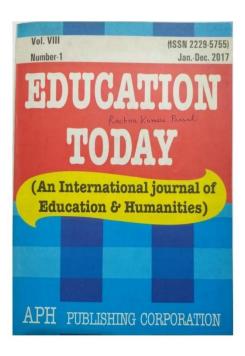
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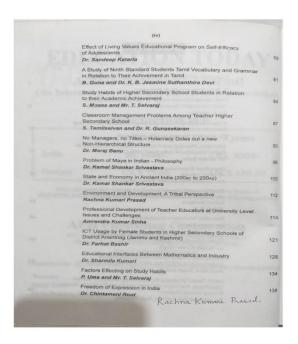
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3.3.2/2017-18/23

Chapter - "Environment and Development: A Tribal Perspective" APH Publication VOL - 8, Jan - Dec 2017. ISSN 2229-5755



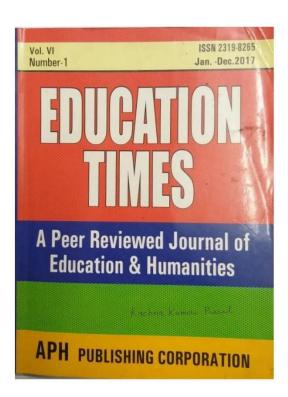




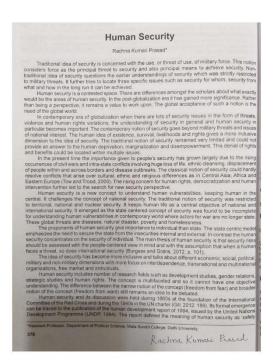


3.3.2/2017-18/24

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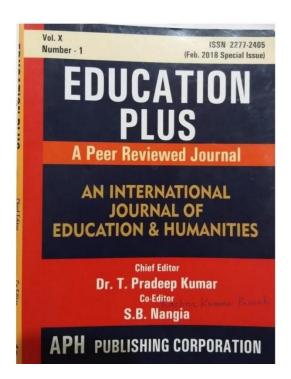
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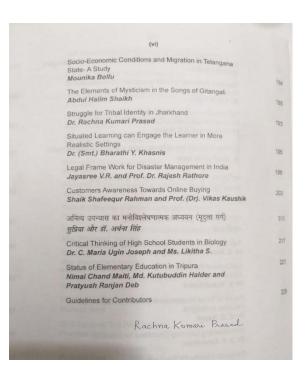




3.3.2/2017-18/25

Struggle for tribal identity in Jharkhand – Education Times, APH Publication, VOL 10, Feb 2018. ISSN 2229-5755





struggle for Tribal Identity in Jharkhand

Dr. Rachna Kumari Prasad*

ginic novements are basically the manifestations of deprivation, marginalization and disparities and of resources. The Jharkhand movement can also be understood as the policis of various of resources. The Jharkhand movement can also be understood as the policis of various of the movement with reference or forest land, people's movement and the political nature of the movement. Policis and the official political parties play an important role in democratic consolidation. The Jharkhand movement was a protest that challenged the policies of the state which as the tribal rights on water, forest and land (jai, jungle, and jamin). The denial of ownerships of the water of the protection of the tribals. Foresters, peasants, in particular women brought them together as important participant of the ment which confronted the developmental policies of the state. This has been articipated moss scholars (Das. 1992; Singh, 1972; Hebbar, 2003). Though the movement has not been another intransforming listelf into a real people's movement, it has strengthened itself during surred of time as a democratic movement compelling the state to negotiate with it(see also leye, 2002).

UNDERSTANDING THE JHARKHAND MOVEMENT

INVERSITABLE THE STRAKELIAND MOVEMENT

Thistorical evolution of the movement reflects that it is essentially a struggle of the exploited
and opressed people against prevailing unjust social, economic and political structures that determine
power relations. As a long struggle to attain autonomy and self-sufficiency its historical legacy can
etacet to the indigenous people's Birsaite Movement which was a protest by Birsa Munda during
185-1930 started against British colonialism (Das. 1992-12). It was also a revolt to overthrow the
table heritage and cultural identity. With the increasing alienation of land, the demand for basic rights
the heritage and cultural identity. With the increasing alienation of land, the demand for basic rights
to resources of livelihood such as land, forest and water became significant part of the struggle of the
day people. Thus the movement led by Birsa Munda was both agrarian and political in character
(Furner, 2005-52).

The emergence—sustangarine and development of the Jharkhand Movement can be understood.

The properties of the properti

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