

## **CAN ADIVASI MOVEMENTS BRING AWARENESS AMONG THEM**

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### **ABSTRACT**

*The debate on tribal self-rule has brought in new terms of discourse in Adivasis politics. The issue has created an environment among the Adivasis and mobilized themselves on new lines - all non-party political mobilization. The tribal rights protection forums and protest groups like Adivasi Sangheebhava Committee, Adivasi Girigana Hakkula Porata Samithi, Bharat Jan Andloan, Gondwana Singharasha Sdamithi, Girijana Hakkula Sadana Committee have extended their total support to the struggles and acted as the genuine supporters for the formation of an umbrella forum called "THUDUM DEBBA. The public meetings of Thudum Debba were attended by large gatherings of Adivasis in several pockets all over the scheduled areas of the state. Some meetings are attended by huge gatherings numbering around one lakh people, Issues revised by the Thudum Debba since January 1996 include categories of STS into ABCD groups to ensure equity and social justice implementation of the Land Transfer Regulation Act, implementation of Bhurria Committee Report and self-rule and application of the sixth scheduled to the tribal area in the state. Unlike in the past articulation, the markable shift in the Adivasi concerns that there has been growingly a new set of demands began to take shape. Several political parties are compelled to acknowledge the concerns of tribal demands raised above their strict party frameworks. Recent parliament elections where in Bhadrachalam, Thudum Debba have revealed the strength of Adivasi mobilization; however, limited it can reflect the impact of Adivasi politics compared to electoral games played by party systems. Adivasi mobilization is centered around local issues covering natural resources and self-rule. Mr. Thurram Veeraiah Dora, one of the activists of Bhadrachalam Constituency, says stopping the proposed Polavaram dam is as crucial as the implementation of the Central Act on tribal self-rule explaining the issues of the campaign for the elections as a means for building movement to ensure implementation of the essence of self-rule.*

**KEYWORDS:** *Discourse in Adivasis Politics, Adivasi Mass Mobilizations*

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### **INTRODUCTION**

Anjaiah, another tribal activist, says that no new source is brought under the control of the local bodies. He demands that minor forest produce include bamboo if it has to provide revenue to the gram sabhas. The communities involved in vana samrakshana smithies and echo development committees under participatory management of reserved forests and parks also demand complaint control over these programs.

The state of affairs is evident. Adivasis are relevant to the land acquisition act, wildlife protection act, and forest act in the light of the Tribal self-rule act. The TSC Act needs to be given teeth by making it primary and not being an appendage to other laws with overriding powers. Chenchus Action Committee against the wildlife act has been waging an against the restrictions imposed by the wildlife act on the local right over a minor forest in Nallamala hills of Mahaboobnagar district where the livelihood of tens of thousands of Chenchu, Koya adivasi households is affected severally by the Rajiv Gandhi National Tiger project and it.

## DISCUSSION

The tribal self-rule Movement in A.P. has a distinctive character both in its beginnings and forms articulation of the demands. A.P. Tribal Communities were the first to react in the country to the demand for tribal self-rule. This was evident with the first massive mobilization in Bhadrachalam on 20-11-1994, even before the Bhurria Committee Report was submitted. The meeting demanded the implementation of the Bhurria Committee.

A series of events in Adivasi mobilization took place all over the scheduled districts of Andhra Pradesh, which have uncompromisingly demanded the implementation of tribal self-rule and several demands. These demands broadly cover

1. Implementation of self-rule per the Bhurria Committee recommendations.
2. Implementation of the 70 Act.
3. Effecting the categorization among the scheduled tribes

They were arresting all kinds of migrations and prevention of amortization of Adivasis.

In defense of these demands, several Adivasi Mass mobilizations took place during 1994-99 while involving thousands of tribes in the rallies and meetings.

In addition to these types of small gatherings to rally's amazed by AGHPS Agency Girijana Sangham, Bharat Jane Andolan Adivasi Sanghibhava Committee, a couple of NGOs and mass support programs like Adyayana their due role in the evolving of tribal self-rule movement in the state. Despite this massive mobilization of Adivasis all over the state, the Government continued to take a very negligent view of the aspirations of the tribals. It is seen in the contents of the Act. The Act was unhelpful to the cause of tribal self-rule; so far, the state government has not bothered to frame the "rulers of the act" even to this date. Thus, expected concern and cooperation vested interests representing the non-tribal rich and corrupt officials planned a new game plan. These forces have recently encouraged one, Mr. Korem Kanakaiah, a tribal from Khammam, to file a suit in the A.P. High Court against the conduction of elections to local bodies in the scheduled areas. Taking advantage of the stay and legal statement, these forces even pressurized the Government to appoint a person in charge to Gram Panchayats, who are invariably drawn from lower revenue bureaucracy. The game plan of the vested interests operating in the tribal areas is thus fulfilled as they can manipulate all the development funds to their benefit by easily colluding with these newly to-be-appointed 'persons in charge.' The appointment of the person in charge is likely to be completed by July 14th, 1998. With this, the democratic process has reached a standstill in the A.P. Scheduled Areas. On the other hand, elections to the Gram Panchayats in non-scheduled areas were compelled by July 4th, 1998. The political paradox is that on one side, the massive mobilization of Adivasis could articulate the essential demands of political democracy, such as tribal self-rule issue; on the contrary, the state and its essential operative class caste forces continue to manipulate and scuttle the process to their advantage.

Overall, the tribal self-rule issue in A.P. Came with the Bhurria Committee's appointment. Adivasis have utilized the message of the committee as the utmost relevant political space to consolidate the forest rights; athletics put then women real student of Bhadrachalam sand, outsiders dare to plan with the modesty of the tribal women any more. Will allow the recurrence of the Bharati Hai unblends again the new confidence has been evident even agency area where the basic and desecration over the relevance of out-side at the pine day to day life of the Adivasis grew phenomenally. An impending danger is, however, not ruled out. The massive mobilization also threw up a few potential leaders at the district levels whose political ambition is gradually watched by the political parties for timely absorption of these forces into their fold. However, the internal critical wisdom of the Adivasis also seems to be at work to safeguard the interest of the communities. The contrasting achievement of the times since the self-rule movement began to influence the Adivasis is that it began to mobilize their consciousness regarding critical constitutional concerns and equally critical of the political practice of the other operating forces like Naxalites in the scheduled area.

Increased influx of the non-tribes and even those not recognized as tubes neighboring stop/Dr. Vellaiah.pdf dales but reputed as tribes in Andhra Pradesh and Lambadas as passing seriate existence. He adverse effects of the any are seen initially in the economic front and later on the political sphere, the ever-growing exodus of the population. The demographic balance the migration of the population from outside grew drastically and glaringly effecting the "demographic outnumbering of the native tribes both Adivasies and sometimes poor locally footed lambadas also.

The notion of the number domination had been a hazardous criterion thwarting the native rights of the Tribal. The whole legal terminology related to Panchayat Raj and other institutional benefits revolves around the word "population," a prevalent criterion for the autonomous content of tribal Governance. Unless the basis of Governance is treated as criteria, tribes cannot gain their pre-eminent place over any other social group that migrates into the area.

Further, the factor over others, including newly included tribes, is not considered. Thus, the pre-eminent position of the native tribe was denied, and the competition from the newly included tribes, like lambadas, grew heavily. The loss of Territory as a political domain and opportunity as the existing sphere made the native Adivasis subordinate to not only include tribes but also non-tribals. Hence, precisely the power intentionallly dominate the reasoning of the law then the priorities and aspirations of the native tribal groups. All these processes led to a very severe situational mortising the Adivasi tribal people and their habitat.

The combined effect of the influx of the non-tribal population into the areas and the inclusion of the Advanced Social Groups as tribes in the category of the tribes acted as doom to Adivasis in the state. The educated tribal youth felt the pressure in the admissions sector. Thudum Dhebba movement has articulated the sub-categorization of the tribes into ABCD groups as one of their principal demands as an effect of this background. In all their respective mobilizations, this demand figured prominently.

On the whole, the movement draws specific creative mobilization methods and specifies the political role of the existing revolutionary parties in the broader context of community life. The ongoing movement has specific interesting trends and implications for democratic Institutions. These are

1. The Adivasi moment dug out the gaps rooted in the mainstream comprehension of the realities related to the transition of the Adivasi society, and by doing so, it instead corrected their perceived or neglected perceptions of the parties working among the tribes and posed a challenge to the state in its realm of constitutionally.

2. An autonomous space for Adivasi assertion over the issues has been time and again felt by the movement's leadership. The inherent feeling for the Trend is not to be political, but politics practiced by the existing political parties, mainly owing their ideological affiliation to the left, is accorded as support in a larger context.
3. However, this support played a critical mobilize role in the movement's early beginnings. The vocational role specification or the community class perspective of a movement gave scope for avoiding confusion and clash in the programmatic context of the movement. Confrontative politics, constant persuasion, and community participation had been the threefold process that embraced the state institutions belonging to both regulatory and developmental streams.
4. Questioning by the community through its evolved leadership over several aspects of 'Governance, in a way, led to gaining legitimacy in their struggle in the mainstream. The solidarity was shown by the community on the incidents where Tribble women were harassed by the police, like the Bharati bai, and Sita bai case of Gonds in Adilabad and karam Parvathi of the Koya community of East Godavari district, and been an apt contact for redrawing the traditional mode of mobilization based on the community.
5. The struggle of the Adivasi also brought out a clear demarcation over the role to be played by the political parties in the community-specific struggles. The leadership made efforts to bring the support of the political forces to the community agenda while they took care to remain sensitive to the genuinely of the class politics, use of such terms in the movement resurfaced once again.
6. The performance of the Governance in land rights protection, has increasingly questioned the state's role as a non-partisan arbiter. The health and development sector is thoroughly exposed in the marches and meetings led from time to time. The governor's role in the fifth schedule area is questioned for his inaction and non-interference in the human disasters that occurred in Adilabad where 2000 Gonds died out of gastro-entreaties from June 1998 to 1999 March.

Some of these processes have realistically brought out new dimensions of the Adivasi struggle the critical question is to identify the relationship of these local struggles with the struggles occurring at national levels; the dynamic relationship of the Adivasi struggles is to be uncommonly understood by locating their in the following common areas, like,

- Demand structure in their community specifics and class contexts and their variations and coherences exist within themselves.
- By Territory as a cultural and political domain and critical view of federalist understanding and interest-driven.
- Propaganda of integration and constitutional space and the role generally played by the capital in appropriating the resource available in the Adivasi areas.
- d) The role of the state and Governance in the broader context of the development and spelling limitations in performance. The clarity over the specific location are community-led, caste-led, and class-led movements, their ideological orientation towards the oppressive forces, and the state's role as an arbiter and oppressor.

Finally, the Adivasi tribal movement can now question the legitimacy and ill-performance of the institutions, the accuracy of the administration, and the validity of the constitution towards the fundamental rights of the Adivasi masses.

## CONCLUSION

Land and Forests have always played a significant role in the lives of the tribal people. Any attempt to separate them from the tribal created continuous tensions in the regions, and tribals continued fighting for justice. The analysis of various factors indicate that successive Government has miserably failed to protect the tribal interest in the region, and this has, in turn, influenced the political solution of the tribal areas. It has been the case both during the post-independent period.

It may be observed that during the pre-independence period as well as post-independent period, the main issues and concerns revolving around tribals included a transfer of forest and other forest-based resources and products, land alienation, excise regulations, imposition of severe restrictions in all from curbing freedom of tribals. Cultural penetration market penetration disturbed the day-to-day lives of tribals, engaging the tribal resistance to these acts with force and violence by further straining the relatives, etc., and these continued to dominate the pre- and post-independent India scene. As a result of these acts of penetration 'tribal situations continue to be tense all over India in general and Andhra Pradesh in particular. There have been several studies conducted over the years, highlighting the causal relation of some of these problems, and significantly, a Uniform history or Trend could be observed all over the same, with slight differences here and there, while the primary issues and concerns remain the same.

One of the crucial considerations for democratic decentralization or strengthening the grass root bodies such as Panchayat Raj or co-operatives was promoting the empowerment of the local people, especially in the tribal area, the tribal people. This has been considered a panacea for resolving the tribal issues.

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