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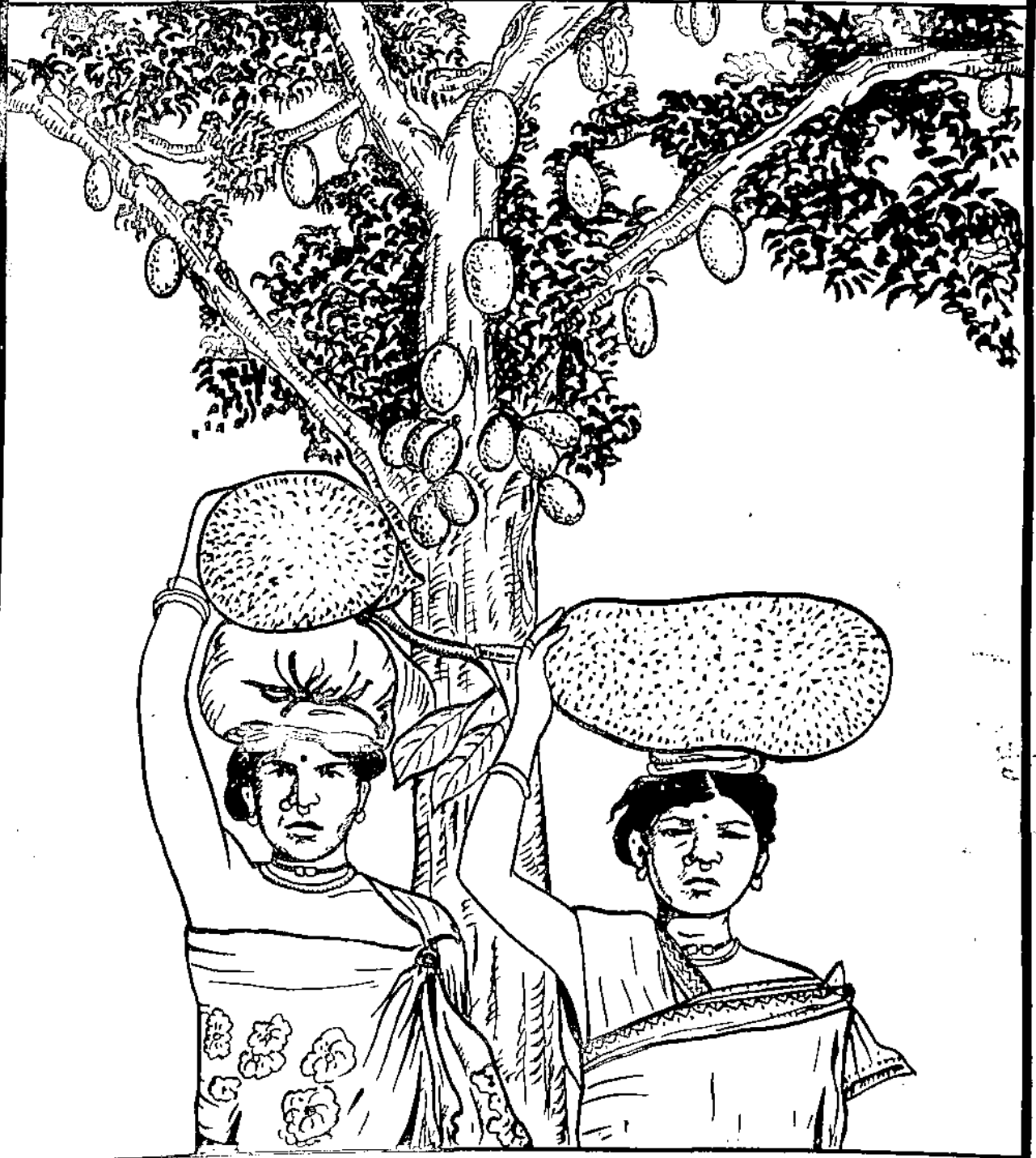
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DRAFT REPORT

ATTITUDES OF TRIBALS OF ANDHRA PRADESH TOWARDS JOINT FOREST MANAGEMENT (STUDY SPONSORED BY WORLD BANK)



TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE
TRIBAL WELFARE DEPARTMENT
GOVT. OF ANDHRA PRADESH
HYDERABAD
MARCH 1993

DRAFT REPORT

Attitudes of Tribals of Andhra Pradesh
towards Joint Forest Management
(Study sponsored by World Bank)

Dr.K. Mohan Rao
Dr.V.N.V.K. Sastry
K.V. Subba Reddy
K. Chandra Raju

with a
Chapter on Tribal Women by
Dr. Urmila Pingle

Tribal Cultural Research & Training Institute,
Tribal Welfare Department,
Government of Andhra Pradesh,
HYDERABAD

March 1993

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Dr. K. Mohan Rao,
Project Leader.

C O N T E N T S

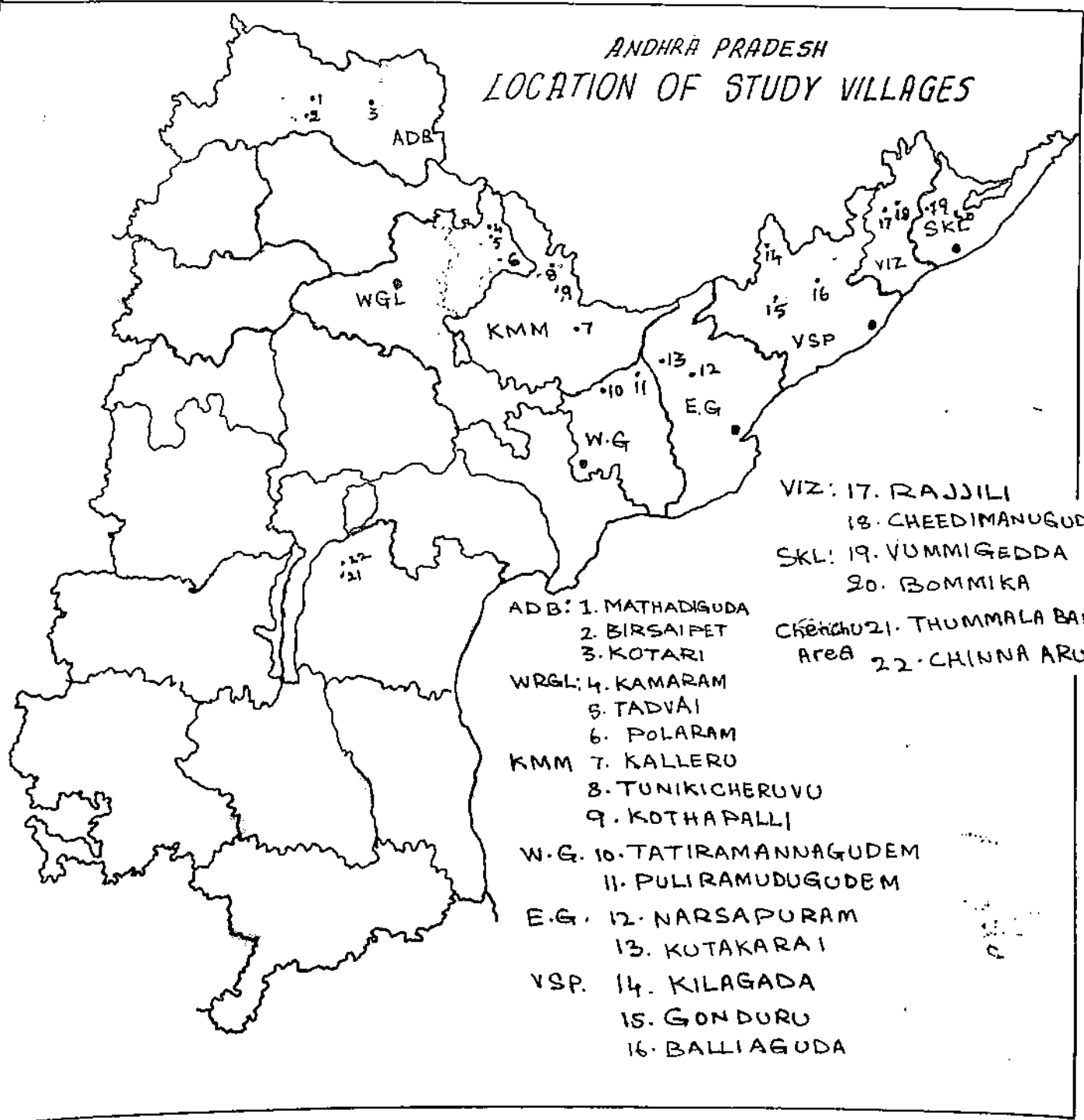
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RESEARCH TEAM

Tribal Cultural Research and Training Institute,
Government of Andhra Pradesh,
HYDERABAD (INDIA).

- | | | |
|----|--|--------------------------------------|
| 1. | Dr.K. Mohan Rao,
Director | Sociologist and
Project Leader |
| 2. | Dr.V.N.V.K. Sastry,
Deputy Director | Social Anthropologist and
Planner |
| 3. | K.V. Subba Reddy
Research Officer | Anthropologist |
| 4. | K. Chandra Raju
Research Investigator | Anthropologist |
| 5. | Dr. Urmila Pingle,
Coopted Member. | Specialist
(Women Studies) |

ANDHRA PRADESH
LOCATION OF STUDY VILLAGES



VIZ: 17. RAJJILI
18. CHEEDIMANUGUDA
SKL: 19. VUMMIGEDDA
20. BOMMIKA
Chenchu Area 21. THUMMALA BAILU
22. CHINNA ARUTLA

ADB: 1. MATHADIGUDA
2. BIRSAIPET
3. KOTARI
WGL: 4. KAMARAM
5. TADVAI
6. POLARAM
KMM 7. KALLERU
8. TUNIKICHERUVU
9. KOTHAPALLI
W.G. 10. TATIRAMANNAGUDEM
11. PULIRAMUDUGUDEM
E.G. 12. NARSAPURAM
13. KUTAKARAI
VSP. 14. KILAGADA
15. GONDURU
16. BALLIAGUDA

INTRODUCTION

*Population Characteristics:**1. General:*

The total Scheduled Tribes¹ population in India is 538.16 lakhs (1981 Census) (Annexure 1). The largest concentration of tribal population is in Maharashtra, Madhya Pradesh, Orissa, Bihar, Rajasthan, Gujarat, West Bengal and Andhra Pradesh where nearly 83.18% of the total-tribal population of the country live. In the North-Eastern region the concentration of tribal population is high but their total number compared to the total tribal population of the country is very small (Census of India 1981).

The major tribal groups living in the above concentrated areas are Santal (about 3.6 million), Bhil (about 5.2 million), Gond (about 4.8 million), Ho (about 0.5 million), Munda (about 1.2 million), Oraon (about 1.7 million), Khond (about 0.9 million), Mina (about 1.5 million), Banjara (about 1.16 millions) and Koya (about 0.36 million) (Hussain, Nadin, 1991). The habitat of most of these groups is spread over more than one State.

The tribal areas in India can be classified on the basis of Race, (Macro level), Language/Ecology (Meso level) and Tribal identity (Micro level) (Moonis Raza and Aizazuddin Ahmed, 1990). The Negrito region consisting of Andaman and Nicobar islands, proto australoids extending parts of Central and Southern peninsular plateau, Mongoloid region consisting of North-East and North-West India are the most important regions identified. Basing on language, the tribal dialects spoken by the communities inhabiting parts of Chota Nagapur and plateau surfaces in Eastern India and Khasi and Jaintia hills are characterised as belonging to Austric family which have two main branches viz. Mon Khmir and the Munda. The Tibeto-Chinese family of languages are spoken by Mongoloid tribes living in North-East as well as the Sub-Himalayan North-West while the tribal languages of Dravidian family have a contiguous region in the tribal areas of Madhya Pradesh, Orissa, Andhra Pradesh, Tamil Nadu, Kerala and Karnataka. The language of the Indo-Aryan family is spoken by the tribals in Rajasthan, adjoining parts of Gujarat and Madhya Pradesh.

¹ Communities listed as per constitutional provisions for providing special attention for protection and development.

In the State of Andhra Pradesh, the total tribal population according to 1991 census is 41.99 lakhs. The State has 7th largest tribal population in the entire country and 6.15% of the total Scheduled Tribe population in the country live in Andhra Pradesh (Annexure-11). 93.78% of population live in rural areas whereas remaining (6.22%) live in urban areas.

Basing on the area of habitation, the tribal population in the State can be categorised as tribes living in and around scheduled areas², small pockets of tribal concentration outside scheduled areas and dispersed tribal groups. In the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal and Adilabad, the total Scheduled Tribe population is 23.53 lakhs forming 56 percent to the Scheduled Tribe population in Andhra Pradesh.

2. Tribal Groups:

There are 33 communities listed as Scheduled Tribes in Andhra Pradesh under the provisions of the Constitution of India. Of them, 30 tribal communities live mostly in the scheduled areas while 3 communities live mostly outside the scheduled areas. The major tribal communities living in scheduled areas are as follows.

Sl. No.	District/ Scheduled Area	Major Tribes
1.	Adilabad	Gond, Kolam, Naikpod, Thoti, Pardhan, Lambada
2.	Warangal	Koya, Lambada, Naik
3.	Khammam	Koya, Lambada, Konda Reddi
4.	West Godavari	Koya, Konda Reddi
5.	East Godavari	Konda Reddi, Koya
6.	Visakhapatnam	Khond, Gadaba, Valmiki, Savara, Porja, Mali, Bagata, Konda Dora
7.	Vizianagaram	Savara, Jatapu, Mooka Dora, Konda Dora
8.	Srikakulam	Savara, Jatapu
9.	Mahaboobnagar	Chenchu, Lambada

3. Non-tribal Influx:

The scheduled areas which were once predominantly tribal have experienced influx of non-tribal populations from adjoining rural areas mostly in the last

² Areas declared by President of India under the V Schedule of the Constitution of India.

four decades. The scheduled areas in Telangana (Khammam, Warangal, Adilabad and Mahboobnagar) have experienced more population influx than the scheduled areas in Coastal Andhra i.e., Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari districts. The statistics furnished in the Annexure III reveal the following:

- a) In scheduled areas of erstwhile Srikakulam district (now spread over Srikakulam and Vizianagaram districts), the Scheduled Tribe population constituted 91% to total population in scheduled areas during 1961 census period which has slowly decreased to 89% in 1971 and 88% in 1981 census.
- b) The scheduled areas of Visakhapatnam district which had 88% of tribal composition continued to maintain the same ratio during 1971 and 1981 census periods also.
- c) In the scheduled areas of East Godavari district, the proportion of Scheduled Tribe population to the total population fell from 71% in 1961 to 66% in 1971 and 56% in 1981 census.
- d) The tribal population in scheduled areas of West Godavari district constituted 49% in 1981 census compared to nearly 60% during 1961 census.
- e) In Khammam district scheduled areas, the population influx into tribal villages located on river banks is so heavy that by 1961 census period itself, the proportion of tribal population to the total population was reduced to mere 34%. It further slipped down to 31% in 1971 census. It increased to 43.86% due to inclusion of Lambada in the list of Scheduled Tribes in the inter-censal period.
- f) In scheduled areas of Warangal district also, the percentage of tribal population to total population was very low during 1961 census (42%) which further fell to 32% in 1971 census. A slight increase during 1981 census is due to inclusion of Lambada in the list of Scheduled Tribes.
- g) The scheduled areas in Adilabad district also experienced population influx which has upset the proportion of scheduled tribe population as it fell down from 42% in 1961 to 34% in 1971. Here also, there is a slight increase in proportion of Scheduled Tribes due to the same reason as above.

- h) In the scheduled areas of Mahboobnagar district, Chenchus were the only tribal community in the earlier days and their proportion to total population during 1961 census was only 6.1% which further reduced to 5% during 1971 census. There is a small population of Lambadas in the scheduled areas.

In the year 1976, Government of India by an order have recognized the Lambada, Yerukula and Yanadi communities living in Telangana areas as Scheduled Tribes as their counterparts in Andhra area within the same State of Andhra Pradesh already have the status of Scheduled Tribes. Eventhough most of these populations live outside the scheduled areas, their population in scheduled areas adding to the population of Scheduled Tribes already recognized contributed to a slight increase in percentage during 1981 census period.

The non-tribal population in the scheduled areas of Andhra Pradesh which was 5.41 lakhs during 1961 census has risen to nearly 8 lakhs during 1971 census and to 9.5 lakhs in 1981 which means their population has almost doubled between 1961 and 1981 census periods. This analysis could not be done for 1991 census as tribe-wise particulars are not published but the general impression is that the influx of non-tribals into scheduled areas is continuing. Available studies (Sastry 1991) show that the population influx is more in the road side villages than in the interior villages.

At this juncture, it is to be mentioned that most of the forest areas in the State coincided with the scheduled areas. The impact of this population influx has been mostly on the land and forest resources located in these scheduled areas. Some of the important details are as follows:

- a) Nearly 2.39 lakh acres of land in scheduled areas is under the possession of non-tribals, most of which is in contravention of Andhra Pradesh Scheduled Areas Land Transfer Regulation, 1959 (as amended from time to time) which prohibits transfer of land to a non-tribal in scheduled areas (Government of Andhra Pradesh: 1992).
- b) As the land lost by tribal is very large, there has been a tendency for the tribals to move into interior forest areas to clear the forests for cultivation purposes and establish new settlements.
- c) The increase in population in the scheduled areas and seasonal migration of non-tribal population from adjoining rural areas has also increased pressure on forest resources (mainly non timber forest produce) leading to depletion of resources.

4. Sex Ratio:

Of the total population (31,76,001 during 1981 census), 16,18,689 are males while females are 15,57,312 as per 1981 census; the sex ratio works out to 962 females per 1000 males compared to 975 females per 1000 males in Andhra Pradesh and 934 females per 1000 males in All India for the same period.

5. Age group wise distribution:

The age group wise particulars of Scheduled Tribe population in the State are given below.

Age group wise S.T. Population in Andhra Pradesh (1981 Census)

Age group		Andhra Pradesh S.T. Population	Andhra Pradesh General population
0-14 years	Male	680,014 (42.03)	10,437,421 (38.60)
	Female	648,020 (41.63)	10,207,436 (38.62)
	Total	1,328,034 (41.83)	20,644,857 (38.61)
15-19 years	Males	128,230 (7.93)	2,511,299 (9.29)
	Females	119,832 (7.70)	2,350,964 (8.89)
	Total	248,062 (7.18)	4,862,263 (9.09)
20-49 years	Males	615,994 (38.07)	10,471,898 (38.73)
	Females	618,676 (39.74)	10,339,122 (39.11)
	Total	1,234,670 (38.89)	20,805,020 (38.91)
50 & above	Males	193,775 (11.98)	3,618,543 (13.38)
	Females	170,156 (10.93)	3,536,665 (13.38)
	Total	363,931 (11.57)	7,154,208 (13.38)
Total	Males	1,618,013	27,039,151
	Females	1,556,684	26,433,187
	Total	3,176,001	53,472,348

Source: 1981 Census.

41.83% of the Scheduled Tribe Population is in 0-14 years age group compared to 38.61% in the general population. The proportion of S.T. population is only 7.8% in 15-19 years age group compared to 9.09% in the general population. This may be due to higher rates of infant and child mortality among Scheduled Tribes compared to the general population. Similarly, only 11.5% of S.T. Population is in 50 and above age group compared to 13.38% among general population which means that the life span of tribals in general is shorter than the general population. Within the tribal population, the life span of females is much shorter as 10.93% of tribal females are in 50 and above age group compared to 13.38% among females in general population.

6. Age at Marriage:

Studies conducted by Tribal Cultural Research & Training Institute as compiled by Sastry (1992) has shown that "there is nearly a two years gap between mean age at menarche (14.19) and mean age at marriage (16.22). Most of the girls are withdrawn from schools on menarche and married as soon as possible". This was one of the important barriers of girls education. Majority of marriages in sample families occurred in between 15-17 age group followed by marriages in between 17-19 age group. The following statement gives the distribution of women according to age at marriage.

Distribution of women according to age at marriage

Age group	Chenchu (Nallamalai Hills)	5 tribal groups (Srikakulam & Vizianagaram dists.)	Kolam (Adilabad district)	Konda Reddi (Godavari Agency)
<11 years	12.93	--	6.19	2.81
11-13 years	14.93	--	14.66	8.63
13-15 years	15.42	11.28	20.20	10.04
15-17 years	55.23	29.02	49.51	20.08
17-19 years	1.49	26.42	4.56	32.74
19-21 years	--	28.84	2.61	25.70
> 21 years	--	4.44	2.27	25.70

Source: Sastry V.N.V.K. (etal) 1982.

7. Fertility, Birth/Death rates and infant mortality rates:

There are no official estimates for fertility, birth, death and infant mortality rates for the tribal population separately. However, the Tribal Cultural Research

& Training Institute has conducted a number of studies (as compiled by Sastry: 1992) on the tribals of Srikakulam district, the Chenchus and the Konda Reddi population to study these indicators. A summary of the trends among these tribes are as follows:

(a) Srikakulam tribals:

These consist of the Savaras, the Jatapus, the Gadabas, the Mukha Doras and the Konda Doras. The following are the salient features:

- 40% of the population were dependents.
- The mean age at marriage for girls was 17.65.
- The average age of first conception was 19.13.
- IMR varied among the tribes. It was highest for the Gadaba at 239 followed by the Savaras at 213, Konda Doras at 102, the Jatapu at 102 and least among Mukha Doras.
- General fertility rate was 155.14 which is lower than the average fertility rate of All India of 172.5.

(b) Konda Reddis:

This tribe lives in the regions along Godavari and its tributaries in East Godavari, West Godavari and Khammam districts. The findings of the study were:

- Dependency ratio was 0.99 with 43% of the population being below 15 years.
- The mean age at marriage was 17.8 years.
- The mean age of first conception was 19.5 years.
- General fertility rate was 172.5.
- Birth rate was 45 and death rate was 25.14.
- The IMR was approximately 153 and the maternal mortality rate was 11/1000.

(c) Chenchus:

This population lives in Nallamala hills on both sides of river Krishna.

- Nearly 43% of the population was below 15 years of age.
- The mean age at marriage was 10 + 1.2 but consummation of marriage is frequently delayed till the girl is 14.76 to 15.85 years.
- Average age at first conception was 16.61 + 1.6 years.
- Fertility rate was 238 and crude birth rate was 55.97.
- The maternal mortality rate was 44.44 and infant mortality rate 165.60.

Though the studies were conducted on sample population, the findings show high levels of fertility, maternal mortality and infant mortality rates.

8. Educational Status:

(a) Literacy:

1. The educational status among tribal population across the country continues to remain a cause for concern and Andhra Pradesh is no exception. Very often it is difficult to get educated persons among the tribal community to fill the posts in the various community based projects such as ICDS and Adult Education. The tribal communities are often caught in a circle of low education - low availability of locally educated people - dependence on outsiders who are either disinterested or exploitative which in turn serve to slow down the process of educating the community.

2. Andhra Pradesh being one of the educationally backward States in the country, it is not surprising that the levels of literacy among the more disadvantaged sections of the society are still very low. Literacy rates among the tribals is one of the lowest which in turn is reflected in the educational status of the district where they form a sizeable proportion of the population. Among the tribal population, the literacy rates of women are almost dismal and cause for much concern.

3. The table below compares the literacy rate among tribal men and women across two decades. As can be seen there has been no appreciable increase

in the literacy level of tribal men and women, especially women over the last three census period. The increase of literacy in women over two decade has been only half of that of men and even now stands at a dismal level of 3.4%.

1961 to 1981 - Andhra Pradesh Scheduled Tribe - Literacy Rate (%)

Census	Male	Female	Total
1961	7.26	1.47	4.41
1971	8.47	2.12	5.34
1981	12.02	3.46	7.82

4. The literacy rates of Scheduled Tribes in Andhra Pradesh when compared with the general population and the literacy rates in the country show that tribal literacy at 7.82% is approximately 25% of Andhra Pradesh figures (29.90%) and around 21.5% of the country (36.23%).

5. A district based comparison of tribal literacy in the eight tribal districts shows inter district variation. Literacy is highest among the East Godavari tribals and lowest in Adilabad. This trend is in keeping with the literacy trends in the general population.

A comparison of the literacy rates among the 33 Scheduled Tribes reveals that as per 1981 census, the maximum number of illiterate population (less than 2% literacy) are among Khonds living in the tribal areas of Visakhapatnam district. The comparative literacy rates are presented below.

Literacy Ranges of Scheduled Tribes - 1981 census

S.No.	Literacy Range	Name of the Sub Group
1.	0-2.0%	1. Khond
2.	2.1-4.0%	2. Kolam, 3. Mukha Dora, 4. Porja, 5. Reddy Dora
3.	4.1-6.0%	6. Gond, 7. Konda Dora, 8. Naik, 9. Rona, Rena
4.	6.1-8.0%	10. Gadaba, 11. Konda Reddi, 12. Koya, 13. Manne Dora, 14. Savara, 15. Lambada, 16. Yan: li
5.	8.1-10.0%	17. Andh, 18. Bagata, 19. Chenchu, 20. Jatapu, 21. Kammara, 22. Kotia-Bento-Oriya, 23. Malis
6.	10.1-12.0%	24. Kulia
7.	12.1-14.0%	25. Hill Reddi
8.	14.1-16.0%	26. Pardhan, 27. Yerukala
9.	16.1-18.0%	28 Thoti, 29 Gond
10.	18.1-20.0%	30. Bhil, 31. Konda Kapu, 32. Valmiki
11.	20+	33. Kattunayakan

6. Among the tribal population, there are clear inter regional and inter tribal variations in literacy levels. Tribals settling in Urban area have a slightly higher rate of literacy as can be seen in the table below.

Tribal Literacy Rate in Urban and Rural Areas

Area	Female (%)	Males (%)	Total (%)
Urban	14.1	31.5	23.3
Rural	2.7	10.7	6.8
Tribal	2.4	10.6	6.6
Total	3.4	12.0	7.8

(b) Enrolment:

7. The following chart shows the enrolment particulars among tribal children over the school period. It is clear that drop outs in the first five years is a serious problem with almost 71.8% children dropping out. Approximately 75% of the girls drop out in the first five years. It is interesting to note that there are only about 14,500 girls studying in the high schools. It is important that special efforts be made to follow up these girls and utilize them for community development programmes.

Enrolment particulars of S.Ts. in Andhra Pradesh 1990-91

Stage	Class	Boys	Girls	Total
1	2	3	4	5
Primary	I	1,12,050 (61.21)	71,001 (38.79)	1,83,057 (100.00)
	II	76,142 (61.57)	47,519 (38.43)	1,23,661 (100.00)
	III	57,144 (58.61)	40,356 (41.39)	97,500 (100.00)
	IV	44,210 (65.83)	22,948 (34.17)	67,158 (100.00)
	V	33,930 (65.77)	17,706 (34.29)	51,636 (100.00)
Sub-Total:		3,23,476 (69.86)	1,99,536 (38.15)	5,23,012 (100.00)

1	2	3	4	5
Upper Primary	VI	23,353 (61.85)	10,077 (30.14)	33,430 (100.00)
	VII	20,543 (70.24)	8,700 (29.76)	29,246 (100.00)
	Sub-Total:	43,896 (70.04)	18,780 (29.96)	62,676 (100.00)
High School	VIII	15,070 (73.24)	5,507 (27.68)	20,577 (100.00)
	IX	12,878 (72.32)	4,928 (27.68)	17,806 (100.00)
	X	10,955 (72.73)	4,550 (27.47)	15,105 (100.00)
	Sub-Total:	38,903 (72.53)	14,585 (27.27)	53,488 (100.00)
Grand Total:	4,06,275 (63.56)	2,32,901 (36.44)	6,39,176 (100.00)	

Source: Director of School Education, Government of Andhra Pradesh, Hyderabad
(figures in the paranthesis indicdate percentage)

8. Literacy rate being so low, it is evident that educational levels among the children will be correspondingly low. Though there has been considerable effort to improve tribal status in education through the provision of schools, residential facilities, incentives etc., enrolment figures still leave much to be desired.

9. There are many reasons for the low enrolment of girls. Parents believe that investment in a girl is not rewarding. Further, early marriages in the tribes is a great obstacle in the development of education among girls.

10. A factor to be kept in mind is that in tribal areas, enrolment and attendance vary significantly. Studies have shown that only 20% of the enrolled pupils attend schools and that too irregularly. There may be two reasons for this. Enrolment figure itself may be exaggerated or alternatively may be due to other factors as irregularity of teachers, disinterest among parents, frequent festivals, children going to work, family responsibilities etc. Irregular attendance finally leads to drop-outs.

11. If enrolment and retention rates continue at present level, the problem of low literacy among tribal and lack of trained man power as well as lack of awareness, poor health etc., which are associated problems, will be with them for the next two decades.

12. The tribal children upto six years of age receive pre-primary education through a network of ICDS scheme covering supplementary feeding of nutritious food, immunization, health check-ups and nutrition education. There are 1977 Anganwadi Centres in the State catering to 1,52,888 children between the ages of 6 months-6 years.

13. Besides the normal incentives like scholarships, free supply of dresses, books etc., there is a special emphasis on girls' education. Government of India and State Government share expenditure equally for construction of buildings for educational institutions for girls. Government of Andhra Pradesh has also opened six residential schools exclusively for tribal girls.

Educational Institutions exclusively for girls

Institutions	Number	Strength
Girls' Hostels	121	9,231
Girls' Residential Schools	6	990

14. In addition there are 448 Ashram Schools functioning in 1992-93 in the tribal areas which cater to 63,134 children. Free boarding, books, uniforms, toiletries are provided to these children, most of whom are in the primary sections.

15. In order to tackle adult literacy, the government has started a number of adult literacy centres. Approximately 13% of the total Adult Education Centres in the State cater to the tribal population covering about 2,032 villages/hamlets.

16. The education senario in tribal population of Andhra Pradesh is a cause of great concern and requires careful area based planning with all out efforts to improve adult literacy, universal enrolment and better retention. Non-formal education centres need to be established in tribal hamlets which do not have schools. It is also important to maintain contact with the small number of girls who do reach high school to use them as 'models' for other girls in the community.

II. Land and Forest: Potential and Utilisation:

(a) Land use pattern:

The land use pattern in the I.T.D.A. areas shows that 85.87 lakh hectares is the total geographical area, of which 53.30 lakh hectares is covered by forests constituting 62.07% compared to 23.18% in the State as a whole. The net area sown is 15.14 lakh hectares constituting 17.63% to the total geographical area. Even if we add the cultivable waste current fallows and other fallow land to the net area sown, they together constitute 26.70% of the total geographical area. The per capita availability of land for cultivation works out to 1.17 hectares. The remaining area is either barren or uncultivable land or permanent pastures etc.

Considering the factors such as low productivity of the agricultural land due to erosion of top soil and lack of irrigation facilities (only 6.6% is irrigated) and other inputs, there is a great demand for increasing infrastructure facilities to improve productivity from land. The district wise details are given in Annexure IV).

Among I.T.D.As., the Visakhapatnam and Warangal I.T.D.As. have more than 70% of their geographical area under forests while Srikakulam, Vizianagaram and Khammam districts have around 60% under forests. Remaining districts namely East Godavari, West Godavari and Adilabad have less than 60% under forests. This further confirms the need for diversifying the economic activity of tribals to include forestry also as major field of economic activity.

The cropping pattern shows that the food crops constitute 81% of the total cropped area. Of the remaining 19% of the area covered under non food crops, oil seeds occupy important place (Government of Andhra Pradesh: 1991).

(b) Land holdings:

Another important problem faced by tribals is the small and fragmented land holdings as can be seen from the following table.

Land Holdings among Scheduled Tribes

S.No.	Size group	Number of holdings	Percentage
1.	Marginal (below 1 hectare)	2,06,799	43.76
2.	Small (1-2 hectares)	1,09,044	23.07
3.	Semi-Medium (2-4 hectares)	1,01,995	21.58
4.	Medium (4-10 hectares)	48,472	10.26
5.	Large (10 Hectares & above)	6,296	1.33
All Categories		4,72,606	100.00

Source: Government of Andhra Pradesh: 1991).

Nearly 67% of the land holdings among Scheduled Tribes are less than 2 hectares. These holdings are officially classified as marginal and small holdings. The medium and large holdings (more than 4 hectares) constitute only 11.59% of the total holdings.

Limited availability of land, smaller holdings and lesser scope to expand agriculture increases the dependence of small and marginal farmers and agricultural labourers on forest which is the only alternative resource available around their habitat.

FOREST-TRIBAL INTERFACE

1. Ethnography of Major Tribes:

Andhra Pradesh is the traditional home of 33 Scheduled Tribes. Of these 33 groups, nearly 30 are mostly living in the hilly and forest areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad and Mahboobnagar districts.

Knowledge of some of the important aspects of tribal culture will help in better appreciation of their way of life besides helping in identification of factors that will promote development of the tribal community.

(a) Regions:

The tribal areas in Andhra Pradesh has been divided into five geographical regions basing on common geo-ethnic characteristics. (Mohan Rao, K., 1993).

Sl. No.	Region	Districts covered	Major tribal groups (with their population in lakhs)
1.	Gond-Kolam Region	Adilabad	Gond (1.69), Kolam (0.22), Pardhan (0.16), Thoti (0.01)
2.	Koya-Konda Reddi Region	Warangal, Khammam, West Godavari and East Godavari	Koya (3.60), Konda Reddi (0.55)
3.	Khond-Savara Region	Visakhapatnam, Vizianagaram and Srikakulam	Khond (1.25), Savara (0.32), Bagata (0.88), Valmiki (0.43), Konda Dora (1.39), Kotia (0.31), Porja (0.16), Gadaba (0.28), Konda Kammara (0.36)
4.	Chenchu Region	Mahboobnagar, Nalgonda, Kurnool, Prakasam and Guntur	Chenchu (0.28)
5.	Plain Areas (Non Scheduled areas)	Rayalaseema and Telangana districts	Yanadi (3.20), Yerukula (3.00), Lambada (11.58)

The tribal groups living in a particular region besides having some common characteristics with others, have also some peculiarities of their own. They maintain symbiotic relations with each other. Some of these tribal groups have their own names for self identification (Ethnonym) and they are called with some other name by outsiders (Exo ethnonym). The details of ethnonyms and Exoethnonyms of some of the tribal groups as follows:

Sl. No.	Name of the Community as called by outsiders (exoethnonym)	Name of the community as called among themselves (Ethnonym)
1.	Savara	Soarmar, Jado
2.	Jatapu, Khond	Kui Dora, Kuvinga or Samantha
3.	Konda Dora	Kubing or Gitadim
4.	Gadaba	Gutomi or Gitadom
5.	Bagata	Rana or Padal
6.	Porja	Goram
7.	Koya	Koitur
8.	Gond	Koitur
9.	Pardhan	Patadi
10.	Kolam or Mannewar	Kolawar
11.	Lambada, Banjara, Sugali	Gor or Gormati
12.	Yerukula	Kurru

(b) *Dialects:*

The tribal groups who speak their own dialect are well known by their community name in their dialect (ethnonym) and rest have adopted the names given by outsiders. It may be seen that majority of the communities are not recognised by us (outsiders) by their names which itself shows our dominance.

The dialects spoken by some of the tribal groups in Andhra Pradesh can be classified broadly into the following three linguistic families:

Sl. No.	Name of the Linguistic family	Major languages or dialects
1.	Dravidian	Gondi, Koya, Kubi, Kui, Kolami, Yerukula
2.	Mundari	Savara, a section of Gadaba
3.	Indo-Aryan	Lambada or Banjara

Some of the tribal groups like Chenchu, Konda Reddy etc. speak Telugu only but with an accent of their own. Some of other tribal groups like Koya speak their dialect Koi, in some parts and in other places, they cannot speak the Koi dialect.

There are 14 major tribal dialects recorded by Census of India in Andhra Pradesh. The actual number of speakers of some important and major tribal dialects like Banjari or Lambari and Yerukula are not available in 1971 and 1981 census reports. The Jatapu, Khond and Kui are shown separately but they speak only one dialect namely 'Kui'. Similarly Banjara and Lambani are shown differently but they can be clubbed into one dialect only.

(c) Social Organisation:

The social organisations of various tribal groups in a given region broadly resemble each other in their customs, beliefs and codes of conduct etc.

In the Gond-Kolam region, the Gond being the predominant tribe both numerically and socially, the other groups such as Pardhan and Kolam have adopted the Gond social structure. The Gond community is divided into four exogamous phratries (Saga). Each phratry is associated with totemic animals/objects and is divided into several clans (padi). Clan is again sub divided into 'Khandans' which consists of different lineages (kita). The lineages are identified with original place of habitation or prominent ruler or chief of the people. Two other tribes living in this region i.e., Andhs and Naikpods have not adopted the phratry and clan organisation of Gonds but these communities are divided into a number of exogamous septs (surnames).

The social control in this region is dealt by traditional village councils which are very powerful. There are other important institutions like Rai Sabha (advisory council) which are held for groups of villages in which heads (patels) of those villages attend the meeting.

The traditional councils that are functioning today comprise three tier organisation viz., Grama (Nar) Rai Sabha, Rai Sabha and Zilla Rai Sabha. The Gram Rai Sabha meets every month on the full moon day and settles all disputes among the villagers and also discusses the village level problems. The next higher level council is called Rai Sabha which settles the inter-village disputes and also acts as an appellate body over the decisions of Gram Rai Sabha. This Rai Sabha has a jurisdiction over 15 to 20 Gram Rai Sabhas.

The apex body is called Zilla Rai Sabha which is constituted with all the heads of Rai centres. Its annual meeting is held on 31st December every year. The three tier Rai Sabhas are exercising jurisdiction not only on social issues but also village and community development issues. This could be a very good institution to help in discussion and implementation of programmes.

In the Koya-Konda Reddi Region, the main tribes inhabiting the area are Koya and Konda Reddi. The Koya tribe is divided into five exogamous phratries viz., Mudogatta, Nalugogatta or Paredugatta, Aidogatta, Arogatta or Peramboyadu and Edogatta. Each 'gatta' is further divided into numerous clans and these clans regulate marital relations of the Koyas. The Konda Reddi tribe is divided into number of exogamous septs (surnames) which regulate marital relations.

Each Koya habitat has its own traditional panchayat consisting of (a) Poyi (headman) (b) Pina pedda (Assistant headman) (c) Vyapari (messenger). In Khammam and Warangal districts, Koya headman (Poyi) is also known as patel. Inter village disputes are settled by a traditional institution called 'Samuthu' which is presided over by 'Samuthu Dora' and assisted by a messenger called 'Bantroth'. This council generally will have a jurisdiction over five to fifteen villages. Konda Reddis have a highly democratic institution of social control called 'Panchayat'. It is not an exclusive body but an informal gathering of all the elders of the village. The headman of this traditional gathering is called 'Peddakapu', who is also the 'Pujari' (priest) of the village deities. The younger brother or nearest male relative of Peddakapu who is called Pina Pedda acts as his assistant and substitutes in case of absence of Peddakapu. In Khammam and West Godavari districts, there is an institution among 'Koyas' by which brothers or close relations do joint farming and share the expenditure, work and produce equally.

The principal tribes inhabiting Khond-Savara region are Khond or Jatapu, Savara, Bagata, Konda Dora, Valmiki, Kotia, Porja, Gadaba etc. Except Khond and Savara, the other tribal groups have more or less similar social structure. The Khond tribe is divided into several exogamous clans like Mallika (Ganga Penu), Mandiga (Sonnulu Penu), Vuika (Donga Penu) Niska (Sita Penu), Killeka (Dodi Penu) etc. In Kui dialect, Penu means deity. These clans can be categorised into two groups. The clans between whom matrimonial alliances are not allowed are called Tainga or brother clans and the other clans between whom matrimonial alliances are permitted, are called Samdonga clans.

The Savara social structure in the past was not based either on clans or septs but in recent years, they have adopted the surnames of Jatapu tribe living in their vicinity. All other tribal groups living in this area are divided into various totemic exogamous clans.

The Khonds have a traditional village council consisting of four or five members headed by a man called 'Havantha'. The council has one assistant called 'Chalani'. The traditional village headman among Savaras is called 'Chodamar' or 'Gomango' or Naidu and he settles all kinds of disputes within the village. The traditional mechanism of social control among Kotias is called 'Nayaklok' and it is headed by a traditional leader called 'Nayak'. The messenger is called 'Barika'.

In a multi-ethnic village, all the 'Kulapeddas' (community head) or 'Barobai' (tribal elders) are the key members while the 'Naidu' is the head of the traditional 'Kulapanchayat'. The 'Naidu' may belong to any tribe which is the largest and dominant in the village.

The major tribe inhabiting in the Chenchu Region is Chenchu who is a food gathering community. The Chenchu is divided into a number of exogamous totemic clans. The traditional council of a Chenchu village is called 'Kulapanchayat'. It is represented by one member from each clan of the village. The 'Kulapanchayat' is headed by an elderly man known as 'Raju' literally meaning king. The 'Raju' is assisted by an elderly man known as 'Pradhani' or 'Manthri'. The village head is also known as 'Pedda manchi'.

Yanadi, Yerukula and Lambada are the important and predominant tribal groups in the plain areas of the State; but a sizeable population of Lambada are also found in the scheduled areas of Telangana districts. Lambadas generally live in exclusive settlements called 'Thandas' generally named after the headman of the group (Nayak). Lambada tribe is divided into five exogamous phratries viz., Rathod (Bhukya), Jadhav (Vadthiya), Chavan, Pomar and Ade (Banoth), each of which again divided into a number of patrilineal kin groups called 'Pada' or 'Jat' (clan). Lambadas have their own traditional council for every thanda for disposal of disputes originating from economic and social causes. This council consists of one headman (Nayak), one adviser (Karbari) and one messenger (Dappan). In the absence of the Nayak, the Karbari presides over the meetings. The Dappan, the official messenger conveys the messages to the Thanda members on the order of the Nayak. If there are no heirs to inherit the office of the Headman (Nayak), a member from his clan is chosen. They call traditional council as 'Naiker Ghar'.

The Yerukula community is divided into four exogamous clans viz., Sathupadi, Kavadi, Manupadi and Mendraguthy and each clan is further divided into exogamous septs (surnames). The traditional Kulapanchayat of Yerukula tribe is headed by an elderly man who is called 'Baromanosom'. He may be head of one village or a group of villages. He is generally selected by the elders of the community basing on his age, intelligence and the influence he

commands by virtue of his love and affection towards the community in general and his group in particular. All cases pertaining to the community would be decided and settled by the 'Baromanosom' at 'Vekusthalam' (place of justice).

The Yanadi is numerically predominant plains living tribe chiefly found in the districts of Nellore, Prakasam, Guntur, Chittoor and Krishna. They are more or less landless people. Yanadis are sub divided into several exogamous septs or surnames. Many of these surnames are derived from villages or persons of other castes on whose land they might have lived. The headman in the Yanadi community is known as 'Kulapedda' or 'Peddayanadi' who exercises general social control over a group of people known as 'Gudem'. The Kulapedda is vested with some formal powers and he acts independently and sometimes on the advice of elderly people of his tribe. Having developed contacts with advanced communities, some educated people of Yanadi tribe have started 'Sangams' similar to traditional councils of certain primitive tribes with an aim to develop the community solidarity. An elderly person from Guntur district by name Sri Ponnaluru Laxmaiah had started a 'Sangam' for each Yanadi settlement in 1935 which is headed by elected leaders as President, Vice President, Secretary and Treasurer along with five members. This is a welfare organisation chiefly intended to develop the socio-economic and educational status. Certain taluk level organisations set up by the Andhra Pradesh Adimajathi Seva Sangam are functioning for the socio-economic development of Yanadis. All Yanadi Sanghams are affiliated to the District Andhra Pradesh Adimajathi Seva Sangh. The Yanadi Sanghams are not only playing the role of the traditional Kulapanchayat but also ceaselessly trying for the socio-economic development of Yanadis.

The above discussion shows that each tribal region has a culture of its own. Within this "culture area", there are specializations among the tribes. Some of the cultural traits and institutions common to all can be used by development functionaries to disseminate the knowledge effectively and also in adoption of innovations. The group cohesiveness still intact among many tribal groups and well defined interaction patterns among groups are the most important positive factors to be noted.

(d) Religious affiliations with nature:

In the article "Tribes of Andhra Pradesh and their Symbiotic Relationship with Forests" written by Dr.K. Mohan Rao (1992), the following information was furnished:

The forests have played prominent role in development of Indian civilisation. It is believed that Vedas were revealed in forests. The major events pertaining to great epics of our country i.e., Ramayana and Mahabharata took place in the forests and the Kings and Rishis of epic times maintained harmonious and friendly relations with forest dwellers. Out of four Ashramas (four stages of life) viz., (1) Brahmacharya (studentship), (2) Grihastha (householder), (3) Vanaprastha (retired life in forest) and (4) Sanyasa (renunciation of worldly life), three stages of life except householder were spent in forests. Thus, in olden days, forests facilitated for fuller blossoming of human personalities.

The forest clad mountains and hills are the original habitats of hundreds of tribal groups of our country. Generally, forests and tribals are inseparable and existence and development of one depends on the other. Therefore, it is said that "the Tribal Communities in India largely occupy forested regions where for a long period in their history, they have lived in isolation but in harmony with nature. They draw their sustenance largely from the forest. They have had symbiotic relationship with forest which continues undisturbed in the interior areas even now" (Government of India: 1982: 19)

The forest not only greatly influenced Indian culture and civilisation but also protected and promoted the socio-economic conditions of forest dwelling communities.

The Indian cultural heritage consist of a wide variety of "Great tradition" as well as simple but rich folklore found among the tribals living in the forest clad mountainous and hilly tracts of India. The origin and original settlement patterns, peregrinations and their inter-relations with other Communities are lost in the mist of antiquity. But the old traditions, mythologies, folktales, historical evidence partly reveal their hoary past.

The tribal habitat of Andhra Pradesh comes in the Central-Southern Tribal Region and identical tribal groups are found in adjoining border areas of Orissa, Madhya Pradesh and Maharashtra. As forest largely exist where hill tribes are predominantly found and the existence of one depends on the other, the symbiotic relationship is held in great esteem by the tribals. They regard various species of forest as their kith and kin. This type of extension of kin relationship to flora and fauna of forest is unique to tribals in our country.

Unlike the social structure of caste groups, tribals' social organisation generally based on totemic clans. The various tribal groups claim mythical affinity with certain species of natural phenomenon of specific inanimate objects and they regard these animate or inanimate objects as their ancestors. This belief system and associated practices are called totemism. These totemic

objects are considered as sacred and killing or eating of the flesh is a taboo. If their totemic animal dies, the concerned clan members observe all kinds of rituals and ceremonies and bury it as if their own dead kith and kin. Stephen Fuchs mentioned about prevalence of 150 and 87 animal and plant totems among Mundas and 43 animal and 19 plant totems among Oraons of Chota Nagpur area. He stated that Bhils bow down when they come across their totem i.e., tiger and women veil their faces as sign of respect (Fuchs, Stephen). The totem clans are found among Jatapus of Srikakulam and Vizianagaram districts, in all the 15 tribal groups of Visakhapatnam district, among Koyas of Godavari gorges and Gonds, Kolams, Pardhans and Thotis of Adilabad district. The following totemic clans are found among tribes of Visakhapatnam district.

- | | |
|---------------------|------------------|
| 1. Korra (Sun) | 2. Pangi (Kite) |
| 3. Ontala (Snake) | 4. Killo (Tiger) |
| 5. Gollori (Monkey) | 6. Kimudu (Bear) |
| 7. Matya (Fish) | 8. Chelli (Goat) |

Each clan member prefixes the name of their totem object as their surname. Some of the totem clans among the Koyas are given below:

1. Murram - Tortoise
2. Turam - a kind of cat
3. Kurasam - a kind of wild goat
4. Madakam - a kind of fish
5. Korsa - Tortoise

The social organisation of Gonds and Kolams of Adilabad district is not only based on totemic clans but it is further aligned on the basis of exogamous phratries. The totemic living objects consisting animal and trees are found simultaneously in each phratry and all these objects are sacred and killing or even cutting the trees is taboo. It is believed that Kolams adopted entire phratry and clan structure from Gonds. The details of phratry wise totem species among Kolams are as follows:

S.No.	Name of the phratry	Totem Tree	Totem Animal
1	2	3	4
1.	Yedu Dayyal Kher (Seven Sprit Brother Group)	Maredu Belfruit tree	Percupine

1	2	3	4
2.	Aru Dayyal Kher (Six Spirit Brother Group)	Ippa tree (Madhu Ce Longi Folia)	Tiger
3.	Idu Dayyal Kher (Five Spirit Brother Group)	Andugu tree (Strychnos Potatorum)	A kind of fowl whose feathers are in opposite direction
4.	Dayyal Kher (Four Spirit Brother Group)	1.Jalli tree (Arachis fruticosa) 2.Deevariteega (a kind of creeper)	1. Crocodile 2. Tortoise 3. Kavve (a kind of bird)

The totem animal is regarded as great grandfather and Gonds and Kolams call tiger as Dado. Snake (Taras of Bournak of Gond) is supreme deity to seven brother kin group especially Mesram Clan belonging to Gonds. The respective clan members of particular totem species believe that these animals or plants protected their ancestors while they faced dangerous situation and hence they developed sacred relationship with them.

The tribals do not eat new fruits, flowers etc., either cultivated or from forest, unless they are ritually offered to their gods or goddesses. They also share the first fruits with their Community members, Fruit tree marriage is very popular among Kolams and Gonds of Adilabad district. The ceremonial eating of first Mango fruits is preceded by mock marriage to Mamidimock (Mango tree). The tribal who planted the Mango plant will tie Pothi (marriage badge) to a branch of Mango tree when it first starts bearing fruits. All the ripened mangoes are brought and juice is extracted and diluted with water. Owner of the tree arranges community feast after dinner, the mango juice is served to all the villagers. From the next year onwards, the owner's family starts consuming or sell the fruits. This indicate the extension of social relations to even trees and collective sharing of new fruits.

The tribals believe that their gods and goddesses take abode in forests and they consider hills and forests also as their sacred complexes. They observe annual rituals and ceremonies in honour of forest goddesses. They believe that unless they propitiate these gods and goddesses properly, they will not be protected from wild animals or snakes. The following trees are considered as sacred to tribals in tribal areas of Andhra Pradesh.

- | | |
|-------------------------------------|----------------------------------|
| 1. Ippa (Madhuka Longifolia) | 2. Jammi (Prosopis Cinararia) |
| 3. Konda Juvvi (Ficus Tuberculcete) | 4. Marri (Ficus benghalensis) |
| 5. Ravi (Ficus religiosa) | 6. Dondera tree (butia frondosa) |

- | | |
|---------------------------------|--|
| 7. Lim tree (Melia Azadirachta) | 8. Neem (Mangifera indica) |
| 9. Maredu (Aegle marmelos) | 10. Neredu (Myrtus cinnamomum) |
| 11. Jalli (Arachis fuficosa) | 12. Andugugu (Strychnos
Photatorum) |

The tribals do not cut these trees and using the wood of these trees is also taboo. Wherever the above trees are found, they are considered as sacred and shrines of various tribal groups are found under these trees. The Kolams manufacture idols of their supreme deity Lord Bhima out of wood of four trees which are sacred to respective four phratries. On the auspicious day, the priest or any other person entrusted with manufacture of sacred wooden idols observe fast and climb the selected sacred tree and cut only that part out of which an idol is prepared. They earnestly desire that the tree out of which the idol is prepared should grow and thrive well and cutting this tree completely is taboo.

(e) Economic dependence:

(i) Classification of Forest Areas:

Out of 63,779.22 Sq.Kms. of forests in the State of Andhra Pradesh nearly 50,000 Sq.Kms i.e., 78% is under Reserved category, 19.38% is classified as protected forests for legal purposes. While this is being so, the forests have been categorised as protected forests (60.23%) and production forests (39.77%) for functional purposes.

The predominant forest types are Southern tropical dry deciduous (44.52%), Southern tropical thorn forests (25.26%) and Southern tropical moist deciduous forests (25.24%). The remaining 5% area is covered by littoral forests and tidal swamp mangrove forests.

The statistics of forest land diverted for various purposes upto 1990-91 shows that 2.19 lakh hectares have been diverted for rehabilitation, agriculture, industry etc. However, most of this area is outside the I.T.D.A. areas and therefore the benefit from such a large diversion of forest land is very small for tribals except that 27,000 hectares of encroachments are regularised in Adilabad district, most of it belong to tribals (Government of Andhra Pradesh, Forest Department, 1992).

(ii) Major Forest Produce:

S.No.	I.T.D.A.	Major Forest Produce species
1.	Srikakulam & Vizianagaram	Nallamaddi, Bamboo, Teak
2.	Visakhapatnam	Teak, Bamboo, Sandal
3.	East Godavari	Maddi, Teak, Bamboo
4.	West Godavari	Bamboo, Maddi, Teak
5.	Khammam	Maddi, Teak and Bamboo
6.	Warangal	Teak, Bamboo
7.	Adilabad	Teak, Bamboo

(iii) Minor Forest Produce:

Various types of Minor Forest Produce are available in the I.T.D.A. areas. The type of forest produce, quantity of availability and quality varies from area to area. The Girijan Cooperative Corporation (G.C.C.) of Government of Andhra Pradesh is conferred with monopoly right by Regulation 1 of 1979 over the procurement of 35 items notified by a Government Order issued in 1980.

The G.C.C. takes the forest areas on lease from Forest Department with rights over procurement of these items. The tribals are the main procurers of these items of Minor Forest Produce (M.F.P.). The G.C.C. pays the rentals to the Forest Department.

The procurement price of each commodity is determined by the Divisional Manager of the area or Managing Director of G.C.C. depending on the produce to be procured. In order that the overheads such as salaries of staff etc. do not fall on the pricing of the commodity, the Government of Andhra Pradesh decided to bear the entire staff cost. Therefore, the pricing of any commodity is determined by taking the nearest market price by deducting the expenditure on transport etc., which will be very minimum. However, the disadvantage in this process is that the prices in the nearest local market itself are controlled by the private merchants and changed to their advantage. There is need to think about an alternative method such as wage linked price.

Coming to the tribal way of life, the dependence of the tribal on Minor Forest Produce varies from area to area. In the villages on the fringe of the forest, the dependence on agriculture is more and the collection of minor forest produce is only a supplemental activity. In the villages, located in the

valleys near thick jungles, the dependence on minor forest produce and agriculture is sometimes equal while in thick jungles, the dependence on collection and sale of minor forest produce is near total.

Regarding the ownership patterns also, there are variations over the area and species and also their location. In the Chenchu areas, the existence of community ownership of all trees in the forest within the traditionally recognized territory was found in a survey in 1990 (Sastry: 1990). The individual members of the community have usufruct right for which the village elders' permission was required. But in recent years, the trend towards individual ownership is also observed. While some families own more than 100 'Tapsi' trees which yield gum, some families do not own any trees at all. Similarly, in some villages on fringe areas of thick forests, there are very few trees. A study conducted in 1992 jointly by Tata Consultancy Services and Tribal Cultural Research & Training Institute both based at Hyderabad, it was found that all the gum yielding trees almost died in Adilabad district, while the density of trees decreased in other areas. Only a few pockets within thick forests have good density of trees. There are about 15,500 gum pickers in the State.

While collection and sale of gum contributed substantially to the economy of the tribal collectors, (as the rate paid to first variety of gum is Rs.40/- per kg. during 1992 and each tribal family can get an average income of Rs.50/- to Rs.70/- per day), the procurement targets of G.C.C. fluctuated over the years due to glut in international markets which are presently the only markets for Gum. Enquiries have revealed that in order to obviate this difficulty for G.C.C. and tribals, the G.C.C. has been conducting research on Gum to make products which can be used as import substitutes in many organisations like O.N.G.C.; Value addition, creation of durable and profitable internal market and growing of required number of trees for each family will help in ensuring permanent occupation to all the Gum pickers.

There was no clearcut community ownership of Gum trees in the Koya country but the Gum trees tapped by the individuals belonged to them. The usufruct right vested with them.

Out of Rs.1018.28 lakhs of worth Minor Forest Produce procured by G.C.C. in 1991-1992, Rs.498.50 lakhs is on Gum. (Source: General Manager, Girijan Cooperative Corporation, Visakhapatnam).

Chenchus living in Nallamala hills, Yanadis in Yerramala hills and Koyas in the Godavari Valley are the main Gum Pickers and within them, 45% of Gum pickers belonged to Koya (T.C.S: 1992).

The other M.F.P. collected by the tribals included Tamarind, Honey, Adda leaves, Myrobalams, Ippa etc. The fruits from tamarind trees in the own lands belong to the owners of those lands but the fruits from tamarind trees on the village site, forests belonged to the entire village. All of them collect it individually or in groups and share it equally. The rates of procurements by G.C.C. shows that tamarind from Rampachodavaram Agency gets good rate as it is considered to be of better quality. The deseeded tamarind fetches twice the rate than the raw tamarind. In some places, tribals deseed the tamarind at their residences and sell it to G.C.C. while most others sell raw tamarind. The G.C.C. organises deseeding of tamarind at central places by engaging tribal women.

In case of honey, the person who identifies the comb owns it. If it is a big comb and located on hill top or tree tops, groups of tribals go and share the honey equally. Adda leaves are collected individually while training in Adda Leaf stitching is a continuous process in I.T.D.A. and G.C.C. programmes. Ippa flower is collected by individual families from forest and dried for three or four days. It is cooked and eaten as a side dish. Liquor is also brewed from Ippa flower while Ippa seed is sold to the G.C.C.

From the year 1990, the G.C.C. has been giving loans to M.F.P. collectors for consumption purposes to help them tideover off season (rainy season) problems when most of them go to money lenders for small loans for food, medicine etc. and caught in the web of indebtedness. They lose a lot in the payment of interest. Moreover, they also have obligation to sell the produce to those money-lenders only who are also traders. This scheme implemented with an outlay of Rs.500/- per family through the village elders committees is working well (Sastry: 1992) as the M.F.P. collectors repaid entire amount within few days of starting of M.F.P. season.

The other major activity of M.F.P. is collection of Tendu (Beedi) leaves in summer season especially in Adilabad, Warangal, Khammam and Mahaboobnagar district tribal areas. In case of Beedi Leaves also, the tribal village community owns the entire produce in the village site and forests belonging to that village. The trees are pruned by the entire village and leaf is collected by individuals and sold to Forest Department who have monopoly right over its purchase in the notified areas. The rates offered by Forest Department are Rs.0.75 per bundle of 100 leaves in Bhadrachalam area where the leaf is good while Rs.0.70 per bundle of 100 leaves in all other areas. In the non-notified areas, the leaves are purchased by private contractors on behalf of Forest Department and they pay Rs.0.30 to Rs.0.50 per bundle.

The traditional ownership of M.F.P. in the village territory is not strong now a days as outsiders encroach on the tribal rights. They are reported to have said that "the forests are natural growth and all those born on earth have equal rights". The aggressive non-tribals from other areas where forests have depleted are forcefully taking away the produce that should have normally belonged to the tribal village community. There is also threat to other forest resources like timber, grass etc.

A formal recognition to the tribal village territory and tribals' command over resources is needed to ensure benefits from existing forests to villagers and also to encourage regeneration of species for the benefit of village community and ecology.

Minor Forest Produce collected by Girijan Cooperative Corporation (1982 and 1992) (Source: G.C.C., Visakhapatnam)

Sl. No.	Commodity	1982		1992-93 (Estimated)	
		Quantity (in Qntls.)	Value (Rs. in lakhs)	Quantity (in Qntls.)	Value (Rs. in lakhs)
1	2	3	4	5	6
1.	Gum Karaya	9,605	74.92	15,000	500
2.	Gum Tiruman	-	-	600	15
3.	Gum Olibanum	-	-	1,000	15
4.	Gum Dikamali	-	-	500	2
5.	Myrobalams	21,010	19.81	20,000	50
6.	Nuxvomica	2,248	7.47	5,000	20
7.	Seeded Tamarind	54,083	72.91	50,000	125
8.	Deseeded Tamarind	7,916	21.50	7,000	35
9.	Tamarind seed	9,808	3.81	12,000	10
10.	Pungam seed	756	1.04	2,000	8
11.	Cleaning nuts	-	-	10,000	80
12.	Marking nuts	-	-	4,000	4
13.	Mowha seed	3,796	9.49	8,000	56
14.	Mowha flower	6,636	6.61	15,000	30
15.	Rockbee honey	311	3.10	1,200	36
16.	Apiary honey	250	2.98	200	7
17.	Sheekakai	2,028	3.98	2,000	15
18.	Soap-nuts	1,550	2.32	4,000	30

1	2	3	4	5	6
19. Hill brooms (Nos.)		3.82 lakhs	2.10	2 lakhs	8
20. Adda leaves		42,870	27.91	20,000	30
21. Naramamidi bark		-	-	5,000	25
22. Teripods		-	-	5,000	20
23. Others		-	7.73	-	89
24. Wild brooms (Nos.)		1.48 lakhs	2.80	-	-
25. Khuskus (Bundles)	Tatti	40,138	1.05	-	-
Total:			2.72	-	1200

The increase of trade from Rs.272 lakhs in 1982 to Rs.1200 lakhs in 1992 may not be substantial in real economic terms considering the high rates of inflation during this period even though the quantity of produce procured increased substantially in various items. This called for a wage related pricing policy for minor forest produce.

(iv) Shifting Cultivation:

Shifting Cultivation is called by the term 'Podu' locally and is existing even today in the tribal areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari and Khammam districts. In the tribal areas of Warangal and Adilabad districts also, the term 'Podu' is used whenever a tree growth is cleared for cultivation purposes. However, the cultivation practice on hill slopes using slash and burn technique and shifting from one plot to new plot after two or three years is seen only in the tribal areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari and Khammam districts.

According to a study conducted by Pratap (1969), the 'Podu' is of two types: The 'Konda Podu' is done on hill slopes and 'Chelka Podu' is done in plain jungle clearings and on flat lands.

The enquiries made during this field study and during earlier studies by the authors revealed that the hill slopes suitable for 'Podu' within a village territory are owned commonly by the village community. The individual families cultivating the 'Podu' land have 'usufruct' ownership. The extent of Podu cultivated by a family depends on the working force available in the family and also some times on the status of the tribal. In some places, the individual families cultivated two patches during the same year, one for growing

pulses and the other for growing millets. But generally, they cultivated only one patch at a time. After two years when the fertility of the soil decreases substantially (due to soil erosion), the cultivator shifts to a new patch in the nearby hills and the same slash and burn technique is used there once again. After two years, one more patch is cleared and the tribal cultivator returns to the first patch after six to nine years.

A total area of 1,03,800 Hectares is estimated by Forest Department (1992) to be under shifting Cultivation in Andhra Pradesh when the entire area in the cycle is added. Out of this, 17,000 Hectare is under cultivation at one time in an year. The six year cycle is recorded by the Forest Department (1992).

The entire family works on the 'Podu' field. In some cases in East Godavari District, it was also found that the village head or Sarpanch or dominant member of the community is employing labour to clear forests for 'Podu' in which case, he has cultivated more than three patches of Podu at a time and the extent of which is around ten acres. This is a new phenomenon in tribal areas. However, the average extent is between 1 to 2 acres per family.

Eventhough the entire family works in the field, there is a division of labour between the male and the female members. The operations such as felling of trees and clearing of shrubs is done by male members while spreading of ashes and hoeing is done by both male and female members. The dibbling of seed, weeding, crop watching and harvesting is mostly done by female members while male members assist them in the operations.

In the year 1969, it was estimated that 20,605 families are engaged in podu in an area of 17,493 Hectares i.e., @ 0.79 Hect. per family (Pratap D.R., 1969).

During another survey conducted by Government of Andhra Pradesh in 1984, it was estimated that 49,771 families are depending on podu cultivation in an area of 49,038 Hect. (Government of Andhra Pradesh, 1984).

Most of the Podu Cultivation in coastal Andhra except in Visakhapatnam district, is outside Reserve Forest areas for which the Revenue department has given temporary occupation rights for the tribal people.

In the year 1990, another study was conducted (Mohan Rao, K., 1990) in the I.F.A.D. assisted Project areas in four districts. It was estimated that

Podu Cultivation is existing in 41,459 Hectares by 50,000 families residing in 2366 villages. The per family Podu area worked out to 0.83 Hect. Some of the important features of the present day Podu Cultivation are as follows:

1. Most of the Podu Cultivation is in village forests outside Reserve Forests but there is an increasing tendency to encroach into reserve forests.
2. The total area under Podu is slowly increasing due to normal increase in population and also due to migration of tribals from adjoining States.
3. Eventhough nearly one lakh hectares of area is reported to have been covered under Horticulture under Government schemes like Social Forestry, Podu Rehabilitation etc., the area under Podu continue to be increasing according to tribals mainly to meet the foodgrains requirement of the population. The same reason is given for continuing the podu cultivation eventhough the foodgrains yield from the podu is not sufficient even for 3 months in a year for a small family of five members. The above referred study also indicates that 22.73% of the podu land under cultivation in the sample families is newly cleared (Mohan Rao K, 1990:8).
4. For Podu cultivation, all the trees in the selected plot are felled but the fruit yielding trees like Ippa, Gum trees, toddy (Jeelugu) trees, etc., are not generally cut. But this situation is also changing.

A detailed discussion on various religious practises associated with 'Podu' are furnished in the village profiles.

(f) Common Property Resources and Tribal Development:

The common property resources are generally referred to those resources which are utilised by the local community according to their needs or as per regulating customs and traditions or laws. The village/community forests, common grazing lands, hill streams, canals, canal bunds, rivers, river beds and bunds, village tanks, ponds, their bunds and beds etc. are generally to be classified under common property resources. In the context of Scheduled Tribes living in the forest areas in Andhra Pradesh, roots, tubers, edible fruits, leaves and varieties of minor forest produce, medicinal herbs, honey combs, available in the forest areas also can be included under common property resources, as tribals are free to collect these items. The forests situated within the traditional boundaries of particular tribal habitation was also regarded as common property resources before introduction of Forest Conservancy Acts. As the tribal groups are living at subsistence level of economy they depend upon flora and fauna for their livelihood. The dependency of hunter gathering tribes and shifting cultivators on forests is more compared

to sedentary cultivators. The Chenchus, Kolams, Thotis, Konda Reddis, Khonds, Gadabas, Porjas, Konda Savaras, who are recognised as Primitive Tribal Groups in the State primarily depend on forest resources. In addition to these groups, several hill tribes like Koyas, Gonds, Konda Doras, Manne Doras, Valmiki, Bagatas, Jatapas etc., are also depending largely on forest resources for supplementing their meagre income and food production. The total population of Primitive Tribal Groups who mostly inhabit interior forest areas approximately is 3 lakhs as per 1991 estimates. The total tribal population in 9 scheduled districts, where forests are largely found, is 23.53 lakhs as per 1991 census reports.

In general forests and tribes are inseparable and existence and development of one depend on other. "The Tribal Communities in India largely occupy forested regions where for long period in their history, they have lived in isolation but in harmony with nature. They draw their sustenance largely from the forests. They have had symbiotic relationship with forests which continues undisturbed in the interior areas even now". (Report of Committee on Forests and Tribes in India, Government of India, 1982 P.19).

All aspects of their economic, social cultural and religious life were closely linked to the forest in such a way that it became the very life support system of the tribals. This relationship is called symbiotic because the tribals depended on forests as a child depend on the mother. (Walter Fernandes, Geeta Menon, Philip Viegas, Forests, Environment and Tribal Economy 1968 P.159).

The belief systems, social economic and ritual activities of tribals are intricately interwoven around forests, hills and other animatic and inanimatic objects around their habitats.

Recorded forest areas in Andhra Pradesh is 63,771 Sq.Kms., but as per assessment based on 1985-87, imagery estimates of total forest area is only 47911 Sq.Kms. out of which dense forests are 25,535 Sq.Kms. and open forests are 21,971 Sq.Kms. Therefore, it can be stated that there is much variation in recorded forests and existing forests including open forests. Approximately 25% of the forest area is either degraded or lost. This kind of degradation of forests is detrimental to not only tribal economy but also to common property resources. (The State of Forest Report, 1991, Government of India).

(i) Economic activity and forests:

Various tribal groups of Andhra Pradesh are at different stages of economic development such as (i) food collection, hunting, gathering, fishing, (ii) shifting cultivation (Podu), (iii) Pastoralism and (iv) settled cultivation. The Chenchus

of Nallamalai forests are more or less at pre-agricultural stage of economy; the Goudus and Lambadas largely subsist by rearing cattle; Konda Reddis of East Godavari; Khonds, Porjas, Gadabas and Konda Doras of Visakhapatnam; Savaras of Vizianagaram and Srikakulam districts eke out their livelihood through swidden cultivation. The Kolams, who were once purely shifting cultivators, are largely becoming sedantary cultivators due to introduction of Forest Conservancy Laws. The Gonds of Adilabad, Koyas of Godavari gorges, Bagatas of Visakhapatnam and Jatapus of Vizianagaram and Srikakulam are settled cultivators. The dependence of various groups on the forest depends upon the stage of economy of the particular tribal group. The food gatherers, shifting cultivators totally depend on forest wealth to draw their sustenance. Even settled cultivators and pastorals also partly subsist by collecting edible tubers, roots, fruits and game hunting. The cultivators in the valleys also resort to shifting cultivation as several important food crops like Redgram (Kondakandulu), local jowar and commercial crops like Niger seeds are usually grown on hill slopes. In addition to various items of food, several minor forest produce species of economic value are also available in the forest area. Adda leaf, tamarind, myrobolans, broom sticks, mohwa flower and seed, soapnuts, nux-vomica, Rauvolfia serpentina, R.S. roots are abundantly available in tribal areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari districts. Mohwa flowers and seed, Beedi leaves, Gum, Chirongi etc., are available in tribal areas of Telangana Region also. Nallamalai forests have rich sources of honey, wax, Gum, Mohwa flowers and seed etc. Almost all the tribals collect minor forest produce and sell in the weekly markets. Generally, no tribal family visit weekly market without carrying one item or other of Minor Forest Produce as per seasonal availability. Several festivals connected with agriculture, collection of forest produce etc., are largely aimed at protection and productivity of crops, fruits etc. The tribals do not eat new foodgrains, vegetables, fruits etc. until they are ritually offered to their gods and goddesses. These traditions are strictly followed and even thieves do not touch as violators of these traditions are believed to be attacked by either wild animals when they go to forests or afflicted by diseases. The rituals and ceremonies are organised in such a way to ensure full growth of the agricultural crops and ripening of wild fruits in the jungles. These measures generally ensure productivity and afford protection.

A survey done in forest regions of Gujarat revealed that nearly 22% to 27% of the elderly persons and 70-72% of the children go to forest for collection of tubers, leafy vegetables, bamboo shoots and a sort of other products. Another survey (1980-81) in Bastar district indicated that average household on an average earns Rs.1500/- per year (against total annual income of

Rs.1750/-) from sale of Minor Forest Produce without any initial input or risk. (Report of the Committee on Forestry Programmes for Alleviation of Poverty, Government of India, New Delhi, 1984, P.12).

In recent sample study of Agro-Economic Research Centre, Andhra University in three different tribal regions i.e., Araku Valley of Visakhapatnam, Utnoor area of Adilabad district and Peddadornal area of Prakasam district, it is observed that collection of Minor Forest Produce has varying shares in the occupational structure, income and employment of tribals in the sample. It was reported to be main occupation of almost all households in Utnoor and Peda Dornal areas while it was the subsidiary occupation for all household in Araku area. However, when it comes to income and employment, the contribution of Minor Forest Produce is very low in Araku and higher in other areas, which related to the importance of agricultural occupations. For instance, share of Minor Forest Produce in total household income in three areas namely Araku, Utnoor and Peda Dornal (in Chenchu villages) was 9.07%, 73.68% and 82.20% respectively.

There are 35 to 40 items of Minor Forest Produce available in different tribal areas in addition to several kinds of valuable medicinal plants. However, no systematic efforts have been made to prepare an inventory of these resources nor any plans were made for systematic exploitation and regeneration of these resources. It is gratifying to note that G.C.C. has been identifying non-traditional Minor Forest Produce items and certain herbal medicines available in the forest areas of Andhra Pradesh. As tribals are not aware of scientific method of exploitation, some of the tree (*Sterculia Caeae*) species are becoming extinct. The detailed information on new items of Minor Forest Produce and other herbal medicines identified by G.C.C. and other agencies may be disseminated to all the tribal areas through village development committees, Thrift and Minor Forest Produce processing societies. Demonstration of identification, collection, processing, marketing etc. may be arranged in the villages where these items are available. The measures create ample opportunities to local tribals to get more income.

Realising the vital role of Minor Forest Produce in the economy of tribals and imperative need for regeneration of dwindling area under Minor Forest Produce yielding species, Government of Andhra Pradesh resolved to bring 60% of the area under proposed afforestation with plant species which yield Minor Forest Produce and other fruit plants which are useful to local tribals (vide Govt.Memo.No.26531/For.1/87-1 dated 28-12-87 of Government of Andhra Pradesh in Energy, Forest, Environment, Science & Technology Department).

This scheme, if scrupulously implemented, will certainly go a long way to improve the economic conditions of tribals and stabilise the ecosystem in tribal habitats.

Unlike the non-tribals, the tribals have certain recognised conventions and customs in exploitation of resources available in the forest areas in the sustainable manner. The Chenchus who are more or less at food gathering stage of economy recognise honey combs in specific areas as the clan property. No member of other clans of Chenchus touches it. The traditional rights on particular territory are customarily respected. Honey collection is a very significant activity among Chenchus. Generally, honey combs are found over the cliffs or in deep valleys. They collect honey during night by lighting big fire at the places of extraction. A big rope is tied to a nearby tree and one person reaches the comb and collects in a basket made out of goat skin. In this arduous task, Chenchus prefer taking along with them their own brothers-in-law rather than brother. The brother-in-law is kept at key position especially where rope is tied to a tree or holding the rope. Chenchus believe that his own brother-in-law takes more care of his life rather than his own brother. This thinking is perhaps influenced by levirate system of marriage.

In other tribal areas, the first person who locates the honey comb in the forests is the owner of the honey comb. In case the person or persons who first locate the honey comb busy with some other work or journey, they leave a sign below it by making a knot of bushes down below it. The other persons who see this sign do not touch the comb, thinking that this has become the property of some other person who saw it first. They believe that if anybody cuts it, it amounts to stealing and he is punished as per customs. Similarly, any tribal wants to cut a particular tree or branch for his domestic purpose such as construction of the house or making a plough etc., he puts a mark with his axe. The mark by cuts on the trunk of the tree indicates that it becomes the property of a particular individual. The same individual cuts that particular tree whenever he requires within stipulated time.

The hill tribes never cut any fruit bearing trees such as Tamarind, Mohwa, Mango, Jack, Caryotapalm, Palmyrah tree and their trees which are considered to their totems. In some districts like Srikakulam, Vizianagram, even in shifting cultivation plots, the entire tree is not cut but only the branches and other parts of the tree is cut leaving the trunk so that it can sprout again after cultivation of agricultural crops.

E. Thurston in his monumental books on "Caste and Tribes of Southern India" quotes very interesting customary restrictions imposed on outsiders from taking away any kind of fruits from the forests. "It is recorded in the catalogue Raisonne of Oriental munuscripts that the Koya people reside within their forest boundaries. If any traveller attempts to pluck fruit from any tree, his hand is fastened to the spot, so that he cannot move, but if on seeing any one of the Koya people, he calls out to that person, explaining his wishes and gets permission, then he can take the fruit and move away while the Koya forester on receipt of small roll of tobacco leaf, is abundantly gratified" (Vol.IV P.73).

The hill tribes possess abundant traditional knowledge about various forest species and techniques of utilisation of some of the species which ensures their regeneration. This fact is acknowledged by Forest officials who closely observe the tribals while engaging them in their various kinds of operations. The local tribals while plucking beedi leaves, collect those leaves which are useful for beedi rolls leaving tender leaves. But non-tribals pluck all the leaves in their greediness while cutting grass or collecting broom sticks, local tribals take sufficient care to cut only sufficiently grown grass or stems. This measure facilitates falling of seeds on the ground and germination soon after rainfall. The non-tribals cannot take this meticulous care but cut everything they come across.

The hill tribes exhibit remarkable engineering skill in stone bunding on hill slopes and irrigating the lands by diverting perennial hill streams for growing paddy. This fact is illustrated by Thurston in his book Castes and Tribes of Southern India, while describing Savaras (Vol VI P.30b). These tribal groups have been practising various soil conservation measures from ancient times. The lush green fields of Savaras and Jatapus around Kusumi and Muthyalu villages of I.T.D.A. area amply demonstrate the ingenious engineering skills of local tribes in modern methods of water management in difficult terrains.

Due to migration of non-tribals into the tribal areas in large numbers, tribals are loosing gradually their command over the natural resources and common property resources available in the tribal areas. The non-tribals are manipulating several ways not only to cultivate the lands of the tribals but also indulging in smuggling activities of the forest timber. They are bribing the local tribals and cutting away certain trees like Mango, Neem, Jack fruit, Palmyrah trees etc. All these trees are good source of food security to the tribals. During collection of information through rapid rural appraisal method in the tribal areas recently, the older generation stated that they used to go to the forest with empty stomach with the hope that they can eat plenty of

jungle fruits available in the forest and return home in the afternoon with full stomach after attending to their works. But now, hardly any jungle fruits are available to satiate their hunger. The local tribals used to consume the wild fruits during the particular season, but they used to preserve the excess fruits by drying for consumption during the scarcity period also. For example, they collect Mohwa flowers during the months of March and April sun dry in large quantities and preserve. They fry Mohwa flowers and eat as regular food. Likewise, they collect dry Tuniki fruits during season and preserve them after sufficiently drying under the Sun. These fruits not only ensure food security, but also give them sufficient nutritional standards. In view of the good commercial value of the various items of minor forest produce, non-tribals residing in the tribal areas also collecting these items and selling to private traders. The non-tribals in large numbers are temporarily living in Chenchu habitat during particular season especially during summer and collecting the adda and moduga leaves (used for leaf plates), Mohwa flowers, Mohwa seeds and even gum. Thus the non-tribals are collecting certain valuable items which are under the total monopoly of the local tribals. There is a visible threat to the food security of local tribals.

At this critical juncture, the introduction of Joint Forest Management by Government kindles the hope of tribals for protection of their own habitat with a sense of total involvement and renewed compitance. The tribals of Andhra Pradesh especially living in tribal areas of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari are involved in their own development through participatory management under Andhra Pradesh Tribal Development Project. They are totally involved not only in identification of local resources but also associated actively in creating *common property resources in their own villages*. They have taken up construction of water harvesting structures like Checkdam, tanks, diversion drains and school buildings with financial assistance from I.T.D.As.

It is significant to note that Women Thrift Societies established in tribal areas exclusively by tribal women are taking up construction of school buildings, Balwadi and Anganwadi centres with technical know how and financial assistance from I.T.D.A. Sufficient awareness is created in tribal areas towards achieving development through participatory management.

In view of symbiotic relations with forests, local tribals are evincing keen interest to develop degraded forests in their vicinity through Joint Forest Management. This scheme is a significant step in right direction of protecting and augmenting common property resources in tribal areas.

FOREST ACTS AND THE IMPLICATIONS ON TRIBAL ECONOMY

(a) Forest Acts:

The first Forest Act was enacted in 1878 by the British. It defined forest to mean as "Land covered with trees, brush wood and jungle". As this definition has led to numerous difficulties, this has been omitted later on. Moreover, this enactment made no provision regarding the rights of the user. The Madras Government has enacted Madras Forest Act, 1882 to preserve the Forests in the province which covered the tribal areas of Andhra region in the present State of Andhra Pradesh. In the Telangana Areas, the Forest Act was enacted in 1355 Fasli. The Forest Acts enacted by the British as well as the Nizam did not take into consideration the traditional rights of tribal people over the forests. The fact that the forests provided means of livelihood for tribals and that the forest formed part of tribal culture was also not recognized as the commercial interests dominated the implementation of the Act during British and Nizams period. The Forest officials who were authorised to implement the Forest Act exploited the local tribals by imposing various types of taxes (which were not governed by any Government Order). This has led to a series of tribal resistance movements in Rampachodavaram and Golugonda areas in Andhra area, Babijhari uprising in Telangana area and some resistance movements in the forest areas of Macherla in Guntur district for over hundred years. Some of these movements have also formed part of India's Independence Movement, (Sastry and Subba Reddy, 1991, Venkatarangaiah, M. 1965 and Sastry, 1989).

(b) Concessions:

After the formation of Andhra Pradesh, the Madras Act and the Nizam Government's Act were repealed and an Integrated Act called Andhra Pradesh Forest Act, 1967 was enacted and made applicable to the whole State of Andhra Pradesh (Laxminarasimha, K: 1992). Some of the concessions granted by the Government of Madras and later on by Government of Andhra Pradesh to benefit the tribal inhabitants of the Forest areas are as follows:

1. Free grazing in all forest areas except in areas under regeneration.
2. Removal of Fodder grass from the forest free of cost.
3. Goat browsing was not allowed as it was thought as harmful to regeneration.

4. The cattle coming from outside of Andhra Pradesh for grazing in the Reserve Forest shall be required to take permit.
5. Procurement of thatching grass, thorns and fencing material was allowed free of cost for the tribals.
6. Tribals are also permitted to remove green manure leaf on payment of nominal cost of 25 paise per cart load.
7. Tribals are also permitted to remove firewood, bamboo and timber for bonafide domestic use from all the protected forests which were estimated to be 1.879 lakh hectares.
8. By a Government Order issued in 1980, 35 items have been declared as Minor Forest Produce (non-timber forest produce). The Girijan Cooperative Corporation of Government of Andhra Pradesh was given a monopoly right on collection and disposal of Minor Forest Produce.
9. By another Government Order issued in 1984, 50% of vacancies for the posts of Foresters, Forest Guards and Forest Watchers in scheduled areas was reserved for local tribals. In 1987, this Order was reviewed and 100% of the posts of Forest Guards and 50% of the posts of Foresters was reserved for local tribals in the scheduled areas. Further in the same year, several lower level posts like Mali, Sweeper, Watchman, Waterman etc. were also reserved for local tribals.

(c) Commercial Forestry:

As part of the development programme, the Forest Department has grown teak, bamboo and eucalyptus etc. plantations in the State and most of which are in tribal areas. The statistics compiled by Forest Department (1992: 161) shows that 88,800 hectares was covered by teak plantation, 26,480 hectares by Bamboo, 72,724 hectares by eucalyptus plantations, 22,000 hectares by Casurina 20,000 hectares by Cashew plantations and 30,000 hectares under babul plantation. Another 83,800 hectares was covered by miscellaneous plantations. Altogether 3,70,000 hectares was covered by various species in the plantation programme of Forest Department upto the year 1989-90. Apart from this, the Forest Development Corporation has grown eucalyptus in 38,150 hectares, bamboo in 10,000 hectares, Cashew plantation in 17,760 hectares and Coffee plantation in nearly 4,000 hectares. Even under Tribal Sub Plan, the programme taken up upto 1986-87 included Teak plantation (37,800 Hectares) and quick growing species (7,350 hectares). In the year 1987-88, a decision has been taken to raise minor forest produce yielding plantation also under Tribal Sub Plan. Between 1987-88 and 1990-91, the total area covered by

plantations under Tribal Sub Plan is 11,872 hectares, of which only 1,097 hectares (nearly 10%) are covered by Minor Forest Produce plantation (Andhra Pradesh Forest Department, 1992: 329 & 333).

Discussions with the tribals have revealed that the commercial forestry programme taken up in these areas has only given them some incidental benefits like wage labour. In this also, labour was imported from outside the tribal areas in some cases. The tribals felt that the crops grown are not at all relevant to the tribal economy. On the other, with the clearance of small bushes for growing commercial forestry, roots and tubers were lost, small game disappeared and medicinal plants slowly disappeared. The tribals who were once treating the forest as part of their culture started calling these forests as 'Circari (Government) Forest'. This new concept has also led to a feeling of an 'outsider' within their own habitat and environment. The cleavage has also given scope for increasing extremist activity in the area as this became one of the important issues for propaganda. The tribal became active destroyer of forests also in some areas for agriculture or passive spectator to smuggling as he slowly lost the concept of belonging with the forests.

(d) Wild Life (Protection) Act, 1972:

The Wild Life (Protection) Act, 1972 (Act No.53 of 1972) was introduced to provide for protection of wild animals, birds and for all matters connected therewith or ancillary and incidental thereto. This Act extended to the whole of the State of Andhra Pradesh also with effect from 5-8-1973. In this Act, animal includes amphibians, birds, mammals and reptiles and cattle includes buffaloes, bulls, bullocks, goats, pigs, sheep etc. Hunting includes capturing, killing, poisoning, snaring, trapping and injuring.

By the provisions of the this Act, hunting of small game which is normally done by tribals for food using traps, snares, bow and arrow is prohibited.

As per the information compiled by Andhra Pradesh Forest Department, there are 15 Wild Life Sanctuaries in the State, of which the Nagarjunasagar-Srisailem Tiger Sanctuary (now called Rajiv Tiger Reserve) is the largest with an area of 3568 Sq.Kms. and spread over the districts of Guntur, Prakasam, Kurnool, Mahboobnagar and Nalgonda. Incidentally, the same area is also the traditional habitat of the most primitive tribal group called Chenchu, most of whom are still at pre-agricultural stage of economy and suffer from the problems of illiteracy, malnutrition, infant and child mortality, shorter life span etc. the details of which were already discussed in the preceding chapters.

Studies conducted on the impact of the wild life sanctuaries in Andhra Pradesh (Sastry, 1983, Mohan Rao and others, 1988, Sastry, 1990) have revealed the following problems faced by the tribals.

1. There is no scope for regeneration of forests in the core area to improve tribal economy.
2. There is no scope for creating infrastructure in the core area for development of irrigation, electricity, education etc.
3. The habitations located in core area have to be shifted.
4. If the cattle population of the tribals are killed by tigers, the payment of compensation is done after a very long drawn process. The amount paid is so small and delay is so long that the tribal economy is often shattered.
5. The wild animals like wild boars, spoiling the crops like groundnut, jowar etc. of Chenchus, are also cannot be injured as it attracts the punishment under the provision of the Wild Life (Protection) Act.
6. The employment opportunities are slowly reduced as no development activity (even forestry) is not allowed inside the core area.
7. Some of the rehabilitation measures taken up in Kurnool District have not succeeded.
8. Tribal should be permitted to hunt small game by using bow and arrow as they should not be denied important food item.

(e) Forest (Conservation) Act, 1980:

The Forest (Conservation) Act, 1980 (Central Act No.69 of 1980), puts a blanket ban on conversion of any forest land or any portion thereof for non-forest purposes. This has created more problems for the tribals especially those living in Adilabad and Warangal districts whose cultivation in the forests was already under dispute eventhough small areas of encroachments prior to 1964 have been regularised. According to estimates made by Tribal Welfare Department in 1992, there are 81,329 acres of land in Reserve Forest under dispute while 13,700 kms. of boundary between forest and revenue lands is under dispute. Government of Andhra Pradesh, however, in 1987, has issued instructions to all forest officers not to evict local tribals from the possession of the reserve forest lands occupied prior to 1980 i.e., the date on which the Forest (Conservation) Act, 1980 has come into force. The Government of Andhra

Pradesh is also conducting special survey of these disputed areas and progress is being reviewed periodically by Inter-Departmental Committee consisting of officials from Forest and Tribal Welfare Departments.

(f) National Forest Policy 1988 and later on:

In the year 1952, Government of India enunciated a forest policy to be followed in the management of State forests. However, the forests in the country have suffered serious depletion due to ever increasing demand for fuelwood, fodder and timber, inadequacy of protection measures, diversion of forest lands to non forest uses etc. After a detailed review of the situation, a new strategy of forest conservation has been issued in the form of National Forest Policy 1988. The basic objectives that should govern the National Forest Policy among others includes increasing substantially the forest/tree cover, meeting the requirements of fuelwood, fodder, minor forest produce and small timber of the rural and tribal populations. It was also enunciated that "having regard to the symbiotic relationship between tribal people and forests, the primary task of all agencies responsible for the forest management including the Forest Development Corporations should be to associate the tribal people closely in the protection, regeneration and development of forests as well as to provide gainful employment to people living in and around the forests". Regarding Shifting Cultivation, it was suggested that these areas should be rehabilitated through social forestry and energy plantations.

The National Forest Policy 1988 also envisaged people's involvement in the development and protection of forests. The voluntary agencies/N.G.Os. may be associated as interface between State Forest departments and local village communities and the access to forest land and usufructory benefits should be only to the beneficiaries who get organized into a village institution specifically for forest regeneration and protection.

The Government of India, followed this by issuing guidelines to review disputed claims over forest lands and compensation for loss of life and property due to predation/depredation by wild animals.

As already pointed out, Government of Andhra Pradesh has been reviewing the progress of survey of disputed areas. Regarding the payment of compensation for loss of life or injury to human life or cattle killed due to attack of tigers and other wild animals, the orders issued in 1985 have been revised during March, 1992 as follows: Rs.500/- for the cattle killed by a Carnivore inside or in the vicinity of Government forest but not inside the core area of any sanctuary. Rs.20,000/- in case of loss of human life and 1/3 of Rs.20,000 in case of grievous injury and actual cost of treatment in case

of minor injury. The compensation should be raised to Rs.50,000/- for loss of human life. The injured person should be given funds for medicine, expenditure for attendant and other incidental expenditure. Cattle should be replaced by cattle.

Regarding the management of forests, the Government of Andhra Pradesh have issued an order in January 1992 for constitution of "Vana Samarakshana Samithi" for protection and development of degraded forests through Joint Forest Management (Annexure V). Some of the important aspects of this Government order are as follows:

1. Each tribal habitation may be considered as a unit for constituting Joint Forest Management councils and the tribals' traditional practices may be kept in view in delimiting the forest areas to be managed.
2. In the recognized I.T.D.A. areas, out of elected representatives of the samithi, half the members should be tribals.
3. I.T.D.As. may be associated in establishing Joint Forest Management.
4. A working scheme will be prepared after carrying out a micro planning exercise with the managing committee with focus on demand for traditional forest products from that area, supplies available and identify the measures necessary to increase the productivity through natural or artificial regeneration of forests.
5. The Samithi will have usufructory rights provided it discharges its duties and responsibilities under these rules.
6. The Samithi is entitled for 50% of the share either directly or indirectly.
7. The forests to be assigned should normally be on the fringe of the area not deeper than 500 metres from the boundary.
8. Voluntary agencies may be associated to play the role of facilitator and interface between Forest Department and community, and
9. Forest Department and their Officers shall be the nodal agency for implementing the Joint Forest Management activities.

In the year 1992, Government of India in the Ministry of Environment and Forests, have also issued rules and guidelines as amended on October 25th, 1992 which deal with regularisation of encroachments, laying of transmission lines etc.

(g) Other Government programmes in the area:

For the development of tribals in the eight districts of tribal concentration i.e., Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal and Adilabad and Chenchu habitat in Nallamala forest, *Integrated Tribal Development Agencies (ITDA)* have been established in the Fifth Five Year Plan. The problems of tribals are proposed to be tackled by adopting a two pronged approach of (i) elimination of exploitation and (ii) bridging the gap in levels of development.

In the Integrated Tribal Development Agency areas, the tribal sub plan programmes are being implemented which include creation of infrastructure through programmes of line departments, family oriented programmes with special central assistance and institutional finance. The centrally sponsored programmes are also being implemented to tackle special problems like mal-nutrition, adult illiteracy, Malaria, shifting cultivation etc.

The I.T.D.As. are headed by Project Officers who are generally of the rank of Joint Collector and supported by subject matter specialists in horticulture, agriculture, Fisheries, Engineering, Sericulture, Education, Health Special Deputy Collector (Land Transfer Regulation) etc. The Project Officer is also designated as Ex-officio Joint Collector and Additional District magistrate and a single line administration is introduced by bringing all the officers working in I.T.D.A. areas under the administrative control of the Project Officer. The Project Officer can sanction schemes up to Rs.1.00 lakh while the District Collector as Chairman of I.T.D.A. can sanction schemes upto Rs.2-00 lakhs and the Governing body up to Rs.10-00 lakhs.

The schemes being implemented include irrigation, Soil Conservation, horticulture, fisheries, sericulture, health besides construction of buildings to create infrastructure for education and other programmes. The annual programme of bigger I.T.D.As. from all sectors put together would be around Rs.10-00 crores while in small I.T.D.As. it would be around Rs.5-00 Crores.

In the I.T.D.A. areas of Srikakulam, Vizianagram, Visakhapatnam and East Godavari districts, there is a special project under implementation with assistance of I.F.A.D., Rome with accent on provision of food security by taking the micro-water shed as unit of development. The problems of shifting cultivators are proposed to be tackled in a seven year period starting from 1991-92. The programmes proposed are soil conservation, irrigation, horticulture, adaptive research, human resource development through training and visits etc. The total outlay of the programme is Rs.77-00 Crores.

For the development of remote and Interior tribal areas, a Rs.65-00 Crores programme was also implemented in 1990-92 with accent on road construction, irrigation development and training.

Special scheme for rehabilitation of shifting cultivators, coffee development etc. are other important economic development schemes taken up in these areas.

For the development of education, a net work of nearly 3000 primary schools, 448 Ashram Schools, 53 residential schools, 510 hostels are functioning besides residential I.T.I.s and polytechnics. The development of female education was also given due importance by running hostels and residential schools exclusively for them. Incentives like free supply of text books, note books, dresses, cosmetics etc are being supplied besides providing food and accommodation to hostellers.

One important lacuna found in the programmes in tribal area is that Forest Department and Tribal Welfare Departments continue to be poles apart. The Tribal and Forest Department relationship also continued to be based on mutual suspicion resulting in cleavage. This calls for an integrated approach with tribals as focus of development within the overall framework of development of resources around their habitat.

RESEARCH METHODOLOGY AND FIELD EXPERIENCES

The selection of the villages for the study has been done on 'Purposive Sampling' as the study aims at understanding the socio-economic conditions of tribes living in the forests and on the fringe of the forest areas so that Joint Forest Management Programme can be implemented for the protection and regeneration of forests and also to improve the tribal economy. The selection of villages is, therefore, based on the following factors:

- i) Predominantly tribal village located in the scheduled area or in the non-scheduled area within the I.T.D.A. area;
- ii) it should be within the forest or on the fringe of the forest area; and
- iii) the forests around the habitat are degraded or threatened with degradation.

In this process, all the nine I.T.D.A. areas which are predominantly tribal areas (and also forest areas) have been covered. Within each I.T.D.A., three or four villages have been studied in larger I.T.D.As. while only two villages have been studied in smaller I.T.D.As.

While selecting the villages, care was also taken to see that homogeneous tribal villages, multi-tribal villages and tribal villages inhabited by the caste groups were also represented in the sample.

The field work was done in four phases, the first one in Adilabad district (11-14, February, 1993), the second one in Warangal, Khammam, West Godavari and East Godavari districts (23 February-4 March, 1993), the third one in Visakhapatnam, Vizianagram and Srikakulam districts (13-20, March, 1993) and the last phase in Chenchu area in Prakasham district (22-23, March, 1993).

The field work was often interrupted by the uncertain law and order situations obtaining in the tribal areas of the State. On January 30, 1993, the Member of Legislative Assembly, Chintapally, the Project Officer, I.T.D.A., Paderu and a few officials, all from Visakhapatnam district were kidnapped by the left wing extremists belonging to People's War Group demanding release of their comrade from Jail. The tension continued for nearly twenty days from then. The research team was advised not to visit interior and tension prone areas. Some of the problem villages, from the point of view of degradation

of forests and its impact on tribal economy, could not be studied as these villages are in the extremist prone areas. The situation was so tense in some tribal areas that the research team was dissuaded from making night halts even in some road side villages like Tadvai in Warangal District. Thus, many of the areas in Adilabad district, interior areas around Eturnagaram in Warangal district, Chintur in Khammam district, Maredumilli, Addateegala and Rajavommangi areas in East Godavari district, Chintapally and Koyyuru areas in Visakhapatnam district, G.L.Puram areas in Vizianagaram district, core area of Tiger Project in Mahboobnagar district had to be avoided. Study of the interior villages from these disturbed areas could have enriched our data. The study, therefore, suffers from this disadvantage. However, this was compensated by selecting the villages carefully from other areas after detailed discussions with the Conservators of Forests, Project Officers of I.T.D.As. and Divisional Forest Officers of the area after explaining them, the purpose of the study.

The following 22 villages have thus been selected and studied.

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|---------------------------|---|
| 1. Adilabad District | 1. Mathadiguda, H/o Lakkaram, Utnoor Mandal
2. Birsalpet, Utnoor Mandal
3. Kotari, Kerimeri Mandal
(Discussions were also held with traditional elders at Rai Sabha at Narsapur ^C in Indervelly Mandal) |
| 2. Warangal District | 1. Kamaram, H/o Tadvai, Tadvai Mandal
2. Tadvai, Tadvai Mandal
3. Polaram, Kothaguda Mandal |
| 3. Khammam District | 1. Kalleru, Chintoor Mandal
2. Tunikicheruvu, Bhadrachalam Mandal
3. Kothapalli, Dummugudem Mandal |
| 4. West Godavari District | 1. Tatiramudugudem, Jeelugumilli Mandal
2. Puliramudugudem, Kannapuram Mandal |
| 5. East Godavari District | 1. Narsapuram, H/o Fokspet, Rampachodavaram Mandal
2. Kutakarai, Devipatnam Mandal |
| 6. Visakhapatnam District | 1. Kilagada, Munchingput Mandal
2. Dippala Gonduru, Paderu Mandal
3. Balliaguda, Dumbriguda Mandal |

- | | |
|--------------------------|---|
| 7. Vizianagaram district | 1. Rajjili, Kurupam Mandal |
| | 2. Cheedimanuguda, Kurupam Mandal |
| 8. Srikakulam District | 1. Vummigedda, H/o Polla, Seetampeta Mandal |
| | 2. Bommika, Burja Mandal |
| 9. Chenchu Area | 1. Tummalabailu, Dornala Mandal |
| | 2. Chinna Arutla, Dornala Mandal. |

In each of these villages, group discussions were held to obtain information on socio-economic conditions of tribals, the present and past dependence on forests, preferences of tribals for forest species and modalities for implementing the management and other infrastructure required. All of them realised and are concerned about the problems they are suffering due to degradation or the problems they are likely to face in near future due to depletion of forest produce like fuelwood, Minor Forest Produce, forest food, housing material etc. At the same time they are unable to believe initially that the forests around their habitat will be allowed to be managed jointly by the tribal village community and Forest Department and profits are shared. But then, the leader of the research team explained to the villagers, the important aspects of the Government Order. They also carried a 'Telugu' (local language) version of the order with them and read it in detail and distributed copies. The local forest officials who were also taken to the field were also requested to explain the change in the policy. Then the tribals started believing the order. The reasons for their initial disbelief are justified because the tribals have lost most of their rights from the time the British introduced the first Forest Act, eventhough some concessions were given after the country attained the independence (Government of India: 1960). The Forest officials by and large have been doing only policing work and have been imposing various fines till now and a friendly gesture from the same officials is received with a 'pleasant surprise'.

Eventhough the main purpose of tour of the study team is not to explain the Joint Forest Management concept to tribals, a detailed discussion on the changed forest policy was felt important and necessary for setting a trend for discussion on the future management of the forest. As the discussion went on, the tribals started questioning about the responsibilities, benefits and losses if they participate in the Joint Forest Management. The first and foremost doubt they had was "will the forest guard who was conniving with smugglers so far, join the villagers in catching the thieves of forest?". They were told that the forester and forest guard are members of the village level committee (called samithi in the Government order) and therefore, he or she should definitely help in catching the smugglers. The second important doubt

expressed throughout was "will the forest lands be allotted to the individuals?". They were explained that it is like taking a private land on lease where the lessor continues to be the owner and the lessee will have a share in the produce as per the agreement reached between them. They were explained the contents of the Government Order on this aspect of sharing the produce. Most of them requested that the Government Order may be modified to tell directly that 50% of the profits will go to the 'Samithi' instead of the present cumbersome calculations envisaged in the Government Order.

Another important doubt consistently being asked was 'whether the Forest Department would honour the agreement after the trees really grow (after a decade or so) and start yielding produce?'. They were told that a Government order on such long term matters will be honoured by the Government even after many years. They accepted our explanation but did not appear to have been fully convinced. May be because of their age-old bad experiences with lower level officials of Forest Department, they are not able to believe this new concept. Some even asked "are we to share losses if powerful outsiders cut forests and smuggle the wood"?

The forest officials present during the group discussions were divided on the concept of Joint Forest Management. A few said in private discussion later on that this would lead to further destruction while majority believed that the local villagers will definitely protect the forests provided they get immediate returns for which growing of economic species is necessary. They further suggested that the species which would give returns within five years and others with long term gestation period should be given equal importance. The forest officials and tribals have also suggested that subsistence allowance during gestation period and wages during working period should be paid for better success. Majority of lower level Forest officials, however, seems to have a feeling that their 'authority' is going to be eroded and so they are not inclined psychologically to accept this new idea.

When once the tribals seem to have been convinced of the concept, they were divided into three smaller groups. Women were taken out separately by the women specialist of the research team to discuss about their problems and prospects of their participation. The village elders (men) were asked by the Planning expert to suggest modalities of Joint Forest Management while some older members were interviewed separately by trained anthropologists of the team to know the tribal-forest interface in the past through childhood memories and present. All the three groups were thus interviewed simultaneously but separately. The problem specific details of discussions are given separately in this report under relevant subjects. In each of the villages, more than

50% of households participated in discussions extended between four to six hours. In the end, a wrapup discussion was held by the research project leader with all the villagers.

On the whole, it should be noted that a tremendous enthusiasm developed among the tribals in the sample villages for this new concept and this should be sustained. The most important aspect seems to be resolving the 'confidence crisis'. Creation of mutual trust by continuous meetings, sorting out problems, ensuring benefits and minimising the losses to the village community would go a long way in correcting the mistakes made in the past and help in protection and regeneration of forests for improving the tribal economy and life while at the same time protecting and promoting the forests.

FOLK WISDOM:

Some important reactions of tribal elders in verbatim during the interviews at village level:

1. Adilabad District:

1. Ippa (*Basia latifolia*) tree is sacred for us besides the food and economic value. We were not cutting it earlier. But now our people are cutting it for firewood.
2. Many younger generation tribals have not seen many forest fruits and roots. They cannot recognize them even if they are shown. However, some of them heard the names of fruits and roots from parents.
3. It was thick forests around our habitation in our childhood.
4. If you ask me to show 'Polesa' trees, it is very difficult. They disappeared from nearby forests.
5. Outsiders are coming and cutting the branches instead of plucking beedi leaves. Tribals never kill the trees.
6. Earlier we used to eat Tuniki fruits during our stay in forests. Till we return home it was sufficient. Now we are not getting them.
7. All the big trees have died or have been cut. Now there is no scope for laying honey combs on trees.
8. Now only 'Sale' trees are left in the forests, they are not useful for any purpose.

9. Earlier we used to collect the fruits falling from trees only. Now our people are cutting branches to collect fruits.
10. For collecting firewood, grass and teak, we have to travel for full day now on bullock carts. Earlier they were all available around our habitat.
11. Please hand over our territory to us. We will protect the forests. The Forest officials (chowkidar) should take immediate action on the smugglers caught by us.
12. Now a days, only some bushes are available for use as firewood. Our eyes are burning due to heavy smoke.
13. Now if the crops fail, we have to depend on money lender for purchase of foodgrains. There is nothing available in the forests to subsist.
14. When Sri N.T. Rama Rao (the then Chief Minister) came to our village in 1986, they brought generator for lights. Before and after that, there is no electricity in our village.
15. Migrants from Telugu and Maratha areas came and settled in our village on vacant lands on the road side 20 years back. Now their settlement became the main village and our original settlement became hamlet. Every development programme reaches the main village only.
16. The contractors with the help of Forest Officials destroyed the forest. Now you want us to protect. What is left there to protect?
17. Can you give guarantee that the Forest Department will not take away our lands, when once the tree growth is ensured by us?
18. We have cleared large areas of forests for cultivation than actually required by us presently. We kept the excess lands for our children.
19. Please do not ask us to grow forest species in the lands cleared by us in reserve forests for cultivation.
20. Earlier two hours of work by husband and wife was sufficient to collect grass required for a house. Now it takes entire day to reach the areas where grass is available.
21. Goats are brought in large numbers by Rajasthanis. Wherever they graze and sleep, not even a blade of grass grows there later on.
22. All the Tapsi (Gum) trees died.

II. Warangal district:

1. The non-tribals settled in our villages. They are cutting forests. Before their arrival, many things were available in forests.
2. Lot of vacant land is available in the revenue areas (Gogupally Sivapuram). Outsiders are unauthorisedly occupying it. Please give us that land, then we do not want forest land.
3. Earlier, when we were going round the nearby forests, we used to procure bundles of broom sticks. Our neck was aching due to weight. Now, we are not able to procure even two broom sticks in a day's work.
4. Earlier we used to eat forest fruits and survive throughout the day in forest. Now we are taking food to forests from home in metal boxes. We are carrying water also as hill streams are drying up.
5. During marriages in olden days, we used to eat food in 'Moduga' leaves. They are not available now. We are purchasing leaf plates from market now. It is a shame.
6. Show us the forest land, we will tell you the species that grow there.
7. Responsibility to plant and protect the species should be vested with individuals. Otherwise, people request for some excuse or other to escape work. But they come to take share in profits.
8. We are all Koya Doras meaning Koya lords, for name sake only. There is not even drinking water in our village for cattle.
9. The Pothuraju Tank (Kamaram village, Kothaguda Mandal) can irrigate 224 acres. Then we need not depend on forest. But Forest Department does not allow its restoration as it is in reserve forest.
10. We will not grow trees in the forests areas cleared by us. We will grow them in the left out forest areas.
11. Wild animals coming from Tadvai Sanctuary are spoiling our crops.

III. Khammam District:

1. Paper mill people and contractors are giving Rs.100/- to Rs.200/- to our people and cutting big mango and Neredu trees. Our people are drinking alcohol with that money.

2. Why don't you ask Bhadrachalam Devasthanam to finance us to grow fuelwood species?. We will supply fuelwood to pilgrims for ever.
3. Each Gumpu (Koya settlement) will protect the forests around it. Please give us authority.
4. Our village is on river bank. Please construct lift irrigation on Sabari river. We need not go to forest for livelihood.
5. Toddy season started. All male members are under the trees only. You better hold the meeting there only. Even then, they may not know what topic they are discussing.
6. We practise share cropping (pottu) in agriculture. Your Joint Forest Management appears to be like that only.
7. Groups of families form into 'Kamatams'. They cultivate lands jointly and share produce equally. The J.F.M. can also be implemented in the same pattern.
8. Please show us forest land. We will grow species suitable to those lands.
9. Our lands submerge every year in floods to Sabari river and crops are spoiled. This J.F.M. scheme is very important for us.
10. Our village has a territory, we can guard it. You authorise us.
11. Each person should be held responsible for the plants grown by him or her. Otherwise, it will not work.
12. You give us rainfed and hardy species. We cannot water the plants in forests.
13. Nagi Reddi Cheruvu (Tunikicheruvu village in Bhadrachalam Mandal) can irrigate 300 acres if it is restored. But it is in reserve forest.
14. Hunting of small game is not permitted by Forest Department now. We go for ceremonial hunting only on 'Bhudevi' festival day. We cannot purchase meat from Bhadrachalam town as it is costly. Eating meat is a luxury now.
15. Wild boars and deers spoil our crops. We cannot hurt them as Forest officials fine us. We have to keep quite and weep when our crops are being spoiled by wild animals.
16. If we ate ten Tuniki fruits, it satisfied our hunger for the entire day. Now they are rarely available.

17. We want a housing colony first.

18. Our cattle are dying. Please send doctors immediately.

IV. West Godavari District:

1. Lot of mango trees are being felled for meagre amounts under arrack influence.

2. Forest is being destroyed for fuelwood for tobacco barons (tobacco curing).

3. The traditional Koya dance during marriage is replaced by cinema type dance to the tune of film songs.

4. We have forgotten 'first fruit eating' ceremony.

5. Arrack from Ippa is not drunk in our village because Ippa trees died. But our people are drinking arrack sold by Government.

6. Our Mahila Mandali can take up nursery for Joint Forest Management.

7. We want weekly market in our village (Puliramudugadem).

8. If we grow Eucalyptus, no body can steal them.

V. East Godavari District:

1. Saw mill people are destroying forests.

2. This is toddy season. All of them are available under Palmyra trees.

3. We will continue Podu in private lands and J.F.M. in Reserve Forest lands.

4. Provide irrigation to our lands and give cashew scheme for our private lands.

5. We have thrift societies (men and women) in our village. We can take up J.F.M.

6. Landless are clearing new areas for podu. They will stop it, if they are included in this scheme.

7. Please construct checkdam across Atta Kodalu Vagu to irrigate 70 acres (Katukurai village, Devipatnam Mandal).

VI. Visakhapatnam District:

1. When we went to forest in olden days, we used to keep one 'Usirikaya' in our mouth. This was sufficient to beat the thirst for the whole day. Now they are rarely available.
2. The Muttadars were protecting the forests in their Mutta as they were authorised by British to do that. The Muttadari System was abolished and the forests are everybody's property. All are destroying them.
3. Now a days, we are not entering Reserve Forest as the Government conferred rights over our podu lands situated outside Reserve Forest. There is lot of regeneration of forests now in reserve forests (Kilagada village).
4. We need not grow new plants. If we leave the forests like that without burning or grazing by cattle, they will regenerate automatically.
5. You should leave some areas for grazing cattle.
6. Please supply firewood from Forest Depot. We will not destroy forest.
7. Consumption of Cannabis (Ganja) has increased. Destruction of forest will also increase.
8. Tiger has killed ten animals for the last one month.
9. People are cutting trees for purchasing arrack. Stop sale of arrack.
10. Earlier, the leaves, grass and rope material were available in plenty for thatching of our huts. Now they are not available.
11. There used to be lot of mangoes earlier. Now we are cutting even mango trees for fuelwood.
12. The Sarpanch was not elected as Chairperson of the Managing Committee of Joint Forest Management as we do not have faith in him.
13. We broke the arrack pots two years back. Since then there is peace in the village during the evenings and nights. We are able to sleep well during the nights and work well on the next day.
14. When I used to go to forest with my father in my childhood, lot of forest fruits were available.

15. People from several villages come and destroy our forests. If we ask them to stop destruction, they are saying that the forest belong to Government. If the forests are destroyed, we are the losers. Please give us orders, we will stop destruction of forests.

VII. Vizianagaram District:

1. In our younger days, it was all thick forest around the village. The village was not visible from outside. Now it is all open place.
2. Wild boars are not available in our forest.
3. Leave some areas for grazing cattle and grow forests in other areas.
4. We will protect the plantation grown under Social Forestry if we are given share in the profits.
5. There is no Reserve Forest in our village (Chedimanuguda).

VIII. Srikakulam District:

1. People from Veeraghattam are coming and destroying our forests, especially tamarind trees. We cannot control them unless Forest Department officials help us.
2. Mahila Sangam people destroyed arrack pots. The arrack contractors are angry. Some of our men are also unhappy that they are not allowed to drink arrack.
3. We will protect our own hill ranges. Pleas authorise us.
4. Faculty from Youth for Action, Mahboobnagar gave training to lower level Forest officials in Joint Forest Management. They spoke only in English and Hindi. None of them understood anything.
5. Please organize Forest Checkpost around our village. The Samithi people will catch the smugglers.
6. There used to be 'Sal' trees 25 years back in our forests. Now there are none in our forest.
7. Women said "please do not include Jeelugu (toddy) trees under Joint Forest Management. The next generation will also be spoiled".

8. If some outsiders come and destroy the forest in our territory, we cannot share the loss.

IX. Chenchu Area:

1. Gum trees died in large numbers in the last two years.
2. We will grow bamboo and supply directly to paper mills.
3. Teak was also cut in many areas.
4. Very few have lands and even forests are getting destroyed. This scheme is very important for us.

ATTITUDES OF TRIBALS TOWARDS JOINT FOREST MANAGEMENT

As explained in the discussion on the research methodology, the tribals have already realised about the bad effects of degradation of forests and the likely consequences on the lifestyles of future generations. They expressed their keen desire to leave good forest wealth as they inherited from their forefathers. In view of the intensive discussions held with local tribals, Forest officials, Project Officers of I.T.D.As., Non-Governmental Organisations and field experiences, the following suggestions are made for successful implementation of Joint Forest Management.

1. Name of the Samithi:

The name given in the Government Order for the council to be constituted at village level is 'Vana Samrakshna Samithi'. This according to the tribals implied only protection. But the letter and spirit of the Government Order indicates both protection and also development of the forests for the benefit of village community and forests. Therefore, it is suggested that the name of the samithi may be changed as "Adavi Samrakshana, Abhivrudhi Samithi" implying both protection and development aspects of the Samithi. However, in this report, the name mentioned in the Government Order is only followed to avoid confusion.

During the discussions with tribals, it was also revealed that if the name of the Samithi is translated into local dialect, it conveyed the message very effectively. For example, the Gonds understood the concept very well when the term "Kedatom Samdikiyana" in Gondi dialect was coined after detailed discussions. This term in Gondi dialect was also well taken by other tribal groups like Pardhan, Kolam and Thoti who also speak this dialect very fluently besides their own dialects. The Kolams, who seems to have a larger share in the forests felled so far in Adilabad district also expressed the difficulties they are facing due to forest depredation. In Dantanpalli village, the Kolams said that they have destroyed the plantation area for taking up agriculture because the plantation is in no way useful to them except that some wages were paid during the starting of the programme. They informed that they would not have destroyed it if the protection and management was given to them with promise of a share in the usufruct. They even said that such an income would be far more higher than the present meagre yields from agriculture in the cleared lands. In Savara areas also, the term "kindrigan Ayagon Samithi" in Savara dialect for Vana Samrakshna Samithi caught their imagination. It is, therefore, recommended that in each of the tribal areas, the "Adavi

Samrakshna, Abhivrudhi Samithi" may be translated into local tribal dialect (wherever tribals have a dialect of their own) as emerged during discussions. In multi-tribal villages with each tribe is having its own dialect, most suitable and acceptable term may be arrived at after discussions with tribal members of the 'Samithi'.

2. Criteria for selection of village:

After detailed discussions in the sample villages, it was found that the following factors should be taken into consideration for the selection of first batch of villages so that success in these villages would set good trend for other neighbouring villages to adopt the same method.

(a) Small and compact villages:

Very small number of villages, perhaps two villages in each range, may be taken up initially and there will be continuous dialogue by the Forest Range Officer (F.R.O.) with people and the F.R.O. would directly be responsible for the implementation of the scheme. The Unit of Joint Forest Management may vary between 50-200 households. Homogeneous and compact tribal villages may be preferred for implementation of Joint Forest Management.

(b) Preparedness:

The preparedness of the villagers is most important factor for the success of the programme. This preparedness is already available in several villages in North Coastal Andhra namely Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts where the tribals especially women groups were organised as thrift groups and encouraged to take up construction of small works under Andhra Pradesh Tribal Development Project assisted by International Fund for Agricultural Development, Rome. The research team have seen the construction of school buildings constructed by women thrift groups (called Mahila Mandali) in Rajjili village in Integrated Tribal Development Agency, Paravathipuram in Vizianagaram district. The same women group have also started work on building for Anganwadi Centre under I.C.D.S. programme in the same village. Elsewhere in the tribal areas of the same district, they have also constructed/are constructing small checkdams, besides taking up school buildings, Anganwadi buildings etc. Taking up village level nurseries by tribals for horticulture programmes has become a routine programme in the last five years in all the 8 I.T.D.A. areas.

In the I.T.D.A. areas of Warangal district, the programme of restoration of flood damaged irrigation tanks, housing programme etc. was taken up mainly by the tribal villagers after 1986 floods and this tradition continues even today. The tribal youth organisations like Girijanabhivrudhi Sangam, Dorala Abhivrudhi Sangam etc. are very active tribal youth organisations participating in the I.T.D.A. activities.

In the Rampachodavaram I.T.D.A. areas, a massive programme of growing successfully the Cashew in about 20,000 hectares over the last one decade was possible only through involvement of tribals by the I.T.D.A. Here also the thrift groups and grain banks organised by tribal men and women (sometimes separately and some times collectively) are very active. In these I.T.D.A. areas, two Non-Governmental Organisations namely 'Shakti' in Rampachodavaram village and 'Samatha' in Peddamallapuram village are very actively working and gained confidence of tribals through their awareness programmes, taking up of land dispute cases, social forestry programmes etc.

In Srikakulam district also, a massive programme of horticulture was taken up by I.T.D.A. and it is a pleasant experience for the research team to see the entire hills of Kusumi and Malli villages filled with Cashew, Banana, Mango, Pineapple, Turmeric, Ginger etc. The entire hill ranges where podu was practised earlier are now filled with greenery compared to the barren hills in the reserve forests in the same village. The tribal families have also entered the commercial market. One would also be surprised to see lorries waiting to load Banana, Pineapple etc. in the weekly market being held at Kusumi. It is a standing example of social forestry which helped thick forest growth on the otherwise degraded 'Podu' (shifting cultivation) lands resulting simultaneously in improvement in tribal economy. There is a voluntary organisation called 'Janachetana' working in these areas.

In both Srikakulam and Vizianagaram districts, most of the women groups have successfully organised anti-arrack movement which they said, restored peace in the village especially during evenings and nights besides improving the health and economy of tribals and ensured better participation of men in the development programmes.

In Chenchu areas, a beginning has to be made to involve the local tribals for their own development as the middlemen continue to dominate the programme implementation. In West Godavari district, a beginning has been made to involve tribals in participatory management and this needs to be taken up in a sustained way.

The several active tribal youth organisations which formed themselves into a federation (Samakhya) with headquarters at Bhadrachalam are confident of implementing Joint Forest Management. The I.T.D.A. has also established its credibility with tribals by taking up various development programmes, the most important of them being irrigation, horticulture and education. Concerted action by the youth organisations, I.T.D.A. and Forest Department would help in bringing unity among the groups. The Konda Reddi tribe living mostly on interior hillocks and river valleys continue to be more cohesive group. Most of them still practise 'Podu' cultivation.

In Adilabad district, among the Gonds, as already explained, who are numerically and socially dominant group, there is a traditional institution called Rai Sabha. A group of 10 to 20 villages are formed into inter-village councils and this traditional social institution is known as Rai Sabha. All the village headmen (Nar Patlal) are the members of this inter-village councils. The head of the Rai Sabha is called Sar Medial. The number of villages in each Rai Sabha varies depending on the respect the Sar Medial commands besides the traditional, religious and cultural links. Generally, groups of tribal villages in a particular hill range who have traditional ties form into a Rai Sabha.

The Rai Sabha which was earlier discussing and sorting out matters relating to tribal traditional disputes, is now taking part in the development programmes also. They now identify schemes, beneficiaries, make representations to officials about land disputes etc. The new role they are playing is a positive factor as the heads of each village who are members of the Rai Sabha are also 'Opinion forming leaders' in the development process. The tribal groups like Pardhans, Kolams and Thotis which are part of Gond tradition also take part in the Rai Sabhas and seek advise. Now a days the Naikpod tribals who live in Gond habitat are also joining the Rai Sabha. The concept of 'Grain banks' is also popular among the Rai Sabhas. These traditional channels of communication and traditional institutions may be also involved in Joint Forest Management.

There are also some young educated Gonds who formed into an organisation called 'Gondwana Sangharshana Samithi' and they command good respect among the Gonds and other hill tribal groups. They are also organising motivation camps, meeting officials to discuss problems of tribals etc. They could be involved as facilitators in the programme implementation.

The Girijan Cooperative Corporation, as part of its loaning programme, has encouraged tribals to organise themselves into Village Elders Committees who would identify the beneficiaries, assess actual requirement of loan, ensure proper utilization and repayment of loan. An educated or enlightened man or

woman from the same village is appointed by the Elders Committee as liaison worker. The already wide network of Daily Requirement Depots (D.R.Depots) has been expanded by introducing Satellite D.R.Depots to reach almost all habitations. The Girijan Cooperative Corporation has also introduced a concept of 'community coordinator'. The young post-graduate students from premier institutions like Indian Institute of Management, Tata Institute of Social Sciences, Xavier Institute of Social Sciences, Institute of Rural Management etc. stay in the tribal villages and help the village community to participate in development programmes and assist in sorting out problems in marketing of produce etc.

Under I.F.A.D. assisted Andhra Pradesh Tribal Development Project also, there are community coordinators (Women), one each in the four I.T.D.As. of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts who are successfully mobilising the tribal women to form into thrift and M.F.P. Processing societies.

In the I.T.D.A. areas, some Non-Government Organisations are also functioning, the details of which are already explained in the preceding pages. The Non Governmental Organisations acceptable to people may be associated in the programme.

The discussion so far made under this topic shows that the tribals have been prepared by various organisations for participation in various schemes with fair amount of success. This positive participatory development atmosphere should be utilized for Joint Forest Management also. Care should be taken to entrust this new work to the already existing and active institutions in the tribal villages and avoid building a new set up for this programmes as the beneficiaries of all these programmes are the same people. Wherever a new set up has to be organised, the experiences of present set up could be used as a guidance.

(c) Conflict free or faction free areas:

In the tribal areas, there are several conflict areas or faction ridden areas. The conflicts as per field data are of different categories as follows:

There are disputes over forest and revenue boundaries. The problem assumed menacing proportions in Adilabad district while it is in disturbing proportions in Warangal district. Added to this, is the cultivation in reserve forest areas leading to large scale degradation in Adilabad and Visakhapatnam districts. This problem also exists in varying proportions in other districts also. The apprehension of tribals is that these cultivated areas within reserve forests are going to be converted into forests under the J.F.M. and, therefore,

In a homogeneous tribal village, the territory is thus clear. In a multi-tribal village also, it is found that there are sub-territories for each of the tribal groups. For example, in a multi-tribal village in Adilabad district, the territory of Gond guda (Gond habitation) is different from territory of 'Kolam Guda' and encroaching for collection of minor forest produce into other's territory is punishable under customary law. Similarly in a multi tribal village in Vizianagaram district, it was observed during the field work that the Savara Kondalu (hillocks belonging to Savaras) are different from that of Jatapus. Each of these groups came forward to protect their own territories and develop them but, at the same time, being part of total village. They said "give us our territory or hillocks, we will protect them". But then, they are faced with problem of encroachment of outsiders which cannot be stopped by customary law as it is not binding on aggressive outsiders.

The outsiders coming in lorries from Kadam and Laxettipet areas supported by contractors according to tribals take away forest produce from tribal territory of Dantanpally village near Utnoor in Adilabad district. The tribals of Tunikicheruvu village near Bhadrachalam in Khammam district complained that non-tribals from Kothagudem and Paloncha areas destroyed their minor forest produce yielding trees by cutting branches instead of plucking leaves, fruits or collecting them. The tribals of Vizianagaram and Srikakulam districts complained of destruction of forests by contractors from Palakonda and Rajam. In Warangal district, the non-tribals settled in Tadwai and Chinaboinapally recently while several others settled long back. The law abiding tribals are afraid of the aggressive non-tribals and their supporters in the lower levels of Forest Department. Sometimes the tribal leaders themselves helped non-tribal smugglers. Tribals, mostly Koyas are lured to cut Mango and Neem trees from patta lands by contractors by giving them petty amounts. The contractors are transporting these valuable timber to nearby towns under the exemption certificates and getting huge profits. They are gradually realising the cunning ways of outside contractors and deleterious effects of these illegal cuttings and selling. What they need, according to them, is formal empowerment to catch the smugglers and active support from Forest officials to book the cases against the culprits. They even suggested that the forest checkpoints can be managed and supervised by the village committees. It is suggested to examine whether the "samithi" can be authorised to implement some of the provisions of Forest Act on behalf of Forest Department in its own territory. This step would go a long way in empowering the tribal village community to protect and promote forests in Joint Forest Management area for their own development.

The above discussion shows that the tribals are willing to protect forest in their own village territories (by dividing sub territories among themselves) for which they needed 'authority' from Government to catch the encrochers or smugglers. This may be possible under the provisions of Forest Act and Government Order on Joint Forest Management. The Vana Samrakshana Samithi may be entrusted protection of not only forests within J.F.M. area but within their own village traditional boundaries.

3. Selection of species:

During field work, the tribal male elders and women gave details of species that almost disappeared or threatened with extinction in near future. While the details of species are furnished in the village wise reports, it is necessary here to furnish broad details. The species can be categorised as fuelwood species, species useful for housing and other agricultural implements, minor forest produce yielding species, species of food items and commercial species. The choices of species by male and female varied and there are variations in preferences among age groups and also depending on the location of village and also degree of exposure to outside world, ~~also~~. The following are the details of perceptions and preferences.

- (i) Women in general favoured fuelwood species and requested for species which will help stabilize family economy immediately and in future also. They rejected species which yield intoxicating sap or drinks.
- (ii) Men favoured commercial species like teak, eucalyptus etc.
- (iii) Both men and women favoured regeneration of minor forest produce and trees giving wood for domestic use and house construction.
- (iv) In areas which are in catchment of paper mills, tribal youth preferred growing of bamboo by the 'Samithi' and for directly selling it to paper mills by eliminating contractors.
- (v) Quick growing species within five years so that their association with forestry programmes increases.
- (vi) Eventhough the species are grown in the name of the Samithi, the plots may be assigned to the individuals as it alone, according to tribals, ensure continuous care and protection. The tribal customary law also provides for usufruct rights over the trees grown by tribals on community owned lands.
- (vii) The traditional grazing grounds or pastures may be exempted from J.F.M. area.

(viii) The tribals in each village gave a list of species which contained some horticultural species like cashew, Gauva, lemon etc. which are not allowed to be grown in Reserve Forest as per Forest Act and Rules under the Act. The tribals are very clear of the species that are allowed to be grown in reserve forests and the species that can be grown outside the reserve forest. The sappling of some of the horticultural species have to be supplied to tribals by either I.T.D.A. or Forest Department to be planted in their backyards also.

(ix) The tribals have further requested that they may be supplied plant material, seeds and they should be trained well in advance to raise nurseries during second year so that they would plant horticulture species in village forests or hillocks outside reserve forests or on private podu lands and they would grow the forest species in the reserve forests. At no place, the tribals insisted on allotment of forest land on individual names (eventhough enquired about it). The required seed material under J.F.M. may be provided by Forest Department and the horticultural species by I.T.D.A.

4. Sharing of produce:

With regard to the reserved items like timber and poles, 50% of these items may be allotted to Samithi members.

5. Management Committees:

In addition to the provisions already made in the Government Order, the following are suggested as per field data and discussions with officials. In view of the varied conditions and heterogeneous composition of tribal villages, different levels of socio-economic conditions, different models of Joint Forest Management Committees have to be adopted for different areas instead of a uniform pattern of structure and functioning throughout the State. There are exclusive settlements of only one tribal group or villages inhabited by different tribal communities, villages with tribal majority and villages with tribal and non-tribal population with almost equal numbers in Sub Plan area of the State. Therefore, the following guidelines are suggested for constitution of Vana Samrakshana Samithis and Managing Committees:

a) Villages totally inhabited by single tribal community or multi tribal groups:

The elected members in Managing Committee may be totally reserved for tribal members instead of 50% as laid down in Annexure to Government Order in Para 5(v).

b) Villages with multi-tribal ethnic groups:

Elected members in the Managing Committee may be in proportion to the number of households of each tribal group in the village. A representative of each ethnic group may be elected to the Managing Committee wherever each tribal group got sizeable number of households i.e. more than ten households.

c) Villages inhabited by tribal and non-tribal households:

The Vana Samrakshana Samithis may compose of 75% tribals and 25% non-tribals. Same ratio also may be maintained in the Managing Committee.
~~else~~

d) Tribal villages situated on the fringe of T.S.P. area but outside T.S.P. area:

The Vana Samrakshana Samithis may be constituted with 50% tribal members and 50% non-tribals and similar proportion also to be maintained in the Managing Committee.

The conditions for eligibility and disqualifications should also be added.

e) The following are the conditions for eligibility to become members in Vana Samrakshana Samithi or Managing Committee:

- i) Tribals living in those villages for several generations and who have socio-cultural and economic relationship with the forest/hill areas.
- ii) Tribal groups or non-tribal groups who depend upon edible roots, tubers, fruits and minor forest produce for their livelihood.
- iii) Those people who render Shramadan (free labour) and other services for the regeneration and protection of forests in the J.F.M. area.

f) Disqualifications:

The following will not be considered for becoming members of the Vana Samrakshana Samithi or Managing Committee:

- i) The tribal cultivators who are having more than 25 acres dry land or five acres of wet land.
- ii) Those non-tribals who are having more than 5 acres of any category of land.

iii) The non-tribals ~~such as~~ money lenders, traders, contractors etc. who are not having any kind of socio-cultural and economic relationship with forest.

iv) Those tribals/non-tribals who indulge in illegal felling of forests and indulge in smuggling of timber or helping the smugglers of timber.

g) Non elected members:

The representative of I.T.D.A. or Girijan Cooperative Corporation, as nominated by the Project Officer of I.T.D.A. or Managing Director, G.C.C. may be made ~~as~~ a member in Managing Committee. The membership of Non-Government Organisation (N.G.O.) should be optional and they can be nominated by the Chairperson of Managing Committee if the tribal people accepted the credentials of the N.G.O. One of the women members may be the President of the Mahila Mandali (Thrift Group) of the village. (Details of constitution of V.S.S. and Managing Committee including new suggestions are given in chart 6. Duties and responsibilities of the "Vana Samrakshana Samithi": I E II)

The following modifications/additions are suggested to the Para 7 of the Annexure to the Government Order.

(a) The general body meeting may be convened once in three months or as frequently as possible, as decided by Managing Committee especially during the initial months of the scheme to sort out teething troubles. The Chairperson can also convene the meeting [Para 7(i)].

(b) The Samithi will also prevent illegal felling and smuggling of forest timber, produce etc. from its territory (both reserve forest and outside) on behalf of Forest Department [Para 7(ii)(a)].

(c) The Samithi members individually or collectively raise necessary plant material required for J.F.M. area or nearby forest area for which they will be given necessary training by Forest Department or I.T.D.A. [Para 7(ii)]. The Samithi alone will prepare the action plan and it will take assistance of Forest officials.

(d) The Samithi members alone have to be employed by Forest Department in all J.F.M. activities such as raising plant material, digging of pits, watering, guarding of plants, weeding and other operations [Para 7(ii)].

7. Duties and responsibilities of Managing Committee:

The following modifications/additions are suggested under Para 8 in the Annexure to Government Order.

(a) The Managing Committee will also meet as frequently as possible especially in the initial months of the programme to monitor and review and to take corrective steps. The Chairperson or Member Secretary can convene the meeting [Para 8(ii)].

(b) The Managing Committee can prevent illegal felling of the trees and smuggling the timber from J.F.M. area and also from the traditional village boundary on behalf of Forest Department and impose fines as per law [Para 8(v)].

(c) The Managing Committee can impound cattle grazing in J.F.M. area and impose fines [Para 8(v)].

(d) The Chairperson can operate the funds deposited in the banks on behalf of the Samithi and take approval of the Samithi during the next meeting [Para 8(v)].

(e) The activities of Samithi should be reviewed only in the District Social Forestry Committee and its collective decision shall be final and binding on the Conservator of Forests and he may not ^{be} appellate authority over District Social Forestry Committee (Para 26).

8. Implementation machinery:

During discussions at field level, it was suggested by the Forest officials that the Joint Forest Management may be taken up as a separate programme with separate staff independent of territorial wing which is mostly trained to do policing. This would also help in establishing a new image among tribals. Referring to the Government Order which stated that the Forest Department would be the nodal agency to implement J.F.M., some of the Project Officers of I.T.D.As. suggested for creation of J.F.M. wing in I.T.D.A. for effective coordination.

9. Integrated approach:

Joint Forest Management would be successful only if there is an integrated approach to the problem. The micro planning exercise in each village should,

therefore, include not only the forest species to be grown but also about the total economic needs of the villagers and also fuelwood and other demands of small towns which have a bearing on forest destruction.

In Polaram village in Kothaguda Mandal in Warangal District, the tribals informed that there is an old irrigation tank on the periphery of forests which is now breached. If it is restored, it would help in irrigating about 200 acres lying outside reserve forests. The tribals said that if the productivity from land increases due to provision of irrigation, the cutting of forests for sale of fuelwood for livelihood substantially decrease. There are a number of such schemes in tribal areas with tanks in reserve forests and ayacut located outside reserve forests. Further, since there is no water in tank, the cattle are taken into deep jungle which also resulted in destruction of forests.

The tribal and non-tribal landless living around temple towns of Srisaïlam, Bhadrachalam etc. cut forests to supply fuelwood in the temple towns. Similar demand is there from small towns around tribal areas. The tribal and non-tribal landless may be encouraged to grow fuelwood species to meet the demand so that the pressure on present forests decreases.

In case of some parts of Khammam, East Godavari, Visakhapatnam, Vizianagaram and Srikakulam districts, there is still a thick forest cover in reserve forest areas, the density of which according to Conservators and Divisional Forest Officers is more than what is required as per yardsticks and, therefore, Joint Forest Management is not necessary. This perhaps is not a correct approach. Our field data shows that the village forests are mostly getting degraded due to increase in population and there is a tendency to go into reserve forests for Podu cultivation or settled agriculture. In these places, J.F.M. is most important and urgent to prevent further destruction of forests. Here, an integrated scheme of provision of irrigation to lands in the valleys through checkdams, lift irrigation followed by improved cropping pattern, raising of horticulture in the village forests including Podu lands and Joint Forest Management in reserve forests, value addition to minor forest produce collected etc. would help in saving forests and help tribal economy. A perfect coordination between I.T.D.A., G.C.C. and Forest Department is necessary.

10. Training:

Since this is a new concept being introduced, training in tribal culture and development and their symbiotic relationship with forests to Forest officials is *sine quo non* for better appreciation of tribal problems and also in identifying positive aspects of tribal life for better implementation of the programme and

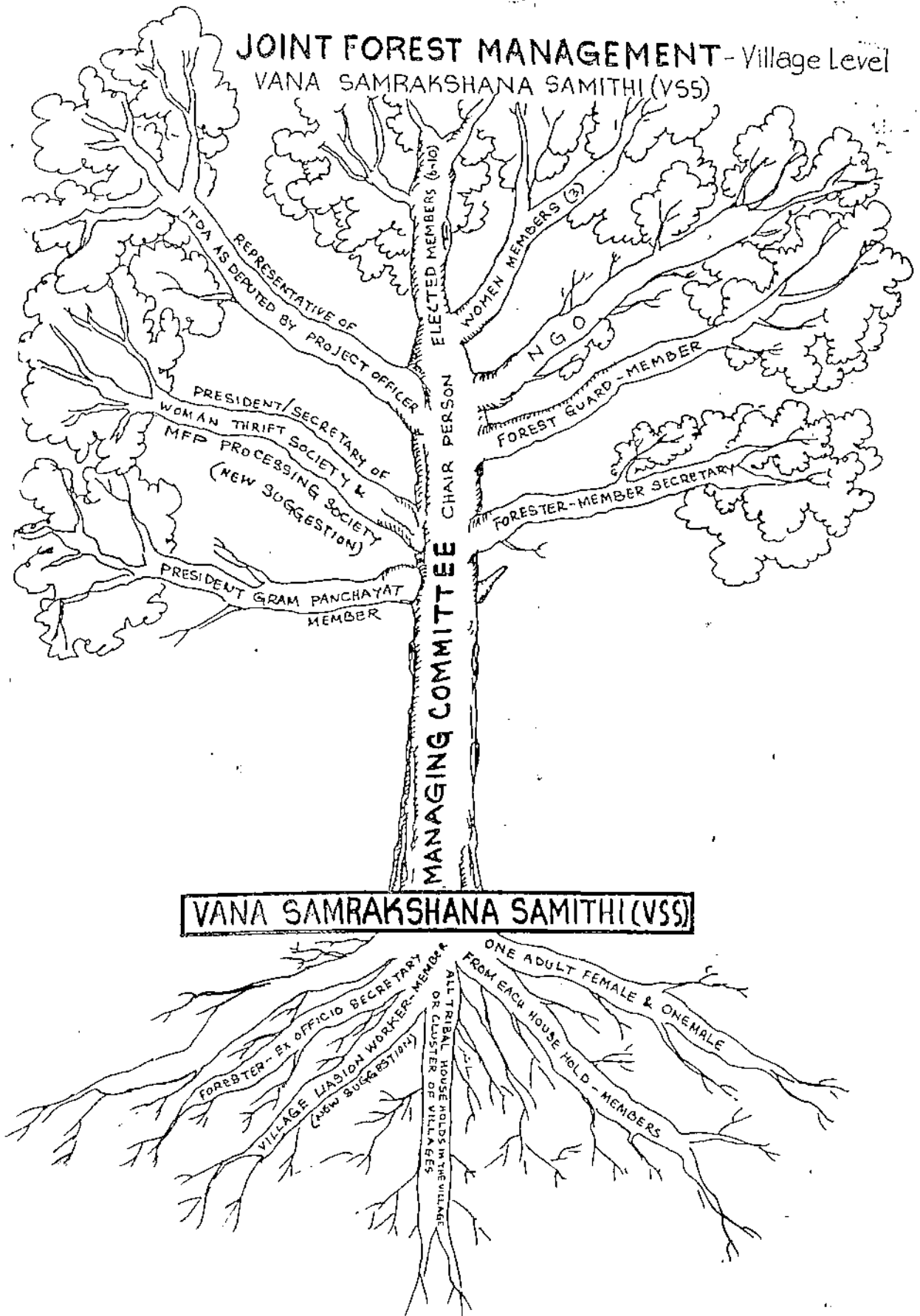
scientific management of forest species especially M.F.P. species. The Forest officials also have to be made familiar with the important schemes implemented for tribal development especially schemes like Andhra Pradesh Tribal Development Project which mainly aim at rehabilitation of shifting cultivators. Forest Department has to prepare posters, vedio etc. to explain the tribals about importance of Joint Forest Management, benefits etc. This training programme can be entrusted to Tribal Cultural Research & Training Institute (TCR & TI), Hyderabad while the training of tribals to raise nurseries etc. can be taken up by Forest Department or I.T.D.A.

11. Monitoring and Review:

A district level social forestry committee with concerned Project Officer as Chairman, Divisional Forest Officer(s), G.C.C. representative, Joint Director (Agriculture), Deputy Director (Horticulture) as Members may be constituted to review the progress of Joint Forest Management in the district. The concerned Range Officer may be made ~~as~~ Member Secretary.

A State level committee may be constituted to review the implementation of Joint Forest Management scheme in the scheduled areas. The Secretary to Government, Social Welfare Department may be designated as Chairperson, the Principal Chief Conservator of Forests as Vice Chairperson, Commissioner of Tribal Welfare, Commissioner of Agriculture, Director of Horticulture and Director, Tribal Cultural Research & Training Institute as members. The Conservator of Forests who is incharge of Joint Forest Management scheme in the Office of the Principal Chief Conservator of Forests may be made Member Convenor.

CHART - I J.F.M. TREE.



New suggestions.

ORGANISATION OF JOINT FOREST MANAGEMENT PROGRAMME

STATE LEVEL INTER DEPARTMENTAL COMMITTEE

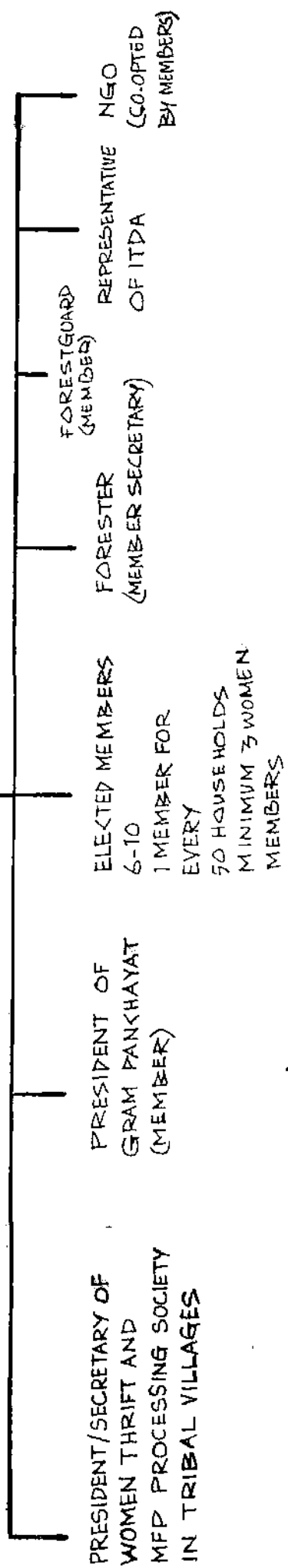
DISTRICT SOCIAL FORESTRY COMMITTEE

DIVISIONAL FOREST OFFICER

RANGE OFFICER



CHAIR PERSON



New Suggestions.

SOCIO - ECONOMIC STUDY OF TRIBAL WOMEN
OF ANDHRA PRADESH

BY

URMILA PINGLE

(SUBMITTED TO WORLD BANK)

MARCH 30, 1993

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INTRODUCTION:-

Women in any society form the vital half. Unfortunately it is not a truth universally acknowledged. Human societies have throughout the agricultural revolution transformed themselves into predominately patriarchal societies with ownership of land passing down to the male members. Wherever, matriachial system exists it does so only in small pockets of the world. The customary and legal ownership over land exclusively held by males has largely determined the economic and social inequality of women in the hierarchial and highly stratified Hindu caste society in India over a millenium of years. Though many legal reform to correct this situation has occurred since the 19th century, the position of women in India still continues to be unequal in status and remain as a group greatly disadvantaged in social, economic and educational fields.

In contrast to these mainstream agricultural castes, the indigenous or tribal societies who are either in pre - agricultural stage or transition to settled agriculture are far more egalitorean in outlook towards their women. In these highly traditional and simple societies who depend on forest resources it is communal ownership and rights over the forest resources that prevail rather than individual owership over land or forests. This is probabaly the reason for the inevitable equality between both sexes even to day. Though division of labour exists, it is not on the basis of inequality of sexes but recognizing the genuine biological needs, differences and restraints of the fair sex. The physiological needs & stresses of child bearing and rearing automatically restrain the women from doing extremely arduous and long treks into the forest for hunting and

foodgathering expedition. However, there are many tasks for the tribal women sometimes equally hard to be done nearer their habitat to which they are tied due to the care of children and this leads to a close partnership between spouses. Hence any illness or physical loss of either spouse leads to a dislocation of activity of this vital family unit. It is in this period of crisis that the clan or family, the next closest unit comes into the picture and gives a helping hand to the affected family to tide over the immediate crisis.

Till a Century ago most tribal societies were in the transitional stage to settled agriculture - called shifting agriculture where communal ownership over land resources was the customary practise. However, with increasing state ownership and control over forests in the form of forest protection and reservation many of these tribal groups have been forced to settle down to smaller areas of intensive cultivation with the use of animal traction and the plough. New land use methods such as growing of wetcrops (paddy) in valley lands and the cultivation of cash crops on more fertile lands have been resorted to, to increase the economic potential of these lands. This has led to individual ownership over land and a breakdown of traditional community ownership. Now only 12% of tribal communities have still retained this community ownership over forests or land. They belong to the group of shifting cultivators and band societies of food gatherers. The remaining tribal groups have now individual ownership over land. Theoretically the patrilineal system of the mainstream society prevails in these tribal societies. But, in reality the traditional customary rights and equality of tribal women still prevails to a large degree even in these groups.

However, these customary rights are not recognised while implementing the government development, health and educational programmes for tribal communities. The government functionaries view tribal women in par with mainstream women and tend to ignore these facts, thus greatly damaging the tribal women's status in her own society. The weakening of tribal women's status and her alienation within her own society has impeded rather than strengthened development among tribals.

THE TRIBALS OF ANDHRA PRADESH

Of the 54 million tribal people in the country, 3.2 million live in Andhra Pradesh. The largest number of tribals live in the agency districts of Visakhapatnam and East Godavari in the Eastern ghats and in the Godavari valley districts of Khammam, Warangal and Adilabad. The tribals of the Eastern ghats, practise predominantly shifting cultivation or 'Podu' along with a small extent of settled cultivation in the valley lands. The tribals of the Godavari valley are largely settled tribals cultivating mostly on marginal lands. The more fertile lands along the river valley being occupied by non-tribal farming groups from the delta areas. This has led to land alienation and indebtedness among tribals of the Godavari districts inspite of existing laws against land transfer to non-tribals. Another tribal group the Chenchus live on the Nallamallai hills on either side of the Krishna river and are the most primitive tribal group of food gatherers and hunters. They number 23,777 (1981) and live in and around the wild life sanctuary of Nagarjuna - Sri Sailem now renamed the Rajiv Gandhi Tiger Sanctuary, first established in 1978. The Chenchus are classified as one of the 8 primitive tribal groups of Andhra Pradesh and a special Integrated

development agency for PTG's has been constituted since 1975 to co - ordinate the development activities of the Chenchus dispersed over 6 districts.

These different categories of tribals have different perceptions and needs that have to be specially kept in mind for successful planning and implementation of development and forestry programmes. Their customary rights and traditional forest boundaries need to be kept in mind to "ensure that the development process fosters full respect for their dignity, human rights and cultural uniqueness "(World Bank,1991)

The tribal people are mainly animists as compared to Hindu castes, the dominant religious people in the country. They worship a set of forest deities "Yelpulu" which are mostly female in gender and are either benevolent or malevolent and have to be ritually appeased from time to time. They have a close attachment to ancestral territories and to natural resources in these areas and are primarily subsistent oriented groups. They have a distinct social structure, the clan system, language and specific territorial distribution that self - identifies them and also identifies them to others as members of a distinct cultural group. The tribal people have many forest myths which establish and emphasize this intimate - relationship and are conveyed from generation to generation as folk lore through hereditary bards.

1. CUSTOMARY RIGHTS ON LAND AND FOREST RESOURCES IN TRIBAL WOMEN.

CHENCHUS OF THE SRISAILEM - NAGARJUNA TIGER SANCTUARY

Among the primitive foodgatherers & hunters, such as the Chenchus of the Nallamallai hills, the husband and wife are for all practical purposes partners with equal rights and their property is jointly owned. This equality of status of husband and wife is

strongly emphasized by the concurrence of patrilocal and matrilocal marriages. That is out of 80 married couples observed, 52 live in the husband's village and 28 live in the wife's village (Furer -Haimendorf, 1943). The family and kin group are the oldest and most fundamental units of Chenchu society. The kinship ties between different villages are strengthened and perpetuated by the custom of marrying back into the mother's kin and village. The widow without children generally returns to her mother's village. Blood relations have a definite preference for dwelling close together. In times of need the Chenchu family relies on its kins.

TRADITIONAL STATUS OF CHENCHU WOMEN :-

In theory the influence of Hinduism reflects on the legal inferiority of women, they cannot inherit any substantial property. Although they can own property, they are dependent on their relatives in concluding marriages and have to abide by their husband's decisions. But in actuality the picture of the Chenchu women is quite different. In all her daily tasks she acts exactly as she thinks right and her husband seldom interferes. She may go along on visits to other villages or to the market place and may spend as she likes any sum which she happens to possess. She eats with her husband and may smoke in his presence. During a drinking party the lack of inhibition and taboos debarring the Chenchu women can be seen. Unfettered by social convention they may live with any man of their choice, should the first marriage prove unsuccessful. There are not two different moral codes one for women and the other for men (Furer-Haimendorf, 1943). The folk tales of the Chenchus also reflects the equality of women.

PROPERTY AND INHERITANCE IN CHENCHU WOMEN

The property of Chenchus is divisible into moveable and immoveable properties. The moveable properties is his or her clothes, implements, household goods and cattle. The immoveable property is the hunting and collecting grounds which are communally owned by the village community. The boundary of this tract is clearly defined and recognized by both the Chenchus and their neighbours. This is called the "penta" and any trespass of the penta by other groups leads to disputes and quarrels. Earlier when the Chenchus were more mobile there were many villages in a tract divided by deep valleys. As the Chenchu became more settled and learnt to build permanent dwellings they may have divided into village communities. This would account for the frequent inter - village migrations that occur within the major territorial divisions. The members of these local groups within one tract of land belonged mainly to one clan. The ownership in land may be established through either male or the female line and this potential ownership entitles a man to hunt and collect in the lands of both parents and vice versa for the Chenchu woman. She has the right over the fruits of her husband's lands, a right which persists even in the event of her husband's death and her eventual return to her own village community.

The Chenchus consider that labour expended on any product creates a right over the product but no right exists over the same product as long as it lies fallow, it then reverts back to the communal ownership of the village. Thus roots, fruits etc, that a man or woman collects are the individual property of the collectors. Similarly animals hunted are the possession of the hunter.

The Chenchu does not recognise any individual right on fruit bearing trees. Even if fruit trees are planted - the fruits are

shared by the whole community. However, a different attitude is adopted towards agricultural produce such as millets or maize grown. These crops are considered personal property of the cultivators. However, upon harvesting, the land reverts back to the community. Chenchu families seem to have a more permanent ownership over gum trees. This may be so because collection of gum is not a traditional occupation to the Chenchu but a recent introduction by the plains people. Hence, the equation for ownership over gum trees is different. In the absence of any strict laws of inheritance Chenchus seem to depend on their sense of fair play and an equal distribution of goods is carried out among the children. Even the daughters receive their share as a gift.

SHIFTING CULTIVATORS OF THE EASTERN GHATS

Some of the main shifting cultivator tribes of the Eastern ghats are the Konda Reddis, Savaras, Konda Doras, Porjas and Khonds. These populations are distributed in the four districts of East-Godavari, Vishakapatnam, Srikakulam and Vizianagaram.

Among these groups the ownership of the land is vested in local groups, whose members may hunt, collect and cultivate any where within the territory traditionally belonging to the group. Any part of the communal property turned to use as a field by the labour of an individual becomes his private possession. As long as he cultivates a hill slope the land and its produce are his undisputed property. But when after 3 years it is left fallow then the land reverts back to the local group. After some years when the land is again ready for cultivation it can be allocated to any other member of the local group. A man's membership of his clan is more permanent than that of his settlement. Village

community and clan are intersecting social units - their functions, however, being distinct causing no conflict. The village community is the frame work for economic co-operation, for festivals and maintenance of law and order. (Furer - Haimendorf, 1985). The main function of the clan on the other hand is the regulation of marriages through the system of clan exogamy. Descent in the Clan is strictly patrilineal and the marriage ritual includes a ceremony by which the bride is transferred from her natal clan to that of her husband. Membership of her father's Clan remaining dormant, however, and in the event of the break down of her first marriage it governs the choice of a second husband. Rarely will a woman be ordered to return to her husband, for the Konda Reddies consider such a decision impracticable and unlikely to lead to a restoration of the broken marriage.

In theory, the husband is the master of the house and owner of all possessions except those personal belongings which the wife may have been given by her parents. He decides - which fields to be cultivated and can dispose of any crop or domestic animal raised by their common effort. The husband is the legal representative of the family for having no property of her own, the wife cannot be fined or held responsible for actions committed with or without his knowledge. Responsibility falls always on the man, on the husband while she lives under his roof, on her father if she returns to her parent's house, and on her lover if she is caught in adultery. A woman is hardly ever punished by tribal justice (Furer - Haimendorf, 1945). However, in actuality the Reddi woman is not meek, docile or dependent. They assert themselves in all matters of household and family

life. Though Hindu - ideology has modified much in Reddi culture the essential equality of sexes is strong. The Reddi woman's position as an equal partner and contribution to the maintenance of the common household. Though division of labour between sexes is more developed than in societies of food gatherers, few economic tasks are accomplished by either sex alone there being an interlinking of activities in the economic field. At many social functions women play a very important part - such as a wedding etc. One of the clearest symptom of the independent position of women is, the existence of female "Veju" or magicians.

A marriage is considered dissolved when the two parties give up their common household and the wife either returns to the parental roof or elopes with another man.

SETTLED CULTIVATORS OF THE GODAVARI VALLEY

The Gondi -speaking populations are the largest linguistic group of Central India distributed in the districts of Madhya Pradesh, Eastern Maharashtra and northern Andhra Pradesh. They are some 4 million in number. Less than half of the Gonds speak their own tribal language. The main Gondi - speaking groups are the Raj Gonds and Koyas. The Raj Gonds of Adilabad district are distributed in the Penganga valley. They are the cultivators of dry crops such as Jowar and cotton on black cotton soils on the Adilabad highlands.

Among the Raj Gonds there is individual land tenure which seems to have superseded the older system of Clan territories jointly owned by the members of the Clan. There can be little doubt, however that in historical times the Clan among the Raj

Gonds was a more closely integrated unit of a maximal property holding group. The myths of the Raj Gonds give us a previous picture of shifting cultivation prevalent among the Raj Gonds. There are some indications that the ancestors of the Gonds of the Adilabad highlands had confined themselves to growing rain - crops in the light soil of the higher slopes and plateau. When land was plentiful and population sparse they would shift their fields frequently. Greater density of population later led to the extension of cultivation to the heavy black soils in the valleys. Here because of moisture retention Rabi crops of wheat and pulses could be grown. It is also particularly suitable for growing cotton which has been introduced from Maharashtra. Cotton unlike jowar is not a part of Gond myths. However, the right of the clan to a man's property without male heirs cannot be circumvented by adopting a kinsman on the maternal side. The only form of adoption permissible under Gond custom is the adoption of a brother's son or other close kinsman on the father's side. The daughter does not as a right inherit her father's property.

CLAN MEMBERSHIP OF WOMEN

While a man's membership of his natal clan is immutable and persists from birth to death a woman has never as unequivocal a clan status (Furer - Haimendorf, 1979). Before marriage she is not a full member of any clan - spoken off as the daughter of her father's clan. She is hence not required to join the has harvest festival of Nowon or eating of new fruits. Her status changes when she marries and she adopts her husband's clan. Her child cannot be accepted into her natal clan but only her husband's clan. Hence, in order to establish the child's clan membership

the Panch insists on the mother declaring the name of the child's father.

TRADITIONAL LIVELIHOOD PATTERNS OF TRIBAL WOMEN

The division of labour between sexes is more differentiated as one moves from the most simple of tribal societies like the Chenchus to shifting cultivators and finally to the more complex settled tribals of the Godavari valley.

Among the Chenchus, except for hunting and fishing the women carry out all other work of collection of MFP, fuelwood collection and even climbing trees to shake the wild fruits during the ripening season. Chenchu Women will not undertake long foraging treks into the forest which entails a stay of more than a day's journey. Even blazing of gum trees and collection of gum is done by Chenchu women. Bamboo harvesting and weaving of bamboo baskets are not undertaken by Chenchu women but exclusively done by men. However Chenchu women do not hesitate to learn basket weaving using plastic fibre which they are currently learning. Hence, techniques of stitching of leaf plates and basket weaving is eagerly picked up by the Chenchu women whenever they are being provided with such facilities. The Chenchu women will be equally skillful in the identification of various potentially economically important medicinal plants which are present in great diversity in the Nallamalla hills (List of medicinal plants available in G.C.C. office at Paderu). Honey collection is traditionally done by males. However, the supply of honey collection boxes and training of Chenchu women will be a good supplementary economic activity. A list of tubers, green leafy vegetables, fruits, various firewood species and varieties of thatching grass collected by Chenchu women is given in Appendix-

2.

The Chenchus subsist mainly on tubers, wild fruits and leafy vegetables gathered from the forest - throughout the year. In addition, collection of various MFP, such as gum, tamarind, marking nuts etc., fetch a Chenchu family an income of Rs.3227/- annum on average (Table 2.) This average income per household has been calculated from 4857 households of gum pickers Each Chenchu family is given a "Giri card" on which entry of MFP sales is made by G.C.C. depots. This data has been collected from individual "Giri cards" and computerised by Tata consultants who have published their analysis in a report available at G.C.C. office in Paderu (1992).

TRIBALS OF AGENCY DISTRICTS

In shifting cultivation, the man fells and burns the jungle exclusively, but the woman helps in preparing the ground. Both husband and wife broadcast a mixture of minor millets and pulses, but the tedious work of weeding falls mainly to the women while in guarding the ripening crops it is only by alternating watches that a couple can safeguard its grain. The most valuable contribution of the woman is the gathering of numerous tubers, fruits, leafy vegetables, nuts which she collects throughout the year. She is fully aware of the seasonal calendar of ripening of a variety of forest foods. Even in trade and barter women take their place and the bamboo baskets produced by the men are often sold by the women. A list of various minor forest foods, fuel wood species, and thatching grass are given in Appendix-1, by the Savara and Jatapu women of Srikakulam and Vizianagaram districts. However, with the fast depletion of forests, the women have to make long treks for fuel wood and collection of forest foods Earlier they

needed to walk short distances as the forest was close to the habitation sites. A woman with small children cannot now undertake this work anymore thus reducing her contribution to the family income and food basket.

The average yearly income of a tribal household year from MFP collection in these districts ranges from Rs890/- (Seethampet) to Rs 5949/- (Paderu) (Table2). The major source of income in Paderu is from gum collection whereas in Parvathipuram ITDA the major source of income is contributed by sale of Tamarind. Here women's co-operatives have been organised to deseed and process tamarind to add value to it. Processed tamarind sells at double the rate of unprocessed tamarind.

The Podu practised in these agency areas is contributing to less than six months of a tribal family's subsistence. In fact in most tribal people's perception the short fallow period practised now has drastically reduced the production of food grains from Podu (Appendix-1). The burning of grass and brush-wood which is the only regenerating vegetation contributes very little to the fertility of the soil but only helps kill the weeds. The tribals of these districts, wherever possible have utilised government help in increasing the productivity of their lands by tapping perinneal streams to irrigate their low lands. A number of check dams have been built for this purpose. They persist in podu cultivation because it still provides them half a year's balanced diet. Without an alternate land use system which provides them with a whole year's food security they are reluctant to convert their Podu lands to the growing of long gestation MFP forest species. Elsewhere, in Srikakulam district

the Podu cultivators have since the last 8 years greened their Podu lands with a mixed horticultural crop. (Appendix 1)

SETTLED CULTIVATORS OF THE GODAVARI DISTRICTS

These tribal communities have been facing over the many decades the influx of enterprising non-tribal farming populations from the delta areas. These populations have with their new farming methods and capital have grabbed tribal lands along the river banks and converted them to highly profitable cash crops such as tobacco, chilli, cotton etc. The tribals have in the process become indebted and gradually lost their good lands to these farmers and traders (Furer-Haimendorf, 1982). Much of the good forest has been also felled by outside immigrants and land brought under the plough. The tribals such as the Raj Gonds, Koyas and Naikpods have been pushed into marginal and hilly areas. The tribal women's position has greatly deteriorated due to the conversion of subsistant economy to a market economy causing an uncertainty of food supply. Besides, the woman has no control on the expenditure cash income which is the main income now. The area under subsistant crops has been greatly reduced at the expense of growing cash crops. Even the tribal men have lost the control over their economy which is in the hands of a network of traders who control the price and marketing of cash crops. In addition the depletion of forest resources has further prevented the women from supplementing the food basket in lean periods. The income from MFP has also deteriorated. An average family per year now gets an income of Rs.2173/- to Rs.3277/- from MFP in these areas. (Table2). Income from Beedi leaves is not included in this income and additionally contributes Rs.100/- per day per family. The beedi leaf season lasts for 45 days (April/May) and a family collection throughout the season can fetch a maximum income of

more than Rs.4,500. Beedi leaf collection and processing is carried out via the forest department who appoints an agent or khaledar who supervises the collection and processing of the leaf. The khaledar, who is an enterprising contractor reaps a lot of profits. If beedi leaf collection is taken up by the tribal organisation instead, then more profits would be ploughed back to the tribals which other wise is going to the agents. In JFM villages beedi leaf collection can be organised collectively by village committes, with 50% of the profits from it being shared between the tribals and forest department directly. This would establish a climate of goodwill between the forest department and tribals.

SEASONALITY IN FOOD SUPPLY AND NUTRITIONAL STATUS

In tribal areas where agriculture crops are grown as rain fed crops, the wet season is the lean period when the food grain stocks are at the lowest and the tribals are facing an onslaught of infectious diseases. This is the time that the traditional tribal used to fall back on forest resources for supplementing their diet with necessary requirements of calories and micro - nutrients from tubers, mushrooms, bamboo shoots, green leafy vegetables and fruits. (Pingle, 1975). Coincidentally, it is in the monsoon season stretching from June to october, that the forest yields the maximum variety of nutritious foods which added to both the quantity and quality of the diet (Flg.1 and Table-1). In a study done on Koyas of Adilabad district tubers supplied 10% of the total calories to the tribal diet and the rest of the wild foods supplied 11% of protein, 58% of Vitamin A and 22% of Riboflavin vitamins to the diet in the wet season (Pingle, 1975). Unfortunately, with rapid depletion of forests these foods have

become scarce to the tribals and it is the most vulnerable sections, such as women and preschool children who are being most affected by forest depletion. A study on the seasonality of growth in preschool tribal children (Koyas) of Adilabad district shows that there is a significant reduction in velocity of growth in height in the wet season than in the post-harvest period. The lower availability of food and the onset of infectious diseases such as diarrhoeas and malaria are probably the reason for the lower velocity in growth among tribal children in the wet season (Fig 2). Another study on Manne tribals of Adilabad district also confirms the reduction in the calories in the wet season when only 50% of the tribals are meeting the daily calorie requirements (Pingle, 1987) as compared to 75% of tribals meeting the requirements in the post-harvest season.

The infant mortality rate among tribals, of Adilabad district has been recorded very carefully over a year in a project funded by the Indian Council of Medical Research (ICMR) (Pingle, 1988). The infant mortality rates in different seasons shows a high IMR of 120 in the monsoon period as compared to a low 25 in the summer period. (Fig.3) The major number of deaths occur in the perinatal period (around one week after birth) showing the lack of proper health care during the antenatal period and child birth.

The major health problems of females in rural areas occur during the most vulnerable period of pregnancy, child birth and lactation. Anaemia is one of the major nutritional deficiencies of pregnant women (more than 70%) in rural Andhra Pradesh. This results in a high incidence (30%) of low birth weight babies,

who face the highest risk of succumbing to infections (Shatrugna, V and Murty, H.V.V. 1991).

The prevalence of morbidity in both non pregnant and pregnant women in rural areas is more than their counterparts in the urban areas (Table 3). This indicates that a more accessible and better health care facilities are available in urban areas than in rural areas. Besides, this urban/rural divide in health care facilities is reflected in the vastly different infant mortality rates in both the regions. A study on the incidence of anemia during different periods of gestation in tribal women of Adilabad district indicates the severity of anemia in pregnant women towards the end of pregnancy. This indicates the lack of proper antenatal care in ICDS programmes in tribal areas (Table 4, U.Pingle, 1988). There are 110 primary health centres for 9.2 lakhs tribals, each covering 20,000-30,000 population (Mohan Rao, 1990). Out of 285 doctor's posts only 173 have been filled. There are 24 tribal ICDS (Integrated child development services) in the state covering only 50% of the tribal population (8.40 lakhs of a total 16.77 lakhs). ICDS programs are expected to provide a package of services covering nutrition, education and immunisation for children. The department of women and child welfare, Andhra Pradesh has allocated more than Rs.10.00 crores out of its total VII plan budget under the tribal subplan for the welfare of tribal women and children. But there is a lack of proper co-ordination and monitoring of these health services in the remote tribal areas. NGO organisations working in the field of health should be involved to monitor and sensitize tribal organisations especially Mahila Sangams in serving as watch dogs over their own health care programmes. A mere increase in

allocation of money for infra-structural development will not help improve the implementation of health programmes which need sustained commitment. A more innovative approach has to be taken wherein a health care system designed should be promoted through the village women's organisations. An understanding of the needs and resources of the local communities is the best way of ensuring that the health services delivered are low cost. Just such an innovative health system has been implemented in the Andes ("Women in a Changing World", Bender, Deborah, 1983). Incorporation of the skills of women and training them to monitor and maintain health records has been initiated. The health record allows one to monitor patterns of health and illness in the family by the mother and evaluate the effectiveness of particular health practices.

Since 1955, the division of Nutrition has provided supplementary foods through community based mother's clubs in an effort to improve the nutritional status of low income women of child bearing age and their young children. The community health workers assist in the initial completion of records, monitor records and update them on a bi-weekly or monthly basis. The CHW is the liaison between the community and health auxillary being responsible for 5 or 8 villages (depending on population size and distance of villages). The health auxillary visits each community at least once a month to administer immunisation and provide support to the community health worker, collect and monitor community health records, and collaborate with other health auxiliaries. The health auxillary also serves as the link between the community and the district medical unit.

Just such a health care system functioning at the village level through Mahila Sangams can be set up and anganwadi workers as well as auxillary nurse midwives (ANMS) can be trained to make this closely knit system functional in tribal areas. This kind of health system is being tried out on a micro level in an ICMR funded project in the tribal areas of Chennur Taluq, Adilabad District (Pingle, 1988). The women's organisation at the village level is thus further strengthened by integrating health care, with the functioning of village schools and credit and development programmes via the women's groups within the village. This will also help the sensitization of women to involve themselves and make these more effective programmes. Reputed NGO organisations can help initiate, strengthen and train these women's groups to function smoothly. Once such a health care system functions effectively, then private medical practioners and quacks will be effectively discouraged from exploiting the rural poor. At present, a substantial amount of a rural family's income is being spent on health care especially delivered by private medical practioners and quacks. It is therefore imperative to have a health care system based on the preventive aspects of disease and nutritional deficiencies than on mere curative aspects which is being emphasised in medical practice in the rural areas. The link between good health and consumption of specific foods and drinking of uncontaminated water has to be programmed to the rural communities on a war footing.

STATE OF LITERACY IN TRIBAL WOMEN

Literacy rate in tribals in general is low, with male literacy rate being 11.3% slightly more than female literacy of 3.35% (1981). In contrast the general literacy rate of women in the

state is 20.4% (Mohan Rao,1991) as compared to 3.35 % in tribal women.

Girl's hostels account for only 25% of total tribal hostels in the state. There are 3 residential schools to impart quality education for girls in tribal areas. The entry point to these schools is from the 3rd standard. However, there is a 75% dropout rate among girls occurring mainly in the primary level of schooling. Ultimately only 5% of tribal girls enter the 10th standard .

The single teacher village schools that have been instituted in ITDA areas have to be monitored properly. For example in the PTG area in Srisailem, the Chenchu parents with school going children have been given incentive rations of 25 kgs of rice and 1 kg red gram dhal. This has reduced the drop out rate of children in the PTG area. More than 75% of Chenchu children are attending school at the primary level.

In Gujarat and Maharashtra states, to encourage the attendance of girls, special incentives for parents of school going female children are being given in the form of rations of 20kg. rice per family. In Parvatipuram ITDA the present P.O., Mr.Jaganadha Rao has helped organise women's thrift groups to monitor the attendance of children and teachers in these single teacher schools. This has sensitized the mothers to take an interest in the education of their children and monitor the regular functioning of these village schools.(ITDA, Parvatipuram 1992). The organisation of these women's thrift and credit groups have been formed as a part of the on going IFAD programme in the four

agency districts. Unfortunately such a programme does not extend to PTG (Chenchu) area and the other ITDA districts of the Godavari valley.

INITIATION OF DEVELOPMENT PROGRAMMES THROUGH WOMEN'S THRIFT AND CREDIT GROUPS UNDER IFAD PROGRAMME

The IFAD programme has been initiated in 1990 and covers four ITDA districts of Seethampet (Srikakulam district), Parvatipuram (Vizianagaram district), Paderu (Visakhapatnam district) and Ramchodavaram (East Godavari district). These areas were selected because of the maximum concentration of podu cultivators.

OBJECTIVES OF IFAD PROGRAMME

1. To ensure household food security, increase self reliance, raise income and improve the quality of life of the tribals.
2. To protect and rehabilitate their environment through the introduction of sustainable agricultural systems and reduce their indebtedness to the money lenders through the availability of alternate sources of credit.

PROJECT COMPONENTS

- Community and women's development, participation, education and health.
- Natural resource development
- Marketing and credit support
- Project management support (inclusive of monitoring and evaluation)

WOMEN'S PARTICIPATION

Women's thrift and credit groups are being organised in these four districts since 1991.

The organisation of women's groups is however going in full swing in Parvatipuram (Vizianagarem) ITDA. The P.O., Mr Jaganadha Rao has pushed ahead rapidly and helped organise (ITDA, Parvatipuram, 1992) 136 thrift societies, 102 in IFAD area and 34 in non - IFAD area. These groups have been formed to strengthen tribal women to utilise their local resources, local wisdom and traditional management systems for their benefit. The importance of education as an instrument of social change and awareness is also being projected in these women's groups. The groups are generating savings from out of their wage employment and creating a thrift fund. ITDA provides a matching grant of 1:2 to this thrift to develop resources at the community level. Seed banks (Ithnamu Pothupu Sangams) through women's groups are also being organised in each of these villages. The group will thus extend credit and seed loans to the members, fixing the pattern of installments and interest rate. This is to reduce the dependence on private money lenders. The thrift so far collected in this area is Rs 32,6637/- and the matching share is of the order of Rs 6,04,976/-

The women's groups are taking up the programme of construction of school buildings and their running. So far 45 women's groups have started building schools each costing Rs 75,000/- and anganwadis each costing Rs 65,000/-. The women's groups are directly organising the work without the contractor and are able to save for their group half of the estimated amount which would have otherwise gone as profit to the middle men. Only cement and

steel are being supplied by ITDA, the rest of the material and labour is from local resources. This type of work has greatly boosted the morale of the tribal Women who for the first time have been considered an important and vital part of the tribal community. About 200 small check dams irrigating between 25-50 areas of land have been taken up by the village development committees and women's groups. This will increase the production of food grains under a double cropping and improve food security among the podu cultivators. The accounts while building the schools and anganwadis are being meticulously maintained in by the women's groups.

One woman community co-ordinator (Home science graduate) has been appointed to supervise and monitor all these thrift groups in one ITDA area. This is heavy work and she can at best visit the same village once in two months. There is need of more community co-ordinators for each district so that frequent monitoring can be done. The health programmes under IFAD have yet to begun. Seethampet has also initiated the organization of Mahila groups, but Paderu has yet to begin work. The organisation of Mahila Sangams has not been initiated in the tribal areas of the Godavary valley like Adilabad, Warangal and Khammam. In fact, IFAD like programmes should be extended to these ITDAs' also for bringing about a uniformity of development in all tribal areas of Andhra Pradesh. These are also the ITDAs' where maximum displacement of tribal propulations have occurred due to non-tribal intrusion. Hence, there is urgent need for sensitizing and organizing women's thrift groups in these other ITDAs.

TRIBAL WOMEN'S PERCEPTION AND ROLE IN JOINT FOREST

MANAGEMENT

On the basis of field work and use of PRA methodology carried out in four ITDA areas of Srikakulam, Vizianagaram, Visakhapatam and Srisailem, the perception of tribal women regarding their needs and priorities derived from forest resources came out clearly. The tribal women whether belonging to the most primitive Chenchus or to the shifting cultivator groups of the agency areas perceived the importance of forests in their survival strategies as well as their helplessness to be able to protect the remaining forests against the pressure of smuggling. They would share the feelings of another tribal member of a Mahila Sangam of west Bengal who expressed herself thus in apt words to a forest official, "For you, trees are deadwood, for us they are living things. The forest gives us food, fodder, fuel and a livelihood. They are like our limbs, each time one is cut, our chance of survival are reduced". Every individual tribal woman or group of women felt independently the perceptible receding of the forest line which used to surround closely their villages. The older women among the Chenchus, Savaras, Jatapus and Konda Doras all remembered the density and closeness of forests to their villages in their childhood and the easy trek to it for their daily requirements. Now the forests have thinned and receded to great distances and the women are making long treks, mostly all day long for fetching firewood, thatching and forest foods. In areas like Paderu where forest destruction is maximum and only barren hills remain the women have to trek 2-3 km to bring back a small headload of firewood sufficient only for 3-4 days for their consumption. (Appendix 1). In fact they say that when they have no agricultural work, they are making full day treks regularly to distant spots where fire wood is available.

Often they have to enter the traditional boundaries of their neighbours and hear their scoldings and even quarrel with them on that score. The women of Paderu also feel the acute shortage of thatching grass and timber for housing. They are requesting the ITDA for supply of tiles and timber for house construction. They were also suggesting that, the forest department open depots to supply firewood at subsidised rates. The only trees seen on the hill slopes of Paderu are the huge wild mango trees which only in great emergency would the tribal reluctantly fell, such as in construction of a house. (Appendix 1)

Similar picture of fuel wood and thatching grass shortage emerge in Vizianagaram. However, Srikakulam has still some forests left and women have not yet felt the distress of walking long distances. Because of the protection afforded to some extent by the forest department, the Chenchu of the Tiger Sanctuary do not face the acute fire wood and thatching shortages as much. However, they are facing the loss of income from gum collection as 3/4 to 25% of the gum trees have been killed due to over exploitation and bad tapping methods (Appendix II). To the Chenchu family both men and women, gum collection was the major source of cash income. When the trees were close by, even the Chenchu women would blaze and collect the gum. Now because of the scarcity and distance of the gum trees the Chenchu women are not collecting gum as much. Bamboo collection is another source of income for the Chenchu household and even this is being reduced due to the harvesting by the outsiders. Again the Chenchus feel helpless to defend their traditional forests from smugglers who threaten them by stating that they have the support of local forest staff. The tribal women during group discussions have given an extensive

list of forest foods, tubers, green leaves, nuts, fruits available seasonally as well as different varieties of forest species which yield fuel wood and timber for house construction. (See Appendix 2) Both older women and younger women too have a good knowledge of these species, though the younger women say that they find a scarcity of these varieties. The older women are able to perceive the degree of forest destruction and one older woman in Paderu said that all of the forest has gone since 30 years. Other women in Seethampeta and Vizanagaram said that 50% of the forest has been lost since the last 20 years and when the Joint forest management G.O. was discussed with them separately the women were quite positive that given the authority and rights over the forest they would be able to protect and plant various necessary forest species in the reserve forest area. List of (Tables 5-8) preferred forest species of trees for JFM have been given by women in various ITDA districts visited. Most of the women want trees which have multiple uses such as food value, oils, pole, fuel wood, timber etc. They want above all to plant fruit trees such as Cashew, Jack fruit and Neradu which have a relatively short gestation period. However, they have agreed to plant grafted fruit trees such as mango, guava, lime etc in their back gardens. The men's preference of trees was very heterogeneous and many a time differed from that of their women. They were preferring the quick [>]growing timber trees like Eucalyptus and silver oak which fetch ready and quick cash. Some men wanted Caroyota Urens (Jillugu tree) a traditional tree that yields alcoholic beverage and which also fetches cash when sold. One man was saying that one Jillugu tree will fetch Rs one lakh. The women however objected to this tree as they said that it's only use is to make their men drunk. The women of the agency area

have since the last 5 years organised themselves into Mahila Sangams especially to fight against the brewing and selling of arrack in their villages. They feel that this habit is on the increase and ruining their men and impoverishing them economically. This antiarrack movement is very strong in the agency areas. The women of Srikakulam district spoke out openly that it was temptation from drink that was inducing their men to ally themselves with smugglers from the plains in the felling and carting of valuable timber trees from the reserve forests. (Appendix 1)

ROLE OF TRIBAL WOMEN'S ORGANISATIONS IN JFM

The traditional independence of tribal women and their vital role in resource management should be further strengthened by involving them as an organised force. Women organised into separate groups within the villages as seen in the IFAD area of Parvathipuram have effectively taken care of large sums of development money for construction of schools, Anganwadis and check dams. They have been a strong anti-arrack force to break the brewing of illicit liquor within the villages. In addition women are able to see the long term perspective more than their men. The men have been exposed more to the forces of market economy and its bad effects and have in the process lost sight of the long term and subsistent role of the forests in their lives. The women's vision still remains very clear and strong and as a stable and organised force will help in the effective implementation of the JFM programmes. Hence JFM should be initially taken up in village were:-

1. Women's groups have already been organised and sensitized
2. Homogenous tribal groups live

3. Tribal groups unaffected by non - tribal influx

4. IFAD /ITDA programmes are being implemented to take care of the immediate food security. These programmes will help take care of the long term gestation period of JFM programmes.

Hence forest department and ITDA should closely co-ordinate with each other from the top to the lowest level. At present this co-ordination does not exist and each work in their own jurisdiction. However, community development cannot be seen in this separate compartmental perspective but as a holistic functioning unit where all welfare programmes should be closely inter woven to be more effective. Unfortunately one of the reasons of failure of most government programmes for the rural poor has been this unrealistic viewing of community needs, perceptions and involvement. When village Vana Samrakshana Samithi(VSS) are formed, the executive members of the Mahila Samithis should also form a part of the executive membership of the VSS so that they can voice their independent views and make decisions regarding forestry programmes. Forest department should have a female village forest worker who should be directly selected, appointed and paid by the women's thift group of the concerned JFM village. This liasion worker will help co - ordinate the work between the women and forest staff.

In addition a female community co - ordinator for JFM programme should be appointed to supervise over nursery and JFM implementation. Like in the IFAD programmes a community co - ordinator (Home Science graduate) with a good salary, a vehicle and driver at her disposal should function independently within the forest department in co - ordinating the work of Mahila Sangams pertaining to JFM implementation such as nursery

raising, nutrition programmes in backyards and organising for every household.

In carrying out JFM programmes the track record of forest officials should be observed and closely monitored. Incentives such as promotions to staff doing good work should be provided to encourage good work.

Raising of forest species in small nurseries can be taken up by women in their backyards and each village can raise the required number of trees for raising in the degraded forest areas around their village reserve forests. Funding for nursery raising can be channelised through the women's thrift groups and made totally responsible for growing the saplings of their choice. Also the women should be encouraged and assisted in growing and learning to graft a small proportion of horticultural varieties such as mango, guava, papaya and citrus in the nurseries for distribution to households for planting in their backyards. The women's group should also be encouraged to help grow vegetables especially green leafy vegetables in home gardens as well as for the ashram schools to improve their nutrition. All these supplementary programmes will provide a climate of good will between the tribal community and the forest department essential for the success and smooth implementation of JFM programmes.

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FIG 1

SEASONAL DISTRIBUTION OF FOODS BOTH CULTIVATED AND GATHERED BY THE KOYAS AND MARIAS

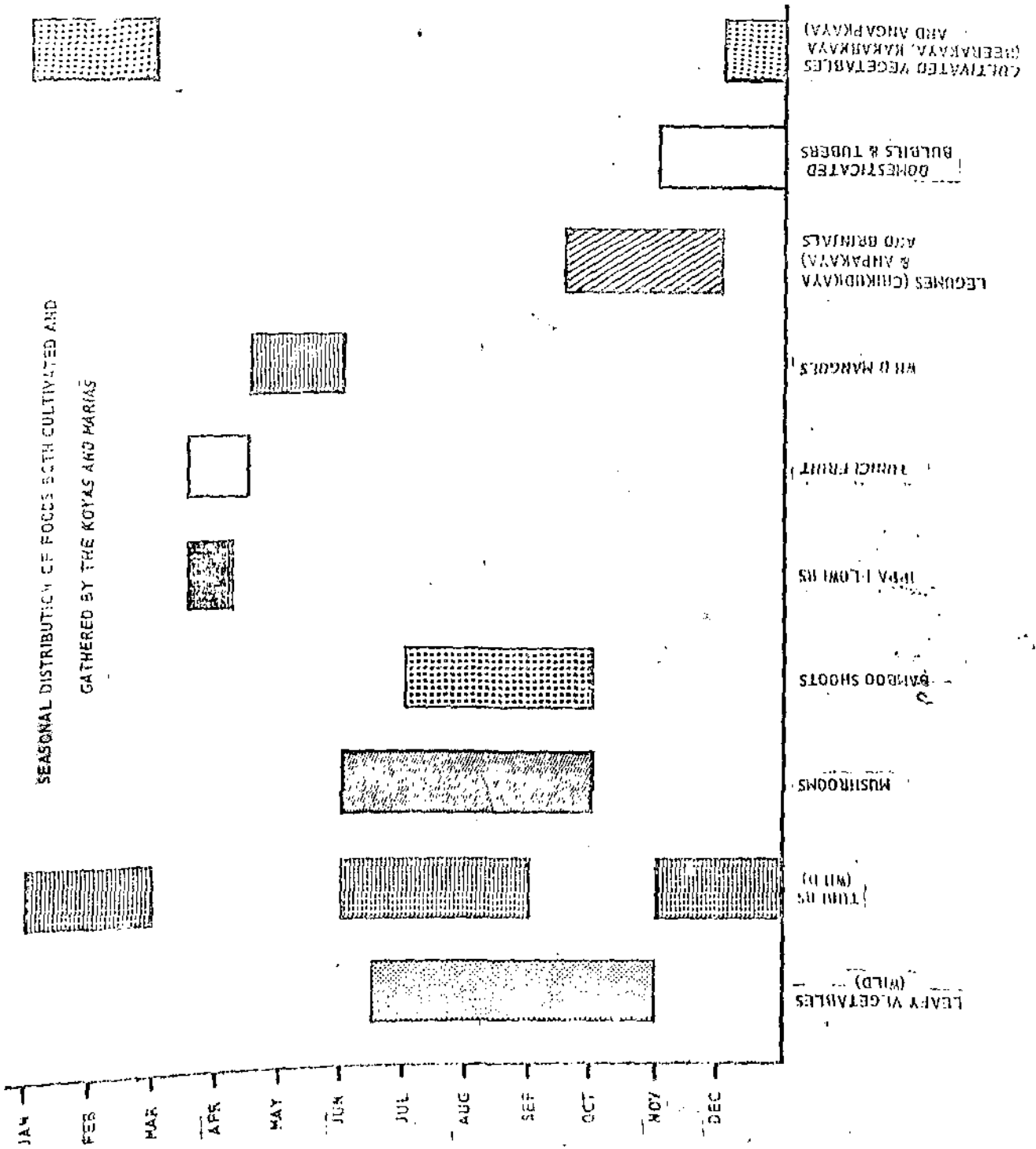


FIG. 2

Fig. 2- SEASONAL INCIDENCE OF INFECTIONS IN THE TRISDAL
PRESCHOOL CHILDREN

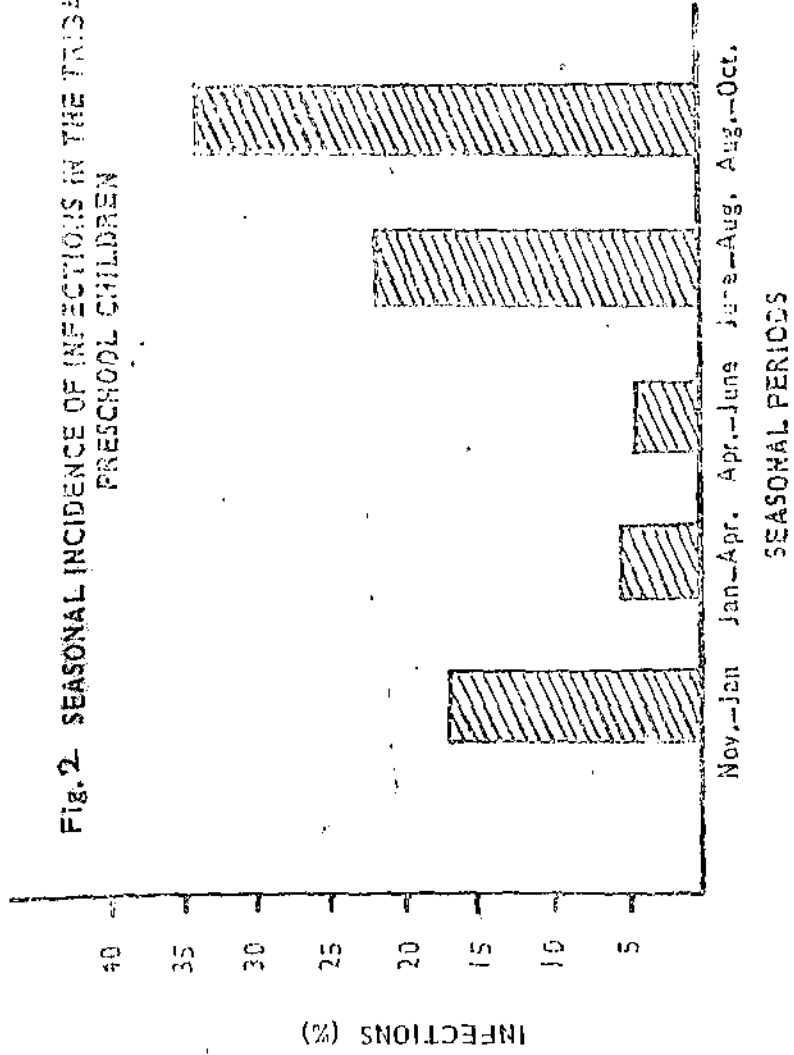


FIG 3

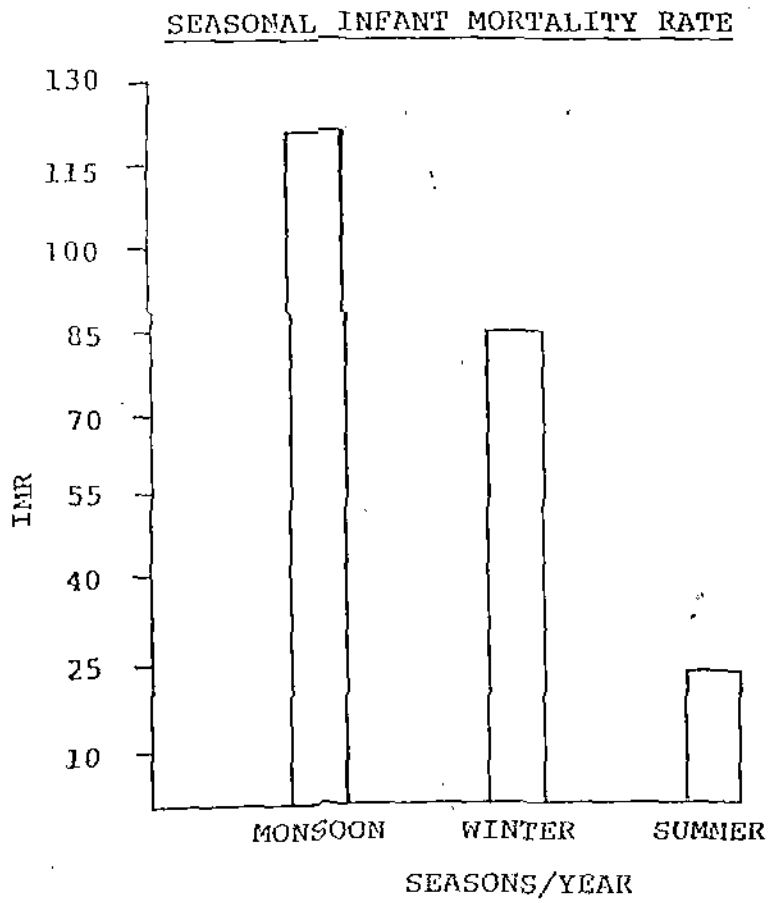


TABLE 1 Tribal foods - wild type

Local name of foods	Kind of food	Scientific name	Tribes (K: Koyas M: Maria Gonds)
Pindi kura	Green leafy vegetable	<i>Aerva lanata</i> Juss	K & M
Tumml kura	Green leafy vegetable	<i>Lucas</i> sp.	K & M
Gunca kura	Green leafy vegetable	<i>Celosia argentea</i> L.	K
Chenchal kura	Green leafy vegetable	<i>Digera arvensis</i> Forsk	K
Doha kura	Green leafy vegetable	Sp. of Araceae	M
Tagorashi kura	Green leafy vegetable	Mixture of <i>Cassia tora</i> L. and <i>Cassia obtusifolia</i> L.	K & M
Nagati sal kura	Green leafy vegetable	<i>Allamania nodiflora</i> R.B.	K
Pedda Daggalli	Green leafy vegetable	<i>Amaranthus gangeticus</i> L.	K & M
Chinna Daggalli	Green leafy vegetable	<i>Amaranthus gracilis</i> Desf.	K & M
Munla Daggalli	Green leafy vegetable	<i>Amaranthus spinosus</i> L.	K & M
Bodla kura	Green leafy vegetable	<i>Argyrea</i> sp.	K & M
Odipillu or Batun	Millet	<i>Echinochloa colona</i> Link.	M rarely K
Doosa gaddi or Dev Dhan	Rice	<i>Oryza rufipogon</i> Griff.	M & rarely K
Tella senna or Tella gadda	Tuber	<i>Dioscorea hispida</i> Dennst.	K & M
Nalla senna or Nalla gadda (with bulbils)	Tuber	<i>Dioscorea bulbifera</i> L.	K & M
Nalla senna gadda (without bulbils)	Tuber	<i>Dioscorea esculenta</i> Burk.	K & M
Ellaru gadda	Tuber	<i>Dioscorea</i> sp.	K
Karap gadda	Tuber	Sp. of Cucurbitaceae	K
Padamat	Tuber	<i>Dioscorea</i> sp.	M
Pummat	Tuber	Sp. of Dioscoreaceae	M
Kankalmat	Tuber	Sp. of Dioscoreaceae	M
Bupidi gadda	Tuber	<i>Abelmoschus crinitus</i> Wall	M
Kakumat	Tuber	Sp. of Cucurbitaceae	M
Masalamana gadda	Tuber	<i>Asparagus racemosus</i> Willd.	M
Adawi paspu	Tuber	<i>Costus speciosus</i> Sm.	M
Burka gadda	Tuber	Sp. of Bombacaceae	K & M
Sinsu gadda	Tuber	Sp. of Dioscoreaceae	K
Putakoku (growing on ant hills)	Mushroom	<i>Lepiota</i> sp.	K & M
Kankakoku (growing on dead bamboo)	Mushroom	<i>Agaricus</i> sp.	K & M
Kanka	Bamboo shoots	<i>Bambusa arundinacea</i> Willd.	M
Tunkli	Fruits	<i>Diospyros melanoxylon</i> Roxb.	K & M
Ippa or Ippa pulu	Flowers	<i>Bassia latifolia</i> Roxb.	K & M
Adavi Manudi	Wild mangoes	<i>Mangifera</i> Sp.	M
Adondakuya	Fruits	<i>Capparis zeylanica</i>	K
Erra cheemalu	Red ants	<i>Oecophylla Smargadina</i> Fabr.	M
Osurlu	Winged white ants	Isoptera	K & M
Adavi elukalu	Field rats		M

TABLE 2

*

Average Income / Tribal house hold / Year from MFP(1991)

Paderu	Parvathipuram	Seethampet	Seisaillem	Etunagarm	Paloncha	Utnoor
<u>Number of House Holds.</u>						
405	959	50	4857	1956	3847	732
<u>Average Income H.H /Year.</u>						
5949/-	2900/-	890/-	3227/-	2173/-	3277/-	2174/-

*

Source data - G.C.C report based on enumeration of tribal gumpickers of Andhra Pradhra by Tata consultants (1991).

Table 3 PREVALENCE OF MORBIDITY IN PREGNANT WOMEN : ANDHRA PRADESH

	Rural		Urban	
	NPNL	Pregnant	NPNL	Pregnant
Total No. of Women	422	141	2694	6848
With one morbidity	25.4	36.6	24.1	30.1
With more than one morbidity	7.4	12.2	4.2	6.8
With any morbidity	32.8	48.8	28.3	36.9
Respiratory infection	22.0	46.3	14.5	21.2
Fever	11.6	9.8	4.2	5.2
Diarrhoea	2.7	4.8	7.9	9.1
Skin Infection	2.3	4.4	1.7	3.1
Vaginal Infection	1.2	...	1.3	3.9
Others	1.2	7.3	3.5	4.9

Source: National Institute of Nutrition : Annual Report 1981.

NPNL : Non Pregnant Non Lactating.

TABLE 4

PATTERN OF ANEMIA THROUGH GESTATION

ANEMIA NON - PREGNANT		< 20WKS	24-32WKS	> 32WKS
NORMAL	15.7	6.0	0	4.0
MILD(%)	39.2	35.0	27.6	22.6
MODERATE(%)	28.0	41.0	42.5	41.5
SEVERE(%)	17.0	18.0	30.0	32.0

TABLE - 5

Tribal Women's preference of forest species for JFM

PADERU (Vishakapatnam)

Killagada and Gondura villages

<u>Common name</u>	<u>Botanical name</u>	<u>uses</u>
1. Teak	Tectonia grandis	timber
2. Konda mamidi (wild mango)	Spondias mangifera	fruit
3. Jack fruit on (panasa)	Artocarpus Integrifolia	fruit
4. Ossiri or goose berry	Phyllanthus emblica	fruit
5. Narengae		fruit
6. Jami		fruit
7. Seethapal	Anona squamosa Linn	fruit
8. Jariki		fruit
9. Parmi		fruit
10. Eetha	Phoenix sylvestris, Roxb	fruit + leaves for thatching
11. Nerudu	Eugenia Jambolana	fruit
12. Kismi pandulu		fruit

TABLE - 6

Tribal women's Preference of forest Species in JFM

Seethampet (Srikakulam district)

Umaiguda and Bomika villages

<u>Common name</u>	<u>Botanical name</u>	<u>uses</u>
1. Kunkudu	Sapindus emarginatus	Soap nut
2. Bamboo	Dendrocalamus strictus	Poles and baskets
3. Ippa(Mahua)	Bassia latifolia	flowers and oil seeds
4. Gugilam	Balsamadendron caudatum	Timber
5. Wild mango	Spondias mangifera	fruit
6. Tamarind	Tamarindus indica	fruit (MFP)
7. Nalla Maddi	Terminalia tomentosa .	Timber
8. Eucalyptus		Timber
9. Kanuga	Pongamia glabra Vent	oil seeds
10. Skekakaya	Acacia Concinna	Shampoo
11. Kondachipuri	Thysanolea maxima	broomsticks

TABLE - 7

Tribal women's preference of Forest Species in JFMPARVATIPURAM (Vizianagaram district)

Village - Rajilli (Kurpam Mandal)

	<u>Common name</u>	<u>Botanical name</u>	<u>uses</u>
1.	Cashew	Anacardium occidentale	nut and fruit
2.	Kukidi	Sapindus emarginatus	Soap nut
3.	Tamarind	Tamarindus indica	Fruit (MFP)
4.	Shekakaya	Acacia concinna	Shampoo
5.	Teak	Tectonia grandis	Timber
6.	Eucalyptus		Timber
7.	Jack fruit	Artocarpus Integinifolia	fruit
8.	Bamboo	Dendrocalamus strictus	poles etc
9.	Ippa (Mahua)	Bassia latifolia	Flowers and oil seeds

TABLE - 8

Chenchu Women's Preference of forest Species for JFM

TIGER SANCTUARY (PRAKASHAM district)

<u>Common name</u>	<u>Botanical name</u>	<u>uses</u>
1. Tamarind	Tamarindus indica	fruits (MFP)
2. Bamboo	Dendrocalamus Strictus	poles, baskets
3. Kunkudu	Sapindus emarginatus	Soap nut
4. Madpa		leaves for plates
5. Osiri-(goose berry)	Phyllantus emblica	fruits
6. Toushi	Stercula urens	gum
7. Kondagogu	Cochlospermum religiosum	gum
8. Kanuga	Pongamia glabra Vent	oil seeds
9. Shekakaya	Acacia Concinna	Shampoo
10. Chironji	Buchanania latifolia	nuts
11. Kondacheepurulu	Thysalolena maxima	broomsticks
12. Nalla Maddi	Terminalia tormentosa	Timber
13. Sandra	Acacia Sundra	Timber
14. Thiruman	Anogeissus latifolia	Timber

Appendix 1

TOUR DIARY OF EASTERN GHATS

13/3/93 - 19/3/93

VISAKHAPATNAM DISTRICT

13/3/93 Reached Visak in the morning by train. Accompanied by Dr. Sastry, Subba Reddy and Mr. Raju. We met the Conservator of forests, S.V. Kumar and DFOS' of Paderu and Visak divisions namely Mr. Mauria and Mr. Sudhakar Rao. The conservator of forests had already written to project officer, Paderu, Mr. Srinivasulu regarding the selection of JFM villages in Paderu division. The villages were selected in either IFAD or ITDA Programme area, so that forestry programmes would be well integrated with other developmental activities, thus co-ordinating the activities of the departments working in tribal areas, the forest and tribal welfare department. The two villages selected were Gondura and Killagada. Mr. Kumar, the Conservator of forests expressed his views that JFM should be started as a pilot project with an initial involvement of two villages in each division and later as these get grounded more villages could be taken up. At present, the forest staff especially at the lower level would need training and motivation as they are the ones to be in close contact with the villages. In fact, the people's apprehension from time immemorial has been the forest guard who has entered the tribal myths as an exploiter of the tribal people. Though "Youth for action," a NGO organisation has started training programmes for the forest officials in PRA methods, the instructions were in either English or Hindi. Whereas, the lower

level staff were more familiar with Telugu. The conservator felt that lower level staff training was essential in Telugu language. Mr. Kumar also felt that to make JFM a good success he and his DFOS' should be able to closely monitor the program in the initial phase.

We visited the G.C.C. and met Mr. Appa Rao, the deputy manager. He is making available the data on MFP collection and income for tribal gumpickers all over the ITDAS' in the state which were analysed by Tata consultants. I discussed the issue about the potential value of medicinal plants in tribal economy. There has been an ancient network dealing with traditional medicinal roots, leaves and fruits for preparation and use by indigenous medical practitioners of Ayurveda & Unani. The G.C.C. does not have a monopoly over these various medicinal plants (98 of these have been classified). They also have no idea how the private collection network operates in the tribal area. A great diversity of medicinal plants exists in the Nallamallai hills. Many of these plants are becoming scarce and some have disappeared altogether. Hence, it is imperative that information should be gathered from discussion with various ayurvedic and Unani medical institutes and practitioners regarding the supply situation of various medicinal plants and involving tribals in both identification, collection and propagation of these various plants in degraded forest areas, as a part of JFM programme.

Regarding women's co-operatives for MFP programmes, there are only four women's groups organised for deseeding tamarind in Parvatipuram. Here women gather to deseed and remove the fibre from tamarind. The processing of tamarind increases its value by double. In many tribal areas the women sell Tamarind without

processing, thus getting only half the rate - they are probably not aware in the increase in value by deseeding.

We left for Paderu that evening accompanied by DFO Mr. Mauria. We met Mr. Srinivasulu, P.O. ITDA in the evening. He had recently been in the news after a nasty experience of being kidnapped by extremists. He seemed very effected by the incident, deeply sceptical about the success of JFM. He felt that government could not do much to stop the distruction of forests and only tribal people should be handed the whole responsibility of protecting the remaining forests. Forest department should not be made the nodal agency to carry out JFM. He also said that extremists will not like World bank to fund JFM, programme.

4/3/93 Morning

We visited Killagadda - a selected JFM village with DFO and his ranger (Munhingput range). They had already helped form a VSS (Vana Samrakshana Samithi) at the village with an executive committee of president, secretary and 7 members (3 female members). The village was composed of the following tribals in order of social ranking:-

Bagatas	=	150	households
Mukadoras	=	15	"
Kotias	=	10	"
Goudu	=	10	"
Porja	=	20	"

Kannara	=	30	"
Valmikiis	=	30	"
Gasi	=	10	"
Non-tribal(sondi)	=	10	

Total		320	households

This is a highly stratified village. The villagers wanted further clarification about JFM G.O. which they had not received in the Telugu version. Hence, the Telugu version was handed over to them and forest staff for close scrutiny and suggestions.

The sarpanch, a Bagatha Mr.C.R.Mandupadal was not elected by the villagers as Chairperson of V.S.S and instead L.Keshava Rao, another Bagata was elected. There were many complaints about the sarpanch, especially by the women that the sarpanch was grabbing all the development benefits for his family and relatives.

Though the men and women gathered together to discuss the JFM G.O. the women were keeping silent in front of the men. Only men expressed themselves about how to implement it. Some said that they should all get together as one family and help plant degraded areas as well as protect existing forest from grazing and smuggling activity. They also felt that they should gather fodder grass in a separate area, for the needs of the village cattle and other animals. They felt that with the G.O. they hope to get authority and strength to stop and punish outsiders from cutting their forest. At present they have had no authority to stop the outsiders.

When I took the women aside their perception and needs were expressed freely and frankly. The older women remembered the numerous trees useful for firewood, fodder, thatching and MFP.

Chenna Apamma and Bhemunu Pentamma, are older women and they recounted the various forest trees and shrubs useful to them, for a variety of needs.

Now they have become scarce and the younger women have to walk long distances to gather the material. Earlier the women would collect firewood near the villages, thus bringing back big headloads of firewood. Now they have to walk 2 miles for it, between the two hills called Bhemunu Cheruvu where there is a perinneeal spring. Here they said that many different horticultural and forest trees could be planted and water from the perinneeal stream tapped. The younger women take a whole day for collection of firewood and bring back smaller headloads. Even grass for thatching is scarce and they are hoping that ITDA will help supply tiles for roofing. They are at present using paddy grass for thatching.

Species available traditionally in their forests.

Common name	Uses
1. Wild mango	fruits
2. Jack fruit(panasa)	"
3. Narenga	"
4. Osiri	"
5. Jariki	"
6. Eetha Pandula	"
7. Parmika	"
8. Jeddi Pandulu	"

9. Bodda	"
10. Kandregu	"
11. Addakaya	seeds
12. Kanchidi	seeds & flowers
13. Gedruppa	"
14. Pindi dumpa	tuber
15. Tega dumpa	"
16. Chedi dumpa	"
17. Vaimu dumpa	"
18. Sassapu kura	Green leafy vegetables
19. Konkodi kura	"
20. Maddi karra	Fuel
21. Pandigi karra	"
22. Eusa karra	"
23. Sindu karra	"
24. Busi karra	"
25. Elka tunka	"
26. Paspu karra	"
27. Tadci karra	"
28. Manga karra	"
29. Pothodu karra	"
30. Salepu karra	"
31. Jarigi karra	"
32. Indiga karra	"
33. Gumod karra	"
34. Seeka karra	"
35. Boddi karra	"
36. Dabba gaddi	Thatching grass
37. Nimma gaddi	"
38. Eetha akulu	" leaves

39. Sampenga	Timber for house construction
40. Gali	"
41. Maddi	"
42. Busi	"
43. Wengsa	"
44. Panasa (Jack Fruit)	" : only in necessity
45. wild mango	" : as they are fruit trees.

The traditional medicine man or "Gorvagadu" among Valmiki's tribe would not disclose the medicinal plants he collects but says that there are 120 varieties he uses. In the earlier times these were plenty but now due to scarcity he has to go a long distance. He says that he acquired the knowledge as a child of 12 years and it is a God's gift. No one trained him for neither his father or grandfather were traditional medicine men. Other communities such as Bagathas, Porjas also have their own medicinemen. Neither disclose the name of the medicinal plants to each other. Chanda Bojji, the medicine man (Valmiki tribe) can treat the following ailments :-

1. Diarrhoea
2. Weakness
3. Epilepsy
4. Fever
5. Increasing lactation
6. Stomach pain
7. ulcers & boils
8. conjunctivitis

9. Can help bring about early abortion. (2 months of pregnancy)

10. toothache

and the most important medicine is Banamu, the treatment for an evil magical spell cast on anyone from which they simply waste away and die.

He says that only 50% of all the varieties of medicinal plants are now available. If degraded areas are even now protected from felling and grazing over a period of 5 years, every variety of medicinal plants would sprout again because their roots are deep down in the ground and safe from fire etc., There are two tribals working for 'Aware,' a NGO organisation. One of them is C.S.Ratnakumari a Valmiki girl working to organise the women in the antiarrack movement. However, so far she has not succeeded as the men are continuing to brew their home made alcohol.

There are goitre cases, mostly women - approximately 2% incidence

Species selection by women and men.

women want to plant the following species in JFM

1. Teak
2. Konda mamidi (wild mango)
3. Jackfruit
4. Ossiri
5. Narenga

men want to plant

1. Jilligu (Caryota uren) - alcohol

2. Eucalyptus - cash and quick growing
3. Silver oak - cash and quick growing

This shows the difference in preference between men & women. The men said that each Jillugu tree would fetch them Rs.1 lakh per tree. Silver oak and Eucalyptus are quick growing trees and also fetch cash.

14/3/93 evening

Visited Gonduru - modula Bundu hamlets
(Paderu mandal)

There are 59 konda Doras and 6 Goudus. It is a more homogenous village unlike Killagadda with its hierarchial structure.

VSS has been formed with chairperson, 4 men and 4 women as members. All of them are Kondadoras. There are 200 hectares of reserve forest available in the traditional boundry (Savara) of this hamlet. Podu is continuing as land is not sufficient to meet their whole year's needs. An old man jokingly wished that land could also grow according to the population growth. It would then solve their problem.

Here again the women were silent in the general gathering but opened up when talked to separately by me. Their needs and species selection was again different from the men. In the general meeting some of the older men were loudly clamouring for Silver Oak and Eucalyptus. Whether it was a real need or only to please the forest officials present was not clear. Other men asked for teak, maddi species useful for timber. The women were facing scarcity of fuel wood and thatching. They had to walk 2

km and spent a whole day collecting fuel wood. Whenever they are free from agricultural work, they would forage for firewood generally before the rainy season. Earlier they could get the firewood nearby but now they go to other village sevaras (territories) and receive only scolding from these villagers.

They are collecting the following fuel wood - dried branches of:-

1. Maddi karra
2. Hemsha karra
3. Hindik karra
4. Adda karra
5. Mokapu karra
6. Girmodu karra
7. Pothadi karra
8. Tadda karra

The women want to plant the following for JEM

	<u>uses</u>
1. Jami(Grave)	fruit
2. Seethapal	fruit
3. Narengi	fruit
4. Kondamamidi	fruit
5. Jackfruit	fruit
6. Jariki	fruit
7. Osiri	fruit

- | | |
|-------------------|------------------------------|
| 8. Parmi | fruit |
| 9. eetha | fruit & leaves for thatching |
| 10. Neradu | fruit |
| 11. Kismi pandulu | fruit |

The women had successfully stopped arrack being made and sold in their village two years ago. They had symbolically broken the pots of arrack. Now they want to have a meeting and decide about the school teacher who is irregular for they are concerned about their children's education.

They want tiles for their houses as thatching has become scarce and a bore well for drinking water. At present they have only one borewell between four hamlets. Besides the single borewell is always in repair.

The women (20-30) want to learn adda leaf plate stitching and were voicing their interest. They would be free in the evenings to learn this trade. It would provide them with an alternate source of income.

The women were very hopeful that if they the local people were involved in JFM they would be able to protect the plantations in the reserve forest area. One of the women pointed out to me the forest department's plantation on the hills which has been depleted due to illegal felling whereas next to it stood a private plantation (tribal's) which is still in good shape. This was to show the difference between personal involvement and complete exclusion of rights and interests of the local people in their forests. The tribals had protectively hedged their plantations by sisal and the hills had been effectively greened.

To summarise the situation in Paderu. There has been great forest destruction with only a scattering of wild mango trees being seen. The podu being done was basically on land with grass or brushwood. It was certainly not the original type of Podu where big trees were felled and burnt. The present burning of grass and brush wood would hardly provide fertility to the soil. Only the second purpose, that is killing of weeds would be the result. Already the production over twenty years from one acre of Podu land has dropped to less than half. But since there was no other alternate good land, this was at least meeting a small part of their dietary needs. The people were facing unsecurity in food supply. The women were facing the greatest difficulties as they had to go more than 2 - 3 km for fuel wood and that too small headloads were available after a whole day's foraging. This headload of fuelwood would last for 3 - 4 days. Hence fuel wood scarcity in Paduru was acute and the women would very much like to plant fuel wood species in JFM. They were also requesting the forest department to have depots for selling fuel wood at subsidised rates initially, before JFM took off. This would reduce the pressure on existing forests. After all the forest department had sold wood to industries at very subsidized rates. Even bamboo was being sold to paper mills at subsidized rates. It would be more justifiable and fair to make fuel wood and timber (housing) made available to local people at subsidized rates. That would increase the trust and goodwill between the F.D. and local people. This would be of course for a temporary period till fuel. Wood be raised in JFM areas. Because of the timber shortage for housing the local people are being forced to fell their mango trees.

Supply of tiles via the ITDA" housing programme is another demand as thatching grass from forest is not available. This would again decrease the pressure on the forests.

15/3/93 On our way to Araku valley we visited a khond village called Baliguda consisting of 20 houses. This is a tribal group of shifting cultivators who speak kui language (Dravidian). 25 years ago there were 12 households - now grown to 20 households.

They are growing irrigated paddy in valley streams beds. Each household having approximetly one acre of irrigated paddy land. On the valley banks they are growing vegetables both for home consumption and for sale. They had learnt this from Mukudoralu another tribal group who are experts at vegetable cultivation.

They collect the following fuel wood from the forest.

1. Palu dondu
2. Mullu karralu
3. karka
4. Igesa pullalu
5. Osiri
6. Tandichetu karralu
7. Adda karralu
8. Karayapaku pullalu
9. Chenduram
10. Jadichetu
11. Tadda - best tree for timber too.

Tubers

1. Pitkanda
2. Hirukonayya

3. Chedu dumpa
4. Targara kanda

Green leafy vegetables (available in the rainy season)

1. Hittikutcha
2. Garsikutcha
3. Kumdakutcha
4. Ittikutcha
5. Koppakutcha
6. Totakura
7. Raikutcha.

Broomsticks, Adda leaves, fire wood, greenleafy vegetables, tubers (except those which go deep in the soil) are collected solely by women and older children.

However, some tubers and wild fruits are gathered collectively by both sexes. The men climb the trees and shake the wild fruits. The fallen fruits are then collected by women.

The women gave many examples of trees which fulfilled their personal and family needs. Trees which provide seeds for hair oil, cooking oil, shampoo as well as different varieties of broomsticks.

The villagers said that it is possible to regenerate all the varieties of trees in a bare patch if protected for 5 years. The roots left deep down in the ground will regenerate by vegetative propagation.

They said that Podu has provided them with a mixed diet of minor millets, pulses and vegetables. Here the food grains would be

sufficient for 6 months for a family of 6-7 persons.

2 acres of Poduland produces 5 quintals of Ragi. This was used as a gruel, once a day.

Ragi was a high yielding millet with 1kg of seed producing 10 quintals of grain. Also birds would not be able to eat because the birds cannot perch on the plants unlike in Jowar or korra plants which are stronger and can hold the bird's weight.

16/3/93

We reached Seethampet (Srikakulam) where the forest situation is better than in Visakhapatnam district. There is lot more natural forest left. We met Mr. Giridaran P.O. ITDA who has just joined (4 months ago). The DFO, Seethampet did not meet us and was not with us during our visit. Mr. Giridaran was with us to the visit of a Savara village Umaiguda a hamlet of Polla village which consists of Jatapus who are more vocal and aggressive than the traditional Savaras. However, the relationship between these two tribal groups is ancient and remains harmonious. The Savaras are the group who depend more on Podu than Jatapus who own and cultivate irrigated paddy land in the valley. The antiarrack movement by tribal women in the agency areas especially in Vizianagaram district has been at least a year old. The Polla village Jatapus have formed a Mahila Sangam and have successfully broken the arrack pots some 3 months ago in a protest against the sale of government arrack.

I had discussions with both Jatapu and Savara women separately. They were open and said that outsiders (plains people) were bribing their spouses by providing alcohol or money

and stealing valuable forest trees. They were threatening their men by saying that they have the forest staff's support. Hence the villagers were feeling helpless to do anything. The smuggling would go on in the night, and tribals were made to fell the trees and load bullock carts or lorries.

The forest ranger and guard joined our meeting soon after and the women came out openly with these points. The Sarpanch, Arika Mangayya, a Savara tribal was quite good and he also said that if through JFM they got authority to stop and catch smugglers they would be able to do it with forest staff support. However, he admitted that his own people were being bribed for cutting trees and if they did not co-operate, then this would discourage the smugglers from coming back. The smugglers would not by themselves be able to carry out this operation. The village has to become united in this.

Thrift societies for women of Umaiguda have just recently been organised by support of ITDA/IFAD programme. Both small saving and seed loans have been separately organised as two separate Mahila Groups.

Thrift society - President - Dora Bai

An advance for the check dam in the village has been deposited into the village development committee(VDC) account. Each check dam costs Rs.60,000/-. The local villagers are building the dam on their own without a contractor. The wages are being dispersed by the village community. 50% of the village development committee are women.

Mr. Shanker Reddy an NGO group called Jana Chetna is working in 43 villages.

Goitre incidence is lowest in Srikakulam according to Mr. Shanker Reddy. They were no cases seen in Umaiguda village.

Director TCR & TI, Mr. Mohan Rao who had joined us in Seethampeta explained the G O on JFM to the villagers and there were discussions regarding its implication.

The community co-ordinator from ITDA (woman) has been working here to help organise the Mahila Sangams. The women are of praise for her. Unfortunately she could not accompany us.

In Umaiguda there are two women's Sangams.

1. Thrift society - 40 women

President - Biddaga Sarojini

Secretary - Kondagora Laxmi

They are each paying Rs.10/- per month. - total of Rs.400/- ITDA has given a matching grant of Rs.800/- in the first year. (1:2) Now there is Rs.1200/- in the bank. The thrift society has been formed 5 months ago. They also want to take part in the antiarrack crusade. They are being helped by the Jatapu women's thift in Polla village which is older and better organised. Hence, the Jatapu women had also joined in the discussions. The Savara women were encountering resistance from their men who are afraid that these Sangams will try to stop them from drinking.

The seed banks (Itnamu Pothpu Sangam) will collect 10 kuncha seed per member. Only 5 kuncha seed will be returned back. The seeds kept in the sangam are paddy, Jonna, Korralu, Kandulu, Jadmulu (pulses), Ragi and ulvalu. All these

seeds are grown in Podu lands and provide a mixed and balanced diet to the tribals.

The exise people are very angry with the Mahila sangams and have increased the rate of alcohol from Rs.3/- per bottle to Rs.10/- per bottle. In spite of this increase, the women say that their men have not stopped drinking. The exise people are hiding the arrack pots so that the women cannot locate the pots. The men are stealing away in the night to drink. However, the women are persisting in this arrack movement.

The villagers were providing some solutions to check smuggling of timber. They suggested to the forest officials present to provide check gates at village entrance and main entry and exit points for smuggling. Earlier this area was rich in Sal trees. Now only suckers are there. If protected there is hope of regenerating these trees.

Women's preference of species for plantation in JFM

1. Kunkudu (soapnut)
2. Bamboo
3. Ippa (Mahua)
4. Sal
5. Wild mango
6. Tamarind
7. Tella / Nalla Maddi.
8. Eucalyptus
9. Kanugu (oil seed, medicinal & brush wood)

The women also want the following plants around their house sites.

1. Lime
2. Guava
3. Sweet lemon
4. Mango (grafted)
5. Coconut
6. Plantains

The Savara women gave a list of 6 local types of green leafy vegetables and 12 varieties of fuel wood trees.

In the afternoon we visited Mutialu village in Seetampeta mandal where the hills have been greened by a mixed horticultural crop over the last 8 years. The P.O. ITDA thought that these group of villages would give us a fairly good idea how Podu land could be made sustainable by growing a mixed horticultural crop. The plants grown are :-

1. Plantains

2. Cashew

3. Jack fruit

4. Mango.

5. Turmeric - :

6. Ginger :

Forming an understorey

7. Pineapple :

The Mahila Sangams here are very strong. Unfortunately since we could not give prior notice of our visit the people were away at work.

We visited Bomika village (Burja mandal) where there are 30 households of which 20 households are Jatapus and 10 households

are Savaras.

This is a hamlet of Kondapeta revenue village which has a total of 120 households. There are 90 non-tribal households.

In this village there is a reservoir which irrigates 250 acres (tribals) and 300 acres (non-tribal).

Head of the Savara community is Markha Linga. When the G.O. on J.F.M was read out and explained the Savara elder voiced his doubts. He said that 50% sharing of profits also meant sharing of losses incurred due to smuggling etc., He wanted to know who had to bear the losses. He was then explained the JFM concept that the people had to protect their forests from smuggling and then only they would reap more profits - otherwise outsiders will reap the profits as they are currently doing.

The Savaras are growing horticultural crops - mostly Bananas. They get Rs.200/ per month / acre. They get 1000/- per acre after 2 years from tumeric. At present they are marketing to sowkars who came to the village to make purchases.

They want to grow a more mixed horticultural plantation such as cashew, Jackfruit and pineapple. But due to lack of plant material they have not done so far. They have already represented to P.O. ITDA regarding this matter.

The women's preference of species in JFM

1. Sal - timber and oil seed
2. Teak - timber
3. Neradu - Fruit
4. Bamboo

5. Jackfruit - Fruit
6. Osiri (goose berry)
7. Kunkudu (soapnut)
8. Skekaya - soap
9. Broomsticks
10. Mahua. - Food.oil etc

And in backyards around homes they want to plant the following:-

1. Grafted mango
2. coconut
3. Guava
4. Sweet lemon.

The young girls' preference were the following

1. Roses - red |
2. Chamanthi | all flower species.
3. Sanna Jajji |

Men's choice in JFM area.

1. Sandal wood.
2. Eucalyptus
3. Teak
4. Carayota urens (Jillugu) - alcohol

The fuel wood crisis is not so much in Srikakulam as in Visak district where there is a greater forest depletion. Seethampet district has had an earlier history of greening the hills than Visak district and many lessons can be learnt from how people's involvement has been initiated in horticultural plantation on hill slopes.

17/3/93. Reached Parvathipuram in the evening. Were able to meet P.O. ITDA Mr.Jaganadha Rao. He had not heard from DFO regarding the selection of two villages, Duggaru (near Saleru) and another village. Both villages according to P.O. were troublesome villages, settlers had taken tribal lands, Rythu cooli Sangam active and there was forest - tribal disputes. 40 hectares of plantation by forest department were felled recently. Regarding the selection of JFM villages there was no communication between P.O. and DFO. It was important to have good co-ordination between departments as well as right selection of JFM villages to ensure initial good success.

Jaganadha Rao has been actively implementing food security programmes through formation of Mahila Sangams and village development committees(VDC) under IFAD programme. Community coordinator (a Home Science graduate) has been recruited and she is looking after the whole district for organising and monitoring the work of the Mahila Sangams etc. She has been given a vehicle & driver at her full disposal. However the work load is heavy and she is able to visit the same village only once in 2 months. More community co-ordinators are necessary to cover the ITDA area.

The P.O. Suggested that we visit villages in IFAD area where Mahila Sangams and village development committees are strongly organised. He has taken up 134 villages for thrift societies for women.

The local NGO (tribal) Grameena Girijana abvrudhi Seva Sangam was being run by a Jatapu tribal Mr.K.Lakmana murthy. However, another organisation Sodhana, founded by P.D.K. Rao and Situated in Chipurpalli village was doing excellent work in strengthening

village organisations as well as Mahila Sangams since 1978. Their organisation is self funded without any government or International funding and has hence a great degree of autonomy and innovation. Much can be learnt from this NGO group in its mode of functioning. The P.O Jaganadha Rao also recommended it and visits this group frequently to learn from its experience. This NGO group has organised Mahila Sangams on the principle that they should work use the credit loans for community needs rather than for individual needs.

Finally the DFO met us in P.O.'s office towards the end of the evening. He had been waiting for us in Srikakulam - lack of proper communication of programme. However, we persuaded him to come with us to some of the IFAD villages such as Rajilli, Chidimanguda and Egulawada instead of Duggaru village. These villages are in Kurpam mandal. Nearly 220 of 290 scheduled tribal villages lie in G L puram and Kurpam mandals. Hence, these two mandals should be the right areas for selection of JFM programme. These are the compact tribal blocks relatively undisturbed by outside encroachments and forest disputes.

18/3/93. We visited Rajilli village with D.F.O. and forest staff. The DFO talked to the villagers in a scolding voice as to how much forest was lost due to Podu, that such land should be converted to forests. After hearing all this, when DFO rose to leave the village one of the tribals come forward and asked the DFO that if they do so, how are they going to get food grains to sustain themselves. Mr. Mohan Rao and DFO left as they had other pressing work so we were left to quietly and leisurely chat with the villagers. The lower forest staff to remained back with us. We had brought buscuits and beedis which the forest staff

themselves distributed as a show of goodwill. The villages are mainly Jatapu - 40 households. This village is a hamlet of Egulawada revenue village, other hamlets of this revenue village are Chidimanguda and Jangerpadu. The village is mainly depended on Podu with which they are busy now. They do not know Jatapu language but the Jatapus beyond these hills know Jatapu language. Kondagora Nukayya who earlier questioned the DFO continued his discussion with us regarding Podu lands being converted to forests. Apparently previous Podu lands (100 acres) have now been converted under forest plantation since 1978. The forest staff too told us the history of these 100 acres of land in which 46 acres were planted with cashew in 1978 (under podu reclamation programme). The rest of the area was planted with Teak. The teak was planted in 1991. Only stumps were seen. The plantation was badly degraded and only a few cashew trees were seen. The forest staff agreed that due to a lack of proper protection and intensive cattle grazing, the plantation was in a bad shape. When we were discussing JFM to tribals in presence of forest staff, the tribal Kondagora Nukayya immediately remarked that this plantation appeared motherless as the real parents, the local tribals have not been involved in looking after the trees. Hence this was result. He said very sadly that if only this JFM was thought out earlier this plantation would have been yielding fruits already. The villagers were very receptive to the idea of looking after these 100 acres in JFM and plant forest species of MFP etc. Kondagoru Nukayya also suggested intercropping with food grains in between trees till they grow big. However, we said that was not allowed by the G.O as also the planting of exotic horticulture plants like guava, grafted mango etc in reserve forest area. Whether cashew could be included in JFM has to be

ascertained, as the forest department themselves had taken it up in the reserve forest lands in 1978.

Men's selection of species

1. Cashew
2. Wild Mango
3. Mahua
4. Neradu
5. Tamarind
6. Teak
7. Eucalyptus
8. Bamboo
9. Jillugu
10. Gugilam
11. Seethapal
12. Nallamaddi
13. Rose wood

Women's selection

1. Cashew
2. Kukudu
3. Tamarind
4. Shekaya
5. Teak
6. Eucalyptus.
7. Jackfruit
8. Bamboo
9. Ippa

The women want various trees producing both oil seeds, Shampoos, fuelwood, and timber for construction. They did not ask for Jillugu because it's "only use is to make our men drink". However, They said that Mahua yields both flowers which are a good source of calories and seeds which produce oil for cooking and lighting. Only secondarily the dried flowers are distilled into alcohol when in surplus.

The women also requested that they be given fruit trees around their homesteads like guava, grape fruit, oranges, sweet lemon, Bananas etc., They also want Roses and Chamanti flower varieties which they have seen growing in ITDA farm. This shows how much they are conscious of aesthetic values. They even said that

flowers like roses are given to visitors but not to tribals.

The Mahila sangams have been taking up the building of a school and anganwadi. They started the construction during this month. The whole village is involved as a labour force. No contractor is involved. Except cement / steel supplied by ITDA, rest of the material and labour is taken care by the whole village. The cost of a school building has been estimated at Rs.76,000/- and anganmwadi as Rs.65,000/-

The village sangams are able to save 50% of the money through their direct involvement. Hence, the most affected are the contractors and engineers who used to get a big cut of this money. This money is now being saved for the village sangams and their development.

The villagers have also realised that their Podu lands are not fully meeting their consumption needs and the production in the last 3 decades has fallen to 50%.

One acre of paddy used to produce 20 bags. Now it produces only 10 bags. Hence they would also like to find a solution to this problem. Again the wise tribal Kondagoru Nukayya suggested that he would like to grow horticulture plants in fresh Podu areas intercropped with food grains. Since they would be doing Podu for 3 years on the same patch, the fruit trees would be protected for 3 years when they would have grown strong enough to withstand grazing from cattle. Then they would move to their next Podu area were they would repeat the same. That way they would green their whole traditional Podu land by mixed horticultural plantations gradually reaping the fruits. This

sort of cultivation has been already done in Seethampeta mandal in Srikakulam. (Muthialu village)

We visited another village Chidimanguda, consisting of 35 households of Savara tribals. Here also the Mahila sangam has been sponsored by ITDA and are building a school and anganwadi building with their total involvement.

There is a president and secretary and 22 women members in this thrift society. There is no reserve forest in and around the traditional boundiers of this village. Fuel wood is so far sufficient for them within their village forests. However, slowly Mahua flowers, Tamarind and Tuniki fruit are getting Scarce over the years. They had suggested to the P.O ITDA that a reservior be built to tap the perinneal stream as it would help irrigate 25 acres of land in the village.

However, the thrift societies are also operating to meet individual needs such as buying cattle, goats, festivals etc.,

The have collected Rs.2000/- and ITDA has given a matching grant of Rs.4000/- total being Rs.6000/- They have given a loan of Rs.3700/- to 26 people. They are repaying on installment basis. This is being deposited in the Andhra Bank. They have individual pass books. They have decided on an interest rate of Rs.2/- per Rs.100/- per month. However this taking of loans for individual needs may create problems of divisiveness and selfcentredness in the community over time when more money accumulates as thrift in the society. The situation has to be watched carefully. Sodhana, an NGO organisation has on principle organised thrift societies on a community need basis and not on an individual need basis to find a way out of this problem.

19/3/93

Before leaving for Visak, we visited Sodhana at Chipurpalli village. Mr.P.D.K. Rao had left for Hyderabad, but we had long discussions with his colleagues. Their innovative methods have been extended to tribal areas and government organisations have used these ideas to build up village and Mahila sangams in ITDA/IFAD areas in Parvathipuram and Seethampeta mandals. Paderu has yet to follow from these examples.

APPENDIX 2

Tour diary of trip to Rajiv Gandhi Tiger Sanctuary. (Sri Sailam)

22/3/93.

Dr. Sastry, Subba Reddy, Mr. Raju and myself reached Mannanur in the afternoon. Unfortunately, the project officer Mr. Laxmipathy was out of town. Because of this we could not visit one of the Chenchu villages of Mahaboobnagar district. We decided to continue to Srisailem for the night halt. We reached Srisailem at 4 p.m. and went directly to the director, Project Tiger's office. He had received the message of our visit and had left instructions with his forest ranger to accompany us to three villages of Thummalabailu, Chinnarutla and Peddarutla villages in Prakasham districts. Both the director and assistant director Tiger Project had left for Hyderabad. The assistant director Tiger Project was however expected in the evening from Hyderabad. We left instructions with the forest ranger to inform him about our arrival.

23/3/93.

We started early accompanied by the forest ranger Krishna Babu for Tummalibailu village in Dornal mandal, Prakasham district. There are 110 households - all Chenchu. An Ashram school up to 5th class with 4 teachers is running well. There are 95 Chenchu children attending this school. The parents of the children are getting an incentive ration of 25 kilo rice and 1kg. red gram dhal. 60 Chenchu households are landless. Their predominant income was from gum collection and MFP and now they say that for the last 3 years the gum trees have been lost due to overexploitation and wrong tapping methods. Unfortunately the

G.C.C.'S training programme had come rather late in the day. The Chenchus had learnt to tap gum only in 1978 when some contractors from Telengana came and taught them to collect gum. Three fourths of the gum trees have been lost due to overexploiting and the remaining trees are small in size.

Every household has on an average 150 - Toushi trees (*Stercula urens*) and 200 to 250 trees of Kondagogi trees, (*Cochlospermum religiosum*) the two types of gum trees existing in their forest. They could get 1/4 to 1/2 K.g. gum/tree. When the gum trees were plenty and close by, even the women would blaze and collect the gum along with their husbands. Now that the trees are few and far away, the women are not collecting the gum as much. The few men who still collect, go for a week with food provisions and stay in the forest to collect gum.

Before gum collection they used to do forest labour especially on bamboo coupes. The men specifically cut bamboo and weave baskets. The Chenchu women do not weave baskets because they say that processing of bamboo and preparing it for weaving is a difficult procedure. However, even their bamboo is being harvested by outsiders, who come from other villages into their traditional area which among Chenchus is clearly demarkated. The Chenchus say that if these people are prevented, the bamboo will naturally regenerate. The Chenchus were complaining that even bamboo from core area was being smuggled in lorries by outsiders. Earlier there was a lot of teak. Now only one fourth of teak is left because of illegal smuggling. Even Tamarind trees are not being spared. The branches are being lopped off for firewood and flowering and fruiting of Tamarind trees are being affected as a

result. Only Mahua trees have been left untouched because so far no one has been interested in this species. All these changes they have noted over the last two decades (from 1970). The Chenchu women say that earlier they would gather fuel wood close to their village. Now they have to go 2 miles away to gather fuel wood. They gather the dried branches of

1. Tiruman
2. Pukree
3. Deodar
4. Bhilu
5. Jana

6. Osiri - gooseberry
7. Chinta - Tamarind
8. Teak

They also gather a whole lot of wild fruits in different seasons.

In the rainy season

1. Chitamota
2. Jana
3. Kalayapandulu

In March/April

1. Mirulu Pandulu
2. Tuniki

They also collect wild green leaves of Deodar and Mallakura tega during the rainy season when fresh leaves sprout.

In their penta and fields they gather green leafy vegetables Tota kura, Siri kura, Timmi kura and Payal kura. Even wild tubers are mostly dug and collected by Chenchu women such as :-

1. Chenchu gadda
2. Errala gadda
3. Mula gadda
4. Beddi gadda

These tubers are dug during two seasons. At the beginning of the monsoon when creepers sprout the tubers are mature and can be located for digging. The next season is at the end of monsoon (October) when new tubers have grown and are more tender. However, the Chenchu women prefer the more mature tubers available in the beginning of the rains.

Even to collect wild fruits, the women say they do not hesitate to climb the trees and shake up the branches to drop the fruits to the ground.

During general discussions, the men were very vocal especially since some were slightly tipsy and complaints against the present P.O. PTG were many and uninhibited. Housing programme for 48 families has been taken up last year. However, the Chenchus have not been involved instead a contractor has taken up the work. The Chenchus find the work unsatisfactory. They say that structurally the houses are weak and also more sand is being mixed with cement than normal. They are not sure how long the houses would last. The Chenchus have not been told how much each house has been estimated. A supervisor from Ongole has been looking after the housing programme. The Chenchu elder Bhumani Muntakarma was giving us this information. Due to the gradual

distruction of gum trees the Chenchus have very little work in the village. The Chenchu women were complaining that this was one of the reason that their men had taken to drinking (home made Jaggery alcohol). There were a lot of quarrels in this village and only a week ago a man was murdered due to a family faction quarrel. The Chenchus were also complaining that they were not allowed to select goats & buffaloes in the animal husbandry scheme being sanctioned and only diseased or old animals were given to them. This resulted in a large mortality and then the Chenchus were blamed for not looking after the animals.

Since both the forest ranger as well as Chenchus had not heard of JFM, Dr.Sastry explained the G.O. The reaction was that of general disbelief. A lot of sensitization needs to be done before this village can be taken up. However, the women were more receptive and they are prepared to form a Mahila Sangam especially to learn Adda leaf Stitching, basket weaving (nylon thread) and even nursery raising. The Mahila thrift clubs could be started here as soon as possible to strengthen the more practical and receptive Chenchu women.

The preferred species of trees by chenchus for planting in the reserve forests are :-

1. Tamarind
2. Bamboo
3. Kunkudu (soapnut)
4. Madpa
5. Osiri - gooseberry
6. Toushi - gum trees
7. Kondagogu - gum trees
8. Kanuga - oil seeds
9. Shekaya - soap. almost extinct in these forests.

10. Sarapapu - Chironji - have reduced in number.
11. Konda cheepurulu - broom sticks.
12. Maddi - Timber
13. Sandra - Timber
14. Chiruman - Timber

The Chenchu men were seriously discussing among themselves how they could go about planting these species in the forest. They said that the rainy season is the right time. Either sapling or seed of various varieties dibbled in pits can be taken up extensively.

However, they were still not sure how gum trees and chironji could be grown. They would have to experiment near homesteads first with seed of these trees which are now available for collection. They were saying that chironji seed coat was very hard and has to be soaked in water to enable the seed coat to burst, otherwise it will not normally sprout.

Afternoon: We visited Chinnarutla village which is accessible as it is along the road. However, Peddarutla consisting of only few chenchu households is in the interior forest and since it is not accessible by car we could not visit that village.

They are 30-35 households - all Chenchus. A single teacher school is running with the Chenchu teacher coming every day from Srisailam by bus. The Chenchus make a living by gum collection and bamboo harvesting. This village is situated in the buffer area of the Sanctuary. They say that 20% of gum trees have been destroyed due to over exploitation and wrong tapping procedures. G.C.C. has shown them the right methods since last year. 4 or 5

Chenchu men have gone for gum collection into the forest and won't be back for a week. Each man will bring back 6 K.g. gum mostly of the grade I which costs Rs.40/- per K.g. The women have not yet gone for Mahua flower collection as the flowers are still in bud stage. The men get Rs.50/- per 100 bamboo poles from forest department via the contractor.

The Chenchus were told of JFM and the G.O.in Telugu given. This village is more homogenous and harmonious than Tummalibailu village. The Peddamanchi felt plantation of forest species should be raised from dibbling of seeds rather than raising of saplings through nurseries. Here again the Chenchus were complaining about the present P.O. PTG Mr.Siddarth Kumar. Diseased goats have been given. In fact in my own observations during the village visit the Chenchus are very carefully tending to their goats. In the evening before we left for Hyderabad we met the Assistant Director Tiger project, Mr.Jayarama Rao who was very apologetic that he had not got the message about our arrival. He said that he would have liked to accompany us to the villages. Surprisingly, he had not heard that JFM G.O. has been released. So communication of the G.O. seems not to have reached this tribal area which has become a kind of backwater area. We also met the P.O. PTG Mr.Siddarth Kumar whom we communicated the Chenchu feelings and needs regarding various development projects. Mr.Siddarth Kumar told us that in 1992-93 Rs.84 lakhs have been allocated for 844 Chenchu families. That would work out to be Rs.10,000/- per Chenchu family per year. Unfortunately, the Chenchus remain where they are inspite of so much of money allegedly being spent on them.

A N N E X U R E S

ANNEXURE - 1

STATE WISE POPULATION OF SCHEDULED TRIBES IN INDIA - 1981

Sl. No.	State	Total Population	Tribal population	% to total population of the State
1.	Andhra Pradesh	535.50	31.76	5.93
2.	Assam ¹	198.97	21.87	10.99
3.	Bihar	699.15	58.11	8.31
4.	Gujarat	340.86	48.49	14.22
5.	Haryana	129.23	-	-
6.	Himachal Pradesh	42.81	1.97	4.61
7.	Jammu & Kashmir	59.87	-	-
8.	Karnataka ²	371.36	18.25	4.91
9.	Kerala	254.54	2.61	1.03
10.	Madhya Pradesh	521.79	119.87	22.97
11.	Maharashtra	627.84	57.72	9.19
12.	Manipur	14.21	3.88	27.30
13.	Meghalaya	13.36	10.76	80.58
14.	Nagaland	7.75	6.51	83.99
15.	Orissa	263.70	59.15	22.43
16.	Punjab	167.89	-	-
17.	Rajasthan	342.62	41.83	12.21
18.	Sikkim	3.16	0.74	23.27
19.	Tamilnadu	484.08	5.20	1.07
20.	Tripura	20.53	5.84	28.44
21.	Uttar Pradesh	1108.62	2.33	0.21
22.	West Bengal	545.81	30.71	5.63
Union Territories:				
1.	Andaman & Nicobar Islands	1.89	0.22	11.85
2.	Arunachal Pradesh	6.32	4.41	69.82
3.	Chandigarh	4.32	-	-
4.	Dadra & Nagar Haveli	1.04	0.82	78.82
5.	Delhi	62.20	-	-
6.	Goa, Daman & Diu	10.86	0.11	0.99
7.	Lakshadweep	0.40	0.38	93.82
8.	Mizoram	4.94	4.62	93.55
9.	Pondicherry	6.04	-	-
TOTAL		6851.47	538.16	7.85

1 All figures for Assam have been projected since no census held in 1981.
 2 Scheduled Tribe population figure of Karnataka would appear to include high returns relating to certain communities with nomenclature similar to those included in the list of Scheduled Tribes consequent to the removal of area restrictions. (Source: India 1985).

ANNEXURE - II

Scheduled Tribe Population - 1991 Census

(In lakhs)				
Sl. No.	Name of the District	Total population	Sch. Tribe population	% of S.T. population to total population
1.	Srikakulam	23.21	1.34	5.8
2.	Vizianagaram	21.11	1.90	9.0
3.	Visakhapatnam	32.85	4.69	14.3
4.	East Godavari	45.41	1.76	3.9
5.	West Godavari	35.18	0.85	2.4
6.	Krishna	36.99	0.92	2.5
7.	Guntur	41.07	1.82	4.4
8.	Prakasam	27.59	0.99	3.6
9.	Nellore	23.92	2.14	8.9
10.	Chittoor	32.61	1.05	3.2
11.	Cuddapah	22.68	0.47	2.1
12.	Anantapur	31.84	1.11	3.5
13.	Kurnool	29.73	0.56	1.9
14.	Mahboobnagar	30.77	2.27	7.4
15.	Ranga Reddy	25.52	1.09	4.3
16.	Hyderabad	31.46	0.29	0.9
17.	Medak	22.70	0.95	4.2
18.	Nizamabad	20.38	1.21	5.9
19.	Adilabad	20.82	3.55	17.0
20.	Karimnagar	30.37	0.83	2.7
21.	Warangal	28.19	3.85	13.7
22.	Khammam	22.16	5.59	25.2
23.	Nalgonda	28.52	2.76	9.7
		665.08	41.99	6.3

ANNEXURE - III

Statement showing district wise geographical area, total and Scheduled Tribe population in scheduled areas in 1961, 1971 & 1981 census periods

Sl. No.	District	Geographical area in sq.km.	1961				1971				1981			
			Total	Sch. Tribe	%	Total	Sch. Tribe	%	Total	Sch. Tribe	%	Total	Sch. Tribe	%
1.	Srikakulam	220.59	71,348	64,768	90.77	83,353	74,470	89.34	25,843	22,896	88.60			
2.	Vizianagaram	297.10				-			68,675	59,169	86.16			
3.	Visakhapatnam	5,728.30	2,02,096	1,79,733	88.93	2,87,691	2,53,786	88.21	3,27,015	2,89,530	88.54			
4.	East Godavari	4,111.40	1,08,566	77,258	71.16	1,37,290	90,853	66.17	1,60,228	89,865	56.08			
5.	West Godavari	337.00	46,175	27,570	59.70	53,987	29,734	55.07	56,445	27,561	48.83			
6.	Khammam	9,024.00	4,70,965	1,59,625	33.89	5,88,396	1,84,143	31.29	7,68,899	3,37,211	43.86			
7.	Warangal	915.60	52,266	21,863	41.83	83,350	27,050	32.45	1,12,185	38,517	34.33			
8.	Adilabad	3,897.50	1,59,620	67,837	42.49	2,68,086	91,957	34.30	3,78,961	1,30,744	34.50			
9.	Mahboobnagar	1,324.20	30,669	1,866	6.08	40,414	2,257	5.58	56,113	10,898	19.42			
Total			11,41,705	6,00,520	52.60	15,42,567	7,54,250	48.89	19,54,364	10,06,391	51.49			

Compiled by Tribal Cultural Research & Training Institute, Hyderabad.

ANNEXURE - IV

LAND USE PATTERN IN TRIBAL AREAS (HECT-LAKHS)

Sl. No.	Srikantham	Vizianagaram	Visakhapatnam	Name of the I.T.D.A.			Adilabad	Total	
				East Godavari	West Godavari	Khammam			Warangal
1. Total Geographical area	2.43	2.84	15.30	10.36	2.84	28.94	7.81	15.35	85.87
2. Forests	1.51	1.77	11.40	5.12	1.61	18.62	6.06	7.21	53.30
3. Percentage of forests to total geographical area	62.14	62.32	74.50	49.42	56.69	64.34	77.59	46.97	62.07
4. Barren and uncultivable land	0.28	0.32	0.07	0.62	0.16	0.96	0.21	1.04	3.66
5. Land put to non-agricultural use	-	-	-	0.60	0.10	1.02	0.11	0.42	2.25
6. Permanent pastures & grazing land	-	-	0.79	0.21	0.04	0.49	0.06	0.55	2.14
7. Miscellaneous trees, crops etc.	0.02	0.02	0.27	0.41	0.02	0.66	0.06	0.15	1.61
8. Cultivable waste land	0.11	0.14	0.72	1.21	0.16	0.59	0.12	0.16	3.21
9. Other fallow land	0.08	0.09	0.39	0.61	0.01	0.49	0.26	0.22	2.06
10. Current fallows	-	-	0.32	0.52	0.09	1.04	0.11	0.44	2.52
11. Net area sown	0.43	0.50	1.50	0.99	0.65	5.07	0.82	5.18	15.14
12. Irrigated area % to total									6.6%

Source: Government of Andhra Pradesh: 1991.

ANNEXURE-V

GOVERNMENT OF ANDHRA PRADESH
ABSTRACT

FORESTS - Forest Lands - Joint Forest Management - Constitution of "VANA SAMRAKSHANA SAMITHI" for Protection and Development of Degraded Forests - Approved - Orders - Issued.

ENERGY, FORESTS, ENVIRONMENT, SCIENCE & TECHNOLOGY (FOR.VI-1) DEPARTMENT

G.O.Ms.No.218.

Dated: 28th August, 1992.

Read the following:

1. G.O.Ms.No.357, Forests and Rural Development (For.I) Department, dated 13-12-1983.
2. G.O.Ms.No.445, Forests, Animal Husbandry and Fisheries (For.VI) Department, dated 21-10-1986.
3. G.O.Ms.No.197, Forests, Animal Husbandry and Fisheries (For.VI) Department, dated 21-5-1987.
4. From the Government of India, Ministry of Environment and Forests, Department of Environment, Forests and Wild Life, New Delhi Lr.No.6-21/89-FP dated 1-6-1990.
5. From the Secretary to Government of India (Environment and Forests), Lr.No.6-21/89-FP dated 17-7-1990.
6. From the Principal Chief Conservator of Forests, Letter No.70742/89-SF.11/2 dated 19-2-1991.
7. From the Chief Conservator of Forests (Social Forestry), D.O.Lr.No. 19893/91-SF.1/2 dated 18-5-1991.

....

ORDER:

In the G.O. first read above, the State Government have issued orders in the year 1983 for implementation of a Scheme for leasing out of the Degraded Forest Lands on "Tree Patta" basis to the weaker sections of the Society for Raising Fuelwood Plantations with a view to improve the performance under Social Forestry Programme and also to help the Weaker Sections of the Society through Afforestation Programmes in the State. The above Scheme could not, however, be implemented due to various constraints and also considering that it attracts the provisions of the Forest Conservation Act, 1980. The Scheme has, however, been examined in the light of the Forest Conservation Act, 1980 and was modified as "Reforestation of Degraded Forests with Family Assistance Method" and approved the same in the G.O. second read above. The above Scheme meant for granting Tree Pattas for raising Block Plantations to the weaker sections of the Society was to be implemented in all the Districts of Andhra Pradesh. There was still a doubt whether this Scheme of Family

Assistance Method (Tree Patta Scheme) will also fall within the scope of Forest Conservation Act, 1980, the Government of India have been requested to clarify as to whether the Scheme in question will attract the provisions of the Forest Conservation Act, 1980.

2. The Government of India in their D.O. Letter 5th read above, have informed that the Scheme for "Reforestation of Degraded Forests with Family Assistance Method" (Tree Patta Scheme) needs to be abandoned especially on Forest Land and have suggested that instead of the existing Tree Patta Scheme, a suitable Scheme may be evolved for seeking Community participation in Protection and Development of Degraded Forests on the guidelines suggested in their letter fourth read above.

3. After the tempo of Social Forestry Programmes had reached cognitive level of participation from local people, the focus has shifted to promoting conservation of natural forests and their regeneration, where degraded. It has been widely held that neither regeneration of degraded forests nor prevention of their degradation could be achieved without participatory involvement of local people who depend on the forests for usufruct and the cattle grazing. The National Forest Policy, 1988 envisages people's participation in protection and development of forests and that the forest communities should be motivated to identify themselves with development and protection of forests from which they derive benefits. Broadly the concept is called Joint Forest Management (J.F.M.). Having regard to Forest Policy, 1988, the Government of India have issued guidelines in the reference fourth read above for Regeneration and Protection of Degraded Forests with the help of People's participation. The Governments of West Bengal, Bihar, Gujarat and other few States have already taken up such Schemes for Regeneration of Forests with people's participation.

4. Considering importance and the problems of degradation of forests in the vicinity of human habitation and the need to regenerate the same, the Government hereby order that the Joint Forest Management Programmes be introduced and implemented in all the Districts of Andhra Pradesh State ensuring:-

- (a) Local people's interest before starting the Programme at given location;
- (b) To lay emphasis on places where good leadership is available or NGOs active enough, to provide interface between the Government and the people;

- (c) To associate an Officer not below the rank of a Range Officer to ground and monitor the Programme;
- (d) To provide for local people's requirement and wishes in the planning process;
- (e) To provide for constant and frequent review to identify good points and shortcomings and to amend the rules and regulations to steer the course of events towards a positive direction.

5. Accordingly, Government hereby direct that the Local Village Community be constituted into a "VANA SAMRAKSHANA SAMITHI" (Samithi for short) to plan and carry out the forest programmes jointly with the Forest Department as per the rules annexed to this Order and the guidelines issued thereon by the Government of India in the reference 4th read above, adopting the conditions obtaining in the State. The Government also direct that the on-going programme of "Reforestation of Degraded Forests with Family Assistance Method" be continued, however constituting the members involved in the Scheme into suitable Vana Samrakshana Samithis and also streamlining their activities in line with the present regulations.

6. The Principal Chief Conservator of Forests shall be authorised to introduce and implement the Joint Forest Management Programme all over the State, using his discretion and judgment on location-specific situations and keeping in view the precautions and safe-guards as required in implementing such Joint Forest Management Activities.

7. The salient features and the rules applicable under the Scheme are detailed in the Annexure to this Order.

8. This order issues with the concurrence of Finance and Planning (Fin.Wing EXP EFES&T) Department vide their U.O.No.545/FSP/92 dated 15-6-1992.

(BY ORDER AND IN THE NAME OF THE GOVERNOR OF ANDHRA PRADESH)

M.V. NATARAJAN,
PRINCIPAL SECRETARY TO GOVERNMENT.

To
The Principal Chief Conservator of Forests, Hyderabad.
The Chief Conservator of Forests (Social Forestry), O/o the Prl. Chief
Conservator of Forests, Hyderabad.
All the District Collectors.

The Accountant General, A.P., Hyderabad.
The Director of Tribal Welfare, Hyderabad
The Commissioner, Social Welfare, Hyderabad.
All the Project Directors, Integrated Tribal Development Authorities (ITDA) in the State.
All the Project Directors, District Rural Development Agencies (DRDA) in the State.
All District Treasury Officers.
The Commissioner, Panchayat Raj and Rural Development, Hyderabad.
Copy to
The Revenue Department.
The Commissioner of Land Revenue, Hyderabad.
The Social Welfare Department.
The Panchayat Raj & Rural Development Department.
The Food and Agriculture Department.
The Finance & Planning (EXP.EFES&T) Department.
The Managing Director, Andhra Pradesh Forest Development Corporation Limited, Hyderabad.
The Adviser (Forests), DPAP, Department of Rural Development, Government of India, C.G.O. Complex, Paryavaran Bhavan, NEW DELHI - 110 003.
The Secretary to Government of India, Ministry of Environment and Forests, C.G.O. Complex, Lodi Road, NEW DELHI - 110 003.
Sri S.S. Rizvi, Joint Secretary to Government of India, National Wastelands Development Board (NWDB), Ministry of Environment and Forests, C.G.O. Complex, Lodi Road, NEW DELHI - 110 003.
Sri R.K. Goyal, Assistant Inspector General of Forests, National Wastelands Development Board, Ministry of Environment and Forests, C.G.O. Complex, Lodi Road, NEW DELHI - 110 003.
Copy to all Forests Sections in E.F.E.S. & T. Department.
Copy to P.S. to Principal Secretary.
Copy to P.S. to Special Secretary (3 copies).
P.R.O. to C.M.
P.S. to Minister for Forests.
E.F.E.S. & T. (OP) Department (3 copies).
Sf/Scs. // forwarded::by order //

Sd/-
Section Officer.

A N N E X U R E

CONSTITUTION OF VANA SAMRAKSHANA SAMITHI:

1. The Range Officer will convene a general meeting of Village/Cluster of villages in which all adults of the Village/Cluster of Villages can participate. The quorum of the Meeting will be treated as complete, if 50% of the households of these villages/Cluster of Villages are represented in the Meeting.
2. After explaining the concept of Joint Forest Management and evaluating the responsiveness of the Villages, the Range Officer will constitute a VANA SAMRAKSHANA SAMITHI within the frame-work of the following rules and regulations. Where possible any Voluntary Agency on its own motion or at the suggestion of the Range Officer or otherwise may perform the same role. The Villagers themselves on their own initiative may also constitute the Samithi.
3. Every household living in the Village/Cluster of Villages, particularly those depending on forests for their daily needs, would have the option of becoming a member of the SAMITHI. Any two adult members could represent the household, one of them being a woman.
4. The concerned Forester shall be the Ex-officio Secretary to the SAMITHI.

CONSTITUTION OF A MANAGING COMMITTEE:

5. (i) Every SAMITHI shall have a Managing Committee to carry out an approved Joint Forest Management Programme within the scope of these rules. The Committee would have one year term.
- (ii) The composition of the Managing Committee shall be as follows:-
 - (a) President of the Gram Panchayat Member
 - (b) Six to ten elected representatives from the Members SAMITHI
 - (c) Concerned Forester Member Secretary
 - (d) Concerned Forest Guard Member
- (iii) The Committee will elect its own Chairperson. The term of the Chairperson will be co-terminus with that of the Committee.

- (iv) Elected Representatives shall not be less than Six. The number will be increased by one for every fifty households or fraction over and above the base of 150 households, the maximum being restricted to Ten. At least Three members shall be women. The number is fixed based on the strength of membership of the SAMITHI at the time of constituting the Managing Committee.
- (v) In recognised Integrated Tribal Development Agency (ITDA) areas out of the elected representatives, half the members shall be Tribals, and the ITDAs may be associated in establishing Joint Forest Management. Each Tribal habitation may be considered as a Unit for constituting Joint Forest Management Councils or SAMITHIS and the Tribal's traditional practices may be kept in view in delimiting the forest areas to be managed.
- (vi) The Forester and the Forest Guard shall not have voting rights.
- (vii) Half the number of the Committee shall constitute the quorum.

APPROVAL BY THE DIVISIONAL FOREST OFFICER:

6. Upon receipt of the proposal from the Secretary of the SAMITHI, the Divisional Forest Officer may accord recognition in consultation, if necessary, with District Social Forestry Committee and ITDAs in Tribal Areas. Only such recognised institutions are entitled to operate under these rules.

7. DUTIES AND RESPONSIBILITIES OF THE SAMITHI:

(i) A general body meeting of the SAMITHI shall be held once in every six months to review the activities of Joint Forest Management Plan (described later) and functioning of the Managing Committee. The Member Secretary of the Managing Committee will convene the Meeting. The Member Secretary, Range Officer and the concerned Forest Guard would have the right to participate but not right to vote.

(ii) The members of SAMITHI, individually and collectively will

(a) ensure protection against grazing, fires and thefts of forest produce in accordance with a plan to be developed by the SAMITHI; and carry out development of forests in accordance with the Joint Forest Management Plan;

(b) make other villagers aware of the importance of forests;

- (c) assist the Forest Officers in carrying out forestry development works in accordance with the approved Joint Forest Management Plan.

DUTIES AND RESPONSIBILITIES OF THE MANAGING COMMITTEE

8. (i) The committee will be constituted at the commencement and at the end of every term with the Range Officer concerned acting as a Returning Officer (or Forester if so, authorised by him) for filling in the quota of elected members.
- (ii) The Managing Committee will meet every month.
- (iii) The Member Secretary shall be responsible for convening the meetings and maintaining the record of proceedings. He shall send one copy of the proceedings to the Range Officer to keep him informed and obtain necessary guidance.
- (iv) The Conservator of Forests/Divisional Forest Officer or the Range Officer may give directions from time to time for smooth and proper functioning of the Committee which will be binding on the Committee. Such directions are given in case the trend of the SAMITHI activities reveals non observance of forest laws or sound principles of forest conservation.
- (v) Other duties and responsibilities remain same as for the SAMITHI mentioned earlier.

RANGE OFFICER AN EX-OFFICIO MEMBER OF THE SAMITHI AND MANAGING COMMITTEE:

9. The Range Officer concerned will have the freedom to attend the Managing Committee or SAMITHI meetings, to participate in discussions and tender advice. He would have no voting right.
10. If any member of the SAMITHI is found indulging in acts against forest laws or sound principles of forest conservation, or village interests, such member can be debarred from the SAMITHI by the Range Officer on the recommendations of the Managing Committee. An appeal lies to the Divisional Forest Officer.

11. JOINT FOREST MANAGEMENT PLAN:

(i) Forest area close to the vicinity of the Village (or a cluster of villages as the case may be) as identified by the Managing Committee will be examined and approved by the Range Officer Concerned. He may revise the same if necessary in accordance with the general instructions from his superiors on the subject. This area will be earmarked for Joint Forest Management by SAMITHI.

(ii) A working scheme (therein after called Joint Forest Management Plan) for the area will be prepared by the Range Officer concerned in consultation with the Managing Committee after carrying out a microplanning exercise; the exercise would focus on demand for traditional forest products from that area, supplies available and identify the measures necessary to increase the productivity through natural or artificial regeneration of the forests. The Divisional Forest Officer will have the power to revise and approve the same. The Joint Forest Management Plan should be prepared for a (10) year Cycle.

(iii) The overall implementation of the Joint Forest Management Plan and its supervision will be the responsibility of the Range Officer with the active assistance and participation of SAMITHI.

(iv) The planting programme, if any, may include low value fruit species such as Usiri, Chinta, Ippa, Neredu to enrich the crop composition but shall not include any horticultural varieties of species Eg: Mango, Sapota, Guava etc.

(v) Soil and Water Conservation measures shall form an integral part of the Joint Forest Management Plan.

(vi) The Joint Forest Management Plan shall also identify the measures which involve labour input and workout a schedule of unpaid labour contribution (Sramadan) from the SAMITHI.

(vii) It shall be the responsibility of the Managing Committee to schedule an action plan assigning duties and responsibilities to ensure protection of the forests under its charge from biotic interference and also to implement the measures involving unpaid or paid labour inputs. The members of the SAMITHI shall have the first preference for wage employment.

12. CHOICE OF SAMITHI FORESTS: The Programme will be introduced initially in Degraded Natural Forests where simple protection combined with average silvicultural measures may help copious production of usufruct like grass, leaf fodder, fencing material etc.

13. FUNDING THE J.F.M. PLAN: The Government will bear the expenditure to be incurred for implementing the Joint Forest Management Plans through the Forest Department or other Agencies.

USUFRUCTORY RIGHTS:

14. The SAMITHI will have the usufructory rights provided it discharges its duties and responsibilities under these rules. It shall be within the competence of the SAMITHI acting through its Managing Committee to assign the shares of the usufruct equitably among its members. Lesser share or no share being granted to any member shall be in order if he has not discharged the duties and responsibilities assigned to him. For the purpose of usufructory rights each household is treated as one member.

15. Usufruct will be of two kinds viz., reserved items and non-reserved items. Non-reserved items are available to the SAMITHI free of cost and include (i) leaf and grass fodder (ii) Thatch grass (iii) Broom grass (iv) Thorny fencing material obtained from specified species (v) Fallen lops and tops and twigs used as fuelwood. If season-oriented or size based restrictions are imposed by Joint Forest Management Plan they should be respected.

16. Reserved items cannot be appropriated by the SAMITHI as the right to the same would have been vested in third parties. Illustratively these include Minor Forest Produce items on lease to Girijan Cooperative Corporation (GCC) and Beedi Leaves sold in annual auctions. In such cases, the right to collection would exclusively vest in the SAMITHI members subject to the same being delivered to the Girijan Cooperative Corporation or similar designated right holders, against payment of prescribed wages for collection/delivery. Such reserved items will be mentioned in the Joint Forest Management Plan.

17. Other reserved items include timber and poles. Right to the same can be earned by SAMITHI after fulfilling the responsibilities under these rules, after the third year of SAMITHI coming into existence. Joint Forest Management Plan would identify these products and would set apart 25% of the products harvestable for self consumption among SAMITHI members. In case of shortage of supplies against demand it shall be the prerogative of the Managing Committee to prioritise the requests examining the urgency of the individual needs. Unused material of the 25% set apart shall be sold by the Forest Department and the Revenue credited to the SAMITHI. In respect of its own 75% share the Forest Department may dispose it of in the manner deemed fit and in case any revenue is earned, the SAMITHI shall be entitled to 1/3rd share.

18. The members of SAMITHI shall alone be allowed access to collect from the Forest his/her share of usufruct.

19. All doubts and issues in respect of usufruct rights between individual members shall be resolved by the Managing Committee.

20. It shall be within the competence of the Conservator of Forests to relax the procedures.

MISCELLANEOUS:

21. Wherever Voluntary Agencies are available and have experience in forestry programmes they may be associated to play the role of a facilitator and interface between the Forest Department and the Community. They could articulate the views of the Community, which is yet to organise itself effectively to function as an institution. The agency would not however be entitled to any remuneration, rights or benefits under the Joint Forest Management Programme.

22. Number of villages included for constituting a SAMITHI shall not exceed the size of a Panchayat or 350 households. Traditional amity or otherwise among the different villagers should be one of the factors to be examined before including them together in one SAMITHI.

23. The Forest to be assigned to the care of the SAMITHI should normally be the fringe area not deeper than 500 Metres from the boundary. The extent to be set apart should depend on the practical considerations of SAMITHI's ability to provide the practical considerations of SAMITHI's ability to provide care and protection and the extent of usufruct available to satisfy the expectations of the SAMITHI. Rightburdened areas under forest settlement should be excluded from the purview of the Joint Forest Management.

24. Villages falling within the watersheds as identified by Drought Prone Area Programme (DPAP) may be given preference in introducing Joint Forest Management Programmes so as to be able to integrate with a holistic activity and also gain access to DPAP funds for Joint Forest Management Plans.

25. Forest Department and their Officers shall be the Nodal Agency for implementing the Joint Forest Management activities.

26. The Divisional Forest Officer for sufficient reasons may supercede a SAMITHI only after consulting the District Social Forestry Committee. In case he differs from the views of the Social Forestry Committee, he may refer to the Conservator of Forests for his decision, which shall be final.

27. The Joint Forest Management Programmes will be reviewed after a period of (10) years but the Government reserves the right to do so even earlier if the circumstances so warrant.

28. EFFECT OF PREVIOUS SCHEME: The rights and privileges assigned generally under the earlier Scheme approved in G.O.Ms.No.445, Forests, Animal Husbandry and Fisheries (For.VI) Department, dated 21-10-1986 read with G.O.Ms.No.197, Forests, Animal Husbandry and Fisheries (For.VI) Department, dated 21-5-1987 shall be applicable to all the beneficiaries selected earlier. They shall be however, constituted into VANA SAMRAKSHANA SAMITHI with the assistance of the Forest Department to streamline their activities in line with the present Scheme.

M.V. NATARAJAN,
PRINCIPAL SECRETARY TO GOVERNMENT.

// forwarded::by order //

Sd/-
Section Officer.

ANNEXURE-VI

Joint Forest Management - Micro level exercises

1. Name of the Village : Mathadiguda h/o Lakkaram, near Utnoor, Utnoor Mandal, Adilabad District.

Date of Visit : 12-2-1993

Total Families : 44

Tribal Families : 44

Major Tribes : Gonds

Location of the village : Fringe of the reserve forest (1 Km away)

Main occupation of the tribes : Settled cultivation Landless: 8
Cultivators: 36
Forest land cultivators apart from own patta land: 2
Exclusively Forest land Cultivators: 1

Totemic association:

Several people could not recollect and some of them don't know. But the following totemic association of various trees and animals with Phratries and clans of Gonds is observed.

Sl. No.	Phratry	Totemic tree	Clan	Totemic animal object
1.	Nalwev Saga	Tekmara	Pusam, Madakam, Marpachi, Sidam, Tekam, Chakati	Crocodile, Tortoise, Money, chamele on pivul velli (a kind of creeper), Grinding stone
2.	Sewen Saga	Salemara	Kursinga, Soyam	Porcupine, wild boar
3.	Sarwen Saga	Ippamara	Athram	Tiger
4.	Edwen Saga	Maredumara	Madavi	Cobra

Common Property Resources:

Most of the families depend on Land. Minor Forest Produce available is very limited.

Food Items:

Entire area was jungle about 60 years back. Tiger used to come frequently. Whenever they went to forest, they were eating plenty of fruits. There was only one market at Utnoor at that time. No market at Jainur, Hasnapur or Shampur. Even going to Utnoor was difficult. There was no Kerameri to Utnoor road then.. They used to walk across the hills. Now if we don't have foodgrain, we have to go to showcar, because no food items are available in the forest except 'salemara' which are not useful even as firewood. Our people are cutting even Ippa (Mohwa) fruit tree eventhough it is sacred. Instead of collecting fruits, our people are cutting trees for firewood. Distances to be travelled are increasing, while quantity available is decreasing.

Earlier Trees:

Available Position:

S.No.	Item	Earlier	Present
1	2	3	4
Fruits:			
1.	Tumripandu (Tunikipandu)	Plenty	Branches are cut for beedi-leaves, trees are cut for firewood. So no fruits are available.
2.	Irpa (Ippa tree) or irk	Plenty (used to gather plenty near habitat)	Being cut for firewood. Extremists force them to destroy under anti liquor movement.
3.	Cherka (Chironge)	Plenty	Scarce
4.	Mahakka (Maredu)	Plenty	Scarce
5.	Kohakka (Jeedi)	Plenty	Scarce
6.	Laindi (Neredu)	Plenty	Scarce
7.	Vedamasuri	Plenty	Scarce
8.	Suri	Plenty	Scarce
9.	Markamara (Mamidi)	Plenty	Scarce
10.	Chinta	Plenty	Scarce
11.	Gummulu	Plenty	Scarce
12.	Polesamara (seed)	Plenty	Scarce
Roots and Tubers:			
1.	Keskamati	Plenty	Scarce
2.	Noskamati	Plenty	Scarce
3.	Thondrimati	Plenty	Scarce

1	2	3	4
4.	Thirusumatti	plenty	Scarce We have to walk several kms. to go to Loddi (Valley) to collect the roots and tubers. Our children do not know about many of these roots and tubers. The names of these fruits and tubers may disappear from their vocabulary.
Leafy Vegetables:			
1.	Koicha bhaji	Plenty	Scarce
2.	Cheha bhaji	-do-	-do-
3.	Mati bhaji	-do-	-do-
4.	Kikal bhaji	-do-	-do-
5.	Boniki bhaji	-do-	-do-
6.	Kotudibhaji	-do-	-do-
7.	Dari bhaji	-do-	-do-
They cook with dhal or separately and eat.			
Others:			
1.	Honey	Plenty	Totally disappeared
2.	Thapsi	-do-	-do-
Housing Material:			
1.	Thatcing grass (sedwajadi)	-do-	Not available anywhere near their habitations. All tiled houses. Replacing tiles costs minimum Rs.3000/- per house.
2.	Chukdajadi	-do-	Not plenty
3.	Teak for supporting poles etc.	Plenty	
4.	Bamboo	-do-	It is available near J.Narsapur which is 10 kms. way.
Fuel			
		-do-	Inferior variety of fuel wood. When lighted, lot of smoke is coming out rather fire which is causing burning sensation to eyes. Now available only 'Gadela', 'Lainda', 'Vedama', 'Mardu' etc.

1	2	3	4		
Fodder	Plenty	Now the people from Rajasthan are bringing their camel and sheep for grazing the cattle around the village. Then the grass is not useful for grazing cattle of these people.			
Minor Forest Produce:		Plenty	No where in nearby forest.		
1. Kohka (Marking nuts)	Plenty				
2. Thunikaku (Beedi leaves)	Plenty	Scarce due to non tribals encroachment leading to destruction of trees.			
Shifting Cultivation:		Not practised now. Not even in the past two generations.			
<u>Settled Cultivation:</u>					
Methods of Cultivation:		Dry land cultivation			
Crops grown:		Cotton and Jowar cotton is being cultivated as mono culture and Jowar with blackgram and Redgram. They cultivate cotton and Jowar. Suppose they grow cotton in a particular land this year, next year they cultivate Jowar and vice versa.			
Using of Fertilisers and Pesticides:		They use fertilisers like Urea, DAP for both cotton and Jowar and pesticides like Rogor, Thara and endosulphan etc. for cotton.			
Average yields:		In a fertile land 4 bags Jowar and 5 quintals cotton per acre.			
<u>Division of Labour:</u>					
Ploughing:		Men only			
Sowing, weeding, stumps:		Clearing of Women only			
Harvesting & +		Both Gents and Ladies			
<u>Land alienation:</u>					
<u>Nil</u>					

Hunting:

Nil. Forgotten

Protection of Wild life:

Nil

J.F.M. MODELS AS EMERGED FROM DISCUSSIONS:

People's perceptions:

1. Habitation should be taken as unit, as revenue village have a number of habitations as hamlets but each of this hamlet is an independent tribal village with its own territory defined by villagers and the boundaries are recognised by the tribals of adjoining villages.

2. The village territory as defined by tribals should be used in demarcation of the J.F.M. area.

3. The village patel is narmedial of Rai Sabha. Gond Village Worker/KKolam Village Worker/Liaison worker should also be members apart from 3 women members as per Government orders.

4. All members should be tribals only

5. Species identified for Joint Forest Management:

- | | |
|-----------------------------|-----------------------------|
| (i) Mamidi (Forest variety) | (ii) Chinta (Tamarind) |
| (iii) Thapisi (Gum) | (iv) Veduru (Bamboo) |
| (v) Thuniki (Beedi) | (vi) Ippa (Basia lalifolia) |
| (vii) Charka (Chironji) | (viii) Lendi (Neredu) |
| (ix) Teak | |

6. Subsistence Allowance: Financial assistance during gestation period requested.

7. Share from the produce requested

8. Protection from encroachers - Forester and forest guard should come whenever any problem or disputes arise - Legal status to the Samithi to be given

9. Coordination with I.T.D.A. programmes like irrigation, roads, electricity etc.

II. Name of the Village: Birsaipet, Utnoor Mandal, Adilabad district.

Date of Visit: 13-2-1993.

Hamlets:

Yellagudem - 40 Naikpod families

Kolamguda - 24 Kolam families

Motiramgudem - 33 Gond families and 2 Pardhan families

Birsaipet Gondgudsem - 30 Gond families

Kothagudem or Boringguda, - 30 Naikpod families

Ballanpur - 20 Gond families

Bhopet - 65 Naikpod families and 2 Muslim

Birsaipet (main) - 84 non-tribals families

Location of the Village:

Birsaipet main village is situated on the fringe of the Reserve Forest on Utnoor - Indampally road. All the hamlets are located within Reserve Forest except Yellaguda.

Main Occupation of the Tribes: Settled Cultivation.

Totemic Association - Kolamguda:

Arudeyal - Monkey, Kondangi

Edudeyal - Porcupine

Aidudeyal - Tevvak - (seven coloured bird)

Nalugudeyal - Tortoise, Pivul (creeper), Devarteega. The Kolams do not even touch the honey from the honey combs which are laid on Devarteega

C.P.R.: Almost all the families depend on agriculture. Minor Forest Produce is very limited.

Kolams draw lines on the periphery of their village boundary and keep limes and turmeric to avoid the tigers coming into their village. This is celebrated during January.

Food Items:

S.No.	Item	Earlier	Present
Fruit:			
1.	Tuniki	Plenty	Scarce
2.	Chire Pandlu	-do-	-do-
3.	Pokkelu (Mohwa)	-do-	-do-
4.	Usirika Kaiku	-do-	-do-
5.	Kohka (cheedi)	-do-	-do-
6.	Morre pandlu	-do-	-do-
7.	Elepandlu (Allaneredu)	-do-	-do-
8.	Renga Pandlu (Regu)	-do-	-do-
9.	Marodu pandlu	-do-	-do-
10.	Kouta Pandlu	-do-	-do-
11.	Seethaphal	-do-	-do-
Tubers:			
1.	Appe gadda	Plenty	Scarce
2.	Sanne gadda	-do-	-do-
3.	Tondre Kirre	-do-	-do-
4.	Piduri kirre	-do-	-do-
5.	Kata kirre	-do-	-do-
Leaves:			
1.	Are Kusse	Plenty	Scarce
2.	Dobi Kusse	-do-	-do-
3.	Vedurukalla	-do-	-do-
4.	Puttakuku	-do-	-do-
5.	Pidambabade	-do-	-do-
Minor Forest Produce:			
1.	Cheedigodava (Marking nuts)	-do-	-do-
2.	Surund Tene	-do-	-do-
3.	Theena Tene	-do-	-do-
4.	Pera Tene	-do-	-do-
5.	Mendari Tene	-do-	-do-
6.	Thumkiake	-do-	-do-
7.	Koilabanka (Gum)	-do-	-do-
8.	Karaka Kaik	-do-	-do-
9.	Pokkepuvvu (Ippa flower)	-do-	-do-

Marking nut trees are scarce. The fruits of remaining trees fruits are eaten by birds.

Medicinal Plants:

1.	Topparmak	Plenty	Scarce
	For Typhoid fever, Juice of the bark is used.		
2.	Nallamaddi	Plenty	Scarce
	For malaria fever the juice of the bark is used.		
3.	Voddichekka	Plenty	Scarce
	Juice of the bark is used for stomach ache.		
4.	Chiremak	Plenty	Scarce
	Juice of the bark is used for Chamileon bite.		
5.	Chaiver	Plenty	Scarce
	Chaiver root with milk is used to cure snake (Porke snake) bite.		
6.	Gontemar	Plenty	Scarce
	Juice of the Gontemar roots is used to cure cobra bite.		

Housing material:

Supporting poles and other
Wooden material:

1.	Teak	Plenty	Scarce
2.	Kairimak	-do-	-do-
3.	Odasamak	-do-	-do-
4.	Veduru	-do-	-do-

Thatching grass:

1.	Karagattagaddi	Plenty	Scarce
2.	Kundagaddi	-do-	-do-
3.	Edisargaddi	-do-	-do-
4.	Bothongaddi	-do-	-do-
5.	Teakek	-do-	-do-
6.	Modporka	-do-	-do-

Fuelwood: Plenty Scarce

Except Thumkimak and Kairimak, all other species are used as fuel.

Fodder Plenty Scarce

Shepherds from the State of Rajasthan (Gorre laker) are migrations to Adilabad district with sheep, goats and camels to graze their cattle in the fields. Those fields are not useful for grazing of the cattle of local people.

SETTLED CULTIVATION:

Land holdings:

Sl. No.	Village	Total families	Land holdings families	Landless families	Forest land cultivtors
1.	Yellagudem	40	5 (2-4 acres)	35	-
2.	Motiramgudem	35	-	-	35
3.	Kothaagudem	30	-	27	3
4.	Gonduguda	30	10	10	10
5.	Ballanpur	20	-	-	20
6.	Bhopet	65	30 (1-3 acres)	15	20
7.	Kolamguda	24	-	-	24

Methods of Cultivation: Dry land cultivation.

Crops grown: Jowar, Hybrid Jowar, Cotton, green gram, Bobbar, Makka (Maize), Anumu, Mirchi, Thogal (Redgram) Valku (Paddy), Nuvvu, Sanage (Bengalgram), Godma, Ulava (Horse gram)

Using of Fertilizers and Pesticides: They use fertilizers like D.A.P., Urea for Hybrid Jowar and cotton and pesticides like endosulphan for cotton.

Average yields (per acre):

- Jowar - 4 quintals
- Cotton - 3 to 5 quintls
- Green gram - 2 quintals
- Bobbarlu - 2 quintals
- Makka - 3-4 quintals
- Anumu - 2-3 quintals
- Mirchi - 3-4 bags
- Thogarlu - 1 quintal
- Ordinary dry valku - 7 to 10 bags
- Nuvvu - 50 kgs.
- Sanmage - 2 quintals
- Godma - 2-3 quintals
- Ulava - 1 quintal

Land alienation: Nil.

Shifting Cultivation: Nil

Hunting:

Now it is rare. But during 'Pokkekotha festival' all men go for hunting with dogs and sticks to hunt wildgram like meethe (Rabbit), Duppi (antelope) Gorla (Deer), Thurre (Wild pig) Udumu, Challgi, Namali (peacock), Katikorra (wild fowl), Bankale (wild cat), Mungose, Ippapila (cat), Godapilli etc. Previously they were using gunti (bow) and guntikotti (arrow) for hunting. Now the hunting equipment is not at all seen in the villages.

J.F.M. MODELS AS EMERGED FROM DISCUSSIONS:

People's perceptions:

Birsaipet main village is situated on the Utnoor to Indhanpalli Road at 12 Kms. from Utnoor. It has 7 hamlets. Of these Kolamguda, Gondguda are situated within the reserve forest. Yellaguda is on the main road.

The hamlets are inhabited by tribals. Main village is entirely a non-tribal village. Being a road side village, there is great pressure from non-tribals on resources - Problem of Rajasthan shepherds to be solved.- Non-tribals are exploiting forest resources and tribals are unable to compete with them - Low yields from meagre lands - Non-availability of fruits, tuber, Roots and M.F.P. items etc. - Destruction of tuniki trees by non-tribals.

Forest regeneration should be taken up in the existing forest only - The area already cleared by Tribals should not be touched under J.F.M. - The tribals are under the impression that if trees are grown in the lands already cleared by them those lands may be taken away by forest department.

Protection from Government to face Non-tribals -

Irrigation facilities to be provided -

Productivity of lands to be increased -

Beedi leaf kallams to be given to Mahila Mandals -

Drinking water facility to be provided at Kolamguda.

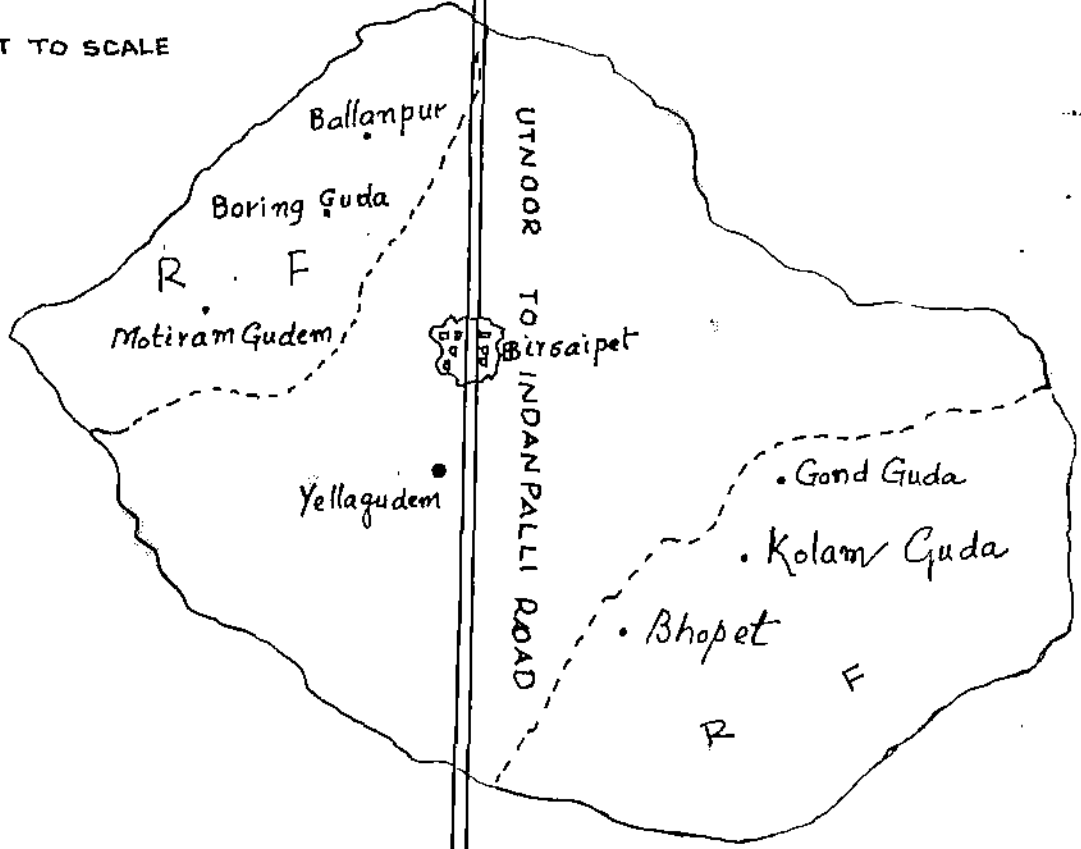
Preferred Species under J.F.M.:

- | | | |
|---------------------|-----------------------|--------------------|
| 1. Medichettu | 2. Tuniki | 3. Usiri |
| 4. Lendi (Neredu) | 5. Morri (Chirongi) | 6. Mohwa |
| 7. Tabsi (Gum tree) | 8. Cleaning nut trees | 9. Maredu |
| 10. Mango (wild) | 11. Kohka (Cheedi) | 12. Kanka (Bamboo) |
| 13. Elik | 14. Kanuga | 15. Teak |
| 16. Darugu | 17. Jitregi | 18. Sandra |
| 19. Peddegi | 20. Nallamaddi | 21. Thumma |
| 22. Reni (Regu) | 23. Thirumanu | 24. Kodisa |
| 25. Gotti | 26. Tella Thumma | 27. Neem |
| 28. Thada | 29. Billingu Tree | 30. Seethaphal |

VILLAGE: BIRSAIPET
MANDAL: UTNOOR.
DISTRICT: ADILABAD



NOT TO SCALE



III. Name of the Village: KOTARI, Kerimeri Mandal, Adilabad district.

Date of Visit: 14-2-1993.

Hamlets and Number of Families:

S.No.	Hamlet	No.of families	Communities
1.	Pittaguda	15	Kolam
2.	Kalegoan	41	Kolam
3.	Amraoguda	10	Gond
4.	Jaithuguda	6	Gond
5.	Kannaiguda	33	Kolam
6.	Ranganghat	20	Gond
7.	Peddakalegoan	6	Kolam

Location of the Village: Fringe of the Reserve Forest (1/2 Km. away). 18 Kms. from Asifabad.

Main occupation: Settled Cultivation

Land Holdings:

Sl. No.	Hamlet	No.of families	Land holding families	Landless families	Reserve Forest cultivators
1.	Kotari	32	32	-	3
2.	Kannaiguda	33	15	3	20
3.	Pittaguda	15	-	-	15
4.	Kalegoan	41	12	-	25
5.	Amraoguda	10	7	-	8
6.	Jaithuguda	6	6	-	-
7.	Peddakalegoan	6	6	-	6

Food Items:

Staple food is Jowar. They used to collect roots, tubers and leafy vegetables previously in the forest. Now they are not available in the nearby forest.

S.No.	Item	Earlier	Present
1	2	3	4
Fruits:			
1.	Thuniki	Plenty	Scarce
2.	Morri	-do-	-do-
3.	Kesalpandi	-do-	-do-
4.	Mohka	-do-	-do-
5.	Kohka	-do-	-do-
6.	Iruku (Ippa)	-do-	-do-
7.	Koddusi	-do-	-do-
8.	Surepandi	-do-	-do-
9.	Renga	-do-	-do-
10.	Thoyapandi	-do-	-do-
11.	Chikanampandi	-do-	-do-
Roots and Tubers:			
1.	Sannegadda	Plenty	Scarce
2.	Appegadda	-do-	-do-
3.	Pidur Kirre	-do-	-do-
4.	Aligthe Kiree		
5.	Ule kirre	-do-	-do-
Leafy Vegetables:			
1.	Puliare	Plenty	Scarce
2.	Dottakusse	-do-	-do-
3.	Gurukusse	-do-	-do-
4.	Chenchelikusse	-do-	-do-
5.	Pavlikusse	-do-	-do-
6.	Bokulu kusse	-do-	-do-
7.	Palakusse	-do-	-do-
8.	Kammari kusee	-do-	-do-

1	2	3	4
Housing:			
Thatching grass			
Sedmajadi		plenty	Scarce
Supporting Poles:			
1. Chenmaji		Plenty	Scarce
2. Kodise		-do-	-do-
3. Pedda egi		-do-	-do-
4. Nallamaddi		-do-	-do-
5. Veduru		-do-	-do-
They have to go 8-10 Kms. to collect bamboo material.			
Fuelwood:		Plenty	Plenty
Except Gong and Thumki all other species are used as fire wood.			
Fodder:		Plenty	Scarce
Minor Forest Produce:			
1. Thunikaku		Plenty	Scarce
Now they have to go 5 Kms for collection of Thumikaku. The collection is made only during March - April in every year. One family (wife and husband) can fetch 80 to 90 bundles of leaves in a day. Each bundle costs Rs.0.75.			
Marking Nuts:		Plenty	Scarce
They collect marking nuts for medicinal purpose.			
Mohwa Flower:		Plenty	Scarce
It is available 1 Km. away from the village. Only women collect per day 2 kgs. Duration February-March, Rate Rs.2/- per Kg.			
Honey:		Plenty	Totally disappeared
Saver (Thapsi)		-do-	-do-
Medicinal Plants:			
Kohka (Nallageedi)		Plenty	Scarce
The oil the seed extracted from issued for headache, septic wounds etc.			
Velthur		Plenty	Scarce
Used for stomach ache.			
Vepa		Plenty	Scarce
Used for fever.			
Kumre		Plenty	Scarce
Used for stomach ache of pregnant women.			

1	2	3	4
Kumbi Used for wounds.		plenty	Scrace

Settled Cultivation: Dry land cultivation. They cultivate Jowar, Redgram, Cotton, Greengram, Anumulu, Castor, Apsi, Bobbarlu etc. Jowar is mixed with Bobbarlu, Nallapesalu and Anumulu, Cotton is mixed with redgram, castor etc.

Average Yields: In a field of one acre of Jowar and mixed crops get 2-3 quintals of Jowar, 10-20 kgs. of bobbarlu, 20 kgs. of Nallapesalu and 20 kgs. of Anumulu. In one acre of cotton field mixed with other crops, they get 5 quintals of cotton, 2 quintals of redgram, 1 or 2 quintals of castor.

Land Alienation: Nil.

TRIBAL'S ATTITUDE TOWARDS JOINT FOREST MANAGEMENT:

Kotari (main) village is situated at 1/2 Km. South of the Kerameri Asifabad Road (near Goegaon). There are 7 hamlets under the village and all of them are located on the fringe of the Reserve Forest.

The tribals of Kotari village are ready to take up Joint Forest Management with the following conditions:

1. The traditional boundary of the village is to be recognized.
2. Forest officials should provide protection to tribals in dealing with the menace of non-tribals as well as tribals of other villages.
3. Preferred species - Tuniki, Cherka, Bamboo, Tamarind, Mango, Sandra, Mohwa, Neredu, Maredu, Marking Thada etc., are to be raised.
4. The tribals are not willing to raise trees in the areas of forest cleared by them with the doubt that if trees are raised in these lands, Forest Department may take away these lands.
5. The tribals are also under the impression that conflict may arise between people of neighbouring villages and tribals of same village

also with regard to boundaries and sharing of usufruct in the absence of clear out demarcation of village boundaries and guidelines on sharing of usufruct.

6. Irrigation (water facility) to the trees to be raised has to be provided by Forest Department.
7. Joint Forest Management programme should not be discontinued in the middle as is done in case of earlier programme of soil conservation (graded bunding) and plantation in the bunded lands taken up by Forest Department.

VILLAGE: KOTARI
MANDAL: KERAMERI
DIST: ADILABAD



NOT TO SCALE

R. F

R. F

Rangan ghat
KERAMERI TO ABIFABAD ROAD

Kotari



Kannaigudem

Amberao

Jaitlu

Gudem

Gudem

Kallegaon

Pittaguda

Gharkapov
forest

Peddakallegaon

R. F

Jodeghat
forest

R. F

IV. Name of the Village: KAMARAM, Tadvai Mandal, Warangal District.
 Date of Visit: 23-2-1993.
 Total Families: 80 (Koya 69 families, non-tribals 11 families)

Totemic Association:

The Koyas of the village belong to Mudavagatta, Edavagatta and Nalgavagatta clans. But they could not identify the totemic affiliations.

Medicinal Plants:

(1) They use Markingnuts for curing feet crackings; (2) Bontha creeper is also used for curing feet crackings. Now a days they are not able to identify the traditional medicinal plants and their usage. The diseased persons are approaching Primary Health Centres for their ailments.

Food Items Availability:

Fruits:

Sl.			Availability	
No.	Fruit	Season	Past	Present
1	2	3	4	5
1.	Thuniki	May	Plenty. Available within 1 km.	Scarce. Available at 5-6km. distance
2.	Elaka	Nov.-Dec.	Plenty Available within 1/2 km.	Now no where in the forest
3.	Usfri	Jan.-Feb.	Plenty. Available within 2 kms.	Scarce. Available of 4-5 kms. distance
4.	Tamarind	Feb.-March	Plenty. Avilable within 1 km.	No where. Initially all branches are cut for fruits and then cut entire trees are cut

1	2	3	4
5. Ippa	May-June	plenty. Available within 1 Km.	Scarce. Available at 2-3 Kms. distance
6. Morli	March-April	Plenty. Available within 1 Km.	Scarce. Available at 2-3 Kms. distance. No where in the forest
7. Mango	May-June	Plenty. Available within 1 Km.	No where in the forest.

Roots and Tubers:

1. Nallachennagedda	Oct.-Nov.	Plenty	No where
2. Ellerigedda	-do-	-do-	-do-
3. Govindagedda	-do-	-do-	-do-

Leaves:

1. Boddukura	June-July	Plenty	No where
2. Dobikura	Throughout the year where water source is available	-do-	scarce
3. Tamarind	June-July	-do-	-do-

Housing Materials:

Thatching grass:

1. Ettegaddi	--	Plenty	very scarce
2. Edegaddi	--	-do-	-do-
3. Chepurugaddi	--	-do-	-do-

They have to spend 10 to 15 days to sufficient grass for one house.

Poles and other Material:

1. Duddugu	--	Earlier and now available in the forest.
2. Chennegi	--	-do-

1	2	3	4
3. Billugu	—	-do-	
4. Kodisa	—	-do-	
Fuel Wood:			
1. Kodisa	--	Earlier plenty	Now scarce
2. Thirumanu	--	-do-	-do-
3. Mokkaapu	--	-do-	-do-
4. Bandari	--	-do-	-do-

Fodder:

Prior to 1941-42 there were 100 to 150 cattle to each family and there was sufficient grass for grazing in the nearby forest. During 1941-42, almost all cattle died due to viral disease. Now each family possess only 5 to 10 cattle. But there is no grass for grazing the cattle. Outsiders (non-tribals) are cutting grass and supplying to other areas in lorries.

M.F.P. Species:

1 Jiguru (gum)	Throughout the year but during Oct. to March it is plenty.	Plenty 6 years back	Very rare.
2. Thunika leaves	May	Plenty	Not plenty
3. Broomsticks	January	-do-	No where in the forest
4. Kopiri	January	-do-	Scarce
5. Honey	Oct.-Dec.	-do-	No where
6. Cleaning nuts	March	-do-	Scarce
7. Markingnuts	March	-do-	-do-
8. Paretaku (leaf plate)	Dec.-Jan.	-do-	-do-

Shifting Cultivation: Nil.

Bamboo:

Not available. They have to go 7 to 8 Kms to fetch bamboo.

People's Childhood Memories:

All the above fruits, roots and tubers, fodder, fuel, M.F.P items, housing material, medicinal plants were available in plenty around the villages in the past. In olden days, they used to go to fields without carrying food and were sustaining by eating plenty of available fruits in the forests. Now the situation is completely changed. All the forest fruits have become scarce. Main reason for the depletion of these forest products is over exploitation by non-tribals.

Existing Rights to local/village Forests:

No local/village forests to this village.

Present economic activities in relation to forests:

M.F.P. Collection:

1. Thunika:

The season for collection of (Thunika beedi) leaves is May. They collect 20 days during that month and one average family can earn Rs.1600/- during that period. Prior to 1988 private contractors used to purchase these leaves. They used to pay certain amount towards cost of the product purchased and were disappearing. Now Forest Department is purchasing with good remunerative price. But they are purchasing only 15 days during May. During that time, non-tribals come and cut the branches to secure more seed and damage the trees. If the purchasing time is extended, they can get better income through this item.

2. Gum:

Only during the months of March-April, a few landless or small farmers collect gum at the rate of 1/2 Kg. per member per day.

Shifting Cultivation: Nil.

Settled Cultivation:

Land holding particulars:

Of the total 69 Koya families, 59, others are having small extents of land ranging from 1/4 acre to 4-00 acres. There is a small tank under which 10 families are cultivating small extents of wet lands in which they raise paddy. All the lands are patta lands.

Crops grown:

Under dry cultivation, they grow Jowar, Maize, Horsegram, Greengram, Redgram, Mirchl etc.

Average Yields:

These people cultivate pulses, oil seeds, chillies, maize etc. in small extents i.e., 15 to 20 cents.

S.No.	Crop	Average Yield Per acre
1.	Dry Paddy	5-6 bags
2.	Wet Paddy	8-10 bags
3.	Jowar	2-3 bags
4.	Horse gram	4 bags
5.	Green gram (mixed crop)	1 bags
6.	Redgram (mixed crop)	1/2 bag
7.	Groundnut	12 bags
8.	Chillie	200 kgs
9.	Bobbarlu (mixed crop)	1/2 bag

Using of Fertilisers and Pesticides:

They are using fertilisers like D.A.P., Urea, Ammonia etc., for all crops and pesticides like Ecalex, Endosulphan, Phorate etc., for Chillies and Paddy.

Land Alienation: Nil.

Hunting:

<u>Wild game</u>	<u>Earlier period</u>	<u>Present</u>
Duppi, Kondagorri, Sambar, Kanusu, Wild boar, Peacock, Rabbit, Udumu	Plenty. Once in a week they used to go for hunting and alternative days they used to consume meat of wild animals	Very rare. Once in a year. They are purchasing eggs in the Thadvai town.

Wild Life Sanctuary:

The village is situated in the Thadvai Wild Life Sanctuary area. They are facing the problem of destruction of their crops by the wild animals such as Duppulu, Wild boar, Sambar, Bears etc., and occasional attacks on their cattle and human population. They are unable to get any compensation as their claims are being turned down by the wild life officials stating that the attacks have been occurred in the core area. The tribals do not know actual demarcation of core and buffer zones.

Development Programmes:

Education:

75% are literates, 10 people are working as teachers and 3 as Police Constables. 10th passed candidates-15; Inter passed candidates-3.

Drinking Water:

Out of two bores dug by L.T.D.A., only one bore is useful.

Electricity:

The village is electrified.

Housing:

60 families were provided with tiled houses by L.T.D.A. during 1988, but due to heavy rains and loose soil, 10 houses were collapsed. They are requesting for the supply of tiles.

Communication:

The village is connected with road.

Nutrition Programme:

I.C.D.S. Centre is functioning.

Agriculture:

They requested for construction of a check dam at "Kamaram thogu" through which an extent of 80.00 acres can be brought under wet cultivation.

Attitude towards J.F.M.:

Location of the Village:

The village is situated at a distance of 1¹/₂ Kms. North-West of Thadvai village. There is a Reserve forest to the North and East of Kamaram Village.

1. This village has already been selected for implementing J.F.M. by Forest Department. 300 Hect. of land is identified for taking up Bamboo plantation and the nursery is being taken up by a tribal beneficiary.
2. 150 Hects. of land which belong to an absentee landlord has been notified as Reserve Forest under section 4 of Forest Act: But the final notification under section 15 is yet to be issued. This may be taken up for J.F.M. scheme.
3. The absentee landlord brought many non-tribals and sold all his lands. These non-tribals who are inhabiting Indiranagar, Narsingapur and Thadvai villages are responsible for depletion of forest in these villages.
4. The traditional village boundary (Haddu) is to be identified for taking up J.F.M.
5. The villagers desired to raise nurseries in their own lands.
6. Preferred species:

- | | |
|---------------------|----------------|
| 1) Thuniki | 2) Velaga |
| 3) Tamarind | 4) Pala |
| 5) Morri (Chironji) | 6) Usiri |
| 7) Coprigrass | 8) Mango |
| 9) Neredu | 10) Moduga |
| 11) Kunkudu | 12) Sandra |
| 13) Kanuga | 14) Nallageedi |
| 15) Panasa | 16) Seethaphal |
| 17) Bamboo | 18) Thapsi |
| 19) Burugu | 20) Kodisa |
| 21) Regu | 22) Ippa |
| 23) Thati | |

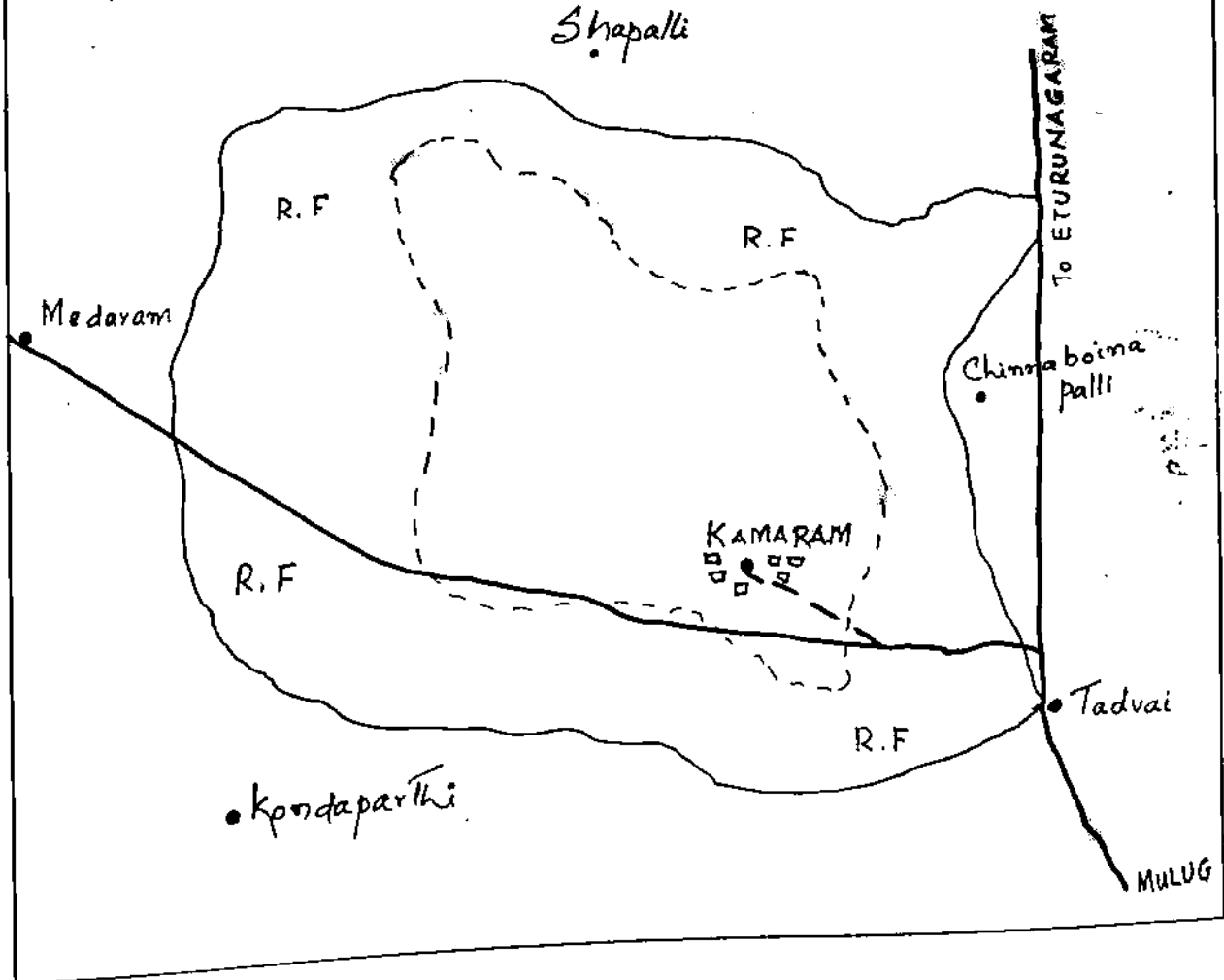
7. It was requested protection from the menace of non-tribals of Narsingapur.
8. We have to discuss with the extremists about this programme.
9. It was enquired whether the plants to be raised by them will belong to them or to Government?
10. Majority of the males in the village are educated and many of them are employed as teachers, Sub Assistants, police constables etc.
11. Most of the women are also literates.
12. The tribals have not cut forest for cultivation purpose.
13. The tribals of this village are not ready (now a days) to loose their assets provided by Government and their resources to non-tribals which was the earlier practice.

VILLAGE: KAMARAM
MANDAL: TADVAI
DISTRICT: WARANGAL.

NOT TO SCALE



Shapalli



V. Name of the Village: Tadvai, Tadvai Mandal, Warangal District.

Date of Visit: 24-2-1993.

There are 116 Koya families in the village, of which 80 families are in the main village and the rest 36 are in the Koya Colony.

Location of the Village:

This village is situated on the Mulugu-Eturnagaram road at a distance of 17 Kms. towards Eturnagaram.

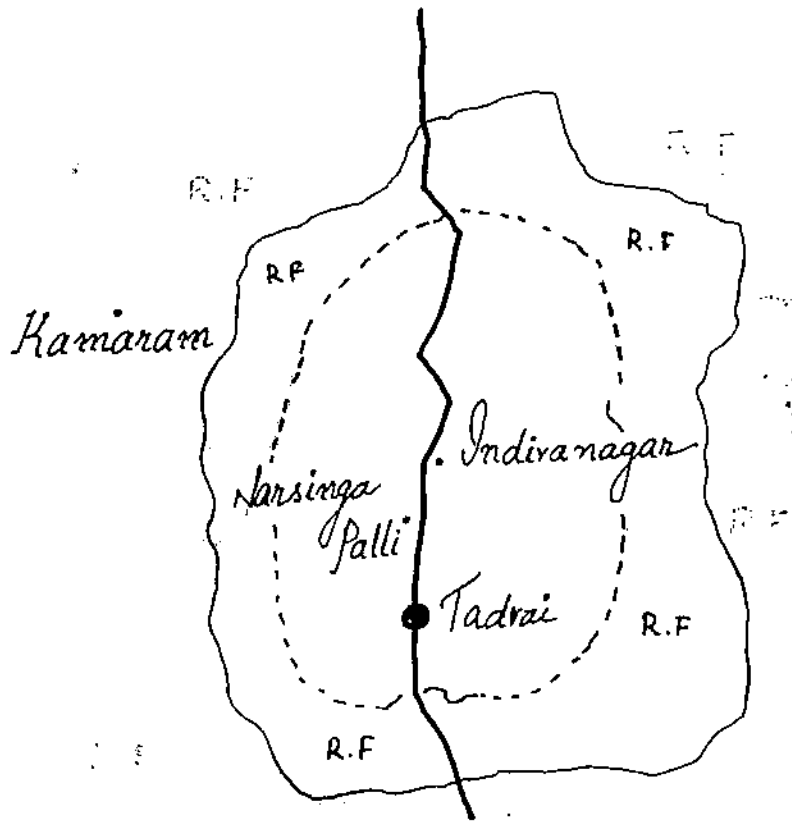
1. In this village 750 acres of land was purchased by several non-tribals from an absentee landlord. In addition to the land purchased, they have encroached plenty of Govt. land for cultivation. This sponsored migration has led to pressure on resources and competition with local tribals and finally to destruction of local forests.
2. The tribals of this village (mostly landless) have cleared an extent of about 800 acres belonging to an ex-serviceman of Jalagancha village. It is his patta land and good for cultivation. It is under court dispute. The tribals are interested to raise plantation in this land under J.F.M. scheme.
3. In another village of Gogupalli Sivapuram, 439 acres (survey No.14/1) is under unauthorised occupation. The tribals are requesting to allot this land for them under J.F.M. scheme.
4. Earlier to the arrival of non-tribals to the villages of Narsingapuram and Indiranagar, there was everything (fruits, roots and tubers, fodder, M.F.P. items, fuel etc.) in the forest. The migrants have destroyed all the forest wealth.
5. Non-tribal encroachers are taking support of naxallites and threatening tribals. 1000 acres of Reserve Forest was cut by non-tribals of Suryapet, Nalgonda and Jangoan.
6. In the past the tribals used to procure head loads of Hill/wild brooms within two hours but now a days even if they struggle for the entire day, they do not get even a small bundle of Hill/wild brooms.
7. In the past the tribals used to work in the forest by consuming different kinds of fruits but now they have to carry meals with us.

8. Your forest guard being a single man to watch certain area, cannot protect the forest single handedly whereas we collectively can effectively prevent destruction of forests by outsiders.
9. In the past we were using leaf plates stitched by us for all socio-religious ceremonies but now we are purchasing the same in the market from outsiders.
10. The tribals suggested that if we identify the land is identified first then they can suggest suitable species to be raised in that particular piece of land. They wish that the species should be in such a way that they should have usufruct in all the seasons.
11. J.F.M. posters, movies are to be made to popularise the scheme and motivate the tribals.
12. The Village Forest Workers (V.F.Ws.) once appointed by the Forest Department under Social Forestry Scheme are available in certain villages. They are idle as there are no funds under that scheme. Their services can be utilised for this purpose.
13. The President of an N.G.O. association Koya Abhyudaya Samithi has suggested that the areas identified for J.F.M. should not be allotted on village or community basis but to individuals so that the individuals may feel greater responsibility in protecting and raising the forests.
14. He also opined that the smuggling of forest wealth is being done presently in connivance of the forest department. This has to be stopped by the village committees under J.F.M.
15. Koya youth of N.G.Os. are to be associated in the scheme.

VILLAGE: TADVAI
MANDAL: TADVAI
DIST. WARANGAL



NOT TO SCALE



VI. Name of the Village: Polaram, Kothagudem Mandal, Warangal District.

Date of Visit	: 24-2-1993
Total Families	: 75
Lambada	: 10
Nayakpod	: 1
Koyas	: 59
Non-tribals	: 5

Location of the Village The village is situated adjacent to Kothaguda to Ellandu road at a distance of 6 Kms. away from Kothaguda. It is situated on the fringe of the Reserve Forest.

Joint Forest Management:

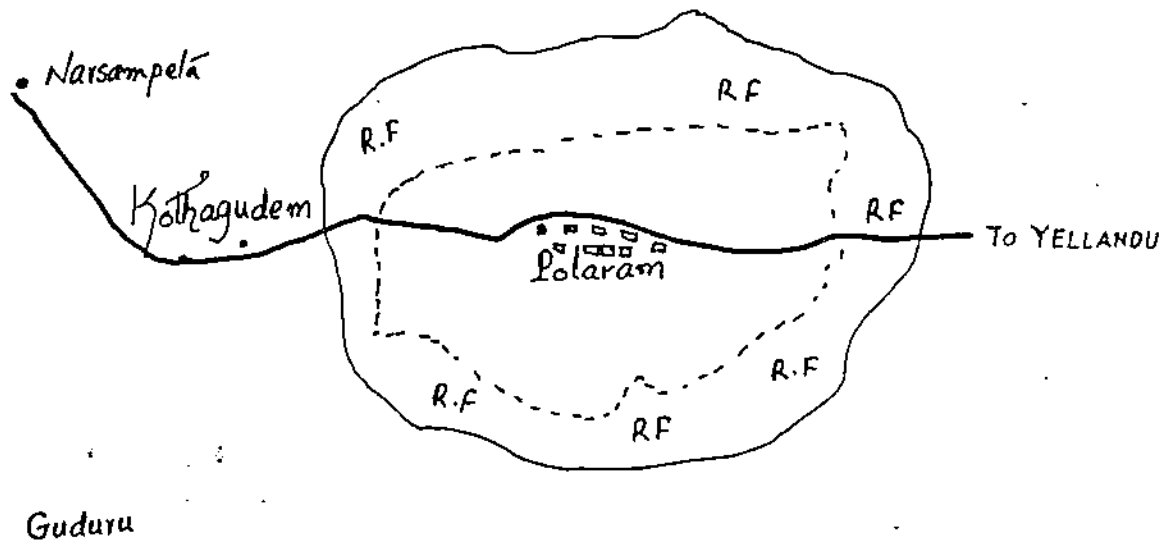
1. **Preferred Species:** In addition to the species suggested by Kamaram villagers, these people asked for Teak, and Thumma.
2. The villagers are not willing to take up plantation programme in the Reserve Forest lands cleared by them with a fear that the Forest Department may take away the lands at later stage. But they are ready to raise plantation programme in the present reserve forest area.
3. There is a small tank in the Reserve Forest with an eroded bund. If it is reconstructed, it will irrigate 224 acres of land. Originally, as per the 1315 Fashli map, it is outside Reserve Forest but recently the Forest officials are claiming that it is under reserve forest and stopped the reconstruction of the eroded bund reconstruction. The tussle in between the Forest Department and the tribals is still continuing. The tribals informed that with the construction of this tank, the unending extreme drinking water and other irrigation problems will be solved in addition to creating water facility to their cattle.
4. They suggested that the committee to be constituted under J.F.M. should be named as "Vana Samraskhana Abhivrudhi Samithi".

Sri Burka Venkataiah, Mandal Praja Parishad President, Kothaguda suggested that horticultural crops should be raised in the degraded forest or vacant non-forest areas where as forest fruit crops and commercial species can be raised in the reserve forest areas.

VILLAGE : POLARAM
MANDAL : KOTHAGUDEM
DISTRICT : WARANGAL



NOT TO SCALE



VII. Name of the Village : Kalleru, Chinturu Mandal, Khammam District
(Bhadrachalam South Division).

Date of Visit	: 26-2-1993.
Total families	: 135
Koya (Dora)	: 126
Kapu	: 4
Kamsali	: 3
Muslim	: 1
Scheduled Caste	: 1

Kalleru Village is at a distance of 10 Kms. from Chnturu. It is the last village in Chnturu Mandal towards Orissa border in the North.

Linkages between Tribes and Forests:

Social:

Territory: Kalleru Village consist of 5 clusters of huts, all of which are situated within a radius of 1/2 a kilometre. The village boundary is demarcated by Sabari river on the West, Sileru river on the North, Raigudem Reserve Forest on the East and Koiguru village on the South. There is reserve forest to the north and east whereas to the south, the land is cultivated.

C.P.R.: The forest wealth is being treated as common property. Any individual family can exploit the forest wealth depending on its need and capacity. But certain fruit crops like Tamarind, Mohwa, Mango etc. from the trees in the cultivated lands are procured as decided by the village elders in the yesteryears. The lands may be owned by a particular family but the usufruct from the trees in those lands may belong to some other family as allotted by the elders in the past. Even the land owning family sells out the land, the usufruct from trees will be enjoyed by the original allottees.

Religioun: The Koya Community is divided into phratries and clans. The clans are totemic. The people of Chode clan do not use 'Danti' tree for fuel. Likewise people of Chamala clan do not kill or consume the meat of Tortoise. Kola and Madavi clan people do not eat Goat.

Koyas worship forest deities like Chinakamu, Pedakamu Tholdokri, Tholmutti etc.

Economic:

Koyas collect the following fruits in different seasons.

Sl. No.	Name of the Fruit/Roots or Tubers/Leaves	Season	Availability	
			Past	Present
1	2	3	4	5
1.	Thuniki	May	Plenty	Plenty
2.	Pala	Jan.-Feb.	-do-	Scarce
3.	Usiri	-do-	-do-	-do-
4.	Morli	-do-	-do-	-do-
5.	Eraka	-do-	-do-	-do-
6.	Parika	Dec.-Jan.	-do-	-do-
7.	Rega	Nov.-Jan.	-do-	Not so plenty
8.	Pullerka	June-July	-do-	-do-
9.	Jeedi	Jan.-Feb.	-do-	Scarce
	Roots & Tubers:			
1.	Keska Dumpa	June-Nov.	Plenty	Plenty
2.	Kirsidumpa	-do-	-do-	-do-
3.	Adavi Noska dumpa (Wild Pendalam)	-do-	-do-	-do-
	Leaves:			
1.	Nagali	June-July	Plenty	Plenty
2.	Bodsdukura	-do-	-do-	-do-
3.	Avvalakura	-do-	-do-	-do-
	Medicinal Plants:			
1.	Markingnuts	Jan.-Feb.	Plenty	Scarce
2.	Nuxvomica		-do-	-do-
	M.F.P. Items:			
1.	Gum			
a)	Tabsi	March	Plenty	Scarce
b)	Tirumam	-do-	-do-	-do-
c)	Morli	-do-	-do-	-do-
1.	Mohwa flower	March-April	Plenty	Plenty
2.	Tuniki leaves	April	-do-	-do-
3.	Broom grass	Jan.-Feb.	-do-	Scarce
4.	Usiri	Feb.-March	-do-	-do-

Nuxvomica, cleaningnuts and Musti seeds are available in the forest. Since the G.C.C. Depot is situated only at Chintoor, 10 Kms. away from this village, they are not collecting these three items.

- | | | | |
|----|----------|------------|--|
| 1. | Tamarind | Feb.-March | Not available in forest but only in their fields |
|----|----------|------------|--|

Housing Material:

Thatching Grass:

- | | | | | |
|----|----------------|------------|--------|--------|
| 1. | Esethagaddi | Feb.-April | Plenty | Scarce |
| 2. | Galagaddi | -do- | -do- | -do- |
| 3. | Palmyra leaves | No season | -do- | -do- |

In the past they were using Esethagaddi and Galagaddi for thatching and if two men go to forest for this grass, they used to get sufficient grass for a hut in 5 days. Now the same work takes 10 to 15 days. As such they have replaced it with palymarah leaves which are easily available in and around the village.

Poles & Other Material:

- | | | | | |
|----|---------------|---|--------|---------------|
| 1. | Konda Tangedu | | Plenty | Not so plenty |
| 2. | Maddi | | -do- | -do- |
| 3. | Chennegi | | -do- | -do- |
| 4. | Billedi | | -do- | -do- |
| 5. | Kodisa | | -do- | -do- |
| 6. | Teak | Not available in the forest of this village | | |

Fire Wood:

Use all kinds of wood. There is no practice of selling fire wood. Danthi wood is not used by the people of Choda Clan.

Agricultural Implements:

- | | | | | |
|----|---------|--|--------|---------------|
| 1. | Billedi | | Plenty | Not so plenty |
| 2. | Egisa | | -do- | -do- |
| 3. | Sandra | | -do- | -do- |

In the past, private contractors were there to buy Tuniki Leaves, who used to buy leaves for a period of one month. Though a few agents of these contractors were deceiving in payments, people were satisfied with the long periods of demand. But now a days, though the Forest people give higher rates, they close the buying of leaves as soon as their targets of procurements are fulfilled. They give a lumpsum amount for the entire village which will be shared by all the people and thus they get lesser amounts which will be used for drinking and purchase of animals like goats, pigs for consumption

Bamboo:

They have to travel larger distances to procure bamboo like villages of Gudur etc. There, after cutting bamboo, they hire bullock cart to transport the same to the Sileru river into which they throw the bundles and transport them to the downstream and bring to their villages.

Settled Cultivation:

Of the total 126 Koya families, only twenty families are landless. 8 families are owning 10 to 30 acres of Patta lands. 12 families are cultivating podu lands cleared in unreserve forest lands. 10 families are practising podu in the recently notified reserve forest lands.

Crops:

Dry Lands:

Jowar, Redgram, Sama, Greengram, Bobbarlu and Korra.

Wet lands:

Paddy, chillies and tobacco (consumption only).

Podu Lands:

1st year Sama and Jowar, 2nd year dry paddy and Jowar. There is a practice of 'kamatha' i.e., cultivation of lands jointly by a few families of the same kin group and sharing the produce after deducting the cost of seeds and other expenses given to the owner of the land.

Use of Fertilizers & Pesticides:

In olden days, they were not using chemical fertilizers but now a days they are using them and also pesticides if the Government agencies provide them to raise hybrid crops.

Podu cultivation:

At the time of broadcasting seeds in their podu lands, they appease hill deities by sacrificing a fowl and an egg. Without these offerings they do not broadcast the seeds.

They also perform new crop eating festivals like Samapanduga, Chikkudukotha, Varikotha etc., before first eating of these new grains.

Marketting:

There is no G.C.C. procurement centre in this village. Outside traders will be buying M.F.P. and other items like Tamarind and Gum on barter system. They give equal quality of rice or salt for Tamarind or Gum i.e., for 1 Kg. of Gum or Tamarind, they give same quantity of rice or salt by which they are deceiving the tribals.

Palmyra Trees:

Each Koya family is owning 10 to 30 trees in the cultivated lands. Each family owning 10 trees gets about Rs.25/- to Rs.30/- per day from the sale of toddy. This season will last for 4 months in a year beginning from December.

Hunting:

Species available:

Wild Sheep	Plenty	Not available
Sambar	-do-	Not so plenty
Wild Boar	-do-	-do-
Wild Fowl	-do-	-do-
Peacock	-do-	-do-
Rabbit	-do-	-do-

They used to eat non-vegetarian food once in a week atleast. But now-a-days there is no hunting. Only on 'Bhumipanduga', they go for hunting for 4 to 5 days. They consume non-vegetarian food only on festivals or when any relative visits them by killing a chicken.

Perceived Requirements:

Education:

Primary Ashram School is functioning in this village. Strength is 60 students with 4 teachers. There is only one who has passed 10th class and one has failed 10th class. The former is working as teacher. One is forest watcher. There are 4th and 7th passed students.

Agriculture:

They require one Lift Irrigation Scheme and 4 electric motors for the wells already dug with the assistance of I.T.D.A.

The tribals of Kalleru village have not received much benefit from the developmental programmes from the I.T.D.A. like irrigation wells, supply of plough bullocks, housing etc.

Though a housing colony was constructed by I.T.D.A. in this village, many of the beneficiaries have not occupied them as two persons from families who occupied the houses were died and the people are suffering from ailments like frequent spread of fever and head-aches etc.

Attitude towards J.F.M.:

1. The tribals and other non-tribals of Chidumuru, Veerapuram, Chatti, Kommvu villagers are exploiting M.F.P. timber and other forest produce, leading to depletion of forest.
2. The Forest Department is not allowing us to cut the forest eventhough we are living in this village since several decades. But the forest officials are not objecting the Gothe Koyas who migrated from Madhya Pradesh while cutting the forest for cultivation purpose in our territory. Even the landless labourers of our village are not allowed to cut the forest.
3. The tribals are interested to grow trees in the Reserve Forest but not in their forest lands.
4. We may be allowed cut some Reserve Forest. We are ready to plant trees in the above cut Reserve Forest (Reserve Forest notified under sections 4 and 15) under J.F.M.
5. Due to recurring floods every year, their patta lands are submerged and they experienced heavy loss due to which they are interested in this scheme to substantiate the loss.

6. They requested for the supply of electric motors so that they can irrigate their land by pumping water from Sabari river.

7. Preferred species under J.F.M.:

- | | |
|----------------|-------------------|
| (i) Wild Mango | (ii) Mohwa |
| (iii) Tamarind | (iv) Usiri |
| (v) Thapsi | (vi) Naredu |
| (vii) Bamboo | (viii) Seethaphal |

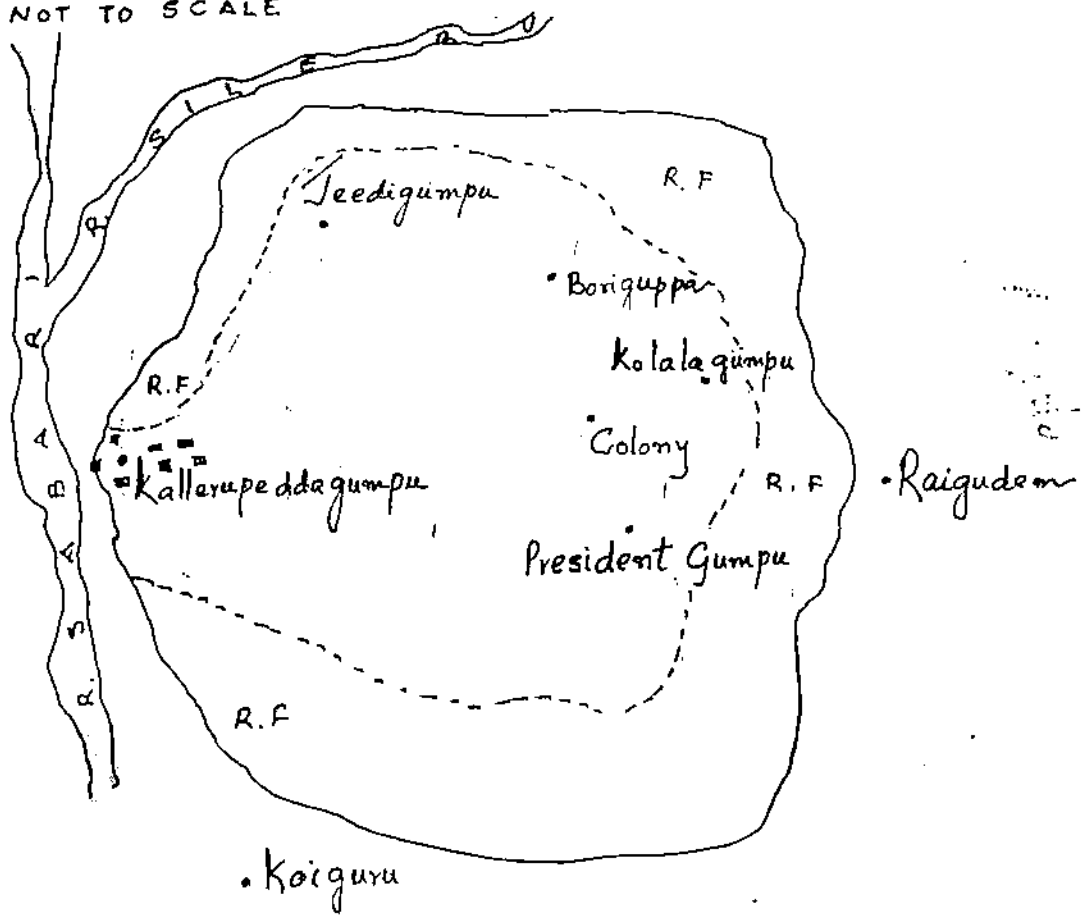
Species preferred to grow in their patta lands:

1. Cashew
2. Coconut
3. Guava
4. Seethaphal.

VILLAGE: KALLERU
MANDAL: CHINTURU
DIST. KHAMMAM



NOT TO SCALE



Village Profile-VIII

VIII. Name of the Village : Thunikicheruvu, Bhadrachalam Mandal, Khammam District.

Date of Visit : 27-2-1993.

Total Families : 60 (all Koyas)

Location of the Village:

The village is situated at the distance of 12 Kms. from the Bhadrachalam-Charla road. It is surrounded by Reserve Forest on all four sides.

Territory Concept:

The traditional boundary of Thunikicheruvu village is surrounded by the villages of Thittiguppa on the North, Palamadugu on the East, Kondipalli on the South, Pichikalapadu on the West. The village is encircled by Reserve Forest on the four sides within a radius of 1/2 Km.

Common Property Resources (C.P.R.):

All the common property resources in the Reserve Forest are common property to the people but there is no organised distribution system controlled by community as a whole. All the families can exploit the forest resources as per their needs and capabilities.

Totemic Association:

Certain birds like Polugupitta and animals like tortoise are not eaten by the people of Madakam and Gundi in former case and Persika clan in the latter.

Food Items:

Sl. No.	Name of the Fruit/Roots or Tubers/Leaves	Season	Availability	
			Past	Present
1	2	3	4	5
1.	Fruits: Thuniki	Feb.-May	Plenty	Sufficiently available

1	2	3	4	5
2.	Regu	Nov.-Jan.	-do-	Not so plenty
3.	Chinta	March-April	-do-	Scarce
4.	Usiri	Jan.-Feb.	-do-	Not so plenty
5.	Jeedi	-do-	-do-	Scarce
6.	Illies	-do-	-do-	Plenty
7.	Nakkera	June-July	-do-	Scarce
8.	Pusi	May-June	-do-	Not so plenty
9.	Pala	Jan.-Feb.	-do-	Scarce
10.	Pasrika	dec.-Jan.	-do-	-do-
11.	Morli (Thole)	Jan.-Feb.	-do-	-do-
12.	Thogara	June-July	-do-	-do-
13.	Puliserka	-do-	-do-	-do-
14.	Erka	Jan.-Feb.	-do-	-do-
15.	Elaka	June-July	-do-	-do-
16.	Maredu	April-May	-do-	-do-
Roots & Tubers:				
1.	Keskadumpa (Telaggedda)	June-Nov.	Plenty	Not so plenty
2.	Chennegedda	-do-	-do-	-do-
3.	Noskagedda (wild)	-do-	-do-	-do-
Leafy Vegetables:				
1.	Boddukura	June-Nov.	-do-	Now also available
2.	Kodelukura	-do-	-do-	-do-
3.	Avvalakura	-do-	-do-	-do-
Housing Material:				
<u>Poles & Other Material:</u>				
1.	Billedi		Plenty	Plenty
2.	Sandra		-do-	-do-
3.	Maddi		-do-	-do-
4.	Kodisa		-do-	-do-
5.	Chennegi		-do-	-do-
6.	Teak		-do-	Scarce.

1	2	3	4	5
Thatching Grass				
1.	Cheepuragaddi		Plenty	Scarce
2.	Thellagaddi		-do-	-do-
3.	Ethagaddi		-do-	-do-

In earlier period, the grass was available plenty around the village. Now we have to go far off places to fetch grass. One man has to struggle for about one month to fetch sufficient grass for a house. Outsiders are cutting the grass indiscriminately before it ripens and thus affecting future growth.

Fuel Wood:

Except Korrikarra, the rest of the varieties are used. Almost all the families collect firewood and sell in Bhadrachalam town. Woman gets Rs.10/- and man Rs.20/- by sale of firewood. But they are unable to purchase subsidised rice from D.R.Depot at Chintagondi because the rice will not be available when they have money and rice will be available when they don't have money. Their income from sale of firewood is being used for purchase of rice @ Rs.7/- per Kg. in the open market.

Fodder:

The fodder is available only in the rainy season. In earlier period, there was sufficient dry grass for the cattle during summer. Now outsiders are exploiting it. They are feeding dried Jowar stems as fodder.

M.F.P. Collection:

S.No.	Item	Past	Present
1.	Gum	Plenty	Scarce
2.	Mohwa flower	-do-	-do-
3.	Beedi Leaves	-do-	-do-
4.	Broom sticks	-do-	-do-
5.	Modugu Leaves	-do-	-do-
6.	Tamarind	-do-	-do-
7.	Markingnuts	-do-	-do-
8.	Cleaningnuts	-do-	-do-
9.	Sheekakai	-do-	-do-

Medicinal Plants:

1. Nallajeedi: Used for curing Cracks in the feet. Now available in the forest.

2. Galigi Chekka: Used for curing Burning sensation in the stomach. Now available in the forest.

Bamboo:

Not available in the forest since begining.

Settled Cultivation:

All the families are owning lands. Recently survey work is carried in the banjar and pattas are yet to be issued. Nobody is cultivating Reserve Forest. There is a tank called 'Nagireddi Cheruvu' in the nearby Reserve Forest under which 200 acres of land can be brought under irrigation. But recently the Forest Department have taken up plantation programme in the tank bed itself. Only five families have wet lands with an extent of 1 acre each.

Podu Cultivation: Nil

Crops:

Dry Lands:

Jowar, Redgram, horsegram, Sama, Maize, dry paddy, Nuvvulu etc.

Wet Lands:

Paddy.

Average Yields:

Jowar	One acre	2 bags
Sama	-do-	2 bags
Redgram	-do-	2 bags
Nuvvulu	-do-	1 bag
Wet Paddy	-do-	2 to 3 Putlu i.e., 16-24 bags.

They mix Jowar and Sama and cultivate. Redgram is mixed with Nuvvulu.

1. One member can get 1/2 Kg. of Gum in 2 to 3 days. Tapsi Rs.30/-, Tirumanu - Rs.16/-.

2. Thuniki: 4 members can collect 200 bundles per day and earn Rs.150/-.

3. Brooms: One member can collect 20 bundles per year for use in their houses.

Use of Fertilisers and Pesticides:

They use natural manure for all local varieties of crops. Only well to do families and for hybrid seeds supplied by I.T.D.A., they use fertilisers like Urea, D.A.P., and 20:20 and pesticides like endosulphan, mono photophos etc.

Hunting:

Only in the past. Now there is no hunting. They go for hunting only during 'Bhumi Panduga' festival. Previously they used to eat meat once in a week. Now they are eating only during festival occasions and whenever relatives come.

Perceived development requirements:

Education:

There is only one person who passed Xth class and working as teacher and another person has completed 8th class. There is single teacher school in the village and 15 students are studying. 8 more students are studying in different hostels.

Electricity: Available.

Transportation:

Katcha road from Bhadrachalam to Lakshmipuram via this village is there. Previously one private bus was plying. Now it is discontinued.

Housing:

During 1978-79, 70 houses were given by I.T.D.A. All collapsed due to heavy rains and the rafters used were not good.

Irrigation:

No irrigation wells. They requested for irrigation wells and electric motors.

Plough bullocks:

They demanded for supply of plough bullocks.

Social Forestry:

5 families were given cashew plants last year (per family 5 acres). Due to lack of irrigation all plants died.

Attitude towards J.F.M.:

1. The forest resources are being exploited by people of various villages from the Reserve Forest around this village.
2. Mango trees are being cut for the paper mill. Forest Department are growing Teak. But we will grow all varieties.
3. It may not be possible to grow trees under J.F.M. jointly by all the villagers. So individual family plots are to be demarcated, say 5 acres per family, then only responsibility will be felt by each family.
4. Wages are to be paid for the working days in this scheme.
5. There is a menace of white ants for growing trees. So pesticides are to be supplied.
6. The speceies under J.F.M. should be planted in rainy season so that they can survive by the end of rainy season. It may not be possible to water the plants in the forest.
7. In payment of wages, rates are to be fixed for different activities such as pitting, fencing etc.
8. People are interested to practise J.F.M. as in case of Kamatham system in which the landless among the kingroup also work in the lands of landed families. The produce will be shared after deducting the expenses and other costs.

Preferred Speceies under J.F.M.:

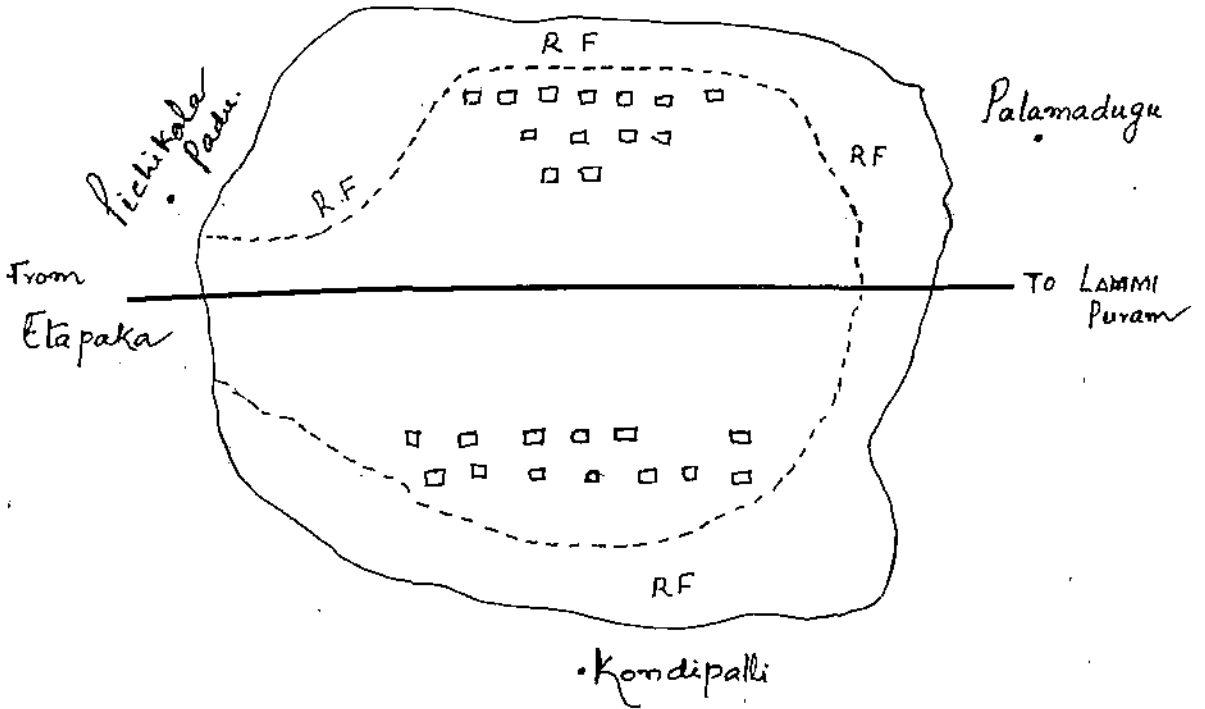
- | | |
|----------------------|------------------------|
| 1. Tuniki | 2. Thangedu |
| 2. Usiri | 4. Mamidi (Wild mango) |
| 5. Tabsi | 6. Tamarind |
| 7. Cleaningnut Trees | 8. Markingnut Trees |
| 9. Morli (Chirongi) | 10. Bamboo |
| 11. Elaka | 12. Thumma |
| 13. Eucalyptus | 14. Neredu |
| 15. Soapnut Trees. | |

VILLAGE : THUNIKICHERUVU
MANDAL : BHADRACHALAM
DIST: : KHAMMAM



NOT TO SCALE

• Thithiguppa



Village Profile-IX

IX. Name of the Village: Kothapalli, Dummugudem Mandal, Khammam District.

Date of Visit : 27-2-1993

Total Families : 105

 Koya : 102 families

 Kamsali : 4 families.

Location of the Village:

The village is situated at a distance of 20 Kms. from Bhadrachalam on the Bhadrachalam-Lakshmipuram katcha road. It is located on the fringe of the Reserve Forest.

Food Items:

S.No.	Item	Season	Past	Present
1	2	3	4	5
Fruits:				
1.	Thuniki		Plenty	Scarce
2.	Pusi		-do-	-do-
3.	Ippa (fruit & flower)		-do-	-do-
4.	Neredu		-do-	-do-
Roots and Tubers:				
1.	Noskamati		Plenty	Scarce
2.	Koskamati		-do-	-do-
3.	Adavichama		-do-	-do-

- About 40 years back Reserve Forest was very much near the village.
- Neredu and Mango trees are cut by the paper mill contractors colluding with sarpanches of concerned villages.
- Forest officials are encouraging to set fire to forests with the belief that they will get good quality beedi leaves in the next season.

4. Preferred Species:

1. Chinta

3. Bamboo

5. Soapnut

2. Neredu

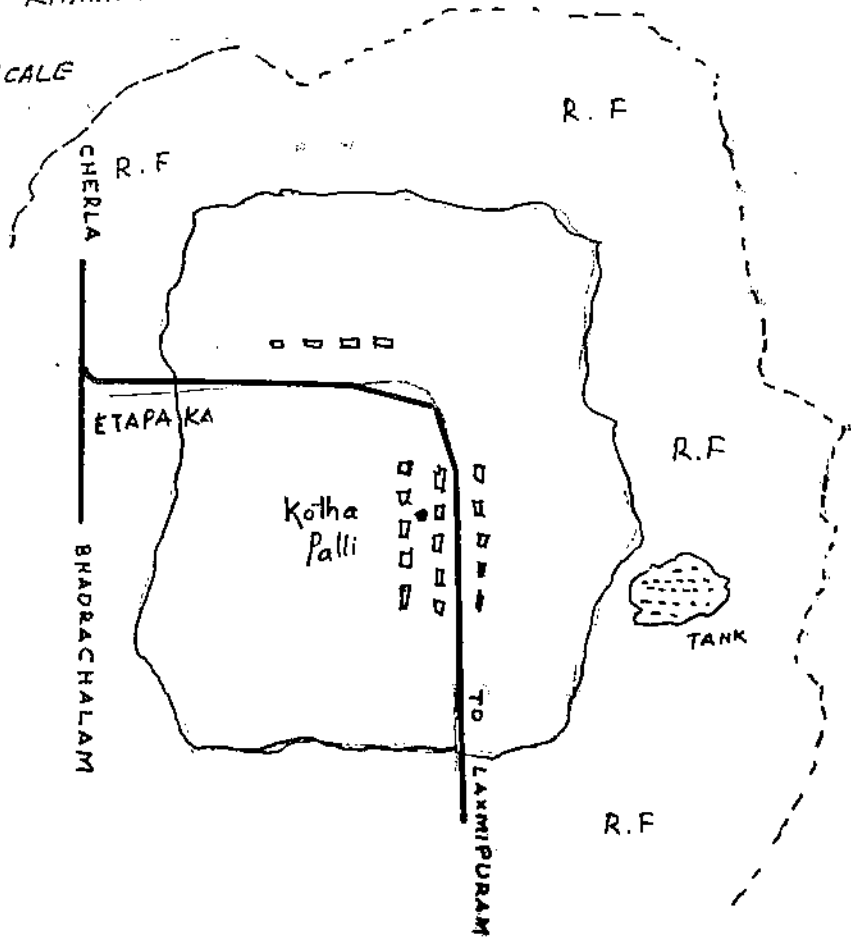
4. Mango (wild)

6. Markingnut

VILLAGE : KOTHAPALLI
MANDAL : DUMMUGUDEM
DISTRICT : KHAMMAM.



NOT TO SCALE



X. Name of the Village: Thatiramannagudem, Jeelugumilli Mandal, West Godavari district.

Date of Visit:	: 1-3-1993
Total Families	: 84
koya	: 73
Nayak	: 6
Raju	: 3
Muslim	: 1
kamma	: 1

Location of the Village:

The village is located at a distance of 11 Kms. from Jeelugumilli on the road from Jeelugumilli to Ankannagudem. The Reserve Forest is 1 km. away from the village.

Common Property Resources (C.P.R.):

There is no village forest but the tribals treat the surrounding Reserve Forest as their common property traditionally for collection of fruits, roots and tubers and other M.F.P. items. Any family can get the above items as per their needs and capabilities.

Territory Concept:

The villagers identify their traditional boundaries of their village as extending upto Ankannagudem village boundary in the East, to Kamayyapalem village boundary in the South, Lankalapalli and Gopalapuram village boundaries in the West and Rachannagudem in the North.

Totemic Association:

It is informed by the Koyas that the clan people of Madakam, Thati, Kunja and Karam do not cut Nallamaddi tree. Similarly families of Kanithi clan do not cut marri tree and also do not hunt 'Polugu Pitta' (a kind of bird). Families of Kunja and Kodimi clans do not kill or eat tortoise.

Food Items:

S.No.	Item	Season	Availability	
			Past	Present
1	2	3	4	5
Fruits:				
1.	Thuniki	Feb.-March	Plenty	Not so plenty
2.	Regu	Feb.	-do-	Scarce
3.	Peddapala	April-June	-do-	not so plenty
4.	Konda Thangedu	May-June	-do-	Scarce
5.	Chilagadadudduga	June-July	-do-	-do-
6.	Barridudduga	-do-	-do-	-do-
7.	Nallalli	-do-	-do-	-do-
8.	Vakudu	-do-	-do-	-do-
9.	Karengu	Feb.-March	-do-	-do-
10.	Adivikakara	June	-do-	-do-
11.	Chinta	Jan.-March	-do-	-do-
12.	Wild Mango	May-June	-do-	-do-
13.	Velaga	March-April	-do-	-do-
14.	Kasse	-do-	-do-	-do-
15.	Usiri	Feb.-March	-do-	Not so Plenty
16.	Golugu	June-July	-do-	-do-
17.	Jeedi (Marking nut fruits)	Jan.-Feb.	-do-	Not so Plenty
Roots & Tubers:				
1.	Kirsumati	Nov.-Dec.	Plenty	Not so Plenty
2.	Noskamati	June-July	-do-	-do-
3.	Gallorimati	Nov.-Dec.	-do-	-do-
4.	Nulumati	-do-	-do-	-do-
Leaves:				
1.	Nellukura	Rainy season		Available even in these days
2.	Chintachiguru	-do-		
3.	Boddukura	-do-		
4.	Kodelakura	-do-		
5.	Balusukura	-do-		
6.	Devadarukura	-do-		

Now a days they are not using these leaves commonly.

Housing Materials:

Poles and Rafters:

- | | | |
|-----------|------------------|-----------------|
| 1. Kodisa | 2. Kondathangedu | 3. Billidi |
| 4. Maddi | 5. Chennangi | 6. Barridudduga |

Thatching grass:

	Past	Present
1. Epuru gaddi	Plenty	Scarce
2. Eethagaddi	-do-	-do-

Thatching grass was available in plenty around the village, and a person was able to procure sufficient grass for One house in 4 to 5 days. But now-a-days it will take atleast 10 days to get the same quantity of grass. Which is available 3 to 4 kms away from the village.

Fodder:

It the past, it was plenty nearby the village. But now-a-days cattle has to go more than 5 Kms. for grazing.

M.F.P. Items:

Mohwa Flower:

Collected only for brewing liquor and not for sale. Thus usage is limited. Trees are also in limited number.

Markingnuts:

Collected very limited quantities. They do not know that G.C.C. purchases these nuts - Consume fruits.

Adda Leaves:

Tribals are procuring Adda Leaves and selling to private sowcars and get Rs.10 to Rs 15 for a bundle of 100 leaves.

Tapsi Gum:

There are limited number of Tapsi trees. But the tribals of this village usually do not collect gum.

Brooms:

Tribals of this village procure Eepuru grass for making brooms and sell each broom at Rs.2/- to private sowcars. This grass was abundant in the past but they have to walk atleast 4 Kms. to fetch sufficient quantities.

Bamboo:

There is no bamboo growth in the Reserve Forest around this village.

Honey:

Available in plenty in the past. But due to depletion of forests, availability of honey combs is also decreased.

Shifting Cultivation:

Tribals of this village are not practising shifting cultivation.

Settled Cultivation:

Among Koyas, of the 73 families except 5 families, the rest are having lands ranging from 2 to 5 acres. All the lands have pattas. A few families are owning 1/2 to 1 acre irrigated lands under a small tank. Among Nayak community, only one family is owning land and the rest of the families have been assigned with lands. For them pattas have been issued but as the survey is not completed, they were not given possession of lands. Two Koya families have cashew gardens of 1 1/2 and 2 acres each.

Crops Grown:

In dry land they cultivate Bobbarlu, Tobacco and Gingelli and in Wet land they cultivate paddy.

Average Yields per acre:

Bobbarlu	: 3 bags
Gingelli	: 3 bags
Tobacco	: 570 Kgs.
Paddy	: 10 bags.

Using of Fertilisers and Pesticides:

They are using fertilisers like Urea, Ammonia, Nitrate, Super Phosphate, 28:28, 15:15:15 etc. for paddy and tobacco fields. They are also using pesticides.

Land alienation:

Some Koya families have leased out their lands to non-tribals. They expressed that if loans are provided by Government, they can cultivate their own land by themselves.

Palmyrah Trees:

All the land owning families are having a few palmyrah leaves in their fields and are deriving a little income through sale of palmyrah leaves.

Hunting:

In the past they used to hunt animals like Rabbit, Porcupine, wild fowl, Peacock, Partridge, Udumu, Deer, antelope etc. with bow and arrows. Now with the depletion of forests, all these wild animals have become scarce and they are able to eat meat of the wild animals thrice in a year.

Perceived Development Requirements:**Education:**

There is one primary school with two teachers and 40 students, of which 4 are from Nayak community and the rest are Koya community. Only one police constable from Koya community is employed.

Electricity:

Available.

Transportation:

Katcha road from Jeelugumilli to Ankannagudem.

Housing:

All houses are thatched.

Irrigation:

Only one small tank.

Drinking Water:

One drinking water well and four bore wells are in the village.

Plough Bullocks:

Three families were provided plough bullocks and they are existing.

Sheep Units:

Three families were provided sheep units by I.T.D.A. and they have exchanged these sheep for goats because of non-availability of fodder.

Horticulture:

Two families were given cashew plantations and they are earning money since last year. Last year for 1^{1/2} acre they got Rs.1300/- and Rs.700/- for one acre respectively.

Attitude towards J.F.M.:

1. The villagers are of the view that the nurseries to be raised under J.F.M. should be given to mahila mandals.
2. We are forest people. All trees in the forest burnt away and hence we are interested in J.F.M.
3. Preferred species under J.F.M.

(a) Velaga

(b) Tamarind
(hybrid)

(c) Pala

(d) Soapnuts

(e) Vagi

(f) Neredu

(g) wild Mango

(h) Musti

(i) Usiri

(j) Mohwa

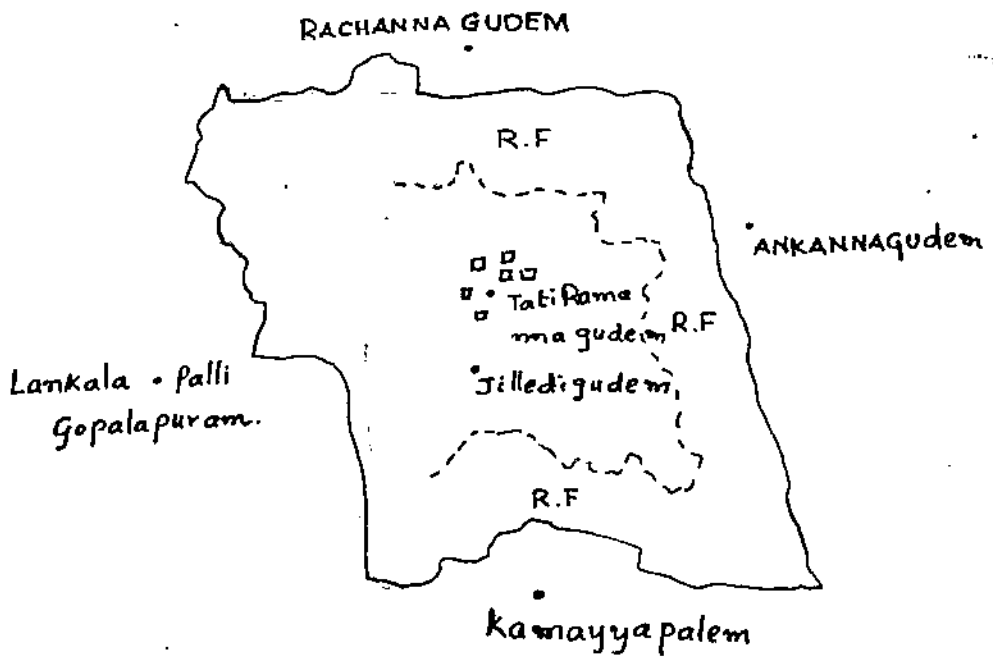
(k) Sarapappu

(l) konda Thangedu

VILLAGE : THATIRAMANNAGUDEM
MANDAL : JELUGUMILLI
DIST : WEST GODAVARI



NOT TO SCALE



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XI. Name of the Village: Puliramudugudem, Kannapuram Mandal, East Godavari District.

Date of Visit: 1-3-1993

Total Families	: 300 families
Koya Dora	: 200 families
Konda Reddi	: 70 families
Non-tribals	: 30 families

Location of the Village The village is situated 6 Kms. away from Kannapuram on the Kannapuram to Koruturu road. It is on the fringe of the Reserve Forest.

1. Some of the families are depending on sale of fuel wood. They take both in headloads and in cycles and sell in the Kannapuram town.
2. Koyas of this village told that they were doing podu cultivation in the past. Now they are doing only settled cultivation.
3. They opined that after introduction of 'Akshara Jyothi' (literacy programme), they all learn reading.

Attitude towards Joint Forest Management (J.F.M.):

1. Villagers expressed doubt whether the forest is going to be distributed.
2. Only Forest Range Officer know about J.F.M. order whereas the lower officials are ignorant.
3. They suggested that J.F.M. should also be implemented in the villages, nearby small town and temple places and fuelwood plantations are to be raised.
4. If Eucalyptus is planted, nobody take it away.

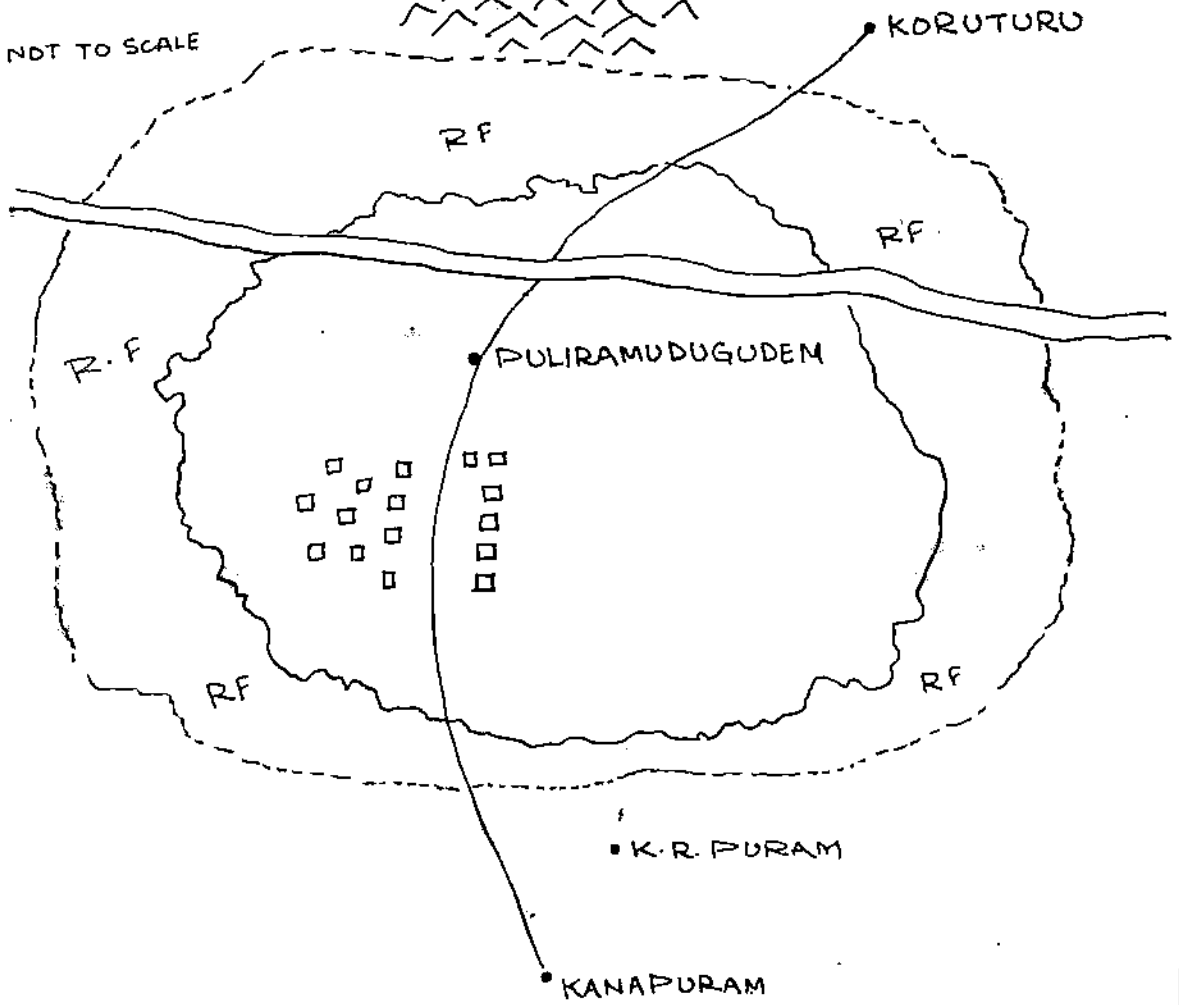
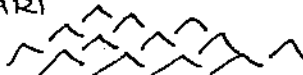
Preferred Species:

- | | | |
|-------------|-----------|-----------|
| 1. Tamarind | 2. Teak | 3. Neredu |
| 4. Soapnut | 5. Bamboo | 6. Usiri |
| 7. Velaga | | |

VILLAGE : PULIRAMUDUGUDEM
MANDAL : KANNA PURAM
DISTRICT: WEST GODAVARI



NOT TO SCALE



XII. Name of the Village: Narsapuram, Rampachodavaram Mandal, East Godavari District.

Date of visit: 2 -3-1993.

Total families: 111.

Koya Dora	105
Valmiki	4
Kapu	4
Chakali	1

Location of the Village:

Narsapuram village is located at a distance of about 12 Kms. on the road from Rampachodavaram towards Gokavaram. It is surrounded by Reserve Forest on all sides at a distance of 1/5 Km. in the East, 2^{1/2} kms. in the South, 3 Kms. in the West and 4 Kms. in the North.

Common Property Resources (C.P.R.):

There is no local village forests but for the exploitation of forest resources like fruits, tubers, housing material and M.F.P. items, it is treated as common property. Any family can procure the above items as per their needs and capabilities.

Territory Concept:

The villagers identify the traditional boundaries of the village as extending upto Penkilapadu village in the East, Suddugummu in the South, Kannaram in the West and Gotlagudem in the North.

Totemic Association:

The Koyas of this village have forgotten various traditional divisions of their community i.e., Gattas and even their own dialect as it appears they have become more Teluguised. Therefore, they could not explain the totemic association of their clans.

Food Items:

Sl. No.	Items	Season	Availability	
			Past	Plenty
Fruits:				
1.	Nallajeedi	Feb.-March	Plenty	Scarce
2.	Neredu	June-July	-do-	-do-
3.	Ippa	April-May	-do-	-do-
4.	Thummiki (Tuniki)	March	-do-	Not so plenty
5.	Usiri	Jan.-Feb.	-do-	Scarce
6.	Peddapala	March-April	-do-	-do-
7.	Morli (Mollika)	April	-do-	-do-
8.	Panasa	Dec.-Feb.	-do-	-do-
9.	Parmika	Dec.-Jan.	-do-	-do-
10.	Mango	May-June	-do-	-do-
11.	Pala		-do-	-do-
12.	Velaga		-do-	-do-
Roots and Tubers:				
1.	Theegadumpa	June-Nov.	Plenty	Not so plenty
2.	Dondadumpa	-do-	-do-	-do-
3.	Errichededumpa	-do-	-do-	-do-
Leafy vegetables:				
1.	Balusaku	June-Nov.	Plenty	Scarce
2.	Nellikura	-do-	-do-	-do-
3.	Boddukura	-do-	-do-	-do-
Housing Material:				
1.	Kodisa		Plenty	Scarce
2.	Chennangi		-do-	-do-
3.	Bottuku		-do-	-do-
4.	Bandari		-do-	-do-
5.	Maddi		-do-	-do-
6.	Kondathangedu		-do-	-do-
Thatching Grass:				
1.	Eethagaddi		Plenty	Scarce

Fuelwood:

Except Rella and Thuniki all other trees are used as fuelwood.

Fodder:

Available in the forest. It is not so plenty as in yester years.

Minor Forest Produce:

	Plenty	Scarce
1. Adda Leaves		
2. Tamarind	-do-	-do-
3. Soapnuts	-do-	-do-
4. Thapsi	-do-	-do-
5. Thirumanu	-do-	-do-
6. Beedi Leaves	-do-	-do-
7. Karakkayalu	-do-	-do-
8. Honey	-do-	-do-

Medicinal Plants:

1. Neem tree bark juice is used for curing measles.
2. Roots of Pankudu tree grinded with black pepper is used for curing fever.
3. Leaves of Mango tree and Juttugu tree are grinded with water and used for curing wounds.
4. Juice of markingnuts is used for subsiding pains due to cracking of feet.
5. Juice of vemucheeaka is used for stomach ache.

Bamboo:

Availability of the above fruits, roots and tubers, leaves, M.F.P. items, thatching materials, bamboo etc. has considerably decreased and the tribals have to travel large distances to collect them now a days. In olden days, they used to get plenty of roots, tubers and leaves which have become scarce now a days. Even if available in smaller quantities, the present generation are not in the habit of consuming. The tribals are not using Eethagaddi because it is not available in plenty and it requires lot of manual labour and time and hence they switched over to palmyrah leaves which are now available

in plenty in the village. They are collecting adda leaves only for domestic consumption as they are not available in plenty nearer to the village. The forest officials are not allowing collection of tamarind from the forest. For collection of soapnuts, they have to go 10-15 Kms. into the forest and one person can collect only 2-5 Kgs. per day. They are not in a habit of collection of Gum. They procure beedi leaves first in their fields and after the leaf is exhausted in the fields, they collect from forest. Generally the procurement season lasts for 4 to 5 days. They get 0.90 paise for a bundle of 100 leaves and in peak season, a man can earn Rs.30/- per day. They collect Myrobolams for a period of one month. A person can collect 20 Kgs. per day and it is sold @ Rs.4/- per Kg. to the private merchants.

Settled Cultivation:

There are 15 landless families and the rest are owning land ranging from 1 1/2 to 5 acres. In the past, they used to grow Jowar, Bajra, Sama, Arika and Korra. Now a days, they are raising only wet paddy, redgram and jowar. Both males and females participate in all agricultural operations but children above 6-7 years of age participate in cattle herding and bush clearing.

Average Yields:

Dry Paddy	10 Bags	In one acre of land under mixed crops
Sama	1 bag	
Jowar	5 bags	
Bajra	1 bag	
Areka	2 bags	
Korra	40 Kgs.	

Sale of fuelwood is an important occupation on which the tribals depend from December-April. The important trees they cut for fuelwood are Tamarind, Kondathangedu and Thirumanu and they sell to plains people in the urban centres. For this sale of fuelwood, they get Rs.40/- per a cycle load in case of Tamarind wood, Rs.30/- for Thirumanu wood and Rs.25/- for Thangedu wood.

Use of Fertilisers and Pesticides:

They generally use natural manure for their fields. A few well to do families are using chemical fertilisers like Urea, D.A.P. etc. and these people do not use pesticides. The use of natural manure in their fields is very limited because they are selling away large quantities of natural manure to the plains people of Korukonda and Gokavaram at Rs.450/- per lorry load. Generally, the tribals of this village borrow some amount from the plains people as advance and sell away the manure.

Land alienation: Nil.

Hunting:

In the past, there were tigers, bears, wild sheep, cheetahs, deers, antelops, wild boars, rabbits in plenty, but now bears are available in plenty whereas deers and sambar are rare. In the past, they used to hunt collectively with bows and arrows and could eat meat once in two days. Now they are purchasing meat in the nearby market and eat four or five times in a year.

Perceived Development Requirements:

Education:

There is one Aided Primary School in the village with three teachers and 200 students. There are 15 literates, of which 6 are studying 8th Class, 2-7th Class, 4- 6th Class and the rest 3 have studied upto 5th Class. Two employees - one Wild Life Watcher and another Post Master are from the Koya community of this village.

Electricity: Available.

Housing:

A colony has been sanctioned and 35 field houses are under construction. At present all the houses are thatched huts.

Irrigation:

About 10 families have wet lands under Birsanapalli Cheruvu. The repairs are to be undertaken to the tank after which about 200 acres can be irrigated. They also requested for construction of checkdam on Veerabonam stream and Narsapur Vagu.

Plough Bullocks:

L.T.D.A. has supplied 12 pairs of plough bullocks and 2 milch animals last year.

Horticulture Plantation:

Under this scheme, 65 families are provided with 2 to 2 1/2 acres of cashew gardens during 1982-83. For raising these cashew gardens, three people were provided with bore wells.

Health:

There is one Primary Health Centre and one Anganwadi centre in the village. The common diseases in the village are fever, amaebiosis, 'A' vitamin and Iron deficiencies.

Drinking water:

There were two drinking water wells and I.T.D.A. have provided two bore wells. After digging of bore wells, there is no water in the drinking water wells. Two bore wells are not sufficient now.

Attitude towards Joint Forest Management (J.F.M.):

1. The tribals of Narsapur village requested for allotment of forest areas under J.F.M. on individual family basis so that each family will have greater responsibility in raising and protecting the forests.

2. As this village is nearer to urban centres like Gokavaram and Korukonda and it is on the road, there is a great demand for fuelwood and other M.F.P. items like tamarind, soapnuts, brooms etc., hence non-tribals of surrounding villages like Suddugummu, Fokspet, Kannaram and eethalapadu are competing with the tribals for procurement of above items and indiscriminately felling of trees. Non-tribals of these villages carry the fuelwood on cart loads and lorries thus affecting the income of tribals and also causing severe destruction of the forests.

3. Preferred Species:

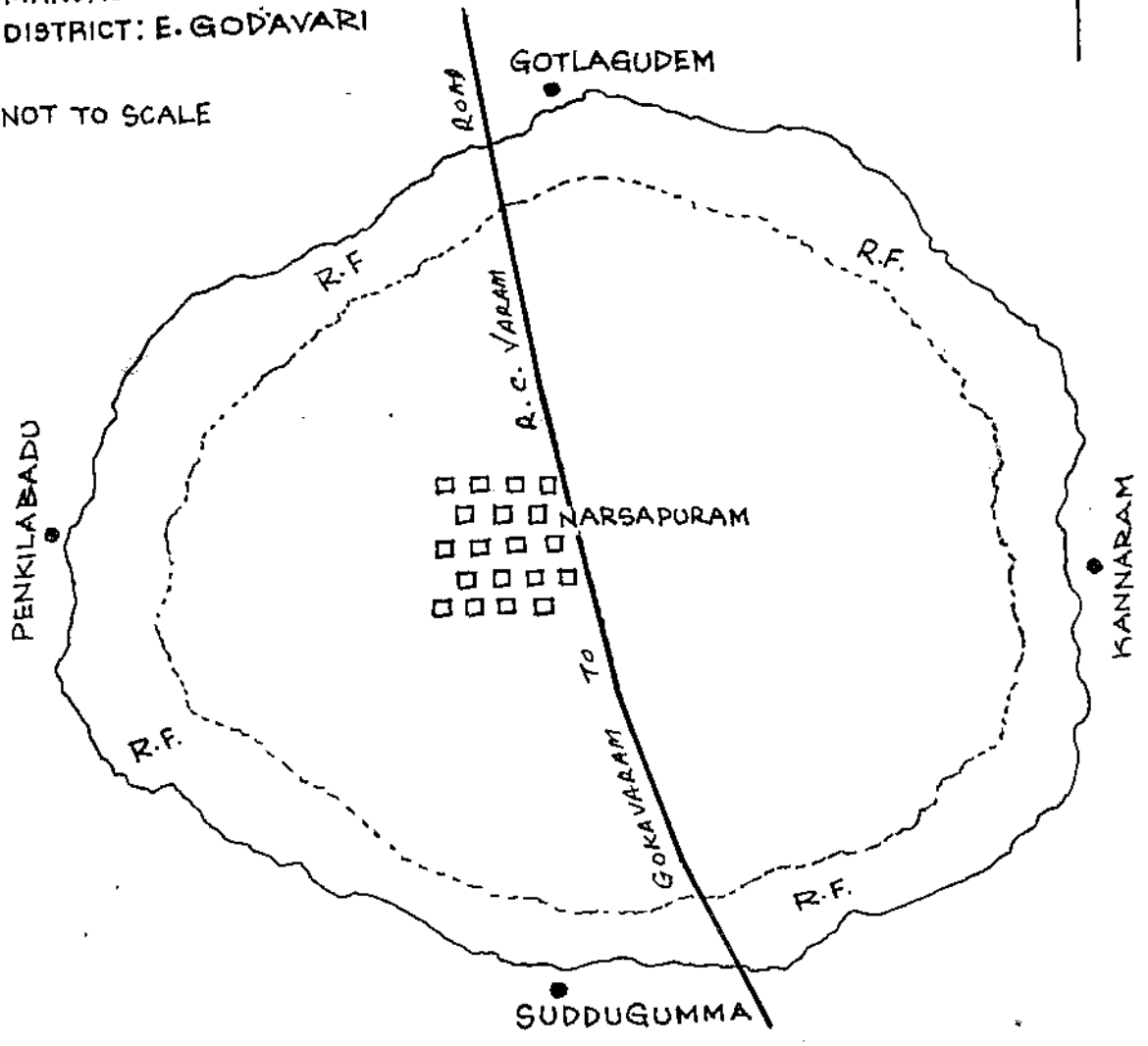
- | | | |
|--------------|---------------|------------------|
| (a) Tamarind | (b) Soapnut | (c) Mango (wild) |
| (d) Teak | (e) Bamboo | (f) Usiri |
| (g) Maredu | (h) Jack tree | |

4. They requested for raising fuelwood plantations in Reserve Forest under Joint Forest Management.

VILLAGE: NARSAPURAM
MANDAL: RAMPACHODAVARAM
DISTRICT: E. GODAVARI



NOT TO SCALE



XIII. Name of the Village: Kutakarai, Devipatnam Mandal, East Godavari District.

Date of Visit : 3-3-1993

Total Families : 40 (All Konda Reddis).

Location of the Village:

The village is 16 Kms. away from Rampachodavaram to Devipatnam main road. It is surrounded by Reserve Forest on all sides.

Common Property Resource (C.P.R.):

There is village/local forest in between the village and the Reserve Forest on all four sides and they treat this unreserve forest area and Reserve Forest area traditionally as their common property.

Territory Concept:

The tribals of this village identify traditional boundaries of this village extending upto the village boundary of Mantur village on the West, upto the boundary of Damanapalli in the East, boundary of Dibbavaiasa village in the North and boundary of Enugulagudem village on the South.

Totemic Association:

They are not aware of totemic association of their clans with forest trees and wild animals.

Food Items:

S.No.	Items	Season	Availability	
			Past	Present
1	2	3	4	5
Fruits:				
1.	Jeedi		Plenty	Not so Plenty
2.	Kovelapikkalu	March-May	-do-	-do-
3.	Tummika	Feb.-March	-do-	-do-
4.	Tamarind	Jan.-March	-do-	-do-

1	2	3	4	5
5.	Ippa	March-April	-do-	Not so plenty
6.	Mango (Wild)	May	-do-	-do-
7.	Usiri	Feb.-March	-do-	-do-
Roots and Tubers:				
1.	Tegadumpalu	June-Aug.	-do-	-do-
2.	Chedadumpalu	-do-	-do-	-do-
3.	Naradumpalu	-do-	-do-	-do-
4.	Nulidumpa	-do-	-do-	-do-
5.	Chavadadumpa	-do-	-do-	-do-
6.	Dondadumpa	-do-	-do-	-do-
Leafy Vegetables:				
1.	Balusukura	Throughout the year	Plenty	Plenty
2.	Boddukura	-do-	-do-	-do-
3.	Bamboo shoots	-do-	-do-	-do-
Housing Material:				
<u>Poles and Rafters:</u>				
1.	Bandari			
2.	Maddi			
3.	Thangedu			
4.	Kodisa			
5.	Chennengi			
6.	Bamboo			
Thatching Grass:				
1.	Edagaddi		Plenty	Scarce
2.	Bondagaddi		-do-	-do-
3.	Dabhagaddi		-do-	-do-

Due to non-availability of thatching grass they have switched over to palmyrah leaves for thatching purposes.

Fodder:

In the past it was plenty. Now the animal strength is increased in the surrounding villages and the fodder became scarce.

Fuelwood:

Except Egisa and Rella, all other varieties of wood are used as fuel. They believe that if they use rella wood as fuel the family will not prosper.

S.No.	Items	Season	Past	Present
1.	Jeedipikkalu	Jan.-March	Plenty	Plenty
2.	Kovela	March-May	-do-	-do-
3.	Adda Leaves	Rainy	-do-	-do-
4.	Indigapikkalu		-do-	-do-
5.	Mustipikkalu		-do-	-do-
6.	Soapnuts	March-April	-do-	Not so Plenty
7.	Honey	April-June	-do-	-do-
8.	Tamarind	Feb.-April	-do-	-do-

Bamboo:

It is available in the forest. They prepare bamboo baskets, mats, house separation items etc., out of bamboo.

Shifting Cultivation:

All the 40 Konda Reddi families are practising shifting cultivation both in Reserve and unreserve forest in an extent of about 2.00 acres for each family.

Crops Grown:

Jowar, Sama, Korra, Redgram, Bobbaru, Anapa, Pumpkin.

Average Yield (per acre):

Jowar	3 bags
Sama	2 bags
Korra	2 bags
Redgram	1 bag
Bobbaru	1 Kg.

Settled Cultivation:

Except one family all are having 2-3 acres of Patta land. Only 2 families have wet lands with irrigation facility from stream.

Crops Grown:

Ragi, Bajra, Blackgram, Green Gram Budamu (Dry Paddy), Bobbarlu are grown in the dry lands and paddy in the wet lands.

Average Yields: (per acre):

Paddy	10 bags
Ragi	5 bags
Bajra	5 bags
Greengram	4 bags
Blackgram	4 bags
Bobbarlu	4 bags
Dry Paddy	5 bags

Using of Fertilisers and Pesticides:

They are using fertilisers like Urea and Pesticides for the irrigated paddy fields generally supplied by the I.T.D.A.

Land alienation: Nil

Hunting:

In the past they used to hunt deer, wild boar, rabbit, Wild sheep, Peacock, antelope, wild fowl, bisons etc. Now only wild sheep, wild fowl and rabbit are available. They use bow and arrow for hunting previously. They used to eat meat of wild animals two to three times in a week but not this frequency range applies to a period of one year. In the month of April, they celebrate a festival called Bhudevipanduga in which all the male members of the village participate in hunting. Now the wild animals like wild boars and baboons (Alambandalu) are causing damage to Podu fields.

Perceived Development Requirements:

1. Education:

One single teacher school is functioning with a strength of 25 students.

2. Electricity:

Not available. They requested for electricity.

3. Transportation:

Road is under construction.

4. Housing:

All thatched huts.

5. Irrigation:

Only stream water. Requested for Checkdam on Nallakondavagu, Athakodalu - Kondavagu.

6. Drinking Water:

Only one drinking water well is provided by I.T.D.A.

7. Plough bullocks:

Not supplied.

Horticulture:

All the families in this village grow cashew gardens in an extent of 2-3 acres per family.

Attitude towards J.F.M.:

1. The villagers demanded that their podu cultivation should not be obstructed but they are also favourable for raising plants under J.F.M. in Reserve Forest.
2. Thapsi trees are depleting. It takes 15 years for raising thapsi tree which yields gum but the tree dies within three years after the gum extraction is started.
3. Male thrift society, Elders Committee are organised by I.T.D.A. and G.C.C. There is liaison worker under G.C.C. loaning programme. These can be used for J.F.M. also.
4. They are ready to take up soil conservation measures in their fields and forests and they are averse to involve contractors for this purpose.
5. The women of the village who have been organised into a Mahila Mandal are ready to take up nurseries under J.F.M.

6. Preferred species under J.F.M.:

(a) Tamarind

(b) Mango (Wild)

(c) Thapsi

(d) Teak

(e) Burugu

(f) Rose wood

(g) Soapnut

(h) Jack

(i) Bamboo

(j) Mohwa

(k) Naramamidi

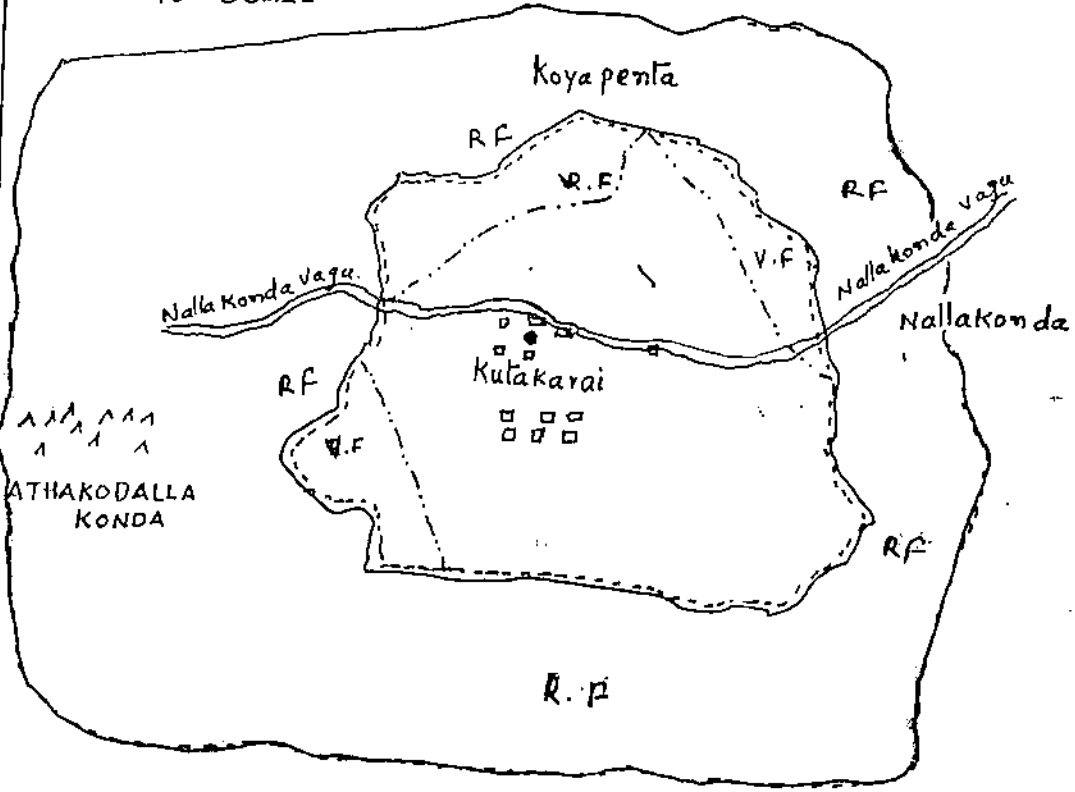
(l) Nuxvomica

(m) Rella

VILLAGE : KUTAKARAI
MANDAL : DEVIPATNAM
DISTRICT : EAST GODAVARI



NOT TO SCALE



V.F = Village Forest

XIV. Name of the Village: Kilagada, Munchingput Mandal, Visakhapatnam District.

Date of Visit: 14-3-1993

Total Number of Families:	: 285
Bagatha	: 150
Kotia	: 10
Muka Dora	: 15
Goudu	: 10
Konda Kammara	: 30
Porja	: 20
Valmiki	: 30
Ghasi (Non-tribe)	: 10
Sondi (Non-tribe)	: 10

Location of the Village:

The village is 8 Kms. away from Munchingput Mandal and it is located one Km. away from Munchingput-Paderu main road. The village is at the fringe of the Reserve Forest.

Territory Concept:

The tribals of Kilagada village identify the traditional village boundary extending upto Kothulabayalu and Padalapattu villages in the East which are about 3 Kms. away in the South, and extends upto Gunaselmavoota which is about 2 kms. away and in between there is a hillock called Modakonda. On the West, the traditional village boundary extends upto the top of two hillocks i.e., Vedurukonda and Birogummamkonda and towards North it extends upto Boyasadunukonda after which the territory of Vanabhasingi and Chotamukhiputtu starts.

Common Property Resources:

Till the Muttadari System was abolished during 1969, the Muttadar as head of a group of villages under his jurisdiction was wielding certain control over the forest wealth and the villagers were required to take permission from him to take major items of forest especially timber. But for the sake of minor items for household consumption, there was no need to take his permission

and the tribals were treating the forest as a common property and enjoying the usufruct as per their needs. After the abolition of Muttadari system, they are treating the forest as their common property for all items of usufruct.

Totemic Association:

People of certain clan names of Bagatas and Porjas rever certain animals (totem) such as Tiger for Chittapuli, Snake for Samala and cow for vanthenabha among Bagatas and Tiger for Killo, Kite for Pangli, Snake for Vanthala among Porjas.

Economic:

Food Items:

Sl.		Availability		
No.	Items	Season	Past	Present
1	2	3	4	5
Fruits:				
1.	Mango	July-August	Plenty	Scarce
2.	Jack	June-August	-do-	-do-
3.	Neredu	August	-do-	-do-
4.	Usirika	April-May	-do-	-do-
5.	Boddapandlu	July-August	-do-	-do-
6.	Kandregu	March-May	-do-	-do-
7.	Adda Fruits	Jan.-March	-do-	-do-
8.	Eethapallu	May-June	-do-	Not so plenty
9.	Jeedipallu	June-July	-do-	Scarce
10.	Kanchediginjalu		-do-	-do-
11.	Gederuppa	March-April	-do-	-do-
12.	Jariki	April-May	-do-	-do-
13.	Parimika	April-May	-do-	Not so plenty
Roots and Tubers:				
1.	Pindidumpa	March-June	Plenty	Not so plenty
2.	Tega dumpa	July-August	-do-	-do-
3.	Cheda dumpa	-do-	-do-	-do-
4.	Vayamu dumpa	-do-	-do-	-do-

1	2	3	4	5
Leaves:				
1.	Sasapukura	July- August	Plenty	Not so plenty
2.	Konkodikura	-do-	-do-	-do-
3.	Karepaku	Through out the year	-do-	Plenty
Housing Material:				
<u>Poles and other timber:</u>				
1.	Champangi		Plenty	Not so plenty
2.	Neredu		-do-	-do-
3.	Vegisa		-do-	-do-
4.	Jack		-do-	Not so plenty
5.	Mango		-do-	-do-
Thatching grass:				
1.	Darbagaddi		-do-	Not growing
2.	Koperigaddi		-do-	-do-
3.	Eethagaddi		-do-	-do-
4.	Paddy grass		Plenty	Plenty

Plough : Vegisa, Gumudu, Neredu, Thadakarra.

Pudu : Gumudu, Thadakara, Vegisa, Neredu.

Fuel : All kinds of wood they use.

Fodder:

There was plenty of grass around the village in the past. But now a days it has become a scarce due to grazing of cattle by other villagers. In the past, there were separate grazing lands but now a days due to pressure on land and increased population, there are no grazing lands and the cattle are being grazed in the forest, resulting non-availability of grass in the forest.

Minor Forest Produce:

Sl. No.	Item	Season	Past	Present
1.	Naramamidi chekka	March-April	Plenty	Scarce
2.	Adda Leaves	-do-	-do-	-do-
3.	Karakkayalu	-do-	-do-	-do-
4.	Honey			
	a) Karrathene		Plenty	Not available
	b) Borra thene		-do-	-do-
	c) Jamuruthene		-do-	-do-
	d) Therathene		-do-	-do-
5.	Hill brooms	March-April	-do-	Scarce
6.	Sheekakai	-do-	-do-	-do-
7.	Soapnuts	Jan.-Feb.	-do-	-do-

Medicinal Plants:

S.No.	Name of the Plant	Use
1.	Root of Jami + roots of Nulicot + Bark of Pittu Jira	Blood Motions.
2.	Apply castor oil on the forehead and keep mandi leaves on it (3 times)	Head-ache due to heat.
3.	Ginger + Jaggery + pepper	Head-ache due to cold.
4.	Tender Rella Leaves and its bark	Fever.
5.	Moidumpa roof + Usti root + Poothika root + Kosira roof and perform Pooja	Sanipathaka Fever (a kind of fever)
6.	Bark of Bharathapu tree + root of Dola + root of Mandi + roots of castor + root of Parimika + root of Balarakasi + root of Pittagaddi	To get rid of evil spirits of devil
7.	Pippallu + Peppar + Ginger + Jaggery	Cough.
8.	Apply ash and then juice of Jeediginja on the throat	A type of cough.

Bamboo:

No bamboo in the past and present. They get bamboo from Barada and Lakshnipuram which are 12 Kms. away from here and some time they purchase in Munchingput shandy.

Duration of travel for collection of various items of forest produce have considerably increased due to scarcity of the above items.

Shifting Cultivation:

There are about 100 families depending exclusively on Podu cultivation of which about 30 families are cultivating podu land within the Reserve Forest. The main communities depending on podu are Bagatas and Porjas though rest of the communities are cultivating in a limited scale. The extent of Podu land per family is about 1/2 to 1 acre in Reserve Forest and 1 to 2 acres in unreserve forest. It was informed that podu lands in the unreserve forest are regularised and given pattas. Further, the villagers stated that if Joint Forest Management (J.F.M.) of implemented in the podu lands in Reserve Forest, these families will lose their livelihood and hence alternative income sources like labour and nursery raising are to be created for them. A patch of land is selected for podu cultivation depending on the luxuriant tree growth in that patch and they believe that if the tree growth is good, the land is fertile and suitable for podu cultivation. In the podu lands they raise chodi (Ragi), Sama, Korra, Bajra, Jowar, Niger and redgram crops separately and also as mixed crops. The yield per acre of above podu crops are Chodi 5 bags, Sama 6 bags, Redgram 5 bags, Olusulu 2 bags and Korralu 2 bags. They divide their podu land into two patches and in one patch they cultivate 3 years and abandon it for three years to recoup fertility and cultivate other patch for three years and again come back to the original patch. Before starting fresh podu, they perform pooja and promise the hill deities to sacrifice one fowl or goat if they get good crops. After harvesting podu crops they sacrifice fowl or goat. They believe that if they fail to keepup their promise, they would not get good crops from podu. They use axe and knife for cutting podu trees and shovel for digging podu. Harvesting is being done with sickle. Both male and female participate in all activities of podu cultivation. The people who are cultivating Reserve Podu land pay Rs.50/- to 200/- every year depending on the extent of podu they are cultivating as fine to the Forest Department.

Settled Cultivation:

Except 60 families who are landless (not even podu), the rest of the families have patta lands ranging from 1 to 2 acres apart from podu lands of 1 to 2 acres to each family. Nearly half of the families in this village have wet lands ranging 1 to 2^{1/2} acres to each family. The irrigation source is Bheemudi Cheruvugedda which is a perennial stream. They cultivate Ragi, Sama (minor millet) in their dry lands and paddy in wet lands. They grow pippallu (piper langum), ginger and turmeric in an area of 5 to 10 cents in their backyards. The average yields per acre of the crops raised in dry land are Chodi 10 bags and Sama 6 bags. In the irrigated lands, they are raising both hybrid (Jaya, Thellahamsa, Phalguna) and local paddy. The average yields per acre are 15 bags in case of hybrid varieties and 10 bags in case of local varieties. They are using fertilisers like Potash, Urea and D.A.P. and pesticides like Gamaxin, Endrine etc.

The landless families are mainly depending on wage labour in road construction, forest labour, agricultural labour etc. Under agricultural labour females are paid Rs.5/- and Rs.10/- for male with one time meal whereas under wage labour, males are paid Rs.12/- whereas females Rs.10/- per day.

Land Alienation:

It was informed that the Sondi community people had purchased land from the tribals but these have been restored back to the tribal families.

Hunting:

In the past there were wild animals like rabbit, Kundrapalli, Puthapilli, Benthi, bear, wild goats, wild boars, wild fowls, Manupilli, etc. and they used to hunt them with muzzle guns and bows and arrows. Now a days only wild boars and bears are found in the forest and they are damaging crops like Sama, Jowar, Ragi etc. During Chaitra festival, all men go for ceremonial hunting. No male member is supposed to stay back in the village at that time. If any male member remains in the village, the womenfolk throw cow dung water on him and chastise him. The hunting party returns only after killing an animal. If the hunting party returns without bagging any animal, the womenfolk heckle and jeer at them by throwing cow dung water. The killed animal is brought in a procession by beating drums and trumpets and singing songs. The animal is kept in the open ground where the tribals meet quite often. They spend the whole night in singing and dancing around the animal. The animal is shared by all the villagers equally whereas the actual hunter gets the flesh from the thighs. Now they are unable to get wild animals meat

even twice or thrice in a year whereas in the past they used to eat twice or thrice in a week. Now they are purchasing poultry eggs available in the village and substantiating flesh food.

Perceived Development Requirements:

Education:

There is one Upper Primary Ashram School with five teachers and 130 students. There is one M.Com. passed candidate, 2 B.A. failed, 2 girls and 10 males have completed Intermediate of which 5 males have got teacher posts. 15 people have passed 10th class and one person studied I.T.I. There are 9 people who are being employed in various Central and State Organisations.

Health:

One Mobile Medical Unit, one dispensary are in the village without doctor.

Potable Drinking Water:

The village is provided with 3 cisterns and 6 springs for the purpose of drinking.

Electricity:

The village is electrified the streets of Valmi^{ke} and Kammara are not provided.

Communication:

There is one km. Geepable road from the main road to the village.

Housing:

One housing colony for 74 houses was started during 1986 and it was not completed. Only 10 to 15 families have successfully completed the construction of their houses and now residing in the colony. The rest, of the houses were damaged due to heavy rains and construction of some other houses could not be completed due to delay in supply of wood and tiles and the walls have damaged. Some people have used the tiles supplied to their houses in the colony for their old houses in the village.

Nutrition Programme:

Anganwadi Centre is functioning in the village.

Impact of Government Programmes:

1. In the year 1985-86, 20 families were provided cashew plantations @ 2 acres to each family in their podu lands but due to fires in the area, all the plantations were burnt away during 1988-89.
2. One Checkdam is constructed and it is irrigating some of their dry lands.
3. They requested for upgradation of Ashram Upper Primary School into Ashram High School.
4. They wanted supply of tiles for their original houses to replace thatched grass which has become scarce.
5. The villagers reported that in recent times their cattle is attacked and killed by a leopard and they could not get any compensation even after many complaints to the authorities concerned.
6. There is a branch of Nationalised Bank and a public library without books and requested for supply of the same.

Attitude towards Joint Forest Management (J.F.M.):

1. If the forest is to be protected, separate grazing lands are to be provided.
2. We have destroyed all the forests, there are no fruits, leaves, honey and trees. So we want to plant trees on all the hills.
3. Under J.F.M., separate plots of plantations are to be allotted to individual families and the usufruct from those plots will be given to concerned families.
4. People from Rogulupeta, Adugulaputtu are cutting trees in our forests. It should be stopped immediately.
5. The following species are to be raised under J.F.M. scheme in the forest:

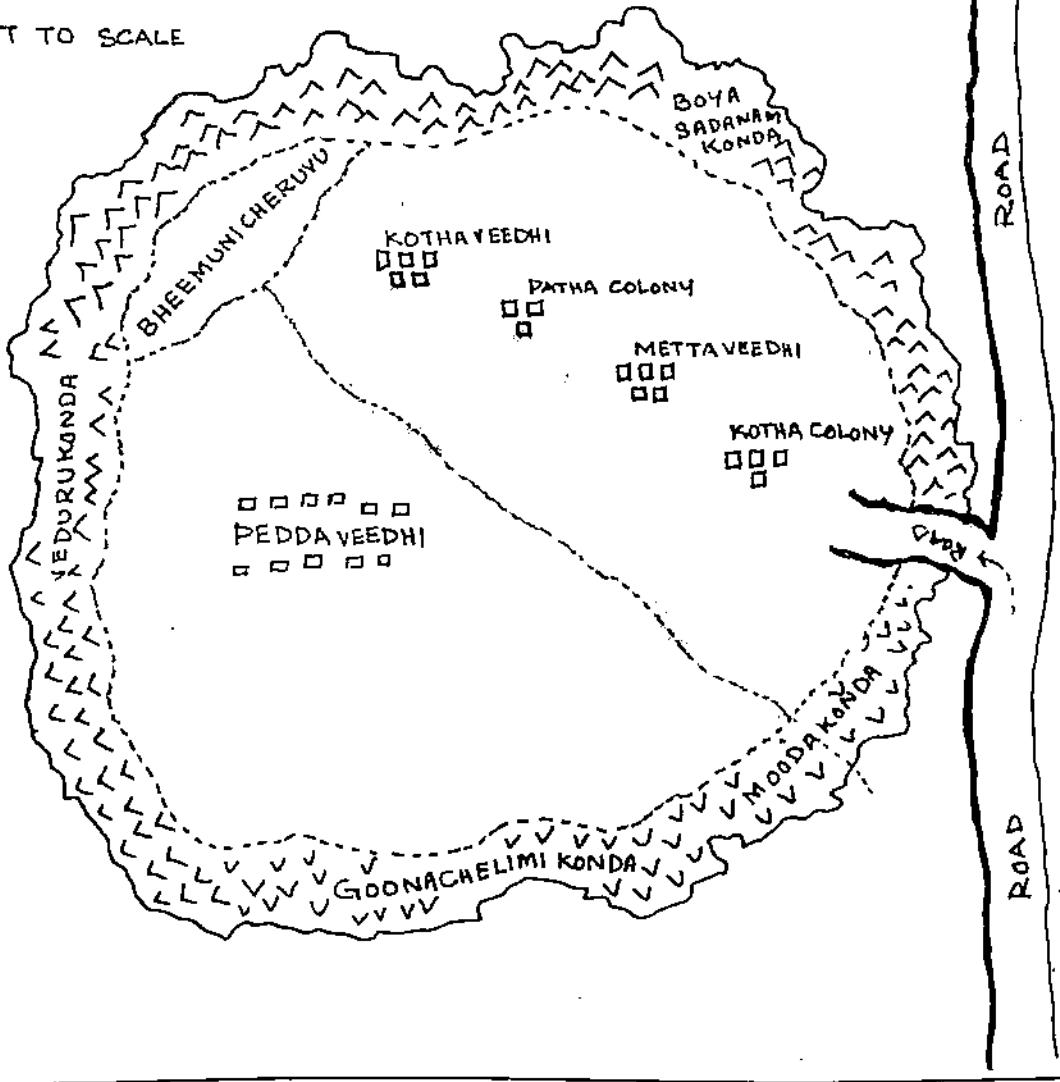
1. Teak	2. Bamboo	3. Eucalyptus
4. Jack	5. Wild Mango	6. Sandalwood
7. Silver Oak	8. Kagu	9. Mohwa
10. Usiri	11. Busi	12. Neredu
13. Tamarind	14. Ravi	15. Sal
16. Myrobolan	17. Sampenga	18. Sarugudu

Within the village and in our fields, we need cashew, guava, grafted mango, banana trees.

6. The nurseries also to be given to the tribals and they should be trained in nursery raising.

VILLAGE : KILAGADA
MANDAL : MUNCHINGPUT
DISTRICT : VISAKHAPATNAM.

NOT TO SCALE



XV. Name of the Village: Dippala Gonduru and Maddula Banda, Paderu Mandal, Visakhapatnam District.

Date of Visit: 14-3-1993

Total Families	: 88
Konda Dora	: 79
Goudu	: 6
Mettukambali	: 2
Turupukapu	: 1

Location of the Village:

Dippala Gonduru is located on the Paderu-G.Madugula Road at a distance of 5 Kms. from Paderu. Maddulabanda is situated at 1/2 a kilometre to the North of Dippalagonduru. Both these villages are on the fringe of the reserve forest.

Dependence on Forests:

M.F.P. Collection:

All the tribal families of these villages were collecting in the past M.F.P. items such as Adda Leaves, Adda Fibre, Adda Fruits, Hill brooms, Myrabolans, Markingnuts, Naramamidi bark, Soapnuts and Honey. But now a days except adda leaves, all other items have become rare commodities. It is informed that a family can earn about Rs.400/- per month in collecting adda leaves, the procurement of which lasts for about a month every year.

Bamboo:

Once there was plenty of bamboo in the forest, but now-a-days, they have to depend on Bamboo plantations being raised by Forest Department even for their household use.

Fuelwood:

In the past, women were getting plenty of firewood in the vicinity of the village. Now-a-days, collection of fuelwood has become one of the major activity of womenfolk as they have to traverse 4 to 5 kms. to collect a small headload of fuelwood for which they have to spend almost two thirds of a day. Generally in the summer season when there will not be much agricultural activity,

womenfolk will be engaged in collecting fuelwood and store it for the ensuing rainy season during which there will be no time for fuelwood collection. Some families also collect fuelwood for sale in the nearby Paderu village and earn Rs.12/- to 15/- per head load which may take one or two days labour.

The tribals and non-tribals of Dokuluru, Gottipalli, Barsingi, Degalaveedhi, Paderu villages are exploiting the forests of this village especially for timber, fuelwood, fodder and Adda Leaves and tribals of Gonduru and Maddulabanda villages are unable to stop them.

Shifting Cultivation:

All the tribal families of these villages are practising podu cultivation in Reserve Forest.

Settled Cultivation:

Except 6 landless families, the rest of them have 0.50 to 1.00 acres irrigated land each in which they raise paddy under irrigation.

Development Programmes:

Education:

There is a primary school with 80 students and two teachers. There are one final year degree student, 2 intermediate passed and 3 students X class passed.

Drinking Water:

Depending on a perennial hill-stream. One borewell provided by I.T.D.A. is not functioning.

Nutrition:

There is an Anganwadi Centre functioning and 50 children are being provided with special nutrition food.

Electricity:

Electricity is there for the village but most of the houses were not electrified.

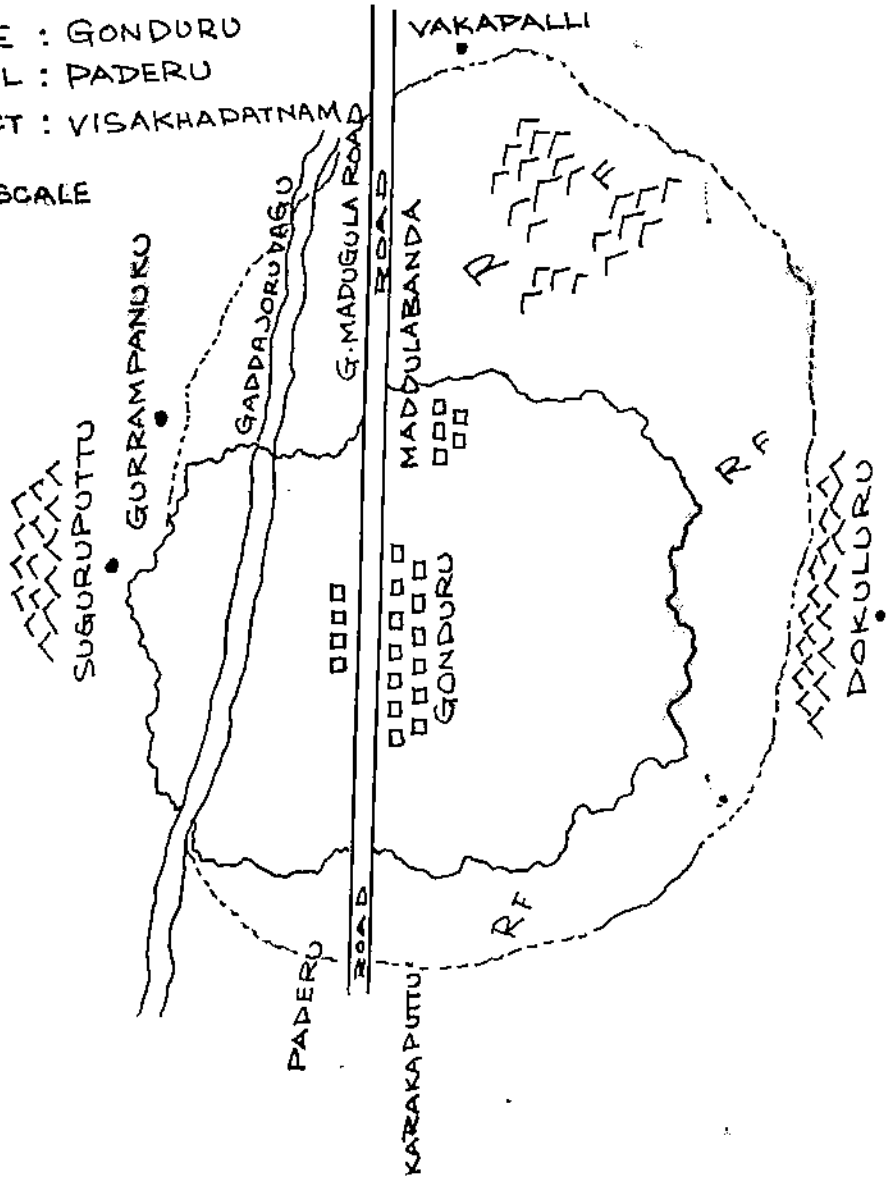
Horticulture:

Cashew plantation for 5 families during 1985-86. But, as the plants were not supplied in the right season, most of the plants have died and those survived are also not giving good yields.

Attitude towards Joint Forest Management (J.F.M.):

1. The tribals are willing to take up regeneration and protection of forests under J.F.M. Forest Department has already taken steps to form the Vanasamrakshana Samithi and to constitute the Managing Committee.
2. Species preferred by the tribals of these villages are:
 1. Eucalyptus
 2. Silver oak
 3. Wild Mango
 4. Jack tree
 5. Maddi
 6. Teak
 7. Usiri
 8. Soapnut
 9. Seekaya
 10. Sampenga
 11. Vegisa
 12. Ganari
 13. Adda
 14. Neredu
 15. Pala
 16. Myrobolans
 17. Markingnuts
 18. Naramamidi
 19. Cleaningnuts
 20. Tamarind
 21. Bamboo
 22. Burugu
 23. Kanuga
 24. Jetropha
3. All these species they want to grow in the forest. In the village and in their fields, they want to grow Pine Apple, Orange, Banana etc.
3. They are unwilling to dispense with the practice of Podu Cultivation.
4. They requested for supply of seeds and plant material of various species before the onset of monsoon.
5. Tribals of these villages are of the view that separate areas are to be allotted for each family under J.F.M. for regeneration and protection of forests so that greater responsibility will be felt by individual families instead of area allotted to the entire village as a whole.
6. They also want power to catch any destroyer of forests and inform the forest officials.

VILLAGE : GONDURU
MANDAL : PADERU
DISTRICT : VISAKHAPATNAM
NOT TO SCALE



XVI. Name of the Village: Balliaguda, Dumbriguda Mandal, Visakhapatnam District.

Date of Visit: 15-3-1993.

Total families: 27 (all Khonds).

Location of the Village:

The village is located on the fringe of the Reserve Forest. It is 10 kms. away from Araku Village. The village is 5 kms. away from Araku-Jolaput road. It is on the top of the hillock.

Main Occupation of the Tribes:

Podu Cultivation

Landless families	: NIL
Cultivators	: 27 families
Families depending on Podu Cultivation in the Reserve Forest only	: 8 families
No.of families with Podu and settled cultivation.	: 10 families
No.of families with settled cultivation only	: 7 families
Families depending on podu only	: 17 families

Boundary Gods:

West	: Kumdokdon
North	: Dobrangani
East	: Dolia
South	: Rotikia

Totemic Association:

S.No.	Clan	Totemic tree	Totemic animal
1.	Buridi	Sarechettu	-
2.	Pangi	Marri	-
3.	Vanthala	Arechettu	-
4.	Killo	-	Tiger

Common Property Resources:

During Muttadari System, these people were taking permission to get timber from forest. But now a days they procure according to their needs. Almost all the families depend on land. Minor Forest Produce available in the forest is very limited.

Economic Life:

Food Items:

Sl. No.	Item	Season	Availability	
			Past	Present
1	2	3	4	5
Fruits:				
1.	Maha (Mango)	Hire lenju	Plenty	Not so plenty
2.	Toya	Pusu Lenju	-do-	-do-
3.	Parike	Gundi Lenju	-do-	-do-
4.	Vonogo	Hire Lenju	-do-	Not available
5.	Reco	Bese Lenju	-do-	-do-
6.	Duri	-do-	-do-	-do-
7.	Sindia	Hire Lenju	-do-	-do-
8.	Dammeni	Bandapana Lenju	-do-	-do-
Roots & Tubers:				
1.	Hoppanga		Plenty	Scarce
2.	Nangelikunna		-do-	-do-
3.	Hirukunna		-do-	-do-
4.	odorka		-do-	-do-
5.	Nappanga		-do-	-do-
6.	Daklikunna		-do-	-do-
7.	Roodi		-do-	-do-

Previously they were getting around their village. Now they have to go 3 or 4 kms. to get the above items.

1	2	3	4	5
Leafy Vegetables:				
1.	Garsikucha:		Plenty	Not available
2.	Kambelikucha		-do-	-do-
3.	Bittu chela		-do-	do-
4.	Mutta Kucha		-do-	Scarce
Housing Material:				
1.	Vada Maharnu		Plenty	Scarce
2.	Ganesha Maharnu		-do-	-do-
3.	Dattadasi		do	-do-
4.	Ganesha Maharnu		do	-do-
5.	Hipa Maharnu		do	-do-
6.	Mode Maharnu		do-	-do-
7.	Kansa Maharnu		-do-	-do-
8.	Maharnu		-do-	-do-
Thatching Grass:				
1.	Vikka (Dabbagaddi)		Plenty	Not available
2.	Sindia grass		-do-	Scarce
3.	Peer (Koperi)		-do-	-do-
The above types of grass were available plenty in the nearby village in the past. Now they are purchasing with a cost of Rs.1,000/- for one house.				
Fuelwood:				
1.	Addakarra		Plenty	Not available in the village forest
2.	Heekeri Karra		-do-	-do-
3.	Vada		-do-	-do-
4.	Kosomi		-do-	-do-
5.	Gumada		-do-	-do-
6.	Heera Karra		-do-	-do-

They are not using Guriveggu, because they get skin allergy out of its smoke. They are using Eucalyptus wood as fuel which was planted by Forest Department in the nearby Reserve Forest lands as they are not able to get fuelwood in their village forest.

1	2	3	4	5
	Fooder:		Plenty	During rainy season, there is no problem but during summer, they feed 'Samagaddi' or 'Chodigaddi' the stalks harvested in their podu lands.
	Bamboo		Plenty	Not available
	Minor Forest Produce:			
1.	Adda Leaves		Plenty	Scarce. Only a few families collect and sell to G.C.C.
2.	Hill brooms		-do-	Scarce
3.	Nallageedipikkalu		-do-	Not available
4.	Honey		-do-	-do-
5.	Usiri		-do-	-do-

Shifting Cultivation:

Except seven the rest of the families are depending on shifting cultivation. They cultivate both unreserve and Reserve Forest lands. Initially 60 years back there were only 6 families in the village. The Forest officials asked them to vacate the site. Then they shifted to Sagara village which is 2 Kms. away from this village. After few years they again shifted here due to inconvenience to guard their crops. In the past they were cultivating only unreserve forest lands. They cut two patches of podu and in one patch they were cultivating for three years and left it fallow for three years and cultivating the other patch. Now due to increase in families, they are not shifting but cultivating it continuously. All the Podu lands are adjacent to their village. The average podu land per family works out to nearly one hectare. The families cultivating reserve forest land have 1 acre of podu land to each family. They select the podu patch depending on the luxuriant tree growth. They cut the trees, allow them to dry and kindle fire. They spread the ashes on the entire field. Before starting sowing operation, they celebrate a festival called 'Bicca Parbu'. They celebrate it during the month of 'Hire Lenju' (February). The 'Hayantha' (village headman) convene a meeting and fixes an

auspicious day in consultation with 'Disari' (religious functionary). All the villagers assemble at the 'Jakari Penu' and decorate that place with cow dung, Ragi powder and turmeric powder. Tromba (young unmarried priest) places a basket of Chodigrins, redgram, Sama and Paddy before the deity. After chanting hymns, a hole is made before the deity and 'Sama' seed is dibbled in the hole.

Next morning all the villagers assemble before the deity sprinkle some rice on the floor and make the fowl to peck the grain. Tromba sacrifices the fowl and spills the blood on the deity first and on the seeds. A pig is also sacrificed and the blood is spilled on the deity and on the grain. Water is poured into the hole in which they dropped the seed and covered with mud. Disari distributes the fortified seeds among all the villagers and they inturn mix them with the seed preserved in their houses for sowing and broadcast them immediately after the onset of rains. Ceremonial feast will be arranged to the villagers at the place of the deity. Before starting weeding operations also they celebrate a festival called 'Arvu Parbu', 'Kumda Parbu' etc. In the podu, both men and women attend all kinds of operations starting from digging of podu to harvesting of podu. Cutting of big trees will be attended by men only. Children above 10 years also attend all types of podu works. For cultivating Reserve Forest lands, they pay Rs.500 to Rs.600/- for the entire village towards fine. They cultivate Ragi, Sama, Redgram, Maize, etc. in their podu lands as mixed crops. They get four bags of Ragi and the same quantity of Sama and 20 to 25 Kgs. of Redgram in an acre of podu land.

Settled Cultivation:

Average dry land under cultivation by a family in the village is 0.73 hectares and wet land 0.61 hectares. They cultivate Ragi, Sama, Niger, Thimmerlu, dry paddy in their dry lands and paddy only in their wet lands. The average yield per acre of dry land is Ragi 6 bags, Sama 6 bags, Niger one bag and Thimmerlu 3 bags. They get 8 to 10 bags of paddy in their wet lands.

Using of Fertilisers and Pesticides:

They use fertilisers like D.A.P., Urea etc. They opined that if they apply fertilisers in one year, they must use them continuously in every year, otherwise they will not get good crops. As they could not afford to buy fertilisers, they are not using them.

Division of Labour:

Ploughing	Men only
Sowing or planting and weeding	Both men and women
Harvesting	Both men and women
<u>Land alienation</u>	NIL

Hunting:

In the past, there were plenty of wild animals like 'Barahamachi' (wild bear) 'Sahini' (Porcupine), Kajjakadani (Tiger), 'Toggi' (leopard), Mayu (Sambar), Madalu (rabbit), Kuruhu (wild goat), Kebara (wild cat), Jadakoyyi (wild fowl) etc. in the forest. Now except wild bear, no other wild animal is in the area. Wild bear is damaging their crops. In the past, group hunting was there with guns and bow and arrows. Now no wild animals and guns.

Perceived Development Requirements:

Education:

No school in the village. They have to go to 'Sagara' which is 2 kms. away. Only 4 children are going to school. 2 children are admitted in Araku Residential School. Nobody studied upto 5th in this village.

<u>Drinking Water</u>	: Perennial stream
<u>Electricity</u>	: No
<u>Housing</u>	: Nil
<u>Nutrition Programme</u>	: Nil

Food Shortage:

The food crops that are grown are sufficient only for about four months then they get the foodgrains from the other village (Sagara) tribals by paying an equal quantity of grains borrowed as interest for one year. They also get money and pay 50% interest for one year.

Attitude towards Joint Forest Management (J.F.M.):

1. Due to depletion of forest, we are not getting fruits, tubers, leaves, thatching grass etc.

2. The tribals and others of surrounding villages are destroying our forests and the plantations raised by the Forest Department. If we obstruct them, they are questioning our authority. If power is given to us, we will stop them from cutting the forests.

3. We want Tamarind, Wild Mango, Jack Trees, Vonago, Gumada, Pottaduri, Hira, Kossa, Vada trees under this new scheme to be raised in the forests and Orange, Banana, Jafra (seeds used in dying) and Citrus to be raised in the village and fields.

VILLAGE : BALLIAGUDA
MANDAL : DUMBRIGUDA
DIST. : VISAKHAPATNAM

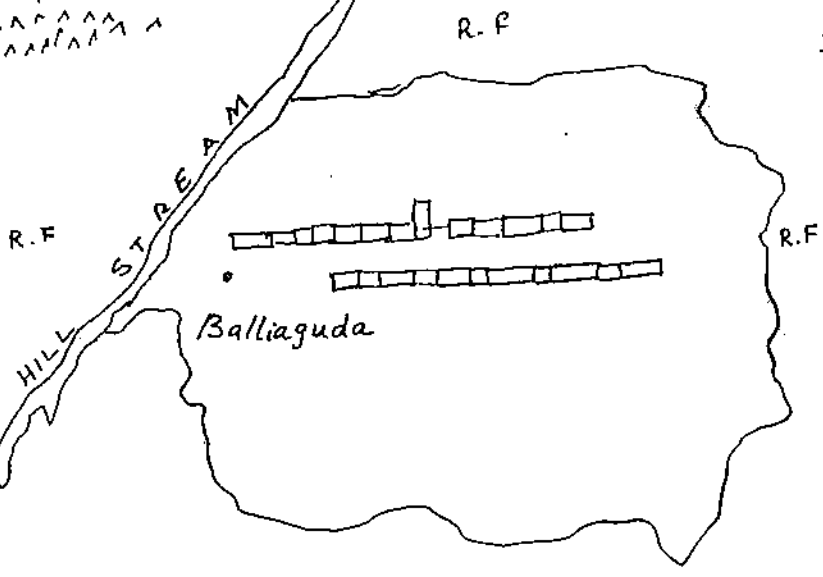
NOT TO SCALE



Village
• Koyamandi
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Podaguda •
Dolia Hill. R.F



• Sagar Village

XVII. Name of the Village: Vummigedda, Seethampeta Mandal, Srikakulam District.

Date of Visit: 16-3-1993.

Total families: 13 (All Savaras).

Location of the Village:

It is 27 Kms. away from Seethampeta and is situated adjacent to Seethampeta to Pedapalla B.T. Road. The village is on the fringe of the Reserve Forest.

Main occupation: Agriculture

All the families in the village have both Podu and dry lands.

Forest land cultivators: Nil.

Territory Concept:

They identify the traditional boundaries of their village.

Common Property Resources:

All the families depend on land. They treat forest as common property resource. If anybody is constructing a new house, all the families in the village bring the required material from the forest.

Totemic Association:

Only two exogamous clan viz., Arika and Biddika families are in the village. But they could not recollect the totemic association of their clans.

Economic Dependence:

Food Items:

Sl. No.	Item	Season	Availability	
			Past	Present
1	2	3	4	5
	Fruits:			
1.	Nallageedi	March-May	Plenty	Not so plenty

1	2	3	4	5
2. Mingo		June-July	-do-	Not so plenty
3. Tambind		Feb.-April	-do-	-do-
4. Bengu		March-April	-do-	-do-
5. Komarengu		-do-	-do-	-do-
6. Jarumanu		April	-do-	-do-
7. Neredu		June-July	-do-	-do-
8. Kosam		July-Aug.	-do-	-do-
9. Neyyidonda		-do-	-do-	-do-
10. Thumiki		Feb.-March	-do-	-do-
11. Agakhara		Throughout the year	-do-	-do-

Roots and Tubers:

1. Arike Thengalu	May-June	Plenty	Not so plenty
2. Palleru Tengalu	-do-	-do-	-do-
3. Pindi Tengalu	-do-	-do-	-do-
4. Thevvi Tengalu	-do-	-do-	-do-
5. Pandimukku Tengalu	-do-	-do-	-do-
6. Nappa Tengalu	-do-	-do-	-do-
7. Kasa Tengalu	-do-	-do-	-do-
8. Puli Dumpalu	-do-	-do-	-do-
9. Adavi Genda	-do-	-do-	-do-
10. Donda Tenga	-do-	-do-	-do-
11. Goni Tenga	-do-	-do-	-do-
12. Num Tenga	-do-	-do-	-do-

Of all the above roots and tubers, they generally prefer Arike Tengalu, Palleru Tengalu, Pindi Tengalu and Kasa Tengalu. As there are no seasonal rains they are not available in plenty and even the available species are not good.

Leaves:

1. Baradam	June-Nov.	Plenty	Not so plenty
2. Somthitha	-do-	-do-	-do-
3. Usaithanga	-do-	-do-	-do-
4. Thabang	-do-	-do-	-do-

1	2	3	4	5
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Housing Material:

Poles & other Materials		Plenty	Not available
1. Chenamukarra		-do-	-do-
2. Anapakarra		-do-	-do-
3. Gumpina		-do-	-do-
4. Nallamaddi		-do-	-do-
5. Arthana		-do-	-do-
6. Siddam		-do-	-do-
7. Angar		-do-	-do-
8. Karada		-do-	-do-
9. Pathika		-do-	-do-
10. Somma		-do-	-do-
11. Saidda		-do-	-do-
12. Patharthei		-do-	-do-

Few years back the above species were plenty. Later the non-tribals from Veeraghattam village came and smuggled all the above species with the connivance with local Forest Officials.

Thatching Grass:

Alang (Darbagaddi)

Plenty

Scarce. Previously they were selling to outsiders. Now they are purchasing. For one house, they have to invest Rs.500/- to Rs.600/-. Every year they change the thatch.

Agriculture implements:

Plough

1. Vegisa

Cart:

1. Vegisa

2. Indi

Plenty

Not available

-do-

-do-

-do-

-do-

Fuelwood:

Except Gumpina, Gogu all other species are used for fuelwood.

Fodder:

Due to degradation of forests, the weeds like 'Kampurodda' have become plenty and the growth of fodder became scanty. Now they have grazing problem.

Minor Forest Produce collection:

Sl. No.	Item	Past	Present
1.	Nallageedipikkalu	Plenty	Plenty
2.	Tamarind	-do-	-do-
3.	Kasrakkayalu	-do-	Non-tribals over exploited the trees
4.	Usiri	-do-	Plenty
5.	Musidipikkalu	-do-	Not available
6.	Endipikkalu	-do-	Not so plenty
7.	Ippa	-do-	Scarce
8.	Kondacheepurulu	-do-	-do-
9.	Adda Leaves	-do-	Not plenty (non-tribals are collecting)
10.	Thumiki Leaves	-do-	-do-
11.	Pathalagaridi	-do-	Scarce
12.	Hella bark	-do-	-do-

Bamboo:

Now not available. They have to go 2 to 3 kms. to interior forests to get bamboo for their needs.

Shifting Cultivation (Baron):

All the families in the village have been doing podu (shifting) cultivation in the Reserve Forest since several years. Five years back they were given pattas and provided Cashew plants @ one acre to each family. They have on an average 2 acres of podu land to each family. Their podu lands are 1/4

Km. away from their habitat. They cultivate 'Korralu', 'Udalu', 'Junumulu', 'Sama', 'Ganti', 'Chodi', 'Jonna', 'Kandi', as mixed crop in their podu lands. They also raise castor and cucumber in their podu lands.

Selection of Podu:

They select the podu on the basis of thick forest growth and excreta left by 'Lobbing purugu'. On an auspicious day in the month of January, they start felling of trees. All the trees except Mango, Tamarind, Caryota are felled. In the same night, the goddess of hills come in dream and asks him "You have felled all the trees in the forest, what are you going to give to me". Sometime she may ask fowl, goat or even clothes.

Next day he goes to the Podu land, perform Pooja by hitting camphor. He appease the deity that he will sacrifice the animal desired by the deity if he gets good crop. Accordingly just before harvesting, he takes Vejju (Priest) to the Podu land, offer bananas, Badisi fruits, 'Boruguntalu' and sacrifice the animal as promised in the beginning.

In the new podu field, only redgram seeds are dibbled in the first year of cultivation. In the second and third year they raise mixed crops. They first harvest 'Korralu' followed by 'Udalu', 'Gantelu', 'Judumulu', 'Chodi' and 'Jonna', 'Kondem'. Turmeric is also grown on the hill slopes. They harvest the crop every alternative year. They get Rs.3,000/- per acre for two years. Before harvesting 'Kondew', 'Kandi', and 'Korralu', they celebrate festivals called 'Kondemkotha', 'Kandikotha' and 'Korrakotha' and propitiate the hill deities.

Division of Labour:

During harvesting of redgram they exchange labour. They pay equal labour to men, women and children including baby in the womb i.e., @ 2 Kunchams (one Kuncham = 3 Kgs.) to each individual. The average yields per acre of crops in podu are Udalu 180 Kgs., Korralu 300 Kgs., Gantelu 300 Kgs., Jonnalu 420 Kgs., Janumulu 30 Kgs. and Kandulu 600 Kgs.

The Agricultural implements used in podu cultivation are Boru (for cutting bushes, digging podu and dibbling seed), Tiggi (for cutting bushes) and Kidathi (harvesting crops).

Settled Cultivation:

Each family is having 1 to 2 acres of dry land. They cultivate 'Areka', 'Chodi', 'Ulavalu', 'Nuvvulu', in their dry lands. They get 240 Kgs. of Arekalu, 160 Kgs. of Chodi, 60 Kgs. of Ulavalu, 120 Kgs. of Nuvvulu in an acre of dry land.

These people have no wet land. They lease in 0.25 to 0.50 cents of wet land belonging to the villagers of Velagapuram and Pedapolla by paying Rs.50/- to Rs.100/- per 0.25 cents of wet land and cultivate 'masuri' or 'phalguna', paddy. They get 6 to 9 quintals of paddy per acre.

Now the income from the lands is not sufficient. They get loans from shawcars of Veeraghattam @ 50% interest per year.

Use of Fertilisers and Pesticides:

They use phosphate and urea for wet paddy and Gamaxin as pesticide.

Land alienation:

Nil.

Hunting:

In the past they used to hunt Hare (Pander), wild goat (Alev), Boar (Kandringa), Partridge (Kinsda), wild fowl (Kandringyee kaseem) etc. Now they have become scarce. Now the wild animals available in the forest are wild boars, wild goats, deers, fowl etc. Every year during the month of March-April, they go for ceremonial hunting which is locally called 'Kothamasa' or 'Item' festival. They use bow (Kodisi) and arrow (Nyenga) for hunting. During harvest time the wild animals spoil the crops. To stop the menace, the Savaras use 'Bambukayalu' (explosives) sold by local people.

Development Programmes:

Education:

Ashram Primary School is in Polla village which is 1 Km. away. Nobody is going to school because the children of Jatapu and Savara are quarelling.

Drinking Water:

Two bore wells and one open well.

Electricity:

Yes.

Housing:

No housing colony.

Anganwadi Centre:

Yes.

Irrigation:

They requested checkdams for 'Deyyalagedda' and 'Kolugedda' and also requested for supply of electric motors for the bore wells already dug for irrigation.

Horticulture:

Five years back, each family was provided cashew plants for planting in one acre of podu land. Last year one man has got Rs.3,000/- in one acre of cashew garden.

Plough-bullocks:

They requested for supply of plough bullocks.

Attitude towards Joint Forest Management:

1. The non-tribals of Veeraghattam with the support of Forest officials have exploited the surrounding forest completely. If we object them, they attack us with knives. This should be controlled.
2. Each hill should be given to a group of people. They should be given power to control smuggling.
3. Forest Guards were given training by Youth for Action in English and Hindi. They could not follow it as they are not familiar with English and Hindi.
4. Forest Checkpost should be established and Vana Samrakshana Samithi people should be given opportunity to guard it.
5. 25 years back, Guggilam was plenty in the village. Now not available.
6. We don't want Caryota trees under Joint Forest Management. We are on the anti-arrack movement.
7. Preferred Species:

1. Mango (Wild)
4. Ippa
7. Musidipikkalu

2. Tamarind
5. Soapnut
8. Guggilam

3. Karakkayalu
6. Adda trees
9. Teak

VILLAGE : VUMMIGEDDA
MANDAL : SEETAMPETA
DISTRICT : SRIKAKULAM

NOT TO SCALE

Marrimank N
• Guda
Pedakonda • Chinapolla
• Gadiguddi

▲▲▲▲▲
▲▲▲▲▲
Rallagedda
Konda Chaparaguda

• velagapuram

▲▲▲▲▲
▲▲▲▲▲
Peddapolla

Sudikonda

NEELAKANTAPURAM

ROAD

• Polla Colony

Vummigedda

• Kusumuru

R.F.

DONUBAI TO VEERAGHATTAM

R.F.

R.F.

R.F.

R.F.

XVIII. Name of the Village: Bommika, H/o Kondapeta, Burja Mandal, Srikakulam District.

Date of Visit: 16-3-1993.

Total families: 30 (Jatapu 20 + Savara 10)

Location of the Village:

Bommika village is located on the fringe of the Reserve Forest just below the hills at a distance of 5 Kms. from the Palakonda-Srikakulam Road.

There is reserve forest and hills to the East and North of this village. Gajjiligedda reservoir is constructed in between the hills on the North-Eastern side of this village. An ayacut of about 500 acres is being irrigated, of which about 200 acres belong to the tribals of this village and other surrounding villages. In addition to settled cultivation, the tribals of this village are cultivating podu lands on the hills.

The tribals informed that now there is very little left in the forests and they are no fruits, tubers, leaves and Minor Forest Produce items which were available in plenty in the yester years.

This villages has been selected by the Forest Department for implementation of the Joint Forest Management scheme. Vana Samrakshana Samithi and Managing Committee have been set up. The womenfolk are willing to organise a Mahila Mandal and take up nurseries of plants to be grown under Joint Forest Management scheme.

They are preferring for the following species to be grown under J.F.M. scheme in the forest.

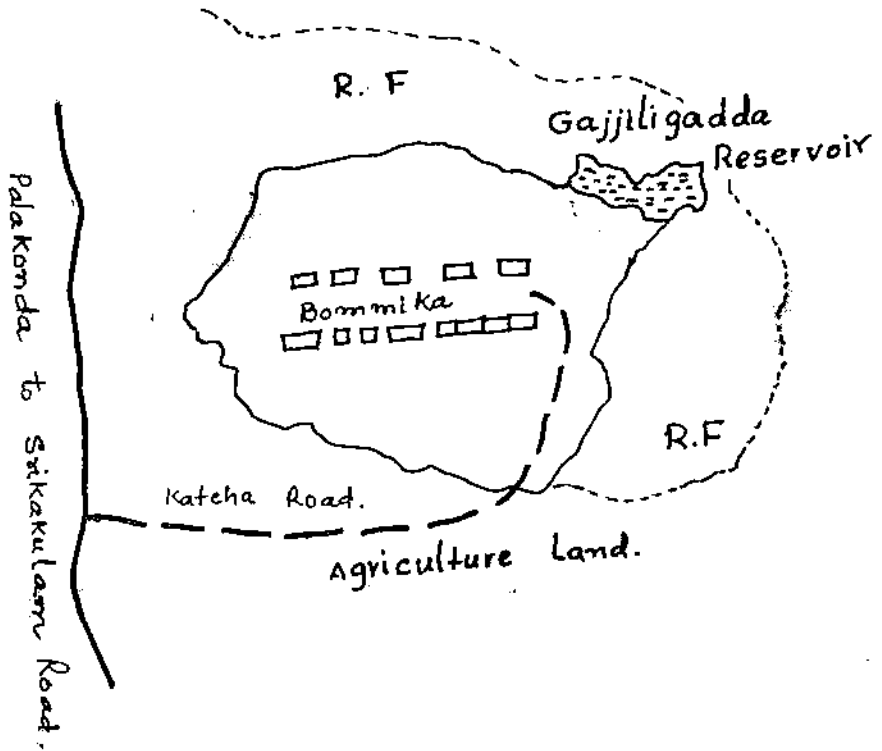
- | | | |
|---------------------|--------------------|-------------------|
| 1. Markingnut trees | 2. Vegisa | 3. Guggilam (Sal) |
| 4. Usiri | 5. Kamba (Bandari) | 6. Teak |
| 7. Bamboo | 8. Mohwa | 9. Soapnut |
| 10. Seekakai | 11. Red Sander | 12. Tuniki |

They also want to grow Grafted Mango, Guva, Banana, Pineapple and Coconut trees near their houses and in the fields.

One Savara tribal informed that they cannot bear the loss due to felling of trees grown under Joint Forest Management by others without their notice. It should be borne by the Government.

VILLAGE : BOMMIKA
MANDAL : BURJA
DISTRICT : SRIKAKULAM

NOT TO SCALE



XIX. Name of the Village: RAJJILI, Kurupam Mandal, Vizianagaram District.

Date of Visit: 18-3-1993.

Total families 40 (Jatapu 39 + Mettukamsali [non-tribal] 1).

Location of the Village:

Rajjili village is situated at a distance of 3 Kms. towards East from Tikkabai village on the road from Kurupam to Gumma Laxmipuram.

Territory Concept:

The tribals of Rajjili village demarcate the traditional boundary of their village as extending upto the boundary of Yegulavada village on the North, upto the boundary of Cheedimanuguda on the East, upto Gummadiguda on the South and upto Jongarapadu village on the West. The village is surrounded by unreserve forest upto 1 1/2 Kms. on the North, 1/2 Km. on the East, 2 Kms. on the South and 1 1/2 Kms. on the West. The Reserve Forest lies on all sides of the village after the unreserve forest.

Common property resources:

The forest wealth both in reserve and unreserve forest lying within the traditional boundaries of the village is treated as a common property. But the trees in podu fields are treated as owned by the concerned podu cultivators. Certain trees like Mango, Mohwa and Tamarind in the village site are also owned by some individual families.

Totemic association:

It was informed that they are not aware of totemic association of various clans with flora and fauna. But in general Jatapus do not cut the Buruju tree as they use this wood to prepare a cart to propitiate their deity varaja, a/ Tribals also do not cut the fruit yielding trees.

Economic dependence:

Food items:

Sl. No.	Item	Season	Availability	
			Earlier	Present
1	2	3	4	5
Fruits:				
1.	Tummika	April/May	Plenty	Scarce
2.	Komaregu	-do-	-do-	-do-
3.	Regu	March-April	-do-	-do-
4.	Nalla Jeedi	Feb.-March	-do-	-do-
5.	Neredu	June-July	-do-	-do-
6.	Mango (Wild)	April-May	-do-	-do-
7.	Chitteetha	-do-	-do-	-do-
8.	Usiri	Feb.-May	-do-	Scarce
9.	Tamarind	April-May	-do-	Not so plenty
10.	Yelaga	-do-	-do-	Scarce
11.	Mohwa flower	-do-	-do-	Not so plenty
12.	Bodda fruits	All reasons	-do-	-do-
13.	Pulleraka	Nov.-Jan.	-do-	Scarce
Roots & Tubers:				
1.	Arika tega	Available in all seasons. But mostly they consume during rainy season as the soil will be soft to digout the roots and tubers. Availability of these items is not so plenty as in the past.		
2.	Palleru tega			
3.	Kese atega			
4.	Pindi tega			
5.	Chedu Dumpa			
6.	Puli Dumpa			
7.	Pandurakku Dumpa			
8.	Donda tega			
9.	Narabadlu			
Leaves:				
1.	Bodantamkura	Summer	Plenty	Not so plenty
2.	Guntalakura	-do-	-do-	-do-
3.	Pulleru kura	Rainy	-do-	-do-
4.	Sara kura	-do-	-do-	-do-

1	2	3	4	5
5.	Gendral kura	-do-	-do-	Not so plenty
6.	Thumakura	-do-		
7.	Cheepuru kura	Summer	-do-	-do-
8.	Chitti kura	-do-	-do-	-do-
9.	Nagalisara kura	Rainy	-do-	-do-
10.	Polaganti kura	-do-	-do-	-do-
11.	Vaitukura	-do-	-do-	-do-
12.	Gurum kura	-do-	-do-	-do-
13.	Thotakura	-do-	-do-	-do-

Housing material:

For poles and rafters: Sal, Chekka, Panasa, Udiki, Billi, Kamba Mango, Gendra. Sal tree is not available now-a-days.

Thatching grass: Dabbagaddi - tribals are not facing much difficulty in securing the grass.

Fuel wood: Tribals of the village are collecting the wood of Bodda, Pesudi, Kukki trees for household consumption only. There is no selling of fuel wood.

Fodder: Fodder for cattle is available during rainy season in plenty.

M.F.P. items: The Minor Forest Produce items available in the forests of this village are marking nuts, Myrobolans, Tamarind, Kella bark, Tumiki leaves, Gum Karaya, Tandri Gum and Hill Brooms. But the tribals are collecting Tumiki leaves and Tamarind for sale. They collect hill brooms for household use which are a scarce item in these days. They sell taamarind @ Rs.3/- per Kg. and a family can collect 50 to 100 Kgs. per season. They sell Tumiki (Beedi) leaves @ 40 paise per bundle of 50 leaves to private contractors.

Bamboo: Bamboo is not available in plenty. It was informed that they have cut down most of the forest for podu cultivation resulting in the loss of many trees useful

to them including bamboo. In this village, there is no pressure from outsiders. The Forests and the tribals are of habituated to obstruct if any outsiders is found cutting the timber, bamboo etc. or collecting Minor Forest Produce items.

In general, it was informed, the distance of the place of availability of various forest items has increased due to degradation of forests.

Shifting Cultivation:

All the families of this village are practising Podu (shifting) Cultivation both in reserve and unreserve forests to an extent of 0.10 acres to 1.00 acres. It was stated that the forest on the Lambakonda (Hillock on the Western side of the village) was not a reserve but recently it has been included in the Reserve area.

For selection of a new podu patch, a patch of land with luxuriant tree growth is preferred with the confidence that the land is more fertile and yields will be good.

Crops in Podu:

In the fresh podu lands tribals of this village cultivate only Redgram and the yield per acre will be about 6 bags. In second and third years, they cultivate Jowar, Korra, Bajra, minor millets called Udalu, Judumulu and Redgram as mixed crops and the yields per acre of these crops are Korra 1 bag, Jowar 1 $\frac{1}{2}$ bag, Udalu 1/2 bag, Judumulu 1/2 bag and bajra 1 bag.

After harvesting they propitiate forest deity by sacrificing a fowl or goat.

Settled Cultivation:

Of the 40 total families, 25 are owning patta lands (dry lands) ranging from 0.50 to 2.00 acres. 5 families are holding irrigated lands of about 2 acres each under the Bangaram gedda checkdam and are raising paddy. In dry lands they cultivate Sama yielding about 1 bag, Horsegram yielding about 2 bags, and chodi (Ragi) yielding about 2 bags per acre.

They also raise Turmeric and ginger for household consumption in their backyards and podu fields.

The tribals of this village are not using chemical fertilisers but only cattle manure. They are of the view that chemical fertilisers are to be used every year to upkeep the fertility of the soil but natural manure can sustain for 2 to 3 years. If Integrated Tribal Development Agency supplies hybrid paddy seeds they raise the same in their irrigated fields otherwise local varieties are being raised.

They also informed that with the introduction of Agriculture Loans by G.C.C. and Thrift societies in their village, now they are not approaching the private money lenders for loans. In the lean seasons, they work as wage or agricultural labourers in the nearby villages and they are being paid Rs.3/- per day if it is cash or 3 kgs. of grain if it is in kind. Working time is about 4 hours from 8 O'clock to 12-00 Noon.

With regard to division of labour among males and females it was informed as follows:

Ploughing and Spadework	Male only
Harvesting	Male and Female
Transplanting	Female only
Fuelwood collection	Male and Female
Household works	Females only

Land Alienation:

There is no land alienation in this village.

Hunting:

In the past they used to hunt wild boars, rabbits, deers, porcupines, antelops, wild fowl, kamuju (partridge) and purudu birds with muzzle guns and bows and arrows and snares. But now-a-days, the wild life is very rare and hunting expeditions have become only ceremonial.

Development programmes:

Education:

There is a primary school with 72 pupil and 2 teachers. There are 2 boys and 1 girl who have failed 10th class and 3 boys studying 7th class from this village. The 10th failed girl is working as a teacher in the single teacher school at adjoining Jongarapadu village.

Health:

There is no Hospital or dispensary in the village. Diseases of regular occurrence are fever, stomach pain and measles.

There is an Anganwadi centre functioning in the village.

Drinking water:

There is a well and a borewell provided by I.T.D.A. but both are not in use - the water in the well is not good as it is to be cleaned from waste materials and silt. The bore well is not working. Hence the tribals are depending on a hill stream for drinking water.

Road:

There is a Kutcha road from the Main road.

Electricity:

Electric supply is provided to this village.

Housing:

No housing colony sanctioned.

Irrigation:

A check dam is constructed on Bangaramgedda under which Ayacut of lands is to be developed. Soil conservation bunding is also in progress.

Horticulture:

3 families were given Mango plants (40 plants per family) one year back.

I.T.D.A. has also provided loans for purchase of he-buffaloes for five families.

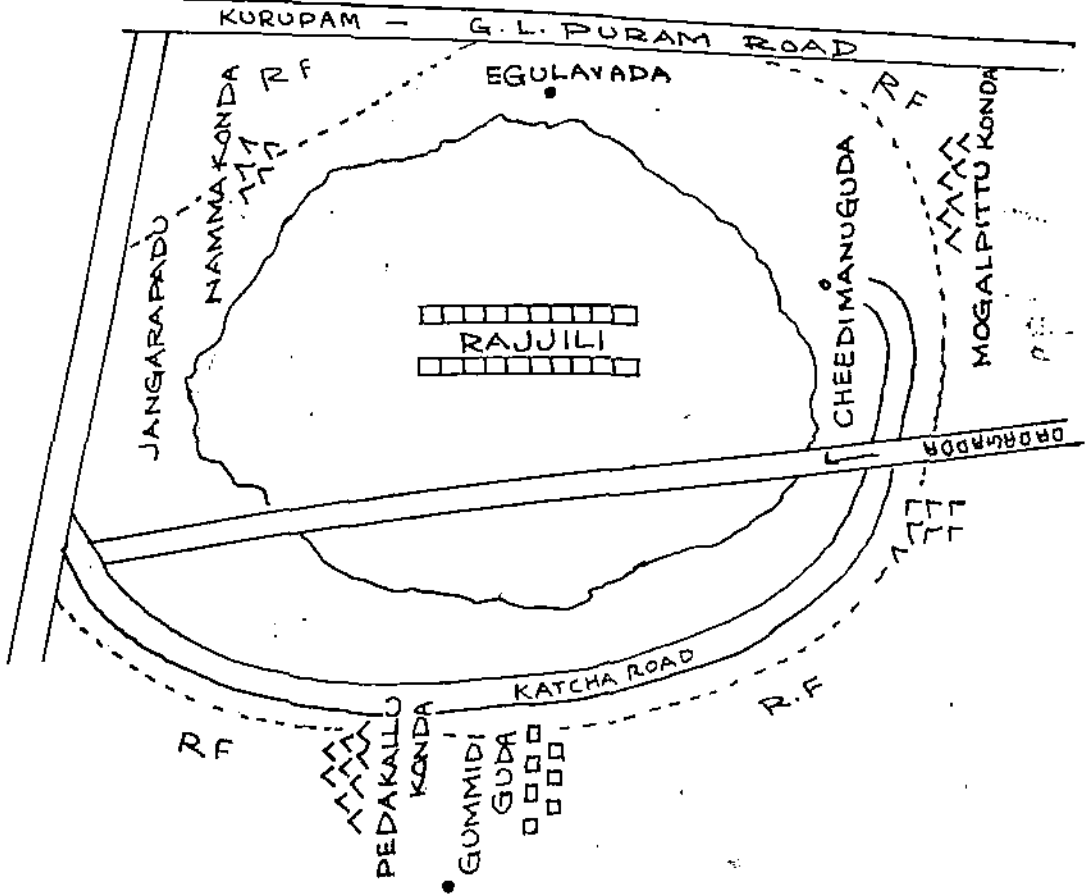
Girijan Cooperative Corporation has supplied Groundnut seeds for 10 families under S.A.O. loaning programme.

Attitude towards Joint Forest Management (J.F.M.):

1. The tribals of this village are ready to take up the forest regeneration and protection under Joint Forest Management scheme. It was informed that in the past, it was forest on all sides of the village and their village was not visible unless seen from the top of the hill. But now nothing is left either the trees or wildlife.
2. Under the I.F.A.D. (International Fund of Agricultural Development) scheme, a women thrift society is already functioning and the womenfolk are well organised to take up any collective activity.
3. Under J.F.M. scheme, the tribals wanted to have separate grazing fields for the cattle and forest is to be regenerated leaving these grazing lands.
4. They are ready to plant trees in their podu fields and to protect them on all the hills surrounding their village.
5. There is a plantation of about 100 acres taken up by Forest Department, in which Teak, Kanuga and Rosewood trees are planted but the tree growth is not good. Tribals wanted this land to be given to them under J.F.M.
6. Tribals wanted to grow the following species under J.F.M. in the forests:
 1. Marking nut trees
 2. Wild Mango
 3. Neredu
 4. Mohwa
 5. Tamarind
 6. Teak
 7. Jack tree
 8. Eucalyptus
 9. Bamboo
 10. Usiri
 11. Seekakai
 12. Soapnut tree
 13. Sal
 14. Seethaphal
 15. Nalla Maddi
 16. Tella Maddi
 17. Rosewood

They want to grow Cashew, Grafted Mango, Gua, Citrus and Dabba trees in the village and backyards.

VILLAGE : RAJJILI
MANDAL : KURUPAM
DISTRICT : VIZIANAGARAM
NOT TO SCALE



XX. Name of the Village: Cheedimanuguda, Kurupam Mandal, Vizianagaram District.
Date of Visit: 18-3-1993.
Total families: 35 (All Savaras).
Location:

Cheedimanuguda village is situated at a distance of 4 Kms. towards East from Tikkabai village which is on the road from Kurupam to Gummalaxmipuram Road.

This village is surrounded by unreserve forest on all sides except on the western side, though there are hillocks on the North, East and South of the village.

The tribals of the village are practising podu on the hillocks in the unreserve forest in addition to cultivating small extents of dry lands on the west and South-West directions.

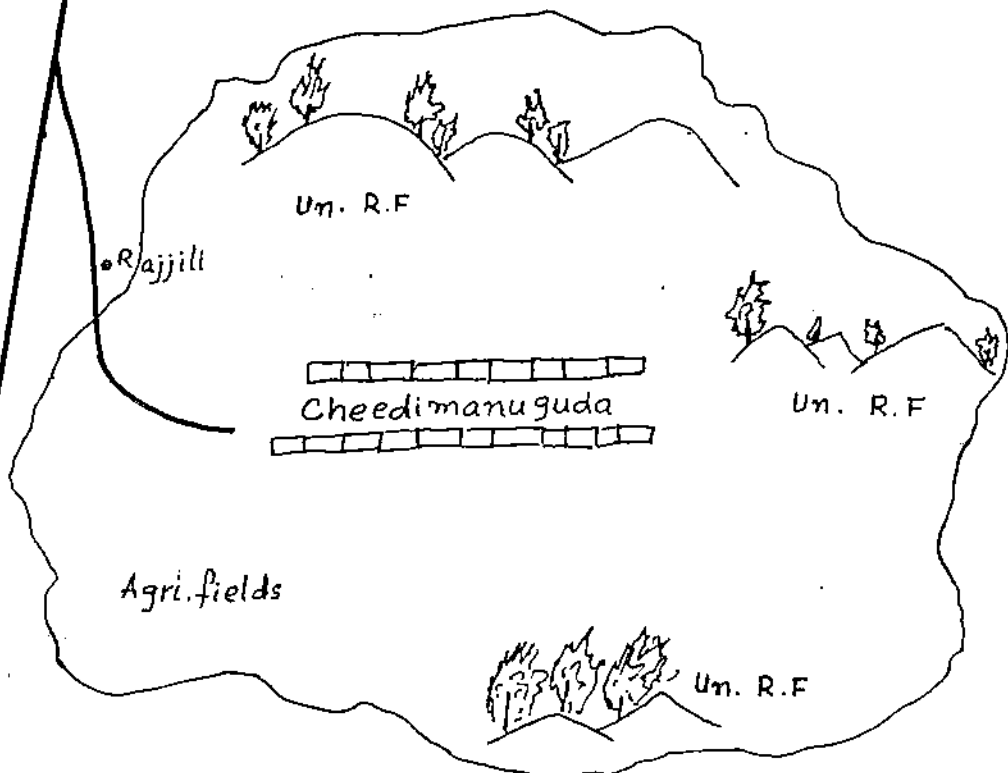
The women of the village are organized into a Mahila Mandal (Women Thrift Society) and are taking up construction of school building and Anganwadi centre building with their savings amount and the matching grant sanctioned by the I.T.D.A.

As there is no reserve forest surrounding this village, there is no possibility of taking up Joint Forest Management scheme in this village.

VILLAGE : CHEEDIMANUGUDA
MANDAL : KURUPAM
DISTRICT : VIZIANAGARAM



NOT TO SCALE KURUPAM - G.L. PURAM ROAD



XXI. Name of the Village: Thummalabailu, Dornala Mandal, Prakasham district.

Date of Visit: 23-3-1993.

Total Families: 110 (Chenchus 109 + Chakali 1)

Location of the Village:

The village is 25 Kms. away from Srisaillam and it is on the Srisaillam-Dornala main road. The village is situated on the fringe of the Reserve Forest.

Main occupation of the tribes: Settled Agriculture

Landless families: 25

All other families have only dry land ranging from 3 to 5 acres.

Territory Concept:

They have identified the traditional boundaries of their village.

The village is surrounded by 92 acres of dry land, which is being cultivated by tribals. The Reserve Forest starts from the dry lands of the village. They demarcated their village boundaries on the basis of tanks located on the four sides of the village. On the East, Pamudonni tank at a distance of 6 Kms., on the South, Pedachama at a distance of 3 Kms., Pedacheruvu which is 10 Kms. away on the West and Pulicheruvu 8 Kms. away on the North side of the village are traditional boundaries of the village. They names of hills located on four sides of the village are

East : Chedukonda

South: Pedachamakonda

West : Nallakonda

North: Gundlakorava

Boundary Gods:

They have traditional village deities on three sides of their village boundary. In the East near Pamudonni Eerluswamy, Ankamma in the West near Pedacheruvu and Bayyannaswamy in the North near Pulicheruvu are the boundry Gods of the village.

Common Property Resources (C.P.R.):

In the past, there were only four Bhumini surname families in the village viz., Bhumini Veerakonda, Bhumini Mulkakanama, Bhumini Araveerudu and Bhumini Thatayya. Each family had separate territory for collection of M.F.P., taking wood etc. Now all the families collect all items of Minor Forest Produce, wood, fuel etc., as per their requirement and capability.

Totemic Association:

They could not recollect the totemic affiliations of their clan names.

Economic:

Food Items:

Sl. No.	Item	Season	Availability	
			Past	Present
1	2	3	4	5
1.	Tuki	April-May	Plenty	Not so plenty
2.	Kondaeetha	November	-do-	-do-
3.	Mango	May-June	-do-	Scarce
4.	Velaga	-do-	-do-	-do-
5.	Tamarind	Jan.-March	-do-	-do-
6.	Palapandlu	April-May	-do-	Not so plenty
7.	Parikapandlu	Nov.-Dec.	-do-	-do-
8.	Baluchu	Dec.-Jan.	-do-	-do-
9.	Jana	May	-do-	-do-
10.	Ippa	May-June	-do-	-do-
11.	Kalive	November	-do-	-do-
12.	Urupandlu	May-June	-do-	-do-
13.	Usiri	Dec.-Jan.	-do-	-do-
14.	Birapandlu	June-July	-do-	-do-
15.	Neredu	-do-	-do-	-do-
16.	Mei Neredu	April-May	-do-	-do-
17.	Eniga parikapandlu	June-July	-do-	-do-
18.	Butta Pandlu	Dec.-Jan.	-do-	-do-
19.	Nallajarpandlu	June-July	-do-	-do-

1	2	3	4	5
20. Medu		June-July	-do-	Not so plenty
21. Medu		All seasons	-do-	-do-
22. Nalikasarapandlu		April-May	-do-	-do-

In the past they were sustaining by eating fruits in the forest. While coming from forest in the evening, they used to bring plenty of fruits, honey, Udumulu (a kind of animal) to the home. Now the situation is changed.

Roots and Tubers:

1. Chenchugedda	Oct.-Jan.	Plenty	Plenty
2. Verrelagedda	-do-	-do-	-do-
3. Nulugedda	-do-	-do-	-do-
4. Jagaragedda	-do-	-do-	-do-

They prefer chenchugedda and verrelagedda which are more tasty than the other two.

Leaves:

1. Beddikura	July-Dec.	Plenty	Plenty
2. Mundlakura	April-June	-do-	-do-
3. Pullakura	-do-	-do-	-do-
4. Nemmalaku	Feb.-March	-do-	-do-
5. Palakura	June-July	-do-	-do-
6. Kondachamakura	All seasons	-do-	-do-

The above leaves are being used by older generation only. Present generation is not liking them.

Housing Material

Poles and rafters:

1. Chirumanu	Plenty	Plenty
2. Sandra	-do-	Scarce

Thatching grass:

1. Bandidigaddi	Plenty	Plenty
2. Bodagaddi	-do-	-do-

1	2	3	4	5
Agri. Implements:				
Plough:				
a) Musti			Plenty	Plenty
b) Nimmi			-do-	-do-
c) Api			-do-	-do-
Cart:				
a) Egi			-do-	-do-
b) Bilidi			-do-	-do-
c) Enumaddi			-do-	-do-
d) Are			-do-	-do-
e) Battaginupu			-do-	-do-
Shovel:				
a) Billidi			-do-	-do-
b) Bamboo			-do-	-do-

Fuelwood:

Except Chilla, Musti, Usiri, Egi, all other trees are being used as fuelwood.

Fodder:

Dudagaddi

Plenty

Plenty. They opined that unless they kindle fire to the forest, they will not get green grass for grazing the cattle.

Minor

Forest

Produce:

1. Madapaku	Plenty	Not so plenty
2. Soapnuts	-do-	Scarce
3. Tamarind	-do-	Not so plenty
4. Honey	-do-	-do-
5. Honey wax	-do-	-do-
6. Tuniki leaves	-do-	-do-
7. Myrobalams	-do-	-do-
8. Markingnuts	-do-	-do-

1	2	3	4	5
9. Chironji			-do-	Not so plenty
10. Mohwa Flower			-do-	-do-
11. Mustiginjalu			-do-	-do-
12. Chillaginjalu			-do-	-do-
13. Hill brooms			-do-	-do-
14. Gum			-do-	-do-
15. Sheekakai			-do-	Scarce

The tribals are selling Minor Forest Produce items such as soapnuts, Tamarind, Honey, Honey wax, Mustiginjalu, Chillaginjalu and Gum to G.C.C. and also to the private traders. They sell Tuniki leaves and Madapaku leaves to private contractors only. It was informed that G.C.C. has not purchased last year Myrobalams, Markingnuts, Chironji, Mohwa flower and hence they have not collected these items. It was also informed by the tribals that this was due to allotment of less funds for the procurement of Minor Forest Produce items.

Ownership of M.F.P. items:

The Gum trees in the Forest are owned by individual families as per their requirements. Any person who blazes the Gum trees first owns them till the trees dies out due to over exploitation or heavy winds. The ownership of these trees continue to his children also.

In case of honey comb whoever identifies it first, places some boulders or leaves as mark of identification and other people do not collect honey from it. In case of other M.F.P. species, there is no any ownership pattern, but all families can procure from the forest as per their capabilities and requirements.

Honey Collection:

The season for collecting honey starts from March and ends to July. The favourable time for collecting honey is full-moon day. The honey located in the tree trunks is called 'Thorra thene' on the top of the mountain cliffs is known as 'Perathene', honey found from behind hanging from cliffs of a ravine is called 'Saris' and the honey present in the ant hill is called 'Mosari' or 'Putta thene'. It was revealed that the older generation had owned some trees, ant hills, ravines where the bees frequently store honey and they have been inherited to the descendants of the clan people. The Chenchus take assistance of their brother-in-law in collecting honey instead of their own

brothers, because the later may take this hazardous task in their favour and end his life, so that they can marry the victims wife, besides inheriting property. They use long ropes and ladder to get honey from ravines. The honey collected from the beehives hanging from the trees is called 'Chettu thene'. They make smoke out of dry grass and out of it all bees run away and it will be easy for collection. The honey present in the hallow of the tree is called 'Thorra thene' or 'Musara thene'. The bees are driven away by introducing smoke in the hole of the trunk. This honey is said to be deposited by a kind of flies called 'Musara Egalu'.

Shifting Cultivation:

There is no practice.

Settled Cultivation:

Of the 109 Chenchu families in the village, 25 are landless and the rest are owning 3 to 5 acres of dry land each without pattas. Survey has been conducted but individual pattas are not yet issued. Crops grown and per acre yield are as follows:

S.No.	Crop	Per acre
1.	Bajra	4 bags
2.	Jowar	5 bags
3.	Korra	5 bags
4.	Origa	5 bags
5.	Redgram	2 to 3 bags
6.	Horsegram	4 bags
7.	Castor	5 to 6 bags
8.	Chilli	1 ¹ / ₂ quintal

Using of Fertilizers and Pesticides:

They are not using fertilizers but are using pesticides to Chilli crop.

The landless labour are mainly engaged in collection of M.F.P. and forest labour and are getting Rs.15/- per day for both men and women.

Land alienation:

Nil.

Hunting:

In the past, they used to hunt Deers, Sambar, Wild Boar, Udumu (reptile), Squirrels, Rabbits, Wild Fowl, Wild Goat etc. with country guns and bows and arrows. But now a days due to restrictions from the Wild Life Department, they are unable to hunt the above species. Wild Boars are destructing their crops.

Impact of Wild Life Sanctuary:

In addition to destroying of crops, the wild animals are causing injuries to human life. There are instances of attacks on human beings by bears and wild boars for which a little compensation was paid by Wild Life Department.

Developmental Programmes:

Education:

There is one Ashram Primary School with 95 Chenchu students and four teachers. There are three 7th passed students and one 10th failed candidate in the village.

Drinking Water:

I.T.D.A. has provided 5 bore well, of which only four are functioning.

Irrigation:

Three bore wells have been dug by the I.T.D.A. but not yet energised. They requested for construction of Checkdam to the Erraneellagundam stream.

Health:

No hospital. They have to travel upto Dornala (12 Kms. away) where Primary Health Centre is located but as the medical staff are not available regularly and due to lack of medicines, they are forced to approach private practitioners. There is Anganwadi Centre functioning in the village Common diseases in this village are Malaria, Stomach-ache, Tuberculosis and heart pain.

Housing:

A housing colony with 48 houses is under construction and they requested for construction of houses for the remaining families also.

Other Schemes:

L.T.D.A. has supplied 9 pairs of plough bullocks four years ago, but only one pair is existing now. Most of the animals were killed by tigers but no compensation was paid by the Wild Life Department. Three goat units were also supplied but all of them were sold out. L.T.D.A. has also sanctioned milch animals and are yet to be supplied.

The foodgrains that are being grown by the tribals in the village are sufficient for 5 or 6 months in a year. Then they borrow rice and other essential commodities from the shawcars of Dornala and repay the money by selling gum to G.C.C.

Attitude towards Joint Forest Management (J.F.M.):

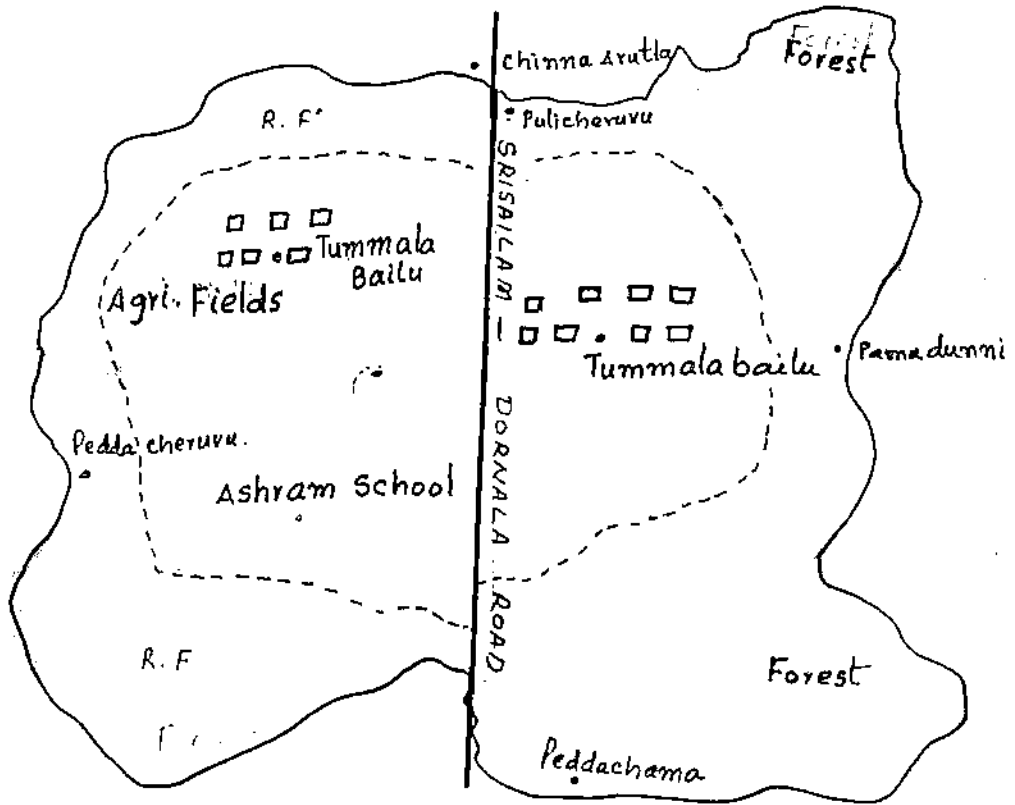
1. The tribals started collection of gum since 1977-78 when there were 200 to 400 trees to each family and they were getting Rs.4.50 to Rs.6.00 per Kg. during 1978 by selling to private traders. Since last two years when the G.C.C. started procurement of gum in this area, they are getting Rs.25/- to Rs.30/- per Kg. depending on the grade. But though this is very much remunerative, there are no gum trees (both Thapsi and Kondagogu) in the forest, as all the trees were died due to over exploitation. 4 or 5 months back, the G.C.C. has given training in the collection of gum.
2. The depletion of forests in this area started since 10 years due to pressure from non-tribal population. Some private contractors are also cutting bamboo by bribing Forest officials.
3. Teak and sandlewood trees have become almost extinct.
4. Though there are some tamarind trees, the branches are being cut for tamarind and hence even tamarind trees are also slowly disappearing.
5. The tribals of this village preferred the following species in the Reserve Forest areas:

- | | | |
|------------------|-----------------|------------|
| 1. Kondagogu | 2. Thapsi | 3. Soapnut |
| 4. Tamarind | 5. Wild Mango | 6. Velaga |
| 7. Ippa | 8. Myrobalams | 9. Usiri |
| 10. Chillaginjal | 11. Mustiginjal | 12. Kanuga |
| 13. Teak | 14. Chironji | 15. Regu |
| 16. Bamboo | 17. Tuniki | 18. Madapa |
| 19. Seethaphal | 20. Sandra | 21. Vepa |
| 22. Chirumanu | | |

VILLAGE : TUMMALABAILU
MANDAL : DORNALA
DISTRICT : PRAKASHAM



NOT TO SCALE



XXII. Name of the Village: Chinna Arutla, Dornala Mandal, Prakasam District.

Date of Visit: 23-3-1993.

Total Families: 30 (All Chenchus).

Location:

Chinnarutla village is located at a distance of 14 Kms. from Srisailam on the Srisailam to Dornala Road. It is located in the Bufferzone of the Rajiv Tiger Reserve and within the Reserve Forest.

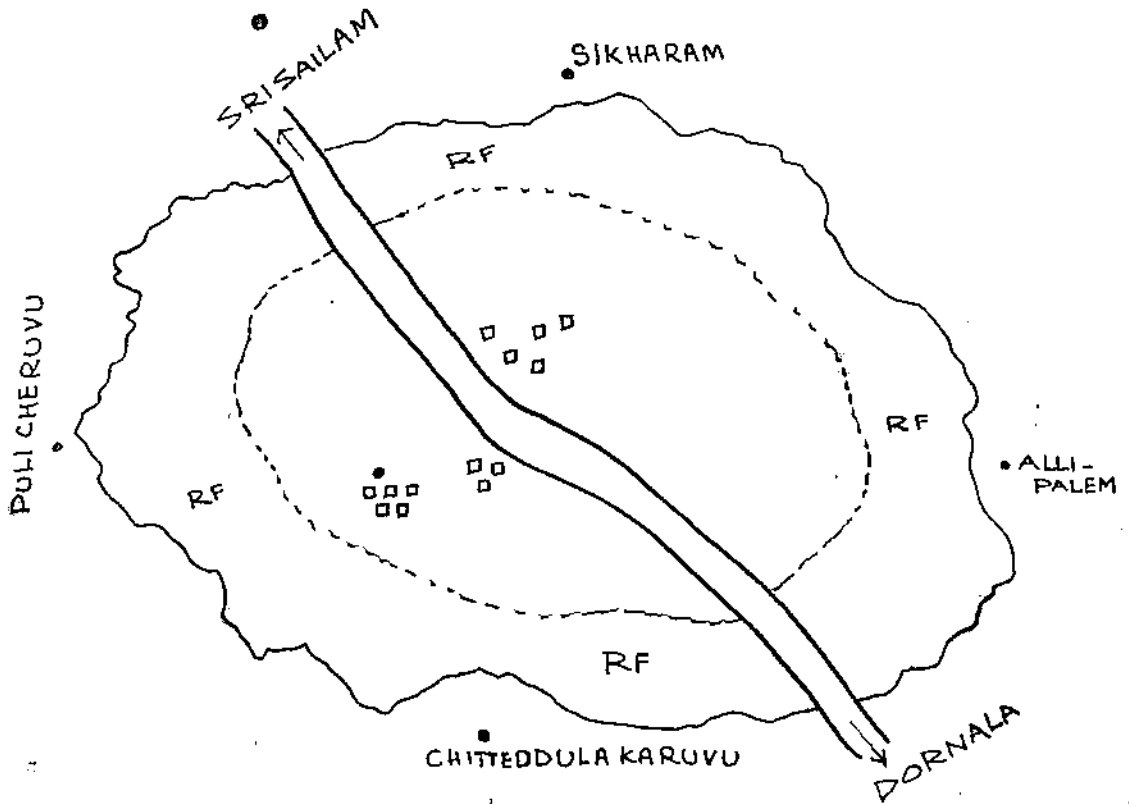
Economic Activities:

Except 5 families, all others are landless and are dependent on forest labour especially bamboo cutting. Only males are engaged in bamboo cutting and womenfolk assist them and each family earn about Rs.20 to 25 per day. All the families have cleared an extent of about 4 to 5 acres each in the Reserve Forest but as there are no plough-bullocks, they are not yet cultivating the lands and representing to the Project Officer, I.T.D.A. for supply of plough bullocks.

Chenchus of this village are collecting the following Minor Forest Produce items:- Gum, Myrobolans, Chillaginjal, Mustiginjal, Usiri fruits, Mohwa flowers, Modapakulu (leaves), Hill-brooms and Honey. It is informed that all these M.F.P. items have become very less in quantity when compared to the earlier periods.

The Forester who accompanied the team informed that he is not aware of the Joint Forest Management scheme and the Assistant Director, Wild Life whom the team met at Sundipenta also do not fully aware of the scheme. As such the tribals of the Rajivi Tiger Reserve Areas have got no idea about Joint Forest Management. But they are very much enthusiastic to take up plantations under this new scheme. They preferred to raise Soapnuts, Gum trees, Mohwa, Madapa, Wild Mango, Bamboo, Teak and Jittegi trees in the Reserve Forests and Citrus Coconut, Seethaphal in their village site and unreserve forests.

VILLAGE : CHINNA ARUTLA
MANDAL : DORNALA
DISTRICT : PRAKASHAM
NOT TO SCALE



ANNEXURE - VII

List of Officers and important persons met by the Research Team during field work

I. Adilabad District:

1. Dr. Malasi, I.F.S. Divisional Forest Officer, Adilabad
2. Range Officer, Utnoor
3. Sri Naik Divisional Forest Officer, Asifabad
4. Range Officer, Jannaram
5. Range Officer, Kerameri
6. Sri R. Subrahmanyam, I.A.S. Project Officer, I.T.D.A., Utnoor
7. Dr. T. Chandu, M.B.B.S. President, Gondwana Sangharshana Samithi, (N.G.O.), Indervelli.

II. Warangal District:

1. Sri Ajay Mishra, I.A.S. Joint Collector and Project Officer (i/c), I.T.D.A., Eturnagaram
2. Sri Srinivasa Rao Range Officer, Thadvai,
3. Range Officer, Kothaguda
4. Sri K. Chokkaiah President, Dorala Abyudaya Sangam, Eturnagaram
5. Sri Uika Babu, Koya Youth Organiser and Teacher, Kothaguda
6. Sri Burka Venkataiah, President, Mandal Praja Parishat, Kothaguda

III. Khammam District:

1. Sri R.M. Dobrial, I.F.S. Divisional Forest Officer (North), Bhadrachalam
2. Range Officer, Chintur
3. Dr. Narsaiah, A.I.F.S., Sub Divisional Forest Officer, Kunavaram
4. Sri B.V. Prasada Reddy, I.F.S., Divisional Forest Officer (South), Bhadrachalam
5. Sri Raju Range Officer, Bhadrachalam
6. Sri Thirupathi Reddy Range Officer, Nellipaka Range

7. Sri J.C. Sharma, I.A.S. Project Officer, I.T.D.A.,
Bhadrachalam
8. Sri B. Bhadrachalam Director, Girijana Seema Welfare
Association Chatti, Chintoor Mandal
9. Sri K. Appa Rao Adivasi Girijana Samakhya, Alluri
Seetharamaraju Colony,
Bhadrachalam

IV. West Godavari District:

1. Sri M.V. Satyanarayana, M.Sc. Project Officer, I.T.D.A.,
Kotamachandrapuram
2. Sri Subba Raghavaiah Divisional Forest Officer, Eluru
3. Sri Hari babu Range Officer, Jangareddigudem
4. Rang : Officer, Kannapuram

V. East Godavari District:

1. Sri C. Sammi Reddy, I.F.S. Conservator of Forests,
Rajahmundry
2. Sri P.S. Srinivasa Sastry Asst. Conservator of Forests,
Gokavaram
3. Dr. Prem Chand, I.A.S. Project Officer, I.T.D.A.,
Rampachodavaram
4. Sri Chinna Reddy President, Mandal Praja Parishat,
Devipatnam
5. Sri C.V. Satyanarayana Range Officer, Gokavaram
6. Sri Appa Rao Range Officer, Rampachodavaram
7. Sri P. Sivarama Krishna President, Shakthi (Non
Government Organisation),
Rampachodavaram

VI. Visakhapatnam District:

1. Sri S.V. Kumar, I.F.S. Conservator of Forests,
Visakhapatnam
2. Sri Mourya, I.F.S. Divisional Forest Officer, Paderu
3. Sri D. Srinivasulu, I.A.S. Project Officer, I.T.D.A., Paderu
4. Sri K. Radhakrishna Range Officer, Paderu
5. Sri M. Seethapathi Rao Range Officer, Pedabayalu
6. Sri Mohd. Shahjama Range Officer, Araku Valley

7. Sri Chitti Padal

President, Mandal Praja Parishad,
Munchingput

VII. Srikakulam District:

1. Sri A. Giridhar, I.A.S.

Project Officer, I.T.D.A.,
Seethampeta

2. Sri M. Adinarayana Murthy

Range Officer, Palakonda

3. Sri Sankar Reddy

Coordinator, 'Janachethana' (N.G.O.)

VIII. Vizianagaram District:

1. Sri D. Jagannadha Rao, M.Sc.

Project Officer, I.T.D.A.,
Parvathipuram

2. Sri K. Suryanarayana, I.F.S.

Divisional Forest Officer,
Vizianagram

3. Sri B. Rajeswara Rao

Range Officer, Parvathipuram

4. Sri P. Rama Raju

Range Officer, Kurupam

IX. Chenchu Area:

1. Sri J. Siddartha Kumar, M.A.

Project Officer, I.T.D.A. for P.T.Gs.,
(Chenchu Dev.), Sundipenta,
Kurnool District.

2. Sri Jayarama Rao

Assistant Director, Wild Life,
Atmakur.

3. Sri Krishna Babu

Forester, Wild Life, Sundipenta.

ANNEXURE - VIII

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