

Tribal Life & literature of India**With reference to Santali Life in the Hindi poetry of Nirmala****Putul**

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Abstract -

Presently tribal discussions for any literature scholar are not new. Through the changing global perspective of 1991 and the policies of approved economic liberalization, on one hand, India should take its stand on the world screen. At the same time, in the intention of strengthening these policies, the exploitation of tribal's started increasing. In response to this exploitation, the constructive energy exploded by tribal identity and its resistance to national international platforms, is nothing but tribal discussions. Tribal-non-tribal writers have done the work of invigorating in this. Nirmala Putul has a special name in this one. Due to being a Santhal community, he did not have a minor observation of the poems of his society, but he also did it. The untimely aspects of tribal life and the self-realization of truth can be seen in their compositions, evidently emerging.

Keywords - Santhal, Tribal discussion, Liberation, Globalization, Naxalites , colonialism, exploitation

Introduction

At the end of the 20th century, there were many social movements in India. These movements established social unity while making their place in the society. This movement, run for the liberation of the masses, small human became increasingly strong over time. The real problems of the tribal's, the struggle of life in tribal discussions in the literary world, expressed in typical native language. Society's those classes, which were away from the power establishment, the people of the neglected tribe have their new identification. Tribal community faces the cyclone

on the name of development, evicted from the paternal areas, it started living life as a migrant. These Tribal communities were grinded between the minorities, Naxalites and the government that had committed violence in their resistance to fight for rights in the remaining tribal areas. Globalization on the language and culture of tribal's cut off from the mainstream of the society, created a bare sword of crisis. In such a way, tribal exchanges in the field of literature attempt to keep the true face of tribal ethnicity in the history culture.

According to the centenary belief, the Pilchu couple is considered as their ancestor. But the exclusive love between Pilchu Hadam and Pilchu Budhi is not present in tribal people today. The woman may possibly be limited to sexual intercourse. Hence, seeing today's situation, Nirmala Putul does not believe that these 'weird people' are his descendants, who -

“The one who left the other

Second leave

Pick up the third

And lay the house.

Just to fill need of hunger in’’1

The roots of tribal exchanges are hidden in history. The typhoon of colonialism worked to sow the seeds of revolt in India from the almost 17th century. The British empire spread in India, implemented the land tax system in 1793 to dominate the resources here. According to which the ancestral land of the Santhals was given in possession of landlords. Santal who were real owner of land, became slaves. In 1855, Santhal people rebel against the injustice of the landlord, *Mahajan* and the English empire. Santhal communities men & Women who were led by the first armed rebel, were also Sidhu and Kanhu, are called the Leader of Santhal rebellion. But the glorious history of the tribal's, who are cut off from their foundation, is being misappropriated. Sidhu and Kanhu, who are ignorant of their heroism, are unaware of their purpose, by calling them as dishonest, malicious, and limiting their struggle as tribal struggle. The true heritage of the tribal's is in their heroism. Only people saw their bravery and ridicule of their bravery, ancestors. To forget the bravery of Sidhu - Kanho, his efforts, his sacrifice; today it was labeled as stroller, scoundrel. The tribal's who are governing the present system of labor, the system did not even give them the right to be called 'man'. Due to the bravery of the tribal's, this system considered it to be the inspirational history and history men in front of them.

To fulfill their self-interests, the tribal's left unity. Gullible villagers mislead on the names of tribal heroes. Where some people are getting power by fighting them. We have forgotten the

freedom freedoms of the freedom that we have found, we too, tribal's too. What irony is that despite the British leaving, the symbol of the British mindset still remains in India.-

“The indigenous successor of the British still
Is activated with its mentality
Siddhans-kanhu
Hopefully! If you were you see
Your slogan against us
And they are fighting against you” 2

History made efforts to make the struggle of the sathals shortened. The voices of the movements against exploitation were simply confronted with the fight against the *Mahajan*-the collectors. In the simplicity and innocence of modernity in the naivety, tribal's whose villages and towns are still limited to the foothills of the hill, the relationship with nature is alive. On the other hand, despite freedom, it is far from basic cohesion. With limited livestock, their children roam in hungry huts of hunger. Their daughters bring water from the spring water, making stones as jobs, making roads or selling woods in the market as a source of income. These tribes are limited in themselves, but -

“They do not know.
How, his things are gone to Delhi
Even before reaching the highway
The world's pagadidas give up.
Do not know how it gets dry.
Rivers coming to their world
How the photos of their reach metropolis” 3

The sick mentality of society cannot digest the progress of the tribal's. There are many traps of exploitation for those trying to come up in this system by proving themselves. The conditions for tribal women, especially tribal's, struggling with capitalism are more disingenuous. By saying that wild, uncivilized, backward, which are seen in the eyes of hatred, their women remain just females for society. Hence Nirmala Ji asks-

“you can't think how I feel.
When the back patted hands
suddenly count fleshiness
while capturing Photos, focus of the camera

unaware of dry, crust lips, but

Focused on the chests” 4

The desire to apply the same body language to self is rarely a civilized society due to the body language of the tribal body. So, the nose, feet of the body, the body hanging out, and the fun of them, people shouting, can we tolerate this situation?

Tribals do not even have the hard work of their own. Their sweat paddy is far from their reach. Therefore, making thousands of flakes he was unable to fill their stomach. For the world, tribals make mats, wings, and sweeps and no matter how many things they make, only those things are uncommon for them. Whereas capitalist world is far from the world of tribal's. Do not know the aboriginal items selling in the city market, while -

“The houses that make up the broom,

They come from the garbage in your settlements” 5

In rising industrialization where the existence of tribal's is only in danger. They are getting confused with the mood of government policies. In Ace, Nirmala warned tribal's for this crisis:

“Rise up against your darkness

Get up against the conspiracy behind you

Get up from where you are.

Like a tornado arises from the storm

It rises like the inhalation of the sparkling in the ashes” 6

The habitations of tribal's are being destroyed in the construction of the city. Their tree is being dashed with axes. Even if the aborigines were silent, then....!

After independence, hunger and suffering were also in their part. This outer civilization gradually entered into the life of tribal's far away from the junk of modernity. According to Nirmala, the elements of the outer world - is the dealer, who is killing the tribal's for their own self-interest, dragging them into the world of capitalism and selling their girls in Calcutta, Nepal's markets. The deepening crisis of the existence of tribal's in globalization, marketism can be seen in these lines, which have forgotten their culture and culture from the tribal's, unknowingly trying to make them a consumer. -

“They come dab foot, in your culture”

Nirmala's '*Sajoni Kisku*' Poetry keeps track of the corrupt traditions of the tribal's. Whereas the tribal people who have been abducted, the Adivasis are insulting, exploiting their women, trying to suppress their voice. Adivasi women fighting on many issues like superstition, gender based inequality, ethnicity, property rights, women did not become eligible like 'lovely

Hembram, *Subodhini Marandi*, *Pachu Marandi*, which symbolizes this exploitation. Those who are just a frog, the force of the contractor and a bottle of wine drown in them are dark forms of society.

Literature of Nirmala Putul is the literature that awakens tribal *Asmita*. On the one hand, Republic India show ego to become the biggest democracy of the world, whether in other side Republic India is silent on the radical situation of the tribals falling into their own system. Nirmala lives on the task of opening the wrist of the reality of the tribes who were introduced in the form of the owner of the natural resources in front of us. The literature of Nirmala Ji imitates the outrageous rebellion vowel.

Reference -

Poem of Nirmala Putul in Hindi Language-

1. *Piluch Budhi Se*
2. *Akhir Kahe To Kisse Kahe*
3. *Adhivasi Streeya*
4. *Agar Tum Meri Jagah Hote*
5. *Adhivasi Streeya*
6. www.kavitakosh.org