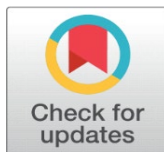
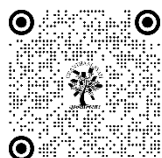


INDIGENOUS EMPOWERMENT AND TRIBAL CONTRIBUTION IN NATION BUILDING: A SYNTHESIS OF HISTORY, CULTURE AND DEVELOPMENT FOR VIKSIT BHARAT 2047

Manas Verma ¹

¹ Research Scholar, CCSU, India



DOI

[10.29121/shodhkosh.v5.i6.2024.5822](https://doi.org/10.29121/shodhkosh.v5.i6.2024.5822)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Copyright: © 2024 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



ABSTRACT

The 150th birth anniversary of Birsa Munda, a legendary tribal freedom fighter, folk hero, and enduring inspiration for the Janjatiya youth, we must recognize the effort made by tribal communities for the making of Bharat. The paper is proposed on the theme “Janjatiya Contributions in Making of Bharat”. The paper will focus on the indomitable spirit of Birsa Munda and his dream of empowerment of adivasis. His ceaseless crusade for self-rule and social-economic justice will also guide Vision Viksit Bharat 2047, which aims to make the nation developed and inclusive.

Keywords: Empowerment, Nation, Viksit Bharat 2047

1. INTRODUCTION

The 150th birth anniversary of Birsa Munda, a legendary tribal freedom fighter, folk hero, and enduring inspiration for the Janjatiya youth, we must recognize the effort made by tribal communities for the making of Bharat. The paper is proposed on the theme “Janjatiya Contributions in Making of Bharat”. The paper will focus on the indomitable spirit of Birsa Munda and his dream of empowerment of adivasis. His ceaseless crusade for self-rule and social-economic justice will also guide Vision Viksit Bharat 2047, which aims to make the nation developed and inclusive.

The tribal communities of this country have a rich and multilayered legacy. This topic of the paper deals with that and also the overall development of the country through tribal communities. The essay will examine Birsa Munda’s dream of tribal self-reliance and sustainable development and learn from his battle against colonial exploitation and socio-economic marginalisation. In addition, the paper will consider contemporary issues facing the tribal area—education, health, livelihood, climate, etc. Further, the paper should strive to include indigenous knowledge systems and community-led development.

The paper aims to create a dialogue between scholars, paper makers, and practitioners on linking the historical and cultural contributions of tribal communities with action strategies for the empowerment of the tribal communities concerning Viksit Bharat 2047. The tribals played a crucial role in the governance of the area. Tribute will be paid to the tribal leaders' like Birsa Munda in terms of their contributions and sacrifices. The paper will try to look for a way forward for the Viksit Bharat 2047 based on equity and inclusivity.

This paper aims not to only celebrate the past but also create a pathway for the socio-economic development of the tribes for their inclusion in Bharat's journey to become a developed nation by 2047.

Concept Notes.

Indigenous Empowerment and Tribal Contributions to Nation Building: Historical & Cultural Development for Viksit Bharat 2047. Introduction.

The 150th birth anniversary of Birsa Munda (1875–1900)—a tribal freedom fighter, visionary leader and a nationalist symbol—offers an excellent occasion to contemplate the contributions of Janjatiya communities to the history and identity of Bharat. Followers popularly call him "Bhagwan Birsa". Birsa Munda started a social, political and spiritual revolt against colonial oppression and exploitation of tribals. His fight for self-rule, the preservation of culture, and justice for the poor remains an inspiration for the tribals of India.

Birsa Munda was born in 1875 in Ulihatu (present-day Jharkhand) to a family of sharecroppers who suffered from economic adversity due to British colonial policies. Sugna Munda, Birsa's father, converted to Christianity due to German missionaries' influence and therefore Birsa was given the Christian name Birsa Daud. The family was promised potential escape from exploitation through conversion, including access to land and freedom from moneylender's clutches. Nevertheless, during this period, Birsa came to be increasingly disillusioned with the colonial land policies and the missionary system and was expelled from school in 1886 for supporting the Sardar Movement.

The history of the Chotanagpur Plateau has been that of tribal rebellions against the British power and the felling of landlords. These revolts laid the foundation for his leadership.

The Paharia revolt (1756-1773) was against the British in India for interference in their economic activities.

The Kol Revolt of 1830-31 was caused by exploitative land policies and forced labour.

Santhal Revolt (1850–1856): Major revolt against British administrative oppression.

Sardar Movement, 1858: Sardars rallied against their loss of land, indebtedness and foreign cultural cum political domination, which spurred Birsa's political consciousness.

Birsa Munda Uprising (1899) More important, the uprising of Birsa which took place in 1899 was the culmination of these struggles. It had social, political and religious issues. Birsa and his followers wanted to eject the British and other outsiders from the tribal land.

After leaving Christianity, Birsa began a movement of the Mundas' traditional faith. He criticizes missionary work and wants to bring back tribal identity, which is their dharti or land and heritage. He combined faith with socio-political resistance and shifted from religious assimilation to a call for self-determination.

Birsa became a distinguished leader by showing political and religious revivalism.

Spiritual Leadership: Birsa was regarded as Bhagwan Birsa (Lord Birsa), and he preached returning to tribal roots, rejecting foreign influences.

His agitation was against British land policies and for the removal of outsiders (dikus) and for land belonging to tribes. The Ulgulan, or the Great Rebellion, involved acts like burning churches and police stations in response to colonial exploitation.

In 1900 Birsa Munda, who died in British custody, left behind an indelible impact on Indian history.

Birsa had become a lasting symbol of tribal resistance against colonial and feudal exploitation and injustices.

This revitalization encouraged tribal people to revive their cultural heritage.

This movement aided in land reforms for tribal rights and welfare post-independence.

Birsa was born on 15th November, which is celebrated as Jharkhand Foundation Day.

2. CONCLUSION

Birsa Munda is a symbol of tribal resistance in India who bridged social, political and cultural awakening. His legacy remains a source of inspiration for indigenous peoples to defend their rights. His struggle continues to matter because it encourages perseverance and fighting back against injustice.

The paper that is being proposed has a broad theme titled “Janjatiya Contributions in Shaping the History of Bharat.” The paper seeks to honour the legacy of Birsa Munda. At the same time, they will also explore historical and contemporary significance of tribal contributions. This initiative is in line with Vision Viksit Bharat 2047, which aims at inclusive development and equitable growth for one and all especially the marginalized tribal communities.

3. RATIONALE AND OBJECTIVES

Approx. 8.6% of India’s total population consists of tribal population. They have a wealth of culture, identity and indigenous knowledge. Due to their important role in the National Movement and cultural conservation of India, tribes have been underprivileged social economically. Also, missing access to education, health care and livelihood opportunities, movements and environmental destruction.

The paper aims to.

- 1) Recognize Tribal Contributions: Highlight the historical role of tribal leaders such as Birsa Munda and other Janjatiya heroes in the freedom movement of India.
- 2) Preserving indigenous knowledge which can be harnessed for sustainable development will be examined through the lens of tribal cultural heritage and knowledge systems.
- 3) Tackle Developmental Problems: Find out today’s problems being faced by the tribal communities and suggest solutions which can uplift them socially and economically.
- 4) Aligning with Vision Viksit Bharat 2047: Formulate strategies to ensure inclusion and equity of tribal development in the greater developmental goals of India.

4. CONCLUSION

As Bharat seeks to achieve its developed nation status by 2047, it is imperative to give honour and integrate the contributions of all communities, especially its tribal population. The primary goal of the paper is to commemorate the legacy of Birsa Munda and other Janjatiya leaders. However, the paper will also discuss contemporary challenges and opportunities in tribal empowerment. The paper will explore a transformative path to promote inclusive development by connecting History, Culture and Development and enabling the tribal communities to play a significant role in the future of Bharat.

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

None.

REFERENCES

- Xaxa, Virginius. (2008). *State, Society, and Tribes: Issues in Post-Colonial India*. Pearson Education India.
- Ministry of Tribal Affairs, Government of India. (2023). *Annual Report 2022–23*.
[Available at: <https://tribal.nic.in/>]
- Rycroft, Daniel J., & Dasgupta, Sangeeta. (2011). *The Politics of Belonging in India: Becoming Adivasi*. Routledge.
- Elwin, Verrier. (1992). *The Tribal World of Verrier Elwin: An Autobiography*. Oxford University Press.

- Planning Commission, Government of India. (2014). Report of the High-Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities in India (Xaxa Committee Report).
[Available at: <https://tribal.nic.in/>]
- Singh, K.S. (1993). The Scheduled Tribes. Oxford University Press.
- UNDP India. (2021). Leaving No One Behind: Status of Scheduled Tribes in India.
[Available at: <https://www.in.undp.org/>]
- Ministry of Tribal Affairs. (2019). Tribal India: From Struggle to Progress. Publication Division, Government of India.
- Bhukya, Bhangya. (2017). Subjugated Nomads: The Lambadas under the Rule of the Nizams. Orient BlackSwan.
- Dasgupta, Sangeeta. (2016). Reordering Adivasi Worlds: Essays in Religion, History and Society in India. Primus Books.