

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.
