

## Scarcity and Helplessness Against Power: A Nativist Study of *The Adivasi Will Not Dance Stories*

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### Abstract:

The man was born free, and he is everywhere in chains- **Jean – Jacques Rousseau**.

Each and every person has the right to a happy and fulfilling life on our planet. As a result of outside factors, many people have lost their rights and are now helpless. The Jharkhand Santhals, or Adivasis, the battle for their inalienable right to live on their land is describe in this essay. Governments must help mining corporations build industries in order to assure their survival. The Adivasis are defenseless and exposed. They are compelled to emigrate from their long-time home and original land. An elderly man named Mangal Murmu, who has coached dance groups for many years, declines to perform music and dance on a prominent occasion. However, a strong government enslaves the native population and renders them "homeless." The Adivasis are now defenseless and impotent due to their might.

**Keywords:** Santhals, fundamentals rights, defenseless, homeless,

### Introduction:

In literary theory and criticism during the post-independence era, there has been extensive discussion on existentialism, modernism, formalism, structuralism, deconstruction, post-structuralism, surrealism, feminism, etc. There has also been a sociological framework on the ideas of Marx, Phule, Ambedkar, Lenin, and Mao in Indian literature. Bhalchandra Nemade began studying literature from a "nativist" perspective, or "nativism," in the years following India's independence. Nemade believed that national consciousness was a form of self-awareness rather than a sign of backwardness. The culture of each group is unique. The idea of world literature was rejected by him. The idea of nativism is universal and unavoidable. The idea of nativism was developed by a particular culture and expressed in a variety of artistic mediums. Nemade does not intend to prioritize global culture at the expense of our own Indian culture. Any good work of art has its origins solely in that culture. The idea of nativism startled literary discussions and altered the perspectives of Marathi writers. Naturally, academics disagree with his idea of nativism. Some academics, including R. B. Patankar, Harichandra Thorat, Vilas Sarang, and Aniket Jaware, researched and cast doubt on Nemade's nativism theory. Nativism, however, continued to be the topic of conversation.

The majority of the fifteen pieces in Nativism were taken from a Sahitya Akademi-sponsored seminar and conference on "Desivad in Indian Literature," which took place in January 1995 at the IIT-Kanpur Creative Writing and Publishing Center. The current name is the encouraging one proposed by Marathi author and critic BalachandraNemade in 1983 to launch a national literary movement highlighting India's numerous regional languages and cultures, a movement that is just now being publicly recognized and contested (though, of course, parallel and older movements occur both in India and in other multicultural countries). First, insofar as it claims and supports India's cultural diversity, it may counterbalance challenges to that diversity from the Hindu nationalist movement. This is why the current "Nativist" movement in India is important (Hindutva). (The freshly elected Bharatiya Janata Party has successfully politicized Hindutva, but the BJP's national coalition thus far has been forced to form unfavorable political partnerships with state-based parties.)

Second, the same assertive "Nativist" push against indigenous cultures may also (slightly?) counterbalance the economic globalization and so-called liberalization juggernaut that introduces a homogenizing set of international values and practices into India's diverse cultures, particularly unrestrained consumerism, delusions of free individual choice, and societal and familial dysfunction. The crucial social question is whether nationalism, Hinduism, materialism, and pseudo-individualism, which constitute a threat to India's vibrant multicultural culture, can be effectively opposed by Nativism beyond its initial literary and scholarly frontiers.

Their experiences frequently overlap with tales about how they were shocked and delighted to discover a community that was equal, peaceful, and has advanced cultural social forms. We don't really know anything about the tribes. The majority of towns around the world continued to develop, compete, and change their lives. Communities that still adhere to their traditional values, practises, and beliefs exist. These tribes were frequently sent by the exploitative civilization into the mountains and forests, where they could live in harmony with the environment and without pollution. Both their principles and ways of life were beyond the so-called civilised communities' comprehension. They were variously labelled as indigenous, uncivilised people, Aborigines, Adivasis, Tribal, Indigenous people, etc. by the outside world.

They are commonly referred to as Adivasis in India. Indian author HansdaSowvendra Shekhar was born in Ranchi in 1983. He attended school in Musabani and attended his upbringing at Ghatshilla and Chakulia. He works for the Jharkhand government as a medical officer and is a doctor. His book The Mysterious Ailment of RupiBaskey won the Sahitya AkademiYuvaPuraskar in 2015. He was a finalist for both The Hindu Literary Prize and the 2014 Crossword Book Award. The Adivasi Will Not Dance: Stories was outlawed by the Jharkhand government because it negatively portrayed Santhal culture and Adivasi women. He expressed dissatisfaction with the Bharatiya Janata Party, the opposition party that is currently in

power in Jharkhand. Additionally, a scholar at Jamia Millia Islamia, Jharkhand Mukti the Jharkhand government's activities. In 2018, he was reinstated to his position.

### **Hypothesis:**

The story writer under the study has imitated the scarcity issues and the story can be explored with the principles of Scarcity

### **Scarcity and Helplessness Against Power:**

One of the few countries in the globe having a thriving tribal population in several regions is India. The so-called true inhabitants of the world, the tribes, receive worse treatment than animals. Their land is being stolen as a result of modernity and the expansion of industries, and they have become isolated from the rest of nature. It is carried out in favour of affluent businessmen with the full backing of the government. *The Adivasi Will Not Dance: Stories* offers a perceptive account of Santhals, a tribal people, and their way of life. Mangal Murmu, an elderly farmer who is now a musician and has trained dance troupes for 25 years in the Pakur district village of Matiajore, tells a moving story in his book *The Adivasi Will Not Dance*. He declines to perform for the presidency. The locals are aware that the President is traveling to the area to attend the ground-breaking for the project that would remove them. Murmu, who is truly furious, says:

We are like toys – someone presses our ‘ON’ button or turns a key in our backsides, and we Santhals start beating rhythms on our tamak and tumdak,” (p 170).

Many of them have farmland and they worked in it. Due to industrialization in modern India, their land acquired by a mining company. Santhals fought for the acquisition but their voice did not hear. It is not that we didn't fight for the acquisition. We did” (p 171).

The political leader arrived when he saw Santhals demonstrating for their land, and a Christian father and sister also arrived to support them. But Santhals lost the battle, and everyone dispersed. Santhals are now dispossessed and defenceless. On the other hand, a Christian sister was murdered, and the Santhals boys were accused of carrying it out. The Santhal boys were blamed by everyone—the media, the press. Even though they claimed the Christian sister was standing up for their rights, they nevertheless killed her. Nobody expressed concern when they saw that the Santhal males had been defending their territory before the Christian sister arrived. The Santhal boys didn't know any reporters. While the Christian sister received all the publicity, their conflict went unnoticed. On the basis of a fake murder charge, Santhal boys are imprisoned. The media ignored the violence among the indigenous. The mining firms realised they could take as much land and drill as many mines from the Santhal territory.

“Now that our boys are in jail on false charges of murder, who will fight for us? Where are the missionaries and their friends now? If the missionaries are our well-wishers and were fighting for us, why did they run away? Kill a well-known Kiristan sister, accuse a few unknown Santhal boys fighting for their lands of her murder....” (p 171).

There were total changes in Santhal lands. Mine merchants took part of Sa have built big houses for themselves in town. They wear good clothes and they send their children to good schools. When they were in sickness they get the best doctors in Ranchi, Patna, Malda, and other cities. Whereas Santhals life was totally opposed to it. There was also religion conversion. Many Santhals villages are converted into Muslim villages. Santhals are forced to forget Sarna religion which is the religion of Santhals' own. They are converted into Safa-Hor which is believed as pure and clean. Here Santhals not only lost their land but religious identity also. No one is ready neither to speak nor listen to their voice. We are becoming people from nowhere" (p 173).

Mangal Murmu has been preparing troupes despite these challenges. He is above 60, but his voice has not weakened. He was glad to sing for them after they requested him to. In Pakur, Dumka, and Ranchi, he received invitations to speak at public gatherings. His daughter is wed to a Godda farmer.

There are many farmers living in the village. On one occasion, the district administration ordered the locals to leave their homes, farms, and entire villages. After a few days, district administration arrived with written instructions requesting that the village be cleared out to make space for a thermal power plant. The people objected, and everyone started a battle for control of their land.

The protesters were physically assaulted and placed in police holding cells. Newspapers and television stations started to report on the evictions occurring in Godda. "Our men are beaten up, thrown into police lock-ups, into jails, for flimsy reasons, and on false charges (p 176). Murmu and his troupes attempted to focus during practise, but they were unable to do so due to displacement. "but how could we sing and dance with such a storm looming ahead?" (p 182). Mangal Murmu requested to put on a spectacle in front of several distinguished individuals. The authorities kept an eye on him to see how his practise was carried out. The elderly man wasn't sure where he would stage his performance. His sympathies are with the families uprooted from the communities. He cannot do it because his heart is not sweet enough. He inquires

"How can all of you be so indifferent? How can you expect us to sing and dance when our families are uprooted from their villages? At other times, I felt like asking: Which VIP is coming? The President of India? The President of America....." (p 183).

Santhals are adamantly opposed to a thermal power plant that would force them off their territory. His groups are prepared to put on a spectacle at the occasion. In order to attend the ground-breaking ceremony for a thermal power plant, President Pranab Mukherjee arrived via helicopter. He was safely secured and brought to the stage. Mangal Murmu sat still throughout the entire event. He courageously took the microphone when his troupes were requested to perform on stage and stated that Santhals Pargana are defenceless and under poor possession. He also stated that they are no longer individuals and that industries will alter Santhals' way of life. They won't sing or dance unless they regain their homes and land.

A poor Santhal girl's plight and helplessness are beautifully shown in Hansda Sowvendra's heart-breaking story November Is the Month of Migrations. A twenty-year-old woman named Talamai Kisku is travelling to

the Bardhaman area of West Bengal with her family to plant rice and other crops. Bardhaman zamindars. Her three brothers and one sister-in-law, together with the majority of her community, had already departed for Bardhaman. She was drawn to a young, attractive jawan on the train platform. In the Railway Protection Force, he was employed. She was waiting for the train in the station with her parents. Talamai was in need of food but was unable to satisfy it. The time on the railroad platform was 10.30 p.m. The young man gestured and enquired her:

“Are you hungry? The jawan calls out as Talamai rounds the corner. ‘You need food?’ He is standing in front of the policeman’s quarters.

‘Yes,’ Talamai answers.

‘You need money?’

‘Yes’.

‘Will you do some work for me? (p 40).

A young jawan approaches her to engage in sexual activity "two pieces of cold bread pakora and a fifty-rupee note" (p 42). He said at this point that Santhal women are created solely for sex pleasure. But a helpless Talamai was powerless to speak back, so she let him to move his hand about her body. She had no voice and was so helpless. “At times, the policeman grimaces. At times, he smiles. Once, he says, Saali, you Santhal women are made for this only. You are good! Talamai says nothing, does nothing. At one point, the policeman squeezes her breasts out of blouse” (p 41).

Talamai, a young girl living in abject poverty, is unable to feed herself. Santhals losing their property and being unable to speak up against the mighty are heart-breaking.

**Conclusion:** The life of the Santhal in the Jharkhand region is the main subject of Hansda Sowvendra Shekhar. He frequently speaks about Santhal's difficulties to live with dignity in the mineral-rich area. It is the corporate takeover of their land's resources and their evacuation from it, where they struggle to make a living. Government obligations to guarantee grantees a quiet existence have ended. These two short stories illustrate how Indian tribes, particularly the Santhals, experience repression anytime they speak out for their rights. They are unable to even speak to the authorities. They are treated as discarded and powerless by both the federal and state governments. It is for all indigenous peoples worldwide, not only Santhals in Jharkhand.

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