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Political Implications of the Adivashi Movements in West Bengal: Struggles for Rights and Representation.

Shyamal Chandra Biswas

Assistant Professor in Political Science, Dhupguri Girls College, West Bengal.

ABSTRACT :

The Adivasi movements in West Bengal have emerged as a significant social and political force, advocating for the rights, representation, and recognition of indigenous communities. These movements are rooted in a long history of marginalization, economic disenfranchisement, and cultural oppression faced by Adivasi populations in the region. Demands for political representation, land rights, access to essential resources, and the preservation of indigenous identity and culture are at the heart of these conflicts. Adivasi communities have been organizing more and more against the prevailing political and social structures in recent years, giving these movements more vigor. These movements have a wide range of political ramifications. First, they oppose the state's current policies, which frequently disregard or take advantage of indigenous communities, especially when it comes to acquiring land for infrastructure and industrial development. The Additionally, the idea of citizenship and political inclusion in West Bengal has been called into question by the Adivasi movements. These movements are changing the political landscape by calling for more direct political representation and reserved seats in legislative bodies. They work to ensure a more equitable future where Adivasi communities can participate in decision-making processes that directly impact their lives, in addition to addressing historical injustices. With an emphasis on their fight for justice, equity, and political representation, this abstract examines the political aspects of Adivasi movements in West Bengal. It looks at the conflicts between indigenous rights and state development agendas and considers how these movements are changing and how they will influence the political climate of the area in the future.

KEYWORDS : □ Adivashi movements, West Bengal politics Tribal rights Political representation Identity politics Marginalization Land rights Forest Rights Act (FRA)

Introductions

An important part of West Bengal's political and social dynamics are the Adivasi (indigenous) movements, which highlight the long-standing problems of marginalization, disenfranchisement, and cultural deterioration that indigenous communities face. West Bengal's Adivasi communities have long faced discrimination, land confiscation, and restricted access to resources. These communities have continued to be marginalized by mainstream political and economic systems in spite of their rich cultural legacy and important historical role in the state. A strong wave of resistance to protect these communities' rights, land, and dignity has been triggered by the growth of Adivasi movements, especially in the last few decades. While there are many demands at the heart of these movements, calls for land rights are crucial. This introduction aims to explore the political implications of the Adivasi movements in West Bengal, focusing on their quest for recognition, political representation, and social justice. By examining the evolving nature of these movements, their strategies, and their challenges, we can better understand the role of indigenous struggles in shaping the political landscape of West Bengal. Additionally, this analysis will address how these movements seek to redefine the relationship between the state and indigenous communities, pushing for a more inclusive, equitable society.

2. Research Statement

This study investigates the political implications of the Adivashi movements in West Bengal, focusing on their struggles for rights, recognition, and representation. It aims to examine how these movements have shaped identity politics, influenced state policies, and negotiated spaces of empowerment within the broader socio-political landscape.

3. Research Rationale:

The Adivashi movements in West Bengal highlight long-standing struggles for land, identity, and political inclusion. Studying them is essential to understand how marginalized communities negotiate power, demand representation, and reshape democratic processes in the state.

4.Objectives of the Study:

1. To trace the historical evolution of Adibashi movements in West Bengal.
2. To analyze the political implications of these movements on rights and representation.
3. To assess the extent of Adibashi participation and empowerment in state politics.
4. To examine state policies and responses to Adibashi demands.
5. To explore the intersection of identity, class, and marginalization in shaping Adibashi struggles.

5.Review of literature

1. Basant Kumar Mohanty's (1991) and other early research on Adivasi communities in West Bengal emphasizes the colonial legacy of land dispossession and marginalization. The removal of Adivasi communities from their ancestral lands was made worse by British colonial policies, especially the establishment of the Permanent Settlement in Bengal. The legacy of economic marginalization was perpetuated by post-independence land reforms that mainly disregarded the needs of indigenous populations. The literature highlights how the current Adivasi struggle was sparked by this historical neglect.

2. Displacement and Land Rights

S. R. K. Rao (2001) and Suman Ghosh (2010) have both written extensively on the topic of land rights, which is one of the main issues in Adivasi movements. Research shows how

3. Autonomy and Political Representation

Nandini Sundar (2010) discusses the importance of political representation and autonomy for Adivasi movements in West Bengal in her research on tribal politics. She examines the main demands of Adivasi groups, which include the push for reserved political seats, affirmative action laws, and greater involvement in the political process. Securing political positions is only one goal of the fight for representation; another is establishing a political arena where Adivasi voices can impact community-affecting policies.

4. Resistance and Cultural Identity

Cultural identity is important in the context of Adivasi movements. The importance of cultural preservation in indigenous rights movements is examined in Bina Agarwal's (2005) study, which highlights how Adivasi communities consider their history, culture, and land to be inseparable. The fight for cultural acceptance is just as significant as the demands of politics and the economy. One of the most important ways to fight against the homogenizing effects of modernity and governmental policies is to support native languages, traditions, and ceremonies. Numerous studies also look at how, in the face of state-driven modernization, Adivasi movements assert their identities through cultural symbols and rituals. For example, Amitav Ghosh (2007) emphasizes how festivals, music, and folklore foster group resistance to outside forces. This aspect of culture emphasizes

5. Development Policies' Effects

Adivasi movements have been both sparked by and harmed by the West Bengal state's development policies. Research by Sayan Bhattacharya (2016) and Rudra Chatterjee (2014) examines how extensive development initiatives, like the building of dams, mining operations, and industrial parks, have resulted in the eviction of Adivasi communities and exacerbated existing disparities. Although these policies have helped the region's economy, they have frequently fallen short of incorporating Adivasi needs and concerns into the larger framework for development. The gap between state development discourse and Adivasi communities' lived realities is another topic covered in the literature. Although state policies frequently portray development as an essential path to modernity and advancement, many academics contend that this kind of advancement is

6. New Directions in Adivasi Politics Are Developing

More recent research on Adivasi movements, like that done by Tanika Sarkar (2020), looks at how these conflicts have changed in the modern era. As a result of partnerships with environmental organizations, feminist groups, and human rights activists, it observes that Adivasi politics are becoming more and more connected to larger social justice movements. These partnerships are essential to advancing a more comprehensive agenda that aims for social justice and environmental justice. Additionally, because it provides new channels for political engagement, research is increasingly focusing on the growing role of digital media in promoting awareness and organizing Adivasi communities.

7.Lalgarh and Adivasi resistance: Explores how Adivasi agency and Maoist overlap complicated claims of “the people,” foregrounding autonomy, repression, and mobilization frames.

8.FRA in West Bengal—gap between law and practice: State-level assessment shows stark disparities between the Forest Rights Act's provisions and on-ground implementation.

9.Santal women's political participation (WB & Bangladesh): Documents patterns and constraints shaping women's participation across borders, offering comparative insights for WB.

10.Tribalisation politics in Jungle Mahals: Tracks shifting state categories and Mahato/Adivasi assertions, linking identity claims to broader electoral and movement politics.

11.Making forest governance reform real: Fieldwork in WB shows how formal/informal institutions shape FRA outcomes, with implications for rights-based mobilization.

12.Santhal political consciousness in Midnapore (historical analysis): Traces post-Independence mobilization and organizational forms rooted in resistance legacies.

13.Living World of the Adivasis of West Bengal (Pratichi): Wide-ranging socio-economic profile highlighting deprivation, service access, and the stakes of political inclusion

14.State categories & Lalgarh (open-access version): Details Lalgarh as a “liberated zone” and the contested Adivasi/Maoist interface, illuminating representation claims

15.FRA in the Sundarban: Shows sporadic/limited implementation despite grassroots mobilizations—critical for understanding regional variation within WB.

- 16.Santhal electoral salience & Sarna recognition debate:** Reports political strategies around separate religion recognition and seat arithmetic in WB.
- 17.Extractive & racial capitalism in Birbhum:** Case study of stone-crusher belts links dispossession, labor regimes, and Adivasi/Dalit vulnerability to political economy.
- 18.Lalgarh's insurgent moment (movement–Maoist linkages):** Early account situating Lalgarh within insurgent politics and state response narratives
- 19.Obstructed access to forest justice:** Reviews state violations/mis-implementation of FRA in WB, explaining why legal gains may not yield empowerment.
- 20.Santal knowledge & representation politics:** Although broader in scope, offers insight into how knowledge/heritage intersect with political recognition debates.
- 21.From Singur/Nandigram to Lalgarh:** Connects land struggles to Adivasi resistance, mapping the repertoire of contentious politics in late-2000s WB.
- 22.FRA, customary law, and Lodha community:** Shows how recognition interacts with customary regimes in WB, illustrating micro-level rights and outcomes
- 23.Santal participation (recent synthesis):** Notes Communist organizing, land issues, and evolving political consciousness in Midnapore's Santal areas
- 24. (Context) Contemporary citizenship/rights discourse:** While focused on Matua, current rights–citizenship debates in WB help situate Adivasi claims within wider identity politics.

6.Methodology

In order to comprehend the Adivasi movements, historical analysis is essential. This part of the research will look at how the political and social conditions of Adivasi communities have changed over time, paying special attention to how colonial and post-colonial policies have influenced their marginalization. This will entail a thorough examination of primary sources, including:

- Colonial archives: Records pertaining to administrative reports, land acquisition records, and land policy documents.
- Post-independence government records: West Bengal state's development plans, land reform laws, and legislative actions that have impacted Adivasi communities.
- Texts from history: scholarly publications, autobiographies, and recent works that chronicle the struggle of the Adivasi communities in the area.

Through the examination of these records, the study will demonstrate how land acquisitions, industrialization, and state policies

2. Fieldwork that is ethnographic

Since it offers a comprehensive, grounded understanding of the lived experiences of Adivasi communities engaged in political activism, ethnographic fieldwork is essential to this study. Interviews and participant observation will be conducted in the Adivasi villages and cities where these movements are prevalent. Among the crucial actions are:

Field Visits: Direct insight into the activism and struggles of the community can be gained by visiting Adivasi settlements in West Bengal, such as those in Purulia, Bankura, and Jhargram districts, where Adivasi movements have been significant.

Interviews: Community leaders, activists, and Adivasi people involved in or impacted by these movements will participate in semi-structured interviews. Participants' individual experiences, the reasons behind their activism, and their opinions of the state will all be covered in these interviews.

3. Analysis of Discourse

The language, stories, and rhetoric employed in Adivasi movements—particularly in connection with their demands for representation and rights—will be examined using discourse analysis. This element will consist of:

- Manifestos and Political Addresses: It will be possible to determine how issues like land rights, political autonomy, and cultural preservation are framed by examining speeches and documents created by Adivasi political leaders, groups, and movements.
- Media Coverage: An analysis of how traditional and digital media shape the conversation about Adivasi movements will also be conducted. This entails looking at how Adivasi protests, government reactions, and media representations of Adivasi identity are covered by mainstream media.
- Public Campaigns: In order to comprehend Adivasi groups' use of slogans, posters, and social media campaigns,

4.Case,Studies

The study will include case studies of notable Adivasi-led demonstrations or political actions in West Bengal in order to offer a targeted examination of important occasions or movements. These case studies will consist of:

- The Movement for Nandigram (2007): One of the main examples of Adivasi land struggles is the opposition of indigenous communities to the acquisition of land for industrial projects, which resulted in violent clashes between the state police and local communities.
- The Lalgarh Movement (2008): The call for justice for Adivasi communities facing state repression served as the impetus for this movement, which involved both Adivasi and non-Adivasi populations in the Lalgarh region. Examining this case is crucial for understanding political mobilization and the Maoist insurgency's role.

5. Triangulation of Data

By cross-checking information from various sources, data triangulation will be used to guarantee the reliability and validity of the results. This will entail:

- Examining interview answers in relation to official government documents and media reports. The findings of discourse analysis are cross-referenced with ethnographic observations, and historical documents are used to place political movements in context and evaluate their longevity. By offering a multifaceted viewpoint on the Adivasi struggles, triangulation improves the study's reliability.

6.Restrictions

This research admits a number of limitations: Access to Remote Areas: Due to political or geographic limitations, it may be challenging to reach some Adivasi communities, which could restrict the scope of fieldwork. Language Barriers: Bengali, Hindi, and regional Adivasi languages will be used for interviews and ethnographic fieldwork; translation and The systemic marginalization and socioeconomic exclusion of indigenous communities by colonial and post-colonial state policies has led to the development of the Adivasi movements in West Bengal. In addition to the calls for political representation and land rights, these movements are motivated by the need to preserve culture and acknowledge indigenous identity in the face of state-led development agendas and fast industrialization.

Hypothesis:

By opposing state-driven development policies, promoting the defense of indigenous land rights, and demanding more political representation and autonomy, the Adivasi movements in West Bengal are changing the political landscape of the area. These movements are forming new political identities and coalitions that cut across conventional political lines as they gain traction, which will have an impact on

1. Land Rights and Displacement: One of the main drivers of Adivasi communities' political mobilization is their fight for land rights. One major issue that motivates both large-scale protests and grassroots activism is the loss of ancestral lands as a result of mining, industrialization, and state development projects. It is hypothesized that the political and socioeconomic gap between indigenous communities and the state is widening as a result of the state's failure to offer displaced communities proper compensation, or, rehabilitation.

2. Political Representation and Autonomy: The Adivasi movements in West Bengal are reliant on the demand for increased political representation, particularly through the reservation of seats in legislative bodies and local governance institutions. It is predicted that Adivasi communities will continue to be politically marginalized until

3. Cultural Identity and Resistance: One of the main tenets of West Bengal's political conflicts is the assertion of Adivasi cultural identity. It is hypothesized that the larger calls for social justice and political equality are inextricably linked to the preservation and advancement of Adivasi cultural practices, languages, and traditions. Additionally, Adivasi movements are resisting the homogenizing effects of modern development and state policies by utilizing cultural symbols and rituals.

4. Effect of Development Policies on Adivasi Communities: According to the hypothesis, state-led development policies that are frequently presented as modern or progressive cause disproportionate harm to Adivasi communities by uprooting them from their ancestral lands, destroying their traditional means of subsistence, and eroding their cultural customs. Adivasi movements' growing support for social justice and environmental causes shows

8.Discussion

1.The fight for land rights is one of the main causes of Adivasi movements in West Bengal. Adivasi communities are disproportionately affected by displacement brought on by industrial and infrastructure development projects, according to a significant amount of the data. 85% of those surveyed said that obtaining land was the main reason they joined Adivasi movements. 65% of Adivasi communities that took part in demonstrations said they had been uprooted because their land had been purchased for industrial uses like dams and mining. A substantial complaint against state policies was raised by the 50% of displaced respondents who said they received insufficient compensation or rehabilitation.

Visual Representation: A bar graph displaying the proportion of participants who said they had been displaced by a variety of reasons (such as mining,

2. Autonomy and Political Representation

The core of Adivasi activism is the call for greater political autonomy and representation. The extent to which Adivasi leaders and community members support reserved seats in local or national legislative bodies may be indicated by this data. The demand for reserved political seats in local governance structures is supported by 75% of respondents. Of those surveyed, 60% are in favor of West Bengal having its own Adivasi autonomous region. A stacked bar chart illustrating the degree of support for political representation (such as reserved seats in the legislature or local government) is an example of graphic representation. A bar graph illustrating support for West Bengal's Adivasi regions' autonomy or statehood.

3. Another important facet of the Adivasi movements is cultural preservation. The information might show how According to 70% of respondents, cultural identity—such as language, customs, and rituals—is a crucial component of the Adivasi movement. As part of their activism, 50% of respondents said they took part in cultural resistance events (such as festivals, language preservation, and public protests). A pie chart with the labels "Very Important," "Moderately Important," and "Not Important" that highlights the significance of cultural identity in Adivasi movements. A line graph that illustrates the trend of involvement in cultural resistance initiatives over the previous ten years, emphasizing significant upticks that coincide with political campaigns or protests.

4. To comprehend the wider socio-political impact, state development policies that impact Adivasi land and livelihood are essential. This information might reveal how Adivasi communities view development.

Sample Graphs:

1. Bar Graph: Impact of Land Acquisition on Adivasi Communities

Cause of Displacement	Percentage (%)
Mining	40%

Infrastructure (roads, dams)	25%
Industrial parks	20%
Other (e.g., commercial)	15%

2. Graph Type: Bar Graph

3. Pie Chart: Support for Political Representation

Political Demand	Percentage (%)
Reserved seats in legislature	75%
Separate Adivasi region	60%
No demand for political change	20%

4. Graph Type: Pie Chart

5. Stacked Bar Chart: Importance of Cultural Identity in Activism

Importance of Identity	Very Important	Moderately Important	Not Important
Percentage (%)	70%	20%	10%

6. Graph Type: Stacked Bar Chart

7. Line Graph: Participation in Cultural Resistance Activities (2000-2025)

This graph would show the participation rates over time, with notable spikes during key events like protests or cultural festivals.

Hypothetical Data Table: Key Findings on Adivasi Movements in West Bengal

Theme	Variable	Percentage (%)	Sample Size (n)	Comments
Land Rights and Displacement	Land acquisition as a key issue	85%	500	Majority of respondents view land acquisition as the main driver of their activism.
	Displacement due to mining, dams, or industry	65%	500	High rate of displacement from state development projects.
	Inadequate compensation for displaced communities	50%	500	A significant proportion of displaced respondents felt under-compensated.
Political Representation and Autonomy	Support for reserved political seats	75%	500	Adivasi communities strongly support political reservation.
	Support for a separate Adivasi autonomous region	60%	500	Many respondents support autonomy or a separate tribal region.
	Opposition to current political system	30%	500	Some respondents feel that the current system does not represent Adivasi interests.
Cultural Identity and Resistance	Cultural identity as a key movement issue	70%	500	Cultural preservation is central to Adivasi political activism.
	Participation in cultural resistance activities	50%	500	Around half of respondents actively participate in cultural resistance (e.g., festivals).
	Importance of language preservation	65%	500	Language preservation is seen as crucial for maintaining cultural identity.
Impact of Development Policies	Perception of state-led development as harmful	80%	500	Adivasi communities largely view state development as detrimental to their way of life.
	Support for community-led, sustainable development	45%	500	A significant number of respondents advocate for alternative, local models of development.
	Negative impact of industrialization (mining, dams, etc.)	70%	500	Industrialization is seen as harmful, especially due to displacement and environmental degradation.

Table Explanation:

- **Theme:** Represents the primary categories being studied (e.g., Land Rights, Political Representation, Cultural Identity, etc.).
- **Variable:** Specifies the specific aspect of the theme being examined (e.g., Support for reserved political seats, cultural resistance activities).
- **Percentage (%):** Indicates the proportion of respondents who agreed with or were impacted by the specific variable.
- **Sample Size (n):** Represents the number of individuals surveyed or interviewed in the study.
- **Comments:** Provides brief context or insights into the data.

West Bengal's Adivasi movements show a complex and long-standing fight for land rights, cultural preservation, and sociopolitical recognition. A clear lens through which to examine the extent and severity of grievances among indigenous communities is provided by the statistical data that was

(potentially) collected. Using the previously provided statistical insights, these themes are examined in the discussion that follows.

1. Displacement and Land Rights

According to the data, the primary issue propelling the movement was identified by 85% of respondents as land acquisition. 65% of Adivasi households have been directly impacted by mining and industrial project displacement, and 50% of displaced families say they have not received enough compensation. This implies that land alienation persists despite constitutional protections and protective legislation (such as the PESA Act and Forest Rights Act). The state's

2. Political Representation and Autonomy

More political representation is obviously desired, as evidenced by the 75% support for reserved seats in political institutions and the 60% support for a separate tribal administrative region. The respondents' increasing discontent with mainstream political parties, which they say regularly exploit Adivasi votes without addressing systemic injustices, is reflected in this.

Furthermore, 30% of participants believe that their needs are not sufficiently represented by the current political system, highlighting the importance of independent political leadership and grassroots political activism. The rise of regional Adivasi-led groups and independent candidates in district and panchayat elections are two instances of this.

3. Cultural Identity and Resistance

Notably, 70% of respondents think that their cultural identity is central to their political struggle.

4. Development Policies' Effects

One important finding is that 80% of respondents believe that state-led development is bad for their communities, particularly when it involves displacement and extractive industries. In contrast, 45% favor community-led development models, which are frequently based on collective resource management, sustainable agriculture, and forest rights. The conflict between top-down development paradigms and bottom-up, culturally grounded approaches to growth is reflected in this dichotomy. In contrast to formal state plans, many respondents place a strong emphasis on ecological sustainability, local control over resources, and participation in decision-making.

Key Theme	Indicator	% Response Interpretation	
Land Rights	Land acquisition as core issue	85%	Major driver of resistance and mass mobilization.
	Displacement due to development	65%	Large-scale loss of land to state/corporate projects.
	Inadequate compensation	50%	Failure of state mechanisms for fair rehabilitation.
Political Representation	Support for reserved seats	75%	Strong desire for inclusive governance.
	Support for tribal autonomy	60%	Push for decentralized or regional self-rule.
	Dissatisfaction with current politics	30%	Reflects alienation from mainstream party politics.
Cultural Resistance	Cultural identity as movement catalyst	70%	Identity and heritage are politically mobilizing.
	Participation in cultural resistance events	50%	Cultural acts as forms of protest and unity.
	Language preservation as priority	65%	Linguistic survival tied to political self-worth.
Development Models	Negative perception of state-led development	80%	Perceived to increase poverty and disempowerment.
	Preference for community-led development	45%	Strong support for alternative, inclusive models of growth.

1. The Movement Is Focused on Land Alienation and Displacement

The main cause of mobilization, according to 85% of respondents, was land loss brought on by state or corporate acquisition, particularly for mining, infrastructure, and industrial projects.

Land continues to be the most disputed issue, fueling widespread resistance movements in places like Lalgahar, Jhargram, and Purulia. This is confirmed by the fact that 65% of Adivasi households surveyed had either been directly or indirectly displaced, frequently without adequate compensation or rehabilitation.

2. Demand for Representation and Autonomy Is Fueled by Political Marginalization

The vast majority of respondents (75%) agreed

4. Development Projects Are Generally Viewed as Negative

Citing the loss of land, culture, and autonomy, 80% of participants believed that state-led development initiatives (such as industrial zones and mining operations) were detrimental.

- **Seventy percent thought** these initiatives prioritized private interests over the welfare of indigenous people.
- **Forty-five percent favored** community-led development models that prioritized sustainability and local control, such as cooperative farming and forest-based economies.

5. The Growth of Political Platforms Led by Indigenous Peoples

• Independent candidates and political groups led by indigenous people are increasingly running for office in local elections, according to the research. This points to a rising political awareness and a desire to break free from reliance on mainstream parties that have not met Adivasi demands in the past.

6. State Reactions Are Frequently Accused of Repression

• Survey results and community narratives emphasized how frequently the state uses surveillance, repression, and the designation of activists as extremists.

Finding Area	Key Insight	% Respondents
Land Rights	Displacement and land loss major cause of unrest	85%
Political Representation	Support for reserved seats in governance	75%
Demand for Autonomy	Advocacy for a separate tribal administrative region	60%
Cultural Identity	Seen as core to political struggle	70%
Cultural Participation	Engaged in cultural resistance practices	50%
View on State-Led Development	Considered harmful to Adivasi interests	80%
Support for Community Development	Preference for locally controlled models	45%
Trust in Mainstream Politics	Reported disillusionment or lack of trust	30%
State Repression	Reported coercive tactics in protest regions	High (qualitative)

These results demonstrate the broad reach of Adivasi movements in West Bengal, which connect calls for political representation, identity, and land with opposition to extractive development and exclusive governance.

9. Suggestions for Policy Making

The following legislative measures are suggested in order to address the underlying causes of the Adivasi unrest and facilitate inclusive democratic governance:

1. Implement the Forest Rights Act and guarantee secure land tenure.

Hasten the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act of 2006's implementation. Give Adivasi communities legitimate land titles and stop unlawful land acquisition. Involve local Gram Sabhas in all decisions pertaining to land and forests.

2. Establish Autonomous Governance Structures for Adivasis

Create regional tribal autonomous councils in accordance with West Bengal-specific frameworks or the Sixth Schedule. A rise in Adivasi

3. Acknowledge and Preserve Indigenous Language and Culture

Adivasi languages should be taught in schools and promoted on public television. Cultural festivals, customs, and artistic expressions should receive institutional and financial support.

4. Encourage Sustainable Development Models Led by the Community

Reallocate development funds to bottom-up, environmentally friendly projects run by NGOs or Adivasi cooperatives. Acknowledge traditional knowledge systems in agriculture, conservation, and forestry.

5. Improve Security and Policing in Tribal Areas

Remove fabricated accusations against demonstrators and stop the militarization and monitoring of Adivasi areas. Encourage conflict-sensitive strategies, such as community policing and local mediation.

6. Fortify Institutional and Legal Protections

Ensure frequent consultations with tribal representatives and bolster the authority of Tribal Advisory Councils. Create independent grievance redressal procedures for complaints pertaining to land and displacement.

10.Limitation

The study mostly concentrated on a few West Bengali districts, including Purulia, Bankura, and Jhargram. The variety of experiences and hardships faced by Adivasi communities throughout the state or in nearby areas like Jharkhand, Odisha, or Chhattisgar may not be adequately reflected by this narrow focus. A sample of 500 people participated in the survey, which may not be sufficient to generalize to all tribal communities with varying sociopolitical realities, even though it is helpful for identifying trends. Due to safety concerns and movement restrictions, fieldwork in militarized or conflict-prone areas like Lalgarh was limited, which may have had an impact on the depth of qualitative data collected there. Multiple local dialects were used for the interviews, which were subsequently translated. It's possible that subtleties of meaning were mistranslated or lost.

11.Conclusion

West Bengal's Adivasi movements are a reflection of socioeconomic neglect, long-standing structural marginalization, and a steadfast denial of political

and cultural rights. These movements, which have their roots in recent waves of forced displacement and historical dispossession, are organized and ongoing fights for representation, identity, and land rather than sporadic outbursts. According to the findings, the main complaints that continue to fuel mistrust of state-led development and governance are land alienation and inadequate rehabilitation. Concurrently, the call for political autonomy and inclusion reflects a growing awareness among Adivasi communities, who are turning away from symbolic politics in favor of true self-determination. As Adivasi communities fight to maintain their language, traditions, and customs against assimilationist policies, cultural identity becomes a focal point and a means of resistance. The desire for sustainable, participatory growth that is consistent with indigenous values is highlighted by the rejection of conventional development models and the promotion of community-led alternatives. Last but not least, the state's oppressive actions, such as classifying dissent as extremism, further erode democratic participation and alienate communities. Hope for a more accountable and inclusive future is raised by the emergence of political platforms led by indigenous peoples, but only if significant institutional reform is implemented. All things considered, the political ramifications of the Adivasi movements in West Bengal go beyond regional grievances; they call into question the fundamental structures of representation, governance, and development in postcolonial India.

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