

## Chapter: I

### Introduction: Adivasi Term, Philosophy and Literature

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#### 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 20<sup>th</sup> century. But before 20<sup>th</sup> 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 ear of high capitalism. Vandna 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 20<sup>th</sup> 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 Kapurmuli 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	<a href="http://www.aptri.in">http://www.aptri.in</a>
Tribal Research and Development Institute Bhopal	<a href="http://www.trdi.mp.gov.in">www.trdi.mp.gov.in</a>
Tribal Research and Training Institute Pune	<a href="http://www.trtimah.gov.in">www.trtimah.gov.in</a>
Tribal Research Institute Manipur	<a href="http://www.trimanipur.com">www.trimanipur.com</a>
SC & ST Research & Training Institute Bhubneswar	<a href="http://www.scstrti.in">http://www.scstrti.in</a>

Gujarat Vidyapith: Tribal Research and Training Institute Ahmedabad	<a href="http://www.gujaratvidyapith.org">www.gujaratvidyapith.org</a>
kerala Institute for Research Training & Development Studies of Scheduled Caste & Scheduled Tribes Kojhikode	<a href="http://www.kirtads.gov.in">www.kirtads.gov.in</a>
Tribal Research & Cultural Institute Agartala	<a href="http://www.tritripura.in">www.tritripura.in</a>

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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