



शोधभूमि

शिक्षा एवं शिक्षण शास्त्र विषय की पूर्व समीक्षित शोध पत्रिका

Educational Philosophy of Birsa Munda and Indigenous Technology for Teacher Education

Dr. Manohar Kumar Das

Assistant Professor

School of Education,

Central University of Jharkhand, Ranchi, Jharkhand, India

Email: manohar.kdas@cuja.ac.in

Abstract

Introduction: Birsa Munda, the Indian national freedom fighter, living in remote villages beside forest surrounded with mountains, rivers and valleys, sacrificed for social justice with liberty, equality and freedom for the Indian common and marginalized people. **Objectives:** This study aimed to analyse Birsa Munda's views for development of education, leadership, justice and scientific temperament with indigenous technology; to identify the principles of Birsa Munda's philosophical, educational and socio-national development; and to analyse the educational philosophy of Birsa Munda for teacher education. **Method:** Adopting purposive sampling technique. Sample of 14 experts from humanistic discipline background from Indian universities were taken. Online survey was conducted to collect opinion with the opinionnaire based on Lickert 5-Point scaling technique having Chronbach's Alpha 0.987. Some of secondary sources of data were involved with reviews and archived data and analysed with content analysis and descriptive statistics. **Findings:** The test of significance of statements revealed that Birsa Munda was well known as 'Bhagwan Birsa Munda' in India, especially in Jharkhand state. He was opined as the leader to fight against the dictatorship in pre-independent India. He was found to establish social justice with equality and freedom. He was found to adopt indigenous technology, especially archery technology. He was revealed as technocrat to promote constructivism and security in open forest and uncontrolled natural environment surrounded with forest, mountains, and riversides. He was found to promote educational and scientific temperament by his strategy to campaign against blasphemy along with instruction for people to adopt natural healthy food, water, seed, roots, leaves, flowers and fruits for sustainability in the natural environment. He was found to teach people in the night explaining psychic function with natural

phenomena, and promoted the self-confidence and self-dependence tendency. **Implication:** The study reflects its implication in historical perspectives, educational philosophy for teacher education, instigate policy makers to design policy frameworks for adopting Birsa Munda's legacy of social integration, promoting notion of national unity, educational philosophy and sustainable development with indigenous technology, natural survival and natural environment protection.

KEYWORDS : Birsa Munda, Educational Philosophy, Social Justice, Scientific temperament, Indigenous technology, Ulgulan

1. INTRODUCTION

Birsa Munda, is known by the people of Jharkhand state as "Dharti Aba", i.e. 'Father of the Land', and as "Bhagwan Birsa Munda" having highest fame and respect among the aborigine, Tribals, downtrodden and the backward people of Jharkhand state, historically spread over Chhotanagur, Santhal parganas, Ang Pradesh, from Sindhu Ghati (Sindh Valey) to North East India, East India, and South East India, Name and Fame of such a historically respectful and glorious legend emerged up because of restless deed, devotion, and sacrifice for sustainability, educational awareness, scientific temperament, social-national justice for all under deprivation. Birsa Munda's national spirit of service and leadership left an inspiration for the world under struggle for freedom and justice. Half clothed covered body running round around mountain, forest ('Jungle' in Hindi) over day and night being restless for people reflects a message of real dedication for welfare and sustainable environment development for the people suffering from slavery and deprivation from basic requirements for livelihood.

2. OBJECTIVES

Objectives of the study were:

1. To study Birsa Munda views for development of education, leadership, justice and scientific temperament.
2. To study the principles of Birsa Munda's philosophical, educational and social-national development.
3. To study the educational philosophy of Birsa Munda.

3. METHODOLOGY

This research paper is a qualitative cum quantitative research based on content analysis and meta-analysis, and analysis of primary data based on an Opinionnaire built on Lickert 5-Point scaling technique having two sides, disagree and agree. Weighted was given as 1 if 'Completely Disagreed'; 2 if 'Highly Disagreed'; 3 if 'Simply Agreed'; 4 if 'Highly Agreed'; 5 if 'Completely Agreed'. Sample of 14 experts of humanistic discipline background was withdrawn under state and central universities in

India, with simple random sampling technique, including authentic secondary sources of archived and published data as reviews.

4. REVIEW OF LITERATURES

4.1 Predominantly Birsa Munda districts of Chhotanagpur: Standing, H. (1985) and Singh, S. (1966) in the seventh chapter of the book, useful for those having a casual or general interest in the history of costume and design, revealed a rise and defeat of the Birsa Movement in the predominantly Birsa Munda districts of Chhotanagpur.

4.2 Birsa Munda's sound physical and mental strength:

- Rycroft (2004, p.55-56, referred to Arnold, 1994:148-187 and Pinney, 1997:17-71) by penological and ethnographic photography characterized Birsa Munda (Pic.1) having:

- Hybridity as strong in body and mind;
- Recognition as public image and personality;
- Reflection of the Raj authority's desire and social identities;
- Impressionable youths, welcomed by German mission schools in Chaibasa from 1886-1890, till the age of 15;
- Learnt of biblical myths and of the Jesuits' attitude towards the Munda sardars (political leaders/agitators);
- Assimilation of two powerful mindsets, i.e. 'Messianism' as leadership and revolutionary 'activism' for social justice;
- Head with Pagri (turban) and dhoti clothing styles;
- Economically poor but socially devoted for freedom from exploitation;
- Personality, the Sing Bonga, the sun deity of Jharkhandi Kheroals;
- Munda messiah to show the path of liberation for the downtrodden.



Pic.1: Birsa Munda

4.3 Austroasiatic family and Munda group of Languages in India:

Literature of Anderson (2008) reflects that:

- The Munda group of languages of the Austroasiatic family were spoken within the central and eastern India;
- Almost 10 million people were speaking Munda in central and eastern India.

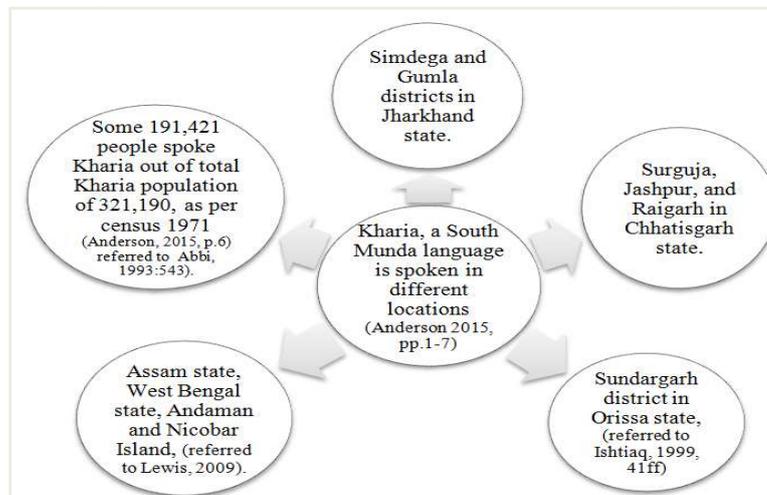


Fig. 1: Munda Language spread

- Munda languages stretch from central India to easter central India, and the north-east region, due to migration in the 19th century.

4.4 Proto-South Munda as very old language and Proto-Munda structure: Anderson (2011, pp.1-2) have shown classification of the Munda language family and stated that the Proto-South Munda is very old language and closer to the Proto-Munda structure that North Munda language (Korku and such Kharwarian languages as Santali, Mundari, and Ho), showing internal diversification than the South Munda language (2011, p.1, chap.1, 1.1).

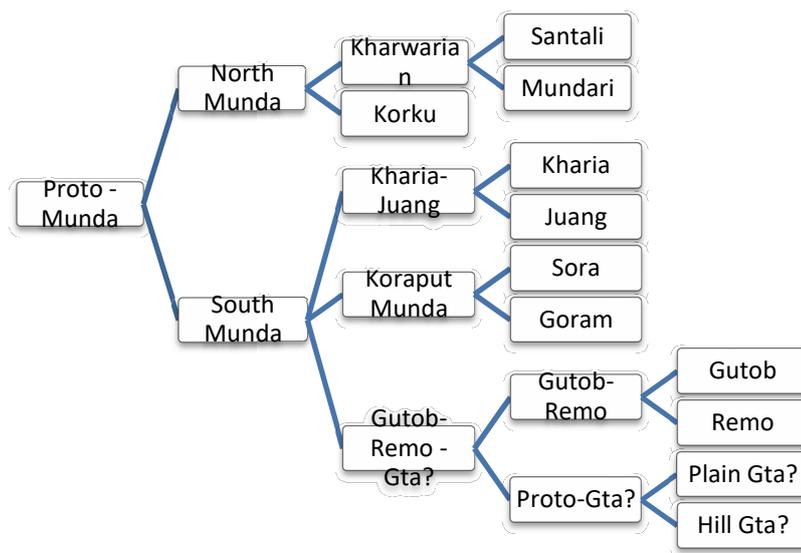


Fig. 2: Traditional Classification of Munda Language Family (Anderson (2011, p.2)

Traditional classification of Munda language family has been referred to **Zide** and **Stampe** (1964), **Bhattacharya** (1975), by **Anderson** (2011, p.1-2).

4.5 *Baptism of Birsa Munda as Christianity by Gossner Mission:*

- Reviews of **Shah** (2014, p.14) revealed that:
 - Gossner Mission 1870 led Roman Catholics, where Munda families joined.
 - Birsa Munda, born on 15 November 1875, was baptized by Gossner Mission.
 - German Mission led Sardar movement.
 - Dr. Nottrot help initially and failed to help them later.
 - Sardar Movement preceded Birsa movement.
 - Father Lievens preceded Father Hoffman.
 - After 30 years, number of Mundas baptized had grown up.

4.6 *Birsa Munda mass communication with people for survival of people:*

- People used to get together twice a week in devotion to Birsa. Devotee of Birsa stopped appraising village spirits and ghosts, and practicing witchcraft (“jadu-tona”, called in Hindi language). **Shah** (2014, p.6) revealed that Birsa Munda was first arrest in 1895 when around 6000 people had gathered on a hill in Chalkad for survival.

4.7 *Munda-Tribal area Possession by Dikus and East India Company:*

- When the Chhotanagpur plateau which was under Munda Areas was taken under the direct administration of the East India Company, transformation started.

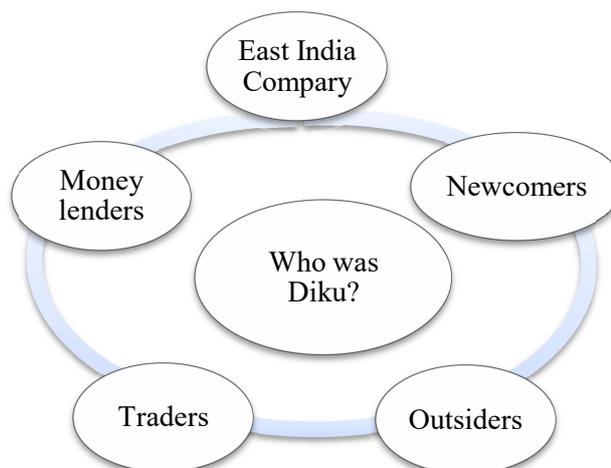


Fig.3: Identification of Dikus

- Dikus i.e. Newcomers and outsiders, such as traders, merchants and moneylenders (as shown in Fig.3) took possession of the tribal areas of hunting, gathering and subsistence farming,
 - o Evicted the Tribal;
 - o Became landlords of Tribal areas;
 - o Started extracting rent and forced labour;
 - o Caused a threat of disintegration of the tribal rights over their land spread;

4.8 Birsa Munda led past movement against Dikus and British Raj:

- Birsa Munda got aware and conscious of the threat caused by Dikus, and started movement against the British Raj and outsiders, Dikus.

Table 1: Tribal Movements preceding Munda Movement

Birwa Munda was aware and led the past Tribal Movements (Shah, 2014, p.5):				
Paharia movement (1756-73)	Kol Movement (1830-31)	Sidho-Kanho Santhal Movement (1850-56)	Sardar Movement (1858)	Munda Movement (1891-1900)

Birsa Munda was aware of all historical movements like, Paharia movement, Kol Movement, Sidho-Kanho Santhal Movement, Sardar Movement led to orient Munda Movement.

4.9 Company military police movement against Birsa movement in hilly area:

Shah (2014, p.5) revealed that Birsa movement was stretched over more than 400 square miles of the hilly country.

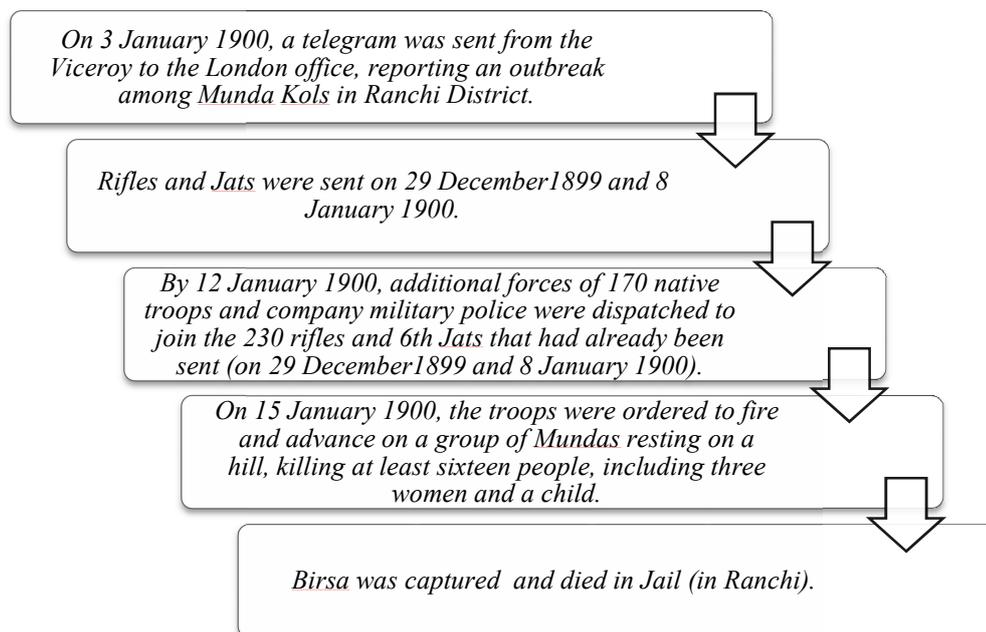


Fig.4: Birsa Munda Movement climax

4.10 Austro-Asiatic phylum consisted of Munda language from central India to Vietnam country: Western branch of Austro-Asiatic phylum is extended from central India to Vietnam country, and the same phylum is consisted of Munda language, which has two major groups, Munda, and Mon-Khmer which stretch from Khasi-war in north-eastern India to Vietnam in the east, Malaysia in the southeast, and the Nicobar Islands in the southwest, referred by Anderson, (2015, p.7), to Pinnow's (1959).

4.11 Birsa Munda as sources of Adivasi (tribal) writings and Ulgulan: Ulemale (Jan 2021, p.117) perceived Birsa Munda as:

- an inspiring source of vision for tribal literatures.
- Leader to protest i.e. 'Ulgulan' against British.
- The source of inspiration for many aborigin Indian poets.
- Dharti Aaba (Earth God-Father).
- Similar freedom fighters of India as were Tantya Bhilla besides Baba Tilak Manzi and Dussehriben Kumara Bhimu, but neglected in Indian freedom history (Ulemale, p.118).
- Inspirational source for the tribal women who got ready to fight against exploitation (Ibid 119).

4.12 Birsa Munda's Education and Movement Initiation:

- o Goyal (2021, P.92) introduced about Birsa Munda, remarking him as a prophet, that:

- Birsa Munda was born at Ulihatu, under Bengal's Presidency, on November 15, 1875 (Ulihatu village as an area of Jharkhand state since 2000AD).
- Father Sugana Munda and mother Karmi Hatu, visited to missionary school and got Birsa Munda enrolled in the German Mission School, where Jaipal Nag was a tutor.
- Munda spent in Chaibasa (an area Jharkhand state since 2000AD) between 1886 and 1890, and began a tribal nationalist Millennial Campaign under the Bengal Presidency.

4.13 *Birsa Munda's Movement for Adivasi-Farmer economic liberation:*

- **Latha** (2021, PP. 55-56) revealed the facts about Birsa Munda that:
 - Birsa fought against the Dikus and British rule.
 - Observed that Christian missionaries had promises but break in promises.
 - Because of drought hit on Chotanagpur plateau, the people faced economic problems.
 - Consciously observed the colonial authorities who imposed heavy tax on farmers.
 - Led restless movement for farmers and Adivasi (Tribal) for the economic liberation from zamindars, thekedars and colonial authorities who crushed the Advasi-Farmer life for economic exploitation (Latha, 2021, p.55-56).

4.14 *Forest Act disconnected Mundas from their natural resources: Sahare* (2021, p.121) revealed some of facts that:

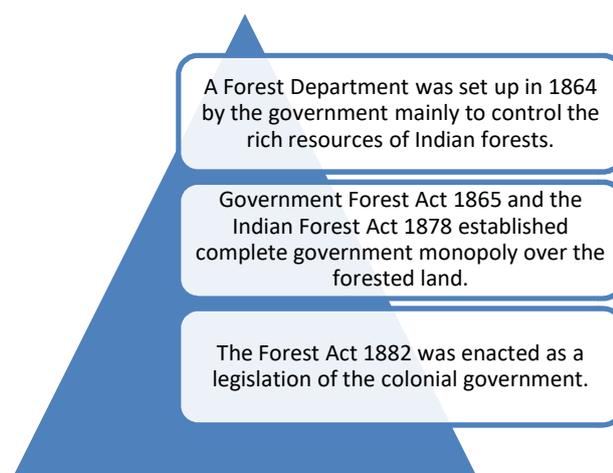


Fig.5: Munda Land disconnected by the Forest Act

- The Forest Act 1882 was to:

- Disconnect and disenfranchise the Mundas from their natural resources, and
- To emerge 'Ulgulan', as a 'Great Tumult', and
- To give rights to the tribal to use resources.
- The Khuntkatti system, as a joint holding of land, was prevailed among the Mundas.

4.15 Birsa Munda rejected forced labour caused by zamindari system replaced with Khuntkatti system: Zamindars imposed forced labour among the tribal after advent of the British and the outsider, by replacement of the Khuntkatti system with the zamindari system that caused indebtedness among the tribals, (Sahare, 2021, p. 122).

4.16 Birsa Munda spearheaded the Indian tribal mass movement:

- **Kumar, G.** (2021, p. 1) revealed that Birsa Munda was:
 - Spearheading an Indian tribal mass movement;
 - Leading various tribes, like Kharias and Oraons besides Mundas;
 - Converted into Christianity and renamed as Birsa David;
 - Educated from a missionary school and accepted as leader;
 - Succeeded movement across Odisha and Bihar having Jharkhand integrated, besides Madhya Pradesh and Chhattisgarh;
 - Belonging to the Tribal societies based on egalitarianism without any caste hierarchy (*Ibid* p.2).

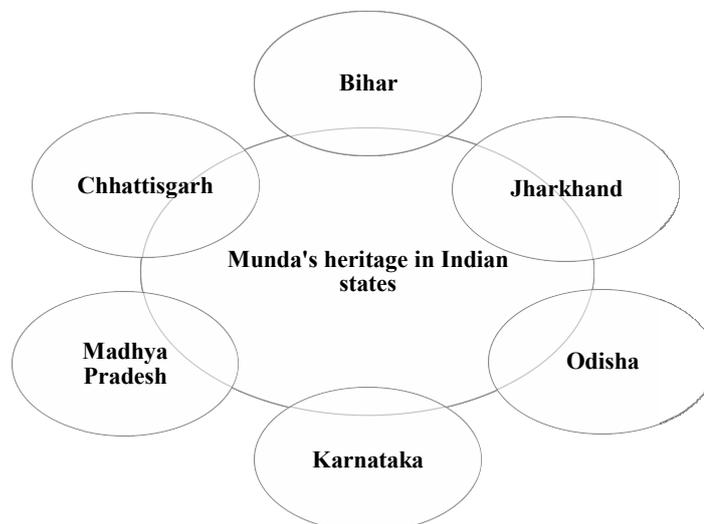


Fig.6: Areas of Munda Heritage in India

- **Kumar. A.** (2021, P.105) revealed facts that:
 - **Birsa Munda** was renamed as **Birsa Daud**.
 - Roman Catholic Christians with Germans were unsettling.

- Munda's heritage lives particularly in the states i.e. Bihar, Jharkhand and parts of Karnataka and Odisha (*Ibid*, p.106).

4.17 Birsa Munda's living with humanity, protection of nature and wild animals:

Yadav and Mishra (2021, pp. 82) revealed facts about Birsa Munda that:

- Birth was in 1875 at Ulihatu, now in Jharkhand, under the colonial Bihar.
- He was Brave hero and hard social worker, and as a true proponent of Humanity.
- He was worshipped as 'Dharti Abba' i.e. 'Bhagwan Birsa Munda' as a God, since miraculous incident were observed in 1895 (*Ibid*, p.83).
- He avoided meat and drinking alcohol, but protected wild animals (*Ibid*, p.84).
- Birsa Munda was protecting wild animals.

4.18 Birsa Munda's formulated own Religion:

Joshi (2021, p.68) revealed that Birsa Munda:

- Had no other religion but his own religion for activating power and sustaining the faithfulness among supporters having different beliefs (referred to Tiru 1949; Hoffman and Emelen 2015: 5701).

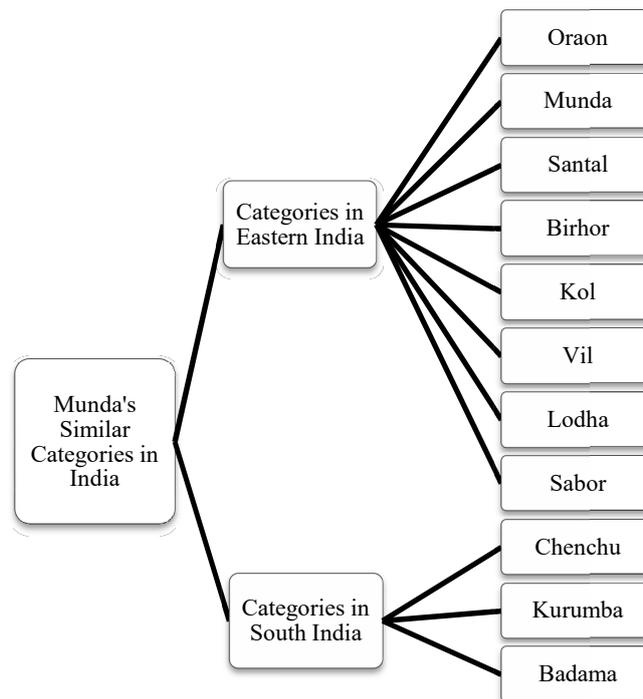


Fig.7: Munda's Similar Categories in India

4.19 Munda succeeded the peasant revolt and democratic struggle:

Molla (2021, p.11) revealed that Munda, indigenous peoples, were:

- Succeeding the peasant revolt and fighting for democracy, but not as all of a sudden;
- Succeeding the Kol Rebellion, during 1831-32, and the Santhal rebellion during 1855-56;
- Leading the indigenous of the Austrian group;
- Belonging to lower classes;
- Having livelihood as agriculture and animal husbandry;
- Conscious of the advent of British rule Lutherans, Anglican and Catholic missions;
- More organized and conscious of rights by the spread of education along with missionary activities;
- Not familiar with the primitive technology implied by the British colonial system;
- Feeling a lost because of emergence of feudal state damaging the tribal agricultural system;
- Isolated and frustrated because non-tribal farming community were invited to settle and cultivate in Chhotanagpur lands.

Analysis and Results

4.20 *Reliability of the Scale of Opinionaire 'Expert Opinion on Birsa Munda, EOBM':*

Table-2 shows the item statistics and summary.

	Mean	Min.	Max.	Range	Max./ Min.	Variance	N of Items
Item Means	4.107	3.571	4.571	1.000	1.280	.060	40
Inter-Item Correlations	.679	-.079	1.000	1.079	-12.605	.034	40

- Item mean was found 4.107 having minimum value 3.571 and maximum 4.571, for the 40 items.

Table 3: Reliability Statistics for the EBOM scale		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.987	.988	40

No cases were excluded out of 14 teachers under case processing summarized. Scale statistics reflects variance 1709.758 and standard deviation 41.349 for 40 items. Cronbach's Alpha based on Standardized Items, having 40 items, was 0.987, given in the Table-3. Therefore, scale of opinionnaire entitled “*Expert Opinion on Birsa Munda, EOBM*” was found highly reliable.

5. FINDINGS

Analysis of data obtained on the standardized scale, that is, Expert Opinion on Birsa Munda, EOBM, having Cronbach’s Alpha 0.987, for 40 items, and testing at the 0.05 level of significance with p-value 3.05, had shown results that revealed all the 40 items of statements to be significantly agreed. These have been shown in the Table-4 and Table-5, with weighted means, and inferences drawn on the interval of 0.8.

5.1 Birsa Munda views for development of education, leadership, justice and scientific temperament:

By analysis of data and testing the significance for all the statement under online opinion survey, it was revealed that Birsa Munda is known as ‘Bhagwan Birsa Munda’ in history and as ‘Dharti Aba’ (The God of Earth) for all the tribal. He fought against dictatorship in pre-independent India so as to establish social justice and equality among all the common people.

Findings have been shown in tabular form ahead.

Table 4: Findings for Objective-1 based on EOBM
A) Birsa Munda views for development of education, leadership, justice and scientific temperament

Item No.	Items of Statements	Score (N=14)	% (Max =70)	Weighted Mean (WM)	Significance at 0.05 (WM>3.05)	Inference at point interval 0.8
1	Birsa Munda is known as “Bhagwan Birsa Munda” in history.	57	81.429	4.071	Significant	Highly Agreed
2	Birsa Munda is known as “Dharti Aba” (The God of Earth) for all tribals.	63	90.000	4.500	Significant	Completely Agreed
3	Birsa Munda fought against dictatorship in pre-independent India.	64	91.429	4.571	Significant	Completely Agreed
4	Birsa Munda established social justice as equality among all.	60	85.714	4.286	Significant	Completely Agreed
5	Birsa Munda established social justice as freedom from slavery.	55	78.571	3.929	Significant	Highly Agreed
6	Birsa Munda brought up social justice for sustainability of all the tribal.	59	84.286	4.214	Significant	Completely Agreed
7	Birsa Munda established social justice for the economically backward society.	62	88.571	4.429	Significant	Completely Agreed
8	Birsa Munda sacrificed for welfare of socially downtrodden people.	61	87.143	4.357	Significant	Completely Agreed
9	Birsa Munda sacrificed for educationally deprived sections of society.	59	84.286	4.214	Significant	Completely Agreed
10	Birsa Munda sacrificed for educationally deprived sections of nation.	57	81.429	4.071	Significant	Highly Agreed
11	Birsa Munda taught archery technology.	57	81.429	4.071	Significant	Highly Agreed
12	Birsa Munda promoted constructivism for creation of protection means.	56	80.000	4.000	Significant	Highly Agreed
13	Birsa Munda promoted a self-defense technique for the tribal.	58	82.857	4.143	Significant	Highly Agreed

14	Birsa Munda promoted scientific attitude among the tribal.	56	80.000	4.000	Significant	Highly Agreed
15	Birsa Munda promoted educational attitude among the tribal.	56	80.000	4.000	Significant	Highly Agreed
16	Birsa Munda promoted awareness for social justice among all the tribal.	64	91.429	4.571	Significant	Completely Agreed
17	Birsa Munda removed blasphemy from the tribal.	58	82.857	4.143	Significant	Highly Agreed
18	Birsa Munda removed orthodoxy.	54	77.143	3.857	Significant	Highly Agreed
19	Birsa Munda established healthy environment of education for the tribal.	56	80.000	4.000	Significant	Highly Agreed
20	Birsa Munda established healthy environment of livelihood for the downtrodden.	57	81.429	4.071	Significant	Highly Agreed

On the basis of table-4, it was observed that all the 20 items of statements were found highly significant. All the statements were induced accepting with significance.

Result for the other part of the first objective related to the development of education, leadership, justice and scientific temperament is given in Table 5.

Table-5: Findings for Objective-1 based on EOBM

B) Birsa Munda views for development of education, leadership, justice and scientific temperament

Item No.	Items of Statements	Score (N=14)	% (Max =70)	Weighted Mean (WM)	Significance at 0.05 (WM>3.05)	Inference
21	Birsa Munda removed slavery from the backward people.	56	80.000	4.000	Significant	Highly Agreed
22	Birsa Munda redirected for sustainability with natural environment.	60	85.714	4.286	Significant	Completely Agreed
23	Birsa Munda protected the forest.	60	85.714	4.286	Significant	Completely Agreed
24	Birsa Munda promoted the self-dependence tendency among the poor.	59	84.286	4.214	Significant	Completely Agreed

25	Birsa Munda created tools for human safety.	52	74.286	3.714	Significant	Highly Agreed
26	Birsa Munda promoted unity for defense and security for all.	62	88.571	4.429	Significant	Completely Agreed
27	Birsa Munda promoted investigation in the forest and mountains.	58	82.857	4.143	Significant	Highly Agreed
28	Birsa Munda promoted searching into river, sea and ocean on the earth.	50	71.429	3.571	Significant	Highly Agreed
29	Birsa Munda had demanded for democratic governance.	53	75.714	3.786	Significant	Highly Agreed
30	Birsa Munda was restless for people justice.	56	80.000	4.000	Significant	Highly Agreed
31	Birsa Munda built up leadership quality among all.	57	81.429	4.071	Significant	Highly Agreed
32	Birsa Munda sacrificed for the nation.	61	87.143	4.357	Significant	Completely Agreed
33	Birsa Munda used to sleep in the forestry area.	54	77.143	3.857	Significant	Highly Agreed
34	Birsa Munda used to take food from forest.	51	72.857	3.643	Significant	Highly Agreed
35	Birsa Munda was physically fit by the livelihood in forest.	55	78.571	3.929	Significant	Highly Agreed
36	Birsa Munda was killed in jail.	59	84.286	4.214	Significant	Completely Agreed
37	Birsa Munda taught standard style of living for all.	54	77.143	3.857	Significant	Highly Agreed
38	Birsa Munda was revolutionary in body, mind and soul.	61	87.143	4.357	Significant	Completely Agreed
39	Birsa Munda used to teach how to lead and win in life.	60	85.714	4.286	Significant	Completely Agreed
40	Birsa Munda furnished philosophical views among the tribal.	53	75.714	3.786	Significant	Highly Agreed

On the basis on the Table-5 having calculated weighted means, it was obvious that all the 20 items of statements were found highly significant in accordance with the expert opinion on Birsa Munda. Birsa Munda was aware of the importance of education and

rights for people under labor force, slavery, exploitation and economic harm, and lead movement nationwide for the tribal and the poor to realize social justice.

5.2 Findings for Objective-2: Principles of Birsa Munda's philosophical, educational and social-national development:

The principles of Birsa Munda's philosophical, educational and social-national development are based on the review of literature, and analysis of data based on opinions of experts having knowledge and experience about Birsa Munda. Major principles have been deduced, which are as follows:

5.2.1 Principle of faith and belief for integration among people: Faith and belief brings up integration as the ancestors used to call Birsa Munda as "Bhagwan Birsa Munda" in history.

5.2.2 Principle of individual Recognition: Deed of a person for people in common recognize the one as a august personality, such as Birsa Munda was known as "Dharti Aba" (The God of Earth) for the tribal.

5.2.3 Principle of fearlessness against exploitation: Fearlessness lets you fight against exploitation and dictatorship, such as Birsa Munda fought against dictatorship in pre-independent India.

5.2.4 Principle of social justice for equality: Education should be based on social justice for equality in development. Birsa Munda established social justice as equality among all people.

5.2.5 Principle of social justice for freedom: Education based on social justice for freedom leads people to get free from slavery, such as Birsa Munda established social justice as freedom from slavery.

5.2.6 Principle of social justice for sustainability: Education should be based on social justice for sustainability for all people as Birsa Munda brought up social justice for sustainability of all the tribal.

5.2.7 Principle of social justice for the economically backward society: Education based on social justice for the economically backward society leads towards development, as Birsa Munda established social justice for the economically backward society for their development

5.2.8 Principle of welfare of socially downtrodden people: Education based on the welfare policy for the socially downtrodden people can lead to development, such as Birsa Munda sacrificed for welfare of socially downtrodden people.

5.2.9 Principle of development of educationally deprived sections of society: Education based on the principle of development for educationally deprived sections of society can

boost up entire development of society, such as Birsa Munda sacrificed for educationally deprived sections of society.

5.2.10 Principle of development of educationally deprived sections of nation: Education based on the principle of development of educationally deprived sections of nation can lead national development, such as Birsa Munda sacrificed for educationally deprived sections of nation.

5.2.11 Birsa Munda taught archery technology: Birsa Munda had nothing to protect himself and their people in the forest, and so he encouraged them all to construct Archery Technology to protect and survive in the forest. It was based on ancestral technology which was based on bamboo arc shaped with thread and row with metallic peak. They used to have bamboo, self-made wrayi (arrow) and bow, Gulel (V-shaped tool with rubber and small ball throwing space) for their sustainability in forestry environment.

5.2.12 Birsa Munda promoted constructivism for creation of protection means: Birsa Munda used self-constructed Bamboo comb, bamboo curtain, basket, net, fishing basket, bamboo stair, window, doors, tool-table, chair, khaat (bed), wood slipper, leaf pots, leaf plates, Farming tools, ploughs, plough-share, zoovat (ox pairing), ground planer etc.

5.2.13 Birsa Munda promoted a self-defense technique for the tribal: Self-defense technique of Birsa was nothing but based on self-created defense technique, paper-pen application for rights protection. It was their free-hand techniques with row-bow, use of cave, mountaineering, riversides, tree shade, and vat that were utilized.

5.2.14 Birsa Munda promoted scientific attitude among the tribal: Birsa Munda was well educated to write application, and taught the people to live with scientific attitude. He discarded the belief in God, but said that power inside, and so to believe in the self and suggested all people not to follow Jadu-Tona (chamatkar i.e. magic), and to stay free from blasphemy.

5.2.15 Birsa Munda promoted educational attitude among the tribal: Birsa Munda believed that education is important for all. Education removes blasphemy and gives vision to search the right path of life. All rules and regulations come to be known by education.

5.2.16 Birsa Munda promoted awareness for social justice among all the tribal: Birsa Munda being educated made all the people aware of their rights related to land, forest and water. He was aware of rights and felt his duty to teach the same to all people to be aware.

5.2.17 Birsa Munda removed blasphemy from the tribal: In traditional India, there was huge blasphemy which Birsa Munda refused to accept and removed all kinds of blasphemy from the tribal. After death of anyone, people used to bury all properties of the dead body, but Birsa rejected this notion and blasphemy, and taught all that the dead

don't carry the property along with oneself after death, since there is no life after death. However, it is thought change that is the rejuvenation and revolution, that you say rebirth, else there is no place of re-birth again in physical mode after death.

5.2.18 Birsa Munda removed orthodoxy: Birsa Munda never accepted orthodoxy which was there in tradition earlier that lead to slavery, and taught all to live with scientific way, standards of life, education and social unity and justice.

5.2.19 Birsa Munda established healthy environment of education for the tribal: Birsa Munda established healthy but natural environment of education for the tribal, as naturalism. Lots of illustrations were used by Birsa in connection with the nature and natural phenomena, such as life of Birds, Animal Grazing in the field, and natural voice-songs of birds, air and flute which Birsa used to play on.

5.2.20 Birsa Munda established healthy environment of livelihood for the downtrodden: Birsa Munda established healthy environment of livelihood with fresh food like fruit, flowers of some tree like Moonga tree leaf and fruit, Konar tree leaf, plas tree flowers, Sakhuwa tree leaf plate-cup (Dona) for eating food, and branch for brushing, cooking, and fuel and furniture with sakhuwa tree, brushing with medicated Neem tree and Karonj tree, honey and agriculture. Agricultural areas were big enough but because of Zamindars and diku, the tribal people always came under displacement and deprivation of cultivable lands and fields, along with houses.

5.3 Finding for Objective-3: Educational Philosophy of Birsa Munda:

After review of literatures and data analysis, educational philosophy of Birsa Munda has deduced having a focus on meaning of education, curriculum, discipline, teacher, students, educational system and environment, residential facility, free education, women education, inclusive education, scholarship and fellowship, methods of teaching, and tribal education and tribal culture, which have been given as follows:

5.3.1 Meaning of Education as per Birsa Munda: As per the thought, activities and leadership of Birsa Munda, Education can be said as the major weapon for creation, construction, orientation of scientific mind, social attitude, unity, integrity, rights awareness, leadership, growth and sense of socio-national sacrifice irrespective of geographical phenomena, place and socio-economic situation in an inclusive environment and collaborative way with open accessibility for sustainability of all under deprivation of knowledge and information leading toward humanistic and scientific development with social justice.

5.3.2 Educational Curriculum as per Birsa Munda: Birsa Munda focused on education and taught people about scientific education system removing the blasphemy from the mind of people and lead all towards the natural thought

consistent with the nature, sustainability, natural phenomena study, Archery, Self-creativity based education like construction work such as basket, window, doors, house constructions, cave road, well and vat, stair, leaf pot construction, charcoal formation for fuel, forestry science, natural medicine, bee and honey extraction technique, animal protection, forest and environmental sustainability and protection, protection from natural disaster. Construction and creation can be done innovative technology, mathematics and science. Birsa Munda showed his interest in music like flute and natural voice recognition. Moral education, integral education for people unity and collaboration were used for people awareness. Policy awareness, duty awareness, awareness of rights, rules and regulation were taken as essential requirements for social justice which Birsa well utilized. Birsa was social scientist and connected all people together in unity and integrity, and lead people with sociological foundation, psychological. Natural medicine, fruit and root-based medication should be the part of educational curriculum. Marginal Education, Tribal studies, Tribal Culture, women empowerment, child protection, and widow protection should be installed in curriculum of school education, and higher education.

5.3.3 Educational Discipline as per Birsa Munda: Birsa Munda was self-disciplined. Deep learning and thinking were the in-built features of his character and so was self-innovative, and lived with natural orientation, natural adjustment, enjoying natural phenomena, loved natural scenes, rivers, animals, mountains, birds and people waiting standing at the last position of the queue of main stream of educational, scientific, social and economic development. Therefore, humanism and human harmonious relation is required for peaceful environment of education and development.

5.3.4 Teacher quality as per Birsa Munda: Birsa Munda after school education became social teacher to make everyone aware of their rights and duties for their sustainability and taught them all without having any classroom. He never waited for start of teaching people irrespective of place and situation. No discrimination was adopted and equal treatment of education was done with inclusion of all. Scientific attitude was created and orthodoxy was removed with focus on successive growth and development with enlightening the mind of all people deprived of education and development. He realized the situation of all. He had pity on all and aware of self-responsibility and lead as a powerful leader for salvation, and freedom from slavery.

5.3.5 Nature of Student as per Birsa Munda: Birsa Munda was a meritorious student and serious, conscious and aware of education, policy, behaviour, and expert in communication, filled with leadership quality, thought of unity, integrity, equality and equity. His fight was not with any students but for system

reformation, and demanding for education. He was full of sense of self-responsibility, and high confidence level and never against teacher and respectful for teachers.

5.3.6 Educational System and Environment as per Birsa Munda: Birsa Munda lead education for all irrespective of people type, economy, social background, geographical background, cultural back background and taught people in open space because of lack of well-constructed building and classroom, but in natural environment, natural place like, riversides, mountains, and caves. Open education system was focused, and creation of social environment, scientific environment, and cultural environment for growth and development of all. Both men and women came together attained his meeting in an inclusive environment system. There should no deprivation of education among all the tribal, irrespective of educational achievement, since they have faced a long period of deprivation of education, beside mountain and forest, without having connectivity and transport facilities. Green campus should be made full of natural environment. There should be no problem of drinking water and fresh air, and sitting arrangement for all.

5.3.7 Educational Fee and Fellowship as per Birsa Munda: Birsa Munda never asked any fee for congregation and meeting and information regarding their awareness about rights, duties, education, unity, progress and development. There should be free education system led by government and optimum level of facility of education should be availed to the people who are back in the queue of development of economy and social identity. Teacher, or faculty should visit to villages where the people of tribal family and downtrodden society live. Teachers should realize their socio-economic and educational status. Keeping in mind the economic situation, social background, deprivation of education since long back, there should be scholarship and scholarship for all learners under higher education and award for the learner found meritorious.

5.3.7 Residential education as per Birsa Munda: Birsa Munda had not good place of residence but forestry area was his house that was disconnecting with the school, and raised difficulty to reach school and parent visit. This is often not possible for the tribal and the downtrodden people to reach school from distantly situated house and problem of flood, road and lack of electricity at house, and so residential facility is required for them all. All such students distantly situated and belonging to poor economic-social background, should be availed facilities with hostel having good facility of water, bed, canteen, electricity, and sanitation.

5.3.8 Culture preservation and Education as per Birsa Munda: Under special provision, there should be initiation of tribal education in each higher

educational institutions and organizations under specific department of tribal education. Tribal culture is highly rich culture in India that must be promoted in regular basis of special occasions in the school, college, and university along with teacher training with tribal education. Indigenous medical techniques and medication should be practiced with the tribal people for naturopathy. Tribal songs, Nagpuria songs and dance, and other tribal songs and music with different instruments like Dhol, Nagara, Mandar, Basuri, Sahnai, Bajna etc. are highly rich that makes people harmonious creating an immersive environment and keep people fit in physique and mind.

5.3.9 Women Education and Inclusive system as per Birsa Munda: No people should be denied from admission into school, colleges, universities or any institution. Education system must include women education, children education, adult education, old age education, tribal education, co-education and inclusive education including all people of society, marginal society, downtrodden society, and nation. Higher education institutions of small premises and campus based on selective subject related to occupation, vocational competence should be established in remote area, mountaineering area, riverside with good connectivity and communication facilities, so as to boost up rural education, sustainability, and women empowerment.

6. EDUCATIONAL IMPLICATIONS

In perspective of educational curriculum framework and formulation of educational policy this study is important and useful by way of the principle of education given by Birsa Munda. Keeping in the mind the tribal education along with contribution of Birsa Munda, this study orients an insight among the socio-economically, scientifically, educationally, politically backward people, learners. Selection of contents for tribal education, teacher education, training, research and sustainability can be useful in curriculum development in school and higher education. It reflects an inspiring message of Birsa Munda for the people under the deprived sections of society in the nation and the world. It attracts the attention of the policy makers that tribal culture is highly rich and that can be utilized for development of harmony, peace and Indian traditional culture rich environment. Basic education and foundational stage of education can be connected with tribal creative works as done by Birsa Munda. Rural area tribal area study can be conducted on the basis of the current study. It draws attention of government towards national heritages related to Birsa Munda, spread in Chhotanapur area of Jharkhand state besides many other states like Odisha, West Bengal, Bihar, Madhya Pradesh, Chhattisgarh, Orisha, Karnataka, and Eastern India, North-East India, and outside India, like Vietnam.

. Not only educational and scientific temperament was promoted by campaigning against blasphemy, but also gracious instructions were given to the people to adopt natural healthy food, water, seed, roots, leaves, flowers and fruits for sustainability in the natural environment, making people psychologically sound and connecting with natural phenomena. India heartily tributes to the great Indian legacy Birsa Munda, as a historical symbol of struggle for social justice and preserves the Indian indigenous technology and heritage to inspire and motivate young generation of India.

7. CONCLUSION

Birsa Munda worked hard for welfare of the economically backward society, socially downtrodden people, educationally deprived sections of society and nation. Each of 40 statements was highly agreed to the extent of more than 71%. All the items of statements were found significant. Thus, on the basis of findings, it can be concluded that Birsa Munda is known as “Bhagwan Birsa Munda” in the history of India; “Dharti Aba” (The God of Earth) for all tribals, especially in Jharkhand state. Fighting against the dictatorship in pre-independent India, he established social justice for equality and freedom from slavery for all. Social justice was focused for sustainability of all the tribal to promote the socio-economically backward society.

Birsa Munda was found sacrificed for the welfare of socially downtrodden people who were educationally deprived sections of society; for educationally deprived sections of nation; and taught archery technology. Birsa Munda promoted constructivism for creation of means for protection and a self-defense technique for the tribal. Scientific awareness and educational attitude among were encouraged so as to attain social justice among tribals eradicating blasphemy and orthodoxy.

A healthy environment of education and livelihood were instructed to the downtrodden so as to remove the slavery and promote sustainability with natural environment and nature protection. Peoples were psychologically motivated so as to promote the self-dependence tendency.

Indigenous tools were constructed and developed for human safety and security form natural incidences and inhuman destruction. Such tools and techniques further promoted unity for self-defense and social-security, promoted investigation tendency in the forest and mountains, river, sea and on the earth, and promoted democratic governance.

Birsa Munda’s restless efforts and work built up leadership quality among all, adopting a thought of sacrifice for the nation, without sleeping in the forestry taking natural food from forest keeping physically fit by the livelihood sourced from forest. Birsa Munda taught standard style of living for all; and was

revolutionary in body, mind and soul; and used to teach how to lead and win in life and furnished philosophical views among the tribal. It was found that Birsa Munda was not dead because of any illness, rather he was deliberately killed and glibly reported in jail.

Thus, Birsa Munda was a national leader and educationist to teach the common people with installation of educational thought, scientific temperament, ways of justice social, national spirit of unity-integrity and leadership quality for sustainability with standard life, freedom and equal opportunity. Social justice with equality and freedom was his central destination. This is why he adopted indigenous technology, especially archery technology, and played a role of technocrat to promote constructivism and security in open forest and uncontrolled natural environment surrounded with forest, mountains, and riversides.

=====

REFERENCES

- Anderson, Gregory DS. *The Munda verb: typological perspectives*. Vol. 174. Walter de Gruyter, 2011.
- Anderson, Gregory DS. *The Munda Languages*. Routledge, 2015.
- Anderson, Gregory D.S. *The Munda Languages* (1st ed.). Routledge. 2008.
- Goyal, M. Birsa Munda: Impact on Indian Tribal Community and His Message to the Humanity. *LIFE AND MOVEMENTS OF BIRSA MUNDA*. 2021. 92.
- Joshi, R. Birsa Munda and His Political Legacy. *Life and Movements of Birsa Munda*. 2021. 68.
- Kumar, A. Revolutionary Work of Birsa Munda. *Life and Movements of Birsa Munda*. 2021. 105-106.
- Kumar, G. Impact of Birsa Munda on Indian Tribal Society and Feminist Movements, *Life and Movements of Birsa Munda*. 2021.1-2.
- Latha, G. M. Legendary Birsa Munda. *Life and Movements of Birsa Munda*. 2021. 55-56.
- Molla, S. Birsa Munda-A Real Freedom Fighter. *Life and Movements of Birsa Munda*. 2021. 11.
- Rycroft, D. J. Capturing Birsa Munda: the virtuality of a colonial-era photograph. *Indian Folklore Research Journal*. 1.4 (2004): 53-68.
- Sahare, D. M. Tribal Resistance and Ulgulan, *Life and Movements of Birsa Munda*. 2021. 121-122.
- Shah, A. Religion and the secular left: subaltern studies, Birsa Munda and Maoists. *Anthropology of this Century*. 9 (2014): 0-0.
- Singh, S. *The Dust-storm and the Hanging Mist: A Study of Birsa Munda and His Movement in Chhotanagpur, 1874-1901*. Firma KL Mukhopadhyay. 1966.
- Standing, H. K. S. Singh: Birsa munda and his movement 1874–1901: A study of a millenarian movement in Chotanagpur. xvii 289 pp. 6 plates. Calcutta, etc.: Oxford University Press, 1983. £15. *Bulletin of the School of Oriental and African Studies*. 48.3 (1985): 576-577.
- Ulemale, D. Impact of Birsa Munda on Adivasi Poetry. *Life and Movements of Birsa Munda*. 2021. 117-119
- Yadav, W. K., & Mishra, R. Birsa Munda: The Brave Folk Hero. *Life and Movements of Birsa Munda*. 2021. 82-84.
-