
Motilal Tejawat: The Unsung Hero of India's Freedom Movement

As the nation of India celebrates the Amrit Mohotsav of Independence, Gujarat will highlight the contribution of the tribals of Gujarat in the freedom struggle through a tableau at the Republic Day parade in New Delhi on 26th January this year. In the tableau titled 'Tribal Revolutionary Heroes of Gujarat', the British inflicted even worse massacres than the Jallianwala Bagh in the villages of Pal and Dadhav in Sabarkantha district of North Gujarat, in which around 1200 tribals were martyred. On the 100th anniversary of this hitherto unknown historical event, the Gujarat government will present the heroic story of the tribals of Gujarat to the world through Tableau.

When we say history, we usually think of the year-date or the dry information of the rise and fall of the kings. But what is called 'Between the Lines' in English is the torch of human victory. The history of our freedom struggle also bears witness to the fact that the countless ordinary people of this country, who fought till the end even after the shackles of the mighty British monarch for years, could not be removed from the battlefield even with the crooked bite of exploitation. Yet the history that is read in front of our eyes? There is no way to deny that there is a lot of oblivion hidden behind the many bright chapters of history. Have you heard the name of Pal-Dadhav killings, calling it a massacre? Probably not. The horrors of the Jallianwala Bagh massacre have made the brutal exploitative face of the English stand out to us since childhood. But the Pal-Dadhav Massacre' is even more terrible. But it did not fit into the conventional way of history. Why this surprising contrast? Why has history turned its back on this chapter in the wake of the cruellest massacre that took place in Sanudesh of the Aravalli Mountains between Rajasthan and Gujarat? That will come later. Let's take a closer look at this seemingly dark history. The English are not the only villains in the massacre that took place in the jungle. The native kings also joined hands with them. Their target was the people of the Veel community, the primitive tribe of ancient India. Their 'crime' was that they began to unite. And history bears witness to the desperate sword of the ruler when the common people stand united against the ongoing oppression against him.

The country celebrates the 75th anniversary of Amrit Mahotsav's independence. Preparations are also underway everywhere for Independence Day. Various events will take place on 15 August and the brave sons of the country (the freedom fighters of Rajasthan) will be prostrated, who have sacrificed their lives to liberate the land. Country from 200 years of slavery by the British. The list of heroes who sacrificed their lives for the country's independence is long. Himself and gave an appropriate response to the oppressive British politics. . It is the sacrifice of these brave sons that we celebrate today on the 75th Independence Day.

The story of the freedom fighter Motilal Tejawat from Udaipur in the Jhadol (Koliyari) region dominated by the Udaipur tribe was one of the freedom fighters who played an important role in the independence of India by protesting to the oppressive British policies.

Motilal Tejawat was born in 1888 in the village of Koliyari in the Udaipur state of Rajasthan with a tribal majority. This Mewar mountain region is known as "Bhomat". Educated in a school in the countryside, Motilal acquired a working knowledge of Hindi, Urdu and Gujarati. Between 1908 and 1914 AD, another Jagirdar was in charge there. Describing Motilal Tejawat's physical appearance, his biographer Premsingh Kankaria noted that he was "of average height, wheat-colored skin, bearded and normal, handsome face, big eyes. linen with a faint smile, thick khadi dhoti, kurta and with a stick in his hand.." Looking at his photo we see a medieval Mewari hero. Appear . Her personality is characterized by confidence, perseverance, determination as well as compassion, tenderness, closeness and pure love. Brave and self-respecting, Motilal has a close relationship with tribal life. The early 20th century was a laboratory for Motilal working in Bhils. Here he saw feudal lords and merchants exploiting and oppressing them, and Motilal felt compassion for the Bhils. He studied the injustice and oppression of the poor people in the Bhil region and wrote a book called "Mewar Pukar". A 21 point program to save Bhil has been launched in Mewar Pukar. Until the early 20th century, Gujarat was divided into the plains of Gujarat and Vanya Gujarat. The tribe lives mainly in the forest. The contact and contact of the sluices with the inhabitants of the delta is very little. In such a social environment, the fact that Motilal Tejawat joins a large number of Bhils in a movement becomes a point to consider. Since the tribute is largely without immediate or long-term contact with external factors, Motilal, although a farmer, possesses a noble personality, words and actions are similar, virtues Motilal's sincerity, loyalty, devotion and faith moved the Bhils. Early in his career, Motilal devoted much effort to Bhils issues against feudal brutality and injustice. Therefore, the Bhils of southern Rajasthan and northern Gujarat were ready to sacrifice their lives for Motilal. Motilal Tejawat is a witness of feudal exploitation of Bhils and Motilal's priority is to get Bhils out of there. The main goal of the Eki movement was to establish unity between culverts and peasants. He started the Eki movement for this purpose. He started a movement targeting tribal fairs and tribal crocodiles (panchos) held in Mewar as an axis of tribal unification. Along with atrocities on tributes, Motilal also strives to combat the social evils within them. Tejawat has prepared an environment through movement against certain social customs as well as prohibition of alcohol, abstinence from meat, etc. Effective results have also been observed. Hundreds, thousands of tributes belong to Motilal. Underpants are gone. They are ready to live a pure and holy life and fight against many inhuman evils like Vethapratha.

- Eki Movement :

The immediate inspiration for the movement was Motilal Tejawat's exposure to the Bijolia movement. Brochures related to the Bijolia movement were circulated throughout Mewar around 1920. A series of meetings in Adivasi villages in the region led to the formation of a committee to explain the grievances and demands of the people. the Adivasi peasant class.

In May 1921, Tejawat was able to use a large gathering of Adivasi farmers at the annual Matri Mundiya farmers fair near Chittor to spread his message and mobilize his followers on tax issues. and unfair. After the fair, a large number of protesting farmers marched to Udaipur to demand a

meeting with the Maharana, who agreed to meet with them and agreed to some, but not all, demands. Three important issues that Maharana did not concede were: the use of the forest by wild animals, beggars and the collection of wild animals for royal shikhar (hunting).

Gandhi disapproved of Tejawat's methods and distanced himself from Tejawat in an article in Young India:

I heard that a gentleman named Motilal Pancholi from Udaipur claimed to be my disciple and preached about moderation and what is not among the hustle and bustle of the Rajputana states. He is reported to be surrounded by an armed mob of people who admire and establish his kingdom or other dominions wherever he goes. He also claims to have magical powers. He or his admirers will do something destructive. I want people to understand once and for all that I have no pursuers.

Dadhvav's events received little coverage in the contemporary press and are often an overlooked chapter in later historical documents. While some have attributed this surveillance to "those killed were the poor and illiterate", at least one historian attributes this surveillance to "the Motilal Tejawat movement not following the Gandhian's precepts and the publicity of the massacre now do not fit with the overall political agenda of the nationalist leadership."

The tribals rebelled against the power and refused to pay the taxes collected by the princely state.

Ramakant, son of Pandit Madanmohan Malviya, was the Diwan of Sirohi. He took interest in the settlement after meeting Tejawat. Vijay Singh Pathik was also called. The princely state will cooperate in fulfilling the practical conditions of the tribals as decided in the agreement. Mahatma Gandhi's representative Manilal had come to Sirohi. Kothari also made Bhils, Tejawat, Mr. Holland AGG ready for a settlement, AGG was also reneging on the promise.

Historian Chandrashekhar Sharma says that Motilal Tejawat made a significant contribution to the freedom struggle. Motilal is also known as the savior of the tribes. He founded Vanvasi Sangh. He also spoke out against feudal atrocities against Bhil, Garasiya and other peasants. He also worked to unite them. In 1920, a movement called Eki was started in a place called Matrukundiya for the benefit of the tribe.

Vijaynagar (Northern Gujarat) Exactly 100 years ago, an incident like the Jallianwala massacre took place at PalDadhwal in Sabarkantha, Gujarat. In this program organized by freedom fighters, the British killed more than 1200 innocent people by violent shooting. Sharma said that on March 7, 1922, thousands of freedom fighters rallied under the leadership of Parliamentary worker Motilal Tejawat from the village of Koliyari in Rajasthan to the village of Vijayanagar tehsil of PalDadhwan. At this meeting, questions were raised about voicing opposition to taxes and the British exploitation of tributes. Angered by this, after the order of British officer Surji Ninama, British soldiers opened fire indiscriminately and killed more than 1200 people.

During this massacre, people jumped into a well near the home of Kamalji Bhai Damor, the village's former sarpanch, to save their lives. According to historians, the entire well was filled with corpses. Now a memorial has been built on this well. Every year on March 7th, people come here to pay their respects to the martyrs. Ramji Bhai Manglaji Parmar was a special associate of Motilal in this revolution and it was he who inspired the tributes to gather in large numbers on the day of the crime. A local hero, he raised awareness by wandering around, leaving the bar in the house for months.

Tribal society has been hurt by the anti-tribal policies of the private state of Vijayanagara. Begari was created by Jagirdars without taking anything. Meanwhile, the government has banned forestry and forests are also being cleared. Teak was sent to England. Although British offices were established and open to different departments, the same wood was used in their buildings. As a result, the forest is heavily damaged. Not only that, any small-scale agriculture that existed there was restricted. Every day people are harassed by government employees and men from Jagirdar.

In this environment, Motilal emerged as the torch of the tributes and opened a front against the British. The British issued a Ferrari decree against him. Even then, for many days, he hid here in this area. Sharma recounts that on 7 March 1922, while addressing a tribute gathering, then under the orders of British officer Surji Ninama, British soldiers opened fire indiscriminately and killed innocent people. Even after this terrible massacre, Motilal Tejawat did not back down and remained committed to the movement. But then he surrendered to the British at the request of Mahatma Gandhi. This portrait of the struggle was also featured in a program organized by the Indian government on January 26 to commemorate the 100th anniversary of the event. Motilal Tejawat protested British oppressive policy and how important contribution in the struggle for freedom so that today we can hold our heads high in independent India.

Motilal Tejawat remained in the Udaipur state jail till 1936. Even after his release, Tejawat remained active in the Bharatiya Desi State Lok Parishad and Gandhian constructive movements. He was also jailed. Noting Motilal's influence on the Bhils of South Rajasthan and North Gujarat, Congress workers took advantage of him in the Bhils. took constructive actions and inculcated national spirit. And via Motilal Tejawat also achieved effective results.

Conclusion: The tableau of this struggle was also shown in a program organized by the Government of India on 26 January to commemorate the completion of 100 years of this event. How Motilal Tejawat opposed the suppression policy of the British and contributed significantly to the freedom struggle so that today we can live with our heads raised in independent India.



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Dr. Pulkeshi Jani
Assistant Professor,
Centre for Studies in Society and Development
School of Social Sciences
Central University of Gujarat
Pulkeshi.jani@cug.ac.in