

## THE ADIVASI WILL NOT DANCE: A STUDY IN DIALECTICS OF TRIBAL VOICES FROM JHARKHAND

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### ABSTRACT

The subject of the paper is on the aboriginal community of Santhals, which like any other marginalized tribe of India suffers from the immorality of the "civilized" and ignorance of the govt. and ministers who call themselves "servants" of the general public. The paper does not aim to attain any kind of pity towards such people as Santhals, but to get the respect and the rights that are duly theirs as being equally human as any other privileged individual. For the advancement of the society and our country it is really necessary that we acknowledge the importance of such tribes or aborigines, for the quiddity and extract of our culture relies with and within them

**KEYWORDS:** Marginalization, Minimalisation, Aborigines in India, Santhals the Adivasi Dancers

### INTRODUCTION

However another prologue to abuse and minimization, the book, "The Adivasi will not Dance" set in Jharkhand is a gathering of ten stories giving a perspective of lives of various individuals. The book is about tribal group of Jharkhand-Santhal. Hansda has given existences of Santhals consistently detail enough to overpower feelings in pursuer.

Hansda was granted with Sahitya Academy YuvaPuraskar 2015. For every one of his stories gathered in the present book concern Santhals, we as readers get the chance to investigate their regular daily existence and the standard marginalization they endure. Santhal people group is best known for adivasi move, which is considered as a piece of India's social legacy.

Hansda, a Santhal himself, has taken occasions and characters that he has experienced and run over. Santhal being obscure to the world outside are just some adivasi or oppressed and endures alone like all other minor-minimized classes. The challenges that santhals proceed with each breath is displayed through ten stories in "The Adivasi will not Dance" to make comprehend that in the event that we feel suffered perusing the messy stories how the general population living them may feel.

The ten stories-'They eat Meat', 'Sons', 'November is a Month of Migrations', 'Getting Even' 'Eating with Enemy', 'Blue Baby', 'Baso-Jhi', 'Desire, Divination, Death', and 'The Adivasi will not Dance'. The principal story 'They Eat Meat' is about a couple Mr. and Mrs. Soren, how the spouse is exchanged to Vadodara and the family run over extremely weird conduct of individuals there towards non-vegetarians. Panimuni Jhi (Mrs.Soren) discovers that her most loved sustenance all non-vegetarian dinners, even egg is not acknowledged by individuals in Vadodara and they won't acknowledge her family as a piece of society in the event that anyone come to think about their dietary patterns. To look socialized like every other person PanimuniJhi and her family quit non-veg cooking and eating. The Hindu Muslim uproars happen while

Sorens' stay in Vadodara and the main Muslim house in their path are secured by every one of the neighbors paying little heed to the way that they are non-vegans. Panimuni Jhi has an incredible impression of Vadodara-the cleanliness, greenery, atmosphere, streets and so on however she just doesn't comprehend why non-veggie lovers are regarded disrespectful. Humanized individuals like Panimuni Jhi need to murder their cravings and change their dietary patterns in spots like Vadodara. Perusing this first story of the gathering one may not thoroughly identify with Santhals or minority individuals but rather ought to at least think about whether being veggie lover makes somebody unadulterated and non-vegan unclean. The Hindu individuals who come to slaughter Muslim's in the house close-by Sorens' are restricted by every one of the neighbors and are sent back, to storyteller and persuer's mind PanimuniJhi excites a question that why does the general population spare the Muslim family when everybody abhors them and never go with them. Just for the sake of religion and standing individuals make each other endure so much that lives gasp for space and air and energy.

The story "Sons" is around two young men. The storytellers mother plants two mango trees and gives more consideration regarding the one in the patio in an expectation that her "grand children if any" would appreciate the organic product however later, fifteen years or somewhere in the vicinity, to her extraordinary frustration the lawn tree doesn't bear any natural product yet the one outside the house does and numerous companions and relatives appreciate the last tree's organic product. The storyteller's two cousin sisters Kalpana di and Vidya di give birth to baby boys on the same day. Kalpana di's better half is included in numerous "corrupt dealings" as is exceptionally rich then again Vidya di's significant other is an teacher along these lines they some way or another figure out how to satisfy the essential necessities. Kalpana di's child Suraj and girl Sarojini are raised in Luxury, in actuality of Vidya di's child Raghu had developed perusing Suraj's old books and having all other rejected things of the last mentioned. Suraj's dad is defiled investor thus Suraj does not acquire any ethical qualities. Suraj takes cash from his own particular house when his dad declines him cash as he has bombed in tenth examination for more than one time. Suraj is put in the slammer and soon his dad tails him. Raghu clears placement test and gets affirmation in restorative school. Tallying the offices Raghu nearly got none in contrast with Suraj however after all what is important is internal decency of a man. Suraj's dad was himself ruined and in this way couldn't confine Suraj from his terrible organization and foul deeds. Drinking smoking and every negative behavior pattern of Suraj are like the mango tree in the storyteller's backyard, as the tree doesn't have any incredible quality spare giving safe house to few flying creatures. Then again characteristics of Raghu are like the tree outside the house, gives sweet leafy foods cherished by just for its integrity.

This story is about the profound quality that one shouldn't attempt to neglect regardless. Be that as it may, likewise a little we are given a thought that santhals who developed in Stature and riches are constantly attempted to be pulled around the high society desirous individuals thus all the defilement is permitted to privileged individuals as the similarly appreciate the share however nobody like santhals ought to attempt it. Despite the fact that it doesn't mean debasement is something worth being thankful for to take after and persue yet as much as the lower rank individuals are reprimanded (when they are gotten in misrepresentation and every such matter) a considerable measure in regards to their low birth and ethical quality, for as indicated by upper station these individuals don't merit life as incredible as others, consequently they ought to endure.

The story "November is the Month of Migration" is a tale about workers or every day breadwinners who move to West Bengal and Jharkhand amid the diverse seasons. These individuals are Santhals as well yet are not quite the same as the "Sorens" or the characters of "Sons" as they are poor to the point that need to work truly difficult to fill their void

stomachs. Talamai Kisku is one such young lady who is leaving for West Bengal with her family looking for business. Talamai's family along with numerous other individuals of their town are sitting tight for the prepare at the railroad station, when Talamai is pulled in to "A Fair Jawan" of Railway Protection Force. A policeman who is waving a Pakora at Talamai, and Talamai wrangles inside her on the off chance that she ought to tail him or met and in brisk she does. The police jawan offers her bread pakoras consequently of "some work", Talamai is extremely aware of this work. Ladies pitching their bodies to truck driver's policemen and numerous other special men was nothing bizarre to her. All ladies did as such for cash and nourishment, she too have laid herself down on a rude platter a few times before this, along these lines when this jawan offers Talamai effortlessly acknowledges and help him fulfill his needs keeping in mind the end goal to get the "two cold bread pakoras and a fifty rupee note".

Presently in the days when we have such a large number of campaigns for destitution, general mindfulness and instruction, ladies like Talamai and Tribals like Santhals still yield a considerable measure for their essential needs. They scarcely can bear the cost of bread. Indeed, even the Christian ministers who guarantee individuals nourishment, great wellbeing and instruction turn out to be con artists, recently attempting to build number of individuals of their religion is their objective. Santhals guaranteed with everything have turned Christians like numerous other dalit/adivasi/minor groups yet to end up in the same or more awful state. Each and everybody who gets a possibility is attempting to breath out of this interlacing economy, legislative issues and social chain of importance yet comes up short. Wherever they motivate opportunity to acquire cash by snare or hoodlum Santhals have took yet just to get bread for a day or thereabouts, nothing is helping them raise their status from ground of destitution and useless presence. Talamai's activity show a photo of a general public where everybody knows about the flippant and profane exercises yet the higher ones are taking joy of it and lower ones too have their family's stomachs to bolster and the rest couldn't care less as it doesn't concern them. Dislike everybody ought to wind up noticeably a social specialist but rather ought to at least attempt to change the discernment towards individuals who are poorer and lower to us in our general public.

The story "Getting even" is an anecdote about a couple whose girl is hijacked by Santhals and being sold. Some way or another fifteen year old young lady gets an opportunity to reach her dad and let him realize that she has been sent to Delhi. The couple protects her and returns home to find that their child has been caught for false blame for assault by the general population who sold their little girl. The story happens in the healing center where this Thakur couple's kid and the young lady who is said to have been assaulted, are brought for therapeutic examination. Our storyteller, the specialist, who inspects the kid discovers all the left out of this case. He comes to realize that the Thakur kid has been surrounded by the Santhals to deliver retribution on his family. The position contrasts and competition turns out hazardous for the lives of kids. Young ladies and young men of adversary families are focused by each other's family. The "Thakur" couple says that Santhals do the matter of offering young ladies; they offer their own particular young ladies as well.

It is as much stun to the pursuer as is to storyteller how somebody might do such thing. In spite of the fact that the blamed is not set free in the story, as the legitimate procedure to reject or illuminate the case is truly long in India, yet he has been accounted for therapeutically honest. The storyteller agonizes over the condition of Santhal young ladies and adolescents who are not advancing at all and in the last lines he puts a question to all such foul works on going ahead in Santhal people group and outside. Like the past story, the Santhal ladies are here additionally regarded as some gadget of real delight and not as individuals. The unemployment, neediness, hunger, vagrancy of Santhals has leaded them to prostitution and human trafficking. Storyteller's worry about to what extent such things will go on is the thing that strikes a

chord as well. These endless tragedies of Santhals and particularly must be put to an end when Santhals themselves would take an initiative or else the grip of misfortune would tighten day by day.

The last story "The Adivasi will not Dance", is the best and is critical in filling Hansda's need of voicing the minimized. This story is about, Mangal Murmu, a Santhal performer, artist and arranger once additionally ex-rancher. Ex in light of the fact that govt. took his property to utilize it for "development", what sort of development we can't state, as it leaves individuals like Murmu unemployed and baffled. Mangal is lead of tribal dancing troop. The dance is image of social legacy of Jharkhand however besides the workmanship that Santhals have. Mangal discusses days when this dance and his independent music creations were popular and were an awesome wellspring of salary for the individuals from the troop. Yet, when their dance was not all that valued the troop resigned to various occupations as every day breadwinners or workers to meet the money related necessities. The diversion which they gave to others by their unmistakable craftsmanship was an excitement to them as well. The dance, to Mangal Murmu and his different companions, was an euphoric action to take an interest, and sustain their tribal culture with properly pride and regard.

The sixty year old Mangal Murmu, is the storyteller of this story. Murmu used to cultivate. Be that as it may, as now, he doesn't claim any land, as his property is not in his own ownership. The coal mining organizations or other such common asset plant is set up in the majority of the spots and thusly poor agriculturists like Murmu, are left powerless. The tribes in India endure a ton of suppression, they have been disregarded since ages and who knows from the beginning as the ignored individuals may have framed tribes. Something truly debilitating strikes our brains when we experience that these poor souls are abused and are uprooted from their own particular properties just for the sake of improvement. This story, by Hansada, is introduced from the perspective of a tribal-Santhal old man, who experience his neighbor Santhal villages being crushed for a thermal power plant. What has been their home from ages is taken away in bogus guarantees of improvement and urbanization. The homes, farmlands, playgrounds, everything being taken away only for an egotistical businessperson, who needs power for his iron and steel industrial facility. Murmu doesn't take after the reason, as how might one advance in the wake of being left destitute and jobless. What the media and all the degenerate agents, legislator, 'dikus', guarantee Santhals advance, on being expelled from their own country.

Jharkhand, a state rich of natural resources, has a place as much with Santhals with regards to the general population who call themselves the harbingers of advancement there, or more. As Santhals are locals to this place and have lived for a long time at this place. Santhals are not tended to much by anyone not by the political pioneers or the upper standing Hindus who would prefer even not to live close them. The upper caste Hindus need them to "stop eating cow-meat" and their other every day propensities and basically leave their personalities. As Murmu says "we are losing... our identities, and our roots. We are becoming people from nowhere".

Murmu's sufferings and wretchedness like each other Santhal, makes him legitimize all sort of Santhals activities as, he says "they are stealing our coal... they don't want to snatch away from us our right to re-steal it." The "Koyla road" where Santhal individuals go to take the coal, where numerous ladies pitch their bodies to survive the appetite and destitution, symbolizes weakness of these vulnerable tribal, as individuals are taking whatever they can from them. Not a voice is raised as "there are no shouters, no powerful voice among us Santhals." Mangal Murmu's portrayal show the occasions of defenselessness and misery to which Santhals are driven by outsiders as he winds up noticeably nostalgic "Yet, there used to be so much hope." Murmu says that individuals, who are rich and non-Santhals, crosswise over

"Kolkata, Bihar, Jharkhand" call the tribal dance their dance, however how might it be so when they don't have a clue about the dance at all and don't perform it. This disturbance and apparently silly conduct of Murmu, is on account of the Santhals lost their genealogical homes and grounds, are ridden to destitution and yearning, endure maladies in solitude yet nobody comes to spare them so by what means can these individuals take the pride of these dance artists who after all the chances entertain at whatever point and wherever inquired. The "Adivasi culture' and 'Adivasi dance' that Murmu and his colleagues perform are consecrated to him and all Santhals "But hunger and poverty has driven us to sell what is sacred to us." He says that "Diku are quick to call Jharkhand their own. But when it comes to displaying Jharkhandi culture the onus of singing and dancing is upon the adivasi alone."

Neither the area organization nor Tenancy act demonstrates accommodating in settling the issue of vagrants from the eleven villages. The stifled, pariah Hindu turned Christians – Santhals suffer through their destiny. Indeed, even in such a dismal condition, when they are losing all that they got, they are relied upon to delight. Dance, in the same way as other arts, is an activity to which delights both the people: the artist and the watcher. Here, in Mangal Murmu's case we see, satisfaction that the artists would spread is just constrained to the high class visitors and most elevated specialist: president; yet nobody nurtures the will of artists. Murmu confronts talk against the govt. arrangements of offering the place where there is Jharkhand without thinking about the occupants who are experiencing there from quite a while. Because there is nobody with such elegance to talk for these Santhals it doesn't imply that they won't conflict with the framework. The purchasing and offering of the land ought to be according to the selection of individuals who are living on it, of individuals who possess it from the antiquated circumstances yet the disaster is that these are not viewed as 'individuals', but rather bugs thusly they don't have any significance in the public eye.

After the genome ponder, Santhals have been demonstrated the most old tribe of "Bharat", and this is biggest living semantic tribe in India as well as in entire world. As we now run over Hansda's characters we can relate the realities that this tribe which ought to be dealt with well for its way of life, which is rich and antiquated, and including the dialect the general population ought to be regarded and the conventional qualities ought to be regarded and saved, for who recognizes what we may gain from Santhal superstitions and speculations. Or maybe, inverse of this is going on to Santhals. Santhals as well as practically every group that is underestimated and overwhelmed by purported pioneers of the Nation, endures time as a result of their naivety and guiltlessness that these pioneers take benefit of them. Aside from the regular asset rich land, Jharkhand's tribes are its pride. Furthermore, the tribal culture matters everywhere throughout the world. We look upto these tribes when we need to know the historical backdrop of human presence, so we ought to treat them approach if not above us.

This fiction depicts numerous genuine occasions as Mangal Murmu likewise reminds us the four Murmu siblings of the immense Santhal insubordination to english raj and upper position zamindars. Mangal Murmu before his troop's execution, at the inaugural occassion of thermal power plant, amid his appreciated discourse addresses the President on the off chance that do they (Santhals) have motivation to dance and he finally declines to dance which is symbolic of the weight and persecution Santhals have experienced from ages and how it ought to be put to an end as it is sufficient of them moving on the desires of others. The existential emergency that Hansada's Santhal characters feel is not a day's visitor but rather has been developing through time in their psyches and hearts just the voice is required. Murmu alone yells and rebels against everything done to him and his group all in all yet he is allowed to sit unbothered as all different santhals fear the detainment that is ensuing to Mangal Murmu's activities.

"Bharat Mahaan', what mahaan? I pondered." The unjustified conduct done to santhals is against the popular government, and along these lines Murmu's portrayal includes numerous components which doesn't sound energetic. Mangal Murmu, each Santhal, all the minimized can't be faulted on the off chance that they grow such speculations/convictions which are against the countries pride, for they themselves are pride for each Indian, as despite everything they have the rich social history with them yet notwithstanding this they are hurt, utilized and disregarded/slighted all over the place. Alongwith the characters and author even the persuer's hopeful perspective of life is Shaken yet the essayist can't be reprimanded for the limit components in the content as the truth of the tribes, for example, Santhals is intensely anguishing.

The revolt of Murmu is likewise as well mannered as we have perused and known about Mahatma Gandhi. His activities simply appear as parallel to Gandhi's non-collaboration and he just declines to dance in the last lines of the story – "unless we are given back our homes... we Adivasis will not dance. The Adivasi will not..." But as the outcome is known to us there is no reward given to Murmu nor is his voice listened, no equity is done to the thousand poor souls however therefore Murmu's refusal brings him beatings and he is sent to imprison from where he portrays the story. Gandhian beliefs are worshiped in books and talks however no place else in all actuality.

Hansada's portrayal is truly considerable in all the ten stories. He may appear to be excessively joined to Santhals when one peruses these stories yet his portrayal can't be called subjective. His connection might be an aftereffect of all that he has experienced in his genuine and his recognition with the Santhal society culture and practices. In each rank there are distinctive monetary conditions, Santhals too have individuals who have advanced a bit and have accomplished govt. employments however the lion's share is still at the underlying point. There are still superstitions predominant in Santhal people group, regardless of the possibility that few of them attempt to work as per their acumen they are constrained downwards for the sake of religion. The old woman in the story 'BasoJhi' the is abrogated and erroneously denounced as a witch does not appear to be legitimized but rather the main help here should be possible by Santhal individuals themselves. Like this imaginary occasion, in June 2016, a dalit ladies and her little girl declined to give commission for their MNAREGA compensation in Bihar and later were accused as witches. It isn't that time has not touched them, but rather the assets being truly immaterial lion's share of them endure the destiny.

Every last one who is special or has got some power exploits the vulnerability of individuals sub-par. This attitude ought to change, or else we would see more individuals in naxalite bunch conflicting with the country and hurting the entire nation. The "Solidarity in differing qualities" that we as Indians feel glad for can be taken care and patched by regarding such tribes as Santhals. Regardless of what standing or class a man is from, he/she ought not endure the segregation and shouldn't be commanded and minimized at each point. The day by day and fundamental necessities of nourishment and medicinal wellbeing ought to be at least given relevantly to such workers who work for outsiders on their own land when the last have no lament of securing on the properties of the destitute individuals.

From Christian evangelists to the upper rank Hindus, everybody just anticipates an opportunity to exploit Santhals. Their poor souls have been frustrated to the point that it is truly troublesome now to quiet them down to simplicity, they lost their property and homes and meander to acquire starting with one state then onto the next simply like wanderers. The Govt. help if any gave doesn't contact them, at least not in the way it is imprinted in daily paper, as we find in the tenth story just the glorification of the agent and president is printed no place is the hopelessness of vagrants

displayed. They need voice and solidarity as well, even the support of alleged majority rule government and constitution is not accessible for them from where would they be able to get equity? Will our thoughts work as a general rule?

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