

A western conspiracy aimed at balkanization of India through village republic movement Part II

By N.T.Ravindranath, dated -: 31st Aug., 2018.

In an earlier article written by me in October, 2017, titled “A western conspiracy aimed at Balkanization of India through ‘Gaon Ganragya Movement’ (Village Republic Movement)”, I had warned against the grave threat posed to the unity and territorial integrity of India by the four legislations passed by the Indian Parliament in 1992, 1996 and 2006, and had sought the immediate annulment of the said four legislations. The four controversial legislations are as under.

1) The Constitution (73^d and 74th amendment) Acts, 1992.

These two amendments to the Constitution were passed by the Parliament in December, 1992 with the avowed objective of strengthening the institution of Panchayat Raj and urban local bodies through decentralization of power, so as to allow the people at the lowest level of the administration to take part in the decision making process. These two amendments came into force on April 24, 1993, giving necessary constitutional sanction to the Panchayat Raj institutions and urban local bodies in India.

2) Panchayat (Extension to Scheduled Areas) Act (PESA), 1996.

The PESA was passed by the Parliament in 1996, to enable the extension of the idea of local self-governance to the tribal regions of the country. The PESA was enacted on the basis of recommendations of the Bhuria Committee.

3) The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

This Act passed by the Parliament in 2006, grants the right of ownership of land and control over minor forest produce and natural resources to the inhabitants of the tribal areas. This Act, also called the Forest Rights Act, was originally drafted by an NGO and church activist, by name Pradip Prabhu, in consultation with his associate late B.D.Sharma, a former IAS officer.

Under this law, the forest department staff whose primary duty is to protect the forest from forest dwellers and outsiders, would now work under the Gram Sabha or Forest Panchayat formed by the forest dwellers and take orders from them. All the forestry-related funds also would be controlled by the Gram Sabha. This law also stipulates distribution of 2.5 acres of forest land to every Adivasi adult forest dweller.

Hidden agenda behind these legislations.

The western-funded NGO and human rights lobby has always supported all the militant and secessionist movements in India. Such a lobby's sudden love and admiration for the Gandhian concept of Swaraj through decentralization of powers by giving autonomy to Gram Sabhas and Mohalla Sabhas, can only be guided by some sinister designs. By giving autonomy to Gram Sabhas and Mohalla Sabhas, their intention is only to weaken the state governments and the Centre, and to take over the control of the Panchayat institutions and urban bodies throughout the country. Under these laws, no industrial units, dams, ports or any other development projects can come up anywhere in India without the permission of the Gram Sabha or Mohalla Sabha. It may be noted that the Rs.5000 crore Vedanta bauxite mining project in Niyamgiri hills in Odisha was stalled in 2013, because all the 12 Gram Sabhas, controlled by local NGOs, had unanimously rejected the proposal.

After the passage of the 73^d and 74th amendments to the Constitution in 1992 and PESA in 1996, the NGO activists had started an awareness campaign among the villagers across the country, especially in Schedule-V areas in states like Rajasthan, Jharkhand, Chhattisgarh, Odisha, Gujarat, Madhya Pradesh, Andhra Pradesh, Maharashtra and Himachal Pradesh, educating the villagers about the vast powers that have been granted to the Gram Sabhas and Mohalla sabhas through these legislations. They have also been asking the villagers to assert themselves to get their legitimate powers and rights. It is these NGO activists who have been motivating the villagers in Scheduled-V areas to declare their empowered villages as 'gaon ganrajya' (village republic) so as to avail the full powers and benefits already granted to them through these legislations.

The main objective of the NGO-sponsored Act, PESA, was to achieve self-rule for all tribal regions in the country. Many villages in the tribal areas of Rajasthan have already been declared as village republics under the guidance of NGOs, like 'Jan Chetna Sansthan' and 'Astha', both affiliated to the NGO 'Action Aid'. A special feature of this movement is that after declaring a village as a 'Gaon Ganrajya' or Village Republic, a stone 'shilalekh' (stone plaque) with some important provisions of PESA inscribed on it, is erected at the entrance of the village declaring the village as an autonomous village republic. In my earlier article, I had warned that the implementation of these four Acts throughout the country would only help the anti-national forces in the country to break up our great nation into numerous Republics, as per this meticulously planned conspiracy by some US and Vatican think tanks. Hence, I had strongly pleaded for immediate steps by the government to get the four controversial Acts annulled, so as to avert a disaster which is certain to hit India in the near future.

Latest developments in Scheduled-V areas of Jharkhand and Chhattisgarh have confirmed the hidden agenda of the leaders who were instrumental in the passing of these four controversial legislations by the Parliament.

Tribal rebellion in Jharkhand

Tribal people constitute about 26% of the population in Jharkhand. Over the past one year, a village republic movement as witnessed in Rajasthan, has been gaining ground in about 200 villages spread across four districts of Jharkhand, namely Khunti, Gumla, Simdega and West Singhbhum. As part of this movement, huge stone plaques, locally known as Pathalgadi have

come up at the entrance of the villages in these four districts. These stone plaques measuring 15ft/4ft and painted in green, have some messages inscribed on them. These include some excerpts from the PESA (Panchayat Extension to Scheduled Areas) Act, 1996 and a warning to the outsiders prohibiting their entry into the village.

The NGO activists had been trying to implement the village republic movement in Jharkhand and Chhattisgarh since the last few years, but without any significant breakthrough. They were waiting for a suitable issue that could be used to provoke and incite the local Adivasis to turn against the government and impel them to support the village republic movement, when the BJP government of Jharkhand on 23d November, 2016, passed two amendment bills in the state assembly, making certain changes to the decades-old two crucial Acts, namely Chotanagpur Tenancy Act, 1908 (CNT) and Santhal Paragana Tenancy Act (SPT) 1949, both of which had guaranteed protection to the tribal land. The amendment bills of CNT and SPT passed by the Jharkhand assembly had created a lot of resentment and anger among the tribal communities in the state, with all the opposition parties also throwing their weight behind the tribal people. The NGO activists fully utilized this opportunity to further incite the local Adivasis to turn against the state government and challenge the government move to stealthily take away their land in the name of development, as under the Panchayat (Extension to Scheduled Areas) Act (PESA), 1996, not an inch of the tribal land can be taken over either by the Centre or the state government without the permission of the Gram Sabha.

The NGO activists then started a massive awareness campaign among the local Adivasis about the vast powers and autonomy that has been granted to the Gram Sabha under PESA and how illegal it was for the government to pass any new laws or amendments for implementation in Schedule-V areas. They conducted meetings in the villages to brief the local tribal people about the various provisions under the PESA and how they have become the owners of all natural resources like land, minerals, water sources, etc, in their area under PESA, and how they have to protect their autonomy by demarcating their area by erecting a stone plaque at the entrance of the village declaring the village as an autonomous republic. Agitated over the government move to take over their land, the villagers now showed more willingness to join the stone plaque or 'Pathalgadi' movement and since then, many villages have declared themselves as autonomous village republics in the tribal areas of Jharkhand. Thus, it is the passage of the two amendment bills of CNT and SPT by the Jharkhand government that has helped the Pathalgadi movement to pick up momentum in Jharkhand.

The stone plaque, painted in green, that is installed at the entrance of a village republic stands as a symbol that demarcates an autonomous tribal territory and informs the government officials and outsiders that the law of the land does not apply to their territory. Some important provisions of the PESA are also inscribed on the stone plaque. It declares the village as a prohibited area for outsiders. Among other things, the plaque states that the Adivasis have the right of ownership over the land they live in, they are the owners of the natural resources and voter identity cards and Adhar cards are anti-Adivasi documents. It is significant to note that at the bottom of every stone plaque, the year 1996 is prominently inscribed, which is the year in which the Panchayat (Extension to Scheduled Areas) Act (PESA) was passed by the Parliament. Tribal activists in the village admit that their movement has drawn inspiration from the PESA. The activists also claim that their movement will gradually spread to all 32620 villages in Jharkhand. The leaders of the

movement reportedly decided to inscribe some key provisions of PESA on the stone plaque in order to enlighten the Adivasi inhabitants about this law which empowers a village to function as an autonomous administrative unit.

The over-enthusiasm of tribal activists in preventing the entry of outsiders, including the police and security forces, to Kanki Siladon village in Khunti district had created an unprecedented crisis in the area on August 14, 2017, when the activists started erecting barricades on roads leading to Kanki Siladon and other villages, to prevent the entry of outsiders. Hearing about this road blockade, DSP Ranveer Singh had rushed to the spot with a small group of armed police personnel and started removing the barricades. However, they were soon surrounded and detained by the agitating villagers. More police reinforcements sent to the spot along with the SP, SDO and Circle Officer were also detained by the villagers who have multiplied by thousands by then. Later at 2 AM, DIG Amol V.Homkar who also arrived at the scene, was able to meet some of the tribal leaders and engage them in talks. He convinced them not to resort to violence and vigilantism and assured them that all their demands would be looked into. Self- rule and ban on entry of outsiders were two of their main demands. Following the talks, all the officers and police personnel detained by the villagers were released in the early morning hours of 25th August, 2017.

The Pathalgadi movement is very strong in Khunti district of Jharkhand, which is the birthplace of legendary tribal leader and freedom fighter Birsa Munda. Khunti district is also a stronghold of the Maoist movement. Since the Maoists enjoy the whole-hearted support of the NGO lobby, the NGO-sponsored Pathalgarhi movement does enjoy the indirect support of the Maoists. It is suspected that most of the activists who were involved in detaining the police and civic officials on 24th August, 2017 were Maoist sympathizers. Further confirming their Maoist links, it has been found that Professor Nandini Sunder, a Delhi University professor known for her close links with the Maoists, is found to be one of the leading lights of the Pathalgadi movement.

Influenced by the local Maoist leaders and brainwashed by some activists of foreign-funded NGOs, there has been a spurt in the anti-establishment sentiments among the Adivasis of Khunti district since last two years, paving the way for its emergence as a stronghold of Pathalgadi movement in Jharkhand. They consider themselves as the original inhabitants of India and all others, including Hindus, as outsiders. They do not believe in Indian Constitution, and they have stopped celebrating national holidays on August 15 and January 26. They have now decided to boycott elections, until their demands are met. Some of their demands are as under.

- 1) The funds earmarked for the tribal sub-plan should be given to the Gram Sabhas for the development of tribal people.
- 2) The government should stop sending tribal people to jail on the pretext of being naxals.
- 3) Amendments to land acquisition bills should be scrapped.
- 4) All police and para-military camps should be withdrawn from scheduled areas.

The Pathalgadi leaders conduct monthly meetings in villages to educate the local Adivasis about the powers that the Gram Sabha enjoys under the provisions of PESA and how they have to make use of these powers through the village republic movement. These meetings held at an open space, mostly under a tree, are attended by about 300 to 500 people. It is after such meetings, that they go in a group and erect the stone plaque at the entrance of the village declaring it as a village republic with some key provisions of PESA inscribed on it. Kochang in Khunti district is considered as part of the Maoist corridor. It was here that the biggest Pathalgadi ceremony took place on February 25, 2018. Thousands of Adivasis armed with traditional weapons had attended the ceremony.

Joseph Purti and other local leaders who addressed the meeting informed the villagers that they have started building their own schools for tribal children and asked the local people not to send their children to the government school unless the government guarantees government job for every student passing out from the school. Joseph Purti said that their schools will function from temporary sheds in the beginning and besides other subjects, the students would also be taught about Chotanagpur Tenancy Act of 1908, which the British had enacted in response to the rebellious movement led by Birsa Munda, and the Santhal Paragana Tenancy Act of 1949. He said that on the pattern of Central Board of Secondary Education, Indian Certificate of Secondary Education and Jharkhand State Board, they will also soon have an Adivasi Board for tribal students under which they will teach and conduct examinations, and Gram Sabha will distribute certificates to the students the way it distributes caste, birth and death certificates. He added that even the books and syllabus for the same have been decided. He further accused the state government of trying to take away their land by bringing amendments to the existing laws in collusion with some big industrialists. Joseph Purti is a prominent leader of Pathalgadi movement in Khunti district. Purti who holds MA and PhD from Ranchi University, was formerly a lecturer at St Joseph college, Torpa before plunging into fulltime activism. The police have lodged several cases against him for creating hatred among the people, breach of peace and for obstructing public servants from discharging their duties.

How some western-funded NGOs are using the Panchayat (Extension to Scheduled Areas) Act (PESA) to misguide the Adivasis to indulge in secessionist activities in India was clearly visible during a recent incident in Khunti district of Jharkhand when on April 15, 2018, about 100 Adivasi villagers, armed with bows and arrows and slingshots, assembled at a government middle school in Maoist-dominated Arki block of Khunti district and made the following proclamations.

“We are the Bharat Sarkar. We do not recognize central or state government, or Governor, Prime Minister or President. Our Gram Sabha is the only real constitutional body. We will not allow anyone to enter our area without our permission. We will not be exploited anymore”.

Joseph Purti announced the launch of ‘Bank of Gram Sabha’ at Khunti village on June 3d, 2018 in the presence of a gathering of about 1000 people who had come armed with their traditional weapons. He told them that the bank does not have a building of its own right now and hence it will function from his home at Udburu. He said that the bank will have a working capital of rupees one lakh crore and added that all tribal sub-plan funds would be deposited in the bank. He also announced that late leader Birsa Munda’s birthday will henceforth be celebrated on June 3d,

which is his correct birthday. He further proclaimed that the tribals will soon have their own education, health and defence departments.

Five women activists of an NGO called 'Asha Kiran' were abducted from a school in Kochang village in Khunti district and taken away to a nearby forest area and subjected to gang-rape by a gang of Pathalgadi supporters on June 19, 2018. The Asha Kiran volunteers had come to RC Mission School in Kochang village on that day to stage a play against human trafficking. While the play was on, six motorcycle-borne Pathalgadi activists reached the spot and beat up the male volunteers for illegally entering the village and took away the five women activists in a car to a nearby forest and gang-raped them at gun point. They were all released after about three hours. The police arrested two of the accused on 23d, June, who admitted to their role in the crime and confessed that it was committed at the behest of Pathalgadi leaders John Johnas Tiru and Yusuf Purti. The police also arrested Father Alfonso Aien, principal of RC Mission School, on 23d June for pleading with the abductors for the release of only the two nuns who were his colleagues, and not the other five NGO activists and also for trying to hush up the matter locally, without reporting the matter to the police.

According to DIG Homkar, when the NGO activists were performing the same street play at Khunti bazaar on June 16th, a man claiming to be the Mukhya of Kochang village had approached the leader of the NGO team Sanjay Sharma with a request to arrange such a play in Kochang village also. The NGO leader accepted the request and it was mutually decided to conduct such a play at RC Mission School at Kochang on 19th June. It was later learnt that the Mukhya of the village is a woman and the man who approached the NGO leader was John Jojnas Tiru, a Pathalgadi leader and a supporter of People's Liberation Front of India, a splinter group of Maoists. Thus it became evident that the RC Mission School incident was a pre-planned trap set up by the Pathalgadi activists to punish the NGO activists who illegally entered their village.

On June 26, the police raided many houses in village Udburu looking for Yusuf Purti and after failing to locate him started attaching his properties. In protest against the police raids and harassment, about 300 local tribals marched to the residence of BJP MP Karia Munda at Anigada Chandih on the same day and took away the three police constables posted at his residence as security guards. On June 27th, there were wide-spread clashes between the police, who were looking for the three abducted constables, and the tribal villagers who were putting up stiff resistance against the police raids. One villager reportedly died in the clashes and a few others were injured. The police also recovered a number of motorcycles, four-wheelers, auto-rickshaws and traditional weapons left behind by the villagers.

The Khunti police in Jharkhand rescued the four police constables abducted by the Pathalgadi activists, including the three police constables deployed as security guards at the residence of BJP MP Karia Munda after a search operation at Jhiling Bera village on 29th June. According to the police, the four constables were rescued when the Pathalgadi activists fled from the village during the search operation by the police, leaving the hostages behind.

The Jharkhand police on July 22 arrested Balram Samad, the alleged mastermind behind the abduction and gang-rape of five NGO activists from Khunti on June 19 and John Johnas Tiru, another Pathalgadi activist wanted in connection with the gang-rape incident. According to IG

South Chhotanagpur Navin Singh, the arrested duo have confessed to have used People's Liberation Front of India, a Maoist faction, for committing the abduction and gang-rape incident of Khunti on June 19, 2018.

Pathalgadi movement in Chhattisgarh

The Pathalgadi movement launched by a coterie of NGO activists in six panchayats of the Bagicha block in Jashpur district of Chhattisgarh to establish self-governance in the tribal dominated villages had caught both the police and administration off guard. On April 22, 2018, a group of activists under the banner of 'Sarva Adivasi Samaj' organized a massive rally of tribals in the village of Bachgaon in the district, where they had announced that the tribal dominated - villages would be guided by the laws framed by the Gram Sabhas, and not by the Centre or state government as per the provisions of the fifth Schedule of the Constitution, thus literally clearing the villages as autonomous republics. Tribal men and women armed with their traditional weapons such as bows and arrows and sling shots participated in the rally and vowed to bar entry of outsiders and even the police and government officials, to their villages. Those who addressed the rally asserted that the villages will be guided by the laws framed by the Gram Sabhas, and not by the laws framed by the state government or the Centre. They declared that not an inch of their land is owned by the state or central government. The meeting also decided to install a stone plaque at the entrance of every village to demarcate the territory of the autonomous republic and warn the outsiders against entering the village without the permission of the Gram Sabha.

Tribals of a few villages in Jashpur have already declared their villages as autonomous republics. They have also erected a stone plaque at the entrance of the village, declaring their village as an autonomous republic as per the Panchayat (Extension to Scheduled Areas) Act, (PESA) 1996. This law provides for self-governance in the Scheduled-V areas in the country. The residents of these villages have banned the entry of outsiders, including government officials, into their village without the permission of the Gram Sabha. They have also banned the sale and purchase of land by a villager to outsiders.

In protest against the seditious activities of Pathalgadi activists, a 'Sadbhavana Yatra' of tribals was taken out in Jashpur under the leadership of local BJP MP Ranveer Singh Judeo to the Panchayat on April 24, 2018. Some of the angry participants in the rally later damaged some of the stone plaques erected in the villages by the Pathalgadi activists. Following this incident, some Pathalgadi activists detained about 15/16 police personnel as hostages for a few hours which provoked the police to launch a crackdown on leaders of the Pathalgadi movement. On April 30th, the police arrested eight leaders of Pathalgadi movement, including Herman Kindo, a former IAS officer and Joseph Tigga, a former employee of ONGC, who were the torchbearers of the movement in Jashpur district. The charges against them included misinterpretation of the Constitution and inciting the villagers.

Commenting on these developments, Chief Minister Raman Singh said on May 12, 2018, that he had ordered a crackdown on the organizers of the Pathalgadi movement only after their movement started creating divisions among the people. He asserted that the leaders of the movement had clearly crossed the redline by not allowing people to enter their village and

detaining government officials and others in unconstitutional ways. According to state home minister Ramsevak Pikre, the declaration of autonomy for villages was a conspiracy hatched by some retired officials and some anti-nationals, while the police authorities believe that it was a cover move by the Maoists to distract the attention of the police from their operation against Maoist supporters indulging in opium cultivation.

Comments

Congress leaders like Jairam Ramesh, Mani Shankar Iyer and Rahul Gandhi and AAP leader Arvind Kejriwal and Jesuit priest- turned tribal activist Pradip Prabhu, who were all pressing for the empowerment of Gram Sabhas and Mohalla Sabhas through decentralization of power and comparing it with Gandhiji's dream concept of 'Swaraj' were actually the fooling the people and the nation. The village republic movement that started first in Schedule-V areas in Rajasthan and later launched in Jharkhand and Chhattisgarh as well, clearly showed the real intentions of those who were aggressively pushing for the passage of the four controversial bills in the Parliament. In Rajasthan, there was no violence over the installation of stone plaques. In Jharkhand , especially in Maoist-infested Khunti district, there were some violent incidents because of the support for the Pathalgadi movement from Maoists. In Chhattisgarh, there was not much violence, but there was some tension when a section of the villagers resisted the Pathalgadi ceremony and the police arrested some Pathalgadi leaders who tried to detain some police personnel for their failure to take action against anti-Pathalgadi protesters. A disturbing development that was noticed in Jharkhand was the open support of Christian missionaries and Maoists for the Pathalgadi movement. It was not the Gandhiji's dream concept of Swaraj which was the motivating force for the launch of village republic movement in India, but it was a deep-rooted conspiracy of the western powers and Vatican intelligence to ensure the balkanization of India that motivated the western-funded NGOs and some traitor leaders of India to launch a movement aimed to break up India into numerous smaller republics.

Pradip Prabhu, a Jesuit priest who was attached to Thalassari church in Thane district in 1975 and who left the church in 1976 and became a tribal activist, is suspected to be the chief architect behind the 'Break India Project' through the village republic movement. Pradip Prabhu's original name is Peter D'Mello. After adopting the Hindu name Pradip Prabhu, He along with his priest colleague Nicholson Cardozo together founded a militant tribal outfit called Kashakari Sanghatana in the Dahhanu-Jawahar tribal-belt of Thane district in 1978. Despite all the hurdles created and physical violence unleashed on the followers of Kashtakari Sanghatana by the local CPM cadres in Dahnu-Jwahar tribal belt, the traditional citadel of CPM, Kashtakari Sanghatana managed to emerge as a strong and powerful tribal outfit by 1984.

Pradip Prabhu had brilliant academic records. After completing his MA in first division from Mumbai University, he also did his Bachelors and Master's degree in law in first division from Pune University. He was also very close to many senior bureaucrats, judges and top Congress leaders in Delhi. He has also been working as an occasional lecturer in LBSNA, Mussoorie since 1983 briefing the IAS probationers about the life and problems of the Adivasis in the remote and interior forest areas. Pradip Prabhu and his close friend and associate and a former IAS officer B.D.Sharma together founded the Bharat Jan Andolan in 1992 with the main objective of promoting village republic and tribal self-rule in India. Both Pradip Prabhu and B.D.Sharma had

played a key role in drafting and passage of the four controversial bills promoting village republics and tribal self-rule. Pradip Prabhu had very close links with top Congress leader Sonia Gandhi which probably helped him to cultivate many top bureaucrats as his friends. During the UPA rule, when Sonia Gandhi became the chairperson of the National Advisory Council, Pradip Prabhu was appointed as a special advisor to Sonia Gandhi on Adivasi affairs. Along with Colin Gonsalves, he had also played a key role in the formation of various lawyer activist groups in India and also the judge activist group called the Indian People's Tribunal. Undoubtedly, Pradip Prabhu is the most influential and powerful NGO leader in India, but he keeps a low profile in public life and absolutely shuns any publicity for himself.

Thus it is apparent, that the stone plaque movement in Schedule-V areas in Rajasthan, Jharkhand and Chhattisgarh is part of a long-drawn plot by some western strategists to break up India into numerous village republics. Pradip Prabhu and B.D.Sharma who co-founded the Bharat Jan Andolan in 1992, had brought out some propaganda materials in 1992 itself, advocating the need for establishing village republics and self-rule in all tribal areas. They had even stressed the need for erecting a 'shilalekh' (a stone plaque) with aims of the republic inscribed on it erected in every such village. So, what the villagers have done now in Rajasthan, Jharkhand and Chhattisgarh is only what Pradip Prabhu and B.D.Sharma had been advocating since 1992. Pradip Prabhu and late B.D. Sharma and their colleagues who originally drafted the 73d and 74th amendment bills to the Constitution and Panchayat (Extension to Scheduled Areas) bill have done so only with the aim of creating the necessary legal frame work for the implementation of their destructive agenda in India. While the PESA guarantees self rule for all tribal areas, the 73d and 74th amendment to the Constitution empowers any rural or urban region in the country to legally secede from India. So, when the Azaadi gang of jihadis and tukde-tukde gang of JNU boast of India's imminent total destruction, it should not be dismissed as mere sloganeering. Their masters may have given them some hints about their sinister design for the break up of India into numerous smaller republics.