

# Journal of Adivasi and Indigenous Studies

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## Editorial Note

This is indeed a matter of great pleasure to be invited by an eminent scholar like Professor Asoka Kumar Sen to engage in an academic pursuit so close to my heart. Guest editing this issue of the promising and upcoming *Journal of Adivasi and Indigenous Studies* has been yet another enriching experience. Even though, I had prior experience of editing essays for *India's Scheduled Areas: Untangling governance, law and politics*, as co-editor with Varsha Bhagat-Ganguly, I realized that the editorial responsibilities can be drastically different on occasions. Nevertheless, I am very happy to have agreed to this proposal and after several ups and downs we are in a position to present three essays and a book review. The essays by Namrata Chaturvedi, Santosh Kumar Kiro and Innocent Soren deal with three different aspects of the Adivasi people and their society while Suchibrata Sen contributes a book review. Namrata Chaturvedi offers a new methodological input so far as study of indigenous societies is concerned. She offers a comparative approach to study what she calls as 'solidarities and intersectionalities in Native American and Indian Adivasi women's poetry'. The method of analysis followed in the essay is so powerful that the reader will immediately realise the utility of the study. As global solidarities between indigenous groups are considered to be crucial in their resistance to marginalization this essay offers clue to formulate a solidarity which is located in the shared world views and values. Solidarity between indigenous groups is attempted to be achieved at a more emotional level by identifying the similar patterns through an exploration of Native American and Indian women poetries focusing on recurring themes of subjugation and marginalization on the one hand, and nature-human relationship and socio-cultural milieu on the other. Similarly, Santosh Kumar Kiro offers a sociological reading of folklores of Austro-Asiatic tribes of central India. Kiro also raises alarm over the depleting sources of Munda history which was once preserved in the rich repertoire of folklores. With oral narratives gaining increased recognition as source of reliable history it becomes important to preserve oral resources, primarily the folklores of the community. Kiro has analysed several folklores in his essay to bring home the point that Munda people enjoy harmonious relationship with nature and the wilderness due to a belief system weaved around their folk culture emerging from their life experiences and constructs an imaginary symbiosis between human and nature. The essay by Innocent Soren deals with the menace of liquor sale in Adivasi areas and the engagement of Adivasi people with this. Soren has adopted an approach which neither starts with creating a taboo around drinking nor succumbs to a rationalist and statist perspective. He approaches the issue from an indigenous perspective by not only acknowledging the continued significance of home-brewed

liquor for the Adivasi people but also providing an analysis of the issue avoiding the hollowness of the exercise as evident in researches where visible distance is created between the researcher and their subject. Soren offers a solution of regulating liquor production and consumption as well as sale through the gram sabhas (village assemblies). In suggesting this, Soren reiterates what is already present in the Panchayat (Extension to Scheduled Areas) Act, 1996. Finally, we have a book review by Suchibrata Sen, an eminent scholar and historian, who argue that ‘History writing is not only about looking at the past. The future crisis of climate change, which at present is also showing its dangerous face, may find its genesis from this book and herein lies the novelty of the book. One can hear ‘both the cry of the earth and the cry of the poor’ from the book by Nirmal Kumar Mahato (2020) *Sorrow Songs Woods: Adivasi-Nature Relationship in the Anthropocene in Manbhum*. I am quite confident that the essays will contribute to the existing knowledge base of studies on Adivasis and will help scholars to know and explore more about the community.

**Sujit Kumar**