

The Importance of Indigenous Tribal Heritage Commemorating Birsa Munda's Legacy

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Abstract:

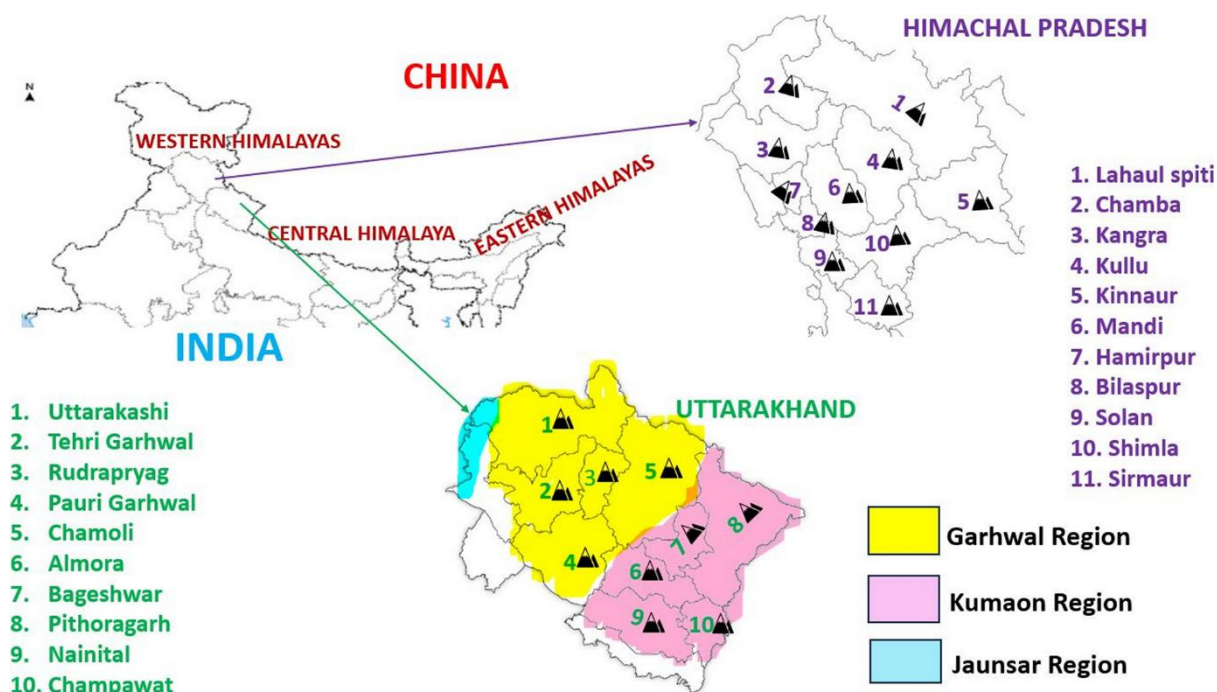
India in the making shall remain in halfway if bridges are built but the empowerment of tribal vigour remains subservient in the agenda of making 'Atmanirbhar Bharat'. The tribes are the exquisite pier of Indian civilization. Scrutiny of the overall gamut of the vibrancy of a 'True Adivasi' for whom their tradition is there self-worth and they wear their diadem as the symbol of living their own history, Realistic and evocative journey of the autochthons tribes of north-western India and its hinterland is the testimony to the fact that they are the real sons of the soil of 'Bharatvarsh'. The incongruities have caused so much of aberrations in the livelihood of ethnic tribal communities that the kind of earlier resonance which they had with their flora and fauna has become disrupted due to undesired interference of technological apparatus. This study shall bring into foreground that how this expedition of tribal pride since time immemorial to the contemporary times shall become a very vital component of study for future empiricists and academicians. Other than that the holistic study of Indian Knowledge System knowledge, one of instrumental aim of National Education Policy 2020 to eulogize the abode of the people living in North-Western Himalayas and also taking immense pride in being Indian through the stimulation of their folk culture. The paper also examines in depth that how the promotion of Tribal Art, Handicrafts can provide an impetus to the acceleration of sustainable growth of tribal groups in terms of advanced employment opportunities which are ingrained in the deep insight of Janjatiya legacy.

Keywords: Janjatiya, Gujjar, Bakarwala, Dogras, Meghval, Buksa, craftwork

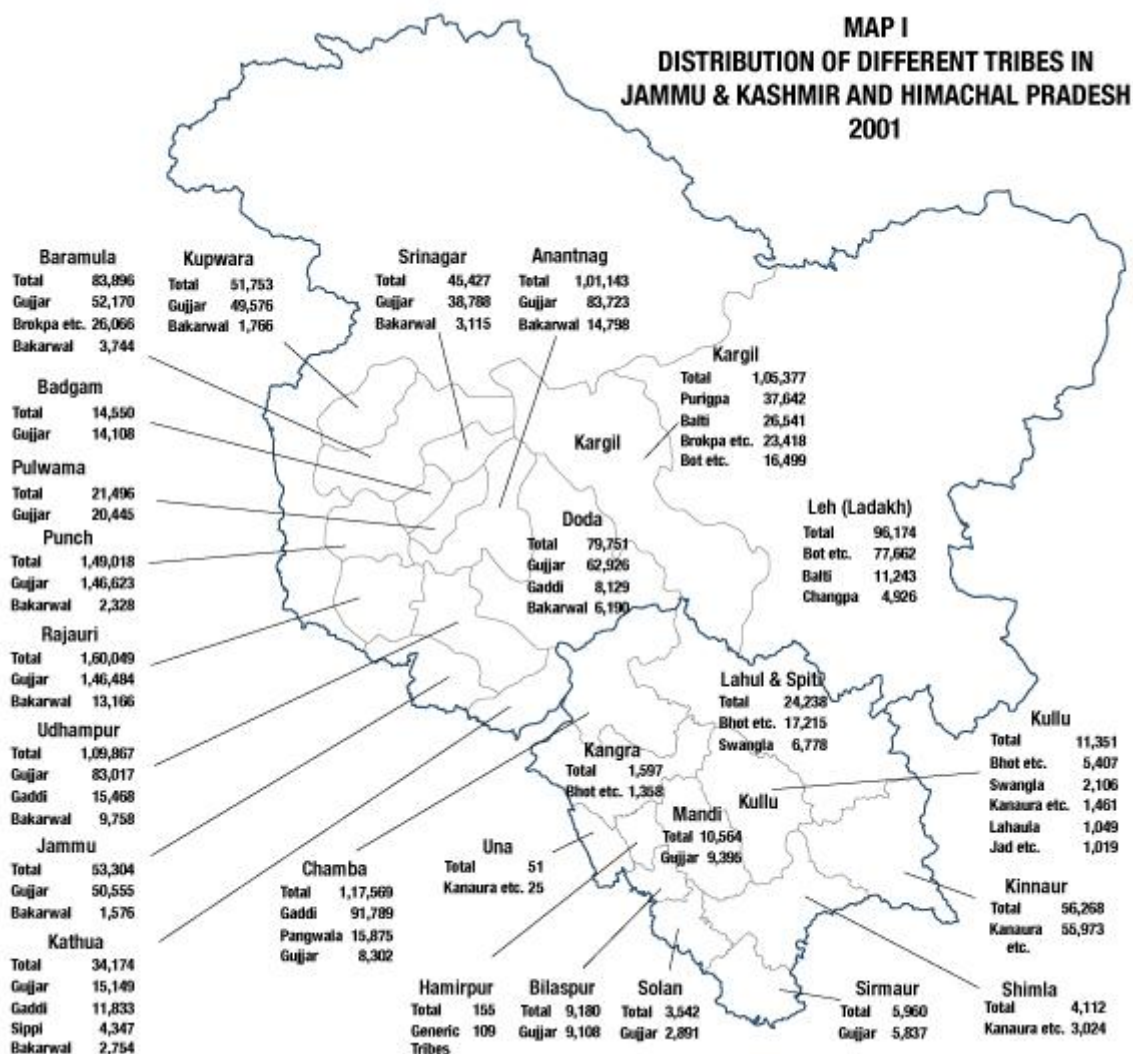
1. INTRODUCTION

The expression 'tribal' has unique undertones in different countries and cultures. Our north western Indian janajatis stand apart from the rest of the population due to their well-defined practises and their distinctive consuetude. A sizeable belt of territory subsists besides from Himalayas in Jammu and Kashmir in the North to the terrain of Uttarakhand. Some people give credence to the fact that the tribal population of J&K has been the scion of Aryan population. Jammu and Kashmir tribal lifestyle acts as a host to the imaginative and creative cultures of different tribes who have settled in this region. To understand the unique vibrancy of tribal groups and their intimate bond with the creation will help anthropologists, sociologists, geologists, historians etc. It is a gateway to know about their different hallmarks like demographical structure, distinctions as well as challenges in imparting tribal education in order to legally authorise them and guarding them so that their customary rights can be exclusively prioritized. As far as

the national tendency is concerned, the overall growth rate of population has been moderately elevated. If one observes the statistical composition deeply, we come to know that the overall configuration is quite multiplexed and tribal community nexus is too convoluted in its pattern. The advent of Science and Technology and the migration of rural population to cities had at a certain juncture caused damage to the local craft based industries. But globalization and most significant of all the NEP 2020 have made it very clear in their docket and that tribal communities of India will be honoured at national and international platform and India becomes the top most destination for the globetrotters in the world every year. The skills of tribal craftsmen in making an object in such a manner that the finished piece portrays a tale of the par of their tradition. It's a token of their love which represents the narrative of that particular region. Tribal Cooperative Marketing Development Federation of India Ltd. endorse their product at global scale also. Symposiums and workshops are the platforms where they are duly recognized by demonstrating their mettle in the artistic field. Tribal crafts along with their practises and festivals are amazing in terms of their design and intricacies. As we will further dig in the study of tribes, we will further realize that in the 21st century the wave of globalisation has completely disrupted the worthiness of their values and organizational framework. Jawaharlal Nehru never wanted tribal people to be treated as museum specimens. But we should ask ourselves have we fulfilled this mission? These tribes have connoisseur of knowledge and wisdom with respect to the judicious utilisation of nature around them. Holistic and human centric approach is vital to emancipate communities of Adivasis by giving due consideration to unequal opportunities and discrimination. We should never forget that even till this day the nexus of tribal as well as rural communities rely on the products of greenwood in these regions.



The above picture shows Indian Himalayan range, including western, central, and eastern Himalayan planes (in purple). The Western Himalayas are located in Himachal Pradesh and Uttarakhand states.



2. SIGNIFICANCE OF THE STUDY

The qualitative nature of paper will shed light on the theme that how much significance is held by Janjatiya legacy in the current study of not only Indigenous but also Indian Knowledge System. This paper will dissect each and every area where various judicious practices of tribal communities will pave the path for a viable future for our posterity. Apart from that it will bring into limelight various prospects of economical productive both at domestic and international level in the long run.

3. RESEARCH METHODOLOGY

The resources for the study which have been adopted for “Janjatiya Gaurav” are quite vividly expressive in their approach. It is based on secondary data collected from the books written by C.R. Bijoy “The Adivasis of India: A History of Discrimination, Conflict, and Resistance” PUCL Bulletin February 2003, journals, publications, newspaper articles etc.

4. OBJECTIVES OF THE STUDY

1. To profoundly scrutinize the Outline of the study of various tribal groups residing in Jammu and Kashmir and Himachal Pradesh. The main goal is to earnestly comprehend the traditional lifestyle of mountainous landscape which holds immense beauty like the Kashmir Valley.

2. To understand how Himachal Pradesh commonly called as the fruit bowl of the country also has a huge economic potential which is regularly generated by its three chief resources: tourism, hydroelectric power and agriculture.
3. To be able to fully examine how the distinction between all the different tribal cultures of regions like Rajasthan, Uttar Pradesh and Uttarakhand has encircled unique folklore to a very high extent. The wealthy heritage of artistic crafts and traditional industries can give recruitment to highly skilled form of labour.
4. To overall emphasize the socio-economic setup and livelihood practices including their dialects, rituals and family life who have a deep rooted past but at the same time their distinctly marked practices make them the pride of our Indian civilization.

5. DISCUSSION

TRIBES OF J&K and Ladakh

The lineage of the tribal communities of Jammu and Kashmir can be traced from the ancestry of Aryan race. It dates back to the era of 'Indo-Aryan segment of Sanskrit' and it has been the focal point for the flourishing of various innovative traditions who have resided there.

Bakarwal Tribe: It is also commonly called as Dhangar tribe in other parts of India but they are mainly the residents of Jammu and Kashmir and are also found in some parts of Himachal Pradesh, Uttarakhand and Punjab. Being mostly shepherds and goatherds they lead a very isolated life. Mostly they resemble the Gujjar tribal groups of Himachal Pradesh in their outlook and customs. They also reside in some parts of Ladakh and Kargil districts.

Balti Tribe: In the past it was believed that there was Baltic flood in the Celtic communities of Scandinavia from where they originally hailed. They are settled in the Suru Valley of Ladakh and are the amalgamation of Dards and Mongols from Tibet. They follow the principles of holy sect Shiism. Balti is their language and their economic occupations include Animal husbandry, horticulture and other kinds of semi-skilled labour. Influence of Tibetan architecture can be seen in Kharpoche in Skardo and especially Balti fort of Hunza. Iranian impact can also be seen in some of their mosques. People of this tribe are amicable with their acquaintances. Their linguistic legacy and cultural heritage accredit to the fact that various other components of their life like their script, cuisines, epics etc. make them distinctive.

Impact of Religion: The story starts with the appearance of an illustrious and acclaimed Sufi Saint Kabeer Syed Ali Hamadani who came from Iran in the 15th century and due to his ascendancy in the region most of the people were converted into Noorbakshi order of Sufi thought. Noorbakshis are present in Baltistan and Ladakh in contemporary times. Even in some of their Khanqas and historical mosques the symbol of Swastika is considered to be propitious even today. Many Baltis who were earlier part of Tibetan Buddhism became part of Islam. Approximately 3000 people of Bon and Tibetan Buddhism live in parts of West Kargil and Baltistan Kharman valley.

The Dogra Tribe of J&K: Most of the dwellers of Jammu region who associate themselves with Dogra community have innumerable castes and sects. Both the Hindu Rajputs of Dogra community and Muslim Rajputs of Dogra community belong to soldierly generation. Our Dogri folk writings and compositions have in their entire gamut of literature themes such as love and warmth, valiance and patriotic sacrifice.

Changpa Tribe: They are the residents of Jammu and Kashmir and some people of this tribal community are also present in Changthang terrain in Ladakh. Their livelihood relies on animal husbandry and up to some extent in cultivation. Cattle rearing is done for obtaining Pashmina on the hilly terrain. This tribe is

declared as one of the legitimate part of Schedule Tribes of India. Many members of this tribal community have become part of Buddhist faith and smatter of them have converted to Islam. Monetary resources for them are their sheep, goats and yaks.

The Brokpa Tribe: This tribe has deep rooted heritage and people of this segment are mostly found in Drass Valley. They are the descendants of the Dards in the Gilgit area. They too have their own mystical and spiritual beliefs and legion of local customs. The people of this tribe act in accordance with the traditional aspects of Aryans.

Dardic Tribe: Variegated languages are spoken which are commonly called as Shina, Drokpa, Broksat etc. They were the supporters of Shina religion. Earlier most of them were worshippers of their local goddesses. Brokpa of Ladakh and Kalasha of Chitral practise their religious customs in the contemporary century. They have formed a hunting cult and Shamanism characterise the part of their regional belief system.

6. TRIBES OF HIMACHAL PRADESH

These tribes have an independent position in the Indian subcontinent and are quite hospitable by nature.

The Gaddi: One can find people of many castes like Thakur, Khatri, Brahmin, Rajput etc. in the Chamba and Kangra district and in some of the rural areas of Tota Rani and Khaniyara. This tribal group preaches and practise their religion and are inclined to spiritualism of Hinduism and Islamic faith. This tribe is famous for cordial disposition and economically are part of various structure of occupational activities. Transhumance is seasonally practised here. Devangiri script and people who speak hindi language are in trend in this region.

Kinnaura Tribe: Known famously as Kinor, this tribe has been declared as the Scheduled Tribes of Himachal Pradesh state according to Constitutional provisions. According to some, the members of the Kinnaura tribal community are from the lineage of Kinnars of Mahabharata. They have joint family structure and most of their families are polyandrous and according to the them their remarkable custom is that the all the brothers in the family have only one common wife. Sheep rearing, horticulture and agriculture are their economic occupations. 'Angoori' is a special kind of drink which they consume on special occasions. With the passage of time, some of the members of this tribe have developed a knack in Hindi language. Graceful artistic activities like weaving and making elegant baskets are practised by women apart from them working in fields.

Lahaule Tribes: Members of this community practise both farming as well as trade. They are said to be descendants of Munda tribe and Tibetans. Most of the people are the followers of Buddhist religion and are fond of visiting the temple of Trilokinath. There is a wider social stratification within this tribal community like Brahmins, Thakurs, Lohars and also Dagsis. Their unique forms of dance, music, festivals and fairs divulge the exuberant tradition of their tribal community.

Gujjar Tribe: Gujjar tribes belong to the lineage of Khajar tribes and mostly dwell in Himachal Pradesh. According to historical sources during the conquest of Hunas, the Gurjara clan migrated to northern India and Himachal Pradesh. But according to V.A. Smith they belonged to the category of foreign merchants. Some members are part of Islam whereas others have converted to Hinduism. Gojri or Gujari is their language and pride. But many of them speak other languages too like Urdu, Hindi, Pashto and Punjabi. Some of them fluently speak Kashmiri and Balti. Their traditional Gujjari customs like dancing, religious rites are the symbol of their ebullience tradition.

Tribes of Rajasthan

Major tribes of Rajasthan are included in the twelve Scheduled Tribes in Rajasthan according to census of 2001. Following tribes have occupied their places in the foothills of Aravalli and Vindhya mountainous ranges.

Bhil Tribe: These are the descendants of the Dravidian lineage. Since past they used to live in impenetrable forests and practised hunting and gathering. No doubt they are outstanding combatants but they earn their livelihood as field labourers as well as playing the role of village watchmen. Their religiosity is reflected in their worship of Pantheon of Hindu deities. Ghoomar dance as an important part of their culture make them quite convivial.

Garasia Tribe: The areas occupied by this tribe are Sirohi, Udaipur, Dungarpur as well as Pali districts. Most members of this community live in abject poverty but have preferred to live economically singular lifestyle. They too follow the pantheism of Hindu religious beliefs and terribly frightened of ghosts and black magic.

Mina/Meena Tribe: They are popular in Jaipur area and trace their descent from Lord Vishnu. They believe in ancestral worship. They work according to Panchayati system. They are socially extrovert in nature.

Sehria or Sahariya Tribe: They have populated the Kota region of Rajasthan. They are secluded from outside community influences. Untouchability is widespread in this tribe. Bigamy is quite prevalent here.

Meghval Tribe: According to various narratives, this tribal group was involved in manufacturing of leather articles, embroidery and tanning. They emerged from Marwar region of Rajasthan but their population also exists in some parts of Gujarat close to border of Pakistan. Members of this community belong to the lineage of Rishi Megh and most people practise Hinduism. They are the followers of “pir pithoro” and his sanctuary is near Mirpur Khas in Pithoro village. The most extraordinary traditional aspect of this group is in the wide array of attire worn by separately by both men and women.

Tribes Of Uttarakhand

Uttarakhand has a diversified tribal population. Their livelihood is dependent on old age customs.

Tharu Tribe: This tribe is considered to be one the largest and ancient tribe in the region because they have settled in forests since time immemorial. Tharu similar to Sanskrit is spoken by them. They practice farming and even rear animals. Some members of this group practice fishing as various rivers flow through this area. They have adorned the verandah and walls with striking paintings of Hindu goddess –Maa Lakshmi. Some people also are the followers of Buddhism, Christianity and primitive form of animism. Shamans [witch doctors] act as healers in this community.

Jannasari Tribe: Approximately 30.57% of the population of Uttarakhand comprise of this distinct form of tribal life. Koltas and Khasas are the castes of this community. They practise agriculture-cum-pastoralism. Folk songs and dances are their source of amusement. Mahasu Devta parade is carried out every year as people of this tribe have strong faith in this deity.

The Raji Tribe: They dwell in the forest area which lies around the Kali river. Presently also they are living under huge hardships and hopeless conditions. They survive on wild fruits and tree roots. They are completely isolated from the outside world. Their women have an inclination for magnificent jewellery and women are also at the top level of hierarchy. Abundance of local tribal Gods and Goddesses are worshipped by them.

Bhotiya Tribe: The members of this community have migrated from Tibet and now are settle in Almora, Chamoli, Uttarkashi and Pithoragarh districts of Uttarakhand. Their mind set is of business orientation and in the past had commercial relations with Tibet. Nanda Devi is the deity which they worship. They mostly

trade in goods made of wheat, wood rice and other kinds of food material.

Buksa Tribe: 'Buksa'-the etymology of the term alludes to various stories which tell us about the origin of this tribe. It has been found that there are many kinds of similitudes of this community to the society of the lower sections of the Hindu caste. The society is autocratic and patriarchal. Their dwellings are further subdivided into various sub-groups called as 'Kheras'. Members of this group are ardent followers of Lord Rama and Lord Krishna. The society's economical functioning is dependent on farming related activities.

7. CANDID REFLECTION ON JANJATIYA PRIDE

'Tribal Panchsheel' as constructed by Jawaharlal Nehru favoured the growth of tribal institutions at the local level in order to reinforce the safeguarding of their ancestral and traditional way of living. Their instinctive standards should be liberalized in such a manner that due reverence is given to them in all their aspects of life. In the 21st century, the breakthrough in urban sprawling across the country and over spilling of population has caused menaces across regional conglomerations which play a major part in the national economic progress. The slipshod attitude towards these organisations also are the reason for their set back. But several governmental as well as non-governmental syndicates have taken strong initiatives so as to bring artistic endeavours of our tribal communities by presenting their manifesto which are nationally and internationally acknowledged for their worth. India in the recent years has become a commendable spot for the travellers and tourists at a global platform where people from all over the world come and as a reminiscent of their memorabilia purchase handmade artistic objects which portray a narrative of our local culture as well as the labour of our tribal community. Nature is worshipped because it is an epitome of beatific aspiration as for them the sacred soil of their motherland is holier than the life of clustered cities. Jammu and Kashmir with its spectacular outlook is a famous haven for tourists as well as local people. But with surge in trans nationalization paired with environmental disturbances have cast doubts on fragile equilibrium on the preservation of the traditional way of life of tribal people which are convoluted with their external atmosphere.

- Regulation and participation of responsible tribal leaders can make their needs long lasting. Environment friendly tourism can ensure sustainability which can open the avenues for conservation and can help in generation of income in diversified areas.
- Awareness led campaigns and capacity building programmes nurture a sense of reliability for the entire tribal apparatus. Also ensuring that regional acknowledgement of the inherited rights of these communities can further give momentum for a productive and sustainable quality of life.
- Upliftment of the tribal communities should be aligned with the nationalistic policies which must legitimize the provision of embracing the innovative ways for the welfare of both our mother earth and tribal world.
- Self Help Groups need to ensure that regulatory steps are taken so that all kinds of economic advantages are available at the door steps of tribal communities.
- For empowered learning among tribal students Fellowship and Scholarship Programmes have been designed from pre-matric and post-matric till the pursuing of higher education and receiving education at abroad also.
- Health related schemes have been launched like Mission Indradhanush for proper vaccination of children up to two years of age. Adivasi factions and expecting females have been provided free vaccination against COVID-19.
- Skill development centres in tribal areas give 100% allowances through UT Administration, NGOs

and state governments so that it can pave an easy pathway in terms of conducive employment opportunities.

- Ministry of Tribal Affairs give grants for coaching and training to socially disadvantaged sections of the society like STs to prepare for competitive examinations like Civil Services, UPSE exams and other professional exams.
- RAJIV GANDHI NATIONAL FELLOWSHIP SCHEME (RGNF): Approximately 667 fellowships are provided annually to ST students for pursuing Research level degrees.
- Introduction of The Tribal Sub Plan is a government oriented programme that is directed at providing specifically allocated funds corresponding to the population of STs within a given community.
- The scheme PM JANMAN was officially launched on 15th November 2023. This day is also formally celebrated as Janjatiya Gaurav Divas. The scheme lays emphasis on 11 crucial zones which encompasses education, livelihood, drinking water, healthcare, nutrition, electrification to upgrade the living standards of life for Particularly Vulnerable Tribal Groups (PVTGs).
- Cooperative Societies cater to the needs of tribal communities which they face in their everyday life like inaccessibility to market oriented economy, abject poverty and monetary liabilities. They focus on community engagement, providing a democratic platform and bringing down marginalisation.
- Sankalp Se Siddhi, Large-sized Adivasi Multi-Purpose Cooperative Societies have played key role in economic growth and looking after the needs of tribes of rural areas.

In this regard, participation of anthropologists, social workers, administrative officers and various voluntary organisations is crucial for implementation of these challenging reforms as still after many decades of independence our tribal communities are still not part of our conventional society. Primary and experiential data which is related to the traditional strands of their life like religion, compatibility to their wants and other prerequisites are indispensable for their efficacious designing. The intended audience i.e. the tribal population should be weighed on the basis of their monthly remuneration and living standard. Scheduled Tribes rights inclusive of other local groups have been reservation by the Constitution of India. But even today we have witnessed brutalities committed on tribal dwellers and somehow we as part of modern society still overlook the sensitivities of their habitat where they live. They have been entitled to system of Checks and Balances by The Forest Rights Act. Communities whose source of subsistence are the forests have been given all the privileges by the act so that historical mistreatment meted out to them can be mended under the forest laws of colonial rule. This act has the authority to empower forest dwellers and ensure proper governing apparatus as well as management of tribal rights.

Historians frame of reference

Undoubtedly multitudinous efforts have been taken under Congress superintendence to spotlight the central contribution of peasants who sacrificed their life and blood against British despotism and insurrection. Various tribal groups were never merged with the mainstream society. They lived a reclusive lifestyle. In the end they were unable to make sense of the stratagem of their colonial masters. Ranajit Guha, an illustrious historian of 'Subaltern Studies' school of thought has done ground-breaking work in order to give his readers a picture for acknowledging social bonds, conceptual and sacred credence in burgeoning and finally emergence of popular revolts. Some of the regional level studies like S.R. Bhattarcharjee's Tribal Insurgency in Tripura and Gudum-Rampa uprisings in Andhra Pradesh. One hundred eighteen boycotts between 1783-1900 and this figure kept on towering even in the 20th century. Social and economic segregation was not so discernible as it was in the case of peasant community.

Farmers source of livelihood was land whereas tribes hinged on the forests for their survival. If we take into consideration the complexities of edifice of such prominent protests, below given presiding attributes must be accentuated:

In the beginning all these proclamations and protests were confined within the vicinity of their parochial areas and stemmed within specific context. For instance, 1789 revolt of Bishenpur was similar in its nature. Economic injustice and labour exploitation caused during the revolt of Fakirs and Sanyasis was levied against local landlords and colonial rulers in Bengal. Likewise, was the case in the mutiny of Kols and Bhumij fought in 1831-32 and 1832-33 respectively. Vehemence played a key role in all types of insurgencies.

In the following years, rebels were marshalled and rebellions became more organised. Torchbearers of such uprisings possessed unique and captivating personality that many of the group members considered their leaders a 'messiah' from the heaven. In the revolt of Mundas and Santals there was a strong conviction among the leaders and their groups that their fight against oppressive rulers will be such a transmuting episode that a complete new era will herald which will make the society free from all the apocalyptic social milieu.

Remarkable role was played by women folk who even at times joined their men in the uprisings. Rani Velu Nachiyar proudly known as Veeramangai stood up against feudal injustice of her time. Historians have conducted various surveys and examined the continuum between nation movements and tribal uprisings. The communists of 1920s led peasant protests and fought against dictatorial authority of feudal hierarchy which became very obvious in 1940s as the Kisan Sabhas in Uttar Pradesh and Bihar had made proper arrangements of coordinating and providing efficient skills to the farming community.

Tribal Crafts

To represent exemplary ever-lasting personalities artistic craft rose to fame in the tribal faction of the society. Since aeons any plan of development in the Himalayan regions had been rooted in the environmental, socio-cultural milieu and sacred virtues of this region. The ground plan related to economic growth should synchronize with sustainable goals which will ultimately accelerate the process of tribal and regional development. With their customary vocation and artistry skills like production of wood and timber related items as well as basket making related activities are very conducive for Gujjar and Kinnauri tribes. North-western Himalayas are in control of pastoral communities whose livelihood is totally depended on transhumance. Their traditions and ceremonies centre upon their animals and livestock which are their comrades in their journey. Lucrative subsistence in higher elevation has refined the social echelons and customs of these people. Climate dynamism and even in some circumstances jeopardy of life has raised many complications. Government has come to nothing in timely implementation of its remedial measures and policies. Or members of this community are oblivious of the plan of action of both central and state governments. The present constitutional set up has promoted animal breeding and livestock farming whose leadership is in the hands of Tribal Affairs Department and Animal Husbandry Department. If labour of tribal people can be utilised in agrarian and non-agrarian sector and then apart from that their industrious efforts can be utilised in private enterprises.

In terms of sustainable development, the first and foremost step should be to take cognizance of the history of tribes and how they have sustained themselves in a completely alien environment as compared to the lives of city and rural dwellers. Corporate culture among the members of different tribal communities can herald the comprehensive societal paradigm shift.

Jammu and Kashmir has a vibrant storied past of artistry and craftsmanship. There substantial work is

noteworthy in particular wooden made carvings by using walnuts. Double sized methods, high ornamental and maze type embroidery with engraved nature related emblems mirror the intricacies of their craft. This crafted skill is known as Sozni embroidery. Basholi paintings are popular for their intricate carvings with their blend of Hindu folklore and Persian art form.

We need to overhaul the entire data on shifting cultivation. Backyard Garden, kitchen garden can lead to benefits in enterprising sectors provided different forms of home gardens can be used for crops production and conservation of resources. There is a dire need to modify the credit rules in terms of the allowances that are currently prevailing.

At present there is dearth of requisite centres of training, poor infrastructure, hard topography of the region and market inaccessibility. Role of Central Ministries, departments of various states and private sector bodies at their own echelons need to hasten the overall process. Occupational training at secondary and higher secondary level should be imparted. Experts knowledge must become part of skill development programmes.

Policies like rejuvenation of ground water through spring renewal has been lodged by the Himalayan Authority under the premises of NITI Aayog yojna as that critical scrutiny can be made in other key segments of sustainable development such as biodiversity, transport, hazards covered under disaster management can provide a system of checks and balances under the Indian Himalayan region. Water harvesting strategies should be adopted.

Artisanal skills and handwork methods can be scanned with their affinity to the localised system and ecological usage. Handcrafted items are planned in such a manner that they become sustainable and spread virtues and knowledge of a particular local area.

Craftsmanship of the Sub-Himalayan area express the reminiscent experiences of the community who thrive in an evolving terrain having shifting patterns. Customary knowledge is handed down of the natural surroundings and sustainable methods are adopted for resources distribution. Himalayan crafts are spectacular and they are treasured all over the globe. Bamboo and wooden craft products are exported to European and Western world.

Role of Tribal Women in Bio-Cultural Conservation

Remote ages have been testimony to the fact that the women folk of the tribal communities have acted as catalyst in safeguarding the indigenous knowledge and have entrusted this wisdom to their posterity so that social solidarity within their circle can never go astray. Tribal women vigorously came together and did not leave any stone unturned to preserve their agro-biodiversity. They carry the flag of honary leadership during sacraments or celebrations and strengthen their ethnic identity. Tribal women are the correspondent of their tribe apart of doing domestic chores. Women of 'Bharatvarsh' have not just followed the path of Civil Disobedience but have also embarked on a journey where they have given hollered voice to their inner calling. Their contribution in preserving the order of their clan can never be obliterated from the hearts of all Indians.

Sustainable Agriculture

Agricultural practices which are traditional in nature and also has diversified crops can promote agrobiodiversity and can solve the issues pertaining to food security. Conservation agriculture and optimal utilisation of resources by the tribal groups can lead to furthering of our biological diversity. As we know that global climate change has made the marginalised communities prone to natural disasters and even impact the herbalism and medicinal value of their land. The situation in vulnerable communities further aggravate when people are merely dependent on natural resources but triggering of climate change due to

climatic disturbances worsen the situation. It is the need of the hour to provide right backing to these endangered sections of the society and social fairness while they are confronting the challenges of climatic disturbances. Organic farming can lead to long lasting growth of crops. Peasantry should be well equipped with new technological practices of modern times. They are still unaware of the latest market techniques and opportunities. In the recent years the ecosystem balance has become destabilized due to melting of glaciers and change in rainfall patterns. Chemical synthetics have also led to problems like deforestation, overgrazing etc.

Birsa Munda's Legacy: A Tribute on his 150th Birth Anniversary

"We can only achieve our rights through struggle, not through surrender". These exhilarating words of Birsa Munda shall continue to arouse the feelings of pride and encouragement. This saying has enkindled all Indians to stand up against the evils of all time and will be a source of an incessant inspiration. Kumar Suresh Singh seminal work on Munda tribe's history is significant in this respect. Birsa Munda is a popular name even among the freedom fighters of India. A charismatic leader who with the help of provincial alliances coalesced the patronage of different tribal lineages and took a clear stand against the oppression and injustice. Claiming right over his ancestral land was his cultural pride. His rudimentary leadership even perturbed the British. In the initial stage, Mundas adopted a liberal and conflict-free approach by seeking help from the evangelists but it all went in vain. This 'Tribal Hero' made a beeline for the 'Ulugluan Movement' so as to reinstate the authentic claims and honour apart from showing their resentment against the British brutal authority. People of the tribe continued the worshipping of local deities which reflected their reverence in the indigenous religious pantheon. Their approbation of their natural surroundings cultivated a strong sense of unity in diversity at that juncture also. Oral traditions had introduced him to a conscious understanding of the role of 'Dharti Aba' known as the Father Earth. Both men and women folk became an integrated part of 'Ulugluan Movement'. This vigour was the spiritual essence of 'Dharti Aba' which gave him and his compatriots great firmness in safeguarding their tribal identity. Although this great luminary lived for only 25 years, he became an epitome of justice and fairness as even after he passed away all his followers maintained his legacy for a secure future. For tribes their land is not just their living abode or as source of their survival, but perfect embodiment of fertility which bestows so many divine blessings on them. The dimensions of this movement were against the savage policies of the British which transcended beyond the political atmosphere of that time. Our honourable Prime Minister Sh. Narendra Modi in 2022 addressed the august gathering on the occasion Janjatiya Gaurav Divas inspired the entire nation to go ahead with the enthusiasm to promote 'Panch Pran' by shedding off all remnants of colonialism.

I truly wish that India touches new heights of progress everyday with the blessings of Bhagwan Birsa Munda.

CONCLUSION

We have many times shunned away from thinking about the role of about the glorified souls of our Indian civilization like Rishis and sanyasis who under the beautiful creation and serenity of our Mother Nature were spiritually absorbed in the pursuit of liberation from the worldly cycle of life and death. Thus far and even in posterity also local bards and tales shall be heard about them. Bureaucrats and anthropologists need to collaborate to make these clans related formulated strategies prosperous in our region. The lacuna in creating more awareness about the indispensable role of tribal heritage is still there. Tribals are the cornerstone of India. All the stakeholders must surrender their ultraconservative attitude and manoeuvre

to safeguard the ethical values of these communities in order to become the primary part of our national heritage.

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