

TANA BHAGAT MOVEMENT

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Abstract

Tana Bhagat Movement (1914-1919) was an ancestral uprising of a neighborhood of the Tana Bhagats and Oraons under the authority of Jatra Oraon happening during the late frontier time frame inside the Chhotanagpur area of Bihar, India. The Tana Bhagats restricted the assessments forced on them by British and that they organized a Satyagraha (common rebellion development) even before Gandhi's satyagraha development. They restricted the zamindars, the Baniyas (moneylenders), the ministers, and thusly the British. Tana Bhagats are devotees of Gandhi and trust Ahimsa (Non-viciousness).

Key Words: *Jatra Oraon, Sanchipi, Sibua Oraon, Gaya, Chhotanagpur, etc.....*



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Introduction

During the freedom development against British, the Tana Bhagat was enormously affected by Gandhi, assumed a vital part inside the opportunity battle, and followed inside the strides of Gandhi for the interest of Indian Swaraj. At that point the Bhagat public went to the different Congress meeting held at Gaya, Belgaum, Kokanda, Lahore, and so on (Sachidanda 1964). Indeed, even they walked to significant distances and went to the Congress and boycotted every unfamiliar great. it's accounted for that when the Congress Government was shaped in Bihar, numerous arrangements and offices were made for Tana supporters wish to return to the seized place where there is the Tana Bhagat numerous essential and auxiliary private schools were set up in Tana regions only for Tana kids. the govt gave numerous instructive offices to them. The Union Government made the arrangements to the Tana devotees who partook inside the opportunity development in India.

These arrangements resemble free voyaging pass in rail, return to their territory, and so forth This occurrence happens during the prime minister ship of Smt. Indira Gandhi. Indeed, even a couple of years before an Act has been passed for the rebuilding of their properties to the Tana Bhagat. They additionally had given credits for buying the rural executes for empowering them in

development work. Accordingly, numerous Sarna Oraon individuals at that point changed over to the Bhagat religion through a formal custom inside the presence of Tana supporters. By then the new devotees embraced Tana's way of life, customs, and convention. during this challenge, their principle aim was to appreciate financial pick up and acquire renown inside the flag of Tana Bhagat. The supporters benefited a wide range of offices and a couple of them visited the neighborhood court for the arrival of their properties. it's additionally announced that a few supporters of the Tana Bhagat clique again got back to their unique religion Sarna during a later period because of disappointment in getting the favorable circumstances.

There's a private auxiliary Tana school, set up in town Sanchipi inside the examination territory for Tana young men as it were. it's a legitimate grounds, infrastructural offices and travel by the public authority. Yet, this circumstance has changed inside the most recent couple of years. Presently some Sarna young men are concentrating close by Tana young men on account of a deficient number of researchers. Along these lines, the varsity organization must concede the Sarn oraon young men inside the school for the elegant running of this establishment and work of instructing and non-educating staff. the Oraon understudies utilize the Tana Bhagat as their last names eventually are recorded inside the school's record additionally as in their instructive tributes and testaments of a definitive assessment and staff leaving declarations. At times the new last names make a drag in Government administration, public activity and at the hour of marriage fixed.

Provincial and Postcolonial Times

The Tana Bhagat development inside the official history of the province of Jharkhand is spoken to as follows: the essential stage, started by Jatra Oraon in 1914, and later initiated by Sibu Oraon in 1919, was a piece of a more extensive history of agrarian discontent in Jharkhand against the burden of homeless people (constrained work) and consequently the illicit improvement of lease by the zamindars and illiquid (middle person residency holders), abetted by the intercession of the frontier state.

Just about 100 years have passed from that point forward, and 100 years might be some time. On October 1 and a few, 2012, I used to be in Bishnupur, Gumla, to observe what's today, for some, the principal significant occasion inside the Tana schedule. On October 1, inside the far-off town of Chingri in Bishunpur where Jatra Bhagat was conceived, and under his sculpture that had been raised in 1989, a couple hundred Tana Bhagats had gathered inside the twilight night.

The serenades of their mantras and accordingly the sound of the conch-shells penetrated the quietness of the night; the smell of dhup (incense) was overwhelming; the smoke made vision foggy. Clad in white sarees or kurtas (long shirts) produced using khadi (hand-spun) fabric on the off chance that they may bear the cost of it, and of manufactured on the off chance that they may not, regularly with a Gandhi topi (cap) on their heads, wearing a janeu (hallowed string) or a string around their necks, they applauded as they recited their summons in respect to Jatra and Gandhi.

The Tana Bhagat development, at that point, stays alive, however the pressure of the Tana Bhagats is today outlined in an unexpected way. A waning but then noticeable network of around 10,000 individuals as they, at the end of the day, hypothesize, their development is broken from the inside, with different gatherings articulating their complaints distinctively and supporting assorted ways for their disturbance. For ideological groups, this gathering is mathematically irrelevant; their requests, albeit periodically heard, are generally overlooked as strange, ridiculous, and past the extent of legal and regulatory judiciousness.

Perspective on The Past

On the off chance that one looks at the 'narratives' hence – one that the official files accommodate us and one that the Tana Bhagats highlight through various interpretations of their set of experiences – there are various purposes of accentuations. In Tana history might be a start, an end, and minuscule in the middle of: Jatra Bhagat had begun the Tana Bhagat development as a 'pradhan senani' (unfree champion), and Gandhi, by including the Tana Bhagats inside the public battle for freedom, had in the long run gotten a 'inside sena' (autonomous fighter). A leaflet given in 2011 by the Akhil Bharatiya Rashtriya Swatantrata Senani, Tana Bhagat Sangh Kendriya Committee, Lohardaga, (All India National Freedom Fighters, Tana Bhagat Organization Central Committee, Lohardaga, Jharkhand) for example, starts with the assertion: 'May Guru Jatra Tana Bhagat stay godlike, May Gandhi remains immortal'.¹¹⁴ Or a flyer, given in 2012 by the Tana Bhagat Samiti, which included an inconclusive negative mark against defilement, depicted the Tanas as 'Admirers of truth and peacefulness'

This at that point was a previous that referenced cement recorded occasions. Plotted during this set of experiences are significant minutes that the Tanas review: Congress meetings at Gaya, Ramgarh, and Lahore; Gandhi's mission in Chhotanagpur; foul play inside the hands of the police. In light of Gandhi's call, the Tana Bhagats had strolled miles to go to Congress gatherings and had surrendered their territories. Gladly will a Tana Bhagat who had partaken inside the public

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development show his free pass in railroads or an identification demonstrating that he was a 'swantantrata senani' (political dissident).

Perception in Contemporary Situation

Chano and Mandar blocks are situated under the ward of Sadar-sub-division of Ranchi region of south Chotanagpur locale of Jharkhand state. The farming area, slopes, hillocks, little streams, waterways, and sparse Sal woods cover the world . it's an Oraon ruled zone. The settled agriculturist and Dravidian-speaking Oraon acknowledge neighboring less populated ancestral gatherings specifically bamboo craftsman Mahal, settled agriculturist Munda and iron craftsman Lohara and distinctive Hindu positions in multiethnic towns. The adherents of the Bhagat faction are for the most part packed in abutting areas Gumla and Lohardana of Ranchi. The faction is restricted to the Oraon clan. a genuine ancestral populace of the investigation zone followed the typical ancestral religion called Sarna, at that point some followed the ordinary ancestral religion called Sarna, at that point some followed Christianity and several Oraon individuals followed the Bhagat clique. The German Evangelical Lutheran mission was the essential to appear inside the ancestral scene at Chotanagpur and started their activity in Ranchi in mid 1845. They set up instructive organizations and medical clinics in distant ancestral territories and their essential aim was to spread Christianity among poor ancestral individuals.

Conclusion

The Tana Bhagats are waning in number and strength; yet their chief, Jatra Bhagat, has arisen together of the symbols of Adivasi fight in Jharkhand today. For the moderately youthful territory of Jharkhand that required its saints, and for the Oraons who not at all like the Mundas and Santhals didn't have symbols like Birsa Munda or Sidhoo and Kanhu, the revival of Jatra had essentialness.

It is usually seen that each multi-ethnic Sarna oraon overwhelmed towns have a holy forest called a chakra, where satisfied the sureme god Chala panchu or Sarna Buria or jharka Buria. The moving ground Akhra is found in front of the place of casual training community youth residence Dhumkuria. There are Hindu sanctuaries, town god place considered Gaon Devi Mandir of both the Sarna and Hindu and little Pali church of Christian Oraon. Each Bhagat family includes a different strict spot nearly their home, where they perform love and supplication consistently. All ethnic gatherings follow their customary language, culture, and convention. Be that as it may, they

additionally collaborate with each other in a few circles of life (for example in financial and strict) since far off past.

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120 It is in this context that D. Chakravarty's idea of 'historical wounds' becomes relevant, 'a particular mix of history and memory' that is 'distinct from historical truths', privileging an 'experiential access to the past'. See D. Chakrabarty, 'History and the Politics of Recognition' in K. Jenkins, S. Morgan and A. Munslow (eds), *Manifestos for History* (London and New York: 2007), pp. 21-34.

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