



International Journal of Humanities & Social Science Studies (IJHSSS)

A Peer-Reviewed Bi-monthly Bi-lingual Research Journal

ISSN: 2349-6959 (Online), ISSN: 2349-6711 (Print)

Impact Factor: 6.8

Volume-XI, Issue-VI, November 2025, Page No. 38-49

Published by Scholar Publications, Sribhumi, Assam, India, 788711

Website: <http://www.ijhsss.com>

DOI: [10.29032/ijhsss.vol.11.issue.06W.154](https://doi.org/10.29032/ijhsss.vol.11.issue.06W.154)



Literature on Adivasis¹Awaking in Maharashtra

Dr. Pandurang Bhoje

Associate Prof., Dept. of Political Science, Savitribai Phule Pune University, Pune, India

Received: 18.11.2025; Accepted: 21.11.2025; Available online: 30.11.2025

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Abstract

Adivasis are marginalize communities in India. The reflections of problems, issues, questions, resistance, life etc. are represented in various forms of literatures and writings. The literature about Adivasis can be classified or overviewed by two concerns. The First includes the writing about Adivasis, their issues, questions and the awaking explained in the literatures written by non-Adivasi writers. Second concern includes the literature of Adivasi community writers about their own condition and communities. In Indian social system, Adivasi community is concerned as relegated community to mainstream in different stages, and always remained unsighted. This paper focus on the overview of literature on Adivasis awaking and their mobilisation in Maharashtra.

Keywords: Adivasis, Awaking, Mobilisation, Activist, Movements and Organisation

In Maharashtra Adivasi are situated in Sahyadri, Satpuda and Gondwana regions. Many non-Adivasis and Adivasis writers shaped their literature concerning the problems, identity, life style, resistance and traditional values of Adivasis which reflects and discusses about forceful slavery and tribulations by mainstream society. Adivasis questions, issues, life, resistance and their world become major subject, with different viewpoints, of non-Adivasis and Adivasis writer's literature in Maharashtra. Those Literature written by non-Adivasi writers have emphasis on Adivasis' questions, own experience of helping in resistance and awakening of Adivasis. Some writers and activist have focuses on Adivasis exploitation and mobilisation. Godawari Parulekar, Kumar Shiralkar² and Sharad Patil's writing aggressively highlighted on these issues.

Anutai Wagh, Kusum & Vasant Nargolkar's³ literary writing has touched the Adivasi questions and has focused informing introduction of constrictive programmes initiated among Adivasis in Thane district. Sanjay Sangvai⁴ and Amita Baviskar's writing focuses the adverse impact of development project and rehabilitation of Adivasis in Maharashtra. Some writers highlight Adivasis Identity development issues and their organizations, like G. B. Sardar⁵. Prabhakar Mande and the Publications of Vanvasi Kalyan Ashram mentioned that Adivasis are backward Hindus and they are part of Hindu culture and religion.

Adivasi writers have focussed and representing their own identity, issues and the inner voice experiences in their writings. Waharu Sonawane⁶, Najubai Gavit and Vinayak Tumram trying to focus on 'Adivasis' separate Identity and mobilisation of the people. Babaram Madavi, Najubai Gavit and others writer's autobiographical writing also discuss

about their own questions and inner voices. Some writers have organised separate Adivasi Sahitya Sammelans⁷ and through it awaken the Adivasis, which are listed in literatures and turns through movements in Maharashtra. The well-known sociologist Govind Gare⁸ had also highlighted Adivasi questions, collected specific Adivasi related information and thoroughly discussed developmental issues in Maharashtra. His writing has introduced overall Adivasis questions, development issues and Adivasis related research concern with Maharashtra. First objective of the paper is to understand the brief account of Adivasi issues, mobilisation and awaking related literature about Adivasis in Maharashtra. The second is to highlights the ways, methods, ideas, programmes and issues which are introduced in literature about Adivasis. The third is to understand and focus the nature of Adivasis related literature and its role of social transformation and awaking of Adivasis in Maharashtra. The present paper discusses major works of non-Adivasi and Adivasi writer's writing in Maharashtra. This paper will follow descriptive and analytical-historical mode.

Non- Adivasis writers, activist and leaders Literature on Adivasis Awaking:

Adivasis' Awaking and Marxist Literature:

Marxist activist, leaders and writers introduced Adivasi questions in pre-Independence period, approximately, about 1945-47 (The Warli revolts in Thane). Godavari Parulekar had mobilized Adivasis and struggled against landlords' and moneylenders' exploitation in Thane district of Maharashtra. Kumar Shiralkar highlighted Adivasi questions through his writing flanked by 1970-80s' and then, after 1990s' in Maharashtra. The literature basically highlighted the movements' work, ideology, issues, activities and the activist's help, and organizations of Adivasi to protect their rights.

Marxist writers highlighted Adivasi exploitation, poverty and movements' contribution in their writings. Godavari Parulekar's 'Jenvha Manus Jaga Hoto' (When Man has Awakened) is a self-experienced writing, discusses details about introduction of the author, including the particulars of injustice, outrage and servitude of Adivasi by moneylenders and landlords at Talasari and Dahanu (of Thane district) and how Warli Tribes were awakened because of Parulekar and other Marxist thinking and movements. It highlighted that after knowing a sense and rights to live as a human being, how they furnished, how much they struggled and changed for securing their rights.

Shiralkar's Nave Jag Navi Tagmag: Badalya Jagasathi Samrudha Lekhsangrah (New World New Anxiety: Complete Essay Collection for Changing World) is a collection of essays, highlighting issues and thoughts about religion, class-end society, globalization, man-woman equality and movements of ShramikSanghatana⁹. The book is divided into five parts as Religion, Caste, Adivasi-woman-cultural tradition, Economics and politics and personal, respectively. The third part, 'Adivasi-Woman-Culture' has prominence on issues of capitalist development & marginalization, the role of Tribal women in struggles' organized in Maharashtra, man- woman equality and behavior of activists towards woman and capitalist universalization & role, concept and path of cultural movements. This part, basically described the active participation of the Tribal women in the grassroots' level as well as social atmosphere for the change and to protect their identity and status.

Gandhian Literature and Constructive Programmes for Adivasi:

Gandhian writers and activists¹⁰, like Thakkar Bappa, Acharya Bhise, Tarabai Modak and Anutai Wagh had worked among Adivasis in Maharashtra. Thakkar Bappa and Tarabai

Modak have been started it from pre-Independence till 1960s' and Anutai has continued it afterwards. Sanjay Sangvai, in his writing, highlighted agitation against Narmada project and continued it strongly after 1990s'. These writers, in Maharashtra, had tried focusing by introducing constructive programmes and thought grass root development in Gandhian way, through the activity and writing.

Anutai Wagh's autobiographical work, 'Kosbadchya Tekdivarun' (From Hill of Kosbad) is an important writing in Gandhian ideology-based literature. Present book overviewed the problems of Adivasis, especially Warli Tribes and their children, who had lived and suffered with the questions of marginalization, health, education and development. Wagh also highlighted the problems of language, poverty and mentality of these Adivasis and her initiatives did through starting Balwadi, Anganwadi with providing foods without any outside supports. As S. H. Deshpande describes, Anutai made experiments in primary education, she fashioned various tact's for developing and increasing attendance of children like singing song, entertainments and providing food and different play materials which supported for additional success. R. Panse has analyses that, Anutai made history in Balshikshan (Child Education), the book highlights its proper beginning happened from Kosbad.

Anutai Wagh's another autobiographical work (From 1980) 'Dabhonchya Jangalaton (From Forest of Dabhon) is on 'easy education' (thinking of V. Bhawe), MuktaShala¹¹ (Free School) and 'Gram-mangal'. Anutai gave details about new project of Gram-mangal, with outside and local support for 'free school', as V.V. Chiplunkar said, education without text-book, examination, time table, which only based on the 'nature' (Forest) education about sociology, biology, art, medical education and natural changes.

'The River and Life: People's Struggle in the Narmada Valley' is Sanjay Sangvai's work describing agitation against Narmada project¹². It is an introductory, historical account of the struggle in Narmada Valley against the controversial Sardar Sarovar Project. This book overviewed the details from the beginning, including the causes behind the implementation of the project, its developmental issues, Governmental policies & polity and its result at one point and its effects on Adivasi life, forest, land and other environmental factors. It also drew attention on exploitation issue, cost- benefit, displacement aspects, human rights and struggles aroused by and through Adivasi and Narmada Bachao Andolans' activists.

Other work of Sanjay Sangvai, entitled, 'Samkalin Satyagrahi Sangharshache Nave Rup' (New Form of Contemporary Movement's Struggle) is a long essay book, based on People's movement in Narmada Valley for the issues of marginalization, exploiting rights, environmental disaster, democracy, development schemes, its' implementations and aroused issues. It also discusses the Governments' pressure, development concepts, schemes issuing, national-international relations and on the other side activities of movement including support of local Adivasis, farmers & workers. These essays conceptualize the necessity to understand what issues are, fighting for what and facts behind the movements' action and project implementation.

In 'Udgar', a collection of essays, Sangvai have described an account of a darer, analytical, critical and active journalist. 'Udgar' commented deeply on issues, writings and activities of Sangvai throughout his movement life, activeness and work concerned with social movements. It also focuses on how he chiefly prepared and documented reality about exploitation, politics, environmental and social justice from Narmada Valley, Desh Bachav,

SEZ, Kokakola, Rankala, River-joining & other projects and its state-forwarded and complicated associated realities and its results.

S. R Suniti's, 'Narmada... Gatha Sangharsha- Navnirmanachi (Narmada... Story of Struggle-New Origin) is a booklet covered proper layout about Narmada Bachao Andolan as movements and their roles. It overviewed the meaning of development explained by Narmada Bachao Andolan, its description and the purposeful movements through activists. The booklet also viewed on the working programmes, issues and roles of the movements. The information regarding revolt experience, followed programmes and important incidents' details are provided in the Appendix.

Kusum Nargolkar & Vasant Nargolkar's book, entitled 'Janglache Raje' (King of Forest) where, the poem overviewed the identification of independence as-

If you born Brahman
You'll die of writing-writing.
If you'll became Merchant
You'll die with measurement.
If you born Chamar (Shoe makers)
You'll die with tying shoelace.
If your bourn Warli
You will be the King of Forest. (Nargolkar; 1955: 1)

Nargolkar's writing observes the district Adivasis portrait¹³.

Adivasis' Movements and Organizations related Literature:

Adivasi movements and organizations were established with the considerations of protecting their identity, rights, land, natural resources, traditions, cultures and ethnic status. The movements were active in the period of 1970-80s' and after 1990s' it was powerfully continued through other organizations. 'Adivasis of Thane' is a book by Vasant Deshpande, published under the series; 'The Struggle of Deprived for Development' which highlights the struggles of Bhoomi Sena conducted in the Adivasi district of Thane. Bhoomi Sena has established to concentrates on the issues of Adivasis' land exploitation which had been returned, re-established and revisits the Adivasis of Palghar districts. This movement was led by Kaluram Dodhade, a founder member of Bhoomi Sena, who got strong support from Aba Karmarkar. In the survival of long period, this organization has established many struggles and revolts which helps Adivasi people have also thoroughly highlighted in this book.

Malti Gadgil's 'Aagli Andolane: Vegle Andolak' (Different Movements: Different Movement Activists) is based on the Adivasi life and their revolts against moneylenders & other (social) development projects to protect their own land, forest and field of which they were pre-resident. It also highlighted on their brave nature that, with the help of different social activists, stood against their exploitation for development issues and personal selfishness. It has overviewed the Chipko and Narmada Bachav movements & discussed tribal ministers' and leaders' politics, historical issues related Literature and Adivasi Identity Prabha Tulpule's 'Thane Jilhyatil Adivasinche Karya' (Works of Adivasis in Thane District) is the collection of work information from last 80 years of Thane district. This book highlights on the work done in Adivasi situated area. This is a collection of information for Adivasi education and different programmes implemented by Adivasi Sena Mandal, Adivasi Sahaj

Shikshan Parivar, Gram-mangal, Kosbad-Vikaswadi and Vanvasi Kalyan Ashram. It overviewed the knowing and educating of Adivasis' about their exploitation, and knowing them about their rights, through Communists, Bhoomi Sena, Kashtakari Sanghatna's role, Adivasi Ekta Parishad, Vidhayak Ani Sansad, and Shoshit Jan Andolan. It also focused on the Work concerned to new changes and experiments in farming and agriculture. Author has focused on giving more information about the personalities who did excellent work in Adivasi areas. Initially, the book examined the details of different movements and organizations, institutions, personalities & their status, and different programmes conducted at Adivasi area of Thane district.

The Hakara, a Tri-Monthly Publication is published by the Maharashtra Manav Vidnyan Parishad (Maharashtra Association of Anthropological Sciences). Prof. G. B. Sardar had leaded to established the Association which highlighted and concerned with the Adivasis questions. This Tri-Monthly Publication overviewed Adivasi life, culture, traditions, history, questions, literature and exploitation issues and the research based on Adivasi issues & questions which highlighted through discussion and writings are published. This Association arranged programmes discussion and workshops for the developments of Adivasis.

Hindutvavadi Organizations and Writers' views on Adivasis:

After 1990s' Hindutvavadi organizations were working among the Adivasis in Maharashtra. These organizations and writers were trying to focus on as 'Hindus' and considered Adivasis are part of Hindu religion. According to this assumption, writers discussed Adivasi developmental related issues, culture, religion and backwardness related issues in their writings.

Prabhakar Mande's 'Bhartiya Adivasi: Vikasachya Samsya' (Indian Adivasi: Problems of Development) is highlighting the Adivasi people, their life, status relations with nature, their knowledge and their struggle for their independence. The book overview the developmental ideological groups aroused and implemented their developmental programmes on Adivasis from pre- independence to the end of the 21st century. It also focused on the conversion of Adivasis into Christian, Muslim and Hindu religion on the basis of developments. Mande raised the issues of Adivasis development as problems (unorganised, mis-guided and not-actual implemented programmes) which was the similar and still is the same.

The booklet, 'Olakha Vanvasi Kalyan Ashramachi' (Introduction of Vanvasi Kalyan Ashram) highlighted on the works and programmes organised by Vanvasi Kalyan Ashram in Maharashtra. The activists of Vanvasi Kalyan Ashram have been working among the Adivasi and Adivasi area on education, health, farming, rural development, women empowerment & beliefs related issues in Maharashtra. Basic argument of this Ashram signified that, 'Forest (Vanvasi) & Urban People are all Indian. It also claims that Adivasis are Hindus.

Snehlata Vaid's booklet (in Hindi), 'Vanvasi Kalyan Ashram: Karya Parichay' (Vanvasi Kalyan Ashram: Work Introduction) described about the works and the programmes conducted by Vanvasi Kalyan Ashram. Forest is an unseparatable part of Adivasis', who were living in the forest and had been connected with the Hindu Sanatan Culture by these activists. This booklet explained the background of and works organised by Vanvasi Kalyan Ashram. The works of Vanvasi Kalyan Ashram included educational programmes, health-

related questions, woman development, sports competition, religious based programmes, and organisational works. The present booklet highlighted that Adivasis are Hindus and they are part of Hindu culture, but are considered as marginalized Hindus.

'Aamna Manus' (Our Man) is a booklet by Dinesh Thite, which is a part of different project, based on Adivasi Leadership Development Programmes. These booklets covered the details about the knowing of Adivasi questions and suggested the way to overcome through it and also guided for known and take initiatives of different Governmental policies. This booklet presented the details, of how the project established, how they gathered and organised Adivasis from Maharashtra & later he divided them into Konkan, Western Maharashtra, Devgiri & Vidarbha area and highlighted the works of Rashtriya Swayamsevak Sangh and Vanvasi Kalyan Ashram who organised Adivasi and made them known to the development and progress.

Adivasis writers Literature on Adivasis Awakening:

Adivasis writers and activists have focusing and representing identity, issues and inner voices throughout their writings. Waharu Sonawane, Najubai Gavit, Govind Gare, Babaram Madavi & Vinyak Tumram are the major writers in Maharashtra. Basically, these writers have focused the aspect of Adivasis questions, issues and awaking in Maharashtra.

Literature on Adivasis separate Identity and Mobilization: -

Well know poet and writer Waharu Sonawane highlighted Adivasis Identity, life and culture related issues in Maharashtra. He published two volumes of poetry. In the poetry he highlights Adivasis life, reality, problems, women life, and condition of movements and deprivation of Adivasis. His present, famous poem Stage highlights entire issues about Adivasis-

We did not go up the stage
That was made in our name
Nor were we invited on to it
We were shown
Our place
With pointed finger
And we sat there (obediently)
We were highly appreciated
And 'they', standing on the stage
Kept telling us of our own misery
"But our misery remained ours alone
it was never theirs"
We mumbled - uttered our doubts
"They" listed intently
And roared...
Pulling us by the ear admonished us
"Say sorry... otherwise..." (Gupta; 2007: 20-21)

Waharu Sonawane highlighted non-Adivasis, those are discussing Adivasis related issues on stage but he claims that they didn't prefer the Adivasi shall have to go on Stage¹⁴. They also not highlighted Adivasis question and problems. But when we seat before the stage, and were not allowed discussion and raising some question. They instead told us sorry.

Many organizations and movements have been working among Adivasis and raised question but they not representing Adivasis Identity and their self-hood in their entire programmes. Sonawane is trying to focus on Adivasis' Self-Identity and their mobilization. He also wrote another poetry volume 'Rodali'¹⁵. In this collection, he focused on Adivasis questions, life, Megha Patekar's role in Narmada Bachao Andolan, importance of world Indigenous day and another aspect of movements. Basically, he is highlighting Adivasis problems, issues and their own separate Identity in his poetry.

Waharu Sonawane participate Bhil Resistance movement at Dhulia in 1972, Shramik Mukti Dal (Toilers Liberation League), Adivasi Ekata Parishad (Conference of Adivasi Unity) formed 1994 and Adivasis Sahitya movements in Maharashtra. In various organizations & movements' stage & agitation he highlights Adivasis social transformation and change among Adivasis in Maharashtra¹⁶.

Another Important Adivasi poet, Bhujang Meshram in his poem also calls upon Birsa¹⁷ - the Revolutionary Leader of Adivasis in the Nineteenth Century' - to come again to lead his people as-

Come! You must come to us Birsa!

Come from wherever you are, my Birsa.

Come as the scythe that cuts the grass.

Come as the axe that cuts the wood

Come from here or there

East or West, North or South

Come as the winds blows through the fields

Birsa! Come as people wait ("come from where ever you are, my Birsa") (Gupta; 2009:193-195)

Adivasis Sahitya Sammelan and Adivasis Identity:

Govind Gare collected presidential speeches of Adivasis Sahitya Sammelan,'Adivasis Vicharveadh Sammelan& Adivasis Sahitya Melave' in Maharashtra.

In the first part of the book, six presidential speeches have been included. In it, Yeshwant Manohar emphasis Adivasis literature is the part of Dalit literature. Ravasaheb Kasabe has addressing Adivasis writers and highlighted to overview our strength, establishing careful writing of our history. Govind Gare's 'Adivasis Literature Nature and its Role in Marathi Literature' took brief account of Adivasis literature, freedom struggle related literature and social-activist writer's writing in Maharashtra. He quoted that "Adivasis literature is not separate from Marathi literature. Every literature lover, thinker and writers should support to Adivasis literature. Adivasis Sahitya Parishad is newly born ideas. These ideas will be expanded and also growth will be expanded. Our power should be built for independent thought and establishing self-image.

'Empower the Adivasis as separate thought and Image' (Gare; 2005:15) Waharu Sonawane also delivered presidential speech in which he highlighted Adivasis culture is a soul of Tribal literature. Tribal independent life style, independent thinking and values are based on Adivasis writing. Bhujang Meshram focused on Malnutrition of Adivasis literature. Adivasis literature is not empowering now if really that time took more effort on this.

In Vicharvedh Sammelan A. D. Vasave highlighted the Empowerment and self-sufficiency of Adivasis. Vinyak Tumram spoke on Dynamics of Adivasis social Empowerment: Search and Guide. He discusses Adivasis life style and alternatives. He added that if you want really Adivasis empowerment, you need separate Adivasis religion, law and have to form separate political party. (Tumram; 2005: 83) Last one part of this book was writers meeting. In this session Waharu Sonawane suggest that Adivasi should attempt leading position to protect Adivasis Art, and everybody should take care of that. Subhash Sawarkar discuss Adivasis life, literature and their struggling in his speech. Basically, he focused on Adivasis literature question and related issues¹⁸.

Rise of Adivasis Religious Identity:

In Maharashtra some Adivasis Activist and writers have discussed individual and independent Adivasis religion and belief related issues in various level. Some scholars suggested Adivasis are not Hindus. In India, in different perspective, many scholars trying to find out the answers of the following questions as-

- Who are we?
- Which is our religion?
- What's its name?
- Are there any similarities between all other religions and Adivasis life style in India?

Many scholars, activist and thinkers are trying to find out the answer to Adivasis religion related questions throughout India. In Maharashtra too, many activists, academician and writes are discussing on similar questions. One of the important writer Motiram Kangali focus on Adivasis Religion. He suggests, Tribes means not Adivasis. The Indian constitution has incorporated Adivasi word, they believe on nature and following nature Ideas. (Kangali Motiram; 2011:7-9)

Babaram Madavi on Adivasis religion have favored to independent religion and claiming that Adivasis are not Hindus. They have their separate Identity, have belief on nature. At all India level, different studies searched various Adivasis rituals, belief and scientific ideas and formed Adivasis separate religion. This religion is based on Adivasis code of conduct. (Madavi Babaram: 2011; 19) Vinayak Tumram's emphasis is on ideas of Adivasis religion. He said, Adivasis' have ancient Traditional nature related religion. This religion is based on natures' values, and suggests every Adivasis should adopt this value and concert our religion as to the Adivasis religion. He suggests the name of this religion as 'Adivasis' Mool Darne' (Adivasis' Primitive Religion). He also believed on writing Adivasis Holy book. At global level, form Adivasis 'Dharme Sansad' (Adivasi Religion Parliament). Adivasis holy book based Adivasis good belief, ideas and other nature related things should be involved in this religion. He also focused on Indian constitution which should exclude the word 'Scheduled Tribe' and incorporate it with the word 'Adivasi'. (Tumram; 2011: 29-30) Other activist and writers also emphasis on 'Adivasis separate religion', they included Tumram Dhande, Waharu Sonawane, Rajesh Dhanjkar, Pandurang Paradhi, Surendersingh Taram, Sanjay Lohkare¹⁹, Ramchandra Jangde, Tukaram Pongate, Sankar Bali, Jitendra Vasave, etc. Everyone is trying to focus on Adivasis' separate identity, belief, culture and their love for nature.

Adivasis Inner Voices:

Some Adivasis activist and writers wrote Booklet and raise Adivasis issues, identity and Transformation in Maharashtra. Advocate Madhav Bandu More's Autobiography 'Adivasi Bolu Lagla' (Adivasi Started Speaking) underlines self-respect movement and Resistance of Human emancipation. He focuses on various movements and organizations' contribution among Adivasis. He underlines Adivasi and Main Stream society. Main stream peoples' views about Adivasis are very negative, included that whether took many efforts and heard work, the Adivasis are not changing. It adds that when some are trying to involve them in mainstream, they run away. (More; 2006: 9)

He mentions the need of 'Adivasis' Unity'. At the beginning, the Adivasis' feel no need for unity, because they were not exploiters but believers on equality. Presently, the situations are changed and different, where they are facing & suffering from Own identity crises. The mainstream society has completely destroyed their life style for different purposes and reasons, and now they are not fulfilling their necessities. In concerning to this situation, Adivasi people should come forward, think on our problem and need to solve it. (More: 14-15). More underlines Adivasis voices. World Indigenous people speaking Own rights, some organizations underlining Adivasis exploitation and Identity. United Nation organization published World Indigenous Rights manifesto. View must be completely changed who considered that Adivasis are non-speaking animal. (More: 22)

Adivasis experimental based development:

'Mendha (Lekha)' is one of the developed villages of Gadchiroli district in Maharashtra, where some experimental based works have been done, which included cooperative farming, decentralization of power and participative development. Devaji Tofa and Mohan Hirabai Hiralal introduced this experiment in the book 'Mendha (Lekha) Gaav Samajachi Thodkyat Olakh' (Brief Information of Mendha (Lekha) Village Society). The slogans of these people when they appear as-

"Delhi-Mumbai our government!
In Our Village We're Government."

First part of this book, introduce participative nature of Mendha and Vinoba's Ideas of Swarjya Shastra. Devaji Tofa underlines Adivasis situation and programmes of collectively farming, planning & participative development. Basically, this experiment is one of the well-known establishments for the concern of development, consider as an Ideal project in Maharashtra.

Conclusion:

The literature written by non-Adivasis writes, activist and leaders have trying to focuses and highlight their own experience and observations in the writing. Much of the literatures has emphasis on Adivasis exploitation, rights and own contribution among Adivasis in Maharashtra. Marxist activist and writers have main concentration on canter of alteration on Adivasis exploitation, mobilization and organisation of Adivasis in Maharashtra. Gandhian activists, leaders & writers highlighted on the introduction of constructive programmes among Adivasis. They underline impact of development programmes on Adivasis in Maharashtra. Tribal movements and organisation related writing has focuses on Bhoomi Sena's work in Palghar and Thane district. Other movements and organisation are continuously working on land related issues, protection of rights & empowerment of

Adivasis in Maharashtra. Hindutvavadi organisation and writers examine that Adivasis are backward Hindus and they are part of Hindu religion. They also claim that our organisations are trying to develop backward Hindu Adivasis. These literatures strongly pressurize their identity on Adivasis. They did not recognize or consider or accept that Adivasis has their own and independent identity and separate, historical as well as different cultures and traditions.

Adivasis writers, activists and leaders' literature on Adivasis' awaking, is basically establishing self and their own identity and also representing the mainstream society's role about Adivasis development. Waharu Sonawane's direct claim is that everyone is speaking about Adivasis' and their development but no one is actually involving Adivasis people in the decision making, mainstream changes or allow special treatment for empowering them. In the various Sahitya Sammelans, the Adivasis writers & thinkers represent their separate literature, culture, life style & own identity-based opinions in Maharashtra. Most of the writers, activist and leaders have favored the Adivasis separate religion and has established new 'Adivasi Dharma' (Adivasi Religion). One important experiment in Maharashtra is village development of Mendha (Lekha). This village is purely developed with the contribution of village people and their active participation in the development concept.

Basically, both literatures have focussed Adivasis questions, issues, problems and inner voices in Maharashtra. They are also focusing the changes in Adivasis life & participate in the society. Adivasis are marginalised communities and these have protected their own interest. The literatures examine and follow their own experiences as well as their roles in Maharashtra.

Acknowledgement: I would like to thank Mr. Shankar Bhoir for extending the help and cooperation in collecting the books and complete editing of the paper. I am indebted for his support.

Notes-

1. In the Western India, instead of the word 'Adivasi', the term, an 'Aboriginal' Community of Society is used.
2. They worked in different periods with different intentions and milieu. Parulekar and Shiralkar have actual experience at ground, as former has in Talasari and the later has in Shahada.
3. Work concentrated on Warli Adivasis of Thane district.
4. Strongly connected with Narmada Bachav Andolan which is concerned at the tribal region of Maharashtra, Gujarat and Madhya Pradesh boundar.
5. Under Manav Vikas Sanshodan Samstha runs the Tri-monthly journal Hakara, especially concern to Adivasi issues.
6. Well known Adivasi poet, movement activists and leader.
7. Organised in different periods, such as 10 -11 Dec. 1979, at Bhadravati, dist. Chandrapur, chaired by Yashwant Manohar, in 1982 at Wani, Yavatmal (Raosaheb Kasabe), in 1987 at Kinwat, Nanded (Govind Gare), etc.
8. He has collected much of literature and information regarding Adivasi songs, history of activists, tribe, culture, traditions etc.
9. The movement originally consists of Shramik/Hard Workers who was facing variety of problems, so the name the Organization of the Hard workers.
10. Basically, were inspired by Gandhian thoughts and ideology.

11. Mukta Shala consist school without syllabus, particular timing, notes, place and examination etc. basically based on natural changes and related knowledge.
12. Government project scheduled to build a dam on Narmada River in the year of 1985-86, later the activists organised Narmada Bachao Andolan in protest against this project.
13. First part of the book emphasis on Warli Adivasis Life, culture, folk song, language. Second part overviews the social situation, economic question, service, political party & cooperative societies of Adivasi development and its role in development. This work is experimental based work in Thane district.
14. Waharu Sonawane's poem "Stage" is an apt example.
15. Rodali is a kind of song, singing among Adivasis during happiness and community programmes.
16. Discussion with Waharu Sonawane & writers refers original sources of organisation and movements.
17. In Nineteenth century Birsa mobilized and organised Adivasis against British rule. He was the important leaders among Adivasis. In this poem poet wants Birsa to come for and change entire Adivasis life.
18. This summarization of the reference is collected from the work of Govind Gare published in 2005, entitled, Adivasi Sahitya Sammelan Adhyakshiya Bhashane, Pune Sugava Publication.
19. Established Adivasi religion in India- a book by Sanjay Lohakare publishing 'Phadaki' Magazine including all writer's Articles. The Editor published these articles in the Book Form, which summarized the Central Ideas.

Reference:

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