Chapter V

Strategies in the Local Movements

Introduction

This chapter will describe the details of the strategies adopted to ensure increasing participation of the people in the movements. While the efforts of organizing people held within the organization, the support of administration and media from outside also play a significant role. At the same time, the leaders of the movement and participant community compose the series of songs and slogans reflecting the issues and their spontaneous involvement in the movement. I will discuss them here with relevant evidences.

Strategies of the Local Movements in Mirzapur- Sonebhadra Districts

The selection of strategies of the movement comes after generating awareness among the people about the issues and adding the issues into the agenda of the movement. The people are now well prepared to posit their demand to the authorities or protest against the injustice made towards them. There are several methods used for it and important of them are:

- Dharana pradarsan (Non violence sit in protest)
- Writing application
- Hunger strike
- Submission of memorandum to concerned authority

The date, time, venue and other details about the dharana were decided by higher level leaders. After receiving the information the village level committee would call an informal meeting to circulate the details of the dharana. The village level meeting were usually held during night hours in leader’s house, because all the villagers are usually free by this time and find it convenient to join the meeting. The responsibilities are distributed in these meetings. The Tehsil level committee became
responsible for taking permission from the department to arrange the venue of the dharana. The district level committee leaders came to address the dharana and handed over the memorandum to government officials for solution of the problem.

Generally, a dharna would require one month’s time for preparations. The village level committee was responsible for collection of fund (individual contribution called chanda) and transport expenditure (from village to dharana venue). In order to ensure participation of all the concerned village members, the local (village level) leader would call on another meeting 3-4 days ahead of the event date. Planning of departure time, mode of commuting, and finalised agenda would be discussed in such meetings. On the dharana day the people were found to be exited. They would gather at the leader’s house at appointed time. They arranged vehicles like tractors, three-wheeler, bikes etc. and deposited some amount to the tehsil level committee for the arrangement of loudspeakers, chairs and other items needed at dharana venue.

It was seen that all the villagers did not participate in the dharna event. Mostly the members from the Baiga or Kol tribes participated and made contributions. The reason is that these communities are mostly the victim group and their interest is involved in the issues of the movement.

To mobilize the people for the dharana following tools are adopted:

- Direct contact of the leaders with the people and discuss with them about the issue.
- Pamphlet distribution
- Wall paintings/sloganeering
- Folk songs

Among these, wall sloganeering was found to be the most popular and efficient way. Writings on wall would contain the date, time, and venue of the dharna, besides the issues. They also contained name of the organisation and leaders. White mud collected from the Son River was used for wall-writing. For it, the houses were selected carefully to avoid litigations and to attain maximum visibility.

Distribution of pamphlet was not important if the dharana is held maximum up to the Tehasil level. They were generally used when venue of movement was at the
district or state level. This is not an effective method for mobilisation among adivasi village community.

Slogans/songs are the most effective tools for mobilising people to participate. The slogans come from all sources. Initially, higher level leadership offered a couple of slogans but as the march or dharna proceeded, participants would come up with their own slogans and songs. Senior leadership only filtered or improvised the indigenous innovations. Some common slogans included the following.

- **Inqualab Jindabad (Hail Revolution!)**
- **Bharat Mata ki Jai (May Mother India be Victorious)**
- **Vanadhikar kanoon lagu karo (Implement Forest Rights Act!)**
- **Abhi to ye agdai hai age aur ladai hai (This is just a beginning; a larger struggle is waiting ahead!)**

Hudaki Bahan, a woman participant remember and utter the following slogans during the dharana:

- **Lakh bura chaho van bibhag walo mera kuch bigad nahi sakate,**
- **Meri kismat ke bane van adikar kanoon ko tum mita nahi sakate!**
- **Geet sangarsh ke gata chalo, naro se asma ko hilata chalo**
- **Magane se Na milata haq Jan lo**
- **Tokkaro se rukawat ko hatate chalo**
- **Aurat ka hissa barabar ka ho**
- **Bata apana hi ghar se mitate chalo,**
- **Geet sangarsh ke gata chalo naro se asma KO hilata chalo**

A description of the songs used for mobilising and motivating participants are discussed a little later in the chapter.

In the dharana, the participants hold flags and banners in their hands and raise slogans. Banners were usually red in colour and had name of the organisation and issues printed on them. Some of them also had slogans. Some participants wore
traditional dress and carried traditional arms (bows and arrows). On their way, the people shouted slogans. They would also use drums for making noise. When they came to dharana venue, the village leader standing in the frontline would meet tehshil level leaders and find the place for sitting. Others would follow suit.

The dharana event usually started with singing of a protest song by a group of male and female participants. After that, the chairman invited the participants to speak up their problems on the dais. The village leader gives their opinion about their problem and finally the chairman invited the district committee leaders to inform about the issue. After that a government officer is consulted to come to dharana venue for receiving the memorandum. The content of the memorandum was read by the leader before it was handed over to the government official. This official would be either directly responsible for solving the problems or he would hand over the memo to the responsible authorities. After that all the participants would come back to their village.

Quite surprisingly, participants avoided traditional attire while participating in dharnas, though some of them occasionally carried traditional weapons (bows and arrows). In many parts of the country, it is customary to give protest events a tribal look. For example, in Jharkhand, even protest marches include tribal dancers and drummers. The Gondwana Ganatantra Party in Chhattisgarh follows tribal dress codes on such occasions. However, in our study areas, this tendency of assertion of tribal identity through cultural symbols was found missing. The leaders here chose to consolidate on social and economic solidarity for mobilisation and downplayed religious and cultural solidarity.

**Strategies of the Local Movements in Patha Region**

In Patha region, the strategies are different to those in Mirzapur-Sonebhadra. Here the strategies pass through three phases. In the first phases, the awareness among the Kols about their situation is created and convinced them that the feudal exploitation is the root cause of their all sufferings. It needs an organized effort to break it. In second phase, the wider society including government machinery at district and state level are sensitized about the poverty, misery and exploitation suffered by the Kols. In the third phase, government departments are lobbied to ensure that the benefit of development
and welfare programme actually reached the people for whom they were intended. The following method is used for this.

- Extensive travel in Kol dominated area
- Personal contact with the people
- Organising meetings, seminars and discussions with the people.
- Contact with the government agencies like Tarai Anusuchit Jati Evam Janajati Vikas Nigam and individual officers both at district and state level.
- Establishing links with journalists at the state and national level and asking them to tour the Kol area and report on the condition of the people living there.
- Setting up Kol organization Patha Kol Adikar Manch to mobilise the Kols on the issue of their rights.

**Strategic Role of the Administration**

The state administration responds differently to the movement strategies in out study areas. It offers active support in Patha region but remains passive in Mirzapur-Sonebhadra districts. The leaders of movement in earlier case always claim that the administration does not follow the law related with development of poor people, instead it works in favour of rich and powerful. On 17 July 2013, in a district level infinite dharana event, a tehsil level leader Shayama Charan Kol expressed his view regarding FRA implementation and role of administration therein. He expressed dismay over the way administration was implementing FRA law. He explains;

“We have already submitted the claimant form (dawa) but the administration does not take any action on it. After some time, the administration has cancelled the submitted form without giving any information to the applicants. In my village, an intriguing problem has been created by the revenue department. During 1980s we won five bigha ceiling land from the local landlord Vijay Bahadoor Singh. We have won the case in the court of law, but the administration handed over the land to the landlord, not to us. The poor adivasis suffer like anything.”

Sant Lal Baiga, another movement leader from Shivdwar village says; “The administration demands 75-year residential records from the adivasi people to
consider their application for allotting patta on the occupied land. Here, in my hamlet, people do not even have the ration card. Wherefrom they will bring the record to show their habitation for 75 years?

Dinkar Kapoor, another leader, who articulated the issue of movement from village to district level, gives the following opinion:

“The adivasi women and men had to sell their ornaments in order to collect money for furnishing claim form (dawa). Despite such submissions, the administration remains silent and inactive. After some time, when the movement leaders filed RTI to know the present status of implementation of FRA, we came to know that the administration had cancelled 54000 applications and was planning to distribute one lakh 26 thousand acre land among poor without giving any information to the applicants. We want to know from administration on what basis you have rejected the application forms. Where administration is planning to distribute land to JP group for industrialization? Why administration did not inform the applicants in time about the process of further appeal? Where will poor people go?”

On the other hand the activists of the movement organization operating in Patha region take administration into confidence and pursue their targets with the support of public officials. After identifying an issue of movement, the activist prepare a report and send it to government official, for instance to release the bonded labourers. The administration successfully implements the laws in accordance with welfare of policies for the development of Kol people. The administration has been extending active support in land distribution programme among the Kols. The activists of movement organization arrange the visit government officials to remote villages and accompany them during their visits. When the local revenue officials filed wrong entries in revenue records, then they complained to the senior officials and apprised them of the real facts. In this way the administration works with the support of movement organization in the Patha region.

Strategic Role of the Media
Role of media in movement build up is also dichotomous. In Mirzapur-Sonebhadra region of eastern UP, media-persons rarely visit rural areas and seldom carry stories
on the issues related with tribal population. Even agitations remain unreported, needless to talk about atrocities. On the contrary, they publish administration’s version when activists hold protests against apathy of officials. This has been then attitude of the media, in general and in FRA related movements, in particular. On the contrary, media in Patha region has been sensitive and sympathetic to the tribal causes. The activists of movement organization use media coverage as a strategy to highlight the problems of victims. A unique feature of the ABSSS approach has been extensive use of media to spread information on widespread poverty, exploitation and poor living conditions of Kols in Patha region. Majority of the tribal related problems have caught attention of different newspapers, magazines, and news agencies and have been reported exclusively, regularly, and extensively. Media persons are reported to be visiting villages and maintaining close watch on the poor tribals as also over the development programmes. ABSSS also publishes a newsletter titled ‘Gaon Ki Ore’ (Towards Village) which has a significant circulation at panchayet, block, and district levels. Public officials also subscribe this periodical. It provides information on activities of ABSSS, government programmes, and local incidents besides carrying stories related with general awareness. With the help of media, ABSSS was able to create an atmosphere conducive to change. Media helped in fighting the feudal forces, plugging the gaps in implementation of government programmes, organising the victims and mobilising them to assert their rights.

Content Analysis of the Songs: The Strategy of Emotional Participation

Composition of the songs is one of the appealing methods of active participation of the people in the local movement. These songs are issue based and best represent the life and struggle of tribal folk of the study area. They are composed by the leaders, activists and the people with inside vision. These songs are sung in the dharana pradarsan by a group of specialist among the movement activists. I may now present these songs theme wise.
Songs Related to NREGA and discrimination in FRA

Song - 1

Garibo ka hissa garobo ko de do
Sarakar Hamain roji- roti hi de do
Jo pahale thi halat wahi hai hamari
pahale bhi bhuka tha ab bhi bhikari
Hamesa hai hath failaya hua de do
Sarakar hamain roji-roti hi de do
Na tan pe hamare hai resam ka kapada
Na kutiya hi ham ko na khadi ka kapada
Hama sirf apana badan dhakane do
Sarkar Hame roji roti hi de do
Sarakar Hame hamara adikar de do
Bhukhmari garibi badala mahagai
Jinigi ka hamara banawala kasai
Hame sirf jina ka mauka hi de do
Sarakar Hame roji roti hi de do
Garibo ka hissa garibo ko de do
Sararak Hame roji roti hi de do.”

(Share of the poors be handed over to the. O my lord (government), if you can't give anything else, please give us a livelihood. Nothing has changed for us (in so many years). We were hungry earlier, and we remain beggars. Can't you see our extended hands for help, give us something. If there is nothing else, at least give us livelihood. We do not have proper clothes to wear or even a cottage to live in. Would you please allow us to cover our body. if nothing else, please give us a livelihood. As if hunger and poverty were not enough for us, now even the commodity prices are also sky rocketing. Life has become a hell. Give a chance to live. Give us our share. If nothing else, give us at least a livelihood.)
Desawa Ujari ka sarakar la gayel ho sarakar la gayel
Baki bachal me adikari la gayel
Dhong rachaya sarakar banaya kanoon NREGA
Kaha sau din kam mili koi bhuka na mariga
sau din ka badal dus din na mili kam ho dus din na mili kam
Baki bachal me Dhaka dhaki ma block secretary pradhan la gayel
Desawa Ujari ka sarakar Baki bahal me adikari la gayel
la gayel ho sarakar la gayel
Dhong rachaya sarakar banaya kanoon van adikar samiti
Kaha sabko Bhumi mili miti garibi
Jo gawa jati me faci ka kangal ho gay ho kangal ho gay
Baki bachal me tehshil la gayel ho tehshil la gayel
Desawa ujari ka sarakar la gayel ho sarakar la gayel.

(The government (politicians) destroyed our country and took away everything. Whatever was left, is being prayed by the officials. NREGA was an eyewash. We were assured of jobs for hundred days but did not get even for ten days. Now, block secretary is depriving us of our emoluments also. Forest Rights was another eyewash. We were assured of land with which we could fight poverty. But caste fighting spoilt everything. Tehsil officials are making money by exploiting our infights. Our country stands doomed, destroyed, and so are we. Politicians took away everything.)

Song related to harassment in Government Offices

Song - 1

Ek sarakar mara dusara adikari
Ab kasa jiyal jai
Jangal wala Kara parasan
Ab kasa jiyal jai
Jangal me niwas Kari jangal me khetibari
Adikari mila gaila jahalkhanawa
Ab kasa jiyal jai
Bhukhmari garibi mara mahagai
Tehshil, block me hamara Na hota sunvai
Roji rojgar na mili na kamai
Ab kasa jiyal jai
Babunder Dinesh Baiga ka hai jamaso ka sathwa ho
Apana adikar ka liya kayale ladai
Jamaso ka banawala sarakar tab jiyal jai.

(Politicians hit us, officials hit us. How do we survive? Foresters harass us, how do we survive? We live in forest, survive on cultivation, but the forest official is a brute, how do we survive? Hunger and poverty are killing us, soaring costs are killing us and nobody listens to us in block and Tehsil offices, how do we live? We do not have jobs, no income, no nothing, how do we survive? There is only one option left. We need to fight. We need to form our own government. Only then we will be able to beat death.)

Songs of Revolution

Song - 1

Dheraj dhara ye dhani
Likh tani pati jahalkhanawa se
Ausu giri nahi tohara nayanawa se
Kanti ka bida hum jab se uthawali
Jiwansathi hum tohara ka banawali
Kranti ke bahar hum tohara ka soupali
Likh tani pati jahalkhanawa se
Sahas ka tu kabahu Na khoiha
nari nahi balki chingari bani jaiha
Yahi batya ka dilwa me rakhi hai sati
Likh tani pati jahalkhanawa se
Likh tani pati ya ke pati nahi maniha
hridai Se laga ke eeke jiwansathi janih
Ham dono Kranti ka path ka sathi
Jahalkhanawa se asu ham
lakh musibat hum jelawa me jhalali
Kabahu Na ahh away hamahu akala chahi
mora phasi hoi chahi para jahalkhanawa
Marke darsanawa dhani ajar amar
duniya ma Machala maha Samar
hue antim Vijay hue hamara dharal
asu giri nahi tohara nayanawa se
Likh tani pati jahalkhanawa se

(Hold yourself, my dear (wife)!
I am writing this letter from Jail
And I expect you not to shed tears (for me)
The day I joined revolution
I made you my life-partner
To offer you the joys of revolt
So do not shed tears as I write from the Jail
Do not lose heart under
Any conditions
For you have to ignite a spark within (and also in society)
You are not just another woman on street!
This letter is not just a bunch of words
Treat it like your life partner
And hold it close to your heart
We are both students of revolution, comrades in struggle
I am languishing in confines but
Do not shed tears
As I write this letter from Jail
Keep your lips tight as I do
No sound of remorse should come out of you
Be I hanged or sentenced a life term
I will meet you again after death
We will become immortal
If we die fighting this Great War
We will win ultimately, for sure
Do not shed tears, sweetheart
As I write this letter from Jail!

Song-2

Ab Na bharam hum khiabe ho lal jhanda uthaibe
Bhahut dine tak Kaila bharamawa
Majdoor kisan ka bhaila maranawa
Ab Na sahib tanasahi ho lal jhanda uthaibe
Bhahut Dina tak hum marali
Dar dar ki thokar Haman Kaili
Ab Na chali thakadari ho lal jhanda uthaibe
Ye lal jhanda rakhi hai desh ke sanawa
Tab khushal hoihai majdoor ke lalanawa
Tab mili rojgar garanti kanonawa ho lal jhanda uthaibe

(I am free from all the illusions
As I hold this red flag.
I was a fool to have hopes
From a system that kills farmers and labourers
I would not tolerate dictators anymore
Death watched me in the face for long
I wandered from one place to another
(In hope, for a better life)
Enough of it!
I am not tolerating anymore contractors of pleasure
I hold this red flag now!
This red flag will protect the self respect
Of our country
It will protect the farmers and labourers
It will bring right to work legislation
Hence, I hold this red flag!)

Songs Related Freedom Struggle and Patriotism

Song - 1

Bhagat singh dharati per utaro apni alkh jagana KO
Bharat mata bilakh rahi nakali angrage bhagana KO
Yadi janata ki bat karoga to tum gadar kahaoga
Samajik samasya pe bhasan diya to pakade jaoga
Naxalwad ki Bari aye sedha badh jao ga
Sayat ahinsa kapi rahi nakali angrage bhagana KO
Ye hai payra des hamara loot gout ka sasan hai
Bhuka nanga pate na bharata ketene mahaga rasan hai
Sasan unka, rasanunaka, kanoo pea san haigoli ke banduko pe rakhi unka singhasan hai
Umied bhari najaro se utho ab prathishodh jagana KO Bharat mata bilakh rahi nakali angrage bhagana KO
Dam lega adhera mita ka chuta hua jagayaga
Todaga sosan ki Shakti sangarsh Sarkar jagayaga phir bhi hamana yad kiya Jurm chiyalish ki bota raha gulami yad kiya Bhagat singh dharati per utaro apni alkh jagana KO
Bharat mata bilakh rahi nakali angrage bhagana KO

(This song reflects the picture of freedom. Mohammad Hanif indicates the village people come together and to make free from English (British) from our country. He addresses Bhagat Singh to come again on the earth and to make place free from duplicate men like English from our country because our country is weeping. If you talk about public then you be called as rebel. If you speech on social problem you will be caught. Naxalism will capture you in their grip. The trough and non violence are troubling. Our country is lovable but the administration is of loot and bribe. The edible things are costly. Many people lives without food, the government is powerful of right is might) you have to awake. Now the protest against these unfair administration and ruling. We will stop to west darkness and anger. We have to break the power of abuse. We will have to awake and sleeping government. We learned the crucial condition of 1946 and sowed the seeds of slavery. Now we should not sleep. We should stand against the unrebek administration)

**Song - 2**

UP ki mati kagadh se paki hamar balamu lal tuhu tuhu
Paracham hamar balamu jaha rahala mangal pandey ka janamawa
Attarh sao satawan me Kaila sangramawa hai hai angrage Karajan kasi bachi hamar balamu lal tuhu tuhu
Ajj wahi mati me machal tuphanawa Jo ba badha mahila, majdoor Kisanawa, sasan vyastha ke jyala me jhoki hamar balamu

Ajamgarh, Bialiya, Mau, Deoriya uthi gaily dekh sagari lahariya

Police military se rokala Na rukihamar balamu lal tuhu tuhu

Magadha ke mati me hai etihasik chilh ghati jinker namanwa se dusman kapi patalan bauchar bhala chka hamar balamu chilh se phtal lal Kiran mala bharat ka kona kona phailal jala varg sangarsh ab rokala
Na ruki hamar balamu lal tuhu tuhu

(Here is a curse about the freedom movement which spread in poorvanchal belt. It is an historical song. It expresses the living example of freedom movement. A village women since that her life has gain existence with the soils of U.P. This song focuses struggle history of Mangal pandey in 1857. He fights against English (British). In this revolution the English became very helpless and ran away from India to rescue their lives. Today our lives becomes troublesome and our women labourer and formers are entangled the net of cruel government. All district of U.P. as Ajamgarh, Bialiya, Mau, and Deoriya are burning in the fire of anger. This movement could not be controlled by the police and malerty .This struggle started from a movement and spread not only all district of U.P. but as whole part of India. A small village called Chilh located in Mirzapur district shared much in this struggle. The caste and class struggle could not be checked .Now all the people were a great sorrow and sparked against the government and administration.)

Song Related to the Life Situation of Adivasis

Song-1

Mori bahini kabahu Na dekhali ajj gulamiya me din bital ho

Saiya mora Kara harwahiya to hum biya godi la ho gulamiya me din bital ho

Bahini nahi ba garibawan ki ejjatiya gulamiya me din bital ho

Saiya mora todal patharwa to hum giti phakila ho

Bhari bahini dukhawa me din bital sari ratiya ho
Saiya mora pharasa chalawala to hum jadawa dhoi la ho
Mori bahini ji Kara darawa Kaila bada sasatiya ho gulamiya me din bital ho
Bhakapa mala ka elanawa chodab nahi hum apan dusmanawa gulamiya me din bital ho

(A village woman is showing the condition of life in the situation of slavery. She shares his life situation to her sister that during the slavery days are very hard to spend life. It is full of difficulties. My husband is a farmer. When he ploughs field, then I sows seed in field. The poor had no respect during those days. My husband break the rock sand and then I collect it and spread on road together. The night does not pass without hard work. My husband strike a mattock in the field and I collect the stuff and frameless.)

Songs related to Social Inequality and to Make a better Society

Song - 1
Hum hai sangathan wala nahi hai darana wala human banaya hai union
Ab bharat me adivasi raj ayaga
Ab bharat ka adivasi sukh payaga
Van adikar adinium rang laya hai
Van bibhag bharat chodo Nara laya hai
Van bibhag bharat se bhagaya jayaga Hum hai sangathan wala nahi hai darana wala human banaya hai union
Bhrast sasan desh me nahi rah payaga
Gundaraj desh se nikala jayaga
Samantwad pujiwad hataya jayaga
Jatiwad chuwa chut mitaya jayaga
Dharmwad kattarta chudwaya jayaga Hum hai sangathan wala nahi hai darana wala human banaya hai union
Mahila Shakti jindabad rakha jayaga
Mahila Shakti se anayayi KO jhukaya jayaga
Manawata es desh me ab laya jayaga
Ladaka ladaki ek saman mana jayaga
Mahila purush ek barabar Jana jayaga Hum hai sangathan wala nahi hai darana wala human banaya hai union

(A village man Ram Milan Kol expresses his views and address countrymen for their right. He says that we have made an organization and we are an organized people. Now in India the Adivasi rule will come and the adivasi people get luxurious. The forest right Act has issued the forest department has slogan quit India. Adivasi people which to make forest department keeping away from India. The Gundaraj will be spell out from the country. The feudalism and capitalism will be kept away. Capitalism and untouchability will be demolished, religious fatalism and egotist will be renounced. The women power will be kept alive. Unjust people will ban before the women power. Now humanity will come and boys and girl men and women are confessed alike because we are organised people and we have a powerful organization.)

Song - 2

Suna majdoor Kisanawa
Vidhanawa badal ye bhaiya
Jati pati ka dharam me tu bhuli gaila
Mandir masjid tu gaile
Bhuli gaile asli dharmawa
Vidhanawa badal ye bhaiya
Dharam ka adhe me tu chali basa
Apana Bhai ka garadan katal
Chinah tu apan dusmanawa
Vidhanawa badal ye bhaiya
Mahagai gulami, banal kanoonawa

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Murder apaharan wale karala sasanawa
Sirva tohara badhala kaphanawa
Vidhanawa badal ye bhaiya
Ye hai ego mauka chinah dusmanawa
Nahi to hamaka banai gulamawa
CPI- ML ka ye hai elanawa
Vidhanawa badal ye bhaiya

(O my brother, O farmer, O labourer, come,
Let us change the game!
You got entangled in caste in-fights
You lost your head over temples and mosques
And forgot your foremost duty
Duty to change the game, change it now
My brother!
You beheaded your own brothers
Sacrificed yourself over religion
Try to identify your enemies
Change the game now, O brother!
Slavery and dearness have become rules
Murderers and abductors are ruling
Coffin awaits you lest you change the game
Change it now, O brother!
See, realise, and identify your enemy
This is your chance
Otherwise we will all be reduced to slavery
CPI-ML is calling you
Change the game, O brother!)

Song Related to Rights to Natural Resources

Song - 1

Jhanda ba ye sonnagariya ki
Hum adivasi hi jati Agariya ki
Lahar lahar laharai Inqualab jindabad kahi kahi ka faharai
Jhuka Na jhanda ye dagariya me Hum adivasi hi jati Agariya ki
Dr Bhimrao amar raha, nari Shakti jindabad kahi kahi ke chilaye
Nikala ba jhanda ye bhukmariya ki Hum adivasi hi jati Agariya ki
Bhumi Haqdar hall rojgari Inqualab jindabad kahi kahi ka goharaye
Hamani ke mag ba jal jangal jaminiya ki Hum adivasi hi jati Agariya ki
Roj rojgari dharati mata jindabad kahi kahi ka goharaye
Sahayata ba mahila bahiniya ki Hum adivasi hi jati Agariya ki
Mauka pe adikari jabardast dhamkai
Hum garib gawar tadap tadap ke rahi jai
Likhat ba adivasi jati Agariya ki Hum adivasi hi jati Agariya ki

(Agariya adivasis focus on problem against administration rule she speaks the slogan Inqualab Jindabad and unfair the flag and wishes not to stop the flag on the war. She again speaks the slogan long lived. Dr. Bhim Rao Ambedker and Nari Shakti jindabad. She shows hunger taking the flag in her hand. She adds about the possession of land and employment. We wanted to take our possession that is Jal, Jangal, and Jamin. She says Dharati mata jindabad and repeats about livelihood condition. She wanted to helps the women and sister. The officer of the administrations once again involved in creating problem for the poor people. Thus we are the Agariya Adivasi share our inner sad situation through the help of folk poem)

Analysis

These songs explain the character of the local movement by raising the issues, which affect utmost their day to day life. These issues are multiple ranging from rights to
forest, land to harassment and exploitation made by the officers, contractors and zamindaers. The underpayment in NREGA and cancelling of claim form for title on the occupied forest land (FRA) and day to day life struggle dominate the content of the songs. They also express their victimization of the social inequality and discrimination, and want an imminent change in it. The reference of the freedom struggle and the sense of patriotism in the songs have widened the perspective of the local movement.

In summing up, the local movements follow the strategies of the non-violent mode of raising protest through dharana pradersan, hunger strike and submitting memorandum to the concern authority. Like in other tribal protest movement, there is no use of cultural symbol in the local movements except few of the participants carry bow and arrow during the dharana pradarsan. The radical and protest nature of the movement in Mirzapur-Sonebhadra strongly oppose the negative attitude of the administration and media. Contradictorily, it receives positive response from them in Patha region.