
**DISPOSSESSION AND HELPLESSNESS AGAINST POWERFUL: A STUDY ON THE
ADIVASI WILL NOT DANCE STORIES**

R. Ramkumar,

Assistant Prof of English, Loyola College,
Vettavalam, Tiruvannamalai District - 626 754,
Email.id: ramkumarlc@gmail.com

Abstract

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

Every human being has rights to live happily and joyfully in this world. Because of some external forces, many lose their rights and become helpless. In this paper Santhals the Adivasis of Jharkhand fight for their fundamental rights to live in their land. A government which has to assure their living, support the mine companies to start industries. The Adivasis are disposed and helpless. They are forced to leave native soil where they have been living for a long time. Mangal Murmu, an old man who has trained dance troupes for years refuses to sing and dance for a high profile function. But powerful government subjugates natives and made them "homeless". Because of powerfulness, the Adivasis become helpless and powerless.

Keywords: *Santhals, fundamentals rights, homeless.*

Introduction:

Their lives often combines with myths of surprised and thrilled to see a community living close to nature, peace-loving, equitable with advanced cultural social forms. Our knowledge about the tribes is very limited. Majority of the communities in the world kept changing their lifestyles, competed with each other and developed. There are communities still living in with their traditional values, customs, and beliefs. The exploitative society made these communities send often into forests and high mountains, where they could continue to live in peace with nature and unpolluted surroundings. The so-called civilized communities neither could comprehend the values nor understand their lifestyles. The world branded them variously as natives, uncivilized people, Aborigines, Adivasis, Tribal, Indigenous people etc. In India, we mostly refer to them as Adivasis.

Hansda Sowvendra Shekhar is an Indian writer was born in 1983, Ranchi. He grew up in Ghatshilla and Chakulia and went to school in Musabani. He is a medical doctor and employed as a medical officer with the government of Jharkhand. He is the winner of Sahitya Akademi Yuva Puraskar, 2015 for the novel The Mysterious Ailment of Rupi Baskey. He was shortlisted

for 2014 Crossword Book Award and The Hindu Literary Prize for 2014. The Jharkhand government banned The Adivasi Will Not Dance: Stories for portraying Adivasi women and Santhal culture in a bad light. He complained about the ruling party in Jharkhand the Bharatiya Janata Party: the opposition party. Jharkhand Mukti Morcha: and an academic at Jamia Millia Islamia. He criticized government actions in Jharkhand. He was restated into his job in 2018.

Dispossession and Helplessness against Powerful

India is one of the few nations in the world with a thriving tribal population in different parts of the country. Tribal who are called the real inhabitation of the world are treated worse than animals. Because of modernization and growth of industries, their land is being looted and they segregated from their closed with natural life. It is done with full support of the government in favor of rich businessmen's wealthy. The Adivasi Will Not Dance: Stories describes an insightful representation of Santhals a tribal community's life and culture. The Adivasi Will Not Dance is a good tale of Mangal Murmu an old man once was a farmer now a musician who has trained dance troupes for twenty-five years in Matiajore village in Pakur district. He refuses to sing and dance for president. The villagers realize that the President is flying down for the inauguration ceremony of the project that will dispose of them. In earnest angry Murmu 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).

On seeing Santhals protest for their land the Political leader came, Christian father and sister came to support them. But Santhals lost in the fight and everyone left. Now Santhals are disposed and helpless. On the other hand, a Christian sister was killed and Santhals boys were implicated in her murder. The papers, media, everyone blamed Santhal boys. They reported that the Christian sister was fighting for their rights and yet they killed her. No one worried to see Santhal boys had been fighting for their land before that Christian sister came. Santhal boys did not have reporter friends. Their fight is unseen, while the Christian sister got all the attention. Santhal boys are prisoned on a false charge of murder. The natives fighting was unnoticed by media. The mine companies understood that they can grab as much as land as possible, dig mines as possible from the Santhal land.

“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 Santhal lands. Merchants 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).

In spite of these obstacles and hurdles, Mangal Murmu has been training troupes. Even though he is crossed sixty his voice did not weaken. Many asked him to sing and it made them happy. He was invited to perform public functions in Pakur and Dumka and Ranchi. His daughter is married to a farmer in Godda. The village is populated with farmers. One occasion the district administration asked the inhabitants to vacate their land, village, farms, and everything. After a few days, district administration came with written orders that the village should be vacated to make room for a thermal power plant. The villagers refused and everyone began to fight for their land. The agitators were beaten up and thrown into police lock-ups. News about the displacements taking place in Godda began to come in newspapers and the TV. “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 tried to concentrate in practice but they could not because of displacement. “but how could we sing and dance with such a storm looming ahead?” (p 182). Mangal Murmu asked to perform a show before some important people. He was monitored by the officers of how his practice is been taken. The old man was confused about where he is going to perform the show. His feelings are for the families uprooted from the villages. His heart is not sweet to perform it. He asks

“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 totally against a thermal power plant by vacating the Santhals from their lands. His troupes are ready to perform a show at the event. President Pranab Mukherjee arrived from a helicopter for the inaugural ceremony of a thermal Power plant. He was guarded safely and was led to the stage. Mangal Murmu was watching passively all the moment of the function. When his troupes are asked to perform in the stage, he boldly took the mic and expressed Santhals Pargana are in bad dispossession and helpless. He also expressed that they are no more people and how industries are going to change the life of Santhals. Unless they get back their homes and land, they will neither sing nor dance.

In another heart-rending tale, titled November Is the Month of Migrations Hansda Sowvendra vividly portrays poverty and helplessness of a poor Santhal girl. Talamai Kisku, a twenty-year-old girl is going to Bardhaman district of West Bengal with her family to plant rice and other crops in farms owned by Zamindars of Bardhaman. Most of her village including her three brothers and one sister-in-law left already for Bardhaman. At the railway platform, she was attracted by a young, fair a jawan. He was working in the Railway Protection Force. She along with her parents was waiting for the train in the station. Talamai felt hungry and she was helpless to fulfill her hunger. It was at 10.30 pm on the railway platform. The young man signaled and asked 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).

She is approached by a young jawan for the sexual transaction for "two pieces of cold bread pakora and a fifty- rupee note" (p 42). At this time he uttered that Santhals women are born to satisfy the sexual pleasure. But an innocent Talamai could not utter a word against him rather she allowed moving his hand in her body. She was so helpless and voiceless.

“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 poverty-stricken girl is helpless to feed her stomach. It is painful that Santhals are disposed of their land and helpless to raise voice against powerful.

Conclusion:

Hansda Sowvendra Shekhar focuses on lives of Santhal in the Jharkhand region. He constantly discusses struggles of Santhals life with dignity in the mineral-rich land. It is the corporate take over the resources of their land and vacating them where they struggle for their livelihood. The government which has to give grantee peaceful life is no more on their part. These two short stories portray that tribal conditions in India especially Santhals are suppressed whenever they raise their voice for their rights. They cannot even approach authorities to speak. Both the central and state ruling government treat them as disposed and they are helpless. It is not only for Santhals in Jharkhand but all the indigenous in all over the world.

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