



**Sustainable Prevention Practices: Indian Tribal Adopted
Approaches and Indian Literature**

Shilpi Shrivastava, Dr. Pulin Bhatt

Research Scholar, Associate Professor

Department of English, School of Languages

City C.U. Shah Commerce College,

Gujarat University

Ahmedabad



Abstract

The diverse ways carried by the tribal to demonstrate their existence from the primitive times, marked in the wide-ranging literature. There were challenges and concerns related to the tribal. They have passed a tough time in the constant shifting scenario yet remained unscathed throughout ages. They followed the innovative and prevention practices and coexistence to remain on the earth. It said that they were the people with bow and arrows, naked sometimes wearing the leaves or the animal skin to cover themselves. They lived in desert, hills, on trees and deep inside the jungle and basically are hunter clan. Their existence is in accordance with nature and oriented towards the natural product and remedies. They have known the techniques to stay in the hot or cold temperature, eating the available products without getting diseased or poisoned and lead a healthy life. They lived in kinship and worship natural bodies to show them respect and love. They have the great sense of community and unity. They lead a disciplined and dedicated life and sense of owning and pride for their motherland. English literature has mentioned about their social structure and practices they follow to exist. They understand well their cultural boundaries and social responsibility. The paper has tried to bring out various text demonstrating the varied practices and related information to keep them alive from ages in India. The Indian English Literature has played the pivotal role to bring in the tribal practices and information through their narratives and story lines weaved in the backdrops. The paper will bring some research aspects related to the tribal practices in the English literature.

Key Words:

Existence, Prevention Practices, socio-political arrangements, tribal approaches, existentialism, coexistence,



Introduction

Tribal in India are the primitive inhabitants established their empire before the advent of the Aryan races. It is said that they lived in clusters under their totems. They were fond of forest and nature. They lived in deep jungles and followed different practices of existence and social set ups. They have their own heads under whom they set rules to live in the community. They were mainly Bhils, Baiga, Santhals, Koli, Abor, Mizo, Karbi, Nagas, Dalu, Mikir and Purum, Meena, Grasia, Rabari etc. They are spread in almost all parts of India from ocean to hills. Their widespread sphere adds the dash to Indian culture and existence. The population has their own set of collecting food and migrating. They mainly were the hunters and food gatherers. Tribal are indigenous clusters inhabitants in diverse world. The term Advasi considered the version of *Sanskrit and Hindi* where *Adi* meaning primitive and *Vasi is dweller or inhabitant*. Therefore, we can say it as “*People or dwellers from the primitive times dwelling in the forests are considered to be the Adivasi.*” Tribal are striving due to the practices saving their own land, their roots, and related aspects to it. Tribal have the concerned of geographical, cultural, traditional, and linguistic heritage. Their strength to save own land from the insurgency in spite to transforming world and intrusions. Adivasi originated during colonial administration and Christian missionaries. They remained in their fold of forest preserved wildlife. It is the question of co-existence but not been understood by the outer word. As stating about the tribe provides the welsh picture of forest and mere bunch of people wearing leaves cascading marks on the body and brooding eyes holding spears, jumping around. Tribal have altogether a different picture that discovers relationship between identities, freedom, and dynamism of socio-political arrangements and various practices of existentialism. The tribal from Arunachal Pradesh, Assam and Manipur and Nagaland and Chota Udepur or Chota Nagapur and even the Meena tribe from Rajasthan and the tribal living in plans and plateaus such as desert have different ways of coexistence. There are many example and Chipko Movement carried out by the local to save the forest as well as saving from mining of coal or other ores. They wish to save their existence in terms of forest, wildlife, nature and natural products such as wood, herbs and shrubs as well as rare wild animals. They urged to remain intact with the nature and keep away from the deadly diseases



also while if we see in city and modern India condition of the urban life has lot of accumulation and artificial living comforts. The urbans struggle to keep themselves healthy and pollution free while in tribe its natural. If we see in the primitive years of Harrapan Culture the way they lead a systematic life and arrangement of towns and town planning in accordance with the nature and surrendering nature yet following the practices to overpower various calamities is remarkable.

1.1 Allude to Tribal in Indian Literature

Kalidsa, as in *Abhijnana-sakuntalam*, epics *Valmiki* version of *Ramayana* and *Vedvyas* version *Mahabharata*, *Kautilya Arthashastra- Elephant forests*, *AshokasDevanampriya*, *Banabhatta's -Kadambani*, *Harsacarita* and many more are listed with their own set of narratives. During this time Aranyaka or forest was their strength. They gather army and the forest dweller, persuaded them to fight for their mother land. The loyalty, dedication and disciplineliving supported existence from outside intrusions. The Nishad raj Guha, who made Rama cross the river, the narratives of Sharbraisand many more clans fought for Shri Rama in Ramayana. Eklavya the famous warrior who underpowered Arjun through his talent refused to teach by Guru Dronacharya. *Banabhatta's -Kadambani* in which Matangaka was warrior left in forest alone to dwell with the challenges. Chandragupt Maurya who won the battles with the help of forest dwellers were the clan from the different tribes. Kings like Shivajiwon Sinhgad through the tribeodMawalPradersh, Maharashtra. Mahadevi Verma Hindi writer stating about the "*The Rani Jhansi*", and Maharana Pratap, Rani Durgwati of Gondwana collected Gond tribe against Sher Shah Suri, gathered the tribal people to fight for their country from ages. The tribal heroes like TanajiMalusare, Birsa Munda, Khazya Naik and Tantya Bhiletc were the contributors to win many difficult battels and establish their kingdoms. The focus is they were the brave people who faced the challenges due the disciplined and directed life lead by them to win different wars. Gradually, they become marginalized and could not cope up with the new technology, health facilitation and education. The fighter spirit and urge for existence and strong opposition not to laid forest practices by Birsa Munda in "*AranyerAdikar*" 1979 and *Chotti Munda and his Arrow* 1980. These works are written by Mahashweta Devi during her visit to JharkahandPalamu. She heard in the songs of tribe about him and stated him as a hero who fought for the land to save



from the outside world. Titu Mir 85 wroteshort stories as she explores the issues and coping with the struggles of tribal people. 1986 saw the social and political involvement with different writers as *Pterodactyl*, *Pirtha and Puran Sahay 1986*, *Byadhkanda 1990*, later got translated as *The Book of Hunter 2002*. The books of Mahasweta Devi got the seventies taste and observed by Radha Chakravarthy. English writing of hers Draupadi got translated by Gyatri Spivak “Critical Inquiry”, she was of the prominent tribal researcher and laureate who came up with the notion not to listen to Derrida, Foucault or Kelin. She has her own soul sense that spoke for the tribe experiences living with them. Her sense of individualism and persuasive for aesthetics laid down for the tribal philosophy is remarkable. She came up with translation of Stanadayini “The Breast Giver” and many more translations came into form by different writersas SamikBandhopdhyay, Anjum Katyal, Kalpana Bardhan, Sangree Sengupta, Ipsita Chanda etc. Narayan’s “*Kocharethi*” translated by Prof. Catherine Thankamma came up with her idea of shift due to advent of education in Kerala state. The major observation in the fiction is the agriculture practices, food gathering, hunting, belief system, rites, and rituals. Naga embedding by the writers TemsulaAo in “*The Curfew Man*”, “*These Hills Called Home Stories from a War Zone (2006)*”, *The Nightingale of Northeastern India*. “*The Price of Bride*” by LummerDai from Arunachalifamily, Kallol Chaudhari’s “*HalflongHills*”are the stories stating about the practice living and how it is been hampered by the outside intrusions. The Curfew Man is the story of Satemba a retired constable and Jemtilla his wife left the forest to come to mainstream but had tragedies to follow in life and at the end tried to reinvent the identity. KallolChaudhari’s “*Halflong Hills*” is again the story of Dipankar who followed violence and his wife Malti tried to understand the real situation and ideology behind it. A poem written by Kamala Das poem *A Hot Noon in Malabars* speaks about the sublime indifference of the facilitationof basic services specially education and awareness.

1.2 Challenges Posed for Tribal in Indian Literature

The main challenge is the shift of seasons and unproductivity in forest wealth due to problems faced at different level. *Mother Forest: The Unfinished Story of C.K. Janu* states about the socio-economic plight and dwelling with education system and could not receive education in Kerala. If concentrate more on the works of Mahashweta Devi’s short stories



like *Douloti the Bountiful*(2015) and *The Hunt* (2015) states about the Bharatvarsha demonstrated the forest culture and dwelling in such situation. Adivasi are termed as *Adi-Purshotam*coexistence with *Adi-Shakti* and *shanti* mantra or peace chanting as *Vanspatya*, *Aushdhay*, *Prathvi*, *Rapa Shanti* generates a kind of respect for nature and it is there homogenous living. It is said that more of them believed in prevention practices rather than going for cure. According to their understanding liberal towards the nature will keep them existence intact. “The Book of Hunter” by MahashwetaDevi suggested about the forest Goddess taking care of her dwellers. The different tribal writers in India have stated the plights due to dominance and unnecessary intrusion. These people are self-sufficient among themselves dwelling in forest understands the nature ways and try to adopt them without disturbing much. They are survivors in the ecosystem that is supported by nature due to their ability and sustainability. The Adivasi writer from Gujarat Bhagwan Das Patel stated in his epic *Dungri Bhili Bharath* the culture amalgamation with Mhabharata. The narratives of Satyavan and Savitri and Nala Damyanti, the folk lore narrated. He gave the intrigue narration of Aravalli hills and culture system and the ways adopted by them for existence. The starting demonstrated from the Ganges but basically the story from the hills and life around. It is a mix of imagination of interconnection of Bhilis. The kind of life they lead was very tough followed the rituals Kutma abandons her child and a malan fetch her up. How the story weaves around the kings and their Kingsman and the child. The whole narrative is in the poetic form narrates their socio-cultural aspects. Their utmost attempts to keep the discipline and existence in the hard situations of life. Same way *Rathore Varta* and *Rom Sita ni Vart* also gives the glimpse of harmony with nature and natural components to keep the society and people safe from different aftereffects.

Religion and culture, mythology and history and varied practices make the challenging and finding solutions becomes necessary. The basic thing to understand the whole ideations is most of the tribal wish to follow the preventive measures instead of going for the cure. Existence for them is very tough but their indomitable spirit, tough determination is keeping them alive. Marginalized and not able gather the basic requirement of life is making them vulnerable for various health issues and different diseases. The scarcity for food and water, exploitation by various authorities made them vulnerable and insecure. They try to win over



various situation through sheer determination. The story of Dashrath Manji a poor laborer in Gaya Bihar was not able to take her wife for medication as she died due to no road network. The fiction of written by Kamala Markandaya "*The Coffe Dam*" has the major character Bashiam who is a tribe electrician by profession has that sense of pride, self-dependence, and self-esteem by making a hut by his own hands. Another tribes man who is the old chief tribal warned of the dam get cracked and all the tribal will drown in it. *The strange Case of Billy Biswas* by Arun Joshi came with the backdrop of Bhils of the Satpura hills. Billy is a professor in love with Bilasia. He is interested black magic and witchcraft works so he went inside the village leaving his urban wife. He got rid of his diseases in the forest adopting the tribal rituals. He finds the place magical as heaven and has supernatural powers kept him aligned with the nature and natural surroundings. Gita Mehat in "*A River Sutra*" stated about the story of Vano a tribal village near Narmada, Nitin is a manager who is looking after a tea company. Rima Plucked tea leaves and fell in love with Nitin. She used to come daily to him but after certain time, she did not turn up. It made Nitin restless and possessed by her spirit. Tribes with the help of tribal rituals helped him to be freed from her possession. It says about curing himself from the psychological disease or madness. Tribes have their own ways and use herbs and other such medicine, with prayers to come out from the different diseases. They are from the marginalized society, yet level of consciousness is high among them because of sensitivity and ways of redemptions from the various diseases.

Conclusion

The most significant thing that came into light after reading the varied text is the survival of the dweller or Adivasi in the convoluted conditions. The literature presented violence, invectives, degradation, and horrendous practices adopted by the outsiders to keep them under the toe to make it to their accordance. The most significant observation in major narratives is they have the secret groups working undersurface and adopted the other ways to prevent themselves from the atrocities and different health or other related problems. The reading suggested that tribes have majorly faced the problems of malnutrition as they are underweight and majorly death from Malaria. TB and Leprosy are another disease seen among the tribes but the urban diseases like HIV, Cancer, Diabetes, and such increased the problems. Previously, it was not the state when they were not exposed to such environment.



World is also thinking the need to go back to the basics and live a healthy life. It is significant observation that one needs to respect the culture and learn some relevance techniques of exchanging learning. It also states about the responsibility to be taken during such times providing good health facilitation. The major hinderances in the whole process is providing nutritious food, following good practices especially the dedication and discipline that they used to practice in the primitive times can save the lives of many. Tribal understand it very well, prevention is better than cure. They follow many such jaw dropping practices that saves form unnecessary expensive leverages. We can see in the cases of pandemics that urban areas are the worst hit rather than inside. One of its reason can be not reported also due to lack of medical facilitation. It is seen in the case of Ebola, in Africa they followed prevention practices it religiously to save themselves. The first step normally tribal people follow is the to maintain aloofness and remain in the periphery. They are conscious about the natural call and understands the language around of animals and even have their sign languages. The tribal make aware people around about the challenges they are facing. Tribal are wide-ranging cultured and well skilled people who are accustomed with different ways to lead life, as they have pre acquired ways to grapple with silver lines in the sky. They have a spirit and natural strength to overcome personal and psychological diseases and disaster. There is a need for coexistence with the outer world where one can borrow good practices and provide the fair urban facilitation with transparency and honesty to fight such kind of current disasters and pandemics.

References

1. ARUNABHA BOSE Assistant Professor University of Delhi, *The Forest Writes/Rights About Ethnico-Ecological Lives*, International Journal of Applied Social Science, ISSN: 2394-1405, Volume 5 (7), July (2018): 1101-1110
2. Borah, ManashPratim, *Ethnicity, Identity and Literature Reading Literatures for Northeast India*, Np: DVS Publishers, Panbazar, Guwhati 2013 ISBN: 978-81-86307-69-4
3. Bindu, K. (2011). *The tribe in the early census reports: constructing the nation, hindu and outside hindu*. Delhi: Shodhganaga.



VIDHYAYANA

ISSN 2454-8596
www.MyVedant.com

An International Multidisciplinary Research E-Journal

4. India, M. o. (2016, September 29). *Definition: scheduled tribe*. Retrieved from Ministry of tribal affairs: Government of India:
5. Devi, Mahasweta. *The Book of Hunter*. Trans. Sengupta, Sagaree and Sengupta, Mandira. Kolkata:Seagull, 2009
6. Devi, Mahasweta. *After Kurukshetra*. Trans. Katyal, Anjum. Kolkata: Seagull, 2014Gordon, Stewart (1993).
7. *The Marathas 1600-1818* (1. publ. ed.). New York: Cambridge University. p. 70. ISBN 9780521268837.
8. Munda, Ram Dayal. *Adi-dharma: Religious beliefs of the Adivasis in India*. Kolkata:sarini, BIRSA andadivaani, 2014
9. Narayan (2011) Kocharethi: *The Araya Woman*. Translation Catherine Thankamma Delhi: Oxford UP.
10. Spivak, Gayatri Chakravorty. *Can the Subaltern Speak? Reflections on the History of an Idea*. Edited by Rosalinda Morris. New York: Columbia University Press, Paper Edition (2010)
11. Edit.Trivedi Rajshreeand Rupali Burke, *Contemporary Adivasi Writing in. India : Shifting Paradigms* Np: Notion Press Chennai2018.ISBN 978-64324-515-7
Website:
12. <http://tribal.nic.in/Content/Definitionprofiles.aspx>
13. https://idronline.org/indias-first-comprehensive-tribal-health-report/?gclid=CjwKCAjw4871BRAjEiwAbxXi21qQi_XWBslcS_Bud1N9QXYURj16r_Abp7y-omjzpIU4SR3fV1oWchoCBsMQAvD_BwE