College. Tara was overjoyed (Jaipal Singh Munda 72).

Only royal families and upper caste students were enrolled in Rajkumar College. He had hundred percent result in his subjects. He writes about college:

Once again I was an educationist. I was told to introduce the English public school to Rajkumar College. There were seventy-four students, all Rajkumar excepting Abraham, the son of the sessions Judge. Each prince-ling had his own retinue, his separate kitchen and a private tutor, and some had guardians, all British.

My bungalow was huge. Four princelings stayed with me but they had their own cooking arrangements. They, however, ate at the same table with me. Each of them paid two hundred and fifty rupees per month for privilege of staying with me. Some of them had cars in the town. There was a temple and a small hospital. The staffs on the whole were competent. There was a large guest house for the visiting rajahs and VIPs. Play grounds were well kept. Some princelings were allowed horses of their own (Jaipal Singh Munda 77).

It was good job for Munda. He was living with his students of Rajkumar College Raipur. But again after few years, he faced racial discrimination. Nobody liked an Adivasi to become principal of Rajkumar College; so they mistreated him. He faced discrimination by Smith, Reggie Hind and also compel him to pay extra charges. He protested against injustice and extra charges in the name of facilities. It led to the reason of his transfer to college to move to Bikaner, a princely state in western India. As he writes:

I took the senior classes in English, history, economics and political science. Smith Pearse used to come to watch my teaching. One day he made a fool of himself in not understanding the difference between productive and not-productive services. This was the beginning of my transfer to Bikaner as colonisation minister and Revenue commissioner under the mighty Andhataji Ganga Singh with Sir Kailash Haksar as my prime minister. Sir Kailash Haksar was Ratan Nehru's father-in-law. (Jaipal Singh Munda 78)

Finally, Munda was debarred from Rajkumar College due to his Adivasi identity which people with royal habitant did not accept. Albeit he was a real academician and multitalented person even though, he had to undergo to racial discrimination. He had got near ten jobs in a short span of his life.

After this, Munda became Foreign and Railway Minister in the Bikaner state in the British government. He meets many people in Bikaner state like Andhataji, Maharaja of Bikaner state, Ratan Nehru, Kailash Haksar's son-in-law. Kailash Haksar was Prime minister of Bikaner state, and Tom Foy was engineer and Tejbhai was the palace spy. Munda was very honest and hard-working. In his first year of job he collected two crores rupees of the arrear that was due on the people. He visited rural areas where a canal construction work was on progress. He found a lot of corruption in the state. He decides to announce names of people indulge in corruption on public podiums. All dignitaries such as Prime Minister, ministers and officers were involved in these scams. He provides a detailed account of it in his autobiography:

Famine conditions were annual. Andhataji was an uncanny expert. He knew every village and every file. Tejbhai was another encyclopaedia, but he was corrupted. He would hide files if the parties concerned did not pay enough. My mission was also to reduce corruption. You cannot root out corruption in India. A very rich Bikaneri from Calcutta had been elected a member of the assembly. There was an election petition against his election. The charge was that he had locked up three of the twelve voters. He hired a barrister from Calcutta, a personal friend of mine. He called at my house. I refused to see him. I asked Tejbhai to give me the relevant file. 'The file is missing; perhaps, it has gone to Andhataji.' I knew he was telling a lie. I suspected him. A telephone message from the palace commanded me to see Andhataji. Before going there, I saw sir Kailash. 'You are right, but do not forget, you are in a princely state. (Jaipal Singh Munda 89)

Again, Jaipal Singh Munda's honesty was rewarded with transfer. He opens relevant files and name of corrupted persons. Andhataji promoted his salary and his position, so all ministers and officers were against him. He lost his fifth job and got next job in the house of Maharaja Hari Singh, king of Jammu & Kashmir. He writes about this accident that:

Andhataji promoted me and appointed me as foreign secretary! This created enemies. Sardar K.M. Pannikar, then in Patiala service, worked through Sri Sikandar Hyat Khan chief minister of the Punjab, against my appointment. Sir Kailash advised me to quit and go with him to Kashmir as tutor to Maharajah Hari Singh's son, Karan Singh. (Jaipal Singh Munda 99)

Jaipal Singh Munda was very intelligent and had wide knowledge of many subjects and languages. He had many popular friends in India and outside which helped him out to find new job every time. He worked hard everywhere and rewarded with discrimination. Finally, he decided to enter in politics and joined Adivasi movement. He denied proposal of Dr. Rajendra Prasad, again for a job and enters in politics. In his first phase of life his achievement were rewarded with discrimination. His second phase of life begins with Munda as a freedom fighter and elected member of constitution assembly.

Age of National Freedom Movement (1939-46)

Jaipal Singh Munda was great leader of Adivasi in the Indian national movement like Mahatma Gandhi, Jawaharlal Nehru, Sardar Patel, L.B. Shastri, Dr. Rajendra Prasad, Subhash Chandra Bose, Dr. B.R. Ambedkar, Mohammad Ali Jinnah, Bhagat Singh, Chandra Shekhar Azad and many others. Munda like Dr. B.R. Ambedkar was fighting with Britishers and National Congress Party. He was famous in the world. In the national freedom movement every Indian wanted to be free from the shackles of colonial rule. Nehru and Gandhi were leaders of Hindu, Mohammad Ali Jinnah was Muslim leader and Dr. B.R. Ambedkar was

Dalits leader as where as Jaipal Singh Munda was leader of Adivasi in the national freedom movement and Constituent Assembly of India. But, in the present; only a few people know about the Munda and his contributions.

Further, Jaipal Singh Munda met with his friends Maurice Hallet Governor of Bihar and Robert Russell, Chief Secretary of Bihar. They suggest him to work for his people instead of wasting time with congress. That conversation left a mark on his mind to join politics for the cause of Adivasi in 1938. He recollects his teacher words:

I called at Government House. His Excellency Sir Maurice Hallet invited me to tea. He knew my strong points and also my weaknesses but our association had been intimate. It was he who had enabled me to go to Raipur. 'Don't waste your time with Congressmen. Go to Ranchi. There is an Adivasi agitation just started. You have wandered round the world in all sorts of good jobs. Do something for your people in memory of Canon.' He offered to nominate me to the Bihar Legislative Council. I declined the kind gesture. In the evening I called on the Chief Secretary Robert Russell. Russell also encouraged me to take charge of the Adivasi movement. 'Have you sufficient funds to last? There will be no money there. Where will you stay?' (Jaipal Singh Munda 95-96)

This led him to enter in politics for Adivasi movement. In initial stage of the movement he met leaders who have already started fighting for Adivasi. They appointed him president of Adivasi movement and Adivasi Sabha. He made a significant change in the name of Adivasi Sabha to Adivasi mahasabha. He writes about first meeting of Adivasi leaders:

De moulder had collected Adivasi leaders to meet me. Rai sahib Bandiram Oraon, Paul Dayal, Igenes Beck, Theble Oraon, Theodore Surin, Julius Tigga, and a dozen others were there. They requested I become president of the Adivasi Sabha they had

just started. 'Adivasi ki jai; jai Adivasi' was the salute. I agreed to preside over the conference on January 20th 1939. (Jaipal Singh Munda 98)

Munda sought permission from his wife and mother to join Adivasi movement. His mother granted him permission but they did not get clearance from the other side. His mother-in-law (daughter of Womesh Chandra Benerjee, president of Indian National Congress) did not permit him as his whole movement means against congress. His wife said that 'Darling, do what will make you happy.' And his mother reacted like 'Do what you would like, but expect no thanks.' He organised a conference of Adivasi which was attended by more than one lakh Adivasis. He narrates his first conference of Adivasi:

I stayed at the Bengal Nagpur Railway hotel. There was speculation over my venture. The commissioner, Deputy Commissioner and the Superintendent of police came to see me to find out if I were a Bolshevik! 'The Governor himself has blessed me. Why all this enquiry?' Rajendra Babu and other Congressmen announced I would not stay long in the movement. Staying in an expensive hotel and used to comfort, how could I work in the jungle fortresses? They were mistaken.

The January 20th meeting was a revelation. It was held in the Adivasi Bhavan just below the Ranchi Lake. There was a procession through the main road. I was mounted on an elephant of the Thakur Saheb of Jaria. About one lakh people attended the conference. I spoke first in English, written speech for the pressmen, then in Hindi, Sadani and in my mother tongue Mundari. This was my triumph. People had walked hundreds of miles for the conference and they were accommodated in the mission compounds. The shops were happy; they benefited from the shopping. The Adivasi Sabha was rooted. I made a change and called it Adivasi Mahasabha. (Jaipal Singh Munda 98-99)

Now, Jaipal Singh Munda started Adivasi movement with more energy. He was working for Adivasi rights with awareness of the congress as its opposition. He decided to take a different road to free Adivasi from the shackles of racial discrimination. The district board of elections came two months later. He decided to put up candidates only for Singhbhum and Ranchi districts. Adivasi Mahasabha won in both handsomely. It won 16 seats out of 25 the district board elections, Ranchi and 22 out of 24 seats in Singhbhum. It was his first political victory over a national party. Victory of Munda came to congress party as a big shock because it was first ever open challenge to congress by any other political party. It appears as a great revolution in Indian politics. Congress decided to vanish Munda's political movement with their new launched organisation *Bhartiya Adim Jati Sevak Sangh*. Rajendra Prasad and other congressmen decided that the annual *All India Congress Committee* should be held in Ramgarh, Ranchi to vanish Munda's movement in the presence of their national leaders such as Gandhi, Nehru, Sardar Patel and others. But anyhow, it was their unsuccessful attempt. He writes about it:

Two days later the Congress session began. Gandhi ji came to Ranchi. I had organised a hartel against his visit. All the shops were closed. There was not a crowd to hail him. He never forgave me. Soon after Rajen Babu delivered his address as chairman of the reception Committee, it rained cats and dogs and the Congress camp was washed off. The whole thing had to be abandoned.

Three days later we held the Adivasi Mahasabha. The attendance was good. Adivasi had walked hundreds of miles to come to their show...the Adivasi movement spread like a prairie fire. It spread to Bengal, Assam, Orissa and Madhya Pradesh. I was in demand everywhere (Jaipal Singh Munda102).

It was the first moral victory for Munda. He was not happy with the conduct of the government. So he decided to detach himself from the government. Munda started freedom

movement for Adivasi who were continuously exploited by Aryans, Mogul and Western hegemony. He was main leader of Adivasi, as well as Gandhi, Nehru and National Congress Party were starting freedom movement for Hindus, Muslim League was starting for Muslims and Dr. B.R. Ambedkar was starting for Dalits.

Munda was the voice of Adivasi in the national freedom movement. He worked for the awareness of the Adivasi. First time, in order to awake the Adivasi, he published a weekly magazine named *Adivasi Sakam* in 1940. He published 2000 copies of this magazine amongst he kept 500 copies for cities, 1500 for rural areas. Later, he got reprinted its 5000 copies. In that magazine, he wrote about the culture, tradition, folk and rights of Adivasi. He also put forward the problem of exploitation by the handfuls. He tried to make them aware of their rights. His magazine played a pivotal role in his movement for the awareness of Adivasi. Before that magazine, he wrote articles for newspapers on the games held in London. He also wrote for many magazines and newspapers like *ISIS journal* (England), *Searchlight*, *Indian Nation*, *Abua Jharkhand*, *Jharkhand Time*, *Times of India* and *Hiranagpur*. He writes about his writing and *Adivasi Sakam* that:

In 1940, I realised the pen might be mightier than the sword. I started a four page weekly, *Adivasi Sakam*, in English, Hindi and Mundari. Most of the space was taken up by English. I was difficult of my written Hindi. My mother tongue, Mundari, I put in to offset English, for the villages. I began with two thousand copies, five hundreds for Jamshedpur and Ranchi and fifteen hundred for villages. The circulation was free; I called not be bothered getting *Adivasi Sakam* registered or for subscribe. I calculated that one copy per village was good enough. I wrote everything myself, which took up a couple of days of my time. (Jaipal Singh Munda 115)

After publishing *Adivasi Sakam*, Munda established *Adivasi Labour federation* and *Poor Labour Association* with Brij Mohan in the March 1947 in Ranchi, Bihar (now Jharkhand). On the one hand these organisation spread awareness of their rights and on the other hand it provided employment to the oppressed. But in some ways his plan fails due to the intimacy between congress and businessmen in Bihar. Congress and Tata shared good relationship which led them to exploit Adivasi rather providing them jobs. Adivasi were very poor and unskilled and it led them to exploitation by company raj and business men. Due to poor skills about the functioning of machines in factories many labourer had lost their body parts as well as their land. Because after all, factories needs huge land which can be attain through land which is occupied by Adivasi. So they started them to snatch away their land. Munda offers an account of it:

Employment was the hardest problem for Adivasi. At Jamshedpur, for fifteen years, I saw enough of it. Adivasi lands were acquired and my people made landless. Most Adivasi were unskilled labour with one foot in their paddy fields. Technicians, the few that were came from Ranchi. For unskilled labour there was no competition except when famine conditions in Chhattisgarh brought in thousands willing to work for anything and any amount. The contractors, without any conscience, took full advantage of the plethora of labour...I opened an office in my residence where coolies and rajah could come to have their applications written. The rush became so great that I put a fee of one rupee for each applicant. This had no deterrent effect. Something like forty percent got jobs on my recommendation (Jaipal Singh Munda 109)

On the one side, Munda was busy with Adivasi issues, problems and their rights and on the other side; he shared close relationship with Britishers and Indian Nationalists. He was directly involved in the Second World War with England. He sent seventy-two hundred Adivasi soldiers for Second World War. National Congress Party also favoured England and

Subhash Chandra Bose favoured Germany in World War. He writes about this event:

The 1939 war gave me opportunity to show my strength and following. The Congress boycotted the war effort; I supported it wholesale. Seventy-two hundred Adivasi joined the combatant and non-combatant forces. Indebtedness disappeared from the area. Fighting and serving overseas was enlightenment which helped the movement (Jaipal Singh Munda 104).

Jaipal Singh Munda was an international personality, but he was totally ignored by the Indian history, not only Munda but also all the Adivasi. He became the voice of Adivasi. He demanded a degree collage for Adivasi. He put his demand of a separate state for Adivasi where they could save their culture, language, literature and generations before the Constituent Assembly. But Congress Party turned down his demand. On the side, he was a true nationalist, so he did not demand for separate nation like Mohammad Ali Jinnah and Naga Adivasi nationalist Phizo. These issues will be discussed in detail in third chapter.

Age of Constituent Assembly (1947-50)

Jaipal Singh Munda was big name during national freedom movement and in Indian politics. Some of his candidates contested election of constituent assembly. He became member of Constituent Assembly in 1946. During this Adivasi became major affair of India. Everyone in the constituent assembly was conscious of saving their identity. Nehru for Hindu, Jinnah for Muslims, Ambedkar for Dalit rights. Similarly, Munda was voice of Adivasi. Munda decides to put up his own candidates in the election the legislature. He shares his experience about these elections and reaction of Rajendra Prasad.

In 1946 came the election to the legislatures. I put up candidates and we did well. I myself lost. Rajen Babu's henchmen murdered seven Adivasi at Tapkara on March 2nd on a market day as they were going home. The polling was a few days later. I could have won, but I retreated from the fight. We had however, more than enough

M.L.A as to send me to the Constituent Assembly and the Provisional Parliament. I have been in parliament ever since 1946. The Adivasi cause became an all-India affair. More so, when Dr. B.R. Ambedkar, the real pilot of the constitution took me under his wing and saw through the Schedules for safeguards for Adivasi. (Jaipal Singh Munda 104)

Jaipal Singh Munda and Bonifash Lakda were elected from Adivasi Mahasabha and Takker Bappa and Devendra Samant were elected by the National Congress Party for Adivasi rights in the Constituent Assembly. But Munda was only person who raised the voice for Adivasi rights in the Constituent Assembly. He explains term and Adivasi identity; which was well known in ancient time but Munda used it first time in Constituent Assembly.

He was against the term Schedule Tribe given by Dr. Ambedkar and Constituent Assembly. He explains that Adivasi are native of this country so you cannot define them in certain elite terms. Their culture and traditions are totally different from others. He dissents against it when Adivasi were included in categories as such backward and uncivilized. He provides a detailed account of Adivasi, its background in the Constituent Assembly. He says:

Sir I rise to speak on behalf of millions of unknown solders yet very important of unrecognised warriors of freedom, the original people of India who have variously been known as backward tribal, primitive tribal, criminal tribal, and everything else, sir I am proud to be a jungli. As a jungli, as an Adivasi, I am not expected to understand the legal intricacies of the resolution. But my common sense tells me that every one of us should march in that road to freedom and fight together. Sir, if there is any group of Indian people that has been shabbily treated it is my people. They have been disgracefully treated, neglected for the last 6000 years. The history of the Indus Valley civilization, a child of which I am, shows quite clearly that it is the new comers— most of you here are intruders as far as I am concerned— it is the new

comers who have driven away my people from the Indus Valley to the jungle fastness ... The whole history of my people is one of continuous exploitation and dispossession by the non-aboriginals of India punctuated by the rebellions and disorder, and yet I take Pandit Jawaharlal Nehru at his word. I take you all at your word that now we are going to start a new chapter, a new chapter of independent India where there is equality of opportunity, where no one would be neglected.

(Debates of Constituent Assembly of India 19/12/1946)

The above mentioned speech was delivered by Munda in the Constituent Assembly on 9th December 1946. In the speech, he talks about the identity of Adivasi and their origin. He was very hopeful for a better future of Adivasi. But Adivasi didn't get their identity and rights. They were cheated by the Constituent Assembly. In the next speech, on 14 September 1949, he again raised the voice for favour to Adivasi languages. He wanted to include of three Adivasi languages *Mundari*, *Gondi* and *Uraob* in the list eight Schedule. But their requests and demands were turn down by the Constituent Assembly. Hindu and other mainstream classes identify them as unknown language for communication and teaching. Munda stand forever with Adivasi rights. He demands a separate state for Adivasi where they can live their natural life in order to save their culture(s), language(s), literature(s), tradition(s) and other things which are part of their everyday life. He was not satisfied of the decision of Constituent Assembly, but was in an agreement that in near future condition of Adivasi would improve and develop. After, Indian independence he chooses a democratic way for the better of his community.

Age of After Independence (1950-70)

After independence, Jaipal Singh Munda was elected for Member of Parliament four times and became first Deputy Chief Minister of Adivasi. After freedom, he carries forward his Adivasi movement. But steps taken by government led him to the frustration because his

all demands were ignored by government that led him to form his own political party *Jharkhand Party* which was a transformation of *Adivasi Mahasabha*. This party gives a political face to the Adivasi movement. Munda became very active in politics and demanded equal rights for them. Now, he opens the door of his party for Non-Adivasi people. *Jharkhand Party* won major seats against Indian National Congress. It won thirty two seats of Assembly and four seats of Parliament in the 1952 and it won thirty four seats of Assembly and five seats Parliament in the 1957 and it won twenty two of Assembly and five of Parliament in the 1962. He represented his constituency in parliament for four times and always stood with the Adivasi.

Jaipal Singh Munda also put forward the demand of Jharkhand as a separate state for Adivasi in 1954. The main reason behind his demand was that the unfair investment of government fund allotted to Bihar. In 1954, State Re-Organisation Commission sent a committee to Bihar to look into the matter. He felt cheated by commission and his demands were completely turned down.

Finally 1963 Jaipal Singh Munda decided to join congress and he became first Deputy Chief Minister of Bihar from Adivasi community in independent India. But it ruined his life as he took this without any consent from his party. It caused down his popularity among the Adivasi. He himself was ashamed of it. His Adivasi movement causes him with separation with his first wife. His second wife seems responsible for this step as she was not as faithful as his first wife. He narrates his last election and its reaction by his family:

The mid-term elections in Bihar were a severe challenge to my Jharkhand leadership, in most of my former colleagues deserted me and declared them as having revived the Jharkhand party. For quarter of a century I had fought successfully the Congress party and it was uphill work facing Adivasi whom I had made hostile. 'All these years you told us to vote against the Congress: now, you ask

us to vote for it', I could not run away; I had to meet the challenge of my former colleagues. On an average, I motored every day two hundred and fifty miles addressing five public meetings. The Prime minister, the minister of Tourism, the minister of Railway and the Congress president also toured Jharkhand and I had to escort the first two. The results were not too good. (Jaipal Singh Munda 155)

Jaipal Singh Munda was an international personality, led Indian hockey team in Amsterdam Olympic to win its first gold medal; second he was an international teacher and last he gave freedom speech in USA. He addressed many universities abroad on the Adivasi conditions and issues. He write about the American tour that, "I visited twenty-two of the major universities and addressed students on India's most ancient millions, Adivasi. Some Indian students were also in the audience. Even anthropologists did not ask me awkward questions. I went to see the Niagara Falls." (Jaipal Singh Munda 178) Munda got respect of *Guard of Honour* in the USA. It was the best time of his life. He writes about this event that:

The biggest surprise awaited me in Oklahoma City. At the airport there was a guard of honour. There were six motor bicycles escorting me to the hotel. All traffic was stopped. A lunch was given in the country club where I was presented with an expensive Red Indian headgear and made honorary pelichi (Chief) of the Chickasaw Nation. At Norman, eight mile away, I was given the freedom of the City by the woman mayor. The Americans can afford to be genuinely generous. (Jaipal Singh Munda 179)

Jaipal Singh Munda was really great person. His death was a top secret, along with Subhash Chandra Bose's. Only a few knows about his death. He was totally ignored by Indian history, literature, administration, journalism, sports history and politics. In the last, he announces that he will rejoin Adivasi movement with more energy and new ideas. He also knew about his wife's conspiracy for him. He went to tour of Europe after getting discharge

from hospital. He writes about his last time with second wife that:

My physical condition worried my wife. She made arrangement to have me in a Calcutta Nursing Home. I was there one whole month and no one, not even my son in Bombay or my nephew, a District Magistrate was allowed to see me. I did not like the nursing home, but my wife's conspiracy with doctors was such that I could not escape. No one was told where I was; no one must see me!

My oxford compeer, the metropolitan of India, rang up the governor of West Bengal asking where I was in Calcutta. The police discovered me. The metropolitan accompanied by a senior police officer came and rescued me from the nursing home and took me to 51 Chowringhee, Known up to 1918 as the palace. I stayed there many times and the metropolitan did everything to fatten me. My wife was confounded. (Jaipal Singh Munda 156)

Here comes a big question that why did Jahan Ara hide Jaipal Singh Munda from his friends and politicians? Ram Dayal Munda writes that, "The decision of second marriage of Jaipal Singh Munda was wrong and it became cause of his unsuccessful life." (Qtd. in Pankaj 95) Further, Ashwani Kumar Pankaj gives a new name for this marriage. He writes about this marriage: "It was 'The Jahan Ara Policy of Nehru' that spread and so much spread that take down of Jaipal Singh and Jharkhand Movement. Jahan Ara took its profit till the end of her life. She awarded Cabinet Minister by the Congress Party till the 1966 to 1972." (Pankaj 100)

In the last, Jaipal Singh Munda went to Calcutta to meet Tara, his first wife. But after his meeting very next day he died on March 20, 1970 in unknown conditions. His most demand was completed in November, 2000 when Jharkhand as a separate state came into being which had larger population of Adivasi. So far, conditions of Adivasi remain unchanged. He always stood for Adivasi rights and their *Jal, Jungle Aur Jameen* (water, forest and land). But he could not save their natural recourses. He stands forever with Adivasi

in the future, because Jaipal Singh Munda was not only a name of person but also a name of consciousness and ideology of Adivasi. His life left a big question on the nation. It is essential to have further work on account of his life, his efforts towards marginalised, his achievements and his ideas as they open up many secret doors of Indian history and politics. He had a separate identity during Indian independence movement and after independence. It is pertinent to compare his life and deeds with others nationalists which may draw us to have a close scrutiny about the importance and characteristics of nationalist/ national movements. It is also true that he was an international personality who served Adivasi across the globe. Today, his autobiography has a great importance in the fields of literature, history, society, economy and politics of India. Researcher will try to analyse above points of his life and autobiography in next chapter.

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Chapter: III

The Contours of Adivasi Consciousness: A Study of *Lo Bir Sendra*

The contours of Adivasi consciousness: A study of Lo Bir Sendra is the topic of my dissertation which has two terms. It is pertinent to understand the literal meaning of this chapter's title. Here, the terms, *Adivasi Consciousness* and *Lo Bir Sendra*, are used in Adivasi context. The term, *Lo Bir Sendra*, is used for an autobiography of an Adivasi person, whereas *Adivasi Consciousness* is another term which is used for the consciousness and awareness of a particular class or category. First of all it will be good to have a general overview of *Adivasi consciousness*. The term *Adivasi consciousness* is generally used to understand the surface meaning of the *Adivasi* term. Therefore it needs an explanation to understand the term *Adivasi* instead of consciousnesses. The first chapter of this dissertation is focused on the term *Adivasi*, *Adivasi consciousness* and its similar concepts like *Adivasi literature*, *Adivasi class*, *Adivasi philosophy* and *Adivasi culture*. It is widely discussed with authentic references in the first chapter. The term *Adivasi* was coined by Jaipal Singh Munda who used this term in his autobiography and debates of Constituent Assembly of India.

Lo Bir Sendra is an autobiography of Jaipal Singh Munda. He was an *Adivasi* leader of India. His time period expanded from 1903 to 1970. He was born in Jharkhand and was the most important face of *Adivasi* politics. Munda was not only a world statesman in *Adivasi* politics but also in Indian politics and sports. Though he was a famous leader of an indigenous group of India but still there were some reasons that he did not get the place in history for which he was claimant. Whatever had happened is really a matter of wide research. Some days before his death in 1970, he wrote this book and gave it to a professor in England for publication. But it still could not get printed at that time, lastly in 2004, it got published for the first time by *Prabhat Khabar publication*, in Ranchi. It was published with full authenticity under copyright of Jayant Jaipal, son of Jaipal Singh Munda.

Jaipal Singh Munda's autobiography has Adivasi consciousness. He was very well educated teacher, literary person and politician and knew every aspect of the life of Adivasi people. The focal aspects of Adivasi consciousness are Adivasi class, culture, philosophy, languages, literature, nationality, politics and economics. Here are some points which define Adivasi consciousness:

Separate Class of Adivasi in *Lo Bir Sendra*:

Adivasi community is a native community of our country. Its struggle and protest to sustain their identity was very old but other communities destroyed their efforts in Indian history. Jaipal Singh Munda was the only orator of Adivasi community in the twentieth century. He struggled throughout his life for their rights. He tried to establish a different identity for Adivasis when India got independence. When National Freedom Movement was on its peak and everyone was struggling against exploitation and aspiring for freedom, Munda struggled hard to better the conditions of Adivasi. Before independence, Munda was mistreated with racial discrimination many times. He knew that his community is also suffering from same discrimination. So he joined Adivasi movement and made a particular identity and class of his community. He provided the power and motion of the Adivasi movement that was suffering and struggling for their privileges. He was not only leader of Adivasi of Chota-Nagpur but also leader of all *India Adivasi Mahasabha*. He published weekly Adivasi magazine *Adivasi Sakam* availed free of cost for their people. He was mobilising all India's Adivasi and succeeded. Finally, he was elected for Constituent Assembly as a speaker of Adivasi where he keeps his favour. First time, he cleared everything about Adivasi in the Constituent Assembly Debates. He says that:

Sir, I rise to speak on behalf of millions of unknown hordes yet very important of unrecognised warriors of freedom, the original people of India who have variously been known as backward tribes, primitive tribes, criminal tribes and everything else, Sir, I

am proud to be a Jungli, that is the name by which we are known in my part of the country. Living as we do in the jungles, we know what it means to support this Resolution. On behalf of more than 30 millions of the Adivasis ..., As a Jungli, as an Adivasi, I am not expected to understand the legal intricacies of the Resolution. But my common sense tells me, the common sense of my people tells me that every one of us should march in that road of freedom and fight together. Sir, if there is any group of Indian people that has been shabbily treated it is my people. They have been disgracefully treated, neglected for the last 6,000 years. The history of the Indus Valley civilization, a child of which I am, shows quite clearly that it is the new comers most of you here are intruders as far as I am concerned it is the new comers who have driven away my people from the Indus Valley to the jungle fastnesses. (Debates of Constituent Assembly of India 19/12/1946)

Again, Jaipal Singh Munda spoke on Adivasi society. He knew that Adivasi class is very democratic, because they have senior decision maker in their community. They treated equally to everyone. Farther, he says that:

This Resolution is not going to teach Adivasi democracy. You cannot teach democracy to the tribal people; You have to learn democratic ways from them. They are the most democratic people on earth. What my people require, Sir, are not adequate safeguards as Pandit Jawaharlal Nehru has put it. They require protection from Ministers that is position today. We do not ask for any special protection. We want to be treated like every other Indian. (Debates of Constituent Assembly of India 19/12/1946)

Jaipal Singh Munda raised the matters of every Adivasi in the Constituent Assembly. There he raised issue of Rajasthan which was divided in many princely states at that time. Rajasthan's population was near ninty lakhs and where Adivasi population was around seventeen lakhs. Constitutional Assembly took the candidates from every princely state but

they completely ignored Adivasi candidates who could raise the voice of Adivasi in the Assembly. He knew that Adivasi are totally ignored by the National Congress Party and Constituent Assembly. He demanded to increase Adivasi members in the Assembly. His demands were turned down by the Assembly every time.

The Ever since my return from British West Africa, I have been traversing a lot amongst the Adibasis in the Adivasi Tracts and, in the last 9 years, I have traversed 1,14,000 miles and it has given me an idea of what the Adibasis need and what this House is expected to do for them. There are, in Indian India, in Rajasthan, the Princely India, where you have a population of a little of 90 million people, you have 17 million Adibasis, 17 million tribes. Sir, I suggest that with such a large population, there should be an Adivasi in this Negotiating Committee. I think he will be able to help the Committee. I am not obstructing the work of the Committee but I want that an Adivasi should be there to fight for the Adibasis. You need an Adivasi when you fight for Adibasis and he will fight along with the authors of this Resolution that they do include an Adivasi and make it 'We Are Seven'. (Debates of Constituent Assembly of India 19/12/1946)

Jaipal Singh Munda raised the issues of every Adivasi in the Constituent Assembly because he was the man who had the knowledge and understanding of all conditions of Adivasi life. National Congress Party elected Takker Bappa as an Adivasi representative in the Constituent Assembly, who did not raise the voice for Adivasi rights. Takker Bappa was only a stooge of congress party who established *Aadim Janjati sheva Shang*. Its work was converting of Adivasi communities into Hindu communities. Congress Party had such candidates in the Constituent Assembly who know nothing about Adivasi. They were only stooge of Congress. Munda was international personality of Adivasi community who knew everything about Adivasis. He had the knowledge about internal plans and conspiracy of Hindus and National Congress Party. He knew that all Adivasi of our nation were a

community and a class in ancient time and they are generation of Sindughati and Mohenjo-Daro. So he strongly kept the favour of Adivasi. He was greatly depressed when he listened about the Adivasi of Utter Pradesh and Madhya Pradesh who were converted into Adi-Hindu. But, they accepted that they are Adivasi, so they invite him in the conference. He writes about their conference that:

In the United provinces of Agra and Oudh, now Utter Pradesh, the Adivasi changed to Adi-Hindu. I was invited to the first conference held in Lucknow. I stayed in Carton Hotel, the rendezvous of snobs. This rather shocked my Adi-Hindu admirers. They made elaborate arrangement for the conference. They printed a small pamphlet, Adivasi Danka; 'Tribal Drum' with my photograph on the front page...In the Madhya Pradesh there was little progress away from the adjacent districts of Chota Nagpur. The area was too large and most of the rulers, aborigines, assumed titles of different descent from the sun, moon, and so forth. Suryabansi, Chandrabansi, Rajbangsi! In Gondwana, they declared themselves as Rajputs; only the Raja of Sarangarh was proud of his ancestry. His totem was the same as mine, a turtle which adorned all his correspondence. He was shikari and his annual bird shoot was enviable. (Jaipal Singh Munda 102-103)

It is clear from this conference that Adivasi were also aware of their rights and Jaipal Singh Munda wanted to unite all of them under a flag. He went everywhere and collected information about Adivasi. He accepted that Adivasi were a class that has a separate philosophy and culture from other classes. He raised the matters of minorities and depressed classes and their rights in the Constituent Assembly Debates. He said on the female members that we should increase the female candidates in the Constituent Assembly. He raised the issues of Nagpur, Punjab, Assam and other Adivasi places in front of the Assembly, but there was making only Hindu constitution, there was no place of Adivasi and others classes. Munda kept the matter and rights of minorities in the front of Constituent Assembly; because

in many states Adivasi were kept in such categories. He raised the voice for minorities and backward categories in states such as Haryana and Punjab.

Angami Zapu Phizo was another Adivasi leader. He is considered to be the father of Naga Adivasi movement. He demanded for full independence from Indian government. He wanted separate Naga land and Adivasi nation. He got a chance to meet Jaipal Singh Munda but Munda did not want separation of country, hence, he did not unite with him. But, Munda put forward all rights and matters of north-east in front of the Constituent Assembly. Phizo also accepted that Adivasi is a separate class, as he mentioned:

The Angami Nagas, with their honourable martial tradition and record of fighting outsiders (the British included), thought it should mean a fully independent state: 'a government of the Nagas, for the Nagas, by the Nagas'. On the other hand, the Aos, who were more moderate, thought they could live with dignity within India, so long as their land and customs were protected and they had the autonomy to frame and enforce their own laws. (Ramchandra Guha chapter 13 N.P.)

Jaipal Singh Munda was so much worried about Adivasi community. He knew that Phizo's demand was totally useless, because Phizo was thinking about only north-east Indian Adivasi. But Munda was thinking about all communities of Adivasi of the world, so he thought about Nigerian Adivasi when he went to Europe and America tour. He knew that Adivasi were native and very innocent people of this world. They were treated shabbily from the ancient time. He writes about Nigerian Adivasi in the autobiography that:

It is July 4th, a big day for Americans. From Mombasa to Costanza was a big Ostracism from mother earth. Everyone wanted to go ashore. I was only interested in getting news... The Nigeria/ Biafra civil war news upset me. I know Nigeria and it was horrible tribalism that the outside world could not stop. The International Red Cross

have difficulty in getting across to Biafra to feed the starving millions. There is no remedy against tribalism. (Jaipal Singh Munda 167)

Here raises the question that why all Adivasi were converted into other communities which is a big question of research. They never accepted other religions. In the present, we saw that Adivasi class has a different identity in the philosophy, culture, traditions, literature, music and life-style from other classes. But all Adivasi communities have many similarities. We also consider about all related terms to Adivasi that has used for these classes throughout the world. Jaipal Singh Munda also knew about it. So he talks about Nigerian, Kenyan, and American Adivasis. He always wanted that Adivasi class and identity should be constructed as a global issue. So he wanted a separate identity for Adivasi. Adivasi are still struggling with mainstream group of the society that called them 'Vanvasi', 'Girijan', Uncivilized, Schedule Tribe and others. But now Adivasi discourse has got its position by the efforts of Munda. Today Adivasi are known as a particular class or group of the society. In the present time, Adivasi discourse has become a subject of academic inquest. It has become possible through the efforts made by Munda.

Question of Adivasi Culture and Philosophy in *Lo Bir Sendra*:

Lo Bir Sendra is the name of Jaipal Singh Munda's autobiography. It also signifies Adivasi culture and philosophy. He has written three chapters, in his autobiography about the Adivasi culture; *Lo Bir Sendra*, *Era Sendra* and *Marriage by Capture*. These are present culture and philosophy of Adivasi. If we want to understand a particular community and its people, then first we should understand its philosophy, languages and culture. Culture and philosophy are soul of all Adivasi communities, so he gave the important place to these aspects. He had knowledge of Adivasi culture, philosophy and traditions. He had spent a long time living outside yet he did not gave up his culture and tradition. He always wanted to save his people and his culture, languages and identity.

Jaipal Singh Munda was a global reputed personality who visited Africa, America and Europe. Many times, he visited in many countries and he noticed every moment of such country that have a particular identity. He writes about the India that it has many varieties among religions, languages, communities, life-styles, Gods and Goddess and philosophy of nature. It is not our fault rather these are our cultural assets. We have such diversities and varieties in our nation. He writes about every part of country, north to south and east to west, he writes about the Indian culture, Harijans, untouchability, Banaras devdasis, woman prime minister, tradition of Purdah, rivers, valleys and others aspects and features India. Jaipal Singh Munda explains this in his autobiography:

The subcontinent, that India is a labyrinth of immense varieties and puzzling contradictions. The highest snow clad mountain ranges of the Himalayas, the city of Calcutta; the torrid desert of Rajasthan, the wettest Cherapunjee in the world; fabulous Maharajas, their 'khana Gani' worshippers; head-hunting Nagas, locust-protecting jains making crossing for destructive invaders; fertile river valleys, most-of-the-year dry streams; dense jungles for wild life, deforested Himachal Pradesh; hydro-electric dams, flooding rivers; women in purdah, matriarchy; sturdy, stalwart Punjabis, puny Oriyas; Kumbakonam Brahmins, omnivorous and almost naked Jerangs; beef-eating Muslims, strict vegetarians, polygamists, monogamists; literates, illiterates; holy temples, devadasis; filthy Benares, civil Bombay; airlines, bullock carts; Hindi, Hindi North India, No Hindi, No Hindi South India; prohibition, Ganja and Opium for sadhus; Christian missionaries, Arya Samajists, Gurukuls, Municipal schools, languages galore, no national language yet; uproarious legislatures, decorous village panchayats; woman prime minister, untouchable Harijans; astronomical cabinets, multipurpose political parties; public sector, private sector, cremation, burial and exposure to nature; stupidity, dignity. All these are there and many more, India is the place for shocks and surprises. (Jaipal Singh Munda 137)

It is culture and tradition of our country that living in the many different communities and classes. In the present, our country has great importance in such fields. Unity in diversity is fundamental of our country.

Jaipal Singh Munda is a real protector of Adivasi culture. He explains the Adivasi life, cultures and their philosophy. He himself has gone through such circumstances and situations which helped him in putting forth their situations in his autobiography. He writes that their communities refuse Caste System and the process of untouchability. In the Adivasi communities male and female are equally treated. There is no gender discrimination in Adivasi class. Their marriage system is also different; love marriage is common feature of their class. They contradict the mythical phrase of 'marriage fixed in the heaven' and denies accepting the theory of heaven and hell. They are living practical and natural life. Their marriage traditions are very simple without dowry system in practice. Various types of marriage system exist in these communities. Love marriage as a common marriage practice where boy and girl meet at carnage/fairs/markets and decide their future life. They reject the Hindu marriage practice of vermilion and did not show much hypocrisy and artificial elements which are common features of Hindu marriage practice. He explains in the autobiography:

Marriages in Adivasi, aboriginal society, do not any heavenly dispensation. It is wrong to think marriages are arranged by parents only. The boy and the girl have their say. They meet in markets, melas and if they near enough, in trysting hide-outs by day or by night under excuses of collecting firewood from the jungle, or shepherding. The parents must, of course, come into the picture. They are naturally careful that the bride is from the acceptable clan. But if the boy and girl decide to short-circuit their parental ruling, they just live together. The boy has only put the vermilion on the girl's forehead and the marriage is complete! Runway marriages are not common... Tribes are casteless and yet the totems do matter. News does go around that this boy wants to marry that

girl, of course, with the blessing of the parents. The preliminaries are interesting. (Jaipal Singh Munda 124)

Jaipal Singh Munda writes in detail about Adivasi marriage system, further he describes that parents also plays a pivotal role to decide marriage of their wards. Parents visit home of girl and ask ‘we have lost our cow. Can you tell us where it could possibly be?’ (Lo Bir Sendra 124) Their reply is common. Bridegroom himself invites his friends and relatives. Bridegroom and his relatives go to bride’s house. Whole marriage procession is guided through paddy fields, friends of bridegroom (barati) relish the delicious dishes offered by groom. Barber plays central role to complete their marriage ceremony. Their marriages are less expensive without any demands. Villagers of groom’s cook the ceremony. There are no such practices of teasing and other such events. Rice and beer are usual food for marriages. The wedding ceremony is very interesting. Bride hides stone in little water and then both are supposed to search that stone. Their marriages are completed by the vermilion and sindur. Bridegroom is takes vermilion and put on his bride’s forehead. Adivasi marriage ceremony is very good, simple and not expensive. Munda gives the details about it in his autobiography:

An Adivasi marriage is not expensive. Every guest brings a goat, rice and cloth. Trenches are dug in the garden and the goats are slaughtered by the bridegroom. All the young men of the village do the cooking and the girls do the serving. Pots after pots of rice-beer are served to everyone. The drummers drum incessantly, drunk as they become later... The wedding ceremony starts with a frolic when the bride hides a stone in a small water dish and the bridegroom repeats the game. Then the ‘goswami’, called gosain, appears. He does nothing. He only hands vermilion to the bridegroom to put on his bride’s forehead. The ‘sindur’, the vermilion line, consummates the marriage. (Jaipal Singh Munda 126)

After marriage culture, Jaipal Singh Munda focuses on Adivasi hunting culture or forest culture. Munda gives details about it in two chapters of his autobiography; *Lo Bir Sendra* and *Era Sendra*. These are two terms used in his autobiography and these terms are two different chapter of same book. Here, Munda already clears these terms. *Lo Bir Sendra* means the annual hunting by the men folk of the village and another is *Era Sendra* which means the annual hunting by the women folk of the village. It is a part of their culture. They have bows, arrows, lathies and guns for hunting and their protection. In the summer season of the year, they go for hunting and women stay at home. Whole night is spent with singing and dancing. Women also go to hunting in every seven years and men stay in home. There is no difference among men and women. They enjoy such traditions. Munda writes in the autobiography about these traditions that:

Every year, at the hottest time of the year, just before the rains, Adivasi have their annual hunt. Village join. Only the males, old and young join. Females must stay at home. The usual bows and arrows, axes, lathis and gun, if any, are the weapons for the hunt. To drive the animals out of their haunts, drums and canisters and blow horns of every type are used... obviously, no drinks for hunt. The men return home. The women ask what luck the men had. They, the women, wash the feet of the men and oil them. Then rice beer is served. Practically the whole night is spent singing and jargoning... (Jaipal Singh Munda 132)

As well as, women have same process of hunting in every seven years. Men stay at home. Here we can see that they give equal opportunity to females. Jaipal Singh Munda writes about women culture of Adivasi that:

Every seventh year, the Adivasi women's turn comes. They dress as men! Men must stay at home. They, the women are a queer sight. They collect all manner of masculine outfits and use rough manly words. The men have to do the cooking that day. In recent

years, the jungle has not been their only quarry. In the villages they catch whatever animal is at large. A popular villager becomes the victim of the pillage but he is helpless against the aggressive women. Before sunset the hunt is over and they return home and shed their masculine attire, wash the feet of the men folk and become women again. Whatever they have been able to kill in the hunt, they cook and the whole night is a jamboree with rice beer a plenty. (Jaipal Singh Munda 138)

Again, Jaipal Singh Munda raises the voice for the rights of Adivasis to save their culture in the beginning of debate on secularism in the Constituent Assembly. Munda has favoured Adivasi culture and favoured the consumption of alcohol that was used in Adivasi religious programs. He said that we cannot ignore of most important and ancient people of our country and their dishes like rice and beer. It is healthy for their body and not harmful for their body. He says that it is used in medical department. Adivasi use it to remove their tiredness after hard work. Many speakers raise the question on the Munda's demand but all accepted this. Maulana Abul Kalam said that 'Kya yah mazhabi chij hai'. 'Is it really a religious right?' it is acceptable, because all religious communities keep its matter in front the Assembly. Munda said that it is my religious privileges and it cannot forgive by the Assembly. It is secular debate, so keeping everything that connected with religion is essential. Munda further says:

Here, Sir, I submit, by the back door we are trying to interfere with the religious rights of the most ancient people of this country. You may laugh. Excess in everything is wrong. If you eat too much rice, it is bad for you. There are so many other things that you take in excess. But, if you take anything in its right quantity, it is good for you... Maulana Abul Kalam Azad was pleased to put a direct question to mean it was this - 'Kya yah mazhabi chij hai'. Is it really a religious right? On that occasion,

Sardar Patel gave me an opportunity to explain what the position was. Now, as far as the Adibasis are concerned, no religious function can be performed without the use of

rice beer... These ill clad men, without even their barest wants satisfied, have to work knee-deep in water throughout the day, in drenching rain and in mud. What is it in the rice beer that keeps them alive? I wish the medical authorities in this country would carry out research in their laboratories to find out what it is that the rice beer contains, of which the Adivasis need so much and which keeps them against all manner of diseases. Well, Sir, I am not opposing this amendment because I want drink to increase in this country. I am all for seeing to it, and, seeing vigorously to it, that the Adivasis do not injure themselves by this drink habit. But that is quite apart from the religious needs and religious privileges; we shall educate them to lead a life of temperance. I am all for that. But this amendment is a vicious one. It seeks to interfere with my religious right. Whether you put it in the Constitution or not, I am not prepared to give up my religious privileges. (Debates of Constituent Assembly of India 24/11/1948)

After all, Jaipal Singh Munda wrote everything about Adivasi culture in his autobiography. His political party's symbol was cock with a symbol of fight because the fight of cock is an interesting game of Adivasi community. He has much knowledge of Adivasi culture and he accepts that their culture and traditions are better from others. There is neither discrimination nor rape cases. They treat everyone equally and never occurred any religious problem. Their literature is mostly oral appears in ballads only on some particular occasions. Their literature and history was oral, not written and that's the reason today Adivasi culture and philosophy are near devastation. Munda was only person in the Constituent Assembly who wants to protect their culture, traditions and philosophy.

Question of Adivasi Language in *Lo Bir Sendra*:

Jaipal Singh Munda knew more than fifteen languages both Indian and foreign which shows that he knows the importance of languages. He knew very well that Adivasi languages were totally different from Non-Adivasi. It was the main reason that Adivasis were separate

from mainstream culture. He understood their identity very well and that was the reason he associated himself with Adivasi movement. He became leader of people to save their languages. Hindi and Sanskrit were unknown languages for them as well foreign languages. They speak and understand only their mother tongues. But some Adivasi were educated, so they knew Hindi and English language. It is evident that language is a bridge of knowledge.

Jaipal Singh Munda knew the importance of education. So he demanded a degree college, but government denied his proposal. After affiliation with Adivasi movement, he publishes a magazine *Adivasi Sakam*. It was written in English, Hindi and Mundari. Here he used mother tongues for the communication in magazine because he knew that maximum readers were Adivasi. He spoke and addresses the audience in his Mundari and local languages. He wrote about first speech on Adivasi conference that “About one lakh people attended the conference. I spoke first in English, written speech for the pressmen, then in Hindi, Sadani and in my mother tongue Mundari.” (Jaipal Singh Munda 99)

Jaipal Singh Munda became member of Constituent Assembly in 1946. He understood the importance of Constitution so he raised his voice for their rights. Munda was versatile and intelligent person. He did strong debates with other members of the Assembly. In the debate, when India was becoming Independence it has to be decided the national and regional language of our country; Munda raised voice that Adivasi people do not know any mainstream language and their population was near eight percent of our country. We should not leave them. He gives the suggestion to Constituent Assembly that we should keep their languages in the list of regional languages. Everyone learns and read easily Adivasi Languages. But there was full majority of Hindus in the Assembly. They only wanted Hindi and similar of Hindi in the list. There was a total ignorance of Adivasi languages spoken by major communities in major areas. Five Adivasi members were elected for Constituent Assembly by National Congress Party and other parties, but Munda was only single candidate

who raised the voice for Adivasi rights and identity. He was a good orator and debated strongly in the Assembly. Munda raised the matter of Adivasi languages that these languages should be added in the list of official regional language of the country. Those languages were Mundari, Gondi and Oraon. Jaipal Singh Munda said that:

Mr. President, Sir, I feel that I would not be discharging my duty properly if I did not plead with the House that in Schedule VIIA some of the Adibasi languages that are spoken, not by a few, but, literally, by millions, should also be included. My amendment No. 272 says: 'that in amendment No. 65 of Fourth List, in the proposed new Schedule VIIA, the following new items be added -

14. Mundari,
15. Gondi,
16. Oraon (Debates of Constituent Assembly of India 24/9/1949)

Jaipal Singh Munda provides the details of Adivasi languages. He has facts of their languages in front the Assembly. He has 176 names of Adivasi languages in the list. But he selects only three languages for the official regional languages list. He says:

Sir, if you look at the list of Scheduled Tribes in the last Census, you will find there enumerated 176 of them. Of course there are not 176 languages. There may be dialects, in patois form, and the same language may be a shade different in different areas. You might ask me why I have singled. Our only three out of 176. Sir, I do not wish that the Schedule should be overburdened with numerous languages and that is why I have selected only three important one. (Debates of Constituent Assembly of India 14/9/1949)

Jaipal Singh Munda spoke favouring these languages in the debate. He put forward the details of Munda, Gond and Oraon communities and their population. They were major

communities of Adivasi of our Nation. These languages are spoken in Middle and North-East India. He keeps the matter very authentic and powerfully in the Constituent Assembly Debates. He explains about the dialects of these languages. We can understand that Munda knows importance of languages, so he favours these languages to be added in the list of regional languages of our country. Munda says in the debate that:

To deal first with the Mundari language, the first in my amendment, I may say that I have not mentioned Santhali because Mundari is the generic term given to the family of languages sometimes called Austric and at other times called Mon-Khmer. I find that in the last census, forty lakhs of people have been recorded as speaking the Mundari language. In the list or the Schedule as it is. I find that there are included in it languages spoken by fewer people than the Mundaris. Similarly my reason for including Oraons is that the Oraons are not a small group in our country. There are as many as eleven lakhs of Oraons. Of course, this language finds a place in the Schedule under the language called Kanarese; so, actually, if Kanarese were to embrace Oraon, and if my Friend Mr. Boniface Lakra who speaks that language is satisfied that it do I would withdraw item 16 Oraon. I have asked also that Gondi should be one of the languages as it is spoken by 32 lakhs of people. My main reason toy asking the House to accept these three languages is that I feel that by accepting them we will be encouraging- the cause of unearthing ancient history. (Debates of Constituent Assembly of India 14/9/1949)

Jaipal Singh Munda strongly attacks on the Devnagri Hindi. When debate turns on the National language, everyone favours their languages like Hindi (Devnagri) and English. He gives the suggestion on the national and official regional languages that we have to focus on the particular areas and particular communities. But here was majority of Hindu, so Hindi became National language and other thirteen languages were added as official regional languages in the constitution. He had deep understanding of languages, so he says about

virtues and losses of Hindi as a National language. First of all he defines, what is language? And then he speaks that we should be bilingual and trilingual and learns more languages. Munda says about languages that:

The, House, somehow or other, finds itself divided into two groups-the Hindi purists and others who are generous enough to accept that it should be left to time to evolve a language. Let me confess that I am prepared to accept whatever the House decides. But I do feel very strongly opposed to the puritanical fanaticism that has gripped many people. What is a language? A language is that which is spoken. I think we are taking a retrograde step in trying to think that we can enrich the language that is spoken to-day by sanskritising it one hundred per cent for sentimental reasons. I am a great admirer of Sanskrit. I do speak Hindi as it is spoken in my province of Bihar, but that is not the Hindi which my friends want me to accept here. Let Hindi be the language as it is spoken everywhere. Let it enrich itself by taking words from other languages. Let us not think that, if other words are brought into Hindi or Hindustani, we shall be impoverishing it. A language grows and is enriched because it has the courage to borrow words from other languages. I do not mind whether you call it Hindustani or Hindi. Whatever, you decide I will readily learn. The Adibasis will learn it. They are bilingual or trilingual. In West Bengal, the Santhals speak Bengali as well as their mother-tongue. Wherever you go you find that the Adivasi has accepted the language of the area in addition to his mother-tongue. (Debates of Constituent Assembly of India 14/9/1949)

Here, Jaipal Singh Munda speaks on Hindi language. He also says that Adivasi learn everything that you decide for them, because they are bilingual and trilingual. Further, he gives an example in front of the Assembly. Here, he takes the backgrounds of Adivasi languages and their relevance. He says about Adivasi languages that:

There is not a single Member here from Bihar who has had to learn an Adibasi language. Does my Friend Pandit Ravi Shankar Shukla tell me that although there are 32 lakhs of Gonds in the, Central Provinces he has tried to learn the Gondi language? Has any Bihari tried to learn Santhali though the Adibasis are asked to learn the other languages? It is a matter of pride with us that we can talk in other languages also.

I think there should be some reciprocity. There should be some spirit of accommodation, and the provinces that speak Hindi should make it a Point to learn another language. That is the spirit that should be shown by us. We should not move in a groove and say that the rest of the country must learn our language because we ourselves shall not learn anything else. (Debates of Constituent Assembly of India 14/9/1949)

Jaipal Singh Munda talks about languages and he said; language is a way of knowledge. It is true that we can know about our ancient history by ancient languages. Adivasi languages are very ancient languages of the Earth. It is essential to add our ancient languages in the list. But many members have difference over his point. They thought that Munda wants to establish an Adivasi republic state through these languages. He gives the speech in the Constituent Assembly and clears that he does not have such plan. He has interest of learning others languages. He adds:

Sir, as I said, we have yet to unearth the hoary antiquity of India. We know very little of ancient India and there is only one way of learning about ancient India and that is by learning the languages that existed in this country before the Indo-Aryan hordes came into this country. Then alone shall we know what India in ancient days was like. I know my Friend, Mr. Munshi, has the idea that every time I use the word "Adibasis" I think in terms of Adivasi republics. He thinks perhaps that by this amendment I am trying to create three linguistic republics. Sir, that is not the case. Take Santhali. If my

amendment is accepted, it is going to affect West Bengal, Assam, certainly Bihar and Orissa. Take the case of...

Gondi: Gondi exists mainly in the C.P. but it stretches to Hyderabad a little bit to Madras and a little bit to Bombay also. Not one of these is an isolated area. They spread over distant should get the better of us. Wherever I have been, it has been a pleasure to learn the language of the place I provinces. All that I want is that these languages should be encouraged and developed so that they themselves can become enriched and by their enrichment they enrich the Rashtrabasha of the country. I do not want that linguistic imperialism have had to live in. (Debates of Constituent Assembly of India 14/9/1949)

Again, Jaipal Singh Munda attacks on the script of Devnagri and he refuses Hindi as a national language on the basis of commercial purpose and phonetics. He gives the example of printing machinery. English can be printed easily than Hindi and other Indian languages. We should develop our languages and printing machinery. It is true that Munda had good and deep knowledge of languages. He had weakness of Hindi and other languages in front of the Assembly. He said in the Assembly about it that:

So far as the script is concerned, I have very strong views and for practical reasons. I feel that we are making a wrong choice in accepting Devanagari. I belong to that school of thought which has been led, for the last thirty years by Dr. Suniti Kumar Chatterjee who has advocated international phonetics for all the Indian languages. By international phonetics, I can pronounce Tamil as a Tamilian speaks it. I can speak Kanarese as a Kanarese speaks it. Without knowing a language, I can read and pronounce it as a person whose language it is pronounces it, but I know that the House is not in a mood to accept it. So long as my friends suffer from a complex, the fear complex, I am afraid it is useless to appeal to them to have. A script that is practical not only for the purpose

of teaching others or teaching oneself. (Debates of Constituent Assembly of India 14/9/1949)

Further, Munda compares Hindi and English language on the basis of typing and printing. Devnagri script was a headache for typists and printers that time because it was very typical language for typing than English. English was an international language and it has its typing machine so it can be typed easily. His comparison was very authentic. Further, He said:

There is the commercial aspect of it also. It is a well-known fact that the Devanagari script has given headache to all the producers of printing machinery. In the time you can print something like fifteen thousand copies or twenty thousand copies in English, you cannot print even one-tenth of this number in Devanagari. Now, that is the commercial and practical aspect of it. I am not being sentimental. I think the country would have been wise to have done nothing which would retard its progress. By accepting Devanagari, we are impeding ourselves; we shall not be able to move fast enough, until such time as my friend's car. Produce machinery that will move as fast as the international alphabet or something which is only slightly less speedy. (Debates of Constituent Assembly of India 14/9/1949)

In the last part of debates Munda requests the Constituent Assembly to respect Adivasi languages and protect the rights of most important people of our nation while they can learn our languages so in return we should learn their languages too. Munda explicates that we should not quarrel with each other on this matter. He adds:

Sir, there is not very much more that I want to say. All that I plead, is that the languages of the most ancient peoples of this country should find a place of honour in the Schedule,. I need not say more. I want to assure the Members on both sides that I do not wish to be drawn into this quarrel about language and script. Whatever the House

accepts, I and my people will readily accept, and it is in that spirit that I ask the House also to show a spirit of accommodation in accepting my amendment. (Debates of Constituent Assembly of India 14/9/1949)

On February 10, 1948, Munda addressed Adivasis about the ongoing discussion of Constituent Assembly. In the speech, he puts forward the issues raised by him and the reaction by the committee members that it has been already decided that Adivasi languages are not placed in the list of Constitution. His demand has been turned down by Assembly. But it is essential to prepare dictionary of our languages. Munda forms a committee of Adivasi scholars to collect Adivasi folk-tales and songs in the Adivasi languages. It is the consciousness of Adivasi to make effort to gain their rights. Munda opened many schools and hostels for Adivasi students to provide them quality education. He keeps powerfully his favour in front of the Assembly but he could not achieve it. In order to save their languages he decided to collect their existing literature and various dialects of Adivasi. Bihar government was also against their work. In the beginning, Munda focused on only major spoken Adivasi languages with sufficient number of speakers. He basically focused on three languages, Mundari, Gondi and Santhali. He gave very knowledgeable speech, Munda said in the speech that:

I have already made reference to the importance of our social customs. I shall say a few words about our languages. People are so ignorant about the Adivasi in general that they make irresponsible statements about their culture and languages and even religious beliefs... I would say that they should have a look at the 14 volumes of the Mundaris Encyclopaedia, at the monumental works published by Bodding on the Santhals, at the Oraon tomes published by Grignard, at Gondi and Bhil literature and then say whether Adivasi folklore can enrich our thoughts or not. It is criminal of the Bihar Government to attempt to destroy the santhal language. By all means, let us have the Rashtrabasha, but, let us also develop our own mother tongues. I would ask the members of the

Adivasi student's fellowship, they are all young, enthusiastic and energetic to collect all folk-tales and folk songs, they can get before these die out. The impact of civilisation threatens to annihilate some of the aboriginal languages and, before it is too late, we should unearth the linguistic wealth of those languages... I am thinking of education which will enrich the villages. We have experimented with the Adivasi Dhumkuria in Ranchi, giving in it a bias of Adivasi culture, of Adivasi songs and dances. This Dhumkuria is struggling against the heavy odd of poor finances. But we must carry on despite difficulties and open many more Adivasi schools throughout the country. (Ram Dayal Munda 12)

Jaipal Singh Munda stands with them but we can see that Hindus and others communities were not in favour. His demand was totally ignored by Constituent Assembly. In the present time only Santhali language has its place in the list of twenty two languages while most of major Adivasi languages were ignored. In the present scenario India has around one thousand languages. According to 2001 census, India has 122 major and 1599 other languages. At present twenty two languages are in the list of official regional language of India which has been increased time to time. It is current affair of the Indian languages:

Until the Twenty first Amendment of the Constitution of India in 1967, the country recognised 14 official regional languages. The Eighth Schedule and the Seventy First Amendments provided for the inclusion of Sindhi, Konkani, Meiteilon and Nepali, thereby increasing the number of official regional languages of India to 18. The Eighth Schedule of the Constitution of India, as of 1 December 2007, lists 22 languages, [44]:330 which are given in the table below together with the speaking population and the regions where they are used. (< https://en.wikipedia.org/wiki/Languages_of_India>)

Our most important and ancient people were ignored in the constitution who were the natives of this country. But in the late twentieth century Adivasi discourse emerged with

more energy that established its identity and raised the question of their rights. At present, it is necessary for us that we have to identify their culture and traditions that are natural, because their philosophy is based on nature not on materialism. Today it is compulsory for us that we shall study their languages, literature and philosophy. In the present context, Adivasi languages are very good subject of research because these are oldest languages of the world that have a natural and real philosophy of life.

Question of Adivasi Politics and Economy in *Lo Bir Sendra*:

Jaipal Singh Munda was an Adivasi leader. He was not only Adivasi but also he was leader of all Indians like Mahatma Gandhi, Jawaharlal Nehru, Dr. B.R. Ambedkar and Mohammad Ali Jinnah. He was very honest and intellectual leader, but he faces racial discrimination in his whole life. Munda was only person in the Constituent Assembly who taught lesson of respect for Adivasi. Second Chapter of the dissertation explains Munda's politics and his efforts that had been made by him for Adivasi. It is pertinent to know his political and economical consciousness.

Jaipal Singh Munda went to Oxford University for his higher education which is one of the reputed institutes in the world. He was qualified of ICS exam and won Oxford Blue award in the game's field by Oxford University, then he became first captain of Indian Hockey Team. Then he got high rank jobs in the colonial India like professor of Achimota (Africa) college, Principal of Rajkumar College (Raipur), Foreign Minister of Bikaner princely state etc. But every time, he had suffered racial discrimination. Finally he decided to leave everything and joins Adivasi movement in 1939. He became president of Adivasi Mahasabha and after some years, it converted to *Jharkhand Party*. It was beginning of Adivasi politics.

When Jaipal Singh Munda had left his many jobs, he was considered as the reputed leader of Adivasi in India. He thinks his teacher's advice to 'do something for your people'.

So he decided to join politics. He joined Adivasi movement in 1939 by help of his friends Maurice Hallet (Governor of Bihar) and Robert Russell (Chief Secretary of Bihar). He met with many Adivasi leaders as Rai Sahib Bandiram Oraon, Ighes Beck, Paul Dayal, Theble Oraon, Theodore Surin, Julius Tigga and a dozen others were there. He became president of *Adivasi Mahasabha* and Adivasi Movement. He writes about his meeting with Adivasi leaders that:

De moulder had collected Adivasi leaders to meet me. Rai sahib Bandiram Oraon, Paul Dayal, Ighes Beck, Theble Oraon, Theodore Surin, Julius Tigga, and a dozen others were there. They requested I become president of the Adivasi Sabha they had just started. 'Adivasi ki jai; jai Adivasi' was the salute. I agreed to preside over the conference on January 20th 1939. (Jaipal Singh Munda 98)

Jaipal Singh Munda and other Adivasi leader understood that a political party is compulsory for Adivasi identity. So they established their own political party. Munda did not take much time to establish himself as a political leader. He put up candidate for District Board Elections in Ranchi and Singhbhum. They got major seats in both Districts. Munda writes about this election in the autobiography that:

The District Board Elections came two months later. We decided to put up candidates only for Ranchi and Singhbhum districts. We won in both handsomely. In Ranchi we won 16 of 25 seats; in Singhbhum 22 of 24. Lakshmi Narayan Manki became president of the Board in Singhbhum, but in Ranchi, the congress ministry nominated useless characters to reduce our majority. Rai Bahadur P.K. Benerji became president of the Board and Paul Dayal his Deputy. (Jaipal Singh Munda 100)

It was first victory of Adivasi movement and it does provide them a consciousness and confidence. Now Munda had knowledge of politics so he considered about the parliament election that do selection in Constituent Assembly. He knew that nobody has raised the issues

of Adivasi in the Constituent Assembly. Adivasi were not a big issue for Congress Party. In 1946, Jaipal Singh Munda put up his candidates for election of legislatures. He won four seats that were enough to enter in the Constituent Assembly; even he has lost his seat. After this election, the Adivasi cause became all India issue. He was selected as Adivasi representative for the Constituent Assembly. He writes about this election that:

In 1946 came the election to the legislatures. I put up candidates and we did well. I myself lost. Rajen Babu's henchmen murdered seven Adivasi at Tapkara on March 2nd on a market day as they were going home. The polling was a few days later. I could have won. But I retreated from the fight. We had however, more than enough M.L.As to send me to the Constituent Assembly and the provisional parliament. I have been in parliament ever since 1946. The Adivasi cause became an all-India affair. (Jaipal Singh Munda 104)

In the Constituent Assembly, Jaipal Singh Munda put up all affairs of Adivasi, where his some demands were accepted and some turned down by Assembly. He provides an identity for Adivasi. So he said that we are native and six thousand years old people of this country. Our culture, philosophy and life style is different from mainstream people. It was Munda's awareness and consciousness that Adivasi got their identity. *Adivasi* term used first time by Munda in the Constituent Assembly and in his autobiography. He was closely associated with Subhash Chandra Bose, Dr. Ambedkar, Mohammad Ali Jinnah, Jawaharlal Nehru, Rajendra Prasad, Phizo, English Viceroy and other scholars and nationalists of India.

Jharkhand Party has won good seats, more than thirty seats of M.L.A. and four-five seats of M.P. in the 1952, 1957, 1962 and 1967. He became first Deputy Chief Minister of Adivasi in 1963. Jaipal Singh Munda was only person who brought all Indian Adivasi under the one flag. He went to U.S.A as a representative of India to address American Adivasi and Non-Adivasi students in the twenty-two Universities.

In the economic field, Jaipal Singh Munda has started many associations and organizations which help people to provide their rights. He wrote a chapter on *Poor labour federation/association* in his autobiography. He was the president of this association and wanted to eradicate poverty among Adivasi and depressed classes; in order to do so start many schools and hostels for Adivasi students. But he said that Adivasi people were much innocent, so they fall under the *DIKU'S* (Bandit or Corrupt People, It term used by Adivasi's for outer people of their land) conspiracy. He writes that all businessmen were with the Congress Party, because it was the largest party of India than others. So dikhus had only congress union workers. Jaipal Singh Munda succeeded in his plan, but could not stand more time. He writes about organization that:

I ramified the labour organization to mines and quarries where Adivasi labour was overwhelmingly preponderant. This made little difference. The management recognized only the congress union of the congress party, and then in the throne of the administration... something like forty percent got jobs on my recommendation. (Jaipal Singh Munda 110)

Jaipal Singh Munda knew about professions of Adivasi which were agriculture, hunting and labouring. Through these ways, they were earning their bread and butter. Jharkhand was rich in the natural resources, so every businessman had their eyes on Jharkhand. Jharkhand's Adivasi went to tea plants in West Bengal as labours to earn for livelihood. But they did not know that *DIKU* come in Jharkhand for their rich land. Munda understands the importance of that land; so he started spreading awareness in masses of the land. He knew that he reside on the richest land and forest of India and much aware of the economic factors of the land. His speech published in Ram Dayal Munda's book. He said about the Jharkhand that:

To my mind, the greatest problem in Chota Nagpur is the land problem. Nearly 10 lakhs of Chota Nagpuris have been crimped away to the tea gardens of Assam and

Bengal and settled there more or less permanently. Chota Nagpur is littered with coolie-catching organisations and every year thousands of men and women go to the tea gardens on short contracts...

We all know that Chota Nagpur is one the richest mineral areas of the world. Singhbhum District alone is estimated to have 3,000 million tons of high-grades iron ore. Lohardaga has vast bauxite deposits, a very important mineral in modern times. There is copper in Dhalbhum. In Manbhum there is practically three quarters of the coal deposits of India. (Ram Dayal Munda 13)

After 1938, Jaipal Singh Munda's life was devoted to political movement. He had knowledge of politics and understood its importance. So he wanted to establish Adivasi political Party which can represent Adivasi identity. In the present time many Adivasi political leaders and parties has been established which are result of primarily struggle of Munda's political consciousness. Shibu Saran, Arjun Munda, Kariya Munda, Nandlal Meena, Hemant Soren, Babulal Marandi, Dr. Kirodi Lal Meena, Namonaryan Meena, C.K. Janu, P.A. Sangma and other many politicians are now in the mainstream politics because of Munda's effort. In the present, many universities, organizations, institutes do work for Adivasi. Today, Adivasi condition has been a little changed. However, today it needs wide research on Adivasi economic and political condition.

Question of Nationality in *Lo Bir Sendra*:

Jaipal Singh Munda was an honest nationalist like Gandhi, Nehru, Jinnah, Dr. Ambedkar, Sardar Patel and others. But they led different classes like Gandhi and Nehru were leading Hindu class, second was Muslim community that was led by M.A. Jinnah, third was Dalit that led by Dr. B.R. Ambedkar and forth and last was Adivasi led by Jaipal Singh Munda. Indian society was divided into these four classes. All nationalists have great importance in freedom movement of India and Indian history. But, Munda was ignored by

Indian historians. We have already discussed about Munda's achievements. But, question has raised that how Munda was a true nationalist?

First off all, it's clear that Jaipal Singh Munda was an Adivasi. It is fact that Hindu community is divided in four categories Brahmin, Kshatriya, Vesya and Sudra by the Manu. Here raise a question that Adivasi could not mention in this separation. It means Aryans do not accept Adivasi as a human being or class. Hindus called them by names as such Danavs, evils, jungli, and men-eater and uncivilized. In the present scenario, many Adivasi communities are suffering on these bases. Munda also belongs to such community. He was only Adivasi candidate who went to Europe for higher education. He achieved award of *Oxford Blue* in the Oxford University. It was best award for sports field. Meanwhile Munda has been selected for ICS training and on the other side, he was elected as a Captain of Indian hockey team in Amsterdam Olympic in 1928. He knew that he is a good player and he had already played on all grounds of London. When he heard news of his selection in Indian team, he had to take leave from ICS office. Eventually they did not allow him to go. He decided to leave this job and join games to represent India. Finally, India became world champion and won first time gold medal. It was nationalism of Munda for whom he left ICS for the nation. He was first Adivasi and third Indian who left the ICS for our nation. He writes two lines about lost his ICS that, "I would have to get leave from the Indian office for absence during term time. I did not get leave! I decided to defy the ruling and take the consequences." (Jaipal Singh Munda 36)

After won the gold medal, Jaipal Singh Munda's condition was totally different. He was jobless and didn't have sufficient money. He writes about his condition after Olympic that, "I returned to Oxford. I was told that as I had 'broken' term I would have to stay one more year. Captaining India to world championship was no prize for the British. I resigned from ICS and refused to pay back 350 pounds. I was not put in gaol." (Jaipal Singh Munda

38) It was first event of Jaipal Singh Munda that was fulfilling of nationalism. It was great sacrifice of Munda for our country, because he belong middle class family and he needed job for his livelihood.

On the second event, Jaipal Singh Munda went to Bikaner state as a Foreign Minister. That time, Bikaner was a princely state where Kailash Haksar was the Prime Minister. He was the relative of Ratan Nehru. Munda met with K.M. Pannikar, Sikandar Hyat Khan (C.M. of Punjab), Andhataji Maharaja Ganga Singh and Tejbhai. He saw the condition of Bikaner and its farmers. Everybody was involved in corruption. He took the matter in his hands and informs to Andhataji about this matter. There was loss of three crores, Munda collected two crores rupees in one year. He was honest man so he decides to open all the relevant files related to malpractice. He saw water of canal and collection files of Bikaner. K.M. Pannikar later became member of Constituent Assembly who was involved in corruption. He writes about this corruption that:

I wrote to all of them; not one replied. I went to Bikaner to consult the Prime Minister before resuming their land. He asked me to see his highness. 'Forget the fourteen cases and go ahead with the others'... I asked Tejbhai to give me the relevant file. 'The file is missing; perhaps, it has gone to Andhataji.' I knew he was telling lie. I suspected him. A telephone message from the palace commanded me to see Andhataji. Before going there, I saw sir Kailash. 'You are right, but do not forget you are in a princely state. (Jaipal Singh Munda 88-89)

Jaipal Singh Munda thinks about the country and decides to open all matters related to this. He was much aware of the condition of farmers. Farmers were suffering of several tax and exploitation of high class. He visited villages and listen their problems, but finally had to lose his job from Bikaner.

Jaipal Singh Munda was in favour of uniting India. So he had demanded for the separate Adivasi state in front the Constituent Assembly. But he did not keep the demand of separate nation like Mohamed Ali Jinnah and Phizo. Jinnah who was president of Muslim League met him and discussed the matter of separate nation but Munda denied Muslim League's proposal. A.Z. Phizo was other Naga Adivasi nationalist who had demanded separate nation for Adivasi. Phizo established Naga Nation Council (NNC). Phizo was a revolutionary person but very cruel. But, Munda denied every proposal of theirs. Munda said to Phizo that we have a demand of separate state, where we can save our culture, tradition, literature and philosophy. He met Phizo several time and others who wants separate nation from India. At present, Naga accord is main problem of India. Munda keep issues of Adivasi in front the Constituent Assembly. He raises voice in favour of separate Adivasi State in the Assembly. He speaks that:

Sir, the Tribes inventory that is in this Draft Constitution is most unsatisfactory. I will exemplify one or two cases. Sir, you yourself come from West Bengal. It has been carved into three provinces, Bengal united, now West Bengal, Bihar and then Orissa. The British had their own arguments for their territorial boundaries. At the present moment, you know it only too well that none of these three provinces seems to be satisfied with the boundary alignment. West Bengal wants something of Bihar; Bihar also wants something of West Bengal. Orissa also is clamouring for some more territory from Bihar. That is the present political situation, but, how does it affect the Adivasis? Now the Tribal Sub-Committee in a way has been outmoded to this extent that lakhs and lakhs of States people have been integrated into provinces. Take the question of Orissa. When the Tribal Sub-Committee went to Orissa it had to deal only with those areas that were excluded or partially excluded. The present position is that about 24 States have been integrated into Orissa and several others into the Central

Provinces. Most of these States are overwhelmingly populated by Adibasis. (Debates of Constituent Assembly of India 19/12/1946)

It is his nationalism that he had not wished of any separate nation. He knew that Adivasi people are very innocent and they did not understand of others conspiracy. He does believe that one day his people will be aware of their rights. He has many logics and facts about the Adivasi state. He addressed Adivasi many time in the Chota Nagpur. It was Jaipal Singh Munda's consciousness that Adivasi started understanding their position now.

Jaipal Singh Munda had full faith in Indian constitution and he had full respect for Draft Committee and others committees of constitution, he delivered excellent speech on the National Flag when design of National flag has to be decided. He said to committee that thirty million Adivasi favours National Flag and they have respect for it until their last breath. He was only representative of Adivasi. Further, he said that Adivasi know importance of flags. He gives the example of Adivasi *Melas* (festival) where every village come with their flag. Their flag represent their village so they had much respect for their flags. He said that Adivasi were struggling from past six thousand years for freedom, but now we stand with freedom so we accept this flag and respect it forever. Munda says about National Flag in the Constituent Assembly that:

Mr. President as I listened to Pandit Jawaharlal Nehru, I thought no speech would be necessary, but since various groups in this House have severally tried to acknowledge their acceptance of and allegiance to the Flag which we are going to adopt as the National Flag of this country. I thought I would also say a few words on behalf of the 30 million Adivasi, the real owners of this country, the original sons of the soil, the most ancient aristocracy of India, who have been fighting for freedom for the last' six thousand years. On behalf of these my people, I have great pleasure in acknowledging this Flag as the Flag of our country in future. Sir, most of the members of this House

are inclined to think that flag hoisting is the privilege of the Aryan civilised. Sir, the Adibasis had been the first to hoist flags and to fight for their flags. Members who come from the so-called province of Bihar, will support me when I say that, year after year, in the melas, jatras and festivals in Chota Nagpur, whenever various tribes with their flags enter the arena, each tribe must come into jatra by a definite route by only one route and no other tribe may enter the mela by the same route. Each village has its own flag and that flag cannot be, copied by any other tribe. If any one dared challenge that flag, Sir, I can assure you that that particular tribe would shed its last drop of blood in defending the honour of that flag. Hereafter, there will be two Flags, one Flag which has been here for the past six thousand years, and the other will be this National Flag which is the symbol of our freedom as Pandit Jawaharlal Nehru has put it. This National Flag will give a new message to the Adibasis of India that their struggle for freedom for the last six thousand years is at last over, that they will now be as free as any other in this country. I have great pleasure. Sir, in accepting and acknowledging on behalf of the Adibasis of India the Flag that has been presented to us by Pandit Jawaharlal Nehru. (Debates of Constituent Assembly of India 22/7/1947)

It was the great speech of Jaipal Singh Munda about National Flag. He was true nationalist and freedom fighter of our country. He stands forever with nation as well as Adivasi movement. Now it is a matter of research that why he has been ignored in Indian history, politics and literature. Today we need of a wide research on Munda's consciousness, politics, history and his life. He has great importance in the Indian history and society.

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CONCLUSION

The dissertation topic is 'The Contours of Adivasi Consciousness: A Study of *Lo Bir Sendra*'. The researcher has compiled the dissertation in three chapters. It is related to Adivasi discourse and consciousness, an emerging discourse. Jaipal Singh Munda is father of Adivasi identity. He is really *Marang Gomke* (Great Leader) of India who has knowledge of social, political and economic level of every class and community. But, it is a big question that why he didn't get his proper position in the history? Today, only a few people know about his achievements and efforts. It is the need of the hour to conduct a wide research on his achievements and life. He stands forever with Adivasi and their struggles. His introduction has been mentioned in previous chapters. It is very useful for understanding Indian history, literature, politics and national freedom movement.

The Autobiography of Jaipal Singh Munda has important and relevant place to understand the reality of India before and after independence. He was a voice of Adivasi in the Constituent Assembly. He was familiar to the background of Adivasi to raise voice for their rights. It was consciousness of Munda that he understood the meaning of Adivasi. He coined the term Adivasi. High class society gives many names for innocent and native people of India before independence that were only for exploitation of Adivasi; these names are *Man-eater, Uncivilized People, Adim Jati, Danav, Asur* and others. In the present situations of Adivasi are not so good. Businessmen and government are killing them and naming them as *Naxali, man eater, uncivilized* etc. Adivasi were original master of these lands, but today Adivasi is disappearing from the country. Munda understood this situation therefore he demanded a separate state for Adivasi. But his demand was turn down by the Constituent Assembly of India. His demand was completed in the November 2000, when Jharkhand became a separate state. However, Adivasi conditions have not changed so far.

Jaipal Singh Munda had knowledge of Adivasi culture, traditions and languages. He did not accept Hindu religion and philosophy. He gives many examples of Adivasi culture and traditions. He says that our marriage is not fixed in heaven; our marriage system is not costly. Hindu philosophy believes in heaven and hell theory. He had deep understanding of Adivasi and Non-Adivasi culture. It is ability of Munda that he knew more than fifteenth Indian and foreign languages. He says that Adivasi languages are very ancient languages of the world. So we should care these ancient languages. But Assembly was not ready to admit his suggestion. Today many ancient artifacts, documents and coins are available that belong to ancient civilizations, but government is not able to understand of these languages, because these are Adivasi languages. It is compulsory that we have respect of ancient languages. In the present Adivasi discourse got its real position.

Jaipal Singh Munda was not only father of Adivasi identity but also father of Indian games life. He was first in the colonial world who taught us winning. He was first captain of Indian hockey team when India won first gold medal in the Olympics games in 1928. Today we can see that many Adivasi sports person won the medals for our nation. It was the Jaipal Singh's consciousness that we have such position in the sports world. But in the present, it's same process of racial discrimination in the sports world. Many Adivasi candidates keep out from the ground. He was the founder, founder member, president and member of many clubs, associations and committees of the sport world.

Jaipal Singh Munda was Oxford student and qualified ICS exam with full marks in the interview. He was an intellectual person. He was first Adivasi writer and editor who wrote in many languages. He published an Adivasi weekly magazine and wrote many articles for journals in India and foreign countries and wrote his autobiography.

Jaipal Singh Munda was not only sportsman, politician and nationalist but also social reformer and teacher. He opened many schools and hostels for Adivasi and Dalit students. He published a weekly magazine *Adivasi Sakam* for their people at free of cost. It was a milestone for Adivasi awareness. He started *Adivasi and Poor Labour Association* for Adivasi and poor workers in the south Bihar. He told that, our land is the richest land of the world; you do not leave your land. But he could not save their lands. Today, many politicians and businessmen covered whole state and Adivasi left their houses. In the present context, Adivasi condition is very miserable in some states like Jharkhand, Chhattisgarh, north-east states and islands. Military and government kill them and give the name of naxali in these states. In the daily news, we can see murders and rape news about the Adivasi. Media also become earning source of businessmen. Munda wanted to awake Adivasi people, so he opened these associations and schools. Today Adivasi people are aware for their rights and identity. It was Munda's awareness and consciousness that today Adivasi understand their culture, traditions, philosophy, history, politics and identity.

Jaipal Singh Munda was first Indian who was openly associated / favored with British government in the Second World War. He sent seventy two hundred shoulders from Adivasi Army for the World War. It was big incident/issue of Indian history, but nowhere is written about this. Indian history is history of Gandhi and Nehru. He was true nationalist who stood with nation forever. He did not want a separate nation of Adivasi like Phizo and Jinnah. He was only who made separate category for Adivasi in the constitution to save Adivasi rights.

Jaipal Singh Munda was elected four times Member of Parliament and became first Deputy Chief Minister of Adivasi. Munda was only man who raised the voice of Adivasi rights in the Constituent Assembly. Today Adivasi's condition is changed in the field of politics, education, administration, social and economics. It was Munda's effort that today Adivasi discourse is getting its proper rank.

In the dissertation, researcher has focused on Adivasi consciousness; it is consciousness of Jaipal Singh Munda who has consciousness of Adivasi languages, politics, class, nationality, social background and history. We can know about ideology of Munda in the dissertation. Other side, we can know about his life that is hidden from long ago. This dissertation provides background of Adivasi term that coincidentally coined by Munda. It is very significant subject for research and it has great importance in the history, literature and politics. It needs a wide research about native and innocent people and their culture, traditions, identity, philosophy, history and literature. On other side, in the present research is needed on the historical, political, literary and social field of Munda. Now Adivasi conditions are not much improved. We agree with Munda's last words in the Assembly that Adivasi conditions will be changed in the future when they will understand proper meaning and identity of Adivasi.

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Yuddharat Aam Aadami: Editor- Ramanika Gupta. ISSN 44452/87, New Delhi,
<yuddhrataamaadmi@gmail.com>
