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Joheb Islam
Assistant Professor,
Department of Sociology,
Nayagram Pandit Raghunath
Murmu Government College
West Bengal, India

Cultural revivalism: A way to revive ethnic identity- A sociological understanding

Joheb Islam

Abstract
Sociologists such as Surajit Sinha and N.K. Bose, along with a large number of other scholars, have posited that Sanskritization occurred among the majority of Indian tribes as a result of contact with Great Traditions such as Hinduism and Christianity. However, there are also instances of cultural revivalism taking place in India. There are many more communities that are engaged in the struggle to maintain their ethnic aboriginal identity. The cases of Gujjar, Patel, and the Kurmis of Chotanagpur are examples of cases in which the researchers have found just a small number of parallels between the cases. Within the scope of this study, the author has made an effort to comprehend the cultural revivalism drive that members of the Kurmi community in the Indian states of Jharkhand, West Bengal, and Orissa are pursuing in order to reclaim their ethnic identity. This researcher has made an effort to comprehend the procedure of keeping one's ethnic identification with a new inspiration. This paper also addresses the issue of the identity crisis that this group is currently experiencing.

Keywords: Identity crisis, ethnicity and cultural revivalism

Introduction

In Jharkhand, Orrisa and a few parts of Bankura, Puruliya and West Medinipur (now Jhargram) jointly formed the region named "Jangalmahal" (Mahato, B. 2000). It is from the area of the Chotanagpur plate. Kudmi-Mahato is one of the aboriginals of this 'Jangalmahal' area.

In Jharkhand, Orissa, and West Bengal, the Kudmis are known by various names – Kurmi, Kudmi, Mahato, Mahanto, Mohanto, Kurumi, and so on. Kudmi is an aboriginal peasant community known for its peasantry work. The beginning of the problem that is being faced by today's Kudmi has been articulated with clarity in Khudi Ram Mahato's (2013) description of Kudmis' Kshatriyisation process. The detailed images are like this:

It was in the year 1882 that totemic tribes and other co-existing tribes first started moving to Assam tea estates from Manbhum in order to find work as contract labourers. As a result of the horrific famines that happened in 1770–1772, 1866, and 1872–1874, amongst other famines, they were forced to relocate from Manbhum to Mayurbhand and Keonjhore in order to ensure their continued existence and survival, as Mahato 2013 cited Basu, 1994:94. The Totemic Kudmi Tribes have a distinct title known as Mahto in the state of Jharkhand, Mahato in the state of West Bengal, Mohanta in the state of Odisha, and Kurmi in the state of Assam. This title is unique to each of these four Indian states.

It was the year 1931 when this community was regarded as the Animist Primitive Tribe and there was no problem till then. But, the activity of the All-India Kurmi Kshatriya Mahasabha, which was formed in the year 1894, increased in the regions of Jharkhand, West Bengal, and Orissa. A few Samanthas and Zamindars from that region were being transformed after coming into contact with the Mahasabhas, organised by the AIKKM in the Chotanagpur region. Here is a description of how the All-India Kurmi Kshatriya Mahasabha helped the Kudmi Tribes deal with their identity crisis:

In the year 1894, the city of Lucknow welcomed its very first 'Kurmi Sadar Sabha' into its community. After that, in order to better represent its elevated position, it was renamed as the All Indian Kurmi Kshatriya Mahasabha and given a new name. At the 10th All India Kurmi Kshatriya Mahasabha, which took place in 1915, evidence was provided in favour of the Kshatriya rank for all Kurmis.

Corresponding Author:
Joheb Islam
Assistant Professor,
Department of Sociology,
Nayagram Pandit Raghunath
Murmu Government College
West Bengal, India

This evidence was presented in 1915. In 1922, at an All-India Meeting called Galamara Manbhum, it was decided that all Kurmis could use the rituals and customs of the Kshatriya caste (Mahato, 2013).

On the other hand, the Kudmi people who live in the Chotanagpur region (which is located in the three states of Jharkhand, part of West Bengal, and part of Orissa in India) and the surrounding territories are distinguishable from the Kurmi people who live in northern India due to the fact that they are either indigenous people, members of a tribal group, or untouchables. The government of Great Britain attempted on several occasions to reclassify each and every one of them as non-tribal. At the same time, Dewas Senior, the General Secretary of the All India Kurmi Kshatriya Mahasabha, wrote a letter with the number 1945 and the date November 6, 1930, to the Home Ministry of the Government of India. In the letter, he asked that all Kurmis be counted in the 1931 Census under the category "Kurmi Kshatriya" (Mahato, 2013).

'Whitckor Square, ICS, Deputy Secretary of the Home Ministry for the Government of India, responded as soon as it was received by letter No. 333/1931, dated November 18, 1930, stating that the Kurmis, in accordance with the order of the Government of India, were proclaimed to be Kurmi Kshatriya. Because of the work of the All-India Kurmi Kshatriya Mahasabha and the British Government, the totemic Kudmi tribes were able to become Kshatriya Kurmi in just 12 days', as Khudi Ram Mahato wrote in Mahto (1991: 54).

Multiple pieces of evidence show that what are now the districts of Dhanbad and Purulia, as well as the blocks of Patamda and Chandil, were all part of the area that was called Manbhum back then.

Kudmi people largely reside in Ranchi, Giridih, Panch Pargana, Saraikela, Podahat (Chakradharpur), Dhalbhum Midnapur, Mayurbhanj, and Bankura, and there is considerably less population in Sundargah, Gumla, Palamu, Raigad, Sarguja, and Santhal Pargana "(Mahato 2000). According to a number of different estimations, the number of Kudmis living in Jharkhand has a population that is about comparable to that of the state's other tribes. It was believed that there were 70 lakh Kudmis in 1981, as Khudi Ram Mahato cited Mahto, K. 1991: 15, but it is probable that there are today more than one crore of them. In addition to the Kudmi tribe, the British tried to incorporate the Bhumij, Ghatwal (Bhuinya), and Chero tribes into the Kshatriya caste. This was done in conjunction with the Kudmi tribe. The victim was successfully lured into becoming a Kshatriya by the attraction of converting into a Kshatriya and the promises of advancement into a Kshatriya category with the support of Kurmis from North Bihar. The Kudmis were the ones who ended up being the victims of the plot, while the other tribes took on the sacred thread, also took on the title Singh, and also took on certain traditions and ceremonies, but they never claimed to be Kshatriya by submitting written applications. As a result, the Kudmis were the ones who ended up being the victims of the plot. But three Kudmis from Jharkhand were able to get involved in a plot with the help of a written application. This was the start of a time when Kudmis fought with their sense of identity.

The vast majority of the Kudmi tribes that resided in Chotanagpur, Jharkhand, West Bengal, and Orissa were tricked into taking part in a scheme in order to be included in the 17th session of the All-India Kurmi Kshatriya Conference that was held in Muzaffarpur in the year 1929. This conference was held at the time. Not the Kudmis themselves, but the All-India Kurmi Kshatriya wanted the Kudmis of Chotanagpur to become Kshatriya.

"On the other hand, on January 15, 1931, a resolution was voted by the Kudmi community, and at that time, the Break the Sacred Thread campaign was initiated." A large number of Kudmi-identified people banded together to protest the Kshatriyaization of Kudmis. As a consequence of the fact that the police were compelled to use lethal force in order to disperse the enormous throng, Chuna Ram Mahto, Govind Mahto, Gokul Mahto, and Shital Mahto were all put to death, and the state was able to gain control of the "Janew Todo Abhiyan" (break the thread) movement. As a result of the fact that the overwhelming majority of people made the decision not to forsake the customs and rites that they had been partaking in for an unknown period of time, they are pleased to hold the title of Mahto, which may be translated as "leader of the village/community," and they do so with a sense of pride. The Kudmis were unable to organise a mass resistance against their merger into the Kurmis of Bihar via the All-India Kurmi Kshatriya Mahasabha until it was too late to make a difference. As a direct consequence of this, their name was crossed off the list of tribes. The opposition became stronger and finally took the shape of a movement as more and more people from the Kudmi tribes received an education. The president's decree issued in 1950 in accordance with section 342 of the Constitution, however, left the uncertain, and on December 17, 1950, Dr. H. N. Kunzru and fifteen other members of Parliament addressed a letter to the Prime Minister seeking clarity on the topic. They carried out these actions on December 17th. " The reply that was sent on February 15th, 1951 made it abundantly clear that "Primitive tribes mentioned in the 1931 census, as opposed to caste, were to be included as Scheduled Tribes, unless the state government concerned certified that the omission of a particular tribe was incorrect and that the community was in fact not only a tribe but also a primitive or backward tribe. In this case, the primitive tribes mentioned in the census were not to be included as Scheduled Tribes (S.R.O. 510, dated September 6, 1950, and No. 2/38/50, with a public date of October 5, 1950) " (Mahato 2013).

The representatives of Chotanagpur Kudmi Panch, Bishnu Charan Mahto and Khudi Ram Mahto, delivered a memorandum to both the Delimitation Commission and the Backward Commission during the years 1955 and 1956, respectively. Many times, the different Kudmi social organisations opposed the de-scheduling of their tribe from the Scheduled Tribe list and wrote memorandums to the State and Union Governments seeking that they be re-included in the list. In Patna, the All India Kurmi Mahasabha conducted a meeting at which they unanimously decided a motion to reschedule the Kudmis of Jharkhand onto the Scheduled Tribe list in 1971. This resolution was passed during the conference. After that, a memorandum was handed over to the government of Bihar by the All India Kurmi Mahasabha. In spite of all the efforts that were made, there was no response from the governments. The Jharkhand Movement caused the "Kurmi-Kshatriya Mahasabh" to change its name to "Adivasi Kudmi Samaj" in 1978 (Chatterjee, J., 2008; West Bengal Sociological Review, vol.-I).

On December 27, 1987, the Adivasi Kudmi Samaj held a conference at Junjhka, PS-Arsha, district-Purulia, West Bengal. Takur Das Mahato (IAS, Retd.), who was in charge of the conference, was the President. Approximately one hundred thousand Kudmi people of original ancestry were present during the assembly. A few resolutions were passed by the conference in a vote that was completely unanimous: This conference of the Adivasi Kudmi Samaj decided that the Aboriginal Kudmi (Mahatos) community of Chotanagpur Division and Santhal Pargana Division in Bihar and the districts of Mayurbhanj, Keonjhar, Sundargarh and other areas in the state of Orissa, who were on the tribal list before 1931, have "to take immediate legal and constitutional steps for the re-inclusion of the above-mentioned Aboriginal Kurmi.

Also, at this convention, a resolution was passed that called for Kudmali to be recognised as a regional and tribal language in the states of Bihar, West Bengal, and Orissa. This resolution was supported by an overwhelming majority of votes.

"The conference requests that the governments of West Bengal, Bihar, and Orrisa take the necessary steps for it to be taught in all educational institutions immediately." One example is Ranchi University, where teaching in the Kudmali language has already started at all levels, from intermediate to master's degrees, according to Mahato 2013, which cites Basu, 1994: 12–13.

Therefore, the notion of "Sanskritization", which ultimately resulted in the Kudmi-Mahatos being acknowledged as members of a higher social category (Kshatriya) in the wake of AIKKM, is being treated as false by all the Kudmi-scholars and researchers. But, as K.S. Singh (2015) [6] argued, differently According to him, the Kudmi-Mahatos' current movement gained momentum and gained speed as the process of "Sanskritization" slowed down in central India and reversed itself in a few regions of north-eastern India due to the deployment of so-called welfare measures by the state. During this time, the Kudmi-Mahato movement entered its second phase (Singh 2015) [6].

It is essential to keep in mind and clear that the newly acquired Kshatriya position was not universally welcomed by all of the Kudmi-Mahatos, nor was it approved by the regional caste men or caste lords: This is a crucial fact to keep in mind. Concurrently, a restless subgroup of the recently acknowledged 'Kshatriya' Kudmi-Mahato community began the ball rolling on the current agitation. The establishment of this community's indigenous identity, as well as their right to their own languages and religions, was and continues to be the primary focus of this group's demands and claims. This new uprising began to gain prominence among the other indigenous people that lived in that region. The custom was first introduced in the 1930s, but it did not begin to gain widespread acceptance until the 1970s. The movement that is seeking the formation of a tribal state similar to Jharkhand has been given a boost by an alliance between the Kudmi and the Santals, as well as other tribes. This alliance has also provided other tribes with support (Singh and Mahato 2015) [6]. The Kudmi-Mahato movements, each of which has two prongs, may have some type of political influence on the situation. However, if one does not take adequate account of these two movements, such as the forms of upward social movement (as opined by Singh 2015) [6] or their identity and cultural movements,

then the shifting picture of the Kudmi-Mahato community will not be clarified. This is because both of these movements involve the community's pursuit of bettering themselves. When looking at a social movement from a sociological point of view, it is important to look at studies of how the movement's ideology has changed over time and what roles the ideology gives to the different groups.

As a consequence of this, the fundamental purpose of this research is to make use of sociological lenses in order to get an understanding of the course that different Kudmi Mahato social movements have followed. Observing the actions of the Kudmi-Mahato has made it abundantly evident to us that the social movements of any society may, over the course of time, react in a number of different ways. Therefore, from a sociological standpoint, it is vital to have an awareness of this trajectory and the nature of the changes that are happening within a society. This understanding may be obtained by paying close attention to the progression of events.

For now, the role of the Jharkhand movement needs to be considered for a better understanding of Kurmis' movement. A significant part has been played by the Jharkhand movement in the ongoing Kurmi agitation that is taking place today. But Jharkhandis' sense of who they are is based on a number of historical and cultural factors, such as:

It should be noted that the literacy rates, levels of political awareness, and levels of industrial development are all highest in the Chotanagpur area, which is the most developed tribal territory in central India. As the area saw demographic data for change owing to the migration of non-tribals, it became clear that claiming the distinctiveness of tribal identity via ethnicity was the most effective approach to do so. Second, the region's high population density provided the leaders with an advantage in terms of acquiring numerical strength. Third, Christian missionaries who had been working in the area since 1845 created a significant effect on the tribe by providing medical treatment, disseminating knowledge and awareness about the tribe's history, culture, and tribal rights, and rallying views against money lenders and landlords. All of these factors contributed to the development of a feeling of distinctness and separation. In addition, Chotanagpur has a long history of fighting for citizens' legal and civil liberties (Ghosh 2020) [1]. In addition, the area's sense of history and its quest for autonomy were reinforced by academics who worked in the region.

Sachchidananda (1997) posits that the development of ethnicity in Chotanagpur occurred in a number of stages throughout the course of time. Its origin may be traced back to the establishment of a student organisation in 1912 with the goal of collecting donations for disadvantaged Christian children. However, this goal was ultimately abandoned (Ghosh 2020) [1]. The Adivasi solidarity that emerged as a result of the search was strengthened by the participation of non-Christian tribals in the initiative to establish the Chattanooga Food Charitable Association as a means of offering scholarships to tribal youngsters. In 1918, efforts to seek preservation of tribal interests and tribal identity became a rallying point for those demanding such protection. Support for political education was given a boost as a result of the rise of a tiny urban middle class that had emerged at that time. The beginning of Chanakyapuri as a city Another person in the year 1920 He is responsible for leading to demands such as work opportunities for educated

tribal kids and the development of the table state with a concentration of tribal populations. During this first phase, tribal leaders demonstrated a growing concern for the identity of their people by encouraging the revitalization of tribal culture and language (Ghosh 2020) [1]. Militancy, according to Sachchidananda, was a defining characteristic of the stage that followed. Following the country's declaration of independence, the Adivasi Malasada party was succeeded by the Jharkhand party. A significant turning point in the history of the Jharkhand struggle occurred in 1973 with the establishment of the Jharkhand Mukti Morcha. Additionally, non-tribal industrial employees, Kudmi peasants, and those who had been evicted as part of the Koel-karo hydro project were organised by Morcha. The revival of the people's cultural traditions and institutions, in addition to the use of their own alphabet, provided the ethnic movement with fresh sources of power and significance (Ghosh 2020) [1]. This movement of noises of the earth very quickly began designating non-tribals as "Diku" (the outsiders), which is "enemy." This is a shining illustration of how a tribal movement may successfully alter its nature from that of an ethnic movement to that of a regional movement. But the fact needs to be understood that the entire process of the Jharkhand Movement made Kurmi-Mahatos' socio-political organisation stronger than ever.

So, after the year 2000, when the state of Jharkhand was made, the Adivasi Kudmi Samaj started moving quickly to re-locate their aboriginal identity, ethnicity, and cultural heritage through the movement of today.

The question of ethnicity and the process of cultural revivalism

The identity movement normally tries to essentialize and fix certain markers as absolute (like women, caste) for the group members. By contrast, ethnic movements... prefer to mix multiple attributes; the trajectory of an ethnic movement remains fluid and contextual' (Ghosh 2020: 231) [1]. "It has been proposed that the process of modernization does not always result in the de-ethnicization of cultural groups; rather, it may concentrate ethnic consciousness" (Ghosh 2020) [1]. Ethnicity is one of the current phenomena that is growing at the pace that is considered to be the fastest. It is a reasonable point of contention that developments in social, economic, and political arenas do not serve to dilute ethnic identity but, rather, to magnify it. This is because advancements in science and technology also do not serve to dilute or erode ethnic identity. It is possible that the term "ethnicity" may be traced back to the ancient Greek word "ethnos," which seems to have been used to refer to a range of settings in which a group of people lived and interacted with one another. This is where the term "ethnicity" may have originated (Ghosh 2020) [1]. The notion of ethnicity has been used in a wide range of different settings at several points in time over the course of history. It is used to refer to a sense of collective belonging by a group of people, which could be based on common descent, language, history, culture, race, religion, or religion, or maybe a combination of these, as Ghosh 2020 [1] cited Horowitz 1985 in his book *"Tribal Movements"*. It is possible that a sense of collective belonging could be based on a combination of these factors. This sense of belonging could come from a combination of these things; this is a possibility.

Ethnicity and membership in an ethnic group are two distinct yet connected ideas that go hand in hand with one another. Ethnicity is a sense of ethnic identification; hence ethnicity is to ethnic category what class awareness is to class, according to Paul Brass's theory from 1991, which was published in The American Sociologist as cited by Ghosh 2020 [1]. Ethnicity is equivalent to ethnicity because ethnicity is equivalent to ethnicity. The word "ethnicity" refers to the many ways in which individuals communicate their ethnic identity to the outside world. There is a connection between context and ethnicity. The preservation of a community's social identity is critical for the functioning of an ethnic group. When a group of people uses one or more cultural components to establish internal cohesion and differentiate themselves from other groups, it becomes critical for those members of the group to have self-assigned knowledge of what makes them unique and where they belong (Ghosh, 2003: 223). The development of this subjective self-awareness is influenced by a number of different processes, including assimilation, interaction, competition, and conflict, among others. The conditions that lay the way for the formation of ethnic consciousness are referred to as "ethnicity as a process" in the phrase "ethnicity as a process." It is also essential for us to differentiate ethnicity from some categories that are closely connected to it, such as caste, gender, race, nationality, and the status of being a minority. This argument is driven home even further by the fact that all of these signs are used all around the world to proclaim selfhood and identity based on disparities. It is interesting to note that identity movements that are based on caste, like the Dalit movement, or community, like the tribal movement, or the movement of a minority group, often strive to essentialize and set specific marks as absolute for the members of the group. Examples of these movements include the tribal movement and the movement of a minority group. Ethnic movements, on the other hand, go beyond the 'given' qualities and wish to blend numerous features in order to establish a new identity. This is because ethnic movements go beyond the 'given' characteristics. Even though people in an ethnic movement may use these traits, the way an ethnic movement moves forward is still unpredictable and depends on the situation in which it happens.

This states that "as opposed to categories such as cost, class, gender, race, and nation," which are used to differentiate groups such as those with high costs versus those with low costs, men versus women, or black versus white people. Categories such as cost, class, gender, race, and nation are used to distinguish between groups, such as those with high costs versus those with low costs, men versus women, or black versus white people. The idea that members of a group share a particular number of other people in their lives is the fundamental tenet upon which the concept of ethnicity is built. Despite the fact that a single one of these characteristics may serve as the most obvious marker in the process of racial or ethnic group development, the combination of more than one of these characteristics truly serves as the foundation for ethnic identification. This is true despite the fact that a single one of these characteristics may serve as the most obvious marker (Ghosh 2020:231) [1].

Today, this community has been using all the elements for the past two decades, such as rewriting socio-cultural history, reapproaching the ethno-cultural aboriginality of the

community to the younger generation through the "gramjagan" (village orientation) program, and more widely and vividly celebrating the community's religious rituals, etc. Therefore, it is obviously a case of an ethnic identity movement. This movement is comprised of two distinct categories of operational strategies:

The method of movement is direct: the community is working to organise and unify itself, and they are demonstrating persistent agitation and a demonstration directed against the government with the demand that they be allowed to reestablish and reclaim their "social position." This is the method where a variety of gatherings, lectures, and programmes are carried out that do not include violence. The community keeps and proudly shows off its indigenous heritage, including its religion and culture. Because of this, they have their own unique scripts, languages, and songs, and they are also recreating and spreading these things to the other members of the group.

Conclusion

On the one hand, the Unnati Samaj and the AIKKM during the first half of 1900 emphasized the shift from tribal autonomy to reformation in terms of abandonment of traditional customs and practises and adoption of education and new values. Again, in 1938, the same organisation, under the new name 'the Adivasi Mahasabha', adopted militancy for rejuvenating and revitalising the tribal society (Tiwari 2015). This revitalising process vividly affected the 'third group', who were actually a socio-economically backward section of the Kurmi community of the entire Chotanagpur region. As a result, they have been working hard to reclaim their lost aboriginality. Thus, ethnicity is important in this case. Therefore, this community has started to revive their culture and everything.

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