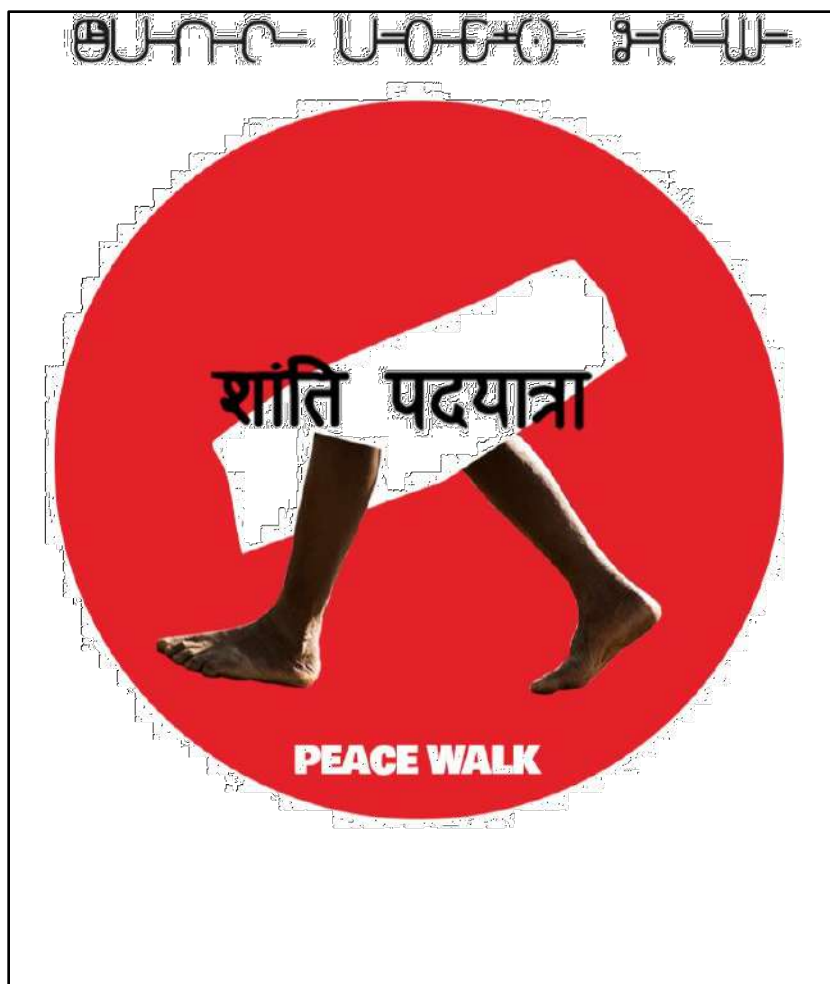




SHANTI PADYATRA & BASTAR DIALOGUE 2

A report on the peace march that started from Chatti (Andhra Pradesh) on Oct 2, 2018 and ended at Jagdalpur (Chhattisgarh) on Oct 12, 2018; and the proceedings of Bastar Dialogue 2, a conclave that took place in Jagdalpur on October 12-13 to discuss how to take the New Peace Process forward

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Executive Summary

1. The second step of the 'New Peace Process' was taken on October 2, 2018 from Mahatma Gandhi Sabari Aashramam, Chatti (Andhra Pradesh). The **Shanti Padyatra** (peace march) started on October 2nd 2018, the 150th birth anniversary of Mahatma Gandhi. It ended on October 12 at Jagdalpur (Chhattisgarh). At the end of the 191 kilometre long yatra, a two-day conclave – **Bastar Dialogue 2** -- was organized in Jagdalpur. 160 people attended the conclave, including academicians, bureaucrats, individuals, community elders and leaders, scholars, human rights activists, journalists and the 130-odd padyatris from Chhattisgarh, Andhra Pradesh, Madhya Pradesh, Telangana and Maharashtra who had walked the entire 191-km stretch for 10 days.
2. The decision to organize a Shanti Padyatra was taken at **Bastar Dialogue 1**, a three-day conclave at Tilda, Chhattisgarh from 8-10 June 2018. It was attended by over 100 representatives from Odisha, Jharkhand, Madhya Pradesh, Maharashtra, Telangana, Andhra Pradesh and Chhattisgarh. Earlier peace processes and dialogues in Central India have had negligible or no Adivasi presence. Thus many organisations, individuals, community leaders, former bureaucrats, former central minister, communities, scholars, academicians and human rights activists assembled in Tilda under the banner of **Vikalp Sangam for Peace in Central India** to discuss the prospects, possibilities and alternative ways of building peace in Central India with greater direct participation of the Adivasis. The Vikalp Sangam engaged in understanding the various non-violent alternatives created by people in the field, such as strengthening gram sabhas under PESA; getting access to rights, privileges and dues under Forest Rights Act (FRA) and **undertaking a padyatra on Gandhi's 150th birth anniversary advocating for peace**.
3. The main aim of the Shanti Padyatra was to walk along the highway connecting Chatti and Jagdalpur and interact with people, understand their

problems and deliberate upon possible solutions. These central Indian states are marred with problems of resource conflict, social disparities, conflict between Maoists and state forces and severe questions on the developmental debate. More than 12,000 people have died in last 20 years in Central India due to the ongoing conflict. Out of this 2,700 were security forces and more than 9,300 were rural and local members of community. Keeping these staggering numbers in mind, it made sense to give the peace process a second chance after the last failed attempt in 2004. Symbolically, the peace marchers walked the same path that was taken by Maoists 40 years ago to enter Bastar from Andhra through Dandakaranya forest.

4. The peace march brought an interesting mix of people together. The largest contingent came from Adilabad, Telangana – 64 of them. Similarly, people arrived in teams from Madhya Pradesh, Chhattisgarh, Andhra Pradesh, and Maharashtra. There were students, tribals, internally displaced people, migrants, community elders and leaders, farmers and working professionals. The yatra also saw journalists, film makers, photographers, strategists, retired professionals, authors and academicians arriving from different parts of the country.
5. The conclave – Bastar Dialogue 2 -- saw an active participation not just from yatri, but also from those who want to take the New Peace Process forward. Various issues were deliberated upon during these 2 days, the significant ones being **making an appeal to the state government to fast-track cases of Adivasis who are wrongly incarcerated; working towards implementing constitutional rights of Adivasis like PESA and Forest Rights Act; providing education and employment to those who are cut-off from the mainstream; documenting Adivasi religious practices and belief systems; promoting their indigenous languages; and providing them with healthcare facilities.** The community elders and leaders who were part of Bastar Dialogue 2 felt that the government should include them in the decision making process and all these changes should be brought about without altering the basic essence of Adivasi culture and tradition.

6. At the end of Bastar Dialogue 2, a Bastar Declaration was drafted summarizing the voices from the ground. Among other initiatives, a cycle yatra from Jagdalpur to Raipur was planned from February 22nd to 28th to pressure the government to fulfill the demands raised at the conclave.

Shanti Padyatra Route

The table below provides a snapshot of the route taken by the yatra and the key events

Day	Distance	Main villages	Voice of the people
1	16 kms	Chatti-Injaram via Konta	Letter received from CPI (M) ¹ ; interaction with volunteers, community elders
2	14 kms	Injaram-Errabore	Community elders addressed padyatris; interaction with volunteers
3	17 kms	Errabore-Dornapal via Peda Kurti village	Interaction with CRPF personnel, locals, and an ex-naxal
4	19 kms	Dornapal-Kerlapal	Interaction with Adivasi women whose husband were detained by police on charge of being a Maoist; in-house doctors
5	17 kms	Kerlapal-Sukma	Interaction with NGOs, journalists, IDPs, volunteers
6	23 kms	Sukma-Kukanar via Pakela	Interaction with security personnel, residential, pota cabin school children
7	17 kms	Kukanar-Rokel-Tongpal	Interaction with young padyatris

¹ For details, see Appendix 5 on pamphlets in padyatra

8	23 kms	Tongpal-Darbha via Jeeram ghati	Interaction with villagers from Jeeram ghati, old brigade of shanti padyatra
9	12 kms	Darbha-Kamanar via Kanger	Interaction with villagers and padyatris, visit to local market
10	16 kms	Kamanar-Dimrapal	Volunteer meetings
11	18 kms	Dimrapal, Jagdalpur	Interaction with locals, Queen of Bastar

Voices of the People: Shanti Padyatra & Bastar Dialogue 2²

The following table summarizes the main themes encountered by the padyatris in the course of the yatra and the Bastar Dialogue: the fear under which the adivasis live, and the absence of development interventions by the state.

Situation in villages	Name	Experience/suggestion	Place
Adivasis are scared	Jagdish Yadav	Adivasis are getting trapped between government and security forces. Authorities are scared to venture into sensitive areas	Madhya Pradesh
	Sidam Arju, Raj Gond Seva Samithi	I was shocked to see so many police camps. People are scared.	Telangana

² For details see Appendix 1 on Day by Day Account, and Appendix 2 on Bastar Dialogue

	Shamrao Uikey	Even <i>sarpanchs'</i> (head of a village) refrain from talking about naxals or violence.	Maharashtra
Adivasis are poor and deprived. Development has not reached villages	Jagdish Yadav	We could not see proper implementation of various welfare schemes. The government is neglecting law and order situation.	Madhya Pradesh
	Kumar Sonerav, Tehsildar	People have not received land, many live in makeshift homes and they don't get good education or medical facilities.	Andhra Pradesh

Demands to the government

The following table summarizes the main demands expressed by the padyatris and the other participants of Bastar Dialogue 2

Demands from government	Name of Person	Experience/suggestion	Place
Fast-track cases of those in jails	Sidam Arju, Raj Gond Seva Samithi head	We should push the government to fast-track cases of those in jail and free those who are innocent within 3 months.	Telangana

	Daulatram Korange, padyatri	Innocents are in jail and they don't even know why.	Telangana
Identify IDPs, bring them back	Dr Sheikh Haneef, director, Sitara Association	Those displaced by violence from Chhattisgarh to Andhra don't even have basic documents, so they are unable to avail government benefits.	Chhatti
	Manzam Bheemaiah, an IDP	Adivasis don't want to come back to Chhattisgarh because of the violence and the poor living conditions.	Telangana
	Nehru Mandavi, Adivasi Samsena Parishad	Government should identify internally displaced people living in Andhra Pradesh and bring them back.	Andhra Pradesh
	BPS Netam, ex IAS officer	Around 3 lakh Adivasis have migrated to Andhra Pradesh and they are working as daily wage earners.	Chhattisgarh

Ensure tribals get constitutional rights, strengthen Gram Sabhas	Shubhranshu Choudhury, President, CGnet Swara	Government is overlooking grave issues like not delivering on constitutional rights, strengthening of Gram Sabhas and the Fifth Amendment.	Chhattisgarh
	Sidam Arju, Raj Gond Seva Samithi head	There will be peace in this region only if constitutional rights are implemented.	Telangana
	Shamrao Usandi, padyatri	Constitutional rights should be given keeping Adivasi culture, tradition and language in mind.	Chhattisgarh
Take steps to end violence by fostering a dialogue between Adivasis, security forces and naxals	Shobharam Sori	We will have to visit interior villages and talk to people. Walking on roads does not make sense.	Chhattisgarh
	Rajaram Todam, Sarv Adivasi Samaj	Dialogue between government and Naxals is important. Need to talk to the educated lot who back Naxals.	Chhattisgarh
	BPS Netam, ex IAS officer	I blame the tussle between security forces and Naxals for the situation in Bastar.	Chhattisgarh

	Dr Vishvanath Azaad, Gandhian activist	Guns are not a solution; they are part of the problem. The government is either not willing or too scared to talk to naxals.	Jharkhand
Educate Adivasis, stop exploitation of Bastar	Ramsharan Joshi, journalist	Exploitation of Bastar has to stop. If we want Naxals to join the mainstream, we need to educate our Adivasis.	Chhattisgarh
	JR Armo, Social activist	Adivasi will have to learn Hindi and interact with outsiders.	Chhattisgarh
	Samau Raam Kaushi, padyatri	Development is necessary, but even more necessary is education.	Chhattisgarh

Voices of the Media³

Oct 1 Business Standard: *Foot march to promote peace in Naxal-hit areas begins*

Oct 1 Times of India *Bastar Peace march from today amid boycott call*

Oct 2 IANS *Tribals begin peace march from Andhra village*

Oct 2 Deshbandhu *Shanti ki ummed ke saath shuru ho rahi padyatra*

Oct 3 Haribhoomi *Samajik Neta karyakartao ne shanti rally ka kiya aagaz*

Oct 3 Patrika *Bastar ko bachane ki ek aur muhim*

³ For details see Appendix 6 on media reports

Oct 3 Bhaskar *Shanti Padyatra shuru: Naxaliyo ne kiya bahishkar ka aavhan*

Oct 3 Nai Duniya *Hinsa ki dhamki par thithke zaroor par nahi ruke kadam*

Oct 4 haribhoomi *Chaar dashak se sulag rahi hinsa ke virodh me padyatra*

Oct 4 Nai Duniya *Niti theek rakhe to khatam hoga maovaadi aatank*

Oct 5 Nai Duniya *Laal Aatank par jeet ke liye kranti nahi, shanti ki zaroorat*

Oct 8 Bhaskar *Jeeram me hua tha narsanhar, waha shanti padyatra ka phoolu se swagat*

Oct 8 Haribhoomi *Jeeram paar kar Kamanar pohochi padyatra*

Oct 13 Dainik Bhaskar *Shanti chahiye to sarkar aur naxali dono ko hi hathiyaar chhodna padega*

Oct 13 The Hindu *Peace marchers make it through Maoist hotbed*

Dec 12 Telangana Today *Try Gandhian Line to tackle Maoism*

Next steps

1. It is necessary for the peace process to expand its reach among the affected population in order to effectively pressurize the government. The following methods were suggested to achieve the same;
 - a. Forming an umbrella organization that would make it easier to mobilize Adivasis to join the movement
 - b. Establishing 'Shanti Soochna Kendra' in villages where people can discuss issues related to their day to day lives
 - c. Organizing 'Shanti Mahasammelan' or 'Shanti Bhoomkaal', a gathering of Adivasis at frequent intervals.
 - d. Kickstarting special initiatives to involve women and children who are especially affected by the violence
 - e. Involving more community elders and leaders in the movement

- f. Sending small teams of Gondi-speaking people to villages for outreach activities
2. It was felt that within Adivasis, there is discrimination on the basis of language and culture. This needs to be addressed to bring the community together.
3. At the end of Bastar Dialogue 2, and after taking into account the views and opinions of all those who had attended the two-day conclave, it was decided that a declaration draft would be prepared and submitted to the state governor, a copy of which is given below under Appendix 1.
4. If the demands articulated in the Shanti Yatra and the Bastar dialogue are not addressed, and the Constitutional rights of the adivasis are not safeguarded, a cycle yatra would be taken out from Jagdalpur to Raipur.

Appendix 1: Cycle Yatra and Bastar Dialogue 3

A third chapter of the 'New Peace Process' was announced at the end of the padyatra. After successful completion of the second leg – the Shanti Padyatra – **a Cycle Yatra will commence on 22 February, 2019 from Jagdalpur and reach Raipur on February 28, 2019.** After completion of the Cycle Yatra, **Bastar Dialogue 3** will be held in **Raipur on March 1st and 2nd** for participants and other speakers to raise their demands and work out the way forward.

There are 2 key objectives for the cycle yatra and Bastar Dialogue 3;

1. *Fast-track cases of Adivasis in jails:* The number of innocent Adivasis languishing in jails is alarmingly high and the government must address this issue at the earliest. Through the cycle yatra, an appeal would be made to the state government to revisit the findings of the Nirmala Buch committee and review and fast-track cases of those Adivasis who are wrongly incarcerated.
2. *Rehabilitate internally displaced people (IDPs):* Many Adivasis from Chhattisgarh were forced out of their homes during the conflict and have been working as daily wage earners in Andhra Pradesh. These Adivasis, who are leading the cycle yatra,

want to be brought back to Chhattisgarh. The government must help with their rehabilitation. An appeal would be made to the government to find ways to rehabilitate them and ensure their safety once they are back where they belong in Chhattisgarh.

All of these demands have come forth from Adivasis during Bastar Dialogue 1 and 2. The Cycle Yatra will thus be led by Adivasis and others fighting for the review and release of innocent but imprisoned Adivasis, as well as those displaced by the conflict who want to return home in an inclusive peace settlement.

The cycle yatra is an appeal to the government to fulfil promises made by them after former Sukma collector Alex Paul Menon was released by the Maoists. In 2012, he had been kidnapped and kept in captivity for 13 days, until he was released after the government sent two negotiators.

Former bureaucrat Nirmala Buch had mediated on behalf of the Chhattisgarh government with the Maoists for the release of Sukma district collector. According to the agreement, a committee was set up to review cases of allegedly innocent tribals who had been arrested and imprisoned on false charges. Many bureaucrats and police officials were part of this committee, which had promised that it would review all the pending cases. The committee, however, has failed to meet its objective and has not achieved anything significant in the past 6 years.

In the third leg of the peace process, an appeal would be made to the government to review cases of all Adivasis who are languishing in jails for long. An appeal would also be made to fully implement constitutional rights of Adivasis bestowed upon them in the form of FRA and PESA, as well as to rehabilitate displaced Adivasis.

Partners: Chhattisgarh Sarva Adivasi Samaaj, Adivasi Mahasabha, Akhil Bhartiya Gondwana Gond Mahasabha, Koya Kutma, Dhurva Samaaj, Bastariya Samaaj, Bhatra Samaaj, Gondwana Raj Seva Samiti, Sabari Gandhi Ashramam

Appendix 2: Declaration with Signatures

मध्य भारत में शांति पदयात्रा

प्रति,

माननीया राज्यपाल महोदया

राजभवन, छत्तीसगढ़ शासन, रायपुर.

विषय: बस्तर संभाग में शांति स्थापना हेतु ध्यानाकर्षण प्रस्ताव

महोदया,

विनम्र निवेदन है कि महात्मा गाँधी जी की १५० वीं जयंती की शुरुआत दिनांक २/१०/२०१८ से १३/१०/२०१८ तक अंतरप्रान्तीय आदिवासी एवं उनके सहयोगी, सामाजिक कार्यकर्ताओं, बुद्धिजीवियों, पत्रकारों के संयुक्त तत्वावधान में शांति पदयात्रा संपन्न हुई. पदयात्रा में सम्मिलित सभी पदयात्रियों और उनके सहयोगियों को पदयात्रा के दौरान यह ज्ञात हुआ कि पिछले २० सालों में मध्य भारत में जारी हिंसा में, सरकारी आंकड़ों के अनुसार १२,००० से अधिक लोग मारे गए हैं। इसमें एक ओर जहाँ २७०० सरकारी सुरक्षाकर्मियों की जान गयी है वहीं दोनों ओर की हिंसा में मारे गए आम लोगों की संख्या ९३०० से अधिक है जिनमें से ज्यादातर आदिवासी हैं. हजारों आदिवासी जेलों में बंद हैं. अतएव पदयात्रियों की हार्दिक इच्छा है कि बस्तर में शांति स्थापित हो.

पदयात्रियों का यह दृढ़ विश्वास है कि हिंसा किसी भी तरह का समाधान नहीं है और संविधान को लागू करना समाधान का हिस्सा है. इसके लिए पदयात्रियों की ओर से निम्नलिखित सुझाव प्रस्तुत है.

१. बस्तर संभाग के आदिवासी जो विभिन्न जेलों में बंद हैं उनके मुकदमों पर विचार कर उन्हें शीघ्र रिहा किया जाये.
२. संपूर्ण इलाके में शांति स्थापना हेतु सरकार द्वारा उचित माहौल बनाया जाये.
३. सम्पूर्ण इलाकों के निवासियों के लिए समुचित शिक्षा, स्वास्थ्य, रोजगार, सामुदायिक वन अधिकार सहित पेसा कानून १९९६ और अनुच्छेद २४४ (१) पांचवी अनुसूची जैसे सभी संवैधानिक अधिकारों का क्रियान्वयन सुनिश्चित किया जाये.
४. इस समस्या के समाधान हेतु चर्चा में आदिवासी समाज के प्रतिनिधियों को शामिल किया जाय.
५. इलाके में जारी आन्तरिक उपद्रव के कारण जो परिवार अपना घरबार छोड़कर अन्य राज्यों में विस्थापित हो चुके हैं उन्हें उनके मूल स्थान पर अविलम्ब पुनर्वासित किया जावे.

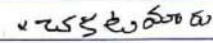
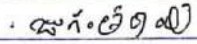
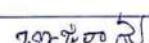
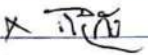
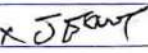
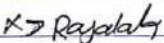
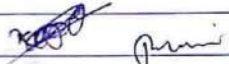
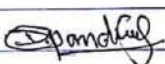
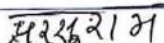
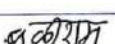
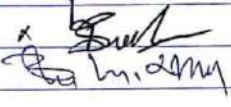
पदयात्रियों और उनके सहयोगियों का विश्वास है कि सरकार द्वारा उपरोक्त प्रस्तावित विषयों पर अमल किया जाता है तो मध्यभारत क्षेत्र में शीघ्र शांति की स्थापना हो सकती है.

अतः महोदया की सेवा में ध्यानाकर्षण प्रस्ताव सादर प्रस्तुत है.

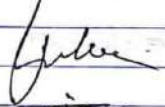
स्थान:- जगदलपुर

१३ अक्टूबर २०१८

भवदीय

S.N	NAME	ADDRESS	MOBILE No.	SIGNATUR
1.	Korenga Dola Lakshy 65 year	Chadpalli (M) Gela Dist. Adilabad (TS)	9441616971	
2.	Chalkati Mann 65 year	Kotam (M) Keram Dist. Khammam (TS)	8978074917	
3.	Atsam Yadho sha	Vill. po pangdi Madhu (M) Tiryanthi Kham Dist. Adil (TS)	8704405211	X. 
4.	Sidam Arji 67 year	H.No 3-211 Karam Dist. Adilabad (TS)	7287917104	
5.	Parichaiti Jagadeker	Vill. po pangdi Madhu (M) Tiryanthi Kham Dist. Adil (TS)		
6.	Kannalca Kham	do		
7.	Katte Gagrah	Vill. Nishani Dist. Khammam (TS)	9770397730	X. 
8.	Taineni Devaiah	Gandapuri (M) Adil Dist. Khammam (TS)	703216366	X. 
9.	Taineni Rajai sh	Vill. (M) Kham Dist. Khammam (TS)	7893596045	X. 
10.	Naidi Yellakka	Pipri (M) Keram Dist. Khammam (TS)		
11.	Salam Prabathi Reddy	Tamuladhan (M) Lingampudi Dist. Khammam (TS)	6303652407	
12.	Dowlati Rao Pandurang Pantse	V. Sonapur (M) Raju Dist. Chandrapur (MS)	9673492940	
13.	Mesam Perisnam	V. Ponala (M) Gela Dist. Adilabad (TS)	9381956990	
14.	Somas Bedi Ram	V. Ponala (M) Gela Dist. Adilabad (TS)		
15.	Vyke Sham Rao	V. Govindpur (M) Kham Dist. Chandrapur (MS)	9763811357	
16.	Nadarce Perisnam	V. Ponala (M) Gela Dist. Adilabad (TS)	9493578181	
17.	Korenga Laxman	V. Chandapalli (M) Gela Dist. Adilabad (TS)	8500023690	
18.	Thumam Sandeep Kumar	V. Veerachandrab Colony (M) Ankurapur Dist. Khammam (TS)	6303386032	X. 
19.	Sammam masu Salam	V. Kallajoni (M) Javda Dist. Chandrapur (MS)		

S.N	NAME	ADDRESS	MOBILE NO.	SIGNATURE
20	Soyam Jalimsha Lachu Goyen	V) Gondguda Mathadi (MS) T2 Jevdi (dist) Chandrapur		x J. J. J.
21	Akram Raghun	V) Gondguda Belgaur (TS) M) Asifabad (dist) Kurnool bheem	9440732092	x R. R.
22	Karkada Bhagwant Rao 55 years	V) Chelkaguda M) Asifabad (dist) Kurnool bheem (TS)	9492397251	x [Signature]
23	Akram Isat Rao Dasou	V) Mooka Gondi T2 Jevdi (dist) Chandrapur (MS)	8698551822	[Signature]
24	Soyam Kamula Bai	V) Chelkaguda Mathadi (MS) M) Wankidi (dist) Kurnool bheem		[Signature]
25	Pendos Elou Bai	V) Koudaguda M) Asifabad (dist) Kurnool bheem (TS)	7093225110	x P. S. S.
26	Mula Yelkatab 41 years	V) Babeshari M) Kurnool (dist) Kurnool bheem (TS)	73827461186	x M. S. S.
27	Kannaka Raju	V) Chelkaguda M) Wankidi (dist) Kurnool bheem (TS)		x R. S.
28	Kudmatta Padma	V) Chelkaguda M) Wankidi (dist) Kurnool bheem (TS)	6381917404	x [Signature]
29	Kannaka Osupali Bai	V) Sonapur M) Wankidi (dist) Kurnool bheem		x [Signature]
30	Kanakka Nagu Bai	V) Gondguda, Chelkaguda M) Wankidi (dist) Kurnool bheem	6281917404	x [Signature]
31	Kodapa Homur	V) Chelkaguda M) Wankidi (dist) Kurnool bheem (TS)		x J. J. J.
32	Thodagam Shyam Rao	V) Chelkaguda M) Wankidi (dist) Kurnool bheem (TS)		x T. S. S.
33	Kanakka Sathu Bai	V) Chelkaguda M) Wankidi (dist) Kurnool bheem (TS)		x [Signature]
34	Kudada Konduji Kurnool	V) Mooka T2 Kurnool (dist) Chandrapur (MS)	6281917404	x S. S. S.
35	Todagam Dattu Sadashiv	V) Gadi Chandur (TS) Kurnool (dist) Chandrapur (MS)		[Signature]
36	Kanakka Manik Rao Samu	V) Mooka T2 Jevdi (dist) Chandrapur (MS)		x M. S. S.

S.N	NAME	ADDRESS	MOBILE	SINATOR
37	Dasram Bbogi Ade	V. Marasipadi Tq. Juvethi Dist. Chandrapur (MS)	8605524203	x 9th RA
38	Yesumth Dhaman Mesam	V. Pallisari Tq. Juvethi Dist. Chandrapur (MS)		
39	Laxman Bhu Lachu pandre	V. Tekamandva Tq. Juvethi Dist. Chandrapur (MS)	9177138520	
40	Vimal Karmu pusam	V. Pallisari Tq. Juvethi Dist. Chandrapur (MS)		x 14 B.L.
41	Jangu Mongu Jungnake	V. Marasipadi Tq. Juvethi Dist. Chandrapur (MS)		जंगर
42	Ramu Lachu pandre	V. Marasipadi Tq. Juvethi Dist. Chandrapur (MS)		राम
43	Amruth Ramu Mesam	V. Chhapakasa Tq. Juvethi Dist. Chandrapur (MS)	x	x 3rd RA
44	Pandu Ranga Lachu pandre	V. Marasipadi Tq. Juvethi Dist. Chandrapur (MS)	9503730750	
45	Nandev Gane Rao Mesam	V. Khatolikund Tq. Juvethi Dist. Chandrapur (MS)		नांदेव
46	Bhram Rao Ramishow Kotnake 32 year 30 year	V. Sedvaibori Tq. Juvethi Dist. Chandrapur (MS)	988982892	भ्रमराव
47	Prasid Tukarom Kova	V. Babapur Tq. Juvethi Chandrapur (MS)	9398664019	प्रसिद
48	Nagu Manku mardari	V. Darda Tq. Rajura Dist. Chandrapur (MS)	8247343783	Nagu
49	Jangu Manaji Kotnake	V. Babapur Tq. Juvethi Chandrapur (MS)	1703227253	x 1st RA
50	manik Rao Badu Kove	V. Babapur Tq. Juvethi Chandrapur (MS)	9676998541	मानिकराव
51	Vesha Rao DevRao Vedma	V. Babapur Tq. Juvethi Chandrapur (MS)	x	वेष्टा
52	Akbes Manku Kotnake	V. Bhari Tq. Juvethi Dist. Chandrapur (MS)	9941652141	
53	Venkat Rao Manaji Kotnake	V. Babapur Tq. Juvethi Dist. Chandrapur (MS)	8374909400	x 1st RA
54	Chakrati Telag Rao	V. Kasturwadi M. Kurnam Dist. Kurnam Bheem (TS)	8977712106	चक्राती

S.N	NAME	ADDRESS	MOBILE	SIGNATURE
54	Butha Mari Sakka	V Akansapur m) Tandur Dist) Mancherial		x 30 50
55	Purnam Chand Lohet	V Saleguda m) Asifabad Dist) Kurnool Bheem (TS)	9573136595	Purnam
56	Atham Jangu	Gondur Babesani m) Kurnool Dist) Kurnool Bheem (TS)	630117889	x 30 50
57	Tekam Bheemesh	V Bahijani m) Kurnool Dist) Kurnool Bheem (TS)	630117889	x 30 50
58	Atham Lachu	V Gondur Babesani m) Kurnool Dist) Mancherial (TS)	950225509	Atham
59	Madavi Govind Rao	V Pangdimalagaram m) Tirumala Dist) Kurnool Bheem (TS)	9704405211	
60	Soyam Lachu	V Kapri m) Asifabad Dist) Kurnool Bheem (TS)		x Lachu
61	Vedma Venkatesh	V Vedapur m) Tirumala Dist) Kurnool Bheem (TS)	7675984842	K. Venkatesh
62	Vedma Madharam	V Vedapur m) Tirumala Dist) Kurnool Bheem (TS)	7675984842	K. Madharam
63	Kodapa Govind Rao	V Chichpalli m) Wankidi Dist) Kurnool Bheem (TS)		70 20 00 05
64	Kinnaka Anna Rao	V Chichpalli m) Wankidi Dist) Kurnool Bheem (TS)	6304122045	K. Anna Rao
65	Madavi (Singeram) Jangu	V Chichpalli m) Wankidi Dist) Kurnool Bheem (TS)	6304122045	
66	Svapam Doulat Rao	V Doddigudi, Bomba m) Wankidi Dist) Kurnool Bheem (TS)		70 20 00 05
67	Madavi Siddu	V Chichpalli m) Wankidi Dist) Kurnool Bheem (TS)		x . 30 50
68	Kinnaka Namdev	V Jamgon m) Tandur Dist) Kurnool Bheem (TS)	6281917404	K. Namdev
69	Masam Badisao	V Lendigala m) Tandur Dist) Kurnool Bheem (TS)		x 30 50 00
70	Kodapa Vinayak Rao	V Pipri m) Indravelle Kurnool Bheem (TS)	6800743085	x K. Vinayak
71	Kurnool Sonarao	V Pottelawada m) Dist Adilabad		

S/N	NAME	ADDRESS	MOBILE	SIGNATURE
73	Pendsam Ananku	v) Narsapur (o) Tandoor dist) Mancherial (TS)	8374646983	P. Sankar
74	Kusuma Babu Red	v) Narsapur (o) Tandoor dist) Mancherial (TS)	9989909350	K. Babu
75	Attoom Anurupathi	v) Kalamguda Kudoda, m) dist) Kurnool (TS)	9177315601	A. Anurupathi
76	Madavi Oor Red	v) Ravichandra Colony, Anupur m) Adilabad dist) Kurnool (TS)	7337489621	M. Oor Red
77	Kannaka Rama Red 55 year	v) Ravichandra Colony m) Adilabad dist) Kurnool (TS)		K. Rama Red
78	Kozeda Jangu 60 year	v) Siryan Anupur (o) Adilabad dist) Kurnool (TS)		K. Jangu
79	Kanaka madani/Lachu	v) Chirakunda m) Adilabad dist) Kurnool (TS)		K. Lachu
80	Kusuma Raghu	v) Mahan Gondi m) Adilabad dist) Kurnool (TS)		K. Raghu
81	Kusuma Achuth Red	v) Madani Gudi m) Siryan dist) Kurnool (TS)		K. Achuth Red
82	Kannaka Chandra Ban	v) Mahagan m) Siryan dist) Kurnool (TS)		K. Chandra Ban
83	Mesam Chinnu	v) Pangidi Anandam m) Siryan dist) Kurnool (TS)		M. Chinnu
84	Todagam Anandam Nithin	v) Lisani m) Kurnool dist) Kurnool (TS)		T. Anandam
85	P. Govinda	Saripal -		P. Govinda
86	Laxman	Sunnataki		Laxman
87	ANIL	Sunnataki	9494903021	ANIL
88	Kosa	"		Kosa
89	ANIL			
90	ANIL			
91	Podiyam. Budha		9381210073	Podiyam. Budha
92	Rama Krishna. S.	Hyderabad	8178 668472	R. Krishna. S.
93	Krishankar Rajak	Sudapur	7617283606	K. Rajak

S.N	NAME	ADDRESS	MOBILE	DS	SIGNATURE
94	Jayder Prasad Poya	Sarapur	6262119523		Jayder
95	34cm/07/2019		7697080926		34cm/07/2019
96	Chellam Uthai	Kavatha	9755445260		Chellam
97	Varun Kuvakkoti	Bangalore	8095896114		Varun
98	Govendra Deshmukh	Durg, C.G.	9617057666		Govendra
99	Suresh Kumar	Bhuvanapur	9407408622		Suresh
100	Rajesh Vardi	Betul (M.P.)	8989697693		Rajesh
101	Sadesingh Wikey	Betul (M.P.)	7697944171		Sadesingh
102	Bhupendra Kushram	DINDORI (M.P.)	9752388972		Bhupendra
103	Ravi Kadiyani	Kankar (C.G.)	9485282916		Ravi
104	21 नीती गावडे	नांदेड (C.G.)	7648044020		21 नीती गावडे
105	पैनी गावडे	उज्जैन (C.G.)			पैनी गावडे
106	कु सुपति शर्मा	बेडियोडी	9424108967		Sharma
107	सुबोध विन्ना	उज्जैन (C.G.)			Sudh
108	सपना अली	दिणार (M.P.)	9424520889		Sapna
109	सुशीला गोकडे	होशंगा (C.G.)			Sushila
110	दीपिका बेलगा	बोकारम	7589301006		Deepika
111	G. Laxman mandari	Palehampur (C.G.)	7648020064		Laxman
112	Ramesh Korey	K. Gachchheli	8588771000		Ramesh
113	अरुण कुमार	होशंगा	7646977588		Arun
114	गगदीश भाडव	राय (M.P.)	9424745340		Gadish
115	गगदीश भाडव	परांर (C.G.)	9479001858		Gadish
116	गगदीश भाडव	बैल (M.P.)	8234826635		Gadish
117	राहु राव	झारखंड			Rahu
118	पुरंदर (पत्रकार)	ब. रा. म. (C.G.)	845880690		Purand
119	Pradeep Datta	सुलंकी कोरा (C.G.)	7147033785		Pradeep
120	Vignu Dugga	Kankar	9408784934		Vignu
121	Savarn. Uday	छाती	832150014		Savarn
122	Varjun Dremach	?	949084535		Varjun
123	machika. Laxman	Kankapalli	9182708124		Machika
124	Kuram. Nandini	छाती			Kuram
125	Mata. cam. Prameela	?			M. Prameela
126	Kasaka. Ramulamma	?			Kasaka
127	Amor matorani	Wistmondla, m.p. (Bichhwa)	9354684672		Amor

S.N	NAME	ADDRESS	MOBILE NO	✓ SIGNATOR
128	Uttam Afala	Gadchiroli (M.H)	9404984750	
129	Ramesh Kunjam	Dantewada Ctn		
130	Kadaji Murkumare	Chatti (M.P)	9494041052	
131	Sulsha Rao Madam	Sabani Ancharam	8330975268	
132	Sarla Shrivast	Balaghat (M.P)	8889346857	
133	Sham Sarker	C.Nal - purnia color	9589444852	
134	भान शर्मा	गढ़वाली बाली	8608007333	भान शर्मा
135	महेन्द्र सिंह ठंडे	m.p. Dindoli	8575256539	
136	Vipin Kivra	Bhopal m.p.	9630095766	
137	Dinesh Wahi	Chhindwara m.p.	9207829662	
138	नेमालाल कोमरा	हजरीगढ़ (कांकेर)	9424275194	
139	रामधर उसेठी	कांकेर (हजरीगढ़)	94241-74866	रामधर उसेठी
140	गीता डिकम	सुरजपुर (हजरीगढ़)	9610194576	
141	Swati Subheda	mumbai.	9833647281	
142	Ankit banjara	-	8308436733	
143	Mohd Afzal	Kanpur (U.P.)	7275922515	
144	Kingshuk Kusati	Delhi	8378037101	
145	Nal Ram Marhavi	Dantewada (G.O)	7647069850	Nal Ram
146	* दास	बरेली (M.H)	-	
147	malendra Singh cailay	mp Dindoli	9575256339	
148	Bastiram Naywanshi	m.p. Chhindwara	9425648073	
149	Devansh Mehta	Mumbai (Maha)	8527837805	
150	Sarla Shrivast	Balaghat (m.p.)	8889346857	Sarla
151	मेनिक	मंडला (म.प्र.)		
152	Vinayitha Varma	Vijayawada (A.P)	8985356138	
153	puli. Veeraiyalu	Chintoor (AP)	7036806872	
154	Sodi. Mirali	Chintoor (AP)	9642-067386	
155	Madivi Nehru	Chintooru AP	9441694468	

S.N.	Name	Place	Sign.
	Rustam Vania	Bangalore	<u>Rania</u>
	shubhvanish chandhary	CC	SR dy
	Renu Sharon Joshi	Delhi	रमणी (न मोर)
	SR. Welam	Village P.O. Abhanpore, North Bardez	<u>Em Lam</u>

शेरसिंह आचल - -

शेरसिंह आचल

Appendix 3: Day by Day Account

Day 0 to D-day: Shanti Padyatra (October 2-13) Chatti (Andhra Pradesh) to Jagdalpur (Bastar), Total kms: 191

Day 0: Oct 1, 2018, Mahatma Gandhi Sabari Aashramam, Chatti, Andhra Pradesh

The Mahatma Gandhi Sabari Aashramam at Chatti was abuzz with activity. Most of the padyatris (peace marchers) had started arriving at the ashram since the morning of October 1st. While the volunteers were busy making arrangements, all those who had arrived at the ashram -- from Andhra Pradesh, Chhattisgarh, Maharashtra, Telangana and Madhya Pradesh -- were seen discussing the upcoming padyatra, scheduled to commence the next day. The largest contingent from Adilabad (Telangana) sang and played indigenous musical instruments. Various meetings were organized to ensure all padyatris were on the same page regarding the purpose of the yatra - giving peace a chance in a region where most had only experienced conflict throughout their lives. Through the yatra, an appeal would be made to all sides to shun violence. At the end of a very busy day, most of the padyatris took part in a cultural event and danced in lockstep in each other to the sound of drumbeats.



Day 1: October 2, 2018

Chatti-Injaram via Konta: 16 km

The yatra was scheduled to leave at 8 A.M., but was delayed after a press note was received from Communist Party of India (Maoist). In the elaborate press note, the party urged Adivasis not to join the peace march and questioned the intent and motive of the organizers. Since the warning issued in the press note was stern, it was decided to hold a meeting and seek everyone's opinion before commencing the peace march. A small group of 10-15 representatives met and weighed the pros and cons of going ahead with the march. While some were of the opinion that the march should be called off or at least postponed by a day or two, many were keen to go ahead with it, especially those of the younger generation.



Eventually, a decision was made to review the yatra on a daily basis and continue the march each day depending on the situation.

It was also decided to prepare a write up and distribute pamphlets among villagers.

After paying tribute to the father of the nation, Mahatma Gandhi, on the occasion of his 150th birth anniversary, the padyatris left the Mahatma Gandhi Sabari Aashramam, Chatti at around 10 AM. Those holding the Mahatma Gandhi portrait and peace march banners led the yatra while the musicians kept the momentum going.

After walking for about 8 kms, the padyatris reached Konta where Dr Rajesh, secretary, Multiple Action for Adivasis Society, and his team, had prepared lunch for all the padyatris.



After resting, they continued their march towards their first stop – Injaram village, approximately 16 kms from Konta. On the first day itself, the yatris had crossed Andhra Pradesh and stepped into Chhattisgarh.



Some very unusual scenes were witnessed on Day 1, the most striking among them that some padyatris had decided to walk barefoot. The yatris reached Injaram village by 6 PM. They were exhausted, but the grueling October heat had failed to break their spirit. As soon as they reached the residential school campus at Injaram – which was opposite a CRPF camp -- they started with the cultural programme.

The volunteers organized a meeting to review the logistics. The day ended at 10 PM. It was decided that the yatris would start their march by 8 AM the next day.



HUMANS OF PADYATRA: LEADERS FROM THE FRONT



On why he decided to feed so many people

“Since we all want peace and shanti padyatris have started their mission on Gandhi Jayanti, birth anniversary of Mahatma Gandhi, who fought for peace all his life, I feel honoured to feed all of them. I am not bothered about the number of people arriving for lunch. The fact that so many of them are walking for peace and are crossing our town (Konta), I felt like feeding them

Dr. Rajesh, Secretary, Multiple Action for Adivasis Society



“Though I had read about violence in Chhattisgarh, only after coming here did I realize how bad things were. People are malnourished and scared. Even if you go and talk to them, they hesitate or run away. And this happens on the main highway so I can’t even imagine what do Adivasis living in interior villages go through. We didn’t see many schools, we didn’t see any big markets and these are basic necessities. Children are most vulnerable and it’s important that they get to live a peaceful life.”

Shamrao Uikey, Maharashtra



On why he chose to walk barefoot
Fondly called Achla dada – one of the oldest and the most enthusiastic padyatris – he decided to walk barefoot and also declared that he won't sit on a chair or sleep on a bed till the end of the yatra. "It's been really long that I stopped wearing foot wear. So it's not difficult for me to walk barefoot. In any case, it's a very small and insignificant gesture when I think about the larger change this yatra may bring about."

Sher Singh Achla, Gondi Dharmguru

After 3 days, combination of grueling heat and tar road took its toll and he could not walk because of blisters. Yet, he did not give up. Very reluctantly he wore socks for a few days, but by the time the yatra ended, he was back to being his usual self. Achla dada always had stories to tell, especially about Adivasis and Gondi culture. There was never a dull moment with him around. He led the march on most days and had the same energy and enthusiasm by the end of the day.



On how he motivated people to walk

“We keep reading about violence in Chhattisgarh in newspapers and it saddens us. It’s unfortunate that many innocent lives are lost because of this violence; it doesn’t really matter who gets killed. One peace march may or may not alter the existing situation, but it’s important to take the first small step. I am here for peace and so are these 84 people from Telangana who are here with me – men, women, young, old. They wanted to come here and see for themselves what the situation was like and they want to contribute in every possible way to ensure peace prevails in Chhattisgarh and people, especially children, don’t have to suffer. We are doing this for our future generations.

Sidam Arju, Social Activist, Raj Gond Seva Samithi, Telangana

Day 2, October 3, 2018

Injaram-Errabore 14.4 kms

The next stop was Errabore, which has seen its fair share of violence in the conflict. Way back in 2006, at least 25 were killed, 20 kidnapped and 80 injured when over 800 armed Maoists had attacked a relief camp in Errabore, where more than 4,000 had sought and received shelter. As recently as February 2018, two jawans were killed and 6 injured in an exchange of fire, while 59 Naxals had surrendered in Errabore on May 2018. When asked, the Jawans at CRPF camp at Errabore said that things may seem peaceful on the surface, but situation is quite bad just 10 kms from the national highway.



After having an early lunch at 9 AM, the yatris left Injaram. They walked non-stop for 14 kms and reached Errabore village at around 2 PM. The school authorities had provided separate accommodation for men and women -- while the ladies stayed at Kanya Vidhyalaya (girls hostel), men stayed at the boys hostel. After resting for a while, all of them assembled at the main ground, where a small meeting was held and people were asked to share their thoughts.

While **Shamrao Uikey** from Maharashtra sang a song, **Sidam Arju**, a social activist and head of Raj Gond Seva Samithi, Adilabad, Telangana, spoke in Telugu to motivate his large contingent. **Sher Singh Achla**, a Gondi scholar, spoke in Gondi and talked about Gandhi and ahimsa, and elaborated on why walking for peace was necessary. **Uttam Achala**, a young Gondi tribal activist from Gadchiroli (Maharashtra), said so many elderly people walking, some of them barefoot, was a huge motivating factor for youngsters in the march. **Dr Vishwanath Azaad**, a Gandhian who had arrived from Jharkhand, drew a parallel between Naxalism in Jharkhand and Chhattisgarh. In the end, **Mohan Yadav**, who works with CGNet, briefed padyatris about the next day. Since yatris were feeling exhausted walking in the heat, it was decided to leave early.

At the end of the day, some of the villagers acknowledged that the CRPF had made an exception for the peace marchers and let them use loud speaker till late in the evening, something that was a privilege for them. As soon as the yatris finished having dinner, it started raining heavily, which gave some respite from the heat. The day ended at 10 am.

HUMANS OF PADYATRA: THE AVID VOLUNTEERS



Born in 1958 in Bodhria, Bihar, (present day Jharkhand), Dr Azaad has been working for the betterment of society since many decades. He was a part of the historic JP movement. In 1996 he set up his own trust – Samuel Hannemann Associate and Research - - and has been working in the field of women healthcare. Since 2005, he has been working in 16 jillas (35 blocks) of Jharkhand for integrated development of people. He has been a part of many yatras and morchas, both on foot and on bicycles. A true blue Gandhian, he wears only khadi and feel strongly about innocent Adivasis getting killed, which prompted him to join the yatra for a few days. “Guns are not a solution, they are part of the problem. The government is either not willing or is scared to talk to naxals. Hence it is imperative that naxals talk to us... understand our thought process and we need to understand theirs. All Adivasis walking in the yatra are leaders and it’s high time that the government takes them seriously.”

Dr. Vishwanath Azaad, a Gandhian and Homeopathic doctor



He has been working for land rights of people soon after he completed his graduation in social work. His organization 'Hamara Gram Adhikar Abhiyan' helps Adivasis raise their voice. He has been working with CGNet since 2010. "The reason I came for this yatra is because Adivasis are getting trapped between government officials and naxals. The situation is so bad that even authorities hesitate to venture in sensitive areas. In such a scenario, a dialogue is must and for that to happen, peace is must. The fact that both old and young are walking shows that people are directly or indirectly affected." He always led the march and his peace-song '*Kadam pe kadam shanti chahiye*' was a hit with both young and old.

Jagdish Yadav, a social worker from Rewa, Madhya Pradesh



A retired primary school teacher, Vinayak Rao, 62, hails from Telangana. "After reading about violence in Chhattisgarh, I wanted to be a part of this peace process. People here are genuinely scared. They have a right to live freely. Yatra is a just a first step. Just as we sow a seed and future generations get to benefit from that, similarly future generations will benefit from this yatra. I am retired. If I don't do something for the society now, then when?

Kudappa Vinayak Rao, Adilabad, Telangana



Uttam has been associated with CGNet since two years. “We have seen so much violence in Gadchiroli and Central India. Gonds and Adivasis are still not free even after so many years of Independence. When we visit some villages, security forces question us. I have worked extensively with Adivasis and I have also met many naxals. In fact, I got a call yesterday asking me not to participate in the peace march. I had to make them understand that this yatra is not against them. In fact, it’s not against anyone. It’s for peace and for ‘jal, jungle, zameen’.”

Uttam Achala, Gadchiroli, Maharashtra

Day 3, October 4, 2018

Errabore-Dornapal via Peda Kurti village, 17 kms

The 80-km stretch from Dornapal to Jagargunda is a death trap for the CRPF forces. In April 2017, 25 jawans were martyred along this route in a deadly ambush by the Maoists. About 300-400 Naxals had attacked CRPF jawans between Durgpal and Chintagufa camps, 38 kms from Dornapal -- our third stop. Dornapal is a big town and Naveen Balak Shala – a residential school where yatris had to stay for the night -- was situated right in the middle of the main market.

Since the yatris had left early and the heat was less brutal, they walked for 3 hours non-stop and reached their first stop – a residential school in Peda Kurti village. The yatris helped the “kitchen team” in making lunch and since Dornapal was just 12 kms away from this place, they left at 2 PM and reached Dornapal by 5 PM.

There is a huge CRPF camp at Dornapal and the jawans took some time off to talk to some of the yatris. While they appreciated the fact that the shanti padyatris were walking for peace, they also felt that dialogue is a must and that the government needs to be a mediator between naxals and the security forces. They added that the situation was quite grim just 10-15 kms from where they were posted, and many innocent adivasis were getting caught in the cross-fire.



There was both dismissal and curiosity from the large number of people that came to greet the padyatris at Dornapal. While there was some skepticism on whether anything would be achieved through the march, all of them appreciated the fact that “at least someone is doing something”.

Among those who visited was a former naxalite. He quit the movement many years back because the violence sickened him. He now lives in Dornapal. He too felt that dialogue is important, but for that to happen, the atmosphere should be peaceful. He mentioned that the core naxal ideologies have never been Adivasi ideologies, and now that the naxal leadership was getting old, they were recruiting Adivasis with more rigour.

Another visitor at Dornapal was SDPO Dornapal, Vivek Shukla, an ex Naxal who now works for the forces. He talked about his journey from ‘that side to this side’. It was good to get many different perspectives and the yatris were glad that there was now a buzz about the yatra. Since there was an open ground in this school, yatris sang and danced for hours before calling it a day at 10 PM.

Pota cabins and residential schools

During the course of the yatra, peace marchers mostly stayed at residential schools or pota cabins – fire and water proof structures made of bamboo and plywood. While the school authorities were kind enough to give us space to rest, interacting with students studying in these schools – aged between the 6 and 15 – gave us the real picture. While some students were willingly studying in these residential schools, a majority were there simply because there were no school in their villages. Schools were physically present in some villages, but few teachers attended.

Most of the schools – both residential and pota cabins – are until 8th grade. Very few students opt for or can afford to study further. Most of them go back to their villages and



take up farming. As per 2011 government data, about 50% students between the age of 6 and 14 had dropped out schools in Dantewada and 20-30% schools were burnt down. Around the same time, about 21,000 students were out of schools in Sukma. Keeping these staggering numbers in mind, pota cabins or temporary structures were opened.

Many of the students studying in these schools have suffered violence – directly or indirectly. Consequently, they took some time to open up. Many teachers and principals feel that there is a need for psychologists and therapists in these schools. However, pota

cabins have been instrumental in imparting education to children. As per government figures of 2017, 49 pota cabins situated in Sukma, Narayanpur, Dantewada Bijapur are to be converted into permanent structures.

“Nowhere to go”

On the morning of October 4, while the yatris began their march, some stayed back to interact with a few ladies who were waiting at the school gate with their children. We could not understand their language as they spoke Gondi and they could not understand ours. A school teacher accompanying them narrated their story to us.

These helpless ladies were from Tadmetyla village, 40 kms from Dornapal. Just a week before, at 4 AM on a Sunday, security personnel cordoned their village and picked up 57 men for allegedly having connections with the Maoists. The policemen did not even bother to tell them what charges had been levied on them. In fact, when the families members questioned them, they were roughed up and beaten. While 34 for them were released after questioning, some 13 of them were still at a CRPF camp in Burkhapal, 40 kms away from Dornapal. The ladies were not even sure whether their husbands and sons were at this particular camp.



One of them, Mujaki Mase, whose 18 year old son was in captivity, said all she knew was that the men were picked up in connection to an accidental death that had occurred in the village few days back. An Adivasi, Kavasi Kosa, was killed in an IED blast. Another lady, Dudhi Lukke was inconsolable as her husband had “gone missing” two years ago after being picked up by police. This time, her son had been taken from her.

Tadmetla is a small village and people are mostly farmers. There is just one school which was reopened after 12 years in 2018. The school teacher accompanying these ladies was the only staff member. There are no medical facilities in this village. The ladies accepted that Naxals do visit their village and sometimes they have to do what the naxals ask them to, because they feel too scared to counter them. They didn't know what their legal options were or who they could meet. They were not even sure if they would be meeting their husbands and children ever again.

The yatra team took their case up and introduced them to the SDPO, Dornapal, Vivek Shukla. Though the village was not under his jurisdiction, he promised to make an enquiry. The ladies were invited to be a part of Bastar Dialogue 1, scheduled to take place on October 12-13, where they would get a platform to raise their concerns.

HUMANS OF PADYATRA: THE MUSICIANS KEEPING THE ENERGY HIGH

A typical day for the yatris would begin with drums (tudum) and trumpets. These gentlemen always led the yatra, even though they had to carry these heavy musical instruments.

Korketa Jangu: This 61-year-old farmer lives in Asifabad, Telangana. He plays a small drum, called Tudum in local parlance, which has a historical significance. In olden days when people heard the sound of tudum, they would come out and discuss issues. He played the Tudum during the yatra so that tribals would feel at home hearing the familiar sound and come out to meet them. He participated in the yatra to learn about Gondi culture.





Meshram Chinnu: This 51-year-old lives in Tangidi Madhava village, Telangana. He is a farmer and owns 20 acres of land. He, however, decided to walk to understand how Adivasis are suffering in Chhattisgarh.

Day 4, October 5, 2018

Dornapal-Kerlapal, 19 kms

The next stop was Kerlapal, a village infamous for its heavy infestation of Naxalites. In 2012, Sukma collector Alex Paul Menon was abducted from Manjhipara village, about 8 kms from Kerlapal. He was kept in captivity for 13 days and released after the government sent two negotiators.

While some yatris stayed back in Dornapal for a few hours to be with the helpless Adivasi women, others walked 19 kms and reached Kerlapal by 2 pm. At Kerlapal, yatris stayed at a residential school. Though there was a space crunch, the students studying in school vacated their beds so that tired yatris could rest for a while.

After 3 days of walking, many had blisters on their feet and could not walk because of injuries or pain. Yet, not a single yatri backed out. After resting for a couple of hours, they were ready to march the next day. What kept them going was not just their spirit, but also the support teams that made sure the yatris got the required medicines and nutritious food to eat.



HUMANS OF PADYATRA: THE MEN AND WOMEN BEHIND THE SCENES



Dr. Sheikh Haneef, director, Sitara Association

As the yatra progressed, scorching heat, brutal walking conditions and mosquitoes started taking a toll on peace-marchers' health. However, it was thanks to Dr Haneef that people were back on their feet and ready to march every single day. He couldn't be a part of the yatra after two days owing to personal commitments, but was kind enough to not just provide all the basic medicines and first-aid kits, he also took time off his busy schedule to train one of the volunteers, Sapna Watti -- who hails from Chhindwara, Madhya Pradesh and has been a part of CGNet since 2013. As the yatra progressed, Sapna was the go-to person every night and she, like a pro, prescribed medicines and even administered injections.

Dr Haneef, who is originally from Telengana, has been providing health education to Adivasis since 1998. When Adivasis started migrating to Andhra border because of violence, they didn't have any documents like voter card, Aadhar card and hence they couldn't avail of any government benefits. Dr Haneef and his team help these IDPs.



"Doctor" Sapna Watti

Before joining CGNet, I used to work as a nurse which is probably why I was the chosen for training. Before the yatra began, I was down with fever and the doctors suspected it was typhoid. I was little disappointed. But I trained hard under Dr Haneef. Initially I could not walk with the yatriis because I was too weak, but after 3-4 days I started walking along with them. This made me understand what kind of medicines they would need at the end of the day."



Jayram tirelessly ferried people in a mini bus, which used to be stuffed with food ration and around 200 bags of padyatris. Sometimes he had to do multiple trips in a day and got very little sleep. He has been working with CGNet since past one year and has to travel to interior villages. "There are no roads. Sometimes we have to walk for hours along with our luggage. Sometimes the roads are so bad that the bus often breaks down. Though no one has stopped us yet, but I avoid driving at night. It's challenging, but fun. This is the reason why I want to be a part of this yatra. It's not easy to drive with so much luggage. Loading and unloading is another problem. Sometimes people come up with unreasonable demands, but in a yatra of this magnitude and scale, things are bound to happen. This is an experience I am not going to forget for a long time.

Jayram Mandavi, the man behind the wheel



It's not easy to prepare a meal for 150 odd people. Even more difficult is to keep a stock of the available ration. But husband-wife duo Govardhan Singh Rajput and Koshalya Rajput ensured food would be kept ready even before yatris reached their destination.

"I have been cooking for 55 years now. This yatra means social work for me and it's extremely satisfying to feed exhausted yatris. On many days, villagers cooked meals for us, which was very kind of them."

The Kitchen team: Govardhan Singh Rajput, Koshalya Rajput and co



“Though we had finalized most of the places, but because we kept losing mobile network, we actually had to travel back and forth on our bikes on a daily basis for conformations. On some days we had to travel 20-30 kms. I must add though that villagers surpassed our expectations. While some provided us essentials like water and tea, when we stayed in schools, those children gave us space to sleep in their

Raju Rana, leader of a training team at CGnet Swara



Bhan Sahu: Alarm Clock for Padyatris

Bhan Sahu, fondly known as Bhanji, has been working with CGNet since 2010. She handles many departments like buying of ration, managing kitchen team, overall organization, making phone calls, following up with people, making arrangements for people to sleep at night. However, the task she performed with utmost sincerity was to wake people up in the morning and be on her toes till all the yatris had left.

“I know I tend to get bit pushy in the morning, but because I don’t want people to walk while the sun is up, I have to push them to start walking. This yatra is important and we should organize many such yatras in future because it’s our duty to ensure development reaches Adivasis who are still very cut off.”



Mohan Yadav, CGnet trainer

Mohan Yadav has been working with CGNet for 5 years and was part of the core team that organized this yatra. “We keep travelling to many interior villages where conditions are extreme – there are no roads or electricity. But we manage. Organizing this yatra was tough because we had to make arrangements for accommodation of 150 odd people. But thankfully things fell into place. In fact, some of them went out of their way and provided us meals. That was a very sweet gesture and a big help.”

“Our task began much before the yatra started. We travelled the entire route backwards to figure out where we could stay. Convincing villagers and *sarpanchs* for accommodation was tough, but they were never unwelcoming. Many wanted to provide us accommodation, but couldn’t because of logistical reasons. Once they were on board, following up with them was a task because we faced network issues.”



Bastiram Nagwanswhi, CGnet trainer

Day 5, October 6, 2018

Kerlapal-Sukma 17 kms

On Day 5, the padyatris reached Sukma -- one of the least developed districts of Chhattisgarh. The yatris started walking early at 4:30 and reached Sukma at 9 AM. At Sukma, accommodation was provided at a community hall. After having lunch at 11, the yatris rushed to the Collector's Office where tribal welfare minister Jual Oram had arrived for a function. Although the yatris were scheduled to meet him, the meeting did not take place.



Since Sukma is a big town and the yatra had managed to create enough buzz, a lot of people working with NGOs, local journalists and even common people came to meet the yatris. The yatris also had the opportunity to step out in the market. Local people, ranging from tea stall owner to shopkeepers and even local residents, not only knew of the yatra but also shared their experiences and gave inputs. Many gave suggestion as to what the next steps should be. This was a big positive for the yatra and yatris. It was overwhelming to see the kind of response the yatra had garnered.

HUMANS OF PADIYATRA: INTERNALLY DISPLACED PADIYATRIS

Wanzam Bheemaiah: Aged 26, he lives in Lankapalli village in Andhra Pradesh. His parents migrated 45 years ago in search of land from his native Pathuru village, Maduvai mandal of Sukma district in Chhattisgarh. He studied up to 7th and then dropped out to help his family in farming.

Wanzam often encountered Naxals in his old village, who asked him not to use mobile phone as they feared he would inform the police about his whereabouts. He likes living in Andhra Pradesh as living conditions are better compared to Chhattisgarh and would not want to go back because of violence. He participated in yatra in the hope that his relatives living in Chhattisgarh would get to live peacefully.



Madakam Lakshman: Aged 26, he lives in Sunnam Matka village in Andhra Pradesh. His parents migrated 20 years ago from Dobanpal village, Chhindgadh, Sukma in search of land and because of violence. He stayed back in Chhattisgarh with his relatives and studied up to 9th class. He shifted to Andhra Pradesh six years back and does not want to go back to Chhattisgarh ever again. He says he does not understand heavy concepts like peace, but he participated in the yatra so that people in Chhattisgarh could live as peacefully as they live in Andhra.

Kuram Nandini: Aged 22, she lives in Sunnam Matka village, East Godavari district, Andhra Pradesh. Her parents migrated 12 years ago from Dobanpal village, Chhindgadh, Chhattisgarh. She has always seen cash crunch at home and how her parents struggle to meet ends. She studied up to 5th in Hindi medium in Chhattisgarh and in Telugu medium from 6th-12th. She struggled a lot of because of language problems and could not continue her education because she could not get the ST status in Andhra. She has met naxals in Chhattisgarh who discouraged villagers from going to school or wearing modern clothes. They would burn things distributed by police among villagers. All she wants is peace for Adivasis -- the reason why she participated in the peace march.



Day 6, October 7, 2018

Sukma-Kukanar via Pakela 23 kms



On the sixth day of the yatra, yatris crossed the halfway mark. Jagdalpur was now just 94 kms away. From Sukma onwards, the yatris began walking at 6 am. Every day, since the start of the yatra, peace marchers could quench their thirst thanks to a water tanker that was driving along with them. But from Sukma, for logistical reasons, the yatris had to let the tanker go. All the yatris were carrying just one bottle of water, and the biggest worry on that day was; what if they ran out of water? Luckily, help came from an unusual quarter – CRPF jawans at the camps and also those who were out on patrolling duties, who courteously refilled the bottles of all padyatris. It gave the yatris an opportunity to communicate with them and understand their point of view.



Almost all of jawans were touched knowing that yatris had been walking non-stop for 5 days, and had to walk for 5 more days, for peace. They asked in detail about the yatra, the organizers and the future course of action.

Yatris reached Pakela pota cabin and residential school at 1 pm. The school authorities gave us space to rest and the children, free on a Sunday, lovingly served lunch. At 4 PM, the yatris left from Pakela and by 6:30 they reached Kukanar – a

residential school where students vacated their beds so that ladies and elderly could sleep.

HUMANS OF PADYATRA: THE YOUNG BRIGADE

Sushila Gavde, 17

Sushila lives in Orcha village in Kanker. She had to give up her studies after standard 5 as her mother passed away and she had to take care of her younger sister. Her infectious energy and sense of humour made her one of the most loved people.

She joined the yatra due to the CGNet team that had visited her village. She always wanted to meet city people and learn from them. Hence she took part in the yatra because it gave her an opportunity to interact with so many people. "Walking is tough and painful, but I am liking this experience. The village where I stay is not very developed. I am aware of the presence of naxals in my village. They sometimes come to our house. I am not scared of them but I do understand that lot of people are getting killed because of this problem, which is why I am walking – for peace."



Ramesh Kunjam, 24

Ramesh lives in Baila Dila, Dantewada, a troubled district. Since his childhood he has seen or heard about conflict between security forces and Naxals. "Situation was so bad that violence became a part of our being. It was part of our routine to hear about disturbing stories. It does not matter who suffers or who gets killed. This senseless violence is sickening. It has to stop and which why I am here, walking for peace."



Sanoti Kavde, 18

Sanoti is from Narayanpur and works as a moderator with CGNet. She has no memories of her mother as she passed away soon after she was born. She lost her father when she was 10. She lives with her brother.

"I liked the idea of walking for peace. But more that that this yatra has given me an opportunity to think and introspect. Sometimes I walk alone and think about a lot of things – life back home, my family, my future. This has also given me an opportunity to meet so many incredible people. Walking has not been easy though. I have blisters and my legs ache every night. But not even once did I feel like resting."

Shamdev Shundi, 22, Chhattisgarh

Shamdev's resume is impressive -- he holds a bachelor's degree in journalism and masters degree in political science. But social work is what interests him.



"It's heart-breaking that even after so many years of Independence this is how our people live. In many villages there are no roads, no hospitals, no schools and many still don't vote. To add to their misery is this unending violence. People are too scared or suppressed. These are the people who pick up guns and then eventually kill or get killed. Who gains? This violence has to stop. I have decided I will not take up a job, I will help my people, which is why I took part in this yatra."

Day 7, October 8, 2018

Kukanar-Tongpal via Rokel 17 kms

By Day 7, the yatra had started receiving very encouraging responses from local people. The villagers lined up to welcome yatri and offered to help in every possible way. Starting this day, yatri also started distributing the pamphlets. The first stop for the day was a residential school at Rokel. The students and staff were getting ready for the day, but they gave preference to the yatri so that they could rest or freshen up. They even had prepared lunch for the yatri. Yatri reached Tongpal at 4 PM, where arrangements for accommodation were made at a residential school.

The most touching story of generosity

There was this shop just outside Rokel residential school owned by Harkishan Singh Chohan. He knew about the yatra and had decided that whenever yatri would cross Rokel, he wouldn't charge a penny from yatri. "The idea that people are walking for peace excited me. I wish I could join the yatra, but I have this shop to look after. Hence I decided that I won't charge any money from yatri. People bought stuff worth Rs1,500 but that's just small help I could extend."



Day 8, October 9, 2018

Tongpal-Darbha via Jeeram ghati, 23 kms

The next stop for the yatris was Darbha through Jeeram ghati. They walked the same stretch on which naxalites had attacked a convoy of Congress leaders on May 25, 2013, causing at least 27 deaths, including that of former state minister Mahendra Karma, Chhattisgarh Congress chief Nand Kumar Patel and senior Congress leader Vidya Charan Shukla. It was also the longest walk through a *ghati* (uphill trek).

Soon after they left Tongpal, they were joined briefly by CPI workers (Adivasi Mahasabha) who raised slogans holding red flags. After walking for about 3 hours, they were “stopped” again. This time, however, it came as a pleasant surprise. Some villagers living in Jeeram ghati had walked long distance to reach the national highway to welcome the yatris. They were waiting there with flowers, garlands, *tilaks* and water. After walking for 5 kms, some villagers were waiting for them with tea and biscuits, something that was much needed as our destination was still far away -- a community hall at Darbha. In spite of the hall being far away from any village, residents of nearby areas had prepared lunch for 150-odd people.





HUMANS OF PADYATRA: THE OLD GUARD

Madavi Parasuram, 68

He lives in Ponala village, Adilabad district in Telangana. A farmer, he has studied up to class 4. A blood pressure and sugar patient, he decided to walk in the yatra for Adivasis. For him peace means the right to decide. He wants tribals to have their constitutional rights. "These Adivasis in Chhattisgarh are not even meeting their basic needs. It's the responsibility of the government to implement the 5th schedule, and at the earliest. PESA and Forest Act are other issues that the government must address." Despite suffering blisters, he walked every single day.



Kursringha Raghu, 55

He lives in Malan Gondi village in Asifabad, Telangana and owns 100 acres of land. "I decided to participate in the yatra so that Adivasis could get their promised constitutional rights and this can't happen unless situation is peaceful. My heart goes out for children who suffer. I pray for good education and better future for them."

Korenga Laxman, 51

Hailing from Bela Mandal, Adilabad district in Telangana, Laxman is a government teacher who took voluntary retirement to work on social issues. He is a core member of Raj Gond Seva Samiti. "People in this area are very scared of Naxals and Police. Language is a major barrier as most of them know only Gondi. The residential schools are not up to the standards. For me, *shanti* means even poor should get to enjoy basic rights that are enjoyed by people in the main stream. Next time I want to go visit the interior villages and talk to them." During the course of the yatra, he collected medicinal plants from Dandakaranya forest and shared his wealth of knowledge with others.

**Jalimsha Lachu Soyam, 62**

This sarpanch hailing from Chandrapur, Maharashtra participated in the yatra without expecting anything. "I have seen my fair share of violence and poverty in Chandrapur. But what I witnessed here was heart breaking. Individually, I and many others like me, may not be able to make a big difference to alter the situation. But it's the collective effort that matters. This peace march is just a small step. There is a long way to go, but one has to start somewhere."

Day 9, October 10, 2018

Darbha-Kamanar via Kanger National Park 12 kms

On the ninth day, the yatris crossed the picturesque Kanger valley and national park and reached Kamanar after covering a distance of 12 kms. Since Kanger was not very far, they decided to leave post lunch. They utilized the free time they had to visit a bazaar that had come up very close to where they were staying.



They left at 2 pm and reached their destination – another community hall – at Kamanar by 6 pm. It was decided to leave early the next day – by 5 am -- to reach the next destination – Dimrapal.

HUMANS OF PADYATRA: WHY WE MARCH

Ramkrishna Salluri, 27

Ramkrishna is from Hyderabad. He has completed his B.Tech and is preparing for civil services. "I had read a lot about Sukma, Bastar and Dantewada in newspapers. I joined this yatra to see the actual situation. I don't know the outcome of this yatra, but one thing is for sure – Adivasis need our support. Yatra is just the first step and I want to be a part of this peace process that we have started because I feel violence has to stop. The government has to reform itself and then they should have a dialogue with Adivasis and naxals."



Korketa Bhagavant Rao, 35

He lives in Chalka Gudem village, Asifabad, Telangana. He is a farm laborer. He chose to walk barefoot. "I came to know about this yatra from Utnoor Sabha conducted by Gondwana Seva Samiti for Gondi people. I am walking for peace which to me means basic rights and good education."



Sudhakar Sode, 24

He lives in Regulapadu village, Andhra Pradesh. He studied up to 10th class and now does farming and runs a small retail shop. “I was excited about the yatra as I wanted to see how Adivasis have managed to survive. I am little disappointed that we didn’t visit interior villages. In future I would like to visit those villages and know their requirements. I came to know about Naxals and violence from our relatives in Chhattisgarh. The government should take steps to end violence and implement the 5th schedule.”

**Day 10, October 11-12, 2018****Kamanar-Dimrapal 16 kms**

The yatris started very early on Day-10 of the peace march. The penultimate stop was a residential school at Dimrapal, located 16 kms away from Kamanar. They reached their destination at around 11 am. After reaching Dimrapal, meetings were held to prepare for Bastar Dialogue 2, scheduled to take place at Jagdalpur the next day.

Dimrapal-Jagdalpur: 18 kms

The next day, on October 12, yatris left at 6 am and started walking towards Jagdalpur, the last stop of the yatra. The first destination was the residence of the Queen of Bastar where an invitation was extended to her to attend Bastar Dialogue 2 at Goyal Dharamshala, near Jagdalpur bus stop. Yatris reached their final destination at 2 pm, which marked the end of the 13-day long peace march.





Appendix 4: Bastar Dialogue 2

Day 1

The post-noon session started with song and dance performances. Later, padyatris were divided into different teams based on the states they came from. Each team was given an hour to discuss and come up with suggestions on how to take the New Peace Process forward. The idea was to give them a platform to share their experiences during the yatra and to collectively deliberate upon ideas for the future.



Andhra Pradesh

The 12-member Andhra team began their session by introducing themselves. Most of the yatris from Andhra originally hailed from Chhattisgarh and had migrated to Andhra Pradesh during the time of Salwa Judum. All of them were direct or indirect victims of violence. Taking turns, they described their journey from Chhattisgarh to Andhra and the circumstances under which they had to leave their homes behind and make a new life.

Nahru Mandavi, coordinator of Adivasi Samsema Parishad from Andhra Pradesh, said: “Not just in Chhattisgarh, all Adivasis living in Central Indian states are suffering. They all are poor, there are no medical facilities in their villages, no hospitals and no schools. They don’t even have basic constitutional rights which were promised to them by all ruling parties. Issues like Forest Rights Act and PESA are conveniently overlooked. This is the reason why all of us from Andhra Pradesh decided to participate in this yatra.”



He added, “We, however, feel we should have visited some of the interior villages rather than walking on the highway. We stopped at only those villages where villagers received us and gave us a place to stay. This is an important point which should be kept in mind. **The immediate next step should be to visit villages in Andhra and identify all those who had migrated from Chhattisgarh. They should be on board too and once we have the numbers, we should take out a cycle yatra to Raipur.**”

Telangana

Sidam Arju, Raj Gond Seva Samithi head, took the stage along with 63 members from Adilabad, Telangana. He thanked all the yatris and began by saying that

visiting Chhattisgarh was an eye-opener as only after visiting some of the villages could people from Telangana understand how deprived people here were. “It was saddening to meet villagers and see so many police camps. They live in extreme poverty and are scared. Language is a major barrier as they speak only Gondi. There were many learning from this yatra. Now we know what the situation is like and what needs to be done. Through this yatra we learnt how to use media effectively to put our point across. We should keep their local Gondi cultures and traditions in mind and community elders should take responsibility to take the peace process forward.”



Talking about the future course of action, he said: “There will be peace in this region only if constitutional rights are implemented and there are enough hospitals and schools. Hundreds of villages are still cut-off. We saw so many Pradhan Mantri Sadak Yojna boards, but there were no roads.”

“To begin with, we should push the government to have these basics in place. The government should also consider fast-tracking cases of those who are being wrongly incarcerated and steps should be taken to release them as soon as

possible. Also, the government should consider honoring those who have lost lives because of this violence, irrespective of who got killed.”

Madhya Pradesh

Jagdish Yadav, a member of the CGNet family, began his session by introducing all his 13 team members from Madhya Pradesh. He then talked about how his team members would read about violence in Chhattisgarh and wondered if they would get to visit places like Bastar and Sukma. “When we were asked if we would like to join the yatra, we immediately said yes. Presence of so many individuals made this yatra a grand success.”



Talking about their yatra experiences, he said: “People are genuinely scared to talk about their issues. Children lack basic education and youth are unemployed. We could not see proper implementation of various welfare schemes. The government is neglecting law and order situation and not addressing the issue of constitutional rights. There are no proper roads, people have to walk for days to reach the nearest hospital, there are so many people in jails, Gondi language is not getting its due credit...there are so many issues.”

“We had a long discussion and we feel more people should participate in this new peace process. **We should also establish ‘Shanti Sochna Kendra’ in villages where people can discuss issues. There should also be a platform in villages where ladies can come and share their problems freely. We should establish ‘Shanti Janadhikar Abhiyan’ where people talk about their rights.**”

Maharashtra

Shamrao Uikey from Maharashtra introduced his team members and said: “Tribals living in jungles don’t have good clothes or food to eat and proper housing. Even after 70 years of independence, Adivasis are suffering. We visited many villages and even *sarpanchs* refrain from talking about naxals or violence. It’s imperative that we strengthen gram sabhas and ensure that tribals get constitutional rights promised to them.



“As of now we don’t have a social platform through which we can deal with these issues. We need to involve more people in this peace process, for which we need to get in touch with those who live in forests. Effective communication could be the first step and we need to empower our youth and women.”

Dolatram Korange added, “The sad part is that those who kill, get killed and those who are suffering because of this violence are all our people. Politicians are to be blamed for this mess and we need to address these issues otherwise the violence will never end.”



Uttam Achala singing a song

Chhattisgarh

Padyatris from Chhattisgarh began the session by introducing themselves. Gondi Dharmguru **Sher Singh Achala** from Chhattisgarh thanked all the yatris, especially those who had come from Telangana, Madhya Pradesh and Maharashtra, as well as those from urban India who chose to participate at their free will. “So many of us walked for peace for 10 days and the fact the no untoward incident happened or no one fell sick proves that we have embarked on a positive mission. However, we need to involve more people, especially youngsters, and we need to keep thinking about new strategies.” Taking over, **Shamdev Shundi** a journalism and political science student from Kanker, Chhattisgarh said: “Not only in Bastar, Adivasis are suffering in all the Central Indian states. The atmosphere is not conducive for peace and we first need to work on that. We need to visit interior villages and talk to them, especially women and children. We also need to involve more community elders and leaders as it would then be easier to deal with villagers

who are cut off. **Bhan Sahu from** CGNet ended the session by saying: "Not many women participated in the yatra this time so next time we need to involve more women, especially those who are actually suffering. The peace process will make more sense only if more women join us."



Day 2

The day-long session started at 10 AM with **VB Chandrashekharan**, Founder-Trustee of Sabari Gandhi Aashramam, taking the stage and congratulating CGNet Founder Shubhranshu Chaudhury and all the yatris for successful completion of Shanti padyatra. He added the yatra has not ended and this, in fact, is just the beginning.

Bastar Dialogue 2 was attended by journalists, artists, human rights activists, bureaucrats, community elders and leaders and all the yatris who took turns to share their yatra experiences and suggested ways to take the Peace Process forward.

Shubhranshu Chaudhury, founder, CGNet, began his session by saying that the main intention behind organizing Bastar Dialogue 2 was to provide a platform for those who participated in the yatra to share their experiences. It was also a message to those who could not participate so that they could be inspired to join subsequent yatras. He said that the peace process had started much before October 2 through various Gondi workshops that were organized to make youth aware of their language, culture and tradition. It was during these workshops that he met many community elders and leaders who also felt that something should be done to establish peace in Bastar region.

“Our brothers are picking up guns because no one understands their language. At CGnet, we tried reaching far-flung villages through our mobile journalism so that those who didn’t know Hindi or any other language could share their problems. It's important to promote Gondi so that our Adivasi brothers and sisters don't have to pick up guns to put their point across. This fight is way deeper than what it comes across and we need to make Adivasis understand that we are with them and we respect their language, culture and tradition,” he said.



Talking about the yatra, he said, “This time, for logistical reasons, we could not visit interior villages. Walking was a huge risk, but because we feel the pain of our Adivasi brothers and sisters who are deprived, we had to take this risk. People were scared, injured, but they kept walking because this violence has to stop. Initially, we didn’t get much support because people were scared to talk to us, but as the yatra progressed, they started coming out. We received a letter from Maoists even before the yatra began. They condemned the yatra. But we went ahead because we wanted to send across the message that we were not targeting any particular side and desired an end to the violence.”

He then thanked community elders like Daulatram Korange and Sher Singh Achala for walking barefoot, Sidam Arju for bringing in highest number of yatris from Telangana and VB Chandrashekhar, who has been working in this field since 2010.

The Peace Process has reached Jagdalpur and now the next step should be Raipur, he added, and gave three suggestions to take the Peace Process forward and, in turn, put pressure on the government to act.

- (1) There are many Adivasis languishing in prison for many years. Their **cases should be fast-tracked and those who are being wrongly incarcerated should be released within three months.** The government has been overlooking grave issues like lack of education, medical facilities and pending constitutional rights like PESA, FRA, strengthening of Gram Sabhas and the Fifth Amendment. The government should create an atmosphere that's conducive for peace and if they fail to do, a **cycle yatra should be taken out from Jagdalpur to Raipur.**
- (2) **A Shanti Bhoomkaal -- a huge gathering of Adivasis -- should be organised.** Just as the previous Bhoomkaal -- organized way back in 1910 -- was against the British, this one should be against violence and for peace. He requested community elders and leaders, artists, singers and all those who connect with Adivasis to be a part of this Shanti Bhoomkaal .
- (3) There are many areas in Bastar where Naxals are active and one needs their permission to enter those areas. Those who live there speak only Gondi and hence there is a disconnect between the insiders and outsiders. His last suggestion was to **form small groups of Gondi-speaking people and send them to interior villages** to understand the problems faced by people. The biggest problem is that Gondi-speaking population is divided in six states and the government does not respect the language, culture, tradition and constitutional rights of Adivasis, which is the root cause of the problem, he added.

He concluded his speech by saying that it's unrealistic to expect thousands of Adivasis to join the Peace Process. "It's a slow process, but we should not stop working as for the first time we have involved those who are actually suffering."

Kumar Soneraav -- a tehsildaar from Andhra Pradesh, who decided to participate in the yatra the day he retired -- said walking wasn't easy but something like this had to be done because the situation in Bastar is really bad. "People have not received land, many live in makeshift homes and they don't get good education or medical facilities."

Dolatram Korange from Telangana – also known as ‘Telangana ke Gandhi’ as he never kept the Gondi flag down during the yatra – said, “Even after so many years of independence, Adivasis are suffering. Innocent people are in jail, which is unfair, and hence I decided to be a part of this yatra.”



CGNet’s **Jagdish Yadav**, who is from Madhya Pradesh, added: “It was always very disappointing to read about Bastar. So when I got an opportunity to visit these conflicted areas, I came down. People here are genuinely scared to even talk. Development can be seen only on the highway and those living in interior villages don’t get basic amenities and welfare schemes don’t reach them. It’s imperative to **set up ‘Shanti Soochna Kendras’ in various villages where people could talk about their problems.** Meetings should be conducted with NGOs and authorities to understand what people go through. It’s important to bring them on a common platform. Since at the moment we don’t have a social platform, it would be very difficult for people to take us seriously. It’s important that we **set up an organization called ‘Shanti Janandolan’** and under this umbrella we can take the

peace process forward. We should also **organize ‘Shanti Mahasammelan’ – a gathering of Adivasis – every month.”**



Shamrao Usandi from Chhattisgarh said: “We want peace in Bastar and Central India. There is no development. People here are too scared to talk about basic things like peace and development and they hesitate to discuss the issues that they face. They are not able to leave villages and are not happy living there either. I feel they all deserve better lives and first thing that we could do is to **push the government to give them the constitutional rights promised to them.** And it has to be done keeping Adivasi culture, tradition and language in mind. I want the next generation to live in a peaceful environment and if we don’t act now, they will continue to suffer.” He added that we need numbers and it will be impossible for 150-odd people to pressurize the government. “Those who were a part of this yatra, must spread the word and talk to people so that not just those who live by the highway, but even those living in interior villages, can join us in this new Peace Process.”

Uttam Achala from Gadchiroli, **Maharashtra** said: “I strongly feel we should have one platform or we should have an organization that should be working for Adivasis. **Right now, many small organizations and groups have come together and participated in this yatra, but that’s not enough. We need one organization** so that it’s easier for Adivasis to relate to it. Those who know Gondi language should visit villages in small groups and make them aware of their constitutional rights. Also, **we should take out a cycle yatra from Jagdalpur to Raipur** so that the government takes us seriously.”

Sidam Arju from **Telangana** said: “It was saddening to see so many police camps in Bastar. There is a great divide between the rich and the poor. Those who are poor are extremely poor and it seems the rich are benefitting from the Fifth Amendment provisions that should logically make Adivasis rich and self-sufficient. The outsiders are making the most of their ignorance. The Gonds are spread across six Central Indian states, but the remote control of their lives is with people who don’t want Adivasis to progress. They don’t take us seriously or respect our language, culture and tradition.



They have killed many of us and have imprisoned even more innocent people. The Tribal Welfare Department gets money, but this is not reaching the poor. Bastar is probably the richest region in India and Adivasis should have benefitted from it over the years, but they have not. **We must try to understand what made them o pick guns up – that should be the first step.** Politicians have deliberately made sure ‘sabka saath sabka vikas’ does not reach these scheduled areas, which remain remote. Peace means not just non-violence, but also food to eat, homes to live in and good education.”

CR Bakshi from Adivasi Mahasabha started his session by saying that he wanted to be a part of this yatra, but could not because he met with an accident and expressed his desire to be a part of subsequent yatras and marches. **“I think this peace process should not just be about Gandhivaad, but we should also make Marxvaad a part of it.** I back Shubhranshu’s suggestion that we should **organize a Shanti Bhoomkaal** which should be against violence, corruption, poverty and deforestation.” He added that there is a need to **form small groups and initiate a dialogue with Adivasis and talk to them about their rights.** “We should definitely take out a cycle yatra and form a social organization to involve more people.”

The second session started with Amar Maravi from CGNet and his team singing songs.

After that **Bhagatji**, who walked the entire yatra without wearing any footwear, shared his experiences. He said: “We need to keep talking to people and discrimination on the basis of language and culture has to stop. Though the Gonds are spread across six states in Central India, we first have to convince ourselves that we all are one and there is no such thing as “Andhra Gond, Telengana Gond, or Chhattisgarhi Gond’.”

Shobharaam Sori – whose house was vandalized many years back – said if we really want peace in Bastar, **we will have to visit interior villages and talk to people in a language that they understand.** “If we do this, Naxals may attack us, but walking on roads does not make sense. We will have to enter the jungles. We have to understand that only those who are uneducated and unemployed join the

naxals. They are our people, our brothers and sisters. And if we have to stop them from joining them, we have to talk to them.”

Ramsharan Joshi, a journalist by profession, added that it's sad that we need permission to visit certain areas and hence we need to understand why such a situation was created in the first place. He said that not just in Bastar, Adivasis in all the Central Indian state are fighting for 'Jal, Jungle, Zameen'. “Development is a must as population has gone up and will keep going up. Bastar has changed over the years, but Adivasis are not benefitting from it. They continue to be poor. Many outsiders have come into Bastar who are making good money, but they don't bother to employ Adivasis. Bastar is rich in resources and everyone is eyeing a piece of this land, including the rich and powerful, who have nothing to do with Adivasi culture and tradition.”



He gave example of Canada where Red Indians fought with the Canadian government for years for exploiting them, which has resulted in the government taking a back seat and it no longer snatches land from Adivasis. He further blamed the school curriculum and said that no one bothers to teach children about Adivasi leaders who fought against the British and added that if a Maharana Pratap Statue could come up in Bastar, why can't a Birsa Munda statue be erected in New Delhi?

He ended his speech by saying that **if we want Naxals to join the mainstream, we will have to educate our Adivasis . He added that Naxals should not be under any false impression that they will take over Delhi, because in reality they can't even reach Raipur.**

JR Armo, a social activist, reiterated that education is the key and Adivasis would continue to suffer if they are unaware of their rights. "The main reason why Naxalism is thriving here is because Bastar is rich and the government wants to make it poor. **Adivasi will have to step up and learn Hindi. They will have to step out of their comfort zone and interact with outsiders.** Only then would they learn how to deal with their situation."

Satyajeet Bhattacharya, a theater personality, talked about Salwa Judum and added, "*Sadak, shiksha aur swasthya se suvidha milti hai par sanskar nahi milte. Uske liye samajik shiksha zaroori hai.*" (you get roads, education and health, but not culture. For that, we need societal education).

Samau Raam Kaushi, a padyatri, said Bastar has changed for the worse and people are scared and suppressed. "35-40 years back, people in Bastar were scared of wild animals. Now they fear human beings. We must analyze when and why this happened. It's unrealistic to expect that Adivasis will leave forests and settle elsewhere. Why should they? Development is necessary, but even more necessary is education."

Ex MLA **Rajaram Todam** from Sarv Adivasi Samaj said: "People in Bastar want peace, but they are too scared to get involved. This yatra has managed to send a message across to them and now hopefully they will not hesitate. However, **a dialogue between government and Naxals is important.** We must also talk to the educated lot who back and motivate Naxals. It seems that the government does not want peace in Bastar and is deliberately creating this atmosphere of unrest so that people start leaving Bastar. Adivasis in Central Indian states continue to suffer because their thought processes differ. They will have to unite and communicate."

BPS Netam, ex IAS officer, added: "Adivasis are being driven out of their homes under the guise of development. They do get hefty compensations, but since they

are illiterate and there is no one to guide them, they end up spending all that money rather than investing it. Around 900 villages are non-existent – some fled during Salwa Judum and many left after they got trapped between Naxalites and security forces. Around 3 lakh Adivasis have migrated to Andhra Pradesh and they are working as daily wage earners. **I blame the tussle between security forces and Naxals for the situation in Bastar. I feel, if we let the security forces go, then Naxalism will gradually end.”**



Dr. SR Netam, a social activist from Sarv Adivasi Samaj, added we need to start thinking of new next steps as people here are genuinely scared, both those who live in cities as well as those who live in villages. We need more numbers and we have to ensure 2,000 people, and not 200, join the next peace march. We should also form small groups among villagers and train them so they can serve as our messengers. Through them, we can understand the issues faced by locals.”

Roop Lal Maravi, a padyatri from Surajpur, said: “When we came to know about the yatra, two of us from Surajpur came to walk. The situation is peaceful in Surajpur, but it isn’t in Bastar. It was incredible to see that both young and old walking for peace with equal enthusiasm. The younger generation should learn from

community elders. The immediate next step should be to understand what prompts Adivasis to pick up guns and turn to Naxalism.”

Bhan Sahu, a member of CGNet family, raised a pertinent point when she said: “**We need more women to join the New Peace Process, especially those who are actually suffering.** If they join us, only then the subsequent yatras would make sense. Situation in Bastar is really bad, but it’s the women who always suffer the most. They don’t even have proper clothes or food to eat. I tried talking to them but they are too scared to talk. If a woman is hesitating to share her problems with another woman, then there is lot we need to think about. We must prepare a roadmap for the future so that peace returns to Bastar and women don’t have to suffer.”

Mohan Yadav, also from CGNet, said: “This yatra was immensely successful as we **got direct and indirect support from a lot of people.** It was heartening to learn that those who could not join us were constantly praying for us. We got a very **positive response from people and villagers.** During the course of this yatra, we stayed at many residential schools and pota cabins and they went out of their way to accommodate us. Many villagers prepared food for us, and did not hesitate to help us in any possible way. They all expressed their desire to join future yatras. This was a small but significant step, and we managed to create lot of buzz.”

At the end of the session, Gondi Dharmguru **Sher Singh Achla** talked about Gondi culture, Shanti Padyatra and why peace is important.

The session ended with many yatris reciting poems, singing songs and sharing their experiences. After a short break, Bastar Dialogue 2 resumed again and for the next two hours intense discussion happened over what should be included in the draft letter that would be submitted to the Governor.

Bastar Dialogue 2 ended at 8 PM.

Appendix 5: Pamphlets in Shanti Padyatra

2 अक्टूबर 2018 से मध्य भारत में शांति के लिए पदयात्रा

महात्मा गांधी की 150 वीं जन्म शताब्दी की शुरुआत में 150 से अधिक आदिवासी और उनके साथी आंध्रप्रदेश से बस्तर तक सभी पक्षों से शांति की अपील करते हुए पैदल चलेंगे...

भारत सरकार के द्वारा हाल में जारी किये गए आंकड़ों के अनुसार पिछले 20 सालों में मध्य भारत में जारी आंतरिक उपद्रव और प्रति-हिंसा में 12,000 से अधिक लोग मारे गए हैं। इसमें एक ओर जहां 2700 सरकारी सुरक्षा कर्मियों की जान गयी है वहीं दोनों ओर की हिंसा में मारे गए आम लोगों की संख्या 9300 से अधिक है जिनमें से ज्यादातर आदिवासी हैं

मध्य भारत में जारी इस अशांति को दूर करने के लिए पिछले जून माह से एक पहल शुरू हुई है। इस पहल की अगली कड़ी के रूप में अगले 2 अक्टूबर से एक पद यात्रा का आयोजन किया गया है। 2 अक्टूबर 2018 को महात्मा गांधी की 150 वीं जन्म शताब्दी की शुरुआत भी हो रही है।

अगर आप इस पदयात्रा में शामिल होना चाहते हैं तो कृपया 1 अक्टूबर तक आंध्रप्रदेश के पूर्वी गोदावरी जिले के चट्टी गाँव में स्थित शबरी गांधी आश्रम में पधारें। आप सुकमा, रायपुर, जगदलपुर, हैदराबाद, खम्मम या राजमुंड्री से बस से चट्टी आ सकते हैं। चट्टी के पास का बड़ा गाँव चिंतूरु है और यह छत्तीसगढ़ राज्य के आखिरी कस्बे कौंटा से लगा हुआ है। जगदलपुर से भद्राचलम और हैदराबाद जाने वाली बसें चट्टी होकर जाती हैं। राजमुंड्री सबसे पास का हवाई अड्डा है। आप बीच रास्ते में भी पदयात्रा में जुड़ सकते हैं

दंतेश्वरी माता को प्रणाम करने के बाद शांति पद-यात्री 2 अक्टूबर से चलकर 12 अक्टूबर को छत्तीसगढ़ में बस्तर के संभाग मुख्यालय जगदलपुर पहुंचकर बस्तर के महाराजा स्वर्गीय प्रवीरचंद भंजदेव की प्रतिमा पर श्रद्धांजलि अर्पित करेंगे। उसके बाद 12 और 13 अक्टूबर को शांति के आव्हान के लिए जगदलपुर में बस्तर डायलॉग के नाम से सभा करेंगे। पदयात्री प्रतिदिन 15 से 20 किलोमीटर पैदल चलेंगे और रास्ते में पड़ रहे गाँव में जनसम्पर्क करने का प्रयास करेंगे। यदि आप इसमें आयोजक या स्वयंसेवक के रूप में शामिल होना चाहते हैं या आर्थिक या कोई और मदद करना चाहते हैं तो कृपया 8602007333/8333/8444 पर संपर्क करें...

छत्तीसगढ़ सर्व आदिवासी समाज, आदिवासी महासभा, अखिल भारतीय गोंडवाना गोंड महासभा, कोया कुटमा, गोंडवाना राज गोंड सेवा समिति, तेलंगाना, धुर्वा समाज, बस्तरिया समाज, भतरा समाज, शबरी गांधी आश्रम, आंध्रप्रदेश और सीजीनेट स्वर फाउंडेशन

नई शान्ति प्रक्रिया : अब बहुत हो गया, सभी पक्षों से शान्ति की विनम्र अपील...

पिछले 20 सालों में मध्य भारत में जारी हिंसा में, सरकारी आंकड़ों के अनुसार 12,000 से अधिक लोग मारे गए हैं। इसमें एक ओर जहां 2700 सरकारी सुरक्षाकर्मियों की जान गयी है वहीं दोनों ओर की हिंसा में मारे गए आम लोगों की संख्या 9300 से अधिक है जिनमें से ज्यादातर आदिवासी हैं। हजारों आदिवासी जेलों में बंद हैं

नई शान्ति प्रक्रिया की यह पदयात्रा इसी पीड़ा या दर्द की उपज है जिसमें मध्य भारत के 6 राज्यों के 150 से अधिक आम आदिवासी और उनके साथी सभी पक्षों से यह अपील करना चाहते हैं कि अब कृपया कोई रास्ता निकाला जाए कि यह हिंसा बंद हो, अब बहुत हो गया...

गांधीजी की 150 वीं जन्म जयन्ती की शुरुआत के अवसर पर पदयात्रा आंध्र के शबरी गांधी आश्रम से निकलकर 12 अक्टूबर को जगदलपुर पहुंचेगी। 12 और 13 अक्टूबर को सभी पदयात्री जगदलपुर बस स्टैंड के पास गोयल धर्मशाला में बस्तर डायलॉग 1 में शामिल होंगे।

बस्तर डायलॉग 1 में इस हिंसा के कारणों पर भी चर्चा कर उनका सम्मिलित समाधान ढूंढने का प्रयास किया जाएगा। यह इस तरह के लगातार चलने वाले बैठकों की पहली कड़ी होगी...

6 प्रदेश के आम आदिवासियों के नेतृत्व में चलने वाली यह पदयात्रा समस्त आदिवासी पक्षधर कानूनों जैसे पेसा, पांचवी अनुसूची, जंगल कानून आदि के सुचारु रूप से लागू किये जाने की मांग करती है। यह पदयात्रा जेलों में बंद हजारों आदिवासियों के मामलों पर पुनर्विचार कर उनकी शीघ्र रिहाई और समुचित पुनर्वास की मांग करती है। यह शांति प्रक्रिया यह सुनिश्चित करने की मांग करती है कि सभी को शिक्षा, स्वास्थ्य और रोजगार जैसे मौलिक अधिकार मिलें।

यह शांति प्रक्रिया हम सभी की अगली पीढ़ी के लिए है। हम आपसे अनुरोध करते हैं कि आप इसमें जुड़ें और सभी पक्षों की मदद से कोई ऐसा रास्ता निकाला जाए कि हिंसा के कारण और हिंसा दोनों समाप्त हो और हम सब मिलकर सभी के लिए एक न्यायपूर्ण और बेहतर भविष्य का निर्माण कर सकें...

यदि आप इस पदयात्रा में या बस्तर डायलॉग में शामिल होना चाहते हैं या आर्थिक या कोई और मदद करना चाहते हैं तो कृपया अधिक जानकारी हेतु 8602008333/8444 पर संपर्क करें...

छत्तीसगढ़ सर्व आदिवासी समाज, आदिवासी महासभा, अखिल भारतीय गोंडवाना गोंड महासभा, कोया कुटमा, गोंडवाना राज गोंड सेवा समिति, तेलंगाना, धुर्वा समाज, बस्तरिया समाज, भतरा समाज, शबरी गांधी आश्रम, आंध्रप्रदेश



भारत की कम्युनिस्ट पार्टी (माओवादी) दण्डकारण्य स्पेशल जोनल कमेटी

प्रेस वक्तव्य

दिनांक-20 सितंबर, 2018

शांति वार्ता की आड़ में शोषक-शासक वर्गों के हितों को साधने के लिए

छद्म पत्रकार शुभांशु एवं अन्य द्वारा प्रस्तावित पदयात्रा के बहिष्कार का आह्वान !

छद्म पत्रकार शुभांशु चौधरी एवं अन्य गैर-सरकारी संगठनों द्वारा सरकार के साथ माओवादियों की शांति वार्ता कराने के नाम पर आगामी 2 अक्टूबर से बस्तर संभाग के चार जिलों में प्रस्तावित पदयात्रा का बहिष्कार करने भारत की कम्युनिस्ट पार्टी (माओवादी) की दंडकारण्य स्पेशल जोनल कमेटी छत्तीसगढ़ खासकर बस्तर के आदिवासी, दलित, धार्मिक अल्पसंख्यक व अन्य पिछड़े तबकों की जनता, जनवादी-प्रगतिशील बुद्धिजीवियों, जनपक्षधर मीडियाकर्मियों, आदिवासी व गैर-आदिवासी सामाजिक संगठनों, मानवाधिकार संगठनों, छात्रों, नवजवानों का आह्वान करती है।

दरअसल उक्त पदयात्रा शांति वार्ता की आड़ में बस्तर की जनता को विस्थापन विरोधी जन आंदोलनों व जनयुद्ध से भटकाने, यहां के जल-जंगल-जमीन व संसाधनों को देशी, विदेशी कॉरपोरेट घरानों के हवाले करने की सरकारी साजिश को सफल बनाने के तहत आयोजित की जा रही है। इस शांति वार्ता/पदयात्रा के साथ और इसके पीछे बहुराष्ट्रीय कंपनियों द्वारा प्रायोजित गैर-सरकारी संगठनों का हाथ है। हमारी पार्टी द्वारा दिए गए आगामी विधान सभा एवं 2019 में आयोजित होनेवाले लोकसभा चुनावों के बहिष्कार के आह्वान को विफल बनाकर 'शांतिपूर्वक' चुनाव संपन्न कराने का मकसाद भी उक्त शांति वार्ता/पदयात्रा के पीछे छुपा है।

हमारी पार्टी बस्तर की संघर्षरत जनता से अपील करती है कि वो उक्त पदयात्रा में शामिल लोगों व संगठनों से ये सवाल व जवाब-तलब करें कि जन दमन और जनता के शोषण के जरिए बस्तर में शांति भंग करने वाला कौन है? बस्तर की जनता का आए दिन फर्जी मुठभेड़ों और मुठभेड़ों में कत्लेआम करने वाला कौन है? आदिवासी जनता की हरी-भरी जिंदगियों पर कहर बरपाने वाला कौन है? बच्चियों, नव युवतियों से लेकर बूढ़ी माओं के साथ बलात्कार, सामूहिक बलात्कार व उनकी हत्या तक करने वाले सरकारी सशस्त्र बलों को इसके लिए खुली छूट देने वाले कौन है? विकास के नाम पर जनता के विनाश का सबब बनने वाली एवं दसियों हजार लोगों को उनके जल-जंगल-जमीन से जबरन बेदखल करने वाली बड़ी खनन, बहुउद्देश्यीय बड़ी बांध व वृहद औद्योगिक परियोजनाओं की स्थापना के लिए देशी, विदेशी कॉरपोरेट कंपनियों के साथ सैकड़ों एमओयू करने वाला कौन है? लाखों की संख्या में पुलिस, अर्ध-सैनिक व कमांडो बलों को तैनात करते हुए साल-दर-साल नए कैप व थाने बैठाकर लौह बुटों तले जन विरोध को कुचलकर इन परियोजनाओं को शुरू कराने के लिए आतुर कौन है? जनता की जनवादी राज्यसत्ता के संगठन जनताना सरकारों, विभिन्न जन संगठनों के नेताओं व कार्यकर्ताओं को चुन-चुनकर मारने वाला कौन है? शोषक-शासक वर्गों के ही संविधान में आदिवासियों को प्रदत्त पेसा-ग्राम सभाओं के अधिकारों की धज्जियां कौन उड़ा रहा है? यह जगजाहिर है कि इन तमाम सवालों का जवाब है, सरकार, इसके विपरीत हमारी पार्टी जनता के असली व सर्वांगीण विकास के लिए, असली शांति के लिए, असली आजादी के लिए संघर्षरत है।

यदि शांति के प्रति प्रतिबद्ध हैं, जनता के प्रति वफादार हैं, तो शांति वार्ता के वकालतदारों, पदयात्रा के आयोजकों को सबसे पहले सरकार से ये मांगें करनी चाहिए कि वह विस्थापन की सभी परियोजनाओं को तुरंत बंद करें, कॉरपोरेट घरानों के साथ किए गए तमाम एमओयू को रद्द करें, दंडकारण्य से पुलिस, अर्ध-सैनिक बलों को वापस भेज दें, माओवादी मामलों में जबरन जेलों में बंद लोगों को तुरंत व निशर्त रिहा करें, मुठभेड़ों, फर्जी मुठभेड़ों व नरसंहारों को तुरंत बंद करें, माओवादियों के साथ शांति वार्ता पर अपना रुख साफ करें।

देश व छत्तीसगढ़ की जनता से यह बात छुपी नहीं है कि पिछले चार सालों के दौरान देश के गृहमंत्री राजनाथ सिंह यही कहते आ रहे हैं कि हथियार छोड़े बगैर माओवादियों के साथ वार्ता का कोई सवाल ही नहीं है। छत्तीसगढ़ के मुख्यमंत्री रमण सिंह माओवादियों को यह चुनौती दे रहे हैं कि वे आत्मसमर्पण करें या मरने के लिए तैयार रहें। ऐसे हालात में शांति वार्ता हास्यास्पद ही नहीं संघर्षरत जनता के प्रति अपमानजनक बात है। रमण सिंह की चुनौती को संघर्षशील जनता और उसका नेतृत्व करने वाली हमारी पार्टी न केवल स्वीकार करती है बल्कि जन संघर्षों, जन प्रतिरोध व जनयुद्ध को तेज करके उसका माकूल जवाब देगी।

यहां हम एक बार और दोहराते हैं कि हमारी पार्टी लंबे वक्त से यह स्पष्ट रूप से कहती आ रही है कि जनहित में, जनता के सुख-चैन के लिए वह हमेशा वार्ता के लिए तैयार रहती है। बशर्ते सरकारें वार्ता के लिए अनुकूल माहौल निर्मित करें, पुलिस, अर्ध-सैनिक बलों को वापस भेजें, जेलों में बंद हमारे नेताओं व झूठे मामलों में जेलों में बंद की गयी संघर्षरत जनता को रिहा करें, हमारी पार्टी पर लगाए गए प्रतिबंध को हटाएं। शांतिवार्ता के प्रति अपनी ईमानदारी दिखाने के लिए पदयात्रा के आयोजकों को चाहिए कि वे पहले सरकार से उपरोक्त मांगे पूरी करने कहें।

उक्त पदयात्रा का मुख्य चेहरा बने शुभांशु चौधरी जो अब तक अपने लेखन के जरिए ही क्रांतिकारी आंदोलन पर कीचड़ उछालने में, उसकी निंदा करने में, उसकी हार की वकालत करने में लगे थे अब सीधे सड़क पर भी उतर रहे हैं। पत्रकारिता की आड़ में देशी, विदेशी कॉरपोरेट घरानों की सेवा में लगे ऐसे छद्म पत्रकारों का सामाजिक बहिष्कार करने एवं उनके द्वारा आयोजित होने वाली पदयात्रा में शामिल न होने हमारी पार्टी जनपक्षधर पत्रकार बिरादरी, विभिन्न पत्रकार संगठनों खासकर 'जर्नलिस्ट्स विदाउट बॉर्डर्स' से अपील करती है।

यहां यह बताना लाजिमी होगा कि हाल ही में भारत की कम्युनिस्ट पार्टी-सीपीआई ने घोषणा की थी कि वह 'विकल्प संगम मंच' के नाम पर माओवादियों और सरकार के बीच शांति वार्ता कराने पदयात्रा का आयोजन करेगी। यह उसकी संशोधनवादी एवं वर्ग समरसता की दिवालिया राजनीति का परिचायक है। वर्ग संघर्ष/जनयुद्ध को कब का छोड़ चुकी सीपीआई वोटों व कुछेक सीट पाने के लिए इस तरह के सरते दांव-पेंच पर काम कर रही है। आज के समय की मांग शांति वार्ता की नहीं असली शांति की स्थापना के लिए लड़ने की है जोकि हमारी पार्टी कर रही है। शोषक वर्गों के शोषण व शासन को खत्म करने से ही वह संभव है। देश के मजदूरों, किसानों, दलितों, आदिवासियों, धार्मिक अल्पसंख्यकों सहित तमाम उत्पीड़ित जनता पर जारी शोषक-शासक वर्गों व उनका प्रतिनिधित्व करने वाली सरकारों की प्रत्यक्ष व अप्रत्यक्ष सभी प्रकार की हिंसा को खत्म करने के लिए ही हमारी पार्टी सशस्त्र संघर्ष का रास्ता अपनायी हुई है।

यह सर्वविदित है कि आज ब्राह्मणीय हिंदुत्व कट्टरपंथी, धर्मोन्मादी व फासीवादी राष्ट्रीय स्वयं सेवक संघ एवं उसके दर्जनों अनुषांगिक संगठन खासकर भारतीय जनता पार्टी एवं केंद्र तथा विभिन्न राज्यों में कार्यरत उसकी सरकारें देश के तमाम उत्पीड़ित वर्गों व तबकों की जनता खासकर दलितों, आदिवासियों, धार्मिक अल्पसंख्यकों, अन्य पिछड़े तबकों की जनता व महिलाओं की अस्मिता, आत्मसम्मान, पहनावा-ओढ़ावा, खान-पान, रहन-सहन एक शब्द में कहा जाए तो उनके स्वतंत्र अस्तित्व के लिए ही सबसे बड़ा खतरा बनी हुई है।

देश की सार्वजनिक संपत्ति एवं संसाधनों की बेरोकटोक व निरंतर कॉरपोरेट लूट की जनविरोधी व देशद्रोही आर्थिक, औद्योगिक व खनन नीतियों पर अमल, आजादी की 75वीं वर्षगांठ तक यानी 2022 तक ब्राह्मणीय हिन्दुत्व फासीवादी 'नए भारत' का निर्माण, बढ़ता फासीवादी दमन विशेषकर क्रांतिकारी आंदोलन के खात्मे के लिए वर्तमान में प्रतिक्रांतिकारी फासीवादी रणनीतिक दमन योजना- 'समाधान' का बर्बरतापूर्ण अमल, देशभक्ति के नाम पर अंधराष्ट्रवाद, असहमति का सफाया, जनवादी-प्रगतिशील व मानवाधिकार आंदोलनों पर पाशविक दमन आज की भाजपा नीत एनडीए सरकार का असली चरित्र है। मोदी द्वारा प्रस्तावित व प्रवर्धित 'नया भारत' पूरी तरह कॉरपोरेटपरस्त, उच्च वर्गीय, उच्च जातीय व हिंदू धर्मोन्मादी प्रभुत्व वाला, अंधराष्ट्रवादी, ब्राह्मणीय हिंदुत्व फासीवादी भगवा भारत होगा जोकि आदिवासी, दलित, धार्मिक अल्पसंख्यक, पिछड़ा वर्ग व महिला विरोधी एवं किसी भी तरह के विरोध को सहन न करने वाला होगा। वह भुखमरी, महंगाई, कालाबाजारी, बेरोजगारी, अशिक्षा, अस्वस्थता, आवासहीनता व भीषण गरीबी एवं भ्रष्टाचार व घोटालों से त्रस्त भारत होगा। एक देश, एक माल, एक कर से आगे बढ़कर वह एक भारत, श्रेष्ठ भारत, आखिर अखंड हिंदू राष्ट्र होगा। इस तरह की भड़काऊ, भटकाऊ व उन्मादी सोच व व्यवहार को हमें मिलकर हराना होगा। इसका जनता के बीच में राजनीतिक रूप से भंडाफोड़ करने एवं उसके खिलाफ देश भर में देशीय स्तर से लेकर गांव स्तर तक व्यापक, जुझारू, संगठित व मजबूत संयुक्त मोर्चा व संयुक्त जनांदोलन, जन प्रतिरोध का निर्माण करना अति आवश्यक है। इस दिशा में कदम बढ़ाने की बजाए शांति वार्ता की बात करना जनता को भटकाने, दिग्भ्रमित करने की कोशिश के सिवाय और कुछ नहीं है। इसलिए देश के मजदूरों, किसानों, दलितों, आदिवासियों, धार्मिक अल्पसंख्यकों, अन्य पिछड़ा तबकों, छात्रों, नव जवानों, जनवादी-प्रगतिशील-देशभक्त ताकतों, मानवाधिकार संगठनों, जनपक्षधर मीडियाकर्मियों, लेखक-कलाकारों, वकीलों, महिलाओं व वामपंथी ताकतों सहित तमाम उत्पीड़ित जनता से हमारी पार्टी अपील करती है कि ऐसे संयुक्त मोर्चा व आंदोलन के निर्माण के लिए कंधे से कंधा मिलाकर चलें।

विकल्प

(विकल्प)

प्रवक्ता

दण्डकारण्य स्पेशल जोनल कमेटी

भारत की कम्युनिस्ट पार्टी (माओवादी)

विविध

मंगलवार, 02 अक्टूबर 2018, रायपुर

शांति की उम्मीद के साथ शुरू हो रही पदयात्रा

- नक्सलियों ने जताया विरोध
- 12 अक्टूबर को जगदलपुर में
बस्तर डायलॉग का आयोजन

जगदलपुर, 1 अक्टूबर (देशबन्धु)। नक्सलियों के विरोध के बीच शांति के दूत अपनी यात्रा आज से शुरू कर रहे हैं। आंध्र प्रदेश छग की सीमा पर स्थित चेट्टी गांव से निकलकर यह पदयात्रा जगदलपुर में समाप्त होगी। अचानक नक्सलियों के विरोध की खबर से सभी अर्चभित हैं लेकिन उत्साह में कोई कमी नहीं आई है।

6 राज्यों के करीब 150 से अधिक लोग शांति की अपील करने पूर्व गोदावरी जिले के इस गांव से पदयात्रा निकालेंगे। शबरी नदी के तट पर बसे गांधी आश्रम से निकलने वाले पदयात्रियों में आदिवासी, गांधीवाद, युवा, शोधार्थी, समाज सेवी पत्रकार शामिल होंगे। दस दिन पदयात्रा 186 किमी की होगी। पदयात्री नक्सल प्रभावित इलाकों से गुजरते हुए जगदलपुर पहुंचेंगे। इस पदयात्रा में 20-21 साल के युवा शोधार्थियों के साथ 80-82 साल के गांधीवाद भी शामिल होंगे।

संयोजक के तौर पर पदयात्रा से जुड़े लेखक व पत्रकार शुभ्रांशु चौधरी ने बताया कि बस्तर के जंगलों में शांति का यम हो, आदिवासियों को उनका हक मिले, नक्सलवाद का खात्मा हो, कई मंचों पर ये बात जरूर होती है। मगर कैसे इसकी रूपरेखा क्या होगी इस पर ठोस संवाद कम ही होते हैं। इन्हीं मुद्दों पर विमर्श के लिए 2 अक्टूबर से एक शुरूआत हो रही है। इस पदयात्रा में छग, आंध्र प्रदेश, तेलंगाना, मध्यप्रदेश महाराष्ट्र व झारखंड के आदिवासी व अन्य लोग शामिल होंगे। पदयात्रियों का उद्देश्य किसी भी सरकार या किसी भी संगठन की खिलाफत करना नहीं बल्कि सिर्फ आदिवासियों के हक की बात करना है। पदयात्रियों का लक्ष्य है कि चेट्टी से निकल कर 12 अक्टूबर तक जगदलपुर पहुंचा जाए। यहां दो दिवसीय विमर्श बस्तर डायलॉग का आयोजन किया जायेगा। इसमें आदिवासी, शोध, छात्र और लंबे समय से आदिवासी इलाकों में काम कर रहे सामाजिक कार्यकर्ता



शामिल होंगे। यात्रा के दौरान किसी तरह की नारेबाजी नहीं होगी। सिर्फ विभिन्न जगहों पर रुककर संवाद के जरिये शांति की अपील की जायेगी। गांधी आश्रम के संचालक वीवी चंद्रशेखरन (80) इसे मध्य भारत में शांति के प्रयास के तौर पर देखते हैं। 2004 में आंध्र सरकार और नक्सली संगठनों के बीच शांतिवार्ता विभिन्न विषयों में सहमति न बन पाने के कारण असफल रही थी। इस बीच संघर्ष में मध्य भारत में 12 हजार से अधिक लोगों की जान ली है। संघर्ष में मारे गये लोगों में 2700 लोग सुरक्षाबलों के जवान और 9300 से अधिक आदिवासी समुदाय के लोग थे। शुभ्रांशु बताते हैं कि शांति की पहल तिलदा में जून 2018 में हुई थी। इसकी अगली कड़ी से पदयात्रा है। शांति की अपील के लिए 2 अक्टूबर से बेहतर कोई अच्छा दिन नहीं हो सकता था।।

नक्सलियों ने किया विरोध

इधर नक्सलियों ने इस पदयात्रा का विरोध किया है। मीडिया को जारी बयान में दण्डकारण्य स्पेशल जोनल कमेटी के प्रवक्ता विकल्प ने कहा है कि यह पदयात्रा शांतिवार्ता की आड़ में बस्तर की जनता को विस्थापन विरोधी जन

आन्दोलनों व जनयुद्ध से भटकाने, यहां के जल जंगल जमीन को कार्पोरेट घरानों के हवाले करने की साजिश को सफल बनाने के तहत आयोजित की जा रही है। आगामी चुनाव को शांति पूर्वक कराने की मंशा भी इस पदयात्रा का एक छुपा हुआ उद्देश्य है। नक्सलियों की तरफ से कई सवाल भी खड़े किये गये हैं जिनका जवाब पदयात्रा करने वाले बुद्धिजीवियों से मांगा गया है।

विरोध की नहीं है जानकारी शुभ्रांशु चौधरी

शांतिवार्ता की अगुवाई कर रहे पत्रकार और लेखक शुभ्रांशु चौधरी से जब इस बारे में बात की गई तो उन्होंने बताया कि वे इस समय अपने साथियों के साथ चट्टी पहुंच चुके हैं और पदयात्रा शुरू करने की तैयारी कर रहे हैं। करीब 150 लोग विभिन्न प्रदेशों से यहां पहुंच चुके हैं। पदयात्रा सुबह 9 बजे शुरू होगी। पहला पड़ाव इंजरम में होगा। नक्सलियों द्वारा इस पदयात्रा का विरोध किये जाने के सवाल पर उन्होंने कहा कि उन्हें इसकी जानकारी नहीं है।

पूर्व बस्तर
राजपरिवार का
चुनाव के मौसम
में बड़ा बयान

यात्रा का निचोड़: आदिवासी प्रमुख हिस्सा... जल, जंगल, जमीन भी इनकी, इन्हें शांतिवार्ता में शामिल करना जरूरी

A group of people, including men in traditional attire and uniforms, standing and sitting in a room with a large portrait on the wall.

इसपर तो अक्षरधर को गांधी जवाही लाल नेहरू की गांधी आश्रम से शुरु हुई परवानगी मिली। १२ अक्टूबर १९४७ ई. १२ दिस १९४७ ई. पश्चात् भारत के अलग-अलग इलाकों से पड़त लोग १९४७ ई. दस दीन तक अश्रम में नमस्तर प्रकटित। इसके के अधिवासियों से चर्चा की। और चर्चा के दौरान पदार्थधारियों ने जो निष्कर्ष निकाला, उन्मये सम्मिलित। पहला पहला यह कि बालक में पढ़ा रहितवाता शुरु करने के लिये हमें हमें पढ़ा सह होना चाहिये। पहला मकसद, दुसरा नमस्तर और तीसरा और चौथा महत्वापन्न हो अद्वितीयता है। चस्कर में विह्वल कल मयल से अद्वितीयता को वह सम्पन्न नहीं मिलता निष्कर्ष तो हककर यह, अधिवासियों द्वारा और कृष्णों हो सम्पन्न भूषण है। ऐसे में अत, गोल आलम पर अधिवासियों की अधिवासियों मिलित। यह एक ठुकर हो शांति को रह पर चर्चा निकलता। चस्कर में एक पढ़ा आलोचन का काथ्य धर कोमन, पांचवां अनुभव के का पालन नहीं होना भी है।

आने वाले दो-चार सालों में झारखंड के जैसे
यहां भी नक्सल आंदोलन भटक सकता है

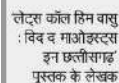
इसके अलावा नक्सलीयों की तेवर भी पड़वाजियों ने कई निष्कर्ष निकाले हैं। वर्तमान में छत्तीसगढ़ में नक्सलवाद की कमान आंध्र के कुछ नक्सली नेताओं के हाथों में है। ऐसे माना जाता है कि आंध्र भी जैसा सिंधुज पर चल रहा है वैसे ही अगले दो-चार सालों में जब ये खाम हो जायेंगे तब बस्तर का नक्सलवाद धुत्क सकता है। बस्तर में झारखंड के तर्ज पर नक्सलवाद के नाम पर गैंगवार शुरू हो जाएगा और यहाँ भी हत्या, अपहरण, हिराती जैसे काम शुरू हो जायेंगे।

था। यहाँ डिमरापाल स्थित रुक्मिणी आश्रम में पदयात्रियों ने देरा जमाया था। इसके बाद सुबह सभी पदयात्री जगदलपुर के लिए स्वाना हुए। अर्धपदयात्री गोपाल धर्मशाला में रुके हैं।

रविवार को डॉयलिंग वन नामक संवाद में पदयात्रा से जुड़े अनुभव बताए जाएंगे और यहां शांति के लिए किए जा रहे प्रयासों को जारी रखना है या नहीं इस पर चर्चा होगी। इसके

अन्तावा निर्मला बृच कमेटी द्वारा वस्त्र में शांति के लिए जित्य प्रक्रिया का पालन करने का मुद्दा दिया गया था उस पर अमल हुआ या नहीं इस पर चर्चा होगी।

शुभांशु चौधरी
मीडिया अन्वेषक



दण्डकाय के जंगल में वर्ष 1980 में बारिश के बाद सात नक्सलियों के साथ दलों ने प्रवेश किया था। तब मध्य भारत में नक्सली आंदोलन की शुरुआत हुई थी। यह अस्ल कहानी है कि नक्सली मध्य भारत में क्रांति करने नहीं बल्कि मूलतः शिपेने के लिए आए थे और लगभग 1990 तक उनके साथ कोई आदिवासी नहीं जाड़ा जब तक कि

बस्तर के नक्सल प्रभावित इलाकों में खून-खराबा धमने का नाम नहीं ले रहा। कुछ दशकों से बस्तर गैंगवार की ओर बढ़ता नजर आ रहा है। गांधी जयंती से शुरू शांति पद यात्रा में सरकार से बातचीत का रास्ता निकालने का आग्रह रहेगा।

यही वजह है कि माओवादी पार्टी के पोलिट ब्यूरो या सेंट्रल कमिटी में छत्तीसगढ़ का कोई भी आदिवासी नहीं है जो आजकल उनका मुख्य केंद्र है। यह बात सही है कि वर्ष 1990 के बाद और खासकर 2004 के बाद स्थानीय आदिवासी बड़ी

इसका स्तोत्र असर छत्तीसगढ़ के माओवादी आंदोलन में घटते अनुशासन में दिखते हैं। पहले नक्सली चेतावनी देते थे, अब सिर्फ शक के आधार पर तलाश गैज ही हथियार की जा रही हैं। झारखंड में भी माओवादियों के कई भेदे हैं जो आपस में फलड़ते रहते हैं। बस्तर में भी कुछ दशकों से गैंगवा बढ़ता नजर आता है। ऐसे में शांति प्रयासों का यही सही वक़्त है।



शांति पदयात्रा शुरू : आदिवासी समाज के नेता नजर नहीं आए, नक्सलियों ने किया बहिष्कार का आह्वान

शांति यात्रा : केरलापाल में गांधी भजन के साथ गुजरी रात लाल आतंक पर जीत के लिए क्रांति नहीं, शांति की जरूरत

केरलापाल | नईदुनिया न्यूज

तेलंगाना के चेट्टी से शुरू हुए शांति यात्रा के चौथे दिन शांति का संदेश देते पदयात्रियों का दल शुक्रवार को केरलापाल पहुंच चुका है।

50 वर्षीय बुजुर्ग पदयात्रियों के साथ युवा शांति का संदेश लेकर आगे बढ़ रहे हैं। शुक्रवार सुबह छह बजे दोरनापाल से चला यह कारवां 11.30 बजे केरलापाल पहुंचा। नईदुनिया की टीम जब केरलापाल पहुंची तो पदयात्री पोस्टमैट्रिक छात्रावास में भोजन कर रहे थे। भोजन स्वयं इन्होंने ही तैयार किया

तेलंगाना के चेट्टी से शुरू
हुई है शांति यात्रा

था। सारे लोग आत्मविश्वास से सराबोर थे। देश के अलग-अलग राज्यों से आए लोगों ने चर्चा में कहा कि बस्तर में लाल आतंक का सफाया क्रांति से नहीं बल्कि शांति से ही संभव है। चेट्टी से शुरू हुई यह पदयात्रा राष्ट्रीय राजमार्ग होते हुए जगदलपुर पहुंचेगी। वहां 12 या 13 अक्टूबर को सभा का आयोजन किया जाएगा। यात्रा के संयोजक शुभांशु चौधरी हैं।



पदयात्रा में शामिल युवक-युवती।

फोटो: नईदुनिया

अहिंसात्मक आंदोलन : सामदेव



शांति यात्रा में शामिल कांग्रेस निवासी 22 वर्षीय आदिवासी युवक सामदेव

उसेंडी का कहना है कि मैंने नक्सलियों के आतंक को देखा है। इस लड़ाई में आदिवासी दोनों ओर से पिस रहे हैं। बस्तर में गरीब और किसान का बेटा ही शहीद हो रहा है। यह अलग तरीके की यात्रा है और भविष्य में जरूर इसका परिणाम नजर आएगा, क्योंकि यह आंदोलन जनजागरण और सलवा जुद्ध से हटकर अहिंसात्मक है।

आतंक से बस्तर को जल्द मिलनी

चाहिए आजादी : आचला



गढ़चिरीली निवासी 30 वर्षीय गोंडबाना घोडुल सेना के जिला संयोजक उत्तम आचला

का कहना है कि बस्तर में नक्सल

और पुलिस के मध्य चल रहे युद्ध को चलते निर्दोष ग्रामीणों की मौत हो रही है। इससे काफी दुखी है और इसी वजह से यात्रा में शामिल हुए हैं। उत्तम का कहना है कि बस्तर में नक्सलवाद और आतंक के साथ गुलामी से आजादी चाहिए। धनवानों और बाहरी नक्सलियों की गुलामी से आजादी चाहिए ताकि आदिवासी अपने ही जंगल में स्वतंत्र रूप से जीवन यापन कर सकें।

केवल आदिवासियों की समस्या ही नहीं है नक्सलवाद : आरजू



आदिलाबाद से आए 67 वर्षीय सिंडम आरजू का कहना है कि बस्तर में नक्सलवाद

की समस्या सिर्फ आदिवासियों की नहीं बल्कि यहां बसने वाले हर वर्ग की है इसलिए सभी वर्गों को मिलकर इसके लिए लड़ना चाहिए। आज बस्तर में जो आतंक व्याप्त है, उसकी सीधी जिम्मेदार यहां की सरकार है। सरकार को वार्ता का रास्ता अख्तियार कर शांति

बहाली की पहल करनी चाहिए ताकि बस्तर आतंक और नक्सल मुक्त हो। तेलंगाना में भी नक्सलवाद हावी था परंतु वहां विकास और जागरूकता से नक्सलवाद का सफाया किया गया न की हथियारों के बल पर। इसी तरह बस्तर में भी इसका समाधान हो सकता है परंतु यह क्रांति से नहीं बल्कि शांति से ही संभव हो पाएगा।

आतंक का इलाज शांति : उडके



महाराष्ट्र से आए श्याम राव उडके का मानना है कि बस्तर में नक्सलवाद

और आतंक पर किसी हिंसात्मक क्रांति से नहीं बल्कि विकास, जागरूकता और शांति से काबू पाया जा सकता है। सरकार को मंथन करने की जरूरत है कि उसकी योजनाएं अंतिम व्यक्ति तक क्यों नहीं पहुंच रही हैं? अंतिम व्यक्ति ही बाहरी नक्सलियों के चंगुल में आकर नक्सलवाद का चोला पहनकर बस्तर में अपने ही लोगों के

खिलाफ आतंक का पर्याय बना हुआ है। सरकार हर अंतिम व्यक्ति तक अपनी योजनाएं पहुंचाए जो विकास की मुख्यधारा से कोसों दूर है तभी शांति यात्रा का परिणाम निकल पाएगा।

बंद करना होगा उत्पीड़न : मरावी

सूरजपुर से आए किसान रूपलाल



मरावी का कहना है कि सबसे पहले इस आतंक को खत्म करने के

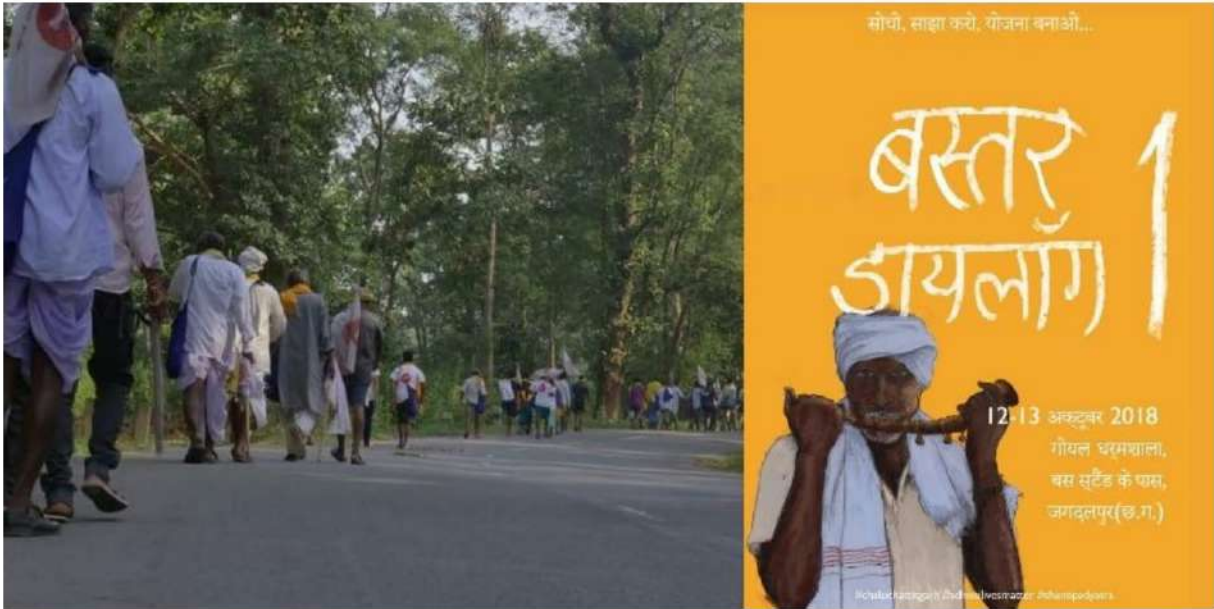
लिए बस्तर में गरीबों और किसानों के अलावा निर्दोष ग्रामीणों के साथ हो रहे उत्पीड़न और अत्याचार पर विराम लगाना होगा तभी यहां के युवा नक्सलवाद के बजाय विकास की मुख्यधारा को अपना पाएंगे। बस्तर में जिस तरह बदले की भावना से नक्सलवाद बढ़ रहा है उस पर विराम लगाना चाहिए। बस्तर के हालात क्रेद गंभीर हैं और यहां चल रहे हिंसा पर सिर्फ प्रेम से ही विजयश्री हासिल की जा सकती है। सरकार को शांति वार्ता के लिए रास्ता बनाने की भी जरूरत है।

KOSAL कथा

होम | संस्कृति | चलती कथा | इतिहास | सफरनामा | छत्तीसगढ़िया | अन्य

बस्तर में शांति के लिए शांति यात्रा की जा रही है, महात्मा गाँधी की 150वे जन्म वर्ष की शुरुआत 2 अक्टूबर से 150 से अधिक लोग चट्टी आंध्रप्रदेश से जगदलपुर तक पैदल यात्रा कर शांति की अपील कर रहे हैं। जिसका समापन 12 और 13 अक्टूबर को जगदलपुर में बस्तर डायलॉग के साथ होगा। सबकी कोशिश है, आशा है एक दिन बस्तर में शांति आएगी।

बस्तर डायलॉग 1 (शांति पदयात्रा) #ChaloChhattisgarh



तो जिस दिन बस्तर में शांति आएगी उस दिन बस आदिवासी का जीवन नहीं बदलेगा पूरे प्रदेश की पहचान बदलेगी प्रदेश का टूरिज़म बढ़ेगा, आदिवासी इलाकों में रोज़गार के नए रास्ते बनेंगे। प्रदेश को लेकर लोगो का नज़रिया बदलेगा, वो कहते हैं न bucket लिस्ट, हमारे प्रदेश के जंगल लोगो के bucket लिस्ट में होंगे।

[#ShantiPadYatra](#) [#AdivasiLivesMatter](#) [#ChaloChhattisgarh](#)

गांधी जी की
150वीं जयंती पर 4
राज्यों के लोग 10
दिन के शांति
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सामाजिक नेता-कार्यकर्ताओं ने शांति रैली का किया आगाज

हरिभूमि न्यूज़ ►► कोट

बीते चार दशक के आस-पास से बस्तर में चल रहे अशांति हिंसा को लेकर दण्डकारण्य समाज प्रमुखों ने गांधी जी के 150वीं जयंती पर चार राज्यों के सीमा स्थल ग्राम चट्टी से शांति रैली का आगाज किया है। जिसमें छग के आदिवासी गोंड समाज के प्रमुखों ने हिस्सा लिया। गांधी जयंती पर उनके छायाचित्र पर पुष्प अर्पित कर पूजा-अर्चना पश्चात चट्टी से शुरूआत की गई, जो छत्तीसगढ़, आंध्रप्रदेश, तेलंगाना, ►► शेष पेज 14 पर



पथ पर पथगामी बन कर चलेंगे शेर सिंह

दस दिवसीय शांति पदयात्रा को लेकर तथा माओवाद के द्वारा उनके खिलाफ पदयात्रा पर जारी विज्ञापित को ध्यान में रख पत्रकारों के सवाल पर सभी राज्यों के संयोजकों व प्रमुखों ने कहा कि पूरे बस्तर में आदिवासी हैं और वो ही हमारे सुरक्षा है हमें सुरक्षा की आवश्यकता अभी नहीं है।

माओवादियों के आरोप को कहा निराधार

शांति पद यात्रा को लेकर माओवादी संगठन द्वारा जारी विज्ञापित पर पत्रकारों द्वारा पूछे सवाल पर शुभाशु चौधरी ने कहा कि उनका आरोप पदयात्रा का उद्देश्य माओवादी विचार धारा के विरोध बताया जा रहा है, पर ऐसा नहीं है। यह लम्बी चलने वाली लड़ाई है और सभी से शांति की अपील करने वाली यात्रा है।

चार दशक से सुलग रही हिंसा के विरोध में पदयात्रा

हरिभूमि न्यूज़ ►► जगदलपुर/कोट

नक्सलगढ़ में बिना सुरक्षा मांगे 6 राज्यों के सामाजिक कार्यकर्ताओं का दल शांति की बहाली के लिए पदयात्रा में निकला है। जिसका नेतृत्व नक्सलियों पर पुस्तक लिखने वाले शुभ्रांसु चौधरी कर रहे हैं। गांधी जयंती से शुरू हुई पदयात्रा दूसरे दिन राष्ट्रीय राजमार्ग पर स्थित इंजरम से चलकर एराबोर पहुंची। दो दिन में 26 किमी की पदयात्रा पूरी हुई। इस संबंध में श्री

■ दूसरे दिन
एराबोर पहुंची
शांति यात्रा



चौधरी समेत अन्य लोगों ने हरिभूमि से चर्चा में बताया कि चार दशक में 12 हजार लोग मध्य भारत में नक्सल हिंसा में मारे गए। जिनमें 2700 सुरक्षा बल के जवान और 9300 आदिवासियों समेत आम

नागरिक शामिल हैं। चार दशक में बस्तर सुलग रहा है। सब तरफ से नुकसान बस्तर के आदिवासियों को हो रहा है। ऐसे हालात में सरकार और नक्सलियों के बीच बातचीत होना जरूरी है ताकि कोई एक

सकारात्मक हल निकल सके। इसी उद्देश्य को लेकर हमारी यह शांति का संदेश देकर गांधीवादी तरीके से शुरू की गई पदयात्रा है। 9 दिन में 8 जगह विश्राम के बाद पदयात्रा जगदलपुर पहुंचेगी। उन्होंने कहा कि पदयात्रा की अगुवाई आदिवासी समाज के लोग कर रहे हैं। इसलिए पुलिस से सुरक्षा मांगने का कोई औचित्य नहीं है, हमने सुरक्षा की मांग भी नहीं की है। नक्सलियों का विरोध निराधार है। चार राज्यों के संगम स्थल आंध्रप्रदेश के ग्राम चट्टी के शबरी गांधी आश्रम से शुरू हुई पदयात्रा ►► शेष पेज 12 पर

हिंसा के खिलाफ • यात्रा बस्तर जिले में प्रवेश, पदयात्रियों के लिए चाय-नाश्ते से लेकर भोजन तक की व्यवस्था की ग्रामीणों ने झीरम में हुआ था नरसंहार, वहां शांति पदयात्रा का फूलों से स्वाग

भास्कर न्यूज | जगदलपुर

जिस झीरम घाटी में नक्सलियों ने कछीसी काफिले पर हमला कर 30 से ज्यादा लोगों को मार मारया था, उसी झीरम घाटी के लोगों ने भंगलकार की शांति का बड़ा संदेश दिया। आदिवासी नेता और सामाजिक कार्यकर्ताओं की शांति पदयात्रा झीरम पहुंची तो वहां के लोगों ने इस यात्रा का दिल खोलकर स्वागत किया।

गांव के लोगों ने पारंपरिक गाजे-बाजे और फूल मालाओं से पदयात्रियों का स्वागत किया और संदेश दिया कि भूले हो उनके गांव में प्रदेश की सबसे बड़ी नक्सली वारदात हुई हो लेकिन वे शांति के पक्षधर हैं। जैसे



जगदलपुर, पदयात्रियों का स्वागत करते झीरम के ग्रामीण।

ही पदयात्रा झीरम पहुंची तो बड़ी संख्या में लोग पदयात्रियों के स्वागत के लिए सड़क पर उतरे। इससे पहले टाहकवाड़ा में भी लोगों ने स्वागत

किया। टाहकवाड़ा वही स्थान है, जहां तईवे पर नक्सलियों ने कई सीआरपीएफ जवानों को गोलीबारी से भून दिया था।

छाना बनाने की जरूरत नहीं पड़ रही, लोग खुद ही व्यवस्था कर रहे पदयात्रियों के।

पदयात्रा का नेतृत्व कर रहे सुभांशु चौधरी ने बताया कि पदयात्रा का प्रवेश बस्तर जिले में हो गया है। पदयात्रा को लोगों को व्यापक समर्थन मिल रहा है। उन्होंने बताया कि पिछले तीन दिनों से पदयात्रियों को छाना बनाने की जगहों की नहीं पड़ रही है। यात्रा जिस भी गांव कस्बे के पास पहुंच रही है

वहां के लोग पदयात्रियों के लिए छाने-पीने की व्यवस्था कर रहे हैं। उन्होंने बताया कि लोग पदयात्रियों के पास पहुंचकर यात्रा का उद्देश्य और शांति के लिए अपना समर्थन दे रहे हैं और पदयात्रियों के साथ चल रहे हैं। दूरभा में भी लोगों ने रात के खाने की व्यवस्था की है। उन्होंने बताया कि कुकानर में

हरिकृष्ण चौहान नाम के व्यक्ति तो पदयात्रियों के लिए अपनी को दुकान खोल दी और पदत्र में जो भी सामान लिखा उसके नहीं लिए। पदयात्रा दूरभा पहुंची है और भोलालाल को से पदयात्री यहां आगम करेंगे। इस बाद कुभवत मुकेश यादव नाम के लिए रहना होंगे।

पदयात्रा के तुरंत बाद हो सकती है साइकिल यात्रा, शांति का संदेश लेकर राजधानी ज

शांति पदयात्रा 13 अक्टूबर को जगदलपुर पहुंचेगी इसके बाद यहां 14 अक्टूबर को भी पदयात्रा से जुड़ा एक कार्यक्रम होगा है। बताया जा रहा है कि इस कार्यक्रम

के बाद पदयात्री तुरंत ही एक साइकिल यात्रा की शुरुआत करेंगे। सभी लोग साइकिल से रायपुर राजधानी शांति का संदेश लेकर जाएंगे। साइकिल यात्रा के

जारी शांतिबाजों के लिए सत पर दबाव बनने की कोशिश जारी है हालांकि अभी शांति यात्रा को लेकर कोई अंधाधुन घोषणा नहीं हुई है।



నెత్తుటి దారిపై శాంతియాత్ర

- దండకారణ్యంలో శాంతి స్థాపనే లక్ష్యం
- 150వ గాంధీ జయంతి సందర్భంగా కార్యక్రమం
- కాలినడన 200 కిలోమీటర్ల మేర ప్రయాణం
- భాగస్వాములు కానున్న మూడు రాష్ట్రాల ఆదివాసీలు

సాక్షి, ఆసిఫాబాద్:

అడవిలో తుపాకీ పట్టి ఉద్యమిస్తున్న మావోయిస్టులను జన జీవన స్రవంతిలోకి ఆహ్వానిస్తూ వారిని శాంతి వైపు మళ్లిస్తూ ఉద్యమ ప్రభావంతో స్వప్నాతున్న ఆదివాసీలకు అవగాహన కల్పించేందుకు గాంధేయవాదులు ఓ పాదయాత్ర నిర్వహిస్తున్నారు. ఈ నెల 2న మహాత్మాగాంధీ 150వ జయంతి సందర్భంగా మావోయిస్టు కంచుకోట అయిన ఛత్తీస్‌గఢ్‌లోని జగదల్‌పూర్‌కు కాలినడకన 'సంవిదాన్ యాత్ర' పేరిట అవగాహన

శాంతి నెలకొల్పేందుకే...

ఏళ్లుగా అటు భద్రతాదళాలు, ఇటు మావోయిస్టు దళాల మధ్య ఆదివాసీలు



“నలిగిపోతున్నారు. ఇరువర్గాల మధ్య ప్రాణాలు కోల్పోతున్నది గిరిజనులు. ఈ హింస ఇక నుంచి ఆగిపోవాలని, దండకారణ్యంలో శాంతియుత వాతావరణం నెలకొల్పేందుకే ఈ పాదయాత్ర చేపట్టాం. దీనికి అందరూ సహకరిస్తారని ఆశిస్తున్నాం.

- సిదాం అర్జు, రాజ్‌గోండ్ సేవా సమితి తెలంగాణ రాష్ట్ర కన్వీనర్

కార్యక్రమానికి శ్రీకారం చుట్టారు. దాదాపు రెండు దశాబ్దాల తర్వాత చేపడుతున్న ఈ శాంతియుత పాదయాత్రలో

- మిగతా 2లో▶



శాంతి పాదయాత్ర ప్రారంభ కార్యక్రమంలో
నినాదాలు చేస్తున్న ఆదివాసులు

మమ్మల్ని స్వేచ్ఛగా బతకనివ్వండి

దండకారణ్యంలో ఆదివాసుల శాంతి పాదయాత్ర

చింతూరు, సూర్యపేట: తమను స్వేచ్ఛగా బతకనివ్వాలనే డిమాండ్‌తో దండకారణ్యంలోని ఆదివాసులు మంగళవారం శాంతి పాదయాత్ర ప్రారంభించారు. తూర్పుగోదావరి జిల్లా చింతూరు మండలంలోని చట్టి నుంచి మొదలైన ఈ యాత్ర చత్తీస్‌గఢ్‌లోని దండకారణ్యంలో మొత్తం 11 రోజుల పాటు 186 కిలోమీటర్లు సాగనుంది. చివరి రోజున జగదల్‌పూర్‌లో సదస్సు నిర్వహించి యాత్రను ముగించనున్నారు. మావోయిస్టులు, పోలీసుల మధ్య జరుగుతున్న పోరాటంలో వందల మంది ఆడవి బిడ్డలు ప్రాణాలు కోల్పోతున్నారని, శాంతి యుతంగా బతికే వాతావరణం ఏర్పడేందుకు ఇరుపక్షాలు సహకరించాలని కోరుతూ గాంధీ జయంతి సందర్భంగా ఈ కార్యక్రమాన్ని చేపట్టారు. ఇందులో తెలంగాణ, ఆంధ్రప్రదేశ్, చత్తీస్‌గఢ్, జార్ఖండ్, ఒడిశా రాష్ట్రాల్లోని గిరిజన తెగల్లోని కులపెద్దలు పాల్గొంటున్నారు. పాదయాత్ర నిర్వహించవద్దని ప్రారంభానికి ముందు మావోయిస్టులు లేఖ విడుదల చేశారు. దానిపై చర్చించుకున్న అనంతరం కార్యక్రమాన్ని కొనసాగించాలని నిర్వాహకులు నిర్ణయించారు.

October 5, 2018

अहिंसात्मक प्रयासों से ही आएगी शांति, बस्तर में अमन का पैगाम देने तीसरे पड़ाव में पदयात्रियों का कारवा पहुंचा दोरनापाल

Posted By: NEWS DESK 193 Views 0 Comment

दोरनापाल से पी. रंजन दास

जिस रास्ते बस्तर में नक्सलवाद आया, छ राज्यों के करीब डेढ़ सौ पदयात्री तीन दिनों से शांतिदूत की शक्ति में उसी रास्ते बस्तर में पदयात्रा कर शांति का संदेश देते आगे बढ़ रहे हैं।

तेलंगाना सीमा में बसे चेन्नी के शबरी आश्रम से 2 अक्टूबर को शुरू हुआ शांति यात्रा तीन दिन में 50 किलोमीटर का सफर तय कर गुरुवार को दोरनापाल पहुँचा। हालांकि नक्सली विरोध के चलते शांति पदयात्रा से स्थानीय लोगों ने पूरी तरह दूरियाँ बना रखी है। यात्रा में शामिल बुद्धिजीवी भी इसे सहस स्वीकारते हैं। पड़ाव में कई गाँव पड़ने के बावजूद संवाद स्थापित ना हो पाने से यात्रा के उद्देश्य से लोगों को अवगत कराने में पदयात्री सफल नहीं हो पा रहे है, बावजूद यात्रा को बस्तर में शांति स्थापना के लिए मील का पत्थर बताया जा रहा है। हालांकि नक्सली विरोध के बाद यात्रा पर संगीन साया साफ नजर आ रहा है। गुरुवार को दोरनापाल से पहले पेटा में एक पदयात्री मोटरसायकल में सवार होकर अपने साथियों के पास पहुँचा और कहने लगा कि जल्दी जल्दी आगे बढ़े ये फ़ोर्स का आदेश है। क्योंकि यह इलाका माओवादियों के आधार वाला है। यहाँ खतरा हो सकता है। बस इतना कहने की देर थी की सभी एक साथ दोरनापाल के लिए रवाना हो गए।



अभी बस करीब एक किलोमीटर चले ही थे की मोटर सायकलों में सवार करीब एक दर्जन जवान यात्रा को सुरक्षा देने पहुँच गए और सभी पद यात्रियों को अपनी सुरक्षा में दोरनापाल के सामुदायिक भवन तक पहुँचा गए।

नीति -नियत ठीक तब शांति बहाल होगी

शांति यात्रा में शामिल होने झारखंड से आये 50 किलोमीटर के पदयात्रा के बावजूद 65 वर्षीय बुजुर्ग झारखंड हजारीबाग जिले के रहने वाले विश्वनाथ आजाद ने बताया की उनके दादा सूर्य सिंह चौधरी स्वतंत्रता सेनानी थे और उन्हें उनके दादा से ही उन्हें संघर्ष की प्रेरणा मिली थी और तब से वे लगातार लोगों के हक और देश में शांति व्यवस्था के लिए एक जंग लड़ रहे है। शांति पदयात्रा और बस्तर में फैले आतंक के सम्बन्ध में चर्चा करते आजाद का कहना था कि बस्तर में शांति और अमन चैन के लिए सरकार को अपनी नीति और नियत दोनों ठीक रखनी होगी तभी नक्सलवाद और आतंक पर काबू किया जा सकता है।

क्योंकि यहाँ माओवादी हथियारों का भय दिखाकर लोगों पर पैठ जमाये हुए है। कोई भी व्यक्ति माओवादियों से प्रेम से नहीं जुड़ा है बल्कि भय के चलते जुड़ा हुआ है और नक्सली कभी भी सही मुद्दे पर चर्चा करना ही नहीं चाहते है।

उनके विचार और रास्ते दोनों ही गलत हैं। यात्रा के बहिष्कार पर आजाद का कहना है की पिछले 93 वर्षों में माओवादियों ने किसका विकास किया है, कितनों का घर बसाया है और कितने लोगों को लड़कर उनका अधिकार दिलाया है। पहले वे इन सवालों का जवाब दे, उसके बाद यात्रा के बहिष्कार की बात करें। छत्तीसगढ़ में सरकारी आँकड़ों के हिसाब से 12000 लोगों की नक्सलियों ने हत्या कर दी है, जिसमें 9300 लोग बेकसूर ग्रामीण हैं। क्या यही है नक्सलियों का आंदोलन, जिसमें वे बेकसूर लोगों की हत्या कर रहे हैं। बल्कि सच तो यह है की आज नक्सली नेता लेव्ही वसुली के चक्कर में कई गुटों में बंट गए है और लोगों का शोषण कर रहे है। आजाद का कहना है की बस्तर में जागरूकता से ही नक्सलवाद का खामा हो सकता है और यहाँ के लोगों को नक्सलवाद और माओवादियों को स्वयं नकारना होगा तभी यहाँ शांति स्थापित हो पाएगी।



यह यात्रा तो गाँधी वादी और अहिंसात्मक तरीके से एक प्रयास मात्र है यहाँ नक्सली ही नहीं बल्कि सुरक्षाबलों के जवान भी ग्रामीणों के साथ बर्बरता पूर्ण रवैया अपना रहे है।

इससे यहाँ के युवा गलत रास्ता अख्तियार कर बदले की भावना से नक्सलवाद को अपनाकर आतंक की राह पर चल रहे है इसलिए जवानों को पहले यहाँ के लोगों को विश्वास में लेना होगा तभी वे विकास की मुख्यधारा से जुड़ पाएंगे। आजाद का कहना है की इस पदयात्रा से वे पूरे देश को एक संदेश देना चाहते है की हिंसा से हिंसा को कदापी ख़त्म नहीं किया जा सकता अपितु यह अहिंसावादी गाँधी का देश है, गाँधीवादी तरीके से ही शांति कायम किया जा सकता है।

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शांति यात्रा : स्वतंत्रता सेनानी दादा से मिली उत्पीड़न से लड़ने की प्रेरणा, दोरनापाल से सुकमा के लिए आज निकलेगी शांति यात्रा नीति ठीक रखे सरकार तो खत्म होगा माओवादी आतंक

गोदा मित्रा
खेतवापाल, महाराष्ट्र

तेलंगाना रोड पर बसे चेंडी के शरी आश्रम से गांधी जयंती को शुरू हुई शांति यात्रा 60 घंटे में 50 किलोमीटर का सफर तब कर टैल्सपाल पहुंच चुकी है। महाराष्ट्र की टीम यात्रा को काफ़ी बल दे रही है और निशुली भी कि हमारी मुन्नाबन टैल्सपाल और एंटीवैर के बीच पैदा गांव से परावर्तित हो रही है। हमने की थी कि एक परवासी मेंटरसकल पर सफ़र होकर अपने सचिवों के पास पहुंचा और बहने लगा कि जल्दी- जल्दी आगे बढ़ें, कोई का आदेश है। वह इलाका माओवादी का अक्षर है। वहां खता हो सकता है। उस इलाके की ओर भी हमें भी एक सच टैल्सपाल के लिए माना हो रहा। अभी एक किलोमीटर की दूरी है कि पीछे सचिवों में सफ़र करीब एक दर्जन सफ़र यात्रा को सुख देने पहुंच रहा और सभी परवासी को अपनी सुरक्षा में टैल्सपाल के सचिवों का भरोसा बढ़ा रहा है। हम भी सच- सच का पहुंच रहे, जहां सबके लिए हम के पास की व्यवस्था की गई थी। यह भी हमारी मुन्नाबन एक ऐसे परवासी से हुई जो शांति यात्रा में शामिल होने



परवासी को सुख देने खुदो पहुंचाए जायें।

लागातार लोगों की हत्या और देश में शांति व्यवस्था के लिए जा लड़ रहे हैं। शांति परवाजा और वस्त्र में फैले आतंक के संघर्ष में चर्चा करते आसद का कहना था कि बस्तर में शांति और अमन चैन के लिए सरकार को अपनी नीति और गिरफ्तार दोनो ही ठीक रखनी होगी। तभी नक्सलवाद और आतंक पर काबू किया जा सकता है।

क्योंकि जहां माओवादी हथियारों का पया दिखावर लोगों में पैर जमा रहा है। कोई भी व्यक्ति माओवादी से प्रेम से नहीं जुड़ा है बल्कि भय के चले जुड़ हुआ है। नक्सल कभी भी नहीं पुरे पर चर्चा करना नहीं चाहते हैं। उनके विचार और रहने दोनो ही गलत हैं। यात्रा के वही परवा पर आसद का कहना है कि पिछले



शांतिदुल अक्षर व अन्य।

अक्षरदुल

एक ठाक में माओवादी ने विकास विकास किया है? किन्तु उन पर सफ़र है? और किन्तु लोगों को लड़कर जका अधिकार दिया है? पहले वे इन सवालों का जवाब दें। उसके बाद यात्रा के वही परवा की बात करें। जतीसाल में सफ़र अक्षरों के हिसाब से 12000 लोगों की नक्सलियों ने हत्या कर दी है।

किन्तु 9300 लोग बेकसूर शहीद हैं। क्या जहाँ है नक्सलियों का अकेला विरसे वे बेकसूर लोगों को हत्या कर रहे हैं। सच तो यह है कि अब नक्सली नेता लेके जसुनी के चक्कर में बंद गुंडों में उतर गए हैं और लोगों का शोषण कर रहे हैं। आसद का कहना है कि बस्तर में जागरूकता से ही नक्सलवाद का

खतमा हो सकता है और जहाँ के लोगों को नक्सलवाद और माओवादी के खतम नकरना होगा तभी शांति स्थापित हो सकती है। यह यात्रा तो गांधीवादी और अहिंसक तरीके से एक प्रयास मात्र है। क्या नक्सली तो नहीं बल्कि सफ़रवालों के जवान भी ग्रामीणों के साथ खड़े तापूर्ण रवैय अना रहे हैं निरसे बुद्धा बलक एमल अहिंसक कर चढ़ने की भावना से आतंक की रफ़ पर चल रहे हैं। बस्तर की घाले जहाँ के लोगों को विपक्ष में लेना होगा तभी वे विकास की मुन्नाबन से जुड़ पाएंगे।

दल आज पहुंचे सुकमा

रोज 20 किलोमीटर के सफ़र का लक्ष्य रखते निकले बंदवकी गुंडावाद को बस्तर से सुकमा के लिए रकन हो। दोहर या मोहन के सफ़र में काले से बाद 107 लोगों का दल सुकमा की ओर निकलेंगे। सुकमा पहुंचेंगे। 10 दिनों के अंतर- अंतराद्वय से बाद 13 अक्षर को अक्षर पहुंचेंगे। माओवादी नेताओं के बंदवकी पदविकी ने सुकमा लेने से तो इनकार कर दिया है परंतु बाना केने में पहुंचने से पहले जवान सफ़र करे सुकमा प्रधान करते जवान अक्षर हैं।

Peace marchers make it through Maoist hotbed

150 tribal people walked along the NH 30, which connects Telangana to Chhattisgarh

ADITYA ANAND
JAGDALPUR (CHHATTISGARH)

Despite a boycott call from Maoist insurgents, a group of 150 successfully made it to Jagdalpur on Friday afternoon across the naxal hotbed – Dandakaranya forest range.

The boycott call was sounded on October 3, a day after the group set off from Andhra Pradesh. Several tribals backed out fearing trouble, Shubhranshu Choudhury, one of the organisers said.

However, as days passed and the group traversed the same route from which Maoists had used to invade Bastar in 1980, they were met with support in most villages.



Tribal leaders with Krishna Kumari Devi, the queen mother of Bastar at her palace in Jagdalpur.

"This strengthened our determination and helped us continue to walk on till October 12," Uttam Atla, a tribal youth

from Maharashtra's Gadchiroli said. The 150 padyatris also took a decisions to walk along the National Highway 30, which connects Telangana to Chhattisgarh and passes through the Maoist hotbed of the Sukma district of Chhattisgarh. Each day the group clocked about 15 km on an average.

Asked about restricting the peace march to the highway, Mr. Choudhary said, "Two people have died in this area in the last few months due to IED blasts, which is why we decided to refrain from going to interior villages."

Sidam Arju, head of Gone Samaj of Andhra Pradesh informed that the group met

villagers on their way and appealed for support.

Tribals join marchers

"In many places we were joined by the Kondi-speaking tribals who walked with us for shorter distances and served us with food and other supplies," Mr. Arju said.

Mr. Choudhury said the appeal for peace was not only to the Maoists but to the government and to everyone else creating a situation that is harming tribals.

"Now, we are saying that enough is enough. Too many innocent lives lost for no reason. Please give peace a chance," Sher Singh Atla, a tribal representative of Chhattisgarh said.

Foot march to promote peace in Naxal-hit areas begins Tuesday

Press Trust of India | Raipur October 01, 2018 Last Updated at 21:35 IST

People from different walks of life will embark on a peace march from Tuesday to spread the message of peace and harmony in the insurgency-hit areas of central India.

The march, 'Shanti Padyatra', will begin from Shabri Ashram in Chatti village of Andhra Pradesh on the 150th birth anniversary of Mahatma Gandhi on October 2, Shubhranashu Chowdhary, one of the conveners of the event, told PTI.

After covering a distance of 186km through the Dandakaranya forest for 11 days, it will conclude at Jagdalpur (Bastar's district headquarter) on October 12, he said.

As many as 200 people, including local tribals, social activists, thinkers and teachers from Chhattisgarh, Odisha, Maharashtra, Andhra Pradesh, Telangana and Jharkhand will take part in the yatra, he said.

"Its aim is to promote peace between all the parties in the insurgency-hit areas in three states (Chhattisgarh, AP and Telangana) to find amicable solutions by leaving the history of violence behind," Chowdhary said.

About 12,000 people have died in the past 20 years due to Maoist violence and operations carried out by security forces. Of these, 9,300 were adivasis, the original inhabitants of these lands, he said.

It is not that peace moves have not been initiated in the past. The last one in 2004 between the Andhra Pradesh government and Naxalites had failed due to several reasons, he added.

Now, for the first time several social activists, teachers and thinkers have come together to give a fresh push to the efforts for establishing peace and harmony in the region, he added.

At the end of the march, a conclave called 'Bastar Dialogue I' will be organised in Jagdalpur to chalk out future strategies to maintain peace in areas severely affected by insurgency, he added.

The peace initiative by citizens comes just months ahead of the assembly polls in Chhattisgarh.

Printed from

THE TIMES OF INDIA

Bastar peace march from today amid boycott call

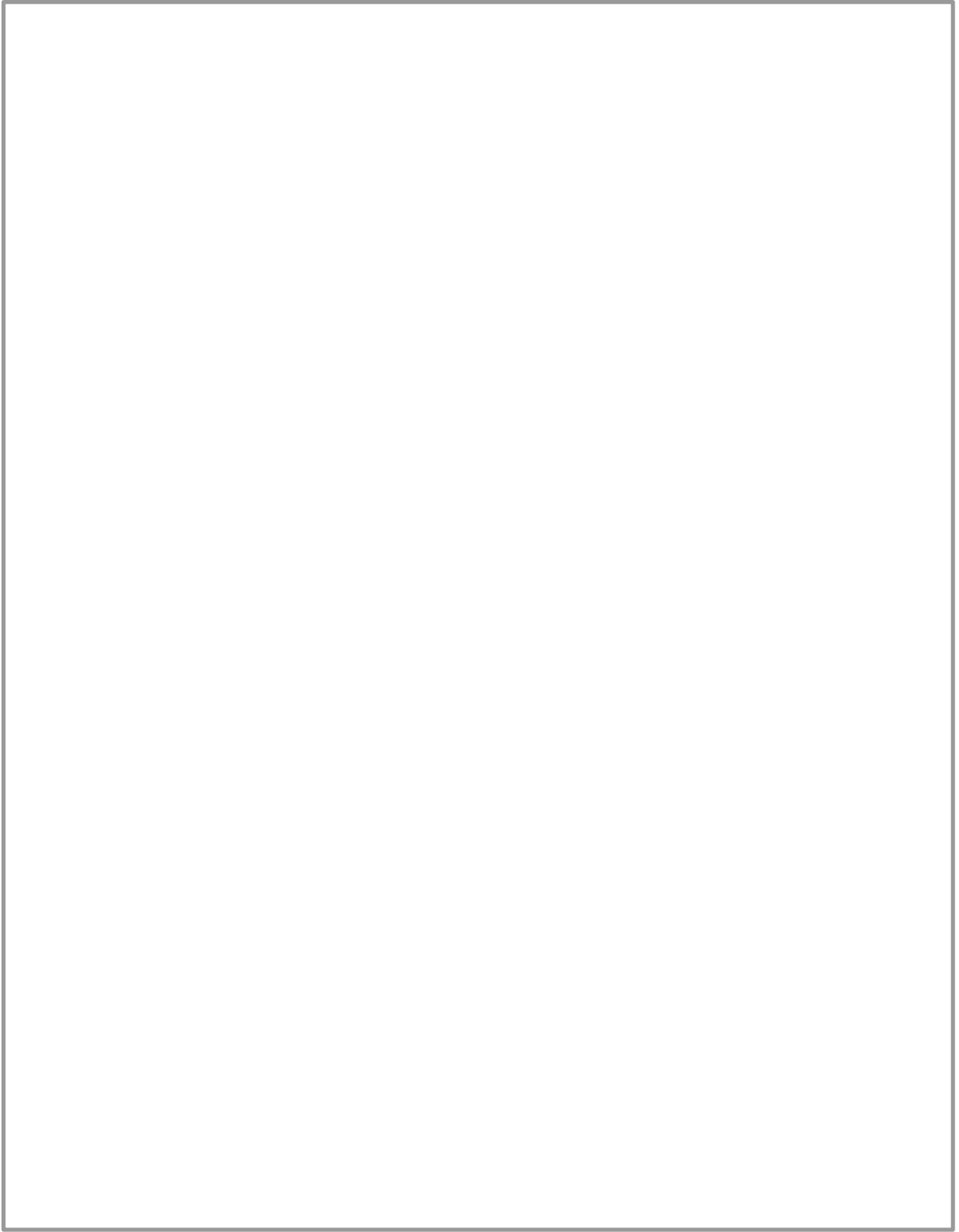
TNN | Oct 2, 2018, 02:07 PM IST

RAIPUR: In a fresh push for peace in the state, Adivasis and activists have join hands to hold 'Bastar Dialogue 1' by organizing peace march on October 2 on the occasion of Gandhi Jayanti. They would enter the Bastar forests from Andhra Pradesh and Telangana to send out a message to Maoists to join the mainstream and support peace and development. However, Maoists have reportedly threatened to boycott the peace march.

The peace march would traverse the same route from which Maoists had invaded Bastar in 1980 and would continue to march till October 12.

Many social activists and thinkers of the Adivasi communities have come together to organise the march from Chatti in Andhra Pradesh to Jagdalpur in Chhattisgarh.

The first-of-its-kind 186-km long 11-day march will urge all stakeholders in violence-affected areas of Dandakaranya forest to shun violence and join the dialogue, said Shubhranshu Choudhary, one of the organizers of the peace march.



multi-national companies to foil Maoists' plan to boycott assembly and Lok Sabha elections.

Vikalp in his letter mentions that Union home minister Rajnath Singh has clearly stated there is no question of peace talk with Maoists unless they give up arms and chief minister Raman Singh has also told us that either we surrender or be ready to get killed. In such a situation, the peace talk seems laughable. "Our party not only accepts chief minister's challenge but also vows that our fight for tribal rights would be intensified", the letter stated.

Maoist spokesperson said that if at all they are serious about peace then organizers should first ask the government to immediately put on hold displacement of tribals for corporates, cancel all MoUs with companies, withdraw deployment of paramilitary forces, stop putting innocent people in jails by calling them Maoists and release them immediately. "Once these demands are met, we are open for talks with the government", he added

Try Gandhian line to tackle Maoism

Being a bit more accommodative and moving beyond knee-jerk reactions like MeToo will help

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By Author [TelanganaToday](#) [Shubhanshu Choudhary](#) | Published: 3rd Oct 2018 12:05 am Updated: 2nd Oct 2018 10:44 pm

This week marks the starting of a year-long celebration on the 150th birth anniversary of Mahatma Gandhi.

However, in continuation of the support for mob lynching, gau raksha, killing of liberal intellectuals, etc, the state has again embarked on an ill-thought arrest spree of naxal sympathisers, which is evoking a good knee-jerk reaction from urban masses. People are troubled. MeTooUrbanNaxal was trending.

The court has proven that due procedure was not followed before the latest arrests and growing outrage of anger is a good sign. But can we do a bit more?

Sustained Initiative

Or rather, should we do a bit more? Is it time for a long, sustained, creative and maybe painful peace initiative? Adivasis in forest areas, where the current Maoist experiment is

under way, are troubled by violence from both sides and are trying to start a peace process. Can we join them?

According to recent data provided by the government of India, more than 12,000 people have died in central India in the last two decades in this over 50-year-old Maoist struggle. In the cross-fire by both the sides, 2,700 security forces were killed while the remaining were adivasis.

Learn from Others

Nepal has solved its Maoist problem. It's not that Nepal has turned into a heaven or hell post the Maoist movement but has India got something to learn from Nepal? In the Philippines and Colombia, which have Maoists presence, peace processes are on, with ups and downs. Or do we have simply nothing to learn from anyone?

Can we ask the Maoist sympathisers that do they still believe that greater good can be achieved by the barrel of the gun? Do they believe in dialogue? Can we request Prachanda to play a Nelson Mandela in South Asia? Can we think beyond the box to achieve the impossible?

Communist parties of different names are trying to come together. Can the process be extended to Maoists also? The state has very little respect for Constitution, especially in Adivasi areas. Can Maoists turn their movement to demand implementation of Adivasi-related rules, rather than chasing the impractical daydream of Maoism during these times?

This will help Adivasis who fought and are dying with them. Maoists did not go to Adivasi areas to carry out revolution. They went there to hide. Last month, 15 Adivasis were brutally gunned down by security forces. It looked like that there was a small meeting of

Gandhi was not perfect, nor was Mao. Adivasis are suffering due to non-adherence of constitutional provisions by the State and the Maoist experiment.

Can new technologies be used to improve the delivery on constitutional rights? Can Satyagraha be digital as part of this alternative peace process, which also looks at solutions to the problems that forces adivasis to join the Maoist movement?

Is it time for a year-long ceasefire from October 2? Can we also say no mining, no land grabbing and no big industry without the permission of Gram Sabha in adivasi areas for a year? Will that be a better way to celebrate Gandhi?

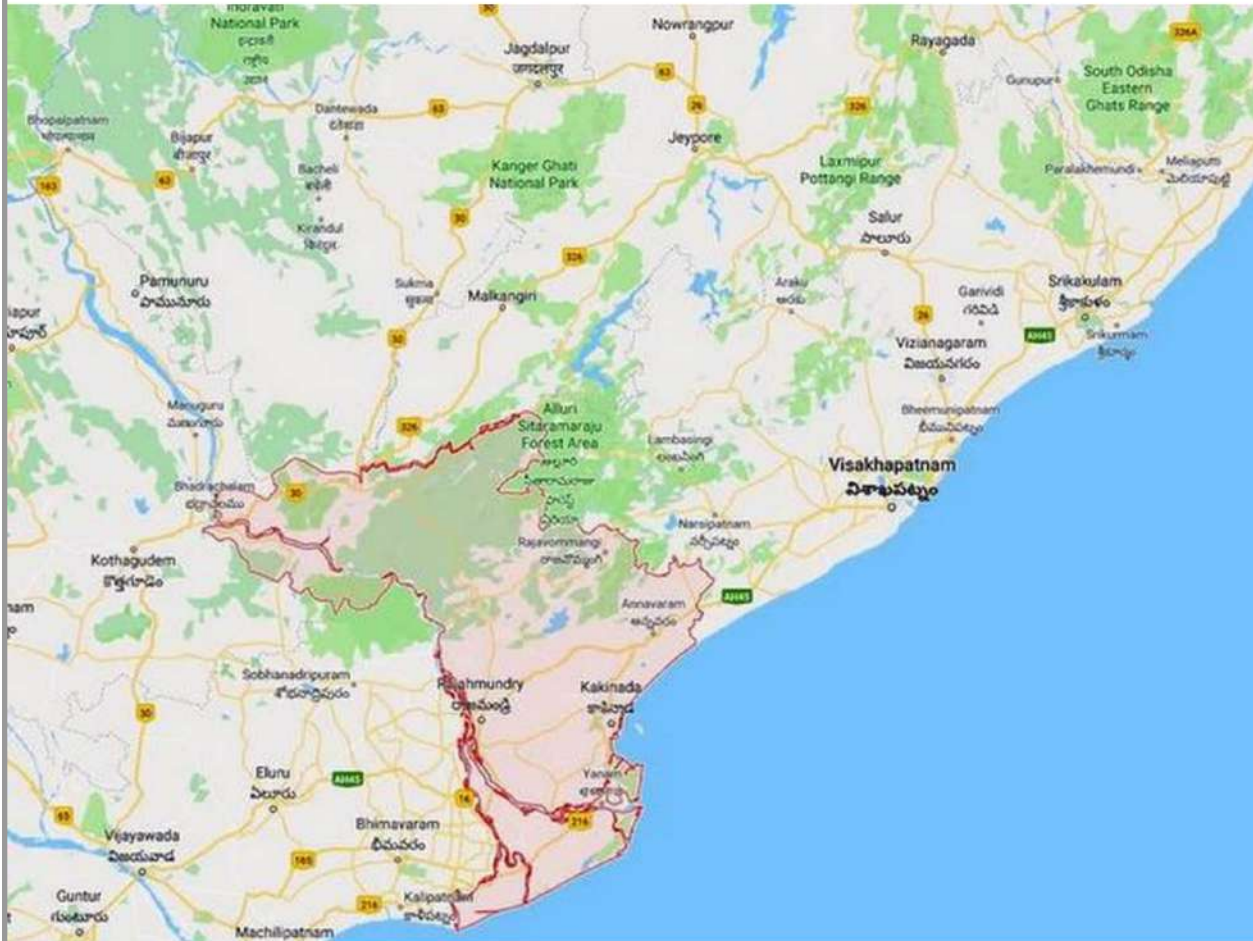
Will Maoists listen? The state thinks they are making good progress and will succeed like Punjab. But forests and adivasis are different. More will suffer if both continue on the same path.

Maybe both sides won't listen but can we be a bit more constructive and do a little more than occasional knee-jerk reactions like the 'MeToo'? Or Gandhi celebration is merely the next 'MeToo'?

(The author is a journalist engaged in experiment for creating democratic media for poor communities. shu@cgnet.in)

NATIONAL

A 186-km rally for peace in the Red heartland



Pavan Dahat

NAGPUR, SEPTEMBER 30, 2018 22:26 IST

UPDATED: SEPTEMBER 30, 2018 22:26 IST

150 people will march from Andhra Pradesh to Chattisgarh

Around 150 people, from various States affected by Maoist insurgency will begin a 186-km long 'Peace Padyatra' (peace march) on Monday to appeal to "all sides to give peace a chance."

The Peace Padyatra, which will start from the Shabri Gandhi Ashram in East Godavari district of Andhra Pradesh on the 150th birth anniversary of Mahatma Gandhi, will conclude in the Jagdalpur town of Bastar on October 12 with a conclave called the 'Bastar dialogue'.

"More than 12,000 people have died in the last 20 years in central India due to the ongoing conflict. Out of which, 2,700 were security forces and more than 9,300 were members of the Adivasi community. Most of these 150 people, who are going to walk from

Led by tribals

"This effort is being led by tribals from Telangana. There was a meeting in June this year, in which it was decided to make sustained efforts for peace and involve the affected people in the peace process," added Mr. Choudhary, a former journalist who runs a community radio service in central India.

The 150 *padyatris* will walk along the National Highway 30, which connects Telangana to Chhattisgarh and passes through the Maoist hotbed of the Sukma district of Chhattisgarh.

When asked about restricting the peace march to the highway, Mr. Choudhary said, "Two people have died in this area in last few months due to IED blasts, which is why we decided to refrain from going to interior villages." He said that the appeal for peace was not only to the Maoists but to the government and to everyone else who is collectively creating a situation that is harming tribals. "Now, tribals are saying that enough is enough. Please give peace a chance," Mr. Choudhary said.

Printable version | Dec 20, 2018 9:19:46 AM | <https://www.thehindu.com/news/national/a-186-km-rally-for-peace-in-the-red-heartland/article25090314.ece>

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A March To Search For Peace On The Same Path Through Which Maoists Entered Bastar

[Shradha Gole](#) Chhattisgarh

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Image Credits: [IBN Khabar](#)

A peace march which is slated to begin from October 2, on the occasion of the birth anniversary of Mahatma Gandhi looks at initiating a fresh attempt at peace and non-violence to end the Maoist conflict in central India. In the last 20 years, the conflict between the Maoist guerrillas and security forces have led to the death of more than 12,000 people. Of those who have lost their lives, 2,700 are the security personnel and 9,300 are Adivasi men and women, most of whom had no part in the violence.

While there have been similar such efforts, mostly by urban intellectuals, this aims at involving the Adivasis. More than 150 Adivasis and their friends will start the march from Chatti village, situated at the border of Andhra Pradesh, Telangana and Chhattisgarh. Interestingly, the marchers will symbolically walk the same path that the Maoists took in 1980 to enter the Dandakarnya forest. The Dandakarnya forest is spread across six states in central India and has been the epicentre of operation of the Maoist movement. This march also seeks to appeal to Maoists to drop arms and tread the path of non-violence to put across their demands.

The marchers plan of walking 15-20 km every day to reach Jagdalpur in Bastar on October 12 to do a public meeting.

“Want our brother & sisters to emerge out of violence”

The Logical Indian spoke to Mr Shubhranshu Choudhary, one of the participants of the foot march for peace.

Mr Choudhary told **The Logical Indian** that the plan to initiate a peace process was made in a three-day meeting held at Tilda, Chhattisgarh in June. Two things were decided upon. First was that the Maoist hit central Indian states needed a peace process and secondly that the process should be done under the leadership of the Adivasi community.

“Post this meeting, Adivasis from Gond Adivasi community of Telangana assumed the leadership role. The Maoist movement which began two decades ago in the present-day Telangana has completely ended a few years back. The Telangana Gond Adivasis in a way wanted to tell that they too have suffered but now we have come out of it and that they want our brothers and sisters who are still in the clasp of this violence to emerge out of it,” said Mr Choudhary.

A Gond community member, Sidam Arju in the Tilda meeting said that these Maoist leaders were their boys and girls, adding, “we agree with most of their demands – they are our demands too – but the path of violence is causing more trouble.”

“Something like the 2nd October ‘samvad yatra’ is thus needed to bring their people back home and turn them away from the path of violence,” Arju said in the meeting.



Meeting in Tilda



Meeting in Tilda



Meeting in Tilda

Notably, the Gond Adivasi community is the second largest Adivasi community in the country and is spread across Andhra Pradesh, Maharashtra, Telangana, Chhattisgarh, and Madhya Pradesh. It is also the community which is majorly affected by the Naxalite movement.

After the meeting in Tilda, another meeting was then organised in Adilabad district of Telangana in July. The common sentiment at the meeting was that they want their Adivasi community from other Maoist-hit states to adopt a path of non-violence.

Alternative peace process

While one of the ideas of this march is to appeal to Maoists to drop their arms, however, the motive of the march goes much beyond just that. "We are calling this an alternative peace process. In a normal peace process, you bring both the sides to the same table. However, we are also looking forward to helping the Adivasis in obtaining an education, getting access to healthcare and even initiate dialogue around Adivasi laws."

A standardised machine-translation tool between Gondi language to Hindi or Gondi to any other language is also being developed. It is believed that the Gond community has been largely cut off from

mainstream India mainly because there has a communication barrier. This has stopped them from expressing their problems.

Moreover, this peace process also aims at creating a platform for the Adivasi community to raise their issues. Also, there are plans to provide the community with a solution to improve their livelihood using the traditional skills and knowledge they have.

Choudhary says that this process is long and would require time to achieve its ultimate aim of establishing peace and self-sustenance. However, this peace march does aim at encouraging leadership from within the Adivasi community. "As professor Hargopal from the National Law School of India University said in the Tilda meeting that how even if one life is saved through this peace process, it would be considered as a success," says Mr Choudhary.

Those who wish to volunteer or help the march monetarily or wish to know more about it can reach out at 9811066749 or drop a mail to shu@cgnet.in



HOME

Chhattisgarh: Peace march in Bastar on October 2 to urge Naxalites to join mainstream

Hence, a few months back, we initiated discussion on a new peace process for Central India to help bring this violence to a halt. Marchers will walk 15-20 km every day to reach Jagdalpur, divisional headquarters of Bastar by October 13 for a public meeting. Around 2700 security personnel have also lost their lives in these years with approximately 9300 civilians killed in the crossfire. Most of those killed are ordinary Adivasis while more than 3000 are under trials and in prison. RAIPUR: Gandhians, tribals and activists in large numbers from three states are planning a peace walk in insurgency-hit tribal Bastar region of Chhattisgarh on Gandhi Jayanti day to send out a message to Naxalites to join the mainstream, support peace and development. Calling it a foot march for peace in central India on the 150th birth anniversary of Mahatma Gandhi, people from Chhattisgarh, Telangana and Andhra Pradesh would enter the forests of Bastar to carry out peace march through the same route from where Naxalites had invaded Bastar in the early 1980s.

Daillyhunt



HOME

Bastar peace march from today amid boycott call

The last peace initiative was taken in 2004 between the Andhra Pradesh government and the Naxals, but in vain. RAIPUR: In a fresh push for peace in the state, Adivasis and activists have join hands to hold 'Bastar Dialogue 1' by organizing peace march on October 2 on the occasion of Gandhi Jayanti . They would enter the Bastar forests from Andhra Pradesh and Telangana to send out a message to Maoists to join the mainstream and support peace and development. Among 12000 people, 9300 were Adivasis, the original inhabitants of this land, Choudhary added.It is not that peace initiative have not been taken earlier, but they all failed due to various reasons. As many as 12,000 people have died in the past 20 years due to exchange of fire between government forces and Maoists. .

Dailyhunt

Tribes to the fore in Bastar Dialogue

Date: October 15, 2018 Author: Team SSARP

0 Comments

The News

- The Bastar Dialogue, aimed at furthering peace in the Red Corridor, concluded in Jagdalpur with the passing of a resolution and finalising a roadmap towards achieving peace in the Dandakaranya region.

What is a red corridor region?

- Red corridor region is demarcated by the union government to notify the districts which are affected by left wing extremism.
- It is spanning across 106 districts in 10 States, namely- Bihar, Jharkhand, Andhra Pradesh, Maharashtra, Odisha, Telangana, West Bengal, Madhya Pradesh, Uttar Pradesh and Chhattisgarh.
- A recent report of MoHA classifies the red corridor region with respect to the severity of the Naxal influence. The three main categories are:
 - Severely affected – Chhattisgarh, Jharkhand, Odisha and Bihar
 - Partially affected – West Bengal, Maharashtra and Andhra Pradesh
 - Slightly affected – Uttar Pradesh and Madhya Pradesh
- 44 districts have been removed from the list and 8 new districts which could be slightly or partially affected has been added to the list.

About Naxalism

- The Naxalite movement was started by Charu Majumdar, Kanu Sanyal and Jangal Santhal in West Bengal in 1967 under the banner of Communist Party of India (Marxist).
- The CPI (Maoist) was formed in 2004 with the merger of the Communist Party of India (Marxist-Leninist) People's War, commonly known as the People's War Group, and the Maoist Communist Centre of India. And it has been functioning under this banner since then.

- The movement has changed many banners over the past four decades and is now called the CPI (Maoist), which is a banned organisation in the country.

Background

- More than 12,000 people have died in the last 20 years in central India due to the ongoing conflict.
- Out of which, 2,700 were security forces and more than 9,300 were members of the Adivasi community.
- There was a meeting in June this year, in which it was decided to make sustained efforts for peace and involve the affected people in the peace process
- Around 150 people, from various States affected by Maoist insurgency began a 186-km long 'Peace Padyatra' (peace march) to appeal to "all sides to give peace a chance."
- The Peace Padyatra, which started from the Shabri Gandhi Ashram in East Godavari district of Andhra Pradesh on the 150th birth anniversary of Mahatma Gandhi, later concluded in the Jagdalpur town of Bastar on October 12 with a conclave called the 'Bastar dialogue'.
- In a historic move, Krishna Kumari Devi (the queen mother of Bastar) has also invited 10 tribal leaders from Chhattisgarh, Telangana, Andhra Pradesh and Maharashtra for an annual meeting of Manjhis.

Note – Manjhis are hereditary heads of various parganas in Chhattisgarh.

Way ahead

- The government should create an atmosphere for such dialogues
- There should be use of a mix of Gandhiji's teachings and Marxist learnings to achieve peace.

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Tribals begin peace march from Andhra village

POSTED BY: [GOPI](#) OCTOBER 2, 2018

Tribals begin peace march from Andhra village

Visakhapatnam, Oct 2 (IANS) More than 150 tribals from the states affected by Maoist insurgency on Tuesday began a 'Shanti Padyatra' or peace march from a village in Andhra Pradesh's East Godavari district to appeal to all sides to give peace a chance.

Tribals and activists from Telangana, Maharashtra, Andhra Pradesh, Chhattisgarh, Odisha and Jharkhand began their march from Shabri Gandhi Ashram in Chatti village amid a boycott call by Maoists and will cover 186 km to end it at Jagdalpur in Chhattisgarh after 10 days.

The organisers said that a conclave 'Bastar Dialogue 1' will be held in Jagdalpur on October 12 and 13 at the end of the march to discuss future strategies.

Symbolically, the marchers will take the same path taken by Maoists 40 years back to enter Bastar from Andhra Pradesh through Dandakaranya forest, said organiser Shubhramshu Choudhary.

The peaceniks will walk along the National Highway-30, which connects Telangana to Chhattisgarh.

The organisers have termed this as the first step towards what they call the new peace process.

According to them, the insurgent movement since its inception has become one of the major threats to the democratic structure of India. The violence by Maoists and security forces has claimed the lives of 12,000 people in 20 years, including 2,700 security personnel and more than 9,300 tribals.

Pointing out that the Andhra Pradesh government's last attempt to broker peace failed in 2004 and the violence continued unabated, the organisers feel that the peace process should be given a second chance.

Many organisations, individuals, community elders and leaders, scholars, academicians, human rights activists and professions decided to come together to discuss the prospects, possibilities and alternative ways of building peace in central India, the organisers said.

The Communist Party of India-Maoist called for boycott of the peace march. The outlawed group urged tribals not to take part, saying it aims at stopping Bastar tribals from fighting against corporate houses and claiming their water, forests and land.

CPI-Maoist Dandakaranya Special Zonal Committee Spokesperson Vikalp, in a statement, alleged that NGOs organising the peace march are funded by multinational companies.

He said that the organisers should first ask the government to stop displacement of tribals, cancel MoUs with companies and withdraw paramilitary forces.

(This story has not been edited by Social News XYZ staff and is auto-generated from a syndicated feed.)

Chhattisgarh: Peace march in Bastar on October 2 to urge Naxalites to join mainstream

TNN | Sep 17, 2018, 07:46 PM IST



RAIPUR: Gandhians, tribals and activists in large numbers from three states are planning a peace walk in insurgency-hit tribal Bastar region of Chhattisgarh on Gandhi Jayanti day to send out a message to Naxalites to join the mainstream, support peace and development.

Calling it a foot march for peace in central India on the 150th birth anniversary of Mahatma Gandhi, people from Chhattisgarh, Telangana and Andhra Pradesh would enter the forests of Bastar to carry out peace march through the same route from where Naxalites had invaded Bastar in the early 1980s. Nearly 150 people, including local tribals, are expected to cover about 200 kilometres of a peace march in about ten days.

This is for the first time in the last 14 years that an initiative is being taken for peace with protesters hoping that Naxalites and the government must come forward for restoring peace in the region. They would take the same route through which the Naxalites had entered Dandakaranya from seven different openings in 1980 and would request peace from all sides with an aim to bring the conflict to an end.

According to Sidam Arju, head of Gond Samaj in Telangana, "the government statistics show that more than 12,000 people have died in the on-going conflict between Naxalites guerrillas and security forces in Central India in the last 20 years. Around 2700 security personnel have also lost their lives in these years with approximately 9300 civilians killed in the crossfire. Most of those killed are ordinary Adivasis while more than 3000 are under trials and in prison. Hence, a few months back, we initiated discussion on a new peace process for Central India to help bring this violence to a halt."

During a meeting in Tilda focussed on the theme "finding an alternative path", it was decided that a group of Adivasis with their friends will symbolically walk the same path in Dandakaranya forest, which is spread across six Central Indian states.

The march would be led by tribal groups of Telangana and Andhra Pradesh and marchers will assemble at Shabari Gandhi Ashram, on the bank of river Shabari, at Chatti village in East Godavari district of Andhra Pradesh. Marchers will walk 15-20 km every day to reach Jagdalpur, divisional headquarters of Bastar by October 13 for a public meeting.

"We will be meeting villagers along the way appealing them to join the padayatra and sending out a message for peace talks with the government," Arju said.

He added that tribals and activists from Telangana, Andhra Pradesh, Odisha, Madhya Pradesh, Jharkhand, Assam, Gujarat, Uttar Pradesh would be part of the peace march.

Leading participants would include Manish Kunjam from Adivasi Mahasabha, Arju Sidam from Telangana, VB Chandrasekaran from Shabari Ashram, Chetti, BPS Netam from Sarv Adivasi Samaj and others.

बस्तर में शांति के लिए तीन राज्य के 150 शांतिदूत 10 दिन में करेंगे 200 किलोमीटर पैदल मार्च

By दीपक दिल्लीवार

रायपुर | Published On: 21 Sep., 2018 | 3:40 PM GMT 05:30+



रायपुर। लंबे समय से लाल आतंक दहल रहे बस्तर में शांति लाने की एक नई मुहिम शुरू होने जा रही है। बस्तर में शांति के लिए तीन राज्यों के गांधीवादी, जनजातीय और समाज सेवी कार्यकर्ता महात्मा गांधी की 150 वीं जयंती के अवसर पर पैदल मार्च की शुरुआत करेंगे। पैदल मार्च का मुख्य उद्देश्य यह है कि नक्सली आतंक का साथ छोड़ मुख्य धारा में लौटें और शांति और विकास को बढ़ावा मिल सके। पैदल मार्च में 150 शांतिदूत लगभग 10 दिनों तक चलेगा और करीब 200 किलोमीटर का दौरा किया जाएगा। इस मार्च में छत्तीसगढ़, तेलंगाना और आंध्र प्रदेश के शांतिदूत शामिल होंगे।



पिछले 14 सालों में यह पहली बार है कि प्रदर्शनकारियों के साथ शांति के लिए एक पहल की जा रही है। पैदल मार्च की शुरुआत उसी इलाके से की जाएगी जहां से नक्सलियों ने 1980 में बस्तर में प्रवेश किया था। बता दें कि नक्सलियों ने 1980 में दंडकारण्य इलाके से बस्तर में प्रवेश किया था।



तेलंगाना गोंड समाज के प्रमुख सिदम अर्जु के अनुसार "सरकार के आंकड़े बताते हैं कि पिछले 20 सालों में नक्सलियों और फोर्स की लड़ाई में लगभग 9300 से अधिक लोग मारे गए हैं। जिसमें यहाँ के रहवासी और सुरक्षा बल के जवान भी शामिल हैं। साथ ही 3000 से अधिक लोग जेल में हैं। इसलिए, कुछ महीने पहले, हमने एक नई शांति प्रक्रिया पर चर्चा शुरू की ताकि बस्तर में हो रही हिंसा को रोककर शांति बनाया जा सके।

Maoist

Tribals begin 'Shanti Padayatra' from Andhra village, appeal to Maoists for peace

The organisers have termed this as the first step towards what they call the new peace process.

TNM Staff | Wednesday, October 03, 2018 - 07:44

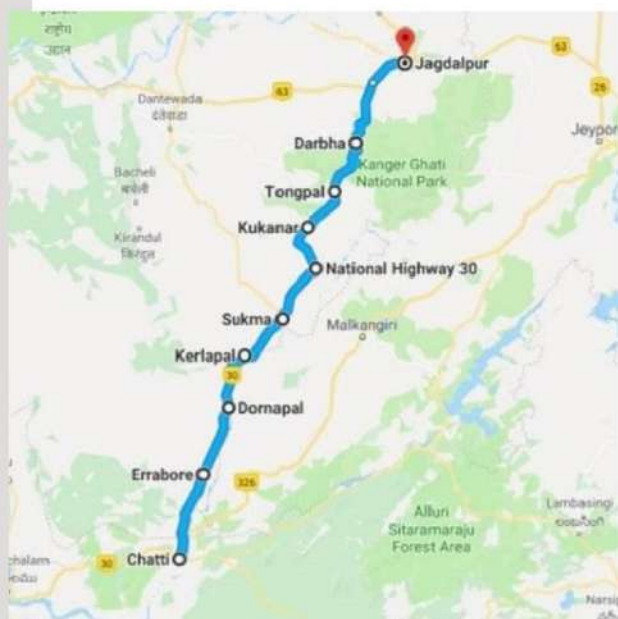


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According to them, the insurgent movement since its inception has become one of the major threats to the democratic structure of India. The violence by Maoists and security forces has claimed the lives of 12,000 people in 20 years, including 2,700 security personnel and more than 9,300 tribals.

Pointing out that the Andhra Pradesh government's last attempt to broker peace failed in 2004 and the violence continued unabated, the organisers feel that the peace process should be given a second chance.

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Opinion | A new process for peace in central India

The peace movement, while promising, runs the risk that its message of equidistance from the govt and the Maoists will be distorted by each stakeholder to serve its own particular interests

Last Published: Thu, Oct 18 2018. 04:45 AM IST

Rohit Prasad

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A file photo of Maoist guerillas. Photo: AFP

In his Nobel Memorial Prize lecture, entitled 'War and Peace', game theorist Robert Aumann emphasizes that characterizations of war as irrational may only serve to prolong conflict. Violent conflict has to be understood as a rational, albeit painful, response to certain incentives. He also demonstrates that peace can emerge, even with selfish parties involved, through a process of long-term interaction, provided the parties have a sufficiently low discount rate—they do not inordinately prioritize present gains over future benefits. He memorably writes, "If you want peace now, you may well never get peace. But if you have time—if you can wait ... then you may get peace now."

I recently had an opportunity to mull over the ideas of Aumann when participating in a small segment of an 11-day peace march being taken out in the severely Maoist-influenced areas in southern Chhattisgarh. A group of 150 Gond adivasis from Telangana, Maharashtra, Andhra Pradesh, Madhya Pradesh, and Chhattisgarh started from Chatti, a village at the tri-junction of Andhra Pradesh, Telangana, and Chhattisgarh on Gandhi

Jayanti. They walked to Jagdalpur, the headquarters of Bastar district. The march was meant to express the anguish of adivasis living in a contested zone and having to deal on a daily basis with the depredations of government forces and Maoists alike.

The Maoists issued a boycott call for the peace march a day before its commencement. Bravely, the *padyatris* decided to continue the march. For the record, the *yatra* largely stuck to highways abutting the villages controlled by Maoists rather than entering the villages themselves, often just a kilometre from the highway. Interestingly, the government did not express any objection to the *yatra*. This was even though the leaflet issued by the *yatris* explicitly mentioned the goals of securing the freedom of thousands unjustly held in prison and fully redeeming the promises of constitutional provisions like the Forest Rights Act.

The group of motivated adivasis showed me that the game theoretic discussion of war and peace ignores the agency of an important player—the people affected by the conflict. The conclusions of game theory emphasize the long-term interaction, credibility, and far-sightedness of the main adversaries. They imply the inescapability of a world with a massive buildup of arms, periodic punitive action, and protracted tension. As Aumann says, “In the absence of a central government...one can perhaps have peace. But the swords must continue to be there—and the nations must continue to learn war, in order not to fight!”

This view overlooks the fact that every conflict creates power centres on both sides whose interests are served by the continuance of the impasse. Such a situation has been described as ‘cooperative plunder’, a situation in which two apparently antagonistic forces align for the purpose of siphoning resources.

The fact that the Maoist conflict shows many signs of such plunder by the government-Maoist combine was not lost on the *padyatris*. In the words of a 20-year-old boy from Kanker district, “People of the government are present in the ranks of the Maoists. If that was not the case, how are the Maoists getting their arms and ammunitions from the state armoury and their money from government projects? Both the government and the Maoists claim to speak for the adivasis. Then why are they both killing adivasis—the government in fake encounters and the Maoists on suspicion of being government informers? Both want the adivasis to continue to remain naive so that they can continue to flourish.”

Given the situation of cooperative plunder, the lasting resolution of the conflict will only come when the affected people shake off the yoke put on them by different vested interests and assert their right to live a life not blighted by the fear of the protagonists in the war. They need to expose the lies of both the government and the Maoists who claim to speak on their behalf.

Hence, all initiatives that lead to increased awareness, empowerment, and cohesiveness of adivasi communities are to be welcomed. While the call for peace positions itself at an equal distance from the government and the Maoists, the onus lies on the government to initiate a sustained process of negotiation with the insurgents. The elected government is accountable for the turmoil experienced by the affected people on a daily basis, not the Maoists. Further, in the clash of a legally constituted government with an extra-constitutional force, it is the guardians of the law who must create a space for those who are outside the pale of the law to return to the mainstream. Uncertain promises of extermination of the rebels will not do, especially as the process of extermination only accentuates the misery of the adivasis.

The peace movement, while promising, runs the risk that its message of equidistance from the government and the Maoists will be distorted by each stakeholder to serve its own

particular interests. A TV journalist announced, “150 adivasis braving the terror of the Maoists have walked through Maoist territory ...”. There was no mention of the *yatra*’s plea against the terror unleashed by government forces.

Hence, for this movement to succeed, it will be necessary for all right-thinking people to join to strengthen the call for a just peace. Then, perhaps, one can ask Aumann to expand his game theoretic models so that his calculations yield lasting concord, not just an uneasy truce.

Rohit Prasad is a professor at MDI, Gurgaon, and author of Blood Red River. Game Sutra is a fortnightly column based on game theory.

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