
Adivasi Politics and Movements

ANIL KUMAR YADAV

Research Scholar, Magadh University, Boodhgaya, Bihar, India

ABSTRACT:

Anthropological acquaintance has been concerned principally in connection to cultural, aboriginal, ethnic and other identity-based actions. Social Science is the main root in all such types of happenings. Anthropology has often been accused for its involvement with colonialism and neo-imperialism. While earlier evaluates of anthropology highlighted on its straight opinionated usefulness, new analysis have drawn concentration to more subtle ways in which anthropology contributed to colonial decree, particularly its role in the building of colonial discourses.

KEY WORDS: *Adivasi, Politics, Movements.*

INTRODUCTION:

A growing 'invention of tradition' literature in anthropology has documented the production of 'indigenous' identities and ideologies within political movements in regions such as Oceania and North America. These studies illustrate the complex process through which culture difference in created and mobilized within identity politics.

REVIEW OF LITERATURE:

1. Hanson's (1989) study on the 'Mana Maori' movement of New Zealand, demonstrates that the 'traditions' valorized by the present civilization revitalization are not 'indigenous' but were created as a form of confrontation to European domination.
2. Thomas' (1992) highlights of different indigenous people's politics in the Pacific suggests that traditions objectification is often a reactive process in which traditions are created around precise reified practices, signs or uniqueness against another kind of constructed character, particularly under colonialism.

OBJECTIVE OF THE STUDY:

The very study is based on

1. The impact of Adivasi Polity
2. The role of Adivasi Movement

RATIONALE:

An identity affair of state and Anthropology in India with indication to Adivasi Politics is of great value.

ADIVASI POLITICS-POLITICS AND ANTHROPOLOGY:

1. The relation between identity politics and anthropology in India with relation to adivasi is a big subject involving in polity.
2. The colonial history of anthropology in India and the production of the category of 'tribe' have its post colonial state.
3. The anthropological conversation on 'tribes' has added to the development of adivasi identity and the philosophy, principles of 'indigenous people's' movements in India.
4. The appropriation and variant of the anthropological discourse on tribes by the Jharkhand movement.
5. Several hypothetical and principled queries concerning the opinionated position of anthropology and the predicament that academics face in the study of communal movements and subaltern groups.

COLONIAL ETHNOLOGY, THE STATE AND THE INVENTION OF TRIBES:

1. In India as in other colonies, anthropology occupied a main role in the production of new-fangled identities.
2. The current 'colonial construction of identity' scholars argue that caste, religious and even provincial personalities were 'invented' by the colonial state from side to side the process of 'technologies of power'.
3. Experienced by both experts and British bureaucrats, highlighted to the method of enumeration and categorization of ethnic and societal groups in credentials for example the censuses and Caste and Tribes volumes.
4. The production of new systems of societal of communal classification by the colonial state, and the politics that flowed from them, served to redefine, 'substantialise' and rigidify group identities. One of the social groups shaped by colonial anthropology is that of the 'tribe'.
5. In the near the beginning colonial era the word 'tribe' was vague and was used interchangeably with other terms such as 'caste' and 'race'.
6. The ending of the 19th century it had obtained a definite meaning, designating certain kinds of societal groups and distinguishing them sharply from those labeled as 'castes'.
7. The classification of social groups as castes, ethnic groups, tribes was an approach employed by colonial anthropology to understand and govern a complex populace.
8. The ethnological categorization of tribes in India was difficult from the start, exactly since of their coexistence with a larger 'non-tribal' society.

9. The majority of the Indian ‘tribes’ were never completely cut off from ‘Hindu’ society, a lot of were alike in terms of language, identity, culture, dress, religion to neighboring ‘caste’ groups, and many were locally dominate groups organized into self-governing states, belying the ‘primitive’ label.
10. Obviously there was no widespread feature uniting the varied groups labeled as ‘tribes’ that could give good reason for such a feature of early 20th Century anthropology, given the theoretical base for the novel artistic anthropology, which in India had as its topic matter the ‘tribal’ people.

TRIBES AND COLONIAL SUPREMACY:

1. Evolutionism and the ‘racial theory of Indian History’ highlighted the logical structure for the formation of the category ‘tribe’, other than its institutionalization inside the works of the state must be unspoken in terms of its usefulness as an tool of supremacy.
2. The premature ethnologists acknowledged that the border between what they called ‘tribe’ and ‘caste’ was quite vague and porous, like ambiguity did not suit the necessities of the contemporary condition.

ANTHROPOLOGY AND THE STATE IN POST-COLONIAL STATUS IN INDIA:

1. The group of tribe was preserved in the Indian Constitution of independent India through the provisions that permit some allowances and favoutrism for scheduled tribes (ST), along with the scheduled Castes (SC) and other backward classes (OBC).
2. At the present as in 1935, the trait measured to designate the tribes were vague, tribes were defined partly in terms of territory and geographical remoteness.
3. In 1951, the Commissioner for Scheduled Castes and Scheduled Tribes planned that the subsequent features could be utilized to differentiate tribes as of castes: tribal origin.

CONCLUSION:

The situation regarding the politics of Adivasi and its impact has put the Indian state in a strange rank. The government is obliged by the Indian Constitution and its own tribal strategy to extravagance adivasis or Scheduled Tribes as a particular kind and to endorse their ‘development’ and ‘welfare’, still at the same time as conserving their cultural backgrounds.

REFERENCES:

- i. *Anderson, Benedict*, 1991[1983] *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Verso, London.

-
- ii. **Bayly, Susan**, 1995 Caste and 'race' in the colonial ethnography of India. In Peter Robb(ed), The Concept of Race in South Asia. Oxford University Press, Delhi.
 - iii. **Devalle, Susana B.C.**,1992 Discourses of Ethnicity: Culture and Protest in Jharkhand. Sage Publications, New Delhi
 - iv. **Hardiman, David**,1995 (1987) The Coming of the Devi: Adivasi Assertion in Western India. Oxford University Press, Delhi.

www.ijahms.com