



तू में एक रक्त

Akhil Bharatiya Vanavasi Kalyan Ashram (ABVKA)
Resolution passed in Kendriya Karyakari Mandal (KKM) Meeting
Held at Vizag, Andhra Pradesh –31st December 2021.

Resolution No. 06: KKM applauds Gol's Decision to Celebrate 15th November
As Janjatiya Gaurav Diwas.

KKM of Akhil Bhartiya Vanvasi Kalyan Ashram (ABVKA) welcomes Cabinet decision of Gol, under the leadership of Hon. Prime Minister Shri Narendra Modi on 10th November 2021 to celebrate 15th November, the birthday of Bhagwan Birsa Munda as *Janajatiya Gaurav Diwas* to glorify the sacrifices made by the Janajati heroes in freedom struggle of the country. The country is celebrating *Azadi ka Amrit Mahotsav* (75th year of our Independence). To honor the iconic role played by Bhagavan Birsa Munda, celebrations were planned and held from 15th to 22nd November, 2021. The week was celebrated throughout the country by all patriotic people with great enthusiasm and devotion.

Birsa was born on 15th November, 1875 in Ulihatu village of Khunti District which is presently in Jharkhand. The birthday of Bhagavan Birsa Munda is a day of pride not only for the Janajatis but for the entire country. Noble personalities can't be limited or shouldn't be shackled within the boundaries of caste, tribe, region or religion. They fulfill their inner urge and complete their life mission in the contemporary context of the society and nation. Their acts and thoughts become guiding principles for the generations to come and the latter gain strength and inspiration from them. Biography of Birsa Mundaji is exemplary. Birsa Munda became *Bhagavan Birsa* because of the values that he had cherished and the sacrifices that he had made. *Janajatiya Gaurav Divas* has reinforced in us, the urgency of Birsa Munda's divine inner urge and its significance in the present-day life.

Birsa Munda was also looked at as *Dharti Ka Aba*, the savior of earth during his lifetime itself. He was freedom fighter, a martyr and a social reformer who championed the cause of the suffering fellow beings. He stood against the mighty and oppressive British rule and led a humanitarian campaign to pacify the miseries on mass and he sacrificed his life for securing justice to them.

This spirit was evident in all movements of resistance led by Janjati heroes. British had unleashed assaults on their traditional systems. Socio-religious revitalization movements were expressions of the Janajati's urge to create new order. These two streams of the movement throughout the country revealed striking similarities, a basic unity of response to almost the same kinds of oppressive British rule.

The British had allowed entry of Christian Missionaries in the Janjati dominated areas creating an impression of a potential ally of them in perpetuating their rule over the country including Janajati areas. Christianity introduced new elements in the society which upset the old way of life and interfered with their social customs. Birsa had come to the conclusion that 'saheb sahib ek Topi' which means the hats of both, the Missionaries and the Administration are one and the same. Means their agenda is same. They worked hand in glove to uproot any resistance by the Janajatis in the contemporary period to create congenial atmosphere in favor of British rule.

Birsa aimed at total independence, both political and religious. This is a very important aspect of Birsa's movement that needs to be understood in correct perspective, which ultimately earned him

the title of Aba. Birsa led his movement one step beyond agrarian agitation and incorporated a religious movement which was almost complete in nature such as institutional, theoretical, prophetic as well as in regulatory aspects. Birsa's ideal order aimed at complete overthrow of the British Rule, European missionaries and British Administration who had dishonored ancient customs and rituals of Janajatis of the area since 1850s. In large perspective, the Munda movement ran parallel to the Indian renaissance and partook its varieties: the stress on the past, social reforms and internal purification.

The *Amrit Mahotsav* is a perfect occasion to emphasize deeply not only about Bhagawan Birsa Munda's struggle but also about the contribution of entire Janajati Communities of our country. Hence, ABVKA once again congratulate the Union Government and welcomes the decision to celebrate 15th November as 'JANAJATIYA GAURAV DIWAS'. By declaring the day, Gol has, also, recognized and honored the struggle & sacrifices made by Janjati society for the nation in the leadership of the Janjati freedom fighters like Tilka Manjhi, Talakkal Chandu, Tantya Bhil, Sidho-Kanho, Nilambar-Pitambar, Bhagoji Naik, Kumram Bhim, Ramji Gond, Shambudhan Phunglo, Haipou Jadonang, Rani Maa Gaidinliu, U Tirot Singh, Rani Ropuliani and many who inspired lakhs of people in the freedom struggle. Their contributions should be documented properly and genuinely, so that the nation will be benefited and the history of freedom struggle will be glorified with these golden chapters.

Bharatiya culture is called *Aranyasanskriti*, the culture that originated from forest; and that is ancient and eternal culture of Bharat, that is nothing but Janjati culture. When we talk of Janjati Pride, it is not confined to martyrs only. We should be proud of our spirituality, way of worship, customs, traditions, social & community life, values, way of life that protects and preserves the mother nature; costumes, folk songs, dances, music, painting, crafts, language, dialects, script as well as all other aspects of our vibrant life. Therefore, Janjatiya Gaurav Diwas inspires us to feel proud and live according to all these aspects of Janjati way of life.

ABVKA has been celebrating this day as Janjati Gaurav diwas for last many years. Now it has been officially declared. KKM of ABVKA appeals to all sections of the society to celebrate 15th November as 'Janjatiya Gaurav Diwas' every year with great enthusiasm remembering the proud contribution of Janjati society not only in the freedom struggle and in national integration but also in all aspects of our rich national, social and cultural life.

.....