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**Survey
of
Tribal
Development
Block**

KOYYURU
VISAKHAPATNAM DISTRICT

TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE
TRIBAL WELFARE DEPARTMENT
GOVERNMENT OF ANDHRA PRADESH
HYDERABAD
1973

SERIES - 4

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H Y D E R A B A D

1973

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PREFACE

THE Survey of Tribal Development Block, Koyyuru in Visakhapatnam District is fourth in the series of Tribal Development Block reports published by this Institute. This comprehensive survey report throws light on the socio-economic conditions of tribals of this Block. The survey was undertaken with the following objectives.

- (a) Geographical distribution of Scheduled Tribes
- (b) Occupational structure of Scheduled Tribes
- (c) Incidence of Indebtedness-effects of operations of Moneylenders.
- (d) Development activities - Agriculture, Animal Husbandry, Minor Irrigation, Education, Health etc.
- (e) Special beliefs, customs, taboos and social institutions of Scheduled Tribes.

Primary Data was collected for 2822 Tribal Households in the Block. Besides the Primary Data, Secondary Data was also collected from Block, Taluk, District and State Offices of various Departments.

I hope this survey report will serve as a base for the formulation of welfare programmes for the tribals of this Block. I am thankful to all the Block, Taluk and District level Officials who have extended their cooperation to my staff members in bringing out this Report.

Hyderabad,

D.R. Pratap
Director

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THE BLOCK

KOYYURU Tribal Development Block is situated on the north west of Visakhapatnam District. The Block was constituted as a Pre-extension Block on 2-10-1962 and converted into a stage I Block from 2-10-1963. Panchayat Samithi was constituted on 1-7-1964.

Koyyuru Samithi comprises of Koyyuru and Makaram Firkas of Chintapalli Taluk and Scheduled Areas of Narsipatnam Taluk. The population of the Block according to 1961 Census was 24,076. The Block area extends over 181.11 Sq. miles which comprises 93 Revenue Villages. The Headquarters of the Block is Rajendrapalem which is at a distance of 48 K.M. from Narsipatnam-town and 84 K.M. from Narsipatnam Road, the Railway Station. The Block is bordered by Chintapalli Tribal Development Block on the North, Rajavommangi Tribal Development Block on the South, Addateegala Tribal Development Block on the West and Narsipatnam Block on the East.

Most of the villages of Koyyuru Block are surveyed and settled. The villages of Koyyuru block can be broadly classified into two groups - one group lying

in valleys and the other in open country. Koyyuru and Makaram Mutta villages are situated in the South-West corner of the Visakhapatnam District forming a semi-circular narrow belt at the foot of the main line of a section of the Eastern ghats. These villages are a part of what is popularly known as the "Gudem Lower Agency". The villages of Antada Muttah lie just to the North-West of Krishnadevipeta and are located right at the foot of the Bayavetti and Sarugudu Reserved Forests. This Muttah is bounded by the Makaram Mutta - group of villages on the Eastern side and the Sarugudu Forest separates it from Koyyuru Muttah. The top of the Chinthalapudi Ghat in Sarugudu Reserved Forest marks the Eastern Boundary of the Koyyuru Muttah. The villages of Koyyuru Muttah lie in a plateau like area bounded by the Bayavatti Reserve Forests on one side and by the Rajavommangi Block on the Southern side.

Koyyuru Muttah area, situated in plateau like area, is suitable for settled cultivation due to its fertility and water sources. Makaram group villages consist of hills and hillocks and of uneven lands cut off by water courses and the area is unsuitable for cultivation. "Tandavanadi" which is locally known as Bodderu is the only stream flowing in the Makaram Muttah area.

The terrain is mostly undulated and patches of cultivable land is found here and there. The climate is moderate. Winter is a little bit severe. The average rainfall ranges from 45 to 62 inches. The rainfall Data for three years is furnished below:

Year	Number of Rainy Days	Annual Rainfall (MM)
1965	61	1432
1966	100	1531
1967	96	2009

The soil type varies from red, red loamy, sandy to black loamy in this Block. The rocks ~~found~~ commonly in this area belong to the Khondalite series. Ferruginous clay suitable for the manufacture of pots, tiles and bricks is found in this block.

The forests of this Block are not so dense as that of Chintapalli Block. The chief species are *Terminalia Tomentosa* (Tel. Maddi), *Pterocarpus marsupium* (Tel. Yegi), *Soyimda febrifuga* (Tel. Somi), *Albizzia amara* (Tel. Nalla-regu), *Anogeissus Latifolia* (Tel. Chirumanu), *Xylia xylocarpa* *Chlorexlon*, *Suietenia* (Tel. Billedu), *Adine Cordifolia* (Tel. Bandaru), *Bridelia retuse* (Tel. Ane), *Cleistanthur collinus* (Tel. Kodisa) and other species with admixture of bamboos. Tamarind is the chief minor forest produce. Bamboo forests are found in a major portion of Narsipatnam range.

Important rivers like Machkund, Varaha, Thandava; Gosthani and Sarugudgedda rivers flow through the agency areas of Chintapalli, Paderu and Narsipatnam taluks of this district. Thandava river, Koyyuru Gedda and Sarugudgedda hill streams flow through this Block.

Rajendrapalem, Headquarters of the Block is situated at an altitude of 800 feet above Mean Sea Level. Of 93 villages, only 33 villages are connected by road to the Block Headquarters and 9 villages are on the Bus route. Eight villages of the Block have Post Offices facility. Community Radio sets are distributed in 5 villages.

The people of this area are mostly hill tribes viz., Bhagatas, Konda Doras, Kammaras, Valmiki and Gadabas. Among Scheduled Tribes, Bhagatas constitute predominant group. They live in small scattered groups.

The Block has places of historical and religious importance. Alluri Seetharama Raju Smarakotsavam (memorial festival - a tribal jatra) is celebrated annually at 'Mampa', a village where he was captured by Britishers. Pedamakaram is the most important religious place in this Block where 'Brahmalinga Swamy' temple is located. The Koyyuru region is also famous for tribal revolts. Three such revolts were said to have taken place in this area, viz., (1) Santha Bhupati 'fituri' of Golugonda, (2) Gangaraju mangadu 'fituri and (3) Alluri

'Fituri' : Revolt

Seetharama Raju 'fituri'. The most significant of the three fituris is the Alluri Seetharamaraju's 'fituri' which took place during 1922-24.

Alluri Seetharamaraju was born in a respectable Kshatriya family and had a spotless character to his credit. Though his aim, was originally confined to redressal of the grievances of local tribals, his desire to win Swaraj by driving away the Britishers from India was deep rooted in him. Alluri Seetharama Raju had defeated and driven away the British forces in several combats first at 'ongerghat' (3-9-1922), a second battle at the foot of the same hill, a third encounter at Dhara-konda, a fourth at Damanapalli ghat, a fifth at Addateegala and Rampachodavaram and a sixth at Turamamidi and Lakkavarapupeta. He sacrificed his life for the cause of country's freedom. He was supported by two local tribal leaders viz., Gamu Gantam Dora and Gamu Mallu Dora of Koyyuru Block. It is said that he was captured at Mampa and shot dead at Rajendra Palem on 12-5-1924. Two monumental tombs were constructed at Mampa and Rajendrapalem in his memory. Annual festival is celebrated at these places.

CHAPTER --II

MAN POWER

Man is an agent and object of production. Labour is one of the most important factors of production. Population of a Block, area or region provides the labour force and determines the magnitude of economic efforts. The economic prosperity of any region depends upon its natural resources and an efficient man power capable of utilising them in a most effective way for deriving the maximum possible returns.

According to 1961 Census, the total Scheduled Tribes population of Visakhapatnam District was 2,13,820 persons consisting of 108238 males and 1,05,582 females. The Scheduled tribe population of the District constitutes 9.33% to its total population. Majority of the tribal population is found in Paderu, Chintapalli, Chodavaram and Narasipatnam Taluks. The Scheduled tribes population of Chintapalli Taluk was 36,424 whereas the tribal population of Narsipatnam Taluk was 14,842. Koyyuru Block consists of 76 villages of Chintapalli Taluk and all the 17 Scheduled villages of Narasipatnam Taluk. The Block has three firkas and the firka-wise Scheduled Tribes population is furnished in the following statement.

	Firka.	S.T. population.
1.	Koyyuru	6,398
2.	Makaram	5,646
3.	Narasipatnam	5,123

It may not be possible to assess the growth of population of a particular block due to certain changes in boundaries. However population growth can be estimated based on the district figures. The intercensus changes in agency area population of Visakhapatnam district are given below since 1901 census.

District	Year	Persons	Decade variation	Percentage decade variation.
1. Agency Visakhapatnam District.	1901	100582	..	..
	1911	129890	+29308	+29.14
	1921	135620	+ 5730	+ 4.41
	1931	148340	+12720	+ 9.38
	1941	150304	+ 1964	+ 1.32
	1951	164816	+14512	+22.97
	1961	202682	+37866	+22.97

The census figures since 1901 to 1961 indicate that there has been an increasing growth of population in the agency areas of Visakhapatnam District. It can be observed that percentage of variations accounted for

29.14 in 1911 and 22.97 in 1961 respectively. Percentages of decennial variations in population are also given hereunder for the Agency areas of Narasipatnam and Chintapalli Taluks.

Taluk	Year	Persons	Decade variation.	Percentage decade variation.
1. Chintapalli.	1901	16596	..	..
	1911	20667	+ 4071	+24.53
	1921	25356	+ 4689	+22.69
	1931	27424	+ 2068	+ 8.16
	1941	26698	- 726	- 2.65
	1951	28639	+ 1941	+ 7.27
	1961	43929	+15290	+53.39
2. Narasipatnam	1901	12836	..	..
	1911	15300	+ 2462	+19.18
	1921	6829	- 8471	-55.37
	1931	7882	+ 1053	+15.42
	1941	8631	+ 749	+ 9.50
	1961	10485	+ 1179	+12.67

Narasipatnam Taluk has recorded a sudden decrease of 55% and Chintapalli Taluk has recorded 2.65% decrease during 1921 and 1941 census respectively. The probable causes for decrease are famine, ^{and} changes in the administrative boundaries and migration of population.

The decennial variations in these Taluks indicate that the population has been increasing gradually in Koyyuru Block.

The tribal and non-tribal population of Koyyuru Block is distributed over 10 village level workers circles which are formed for administrative convenience and for the effective implementation of development programmes. The names of V.L.W. Circles are furnished below:

- | | |
|------------------|-----------------|
| 1. Koyyuru | 2. Mampa |
| 3. Malamakvaram | 4. Kantaram |
| 5. Bangarampeta | 6. Chammachinta |
| 7. Sarugudu | 8. Chittampadu |
| 9. Pedamakavaram | 10. S.B.Palem. |

The distribution of villages, Scheduled Tribes and total population in each V.L.W. circle of this Block is furnished in the following table.

TABLE NO. 1

DISTRIBUTION OF POPULATION & VILLAGES-CIRCLE-WISE

Sl. No.	V.L.W.Circle	No. of villages.	Population		
			S.Ts.	N.Ts.	Total.
-1-	-2-	-3-	-4-	-5-	-6-
1.	Bangarampeta	12	1417	420	1837
2.	Chammachinta	6	2299	179	2478
3.	Chittampadu	7	1030	278	1308
4.	Kantaram	5	2540	412	2952
5.	Koyyuru	16	2436	821	3257
6.	Malamakavaram	5	1025	187	1212
7.	Mampa	6	1748	231	1979
8.	Pedamakavaram	11	2042	385	2427
9.	S.B.Palem	20	1741	370	2111
10.	Sarugudu	5	565	38	603
Total:		93	16843	3321	20164

There is uneven distribution of village in each circle of this Block. The maximum number of villages is found in S.B.Palem, circle while the minimum number is in three circles viz., Kantaram, Malamakavaram and Sarugudu circles. Koyyuru circle being the Block Headquarters circle consists of 16 villages. The Scheduled Tribes population constitute 64.65% to the total population.

The villages in this block are generally small in size. All villages are multiethnic. Some of the villages are inhabited by Scheduled Tribes only while the other

villages are inhabited by both tribals and non-tribals. Out of 93 villages, 2 are exclusively inhabited by Non-tribals (Chemmachinta and Balakam), 9 villages are inhabited by mixed population and the remaining 82 are predominantly tribal villages. This indicates the fact that though the tribals constitute 64.65% to the total population, they are found in almost all the villages of the Block.

The density of population in this block is 133 persons per square mile, which is much below the district average (442) and state average (339). This can be attributed to the following factors viz., 1. hilly tracts, 2. undulated land scape, and 3. extensive forest area.

The total population of the surveyed villages in all the V.L.W. Circles of the Block accounts for 13,418* persons. The surveyed tribal population constitute 88.48% to the total tribal population of the block respectively. The distribution of surveyed tribal population with reference to sex in each circle is furnished in the following table.

* 274 of the total population ~~are~~ belongs to the non-tribal groups.

TABLE NO. 2

DISTRIBUTION OF TRIBAL POPULATION - SEX-WISE AND CIRCLE-WISE.

Sl. No.	Circle	Tribal population		
		Males	Females	Total
1.	Bangarampeta	1055	1042	2097
2.	Chemmachinta	389	361	750
3.	Chittampadu	500	479	979
4.	Kantaram	550	442	992
5.	Koyyuru	1060	973	2033
6.	Malamakavaram	562	526	1088
7.	Mampa	651	643	1294
8.	Pedamakaram	692	613	1305
9.	S.B.Palem	871	922	1793
10.	Sarugudu	433	380	813
	Total	6763	6381	13144

The female population constitute 48.55% and males constitute 51.45% to the total surveyed population. The sex ratio of the surveyed population of the block works out to 943 females for 1000 males. In almost all the circles except Sarabhanapalem the females are less in number than males.

Population has been classified into various age-groups among men and women to know the age and sex

composition of the population. The distribution of population in different age groups is furnished in the following table.

TABLE NO.3

AGE GROUP WISE DISTRIBUTION OF S.T. POPULATION

Age groups	S.T. Population.			Percentage of		
	Male	Female	Total	Col.2 to to- tal males	Col.3 to to- tal females	Col.4 to total popula- tion.
1.	2.	3.	4.	5.	6.	7.
0-10	1832	1919	3751	27.09	30.07	28.54
11-20	1428	1339	2767	21.12	20.98	21.05
21-30	1114	1306	2420	16.47	20.47	18.41
31-40	1129	953	2082	16.69	14.93	15.84
41-50	736	527	1263	10.83	8.26	9.61
51-60	385	252	637	5.69	3.95	4.85
61-70	112	68	180	1.66	1.07	1.37
71+	27	17	44	0.40	0.27	0.33
Total:	6763	6381	13144	100.00	100.00	100.00

The distribution of population over various age groups throws light on the following aspects. About 30 percent of the population is concentrated in the age group 0-10 years. The population concentration decreases as the age level increases. Nearly 65% of the population is distributed in the active age groups i.e. 11-50 years.

49.59% of the population is below 20 years of age which indicates that the number of non-earning dependants is quite large and sizable. Further, the analysis reveals that the female population is slightly higher than the male population in the age groups of 10 and 21-30.

The surveyed population of Scheduled Tribes is also analysed with reference to sex and marital status in the following table:

TABLE NO.4

SEX AND MARITAL STATUS - AGE GROUP WISE

Age- group.	<u>Un-married</u>		<u>Married</u>		<u>Wid-ower</u>		<u>Divorce</u>		Total
	M	F	M	F	Widow		Deserted		
	2.	3.	4.	5.	M	F	M	F	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1-10	1832	1919	..	..	..	..	..	..	3751
11-20	1378	893	50	445	..	1	..	..	2767
21-30	265	18	840	1269	8	18	11	1	2420
31-40	6	..	1080	888	42	65	1	..	2082
41-50	..	..	670	395	63	132	3	..	1263
51-60	..	..	321	113	64	139	..	..	637
61-70	..	..	85	24	27	44	..	..	180
71+	..	2	18	1	9	14	..	..	44
Total:	3481	2832	3064	3135	213	413	5	1	13144

Married people constitute 47.16% and unmarried 48.03% of the population. The most interesting feature is that two females are found unmarried in the age group of 71 years and above. The unmarried people are found even in the age-groups of 21-30 and 31-40. Unmarried females constitute 44.86% to the total unmarried population. Unmarried females are not found in the age-group of 31-40. Among the married people, males constitute 49.43% and females constitute 50.57%. The percentage of widows, divorce and deserted people constitute 4.81% of which widow/ers constitute 4.76%. Widows are more in number than widowers. The divorce/deserted cases are found only in the age-group 21-50 years. On the whole the analysis reveals that the marital status of the population confirms the general trend of the proportion of married and unmarried among men and women and widows and widowers.

While studying the demographic aspects of tribal population, it is interesting to note the size of the Household. Tribal Households have been classified into different sizes as mentioned below.

TABLE NO.5

DISTRIBUTION OF HOUSEHOLDS WITH REFERENCE TO THE SIZE OF HOUSEHOLD.

<u>Size of the Household</u>	<u>No. of Household.</u>	<u>Percentage of Household.</u>
-2	359	12.72
3-5	1658	58.75
6-8	696	24.66
9-11	94	3.34
12+	15	0.53
Total	2822	100.00

58.75% of the households are in the medium size (i.e. 3-5 persons). Only 12.72% of households are in the minimum size group (i.e. 2 persons). The incidence of large sized households accounted for 28.53% (with 6 and more than 6 persons). 3.87% of the households are in the maximum size groups (i.e. 9-11 and 12+). The size of the Household is also analysed with reference to each circle in the following table.

TABLE NO.6
SIZE OF THE HOUSEHOLD-CIRCLE WISE

Sl. No.	V.L.W. Circle	Total number of Households surveyed.	Total number of persons	Average size of the household.
1.	2.	3.	4.	5.
1.	Banganampeta	417	2097	5.02
2.	Chemmachinta	147	750	5.10
3.	Chittempadu	215	979	4.55
4.	Kantaram	221	992	4.48
5.	Koyyuru	406	2033	5.00
6.	Malalamakaram	244	1088	4.45
7.	Mampa	266	1294	4.86
8.	Pedamakaram	304	1305	4.29
9.	Sarugudu	236	813	3.44
10.	Sarabhannapalem	366	1793	4.89
Total:		2822	13144	4.65

The average size of the household is 4.65. It is shown that the average size of household in different circles is very close to the general average size of the circles since the standard deviation is found to be only 473.

The vital components of population are Births and Deaths. The variations in Births and Deaths indicate the trends of population growth. The Births and Deaths registers are not properly maintained in Scheduled areas. In the absence of secondary data, an attempt was made during this survey to estimate the birth rate on the basis of the primary data, collected from households. The data on Births in all the V.L.W. Circles for the last 5 years is given in the following table.

TABLE NO. 7

BIRTHS FOR THE LAST 5 YEARS CIRCLE-WISE.

Sl. No.	Circle	One year		Two years		Three years		Four years		Five years		Total
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
1.	Bangarampeta	11	22	30	24	30	33	39	40	33	31	295
2.	Chemmachinta	13	10	8	6	10	10	14	23	12	12	112
3.	Chittempadu	1	3	9	3	5	3	10	19	6	3	52
4.	Kantaram	13	13	19	11	16	17	23	11	15	10	148
5.	Koyyuru	17	25	46	45	31	28	26	41	35	42	336
6.	Malalamakaram	2	1	2	2	2	1	..	1	5	7	23
7.	Mampa	8	8	25	34	13	19	11	22	28	32	200
3.	Pedamakaram	10	8	12	5	4	3	8	8	16	9	83
9.	Sarugudu	1	..	5	5	3	4	5	5	10	1	39
10.	Sarabhannapalem	31	26	26	32	28	31	25	44	30	32	305
Total:		107	116	182	167	142	149	161	204	190	179	1597

There were 1597 births, of which 782 males and 815 females. There were more female births than male births. The birth rate is 24.30 persons per 1000 population. The tribals are of the opinion that larger the size of the family, the more will be the income as children supplement the meagre income.

Migration is another factor which effects the increase or decrease in population of a particular area. During the field work, the data with regard to migration were collected and furnished in the following table with reference to time period.

TABLE NO.8

MIGRATION PARTICULARS WITH REFERENCE TO PERIOD UNDER STUDY.

period (years)	No. of families Emigrated			No. of families Immigrated		
	T.	N.T.	Total	T.	N.T.	Total.
	2.	3.	4.	5.	6.	7.
-1	..	..	..	2	..	2
1-4	101	8	109	2	2	4
5+	22	101	123	1	51	52
Total:	123	109	232	5	53	58

The table indicates that emigrants are more in number than immigrants in this Block. There were 58 immigrant and 232 emigrant families. The number of tribal families emigrated is more than the emigrated non-tribal families, while the immigrated tribal families are less than the immigrated non-tribal families. The high incidence of emigration in this block is on account of the following probable factors:

(1) Some of the tribal/non-tribal families have gone outside this Samithi for better living and to join their kith and kin.

(2) Better employment opportunities outside the Block have attracted some of the families.

(3) Better and attractive wages prevailing at Taluk head-quarters and in surrounding towns are partly responsible for emigration.

OCCUPATIONS:

The occupational structure of the tribals is one of the important indicators of economic development of a region. The basic economic activities of the tribals of this Block are Agriculture and Agricultural labour. These are mainly supplemented by the Forest labour, collection and sale of Minor Forest Produce, Basket making, Pottery etc.

The working force contributes more for strengthening of economy. The classification of population as workers and non-workers brings out the significant role played by in production. The circle-wise distribution of workers and non-workers is furnished below:

TABLE NO. 9

SEX WISE DISTRIBUTION OF WORKERS AND NON WORKERS
IN V.L.W. CIRCLES.

Sl. No.	Circle	Workers		Non-workers		Total
		Male	Female	Male	Female	
1.	2.	3.	4.	5.	6.	7.
1.	Bangarampeta	686	638	369	404	2097
2.	Chemmachinta	246	230	143	131	750
3.	Chittempadu	400	375	100	104	979
4.	Kantaram	387	281	163	161	992
5.	Koyyuru	759	648	301	325	2033
6.	Malalamakaram	445	416	117	110	1088
7.	Mampa	462	425	189	218	1294
8.	Pedamakaram	560	499	132	114	1305
9.	Sarugudu	368	309	65	71	813
10.	Sarabhannapalem	581	578	290	344	1793
Total:		4894	4399	1869	1982	13144

It is found that 70.70% of the people are workers and 29.30% are non-workers. The sex-wise distribution of workers and non-workers confirms the general trend that females are less in number among workers, whereas they are more in number among non-workers. Of the working population, male workers constitute 52.66% and female workers constitute 47.34%. Further the data is also analysed with reference to the economic status. It is found that 29.15% are earners; 41.55% are earning dependents and 29.30% are non-earners. Females are more among non-earners and earning dependents.

Though there is diversity of occupations, the tribals heavily depend upon Agricultural sector. The distribution of tribals engaged in different occupations is discussed in the following paragraphs.

Of 13,144 persons, 70.70% of them are engaged in different occupations. The working population consists of 4894 males and 4399 females. 53.56% of working population is engaged mainly in Agriculture. 30.86% of them are engaged in Agricultural labour. Thus 84.42% of the tribals are mainly depending on Agricultural Sector. Only 14.12%, 1.25% and 0.21% of tribals are engaged in Forest Labour, collection of Minor Forest Produce and other Miscellaneous occupations respectively. It may be seen from the table that about 100 persons are taken to collection of Minor Forest Produce as main occupation in Kantaram circle.

Forest labourers were in large number in Koyyuru at the time of fieldwork constituting 44.44% to the total number of forest labourers. Female labourers are more in number than male labourers in Agriculture labour. The persons who were engaged in other Miscellaneous occupations are found only in Chittempadu, Kantaram Koyyuru and Sarabhanpalem circles.

Agricultural labour, collection of Minor Forest Produce and Forest labour are the major subsidiary occupations for the tribals of this Block. The distribution of tribals engaged in various subsidiary occupations with reference to sex and age, village level workers circle is furnished in the following table.

The tribal agricultural labourers attend to farm operations such as ploughing, transplanting, harvesting, threshing etc., Agricultural labour has been the major subsidiary occupation in supplementing the income of a tribal. Forest labour is only a subsidiary occupation for some of the tribals, as there is no much scope for regular employment.

The tribal agricultural labourers are paid wages both in cash and kind. Generally, the women are paid less wages and they are mainly employed in operations like transplantation, weeding and harvesting. Women labourers are not employed for pre-ploughing and ploughing operations. Men are paid high wages especially for ploughing. The general wage rates which are prevalent for agricultural operations are as follows:

Agricultural operation.	Wage rates (Rs.)		
	Male.	Female.	Children.
1. Preploughing	2-00	..	..
2. Ploughing	2-50	..	..
3. Sowing	1-00	..	..
4. Transplantation	..	1-00	1-00
5. Weeding	..	1-00	1-00
6. Harvesting	..	1-00	1-00
7. Threshing	1-50	1-00	..

FOREST LABOUR: The tribal labourers are employed in Forest works such as coupe cutting, plantations etc. There are no forest labour cooperative societies to provide employment to tribals in this Block. The tribals are engaged by coupe contractors as labourers. It is observed that mostly Konda Doras and Kammaras are employed in coupe cutting work. The tribals living in the upper parts of the forest area i.e. from Totalur to Panasalapadu are well versed in Bamboo cutting. However, it can be said, that forest labour though provides employment for good number of days, is not a major source for supplementing the income of a tribal. Collection of Minor Forest Produce has been another major subsidiary source of income since the forest area of the Block is much in Minor Forest Produce like Tamarind, Myrobolans, Adda leaves, Sheekai etc. The collection of Minor Forest Produce has also become a major source of employment especially for young children and old men and women, though it is seasonal.

Labour in Development works. The tribals are used to work in construction works such as laying of roads, sinking of wells etc. They are attracted towards this type of labour due to better and higher wages and prompt payment. There is every need to encourage the tribals to organise the labour contract Societies so as to enable them to participate effectively in Development works.

E C O N O M Y

The traditional tribal economy in Andhra Pradesh was characterised by food gathering and hunting. Enforcement of National forest policy and consequent legal restrictions were partly responsible for the shift in their occupational pattern. Fast Changing Socio-economic conditions of the neighbouring plains areas, cultural contacts and introduction of C.D. Programmes have brought perceptible change in occupational pattern and food production system. Food Gathering still persists but on a very small scale. Moreover, the tribal finds less time to collect edible roots and plants due to diversity of occupations.

Now the tribal economy of this Block revolves on agriculture sector and its allied occupations. Though agriculture is the main stay of the tribal population of this Block, it cannot provide sufficient food round the year. Agricultural labour, forest labour, collection of Minor Forest Produce, and Hunting and fishing are the most important subsidiary occupations. The income is not sufficient for a tribal even to lead a simple life. The low yield in agriculture, poor earnings and under-employment are the main characteristics of tribal economy.

The introduction of Money Economy has been responsible for certain changes in the economy structure of tribals.

Community Development Programmes in tribal areas have provided scope for paid labour in Development works. But the tribal economy in the interior areas is still largely non-monetized. It is woven round the weekly markets or shandies where major portion of the transactions are carried on by barter. The tribals obtain some of their daily requirements at the weekly shandy in exchange of forest ~~and~~ agricultural produce.

The use of traditional and primitive techniques and tools of agriculture result in low production. The economy of the hill folk of this block depends mostly upon nature and the environment in which they live. The economy is simple and almost inter-twined with their social phenomena.

The land in this block is partly surveyed and settled. Land revenue is not assessed and collected on the basis of the extent of land cultivated or on the fertility of the soil.

This block is inhabited by Bhagatas, Valmikis, Kanda Doras, Kammaras and Gadabas.

The traditional occupation of Bhagatas is agriculture. The Bhagatas were once soldiers by profession and lands were awarded as gifts by the former Golugonda Kings. Almost all Muttadars in Visakhapatnam District.

belong to Bhagata Community and mostly they are land lords in the agency areas of this district.

The Valmikis (other-wise known as Pydies of Dombs) are the most enterprising class among the tribal groups of this block. They are intelligent and versatile in their dealings. Most of the Valmikis are engaged in money lending, business, agriculture and Government service. Some of them purchase minor forest produce and agricultural produce from the tribals and sell to the Sowcars. Some of them are also engaged as agents by the plains sowcars to purchase Minor Forest Produce and agriculture produce from the Tribals on barter basis.

Konda Doras are economically backward than Bhagatas and Valmikis. They are industrious people and depend upon cultivation. They grow Chodi, Sama, Bajra etc., in their Podu fields. They eat number of edible roots, tubers, leaves and also preserve the mango seeds for consumption during the scarcity period.

The traditional occupation of ~~K~~hammaras in this block is blacksmithy and carpentry. Nowadays this traditional occupation has become the subsidiary occupation and agriculture has become the main occupation. Agriculture and Agricultural labour are their main economic pursuits. Some of

the Kammaras who are living in the interior forests and hill tracts practise 'Podu' cultivation. The Kammaras of this block also manufacture crude type of agricultural implements and cheap brass ornaments. Most of them have given up their traditional occupation since their products have no market.

Agriculture and Agricultural labour constitute the major source of livelihood for Gadabas. Collection and sale of Minor Forest Produce, hunting and fishing are the most important subsidiary occupations. Men are experts in bamboo cutting while women are proficient in basketry. Basket making is one of the subsidiary occupations of the Gadaba women. Some of the Gadaba labourers are also engaged in stone breaking, earth work, forest labour and construction works during non-agricultural season.

It can be concluded that for all the tribal groups of this Block, Agriculture has been the main occupation. Agricultural labour, collection of Minor Forest Produce, forest labour and labour in construction works have been the subsidiary occupations. By and large, these are the major sources of income for a tribal households.

Division of labour is found among the men and women of different tribal groups. Generally, men attend to hard work like ploughing, felling of trees in coups, broadcasting etc., while women attend to operations like weeding,

transplantation, harvesting of crops etc. It is observed that young boys girls and old men and women are engaged in the collection of minor forest produce in certain seasons. Besides, young boys and girls assist their parents in looking after the infants and tending cattle etc. Age and sex play a vital role in division of labour.

Settled and podu cultivation are the main sources of income in Agricultural sector. The other occupations such as collection of minor forest produce, forest labour, hunting and fishing etc., are seasonal activities. The source-wise income particulars of the surveyed tribal Households of this Block are furnished below:

TABLE NO.10

Annual Income of Tribal Households - Source-wise

Sl. No.	Source	Amount Rs.	Percentage to the total
1.	Agriculture	9,28,955	43.09
2.	Agricultural labour.	6,18,904	28.71
3.	Forest labour	3,19,178	14.81
4.	Minor Forest Produce.	1,94,778	9.04
5.	Others.	93,804	4.35

	Total:	21,55,619	100.00

About 72% of the income is derived from Agriculture and Agricultural labour. In spite of the extensive forest area in the block, the contribution from forest labour and Minor Forest Produce is only 14.81% and 9.04% respectively. The income derived from other sources like Labour in construction works, business etc., constitutes only 4.35% to the total income. Thus Agriculture is the major source of income of a tribal household.

The distribution of tribal Households with reference to each income group is furnished below:

TABLE NO 11

Distribution of Households as per Income-Groups

Income groups Rs.	Number of Households.	Percentage.
--200	70	2.48
201 --400	372	13.18
401 --600	812	28.77
601 --800	644	22.82
801 --1000	414	14.67
1001 --1200	231	8.19
1201 --1400	102	3.61
1401 --1600	82	2.91
1601 --1800	95	3.37
Total:	2822	100.00

Maximum number of Tribal Households (i.e. 28.77%) is found in the income-group of Rs.401-600. Only 2.48% of households are having annual income of less than Rs.200. Further the data reveal that 18.08% of households are in the higher income groups (i.e. above Rs.1001). The average annual income of a tribal household is Rs.763.86/- and the per capita income of a tribal works out to Rs.165.70/-. The average income per household in each Village Level work circle is also given in the following table.

TABLE NO.12

<u>Average Income per Household in V.L.W Circle-wise</u>			
	No. of house-	Total	Average
		(Rs.)	income per
			(Rs.)
1. Bangarampeta	417	317546	761-50
2. Cherma chinta	147	64435	438-33
3. Chittempadu	215	152077	707-33
4. Kantaram	221	168770	763-66
5. Koyyuru	406	352238	865-11
6. Malalamakaram	244	198585	813-87
7. Mampa	266	215799	811-27
8. Pedanakaram	304	201470	662-73
9. Sarugudu	236	199355	844-72
10. S.B.Palem	366	286344	782-36
Total:	2822	2155619	763-86

The average income per household is little higher in Koyyuru, Mala Makaran, Mampa, Sarugudu and Sarabhannapalem circles. The average income per household is low in Chermachinta circle. The per capita income of a tribal household in this Block is low when compared to the State per capita Income.

EXPENDITURE:

The expenditure pattern of the tribals of this block reflects consumption pattern. Major portion of their income is spent on food, clothes, liquors and cultivation and social ceremonies. The tribals generally make weekly purchases on shandy days. It can be said that the expenditure of a tribal is regulated by the shandy days. The domestic requirements such as Rice, Tamarind, Salt, Chillies etc., are purchased on shandy days. Clothes are purchased generally on the eve of festive occasions social functions and marriages. The expenditure on education is almost negligible since the Government have been providing free primary education. Fuel is also procured by the tribals freely from unreserved forests. Tribals are addicted to heavy drinking, smoking and sizable amount is spent on liquor. Liquor is the main item in the feasts offered to relatives on festive and social ceremonies.

The incidence of expenditure on different items such as food and light, clothing, education, cultivation etc., as follows:

TABLE NO. 13Expenditure particulars of Scheduled Tribes

S1. No.	Item	Expenditure (Rs.)	Percentage
1.	Food and Light	12,07,451	57.43
2.	Clothing	2,84,613	13.53
3.	Cultivation	1,46,280	6.96
4.	Education.	242	0.01
5.	Drinking	2,12,850	10.12
6.	Smoking	1,48,106	7.04
7.	Social and Religious cremonies.	78,674	3.74
8.	Repayment of Debt.	24,582	1.17
Total:		21,02,798	100.00

The expenditure is more on food and light, clothing, drinking, smoking and cultivation. The expenditure on food and light amount to 57.43% to the total expenditure of a tribal Household. The expenditure on cultivation constitutes only 6.96%. The hired labour is rarely engaged by a tribal household as they have a system of exchange labour. The expenditure on Drinking and Smoking amounts to 17.16%.

The average expenditure per tribal household in each circle of the Block is as follows:

TABLE NO. 14Average expenditure per Household - Circle-wise.

Sl. No.	Circle	No. of Households surveyed.	Total expenditure. (Rs.)	Average expenditure per household (Rs.)
1.	Bangarampeta	417	3,70,537	888-57
2.	Chemmachinta	147	90,535	547-85
3.	Chittempadu	215	1,42,149	661-15
4.	Kantaram	221	1,76,595	799-07
5.	Koyyuru	406	3,18,416	784-27
6.	Malalamakaram	244	73,782	302-38
7.	Manpa	266	2,36,992	890-94
8.	Pedamakaram	304	2,07,220	681-64
9.	Sarugudu	236	1,95,780	829-57
10.	S.B.Palem.	366	3,00,792	821-83

	Total:	2822	21,02,798	745-14

The average annual expenditure of a tribal household in this block works out to Rs.745-14/-. The expenditure of a tribal household in Bangarampeta, Kantaram, Koyyuru, Manpa, Sarugudu and Sarabhannapalem circles is more than the average expenditure in the Block. The average expenditure for a tribal household is very low in Malalamakaram circle.

The number of tribal households with surplus and deficit budgets are furnished below:

Total number of Households Surveyed.	2822
a) Number of Households having surplus budgets.	694
b) Percentage of surplus Households.	24.59
c) Number of Households having deficit budgets.	1631
d) Percentage of deficit households.	57.80
e) Number of Households having balanced Budgets (Marginal)	497
f) Percentage of Marginal Budget Households.	17.61

The high percentage of deficit households indicates the fact that the tribals are not in a position to meet both ends.

Generally the value of the assets possessed by households reflects the economic wealth of a household. The assets of the tribals include land, live stock, house etc. A few tribal households possess gold and silver ornaments. The investment of tribal households on 'capital assets' is very negligible. It is observed that the idea of capital accumulation has not crept into the minds of tribal cultivators. On the whole, the economic development of this Block calls for radical steps in the fields of Agriculture, Industries, Irrigation, Communications etc.

I N D E B T E D N E S S

Indebtedness problem, in its alarming dimensions, is crippling the growth of Tribal Economy. Increasing population, low productivity of the tribal areas and limited employment potential have contributed much to the high incidence of indebtedness. Money lending system provides the much needed scope for worst exploitation of the tribals. Borrowing is a way of life for tribals. Tribals borrow heavily during the slack seasons i.e., from June to November even at abnormal rates of interest. Several factors are responsible for the ever growing burden of indebtedness in tribal areas. An attempt was made in this study to estimate the incidence of indebtedness; its causes and to assess how Money lenders, cooperative Societies and Other Government institutions are functioning as a source of credit to the tribals.

The distribution of indebted tribal Households (Debt-group wise) are furnished below:

TABLE NO.15
INDEBTED HOUSEHOLDS -- DEBT-GROUP-WISE

Debt-group Rs.-	No. of tribal Households indebted.	Percentage
--200	728	70.27
201--400	124	11.97
401--600	70	6.76
601--800	36	3.47
801--1000	37	3.57
1001--1200	11	1.06
1201--1400	4	0.39
1401--1600	7	0.68
1601+	19	1.83
Total:	1036	100.00

The table reveals that 36.71% of the households are indebted.

Out of 1036 indebted households, 70.27% fall in the debt-group Rs.200/- and below. 89% of the Households are having debt less than Rs.600/- and only 2.90% of Households are having more than Rs.1200 debt.

The extent of indebtedness among the surveyed tribal households is as follows:

		Rs.
a) Amount borrowed	--	3,20,371
b) Amount repaid	--	15,895
c) Balance	--	3,04,476

The total amount of debt incurred by 1036 Households in this Block is Rs.3,20,371/-. The average debt per household in this block is Rs.293.90. This average amount of debt is to be accepted with certain limitations; (1) Tribals provide inflated figures with the fond hope of getting relief from Government. (2) The increasing cost of living also contributes to such heavy amount of debts.

The multifarious factors, which are responsible for this malady are briefly discussed below:

1. The meagre income of a tribal is the main factor which compells him to borrow money even at exhorbitant rate of interest to meet his expenditure.
2. The average size of the holding of a tribal household is also very small and un-economic and it cannot sustain the members of the household.
3. The tribal cultivator concentrates mainly on food crops. Most of them are not in a position to grow commercial crops which brings in higher income as they are unaware of the techniques of growing commercial crops. Famine and frequent crop failures are also responsible for indebtedness.
4. The main drawback on the part of a tribal is the absence of saving habit. Though some of the tribals are aware of the advantages of saving, they could not save any thing out of their meagre incomes.
5. Tribals are accustomed to spend large amounts for social ceremonies and festivals. On certain occasions they also entertain relatives and friends which involves heavy expenditure. Thus the tribals incur heavy expenditure which ultimately shatters their economy.

6. Most of the tribals are ignorant of the equitable price system. Sometimes they exchange their goods without knowing the values of mutually exchanged goods and consequently they incur loss.

7. Traditional councils are still functioning effectively in tribal areas. Violators of Social norms are dealt by these councils and the defaulters are penalised. These penalties cost more to the tribals, with the result the tribals land in debts.

The distribution of tribal Households who have borrowed debts for various purposes is given below:

TABLE NO.16
DISTRIBUTION OF THE NUMBER OF HOUSEHOLDS ACCORDING TO THE CAUSE OF TAKING LOAN

Sl. No.	Cause	No. of tribal Households borrowed.	Percentage of households.
1.	Family Maintenance	772	74.52
2.	Cultivation Expenses	137	13.22
3.	Social ceremonies	77	7.43
4.	Purchase of bullocks	26	2.57
5.	Payment of Old debts.	17	1.64
6.	Purchase of Land	7	0.68
		1036	100.00

The tribals mainly borrowed money to meet the expenditure on family maintenance, while 13.22%, 7.43%, 2.51%, 1.64% and 0.68% of the indebted households incurred debt due to the expenditure on cultivation expenses, Social ceremonies, purchase of bullocks, payment of old debts and purchase of land respectively. This indicates that most of the indebted Households (87.74%) have borrowed loans for family maintenance and agriculture.

AVENUES OF DEBT:

There are four types of credit agencies catering to the credit-needs of the tribals viz., Money lenders, Cooperative Societies, Block Development Office and Friends and Relatives. Money lender is the most prominent source of credit to tribals as 990 tribal households have borrowed loans from Money lenders. About 120 tribal households have borrowed loans from more than one source. Thus the tribals borrow loans from several sources at varying rates of interest. The following figures indicate the domination of different credit agencies in providing loans to tribals.

Source.	No. of tribal households borrowed.	Percentage.
1. Money lenders	990	85.64
2. Friends and Relatives.	45	3.89
3. Cooperative Societies.	78	6.75
4. Block	20	1.73
5. Other sources.	23	1.99
	1156	100.00

According to the survey 85.64% of the indebted households borrowed loans from Money lenders, while 3.89%, 6.75% and 1.73% of the indebted Households have borrowed from friends and relatives, Cooperative societies, and Block Office respectively. The analysis of the above figures reveals the traditional and parasitic hold of the money lenders. Only 1.73% of the indebted Households have borrowed loans from Block Development Office. This reflects the poor flow of the Government credit facility to the tribals.

The incidence of debt with reference to Debt groups and sources of borrowing is shown in the following table:

INCIDENCE OF DEBT AND SOURCES OF BORROWING

Debt Groups. Rs.	Number of Households Borrowed from				Total
	Money lenders.	Friends and Relatives.	Cooperative Societies.	Others	
1-200	701	31	56	3	797
201-400	120	10	5	11	152
401-600	66	1	16	5	93
601-800	27	2	..	1	36
801-1000	37	..	..	..	37
1001-1200	9	1	1	..	11
1201-1400	4	..	..	..	4
1401-1600	7	..	..	..	7
1601 and above	19	..	..	..	19
Total:	990	45	78	20	1156

The analysis reveals that the credit agencies viz., friends and relatives, co-operative societies, Block and other sources have not advanced loans more than 800-00 rupees. There are only two tribal Households which have borrowed Rs.1001-1200 from friends and relatives and cooperative societies. This indicates the fact that the credit worthiness of a tribal is limited to the tune of Rs.800-00 by the co-operative societies and the Block authorities whereas the Money lender issues loans ranging from Rs.20/- to Rs.2,000/-. However nearly 83% have borrowed loans to the extent of Rs.400/- each. Out of 990 Households which have borrowed loans from money lenders, 76 Households have borrowed more than Rs.800/-.

It is now pertinent to discuss the 'modus operandi' of these credit agencies.

1. MONEY LENDERS:

Among the credit agencies, it is evident from the table No. 17 that the money-lender dominates the field. Most of the Money lenders in this Block belong to non-tribal communities. The rate of interest charged by them is exhorbitant ranging from 50% to 100%. The hold of the money lender is traditional and friendly. He lends money at any time to the tribal ryot without insisting on surities and other formalities. Unlike Government agencies, the money lender collects the money at the time of harvest when the tribal is in a position to clear off his debt.

He goes door to door for collection of money. Sometimes, if necessary, they are ruthless in recovering their money. They charge interest according to the urgency of the need of the party. Though the tribals are aware of the exploitation by the money lenders they approach the Money lenders only on account of the following factors.

1. Confidence created by the Money lender.
2. Friendly approach of the money lender.
3. Easy accessibility of the money lender.
4. Immediate payment of money to the tribal.

2. Cooperative Societies: The Cooperative Credit Societies are yet to play a significant role. They are unable to compete with the local Money Lenders. The tribals have not understood the real advantages of the cooperative societies. The most important drawback is that the existing rules governing the loan procedures do not permit the society to extend loans to the tribals without surities and Patta Rights. Another major drawback is the business like relationship between the Tribal Debtor and the Co-operative Society.

3. FRIENDS AND RELATIVES:

Generally tribals approach friends and relatives for petty amounts. In this Block, 3.89% of indebted Households have borrowed loans from friends and

relatives. Most of the Households which have borrowed from friends and relatives are in the debt group of below Rs.200/-. There are also Households which have borrowed more than Rs.400/- from friends and relatives. No security is insisted in the case of loans borrowed from friends and relatives.

4. B L O C K :

It is observed in the survey that only 1.73% of the tribals have borrowed money from Block authorities for purchase of land, bullocks etc. As such, the Block Office is yet to become an effective credit agency for the tribals.

RATE OF INTEREST:

There is no uniformity in the rate of interest charged by the money lenders. It varies from time to time and from Money lender to Money lender. The money lenders are violating the provisions of the law pertaining to rate of interest, accounts maintenance and even licence.

SIZE OF THE HOUSEHOLD AND INDEBTEDNESS:

The size of the Household and indebtedness are correlated and presented in the following statement.

Size.	No. of indebted Households.	Percentage.
1--2	116	11.20
3--5	537	51.83
6--8	317	30.60
9--11	58	5.60
12+	8	0.77
	----- 1036 -----	----- 100.00 -----

The analysis shows that out of 1036 indebted Households, 653 (or 63.03%) of them are having less than 5 members. 6.37% of indebted Households are having more than 9 members. 30.60% of indebted households are found to be having 6 to 8 members. The co-efficient of correlation between the size of the household and the number of indebted households is found to be $r = -.5312$ which indicates that there is decrease in number of indebted households as the size of the household increases.

INCOME AND INDEBTEDNESS:

The indebted families are classified into various debt groups in relation to their income ranges Table*. An analysis of the table shows that more than half of the indebted Households are in the income ranges between Rs.401--1000. Maximum number of indebted families with a debt of Rs.200 or less are found in the income group of Rs.401--600.

Table No. 18

* Table No. 18 at page No. 47

income and indebtedness.

LEGISLATION:

Money lender stands as a stumbling block in the promotion of economic development of tribals. The benefits of the economic betterment of the tribals is taken away by the Money lender. In order to prevent the money lenders from exploiting the Tribals Government have enacted legislation for regulating Money lending in tribal areas. Andhra Pradesh has passed two important protective legislations viz., Money Lender's Regulation-I of 1960 and Debt Relief Regulation-II of 1960. The main purposes of these Regulations are to control the business of money lending and to scale down the debts incurred by the tribals in Scheduled Areas of the State.

It is observed that no money lender has obtained licences as per the provision of the Regulation. Money lenders of this block are also not maintaining the Accounts, pawn books etc., as required under this Regulation. There is no special machinery in this block to implement these regulations effectively for the welfare of tribals. All these preventive measures have not even touched the fringe of the problem and provided any relief to the Tribal.

According to the Rural credit Survey Committee Report "Today the Agricultural Credit that is supplied, falls short of the right quantity, is not of the right type, does not serve the right purpose and by the criterion of need, often fails to go to the right people". This statement appears to be quite correct in the case of Scheduled Tribes and Scheduled areas. Therefore the situation demands that along with the enactment of legislation, Social reform also should take place. Social Evil cannot be eradicated by legislation alone. Social reform is equally important. Special campaigns should be organised in collaboration with the cooperation of Panchayat and Block authorities to uproot this evil effects of indebtedness.

DEVELOPMENT ACTIVITIES

AGRICULTURE:

Agriculture is the main occupation for tribals of this Block. They practise both settled and podu cultivation. In an agrarian economy, the land tenure system will have more influence on the present and future pattern of agricultural production.

Before discussing the development activities in the field of agriculture, it is better to know about certain basic facts such as nature of the soil, land use, agricultural practices, podu cultivation etc. The terrain is mostly undulating with levelled patches here and there and it consists hills with low elevation. In several places land is affected by soil erosion. There are reserve forests with quality timber and bamboo. Mostly sandy red loams, black and clay types of soils are found in this block. On an average this area receives annually 61" of rain and mostly the rains are received during south-east monsoon.

The basic economic activities of tribals are agriculture, both shifting and settled, supplemented by collection of large number of minor forest products and

agricultural labour. Since agriculture is the basic economic activity, the economic development of tribals is closely associated with the proper utilisation of land. Land is one of the basic factors of production. The survey throws light on the land use pattern and the pressure on land. The land utilisation particulars of this block are furnished below:

Land use pattern (Year 1965-66)

	<u>Acres</u>
1. Total Geographical Area	63863=57
2. Net Area sown	23093=61
3. Area sown more than once	5617=87
4. Current fallows	4136=98
5. Old fallows	2015=63
6. Cultivable waste	7775=16
7. Land put to Non-agricultural use.	5387=07
8. Barren and un-cultivable land.	3880=07
9. Permanent pastures and grazing land.	2804=55
10. Forest Area.	11694=36
11. Miscellaneous Tree topes and Crops not included in (2)	3076=14

The total geographical area of this block is 63863=57 acres. The net area sown constitutes 36.16% to the total geographical area whereas the forest area works out to 18.31%. Current fallows, old fallows and the cultivable waste land constitute 21.80% to the total geographical

area which can be brought under cultivation for the benefit of tribals. The area under Barren and un-cultivable land is 3880-07 acres. The most important feature is that the 'Area sown more than once' constitutes 24.32% to the total net area sown.

Confirmation of ownership motivates the cultivator to increase inputs for high yields. Therefore the provision of rights for the tribals in land is essential. The economic classification of households such as Land owning cultivators, Absentee landlords, Tenants etc., will throw light upon the existing economic structure of the area. The details of economic classification for the surveyed tribal population of each Village Level Workers Circle in this Tribal Development Block are furnished in Table 19.

Table No. 19

ECONOMIC CLASSIFICATION OF SCHEDULED TRIBES

Circle	Land owning cultivators.	Absentee land lords.	Tenants	Non-agricultural labourers.	Landless Agricultural labourers.
Bangarampet	428	133	200	152	122
Chenmachinta	254	..	15	100	410
Chittampadu	167	42	70	20	5
Kantaram	3	2	54	250	466
Koyyuru	267	19	44	335	2144
Malamakaram	198	..	..	8	74
Mampa	100	..	12	195	100
Pedamakaram	42	235	..	40	200
Sarugudu	N.A	N.A.	..	..	..
Sarabhannapalem	164	80	84	190	178
Total:	1623	511	479	1290	3699

Altogether, 1623 Land owning cultivators, 511 Absentee Land Lords, 479 Tenants, 3699 Landless Agricultural Labourers and 1290 Non-agricultural labourers are found among the tribals. The unique feature of this Block is that 511 tribals have become Absentee Landlords due to uneconomic holdings.

The tribals in this Block are also engaged in tenant cultivation. The data on the Land leased-in and leased out are furnished in Table No.20

TABLE NO20

LAND LEASED IN AND LEASED OUT PARTICULARS-CIRCLE-WISE

Sl. No.	Circle	No. of cultivators.	Total land leased-in(Acres)	No. of cultivators leased-out	Total land leased-out(Acres)
1.	Bangarampeta	1	3.00	6	27.00
2.	Chammachinta	..	..	1	200.00
3.	Chittempadu	..	..	5	21.00
4.	Kantaram	8	35.50	3	4.25
5.	Koyyuru	..	..	1	5.50
6.	Malamakaram	..	..	51	217.00
7.	Mampa	2	8.50	5	41.55
8.	Pedamakaram	..	..	..	..
9.	Sarugudu	..	..	..	..
10.	Sarabhannapalem	24	79.00	81	579.79
Total:		35	126.00	153	1096.09

In total 35 tribal cultivators in Kantaram, Sarabhannapalem, Bangarampeta and Mampa circles have

leased in 126 acres of land while 153 tribal cultivators in all the circles except in Sarugudu and Chittempadu have leased out the land to a tune of 1096.09 acres.

More number of leased-in and leased-out transactions are found in Sarabannapalem, Absentee land lords are more on account of increasing leased-out transactions.

The tribals of this Block have been cultivating the Dry, Wet and Podu lands. The distribution of Households in each circle with Dry and Wet land according to the size of holding is furnished in table. 21

TABLE NO. 21

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO SIZE OF HOLDING
CIRCLE-WISE

Sl. No.	Circle	Dry land (acres)			Wet land (acres)		
		1-5	6-10	11 and above.	1-5	6-10	11 and above.
1.	Bangarampeta	183	51	12	176	4	..
2.	Chemmachinta	78	15	9	11	1	..
3.	Chittempadu	34	4	7	23	1	..
4.	Kantaram	46	24	21	16	2	..
5.	Koyyuru	147	39	12	128	7	2
6.	Malamakaram	129	34	7	115	6	..
7.	Mampa	93	44	13	77	4	6
8.	Pedamakaram	77	56	10	33	2	1
9.	Sarugudu	74	55	29	69	5	2
10.	Sarabhanna- palem.	94	37	25	88	15	6
Total:		955	359	145	736	47	17

The above table indicates that 1691 households are found to be in 1-5 acres range of Dry and Wet. Only 162 households are having 11 acres or more of Dry and Wet lands. Altogether 1459 and 800 households are practising dry and wet cultivation respectively. In Kantaram, Bangarampet, Chittempadu, Chemachinta and Malamakaram circles not even a single tribal household is having more than 11 acres of wet land. Extent of wet land is more in Koyyuru, Sarabhannapalem, Bangarampeta and Malamakaram circles because of natural water resources and large chunks of flat lands in low lying areas.

PODU LAND:- The tribals of this block practise podu cultivation to supplement their meagre income. The area under Podu in this Block is only 195 acres as most of the tribals have taken to settled cultivation. The distribution of area under Podu is furnished below:

Sl. No.	Circle	Extent of Podu (Acres)
1.	Koyyuru	137-00
2.	Chittempadu	10-00
3.	Sarugudu	23-00
4.	Mampa	25-00

	Total:	195-00

The village-wise details are as follows:

	Villages	(Acres)
1) Koyyuru	Patapadu	35.00
	Dibbalapadu	28.00
	Nakkalapadu	31.00
	Peddinipalem	8.00
	Sanivarapupadu	22.00
	Santhakirlapadu	13.00
2) Chittempadu:	Tamavaram	10.00
3) Sarugudu	Bandapalli	23.00
4) Mampa	Kinchavanipalem	25.00

	Total:	195.00

'Podu' or 'Shifting' cultivation is in vogue only in nine villages of four village level workers circles. All the villages are situated on plateau like area, surrounded by forests. The podu is carried on the slopes of the hillocks on this plateau in Koyyuru circle. The village wise figures indicate that Patapadu in Koyyuru circle is having large extent of area under podu cultivation.

Landless tribal households number 1210 in all the circles of the Block. The distribution of landless tribal households in each circle is shown below:

TABLE NO. 22

DISTRIBUTION OF LANDLESS TRIBAL HOUSEHOLDS CIRCLE-WISE

Sl. No.	Circle	No. of landless households.
1.	Bangarampet	143
2.	Chammachinta	41
3.	Chittampadu	164
4.	Kantaram	96
5.	Koyyuru	182
6.	Malamakaram	74
7.	Mampa	96
8.	Pedamakaram	154
9.	Sarugudu	75
10.	Sarabhannapalem	185
	Total:	1210

Landless tribal households are more in Sarabhannapalem, Koyyuru, Chittempadu, Pedamakaram and Bangarampet circles.

The agricultural practices of these tribals are almost identical with the plains areas; but the tribals of this block are used to cultivate the lands only for 6 months and the land is left fallow for the remaining six months.

Different types of crops are grown in Dry, Wet and Podu lands. The cropping pattern is as follows:

1. Dry: (1) Ragi, Bajra (~~...~~), Jawar (~~...~~)
2. (2) Ground nut and other Oil Seeds
- (3) Pulses like, Horsegram, redgram and greengram.
2. Podu: Millets such as Jowar, Bajra and Ragi are grown in podu area.
3. Wet: Paddy is exclusively grown in wet area.

The area under some of the important crops for the last three years is furnished below:

<u>Crop</u>	<u>1964</u>	<u>1965</u>	<u>1966</u>
1. Paddy	3750	3764	3763
2. Ragi	828	828	821
3. Bajra	6567	6567	6428
4. Jonna	3931	3931	3847
5. Groundnut	100	150	185
6. Oil Seeds	1985	1985	1981

It is quite clear that crops like Paddy, Bajra and Jowar are grown extensively. Paddy cultivation is more popular in many villages especially in Sarabhannapalem, Koyyuru and Chittempadu circles. Area brought under cultivation for growing fruits and vegetables is negligible.

Agricultural development is one of the main activities of the community development and it aims at increased agricultural production. Several incentives are also extended to the cultivators to motivate them for higher production.

The objectives of the agricultural programme are as follows:

1. To popularise improve seeds and establish a regular supply line of seed.
2. Improving the efficiency of the agricultural operations by introducing better implements.
3. Demonstration of the improved agricultural practices.
4. Inculcating the habit of producing and using farm yard manure and use of chemical fertilisers.
5. Increasing the area under fruits and vegetables.
6. Popularising the plant protection practices.

In view of the above objectives, it is essential to assess the performance of agricultural programmes implemented in the block. Certain indicators have been chosen to assess the performance of the programmes. The following analysis throws light on the performance.

Sl. No.	Activity	Unit	Physical	
			Targets	Achievements
1.	Improved seed	Qtls.	3,137	4,681
2.	Improved implements	Nos.	400	684
3.	Agricultural Demonstrations.	Nos.	5,760	6,344
4.	Area reclaimed	Hect	20	166
5.	Fruit seedlings	Nos.	30,000	35,399
6.	Vegetable seeds	Kgs.	109	235
7.	New compost pits	Nos.	14,000	14,837

The achievements are more than the targets in all the activities under Agriculture. There was no short fall. The total target for improved seeds was fixed at 3,137 quintals, but the achievement was 4,681 quintals.

The target, with regard to the distribution of improved implements was fixed at 400. The achievement was 684. Altogether 6,344 agricultural demonstrations were conducted in the Block during the Tribal Development phase period. 166 Hectares of land was reclaimed against the target of 20 Hectares. Fruit seedlings to a tune of 35,399 were distributed against the target of 30,000. The distribution of vegetable seeds was more than double the targeted quantity (T=109; A=235).

The details with regard to the supply of fruit seedlings, number of villages covered and the persons benefitted during the three years are furnished below:

Year	Number supplied	No. of villages covered.	No. of persons benefitted.	% of survival
1964-65	4465	40	1162	50%
1965-66	12461	82	2493	62%
1966-67	3765	25	381	65%

During the three years from 1964-67, 20,691 fruit sapplings of various species were supplied to 4,036 persons in 147 villages. Of the 20,691 seedlings supplied, only 59% of the seedlings survived. The reasons for such poor rate of survival are: (1) delayed supply; (2) lack of interest among the Tribals for growing plants. Adequate propaganda was not made regarding production value of the fruit plants; (3) The tribals prefer light work and aspire for early yields. Fruit plants take long time to bear fruits while the tribals need the yields early; (4) They believe that wild varieties of fruit trees bear plenty of fruits than the fruit plants cultivated in the fields; (5) some of them also expressed that growing of orchards is a costly affair.

S E E D S: There are no seed multiplication farms in this Block. Only three vegetable gardens under the Applied Nutrition Programme are being maintained. After the introduction of Panchayat Samithi, the local seed is replaced by improved seeds viz., G.E.B. 24, S.L.O.15, BAM 13, MTU.19, MTU 17 and AKF 14. About 100 maunds of paddy seed was procured from East Godavari District and supplied to the ryots in order to cover 80% of the area. The hybrid variety of Paddy "Taichung Native I" was introduced for the first time in 7 acres demonstration plot in Koyyuru village. Hybrid crop was cultivated in an area of 800 acres. 120 acres have been brought under hybrid Bajra; 66.50 acres have been brought under Hybrid Jowar, 102 acres have been brought under Taichung Native-I and 13.15 acres have been brought under I R 8 during 1966-67.

Japanese Method of Paddy cultivation was also introduced in this block. The area under Japanese method of cultivation in each Village Level Worker circle is given below:

Sl. No.	Village Level Worker Circle	Acres.
1.	Bangarampeta.	161.00
2.	Chammachinta	150.00
3.	Chittempadu	151.00

4. Kantaram	160.00
5. Koyyuru	174.00
6. Malamakaram	160.50
7. Mampa	159.00
8. Pedamakaram	170.00
9. Sarugudu	152.00
10. S.B. Palem	151.00
	<hr/>
	1588.50
	<hr/>

An extent of 12 acres is under Hybrid variety (TNI) in this block and follow up work is observed. Chemical fertilisers were also supplied to the ryots. The highest yield per acre (6.2 bags) is in Mampa circle.

Traditionally the cultivators in this block are raising only one crop during Kharif season and leave the land fallow during Rabi season. With great persuasion and difficulty the extension team could convince the cultivators for raising second crop and brought 14 acres of fallow land under ground nut. Noteworthy achievement under agriculture is that an area of 300 acres have been brought under DV 2 Ground-nut crop in Sarabhanna.. Palem area. Rabi campaign was given more importance in this Block.

FERTILISERS: The tribals were not fertiliser minded. They are now slowly using fertilisers to achieve increased

agricultural production. The quantity of fertilisers distributed for demonstration purposes during 1964-65 and 1965-66 are given below:

	1964-65 Mds.	1965-66 Qtls.
1. Amonium Sulphate	1064	395
2. Urea.	1243	..
3. Amonium Sulphate Nitrate.	..	57
4. Calcium Amonium Nitrate.	2239	242
5. Super phosphate	172	977.

PLANT PROTECTION: Of late, the tribal cultivators are adopting plant protection measures. The quantity of pesticides used/distributed during 1964-67 is as follows:

	1964-65 Kgs.	1965-66 Kgs.	1966-67 Kgs.
1. D.D.T. 50%	50	..	1000
2. B.H.C. 50%	150	2250	..
3. Sulphur Dust.	50	..	..
4. Paramar EC 50%	200 Tubes	..	..
5. Lindane dust.	200	..	..
6. Eytalon.	..	25	15
7. Agrosan G.M.	..	8	..
8. Zink Phosphide	15	..	10 Tins.
9. Mothly Parathion	..	..	32
10. Tafradan	..	..	5 Tins
11. Basudrin	..	..	..

12. Zeneb.	..	..	40 Tins.
13. Micothion	..	..	25 Tins.

GREEN MANURE:

Green leaves are abundantly available in the block. An extent of 2602 acres and 2786 acres was covered under green manure during 1965-66 and 1966-67 respectively. The following are the details of the Green manure seeds supplied.

	1965-66	1966-67
1. Sushania	500 Kgs.	..
2. Daincha	350 Kgs.	..
3. Sunhemp	675 Kgs.	630 Kgs.
4. Wild Indigo	1125	1050 Kgs.

SOIL CONSERVATION SCHEME:

Due to heavy rains, water rushing from steep hills caused extensive soil erosion. The soil erosion is a constant problem for the tribal areas. Hence the soil erosion programme is given top priority in this block. Graded bunding, strip cropping, Gully control works, Bench terracing etc., have been taken up by the soil conservation Department in the Koyyuru Block. In this Block nearly 1900 acres have been covered under soil conservation measures.

Originally, the amount invested on the soil conservation measures was to be recovered from the tribal farmers on simple instalment basis. But the Government after careful consideration decided to extend this facility to tribals on 'Non-recoverable basis' due to their poverty.

The soil conservation Department is providing the employment on daily wages to certain groups of tribals who do not have land for cultivation. Besides, a limited no. of tribals were also absorbed in this department on monthly salary basis. Five tribals were absorbed as sevaks in this area under soil conservation scheme. In the beginning, the tribals were not attracted towards soil conservation work, however, subsequently due to increase in the daily wage rates more tribals are employed in the soil conservation work. The following villages are more benefitted by the soil conservation works than the remote villages in the block.

1. Koyyuru
2. Rajendrapalem.
3. Suranderapalem.
4. Mampa.
5. Revallu.
6. Marrisipalem.
7. Krishnapuram
8. Panasalapadu
9. Thatichetlapalem
10. Malalamakaram.

These villages are located nearby Koyyuru, the Block Headquarters where the soil conservation staff is

stationed. In Peddamakaram and Sarabhannapalem groups soil conservation measures have also been undertaken on a large scale as these villages are inhabited by non-tribals who responded favourably to the development programmes and made use of the assistance given by the Government.

Certain Village Level Worker Circles like Chittempadu and Sarugudu, located in the interior parts of the Block were not benefited by these programmes as they are not accessible to the staff.

AREA BUNDING UNDER SOIL CONSERVATION SCHEME:

Area Bunding was also undertaken covering 3773.42 acres in 37 villages of this block, under soil conservation scheme. The details with regard to the area banded in each village is furnished below:

	<u>Acres</u>
1. Rajendrapalem.	109.52
2. Koyyuru	102.80
3. Santakirlapadu	10.19
4. Gangavaram (group)	149.19
5. Vantalapadu	64.04
6. Mampa	94.06

	<u>Acres</u>
7. Revalu	121.67
8. Paideganuku	90.60
9. Singavaram	61.43
10. Chiddipalem	181.93
11. Marriada	97.98
12. Doddavaram	120.58
13. Tallagalem	82.30
14. Pidathamamidi	72.92
15. Pittachalam	99.86
16. Naidmpalem	61.93
17. Pangelapadu	75.66
18. Malamakavaram	208.90
19. Chintalapudi	240.40
20. Ginjarthi	197.46
21. Ravanapalli	171.65
22. Koppukonda	140.97
23. Nallagonda	33.23
24. Errinaidupakalu	193.09
25. Kottaipalli	51.62
26. Gummalapalem	50.00
27. Kittalova.	36.56
28. Kommikagroups	285.08
29. Nimmalapalem.	122.80
30. Sakulapalem	25.00
31. Surendrapalem	61.70
32. Libarthi	76.08
33. Solabu	95.88

34. Pothavaram	66.12
35. Loddipakala	22.00
36. Gudlapalli	82.02
37. Kakarapadu	26.20

Total: 3,773.42 Acres.

LAND ALIENATION: Government have enacted certain protective legislations to safeguard the interest of the tribals on land and also to protect them against the exploitation of the money lenders. The Land Transfer Regulation was passed in the year 1959 and subsequently the Regulation was amended. The main object of this Regulation is to prohibit the illegal land transfers from tribal to non-tribal in the scheduled areas of the State.

The survey revealed that a good number of land transfers violating the provisions of the Regulation are taking place. The land is being transferred from Scheduled Tribes to non-tribals in this block by way of leasing or by Mortgage without possession. The details with regard to land alienation cases in each circle are given in Table. 24

TABLE NO.24
LAND ALIENATION CASES - CIRCLE-WISE

Sl. No.	Circle	No. of families who have alienated land to non-tribals.	Extent of land alienated (in Acres)
1.	Bangarampeta.	25	51.90
2.	Chemmachinta.	..	..
3.	Chittempadu	2	4.29
4.	Kantaram	66	258.70
5.	Koyyuru	67	250.25
6.	Malamakaram	4	11.00
7.	Mampa	32	109.50
8.	Pedamakaram	11	82.75
9.	Sarugudu	..	..
10.	Sarabhannapalem	11	30.15
Total:		218	797.84

It is seen from the above table that there were 218 cases of illegal land transfers. The land thus alienated accounts for 798 acres. Further the study reveals that alienated cases are more in Koyyuru, Kantaram, Mampa and Bangarampeta circles. There are no Land alienation cases in Sarugudu and Chemmachinta circles. Eventhough the number of cases are less in Pedamakaram, the extent of the land alienated is more. It is observed in many

~~cases that the land alienation is taking place due to~~
poverty and illiteracy. The tribals are borrowing loans
by mortgaging their lands to non-tribals. In records
the lands are in possession of tribals but actually
the lands are cultivated by the non-tribals.

The causes for land alienation are as
follows:

1. The land alienation cases have been more wherever there are more non-tribals.
2. Fertile, flat and wet lands suitable for paddy and sugar cane cultivation have been alienated.
3. The non-tribal money lenders have issued loans to the tribals with the evil motive of grabbing their fertile lands.
4. The non-tribals are engaging the tribals as their agents on petty amounts to be their nominees for the land registration. The non-tribals keep such tribals in their grip by lending money on interest.....
The truth abiding tribal never say a word against his master.
5. The non-tribal population is mainly concentrated in Zayyuru and Rajendrapalem. Transport and communication facilities have helped these immigrants to settle down in these villages. Wet and fertile lands of these

villages have attracted the non-tribal settlers. In Koyyuru proper, only 4 to 5 families are retaining lands in their possession among Bagatas and most of the Valmikiis lost their wet lands to the non-tribal cultivators. The tribals who came to Koyyuru during 1961-62, now attained the status of local leaders and they do money lending and agriculture. They are now petty land lords of this village. In Koyyuru and Mampa villages, the Samithi President himself lost nearly 80 acres of land by alienating to Kshatriyas.

MINOR IRRIGATION:

In tribal areas nearly 80% of the cultivated area depends upon rainfall. Assured irrigation source is a sort of insurance against the crop and rain failures. It is also an important input factor to increase the productivity of land, as timely and adequate supply of water is a pre-requisite for maximising output from land.

Tandava, Yerlu and Sileru are the most important rivers which are flowing through this Block. Minor Irrigation is given an important place in the development programmes of Tribal Development Blocks. The main sources of irrigation in this block are Tanks,

and Wells besides major Hill streams and other rivulets. Tandava river, Adakula stream and Varaha river are the major hill streams in ex-golukonda taluk. The net area sown is 23,093-61 acres, of which 1500 acres is under irrigation. Altogether, there are 106 minor irrigation sources in this block.

The number of Minor Irrigation sources transferred from Revenue Department is 103. Only 3 sources are constructed by this Block since its inception. These three Minor Irrigation works were executed at a cost of Rs.28,250/-. The details of these three works are as follows:

- | | |
|---|-------------|
| 1. Dam Across Ankamapalem Gedda at Balaram. | Rs.5,000/- |
| 2. Dam Across Ghapagedda near Bennavaram. | Rs.4,250/- |
| 3. Dam Across Hill Stream at Doddavaram. | Rs.19,000/- |

In addition to these works certain Minor irrigation works were under progress during 1966-67. The details of the works under progress are given below:

	(Rs.)
1. Anicut across Konda Mampā Kalva at Mampā	500/-
2. Anicut across Gamparai Kalva at Kothapalli.	8,100/-
3. Anicut across Tiyyamamidi Kalva of Vilagalapalem.	4,500/-
4. Anicut across Hill stream at Numarala.	2,000/-
5. Anicut across Hill stream Chaparagigedda at Bakuluru.	4,000/-
6. Anicut across hill stream at Chuttubanda.	2,970/-
7. Anicut across Hill stream at Balaram.	2,000/-
8. Anicut across Bandimalagedda at Chittempadu	4,100/-
Total:	28,270/-

The allotment and expenditure details for the last three years for additional Minor Irrigation Programme and for Normal maintenance and repairs are as follows:

NORMAL MAINTENANCE & REPAIRS:

	Allotment (Rs.)	Expenditure (Rs.)
1964-65	9,000	9,000
1965-66	8,600	8,600
1966-67	3,600	3,600

ADDITIONAL MINOR IRRIGATION PROGRAMMES:

1965-66	36,520	14,528
1966-67	21,992	8,115

In addition to Minor Irrigation sources like Tanks and Hill Streams there is ample scope for Lift Irrigation.

The number of tribal households to be benefitted and the approximate cost of these schemes are furnished below:

Scheme.	No. of tribal households to be benefitted	Approximate cost of the schemes (Rs.)
1. Kinchavanipalem	30	20,000
2. Chintalapudi	40	20,000
3. Balaram	30	20,000
4. Adakula	30	20,000
5. Kakarapadu	30	20,000
Total:	160	1,00,000

In all 160 Households of Bhagata, Valmiki, Kcondakapu, Konda Dora, Kammara and Gadaba communities will be benefitted by these proposed schemes.

KINCHAVANIPALEM:- Kinchavanipalem is a Hill Stream flowing at a distance of 4 miles from Koyyuru village. This is a perennial hill stream popularly known as Kinchavanipalem Gedda. It has a very good spring flow.

CHINTALAPUDI:- Chintalapudi gedda is a hill stream which is flowing at a distance of 1 mile from Chintalapudi village. It is a perennial source with good spring. If the lift irrigation scheme is implemented a vast

extent of land on the right flank of the gedda could be brought under wet cultivation.

BALARAM:- Balaram stream is a perennial hill stream.

If the proposed scheme is implemented sizable portion of cultivable land can be irrigated.

ADAKULA:- The Adakula gedda flows by Adakula and Kinchili villages and joins Tandava River at 2nd mile from Adakula village. The surplus water of the Tandava Project was also diverted to this stream.

Koyyuru Mutta has a good number of hill streams and these sources have been harnessed through crude methods for irrigation. Considerable areas of wetlands are cultivated in similar manner in other villages viz., Mampa, Gangavaram, Revallu etc. Tandavanadi or Bodderu is the only stream flowing in the Makaram Mutta area.

Panchayat Samithi is confronted with several problems while implementing the Minor Irrigation Schemes. One among the many is financial yardstick laid down by the Government. For example, the yardstick of Rs.350/- per acre, prescribed for the construction of new irrigation sources is not sufficient. However presently the works are being carried out with much difficulty. The

yard stick may be enhanced by 50% as the schedule of rates are being adopted with enhancement of 50% in agency. Moreover the yard stick of Rs.17.50 per acre for a cycle period prescribed for repairs is also not workable. It is better to fix this 'Yard stick' as 10 times to the assessment. The funds released by the Government are meagre and not sufficient for taking up works as per cycle system.

ANIMAL HUSBANDRY:

Animal wealth also contributes to the development of tribal economy. Animals are used for multi-purposes like ploughing, manuring, transport etc., Cattle wealth plays an important role in the agricultural sector. Hence cattle development deserves right place in the Development programmes. The Cattle of this area is of non-descriptive type and they are all under-sized and red in colour. The tribals of this block are making use of the cattle for ploughing purposes irrespective of the sex. The cows are under-sized with under-developed udders. Traditionally they are seldom milched since the tribals believe that it is a sin to deprive the calf of the mother's milk. In emulation of the non-tribals living in vicinity Bhagatas and Valmiki have cultivated milking habit. However the milk yield is comparatively low in agency areas. Official and other non-tribal population is a potential market for the milk.

The total Cattle population is 13,797 and the Poultry population is 22,478. The distribution of live-stock population among the surveyed tribal households is given below:

a) Working Animals	5,588
b) Milch Animals	1,033
c) Dry Animals	773
d) Young stock	1,236
e). Sheep and Goats	966
f) Poultry type	1,829
g) Pigs	135
h) Donkeys	6
i) Others	2

It can be said from the above figures that the working animals are less in numbers. The working animals includes cows, oxen and buffalows.

The economic prosperity of a tribal cultivator depends upon the cattle wealth in general and particularly working animals. In this context it is necessary to discuss about the distribution of working animals among tribal households. The distribution of tribal households in reference to land and working animals is furnished in table 25.

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ADAKULA:- The Adakula gedda flows by Adakula and Kuchilli villages and joins Tandava River at 2nd mile from Adakula village. The surplus water of the Tandava Project was also diverted to this stream.

Koyyuru Mutta has a good number of hill streams and these sources have been harnessed through crude methods for irrigation. Considerable areas of wetlands are cultivated in similar manner in other villages viz., Mampa, Gangavaram, Revallu etc. Tandavanadi or Bodderu is the only stream flowing in the Makaram Mutta area.

Panchayat Sanithi is confronted with several problems while implementing the Minor Irrigation Schemes. One among the many is financial yardstick laid down by the Government. For example, the yardstick of Rs.350/- per acre, prescribed for the construction of new irrigation sources is not sufficient. However presently the works are being carried out with much difficulty. The

yard stick may be enhanced by 50% as the schedule of rates are being adopted with enhancement of 50% in agency. Moreover the yard stick of Rs.17.50 per acre for a cycle period prescribed for repairs is also not workable. It is better to fix this 'Yard stick' as 10 times to the assessment. The funds released by the Government are meagre and not sufficient for taking up works as per cycle system.

ANIMAL HUSBANDRY:

Animal wealth also contributes to the development of tribal economy. Animals are used for multi-purposes like ploughing, manuring, transport etc., Cattle wealth plays an important role in the agricultural sector. Hence cattle development deserves right place in the Development programmes. The Cattle of this area is of non-descriptive type and they are all under-sized and red in colour. The tribals of this block are making use of the cattle for ploughing purposes irrespective of the sex. The cows are under-sized with under-developed udders. Traditionally they are seldom milched since the tribals believe that it is a sin to deprive the calf of the mother's milk. In emulation of the non-tribals living in vicinity Bhagatas and Valmikis have cultivated milking habit. However the milk yield is comparatively low in agency areas. Official and other non-tribal population is a potential market for the milk.

The total Cattle population is 13,797 and the Poultry population is 22,478. The distribution of live-stock population among the surveyed tribal households is given below:

a) Working Animals	5,588
b) Milch Animals	1,033
c) Dry Animals	773
d) Young stock	1,236
e) Sheep and Goats	966
f) Poultry type	1,829
g) Pigs	135
h) Donkeys	6
i) Others	2

It can be said from the above figures that the working animals are less in numbers. The working animals includes cows, oxen and buffalows.

The economic prosperity of a tribal cultivator depends upon the cattle wealth in general and particularly working animals. In this context it is necessary to discuss about the distribution of working animals among tribal households. The distribution of tribal households in reference to land and working animals is furnished in table 25.

TABLE NO.25

LAND AND WORKING ANIMALS

Circle	No. of house-holds with land and working animals	No. of house-holds with land and without working animals.	No. of house-holds with- out land & with work- ing animals	No. of house-holds with- out land & without working animals.
Bangarampeta	202	81	15	119
Nampa	112	49	19	86
Padamakaram	127	18	3	156
Malamakaram	121	50	2	71
Sarugudu	154	9	2	71
Serabhannapalem	112	46	32	176
Koyyuru	163	78	29	136
Chittampadu	43	3	57	112
Chammachinta	66	41	5	35
Kantaram	71	21	27	102
-----			191	1064
Total:	1171	396		

The percentage of tribal households with and without working animals is shown below:

	Percentage.
a) Households with land and with working animals.	41.50
b) Households with land and without working animals.	14.03
c) Households without land and with working animals.	6.77
d) Households without land and without working animals.	37.70

14.03% of tribal households with land are in need of working animals. Therefore, 792 working animals or 396 pairs of bullocks are required to be distributed among the needy tribal cultivators.

The common diseases of cattle in this Block are (1) Black quarter (2) Haemorrhagic septicaemia (3) Anthrax (4) Fascioliasis and (5) Ranikhet. Poultry Ranikhet is a common disease in this area. Besides the extension programme, the Extension Officer (Animal Husbandry) and one compounder are touring the villages of Samithi for taking the curative and preventive measures. Preventive inoculation work has controlled the outbreak of epidemics to a certain extent. Sick animals are treated daily at the dispensaries. No. of animals treated, castrated and inoculated are furnished below for the year 1965-66.

Castrations = 305

Inoculations = 9574

Cases treated = 1677

The quality of the cattle and poultry is poor. The local cattle is short statured and weak and they are not useful either for deep ploughing or draught. In order to upgrade the local Livestock, 7 breeding bulls and 7 units of Rams and Ewes were supplied in the

Block The local birds are also of very poor type. To improve the local stock 241 Exotic birds have been distributed of which 82% of exotic birds survived. The seven breeding bulls served 604 cows. Only one Poultry unit was sanctioned for Koyyuru Block. The birds are multi-coloured and are fanciful. The egg yield is very poor ranging from 30--40 eggs per year.

One Veterinary Dispensary has been functioning at Block Headquarters. There is one First Aid Veterinary Centre at Chemmachinta village which is at a distance of 25 miles from the block Headquarters. Five First Aid Boxes have been supplied to five village Level Workers. There is no artificial insemination centre in this Block. The Extension Officer (Animal Husbandry) and one Veterinary Compounder are working in the Block Veterinary Dispensary and another Compounder is posted at Chemmachinta. However there is need to improve the Veterinary services especially in interior villages of the Block.

COOPERATION:

Cooperative institution is a Voluntary association formed for the promotion of common economic

interests. The aim of cooperative movement in tribal areas is to provide credit and marketing facilities to tribals and in the process to save them from exploitation. With this end in view, various types of Co-operative Societies, such as Multipurpose Societies, credit societies, Marketing Societies and Land Colonisation Societies were set up from time to time. There are only six Multipurpose Cooperative Societies functioning in this Block. The Cooperative movement is not very popular among the tribals since the tribals are not properly educated. The details regarding the location and the type of society are furnished below:

<u>Location of the society</u>	<u>Type of the society</u>
1. Chemmachinta	Multipurpose Cooperative Society.
2. Balaram	-do-
3. Gantavari Kottiagudem	-do-
4. Cheedipalem	-do-
5. Ravanapalli	-do-
6. Koyyuru	-do-
7. Mampakinchavanipalem	Land Colonisation Cooperative Society

The coverage of the existing Cooperative Societies is poor. The details with regard to the number of villages covered, membership and the date of starting of each society are furnished below:

Society	Date of starting	No. of villages covered.	Membership		
			Tribal	Non-tribal	Total
Herrachinta C.S.	1-7-1962	6	39	199	238
Karam Multi-purpose cooperative Society.	19-6-1958	3	18	59	77
M. Gudem Multi-purpose cooperative Society.	20-8-1959	4	26	96	122
Medipalem Multi-purpose cooperative Society.	24-3-1965	8	58	10	68
Pampalli Multi-purpose cooperative Society.	17-4-1965	12	40	4	44
Pururu Multi-purpose cooperative Society.	22-3-1965	12	60	35	95
Pampakinchavanipalem C.S.	22-3-1959		-de funct-		
			45	403	644
Total:			241		

The only non-credit cooperative institution at Pampakinchavanipalem (Land Colonisation Cooperative Society) has been dormant. Out of 93 revenue villages, only 48% of the villages are covered by six Multi-purpose

Cooperative Societies. Out of 644 members, tribals constitute only 37.4%. Non-tribal membership is more in Chemmachinta, Balaram and G.K.Gudem Multipurpose Cooperative Societies and non-tribals are predominant in these villages. Balaram and G.K.Gudem multipurpose Cooperative Societies were started in the year 1958 and 1959 respectively. The membership enrolment and the coverage has been very poor over a decade of their existence.

The performance of each Society with regard to issue of loans is given below:

	No. of loans	Amount disbursed. (Rs.)
1. Chemmachinta	535	91,360
2. Balaram	246	53,000
3. G.K.Gudem	114	19,120
4. Cheedipalem	48	4,100
5. Ravanapalli	31	2,400
6. Koyyuru	40	3,290

Eventhough the Cheedipalem, Ravanapalli and Koyyuru Multipurpose Cooperative Societies were started in the year 1965, only once these Societies have issued loans to the members. Chemmachinta, Balaram and G.K. Gudem Multipurpose Societies issued loans to members 4, 5 and 3 times respectively since inception. The

Societies could serve only limited members as it is evident from the number of loans issued and the number of persons benefitted.

Sl. No.	Cooperative Society.	Average amount of loan borrowed by a member.
1.	Chemmachinta	Rs. 170/-
2.	Balaram	215/-
3.	G.K.Gudem	167/-
4.	Ravanapalli	77/-
5.	Koyyuru	82/-

The average amount of loan works out to Rs.142/-. However the Society at Balaram could provide more amount on an average to a member than the other Societies.

It has been proposed recently to revive the Mampakinchavanipalem L.C. Society and to admit 28 colonists as members under rehabilitation scheme. A proposal to start a collective farming society at Bangarampeta is under active consideration. Cultivable waste land to the extent of 300 acres is available in Bangarampeta Panchayat. The collective farming society will go a long way in improving the economic position

of tribals if the scheme is implemented. The Society can demonstrate benefits of collective farming and also introduce innovations into the tribal areas. Further the society can help the landless cultivators.

EDUCATION: The literacy percentage among the Scheduled Tribes of Andhra Pradesh according to 1961 Census works out to 4.41% while it is 21.19% among the general population. Education is a prerequisite for development of any society in general and it is much more essential for backward sections like Scheduled Tribes where the literacy standards are very poor. The Education programmes of the Block aim at:

- a) Expansion of education facilities.
- b) Opening of Ashram Schools
- c) Construction of School buildings, teacher quarters and running of hostels.
- d) Opening of mid-day meals centres with the help of Plan funds and care authorities.

A brief review of the education programmes of Koyyuru Tribal Development Block is given below:

There are 52 Primary Schools in this Block run by different managements viz., Panchayat Samithi and Aided Management. The distribution of schools under different managements is as follows:

Management	No.of schools.
1) Panchayat Samithi	30
2) Aided Schools	22

	52

Upto 1966, 19 schools out of 30 present Primary Schools, were under Government control. A review of the year-wise schools position indicates that almost 80 per cent of the schools were started after independence. Apart from ordinary elementary schools, Government have introduced Ashram Schools in the tribal areas based on the recommendation of Renuka Ray and Elwin Committees. These Ashram Schools provide free boarding and lodging facilities to the inmates besides conducive environment for studies. Two Ashram Schools are located at K.D.Peta and Koyyuru. A Boarding home is also located at Koyyuru. The number of Boarders in these residential schools is furnished below:

	No. of Boarders.
1) K.D.Peta Ashram School	56
2) Koyyuru Ashram School	40
3) Koyyuru Boarding Home	30
Total:	----- 126 -----

Most of the schools in this block are single teachers schools as it is evident from the data collected during the survey. Out of 52 schools 33 are single teacher schools. Further classification reveals that Panchayat Samithi has 20 single teacher schools and Aided Managements have 13 single teacher schools. On the whole that 63.4% Panchayat Samithi schools are single teacher Schools.

The distribution of schools with reference to management and the number of teachers is given below:

	Samithi	Aided	Total
1. Single Teacher	20	13	33
2. Others	10	9	19
Total:	----- 30 -----	----- 22 -----	----- 52 -----

There are no higher elementary schools and high schools in the block. The students who have completed their education in these schools are prosecuting their further studies in K.D.Peta High school. A rational distribution of educational facilities has to be made in this block by way of opening proportionate number of middle schools and High Schools so, that the elementary schools will be feeding centres for middle schools and middle schools in turn will be feeding points for high schools.

There is poor response from the tribals for educational programmes as it is evident from the data pertaining to school age and school going children. The details of school age and school going children are furnished below:

	Boys	Girls	Total
1. School age children.	2251	1920	4171
2. School going children.	1437	916	2353
3. Percentage.	63.84	47.71	56.41

The percentage of school going children constitute 56.41% to the school age children which indicates a poor response. The average number of children enrolled in each school is only 45.

Distribution of school going children over various age groups and classes are furnished below:

Age-group-wise distribution of school going children.

Age-group	Tribal	Non-tribal	Total
5	269	121	390
6-8	312	121	433
9-11	201	97	298
12-14	103	36	139
14 +	25	2	27

Total:	910	377	1287

The age-group wise analysis indicates that 63.95% of school going children are found below the age of 8 years. Further the trend indicates

* Data pertains to P.S.Schools.

a sudden fall of strength in the age-group of 12 years and above. This may be due to more number of drop outs in these age groups as they become more economically useful after 10 years. The class-wise strength of Tribal and Non-Tribal children in the Primary Schools is furnished below:

T A B L E NO.26

* Class-wise strength of Tribal and Non-Tribal Children.

Class	Strength			% of tribals to total.
	Tribals	Non-Tribals	Total	
First Standard	524	186	710	73.80
Second , ,	172	45	217	79.26
Third , ,	95	55	150	63.33
Fourth , ,	75	45	120	62.50
Fifth , ,	44	46	90	48.89
Total:	910	377	1287	70.71

As seen from the above table, the class-wise strength of the tribal students has recorded a decreasing

* Data pertaining to P.S.Schools.

trend, whereas the strength of the non-tribal students has been almost constant. This indicates the higher incidence of wastage and stagnation among the tribal students as explained earlier when compared to the non-tribal school going children.

There is a wide disparity between school-age children, school going children and actual attendance. It is observed that there has been poor progress in the enrolment of tribal children in comparison with the non-tribal children. However it can be said that the response from the tribals is apparently poor. Generally this can be attributed to several factors which are enlisted below:

- a) Tribal parents are not in a position to send their children on account of their poverty.
- b) The tribal parents are yet to recognise the benefits of education.
- c) The curriculum of tribal education is not related to the realities of tribal life and it is not culture based one.
- d) Incentives provided to tribal children are not attractive enough to motivate them for education.

e) The non-tribal teachers in tribal areas could not convince the tribal parents regarding the values of education.

Teachers:

The training of a teacher in the specialised field of education need not be over emphasised. Most of the teachers in this Block are trained. As regards the number of teachers trained in the Samithi area, the position is as follows:

Trained Teachers:	42
Men :	37
Women :	5

The role of a teacher is more important especially in tribal areas. Most of the teachers hail from non-tribal areas. Apart from pupil and parents, the teachers are also to some extent responsible for the slow progress of education in tribal areas. Almost all the teachers working in tribal areas, are non-tribals who have no orientation in tribal life and culture which is a prerequisite for handling the classes successfully. For example out of 75 teachers, 71 are non-tribals and 4 are tribals.

The teachers look down upon the tribal culture as alien culture. The ethnocentric attitude creates a gulf between the teachers and the taught and the parents. Thus the teacher cannot grasp the problems of the students fully and teach them properly. Moreover the teachers have their own problems like housing, children's education, Medical facilities, transport and communication etc. Almost all the teachers working in the tribal areas face these problems. On account of these problems the teachers continue to live in these areas without their families. They pay frequent visits to their nearest towns or native places where their families are put up. With the result the teacher cannot pay adequate attention to the school children. Thus the teacher also is partly responsible for this poor progress.

The local tribal teachers posted to the tribal areas also do not pay adequate attention as they have vested interests. It was observed during this survey that a local teacher posted to the block has closed the school and refused to open the school. In view of this local influence, he seldom-cares to discharge his duties properly. If any new teacher

is posted to this village, he works against him and threatens and prevents him from reporting to duty.

Right type of teachers should be appointed and disciplinary action against the recalcitrant should be taken. The teacher pupil ratio also, counts much and influences the performance of the teacher. In view of the peculiar conditions obtaining in tribal areas Government have decided to have one teacher for every 20 tribal students against 1:40 in plains areas. But the data collected during the study reveals that there are 31 students, for every one teacher in this block. Thus according to the prescribed ratio more No. of teachers have to be appointed.

The spread of education among the weaker sections of the society depends much upon the provision of incentives. These incentives include, Mid-day meals, Scholarships, Books, Slates, Pencils and Clothes for school going children in Primary Schools. But these educational facilities are not provided in adequate measure. 40 schools are having mid-day meals programme. Care mid-day meals programme is introduced in 50 schools with 1,366 beneficiaries. An amount of

Rs.4,008/- has been spent from the social education funds towards incidental charges at the rate of Rs.3/- per head during the year 1965-66.

Out of 52 schools, only 9 schools are provided with pucca buildings and the remaining 43 schools are housed in Thatched huts. It is found that 16 schools are having village wells within a radius of one furlong. Almost all the schools are having gardens whose area ranges from 0.25 acres to 0.50 acres.

Social Education:- Under Social Education Programme, the following schemes are implemented.

Seven villages are provided with community radio sets. Only one Tailoring and dressmaking centre is opened at Chemmachinta. Only one Adult Literacy Centre was started at Kader-am village. An Adult literacy Centre was started with ten women as its members. No Balwadies are functioning in this Block. The Block has supplied books for 10 village Libraries.

Ten Bhajan mandals were started in 10 Village Level Workers group Headquarters. There are 10 Youth Clubs in the Block and Club members are involved in implementing the Agricultural and Animal Husbandry Programmes. The youth club members themselves are growing Hybrid Bajra, Hybrid Jowar and Hybrid Maize in their villages to demonstrate the benefits. These youth clubs are also improving sanitary conditions of villages. The village production committees have been formed in all the villages for assisting progressive ryots. But it is observed that these are not effectively functioning. There are four registered Mahila Mandals in the block and the members are taught in stitching of Adda leaf plates, Tailoring etc. Women Welfare Centre at Sarabhannapalem provides training in Adda leaf plates stitching, deseeding of Tamarind, Tailoring, Child care etc. After training the women members are given employment in these crafts.

HEALTH AND SANITATION:

Though the climate is salubrious ~~in the upper and lower agency areas,~~ many parts of the tribal areas are infested with malaria. Very often these areas are called as Malarial tracts. Neighbourhood of Koyyuru and Sarabhanna Palem are worst affected areas. These ~~areas are surrounded~~ by densely wooded hills and the large no. of perennial hill streams provided fertile breeding places for mosquitos. The remaining villages of this block are comparatively located in better places and the incidence of Malaria and Water born diseases ^{is} ~~are~~ much less.

Health and Sanitation activities occupy prominent place in the welfare programmes of the block. Good health and sanitary conditions are also pre-requisites for the welfare of the society. The data collected during the survey reveals that Medical and Drinking water facilities are inadequate in this area. For example the only Government dispensary at Koyyuru has no Medical Officer and the post of Medical Officer has been vacant for quite long period. There is no Primary Health Centre in this Block. Panchayat Samitha has resolved to start the Primary Health centre at Kantaram village. Mobile Medical Unit is also not

functioning in the Block. One Health visitor is posted at the Block Headquarters to attend to MCH cases.

HEALTH STAFF:

1,047 persons were vaccinated and 11,809 persons were revaccinated during the year 1965-66. Under Family Planning programme 54 vasectomy operations were conducted. Lot of propaganda and publicity has been done for popularising the vasectomy operations.

Under sanitation programme, Koyyuru, Revallu, Mampa, S.B.Palem, Nallayandi, Chemmachinta, Kantaram and Bangarampeta villages have been provided with Borehole latrines.

Malaria and Yaws are still prevalent in this area inspite of the implementation of intensive National Malaria Eradication Programmes. Dut to poverty tribals in general are suffering from nutrition deficiency diseases and the problem is more acute among infants and lactating mothers. Under health programme, ANP Project has been introduced in 5 villages of this block viz., Mampa, Koyyuru, Malalamakaram, Sarabhannapalem and Bangarampeta. The object of this programme is to educate the people about balanced diet and nutrition and to supply nutritive food to selected pre-nursery and school-going children, pregnant and nursing mothers.

Eventhough the modern medicine has reached the tribals of this area; they are still skeptical about its efficacy. The interior villages in Makaram and Antada Muttas do not have access to receive the existing meagre medical aid. Most of them are still using their indogenous medicines. The tribals believe that diseases are caused by the wrath of deities, spirits or witch craft. They also believe that breach of taboo, and spirit intrusion are the causes of diseases.

DRINKING WATER:

Hill streams and tanks are the main sources of drinking water in the tribal areas. Many of them suffer from water born diseases as they consume unprotected water. To control this water born diseases and to supply them protected water under protected water supply scheme, Wells are sunk in the tribal area besides construction of cisterns in Community Development Programmes. Protected water supply scheme has an impartant place in Community Development Programme. It was observed during the survey that some of the wells provided under protected water supply scheme are not used by the Tribals for various reasons centering around superstition.

Drinking water wells have been provided in 68 villages out of 93. During 1966-67 it is proposed

to provide drinking water wells in the following ten villages.

1. ~~Koyyur~~.

1. Koyyur.
2. Bakuluru.
3. Sarugudu.
4. Chinthavanipalem.
5. Rajudupalem.
6. Pudlapalli.
7. Chikkudapadu.
8. Panasalapadu.
9. Battapanukulu
10. Gavarlapalem.

Drinking water facilities are not provided in the upland area of this Block. Adequate drinking and boring equipment should be provided as the area is rocky and hilly.

An amount of Rs.9,592.10 was spent on Drinking Water Wells programme and 33 wells were sunk during 4 years i.e., 1963-64 to 1966-67. The year-wise achievements of Drinking Water Wells are as follows:

<u>Year during which the wells sunk.</u>	<u>No. of wells</u>
1963-64	—
1964-65	8
1965-66	12
1966-67	13
	<u>33</u>

The remaining drinking water wells ~~xx~~were provided prior to the establishment of the Block.

Some of the observations recorded during field work about the tribals and Drinking Water Wells are furnished below:

KOYYURU GROUP: The existing drinking water facilities are very meagre and the scarcity of drinking water becomes acute problem in summer season. The Koyyuru Muttah villages are situated in the upper Agency part of Chintapalli Taluk. Hill streams and tanks are very less in number when compared to other areas like Araku, Ananthagiri and Paderu in Visakhapatnam District. The Koyyuru stream is the lonely source of drinking water and irrigation for Koyyuru and neighbouring villages. There are two Drinking Water Wells in Revalle village located at a distance of 8 K.M. from Koyyuru. These two wells were sunk in 1948 and 1956. Though the well is located nearby Valniki cluster of houses, it is not used by them. On the other hand, they prefer water from the hill stream flowing at the outskirts of the village. It was said that they have used the water for a year or so in the beginning and stopped taking water from it. The elders say that during summer the water will not be available in the wells and they feel it difficult to

draw a ~~bucket~~⁴ of water from the deep well during summer, so they dislike the well-water. During winter and the rainy season the water in wells will be at high level. Psychologically the tribals also feel it easy to draw water from stream^as rather than wells. Further the motor system of the body is also used to draw with least strain. These people prefer the stream water, more than the well water and hence the two wells dug are not in use. The tribals also attach stigma of impurity for stagnated well water as they believe that well water is not healthy because of its stagnation.

SARABHANNAPALEM GROUP:^a This village is 15 K.M. away from Krishna-Devipeta/^asmall town of Narsipatnam Block. Sarabhannapalem village is a habitat of Bagatha, Valmiki and Kondadora communities. The Non-tribals are also more in this village. There are two drinking water wells used by the villagers. Most of the tribals use stream water only.

CHITTEMPADU GROUP:^a This is a very far off group on the north east of the Koyyuru Block. The Bagathas are the dominating community in this village. There is a stream nearby flowing from the hills ~~h~~ down to the Eastern side of the village at a distance of 1 K.M. On the bank of the stream, a Drinking Water Well was sunk. All the Bagathas and Kondadoras use the well water where as the Valmikis use the stream water. The Valmikis

are numerically less and occupy lower rung of the social heirarchy and they are not allowed to draw water from this well. During the agricultural season almost all the community people take water from the stream.

GADABAPALEM:- This is a fairly big village exclusively inhabited by Gadabas and also Headquarters for village Panchayat. There is a stream at the outskirts of the village on the western side. There is another stream flowing on the eastern side of the village whose water is used for irrigation. The tribals are using well water for drinking purpose, though two streams flowing nearby this village.

MALAMAKARAM:- This is situated on the plateau like area surrounded by hillocks. The villagers are using the stream water though there is well in this village.

The villages Panasalapadu, Nimmalapalem, and Kirshnapuram are exclusively situated on a most unfavourable track where the wells ~~xx~~ cannot be sunk.

SOCIAL AND CULTURAL LIFE

BAGATHA, Valmiki, Kondādora and Kammara are the major Tribal Communities living in Koyyuru Tribal Development Block. Gadaba Tribe is also found in Gadabapalem village of Chittampadu V.L.W. Circle and few families are in Nimmalapalem village of Malamakaram V.L.W. Circle and Sarugudu group of villages. Bagatha, Valmiki, Konda Dora and Kammara, are numerically dominant, their mother tongue is Telugu. Gadaba Tribe has a dialect of its own, and they speak in Telugu with other tribals as well as non-tribal communities of the area.

Agriculture is the main occupation of all the Tribal groups of the Samithi area and most of them supplement their economy by the collection and sale of Minor Forest Produce and Agricultural labour. Gadaba tribe supplement their meagre income by weaving bamboo baskets besides collection and sale of Minor Forest Produce and Agricultural labour. Gadabas market their baskets in weekly shandies. Though the Kammara Tribe is an artisan group, their main occupation is agriculture and black-smithy is their subsidiary occupation.

1. BAGATA:

Bagatha, Rana or Rona are synonymous terms. It is one of the predominant tribal groups of Visakhapatnam District. The term Bagatha is derived from the word 'Bhakti' (devotion). According to the tradition they served the Golugonda kings as soldiers with devotion (Bhakti) and hence they are called 'Bhaktas' and in course of time they came to be popularly known as Bagatas.

Bagata tribe speak Telugu and they do not have a dialect of their own. This is an endogamous group and matrimony is regulated by the clan-organisation. The Bagata tribe is divided into a numerous exogamous clans which are known as 'Vamsams' in local parlance which represent their totems. Puli (Tiger), Surya (Sun), Elugu (Bear), Naga (Snake), Bandi (Cart), etc., are some of the clans existing among the Bagatas of Koyyuru Samithi

The Traditional occupation of Bagata is settled plough cultivation. Agriculture and Agricultural labour constitute their main occupation and agricultural labour, forest labour, collection and sale of Minor Forest Produce etc., are the most important subsidiary occupations. A major portion of the cultivable land of the region is in the hands of Bhagata who are Muttadars, as a privilege they enjoy rent free lands for their service to Government in collection of land Revenue

from the cultivators.

Socially, Economically, Politically and Ritually Bagatas constitute the highest status group of the region. The village-headman, who wields all pervasive powers in the village mostly belong to Bagata Tribe only.

2. KONDA DORA:

Konda Dorā Tribe occupies the second rank numerically and in social heirarchy in this Samithi. Konda Dora tribe speak Telugu like Bagatas if this block. This endogamous tribe is divided into exogamous clans such as Surya (Sun), Puli (Tiger), Elugu (Bear), Naga (Snake), Matsya (Fish) and Hanuman (Monkey) etc. The clans of Bagata tribe, are also found among Konda Doras of this block. Konda Doras trace their descendency to Pandavas and at times they style themselves as 'Pandava-Doras'.

Their traditional occupation is settled plough cultivation and most of them are also having podu cultivation. They are industrious and hard working tribe. They grow Chodi, Jawar, Bajra and Gingili in their podu fields. Chodi and Jowar is their staple food. They eat a number of edible roots, tubers, leaves etc., Kernals of mango seeds are used as food in the lean period. They prepare gruel with Mango Kernals and Chodi flour will be added to this gruel. They eat beef also. Some of the Konda Doras whose economic position is better

have abstained from eating beef in Koyyuru, Mampa and Sarabhannapalem group of villages. However they are more backw-ard than the Bagatas of the area.

3. KAMMARA:

Kammara is the artisan tribal group and they differ from their counter parts living in the plains areas of the State. Mettu Sarabulu, Kabbadi, Are-Kammarà, Konda Kammara and Vojulu are the synonymous of the term Kammara. The term Kammara is derived from the word 'Kammaram' which means 'blacksmithy' referring to their traditional occupation. This tribe is divided into exogamous clans or 'Vamsam' as it is known in local parlance. Hanuman (Monkey), Naga (Snake) Elugu (Bear), Surya (Sun) and Puli (Tiger) are some of the clans found among the Kammaras of the Samithi area. Each clan is further divided into a number of septs, viz., Sagina, Jalli, Kakara, Muvvela and Tedla. Blacksmithy is their traditional occupation. Agriculture and Agricultural labour are main occupations of the most of these Kammaras and Blacksmithy is subsidiary occupation. Kammara is not^a land holding tribe like Bagata and Konda Dora. They are industrious and hard working. The women of this tribe attend to agricultural labour and collection of Minor Forest Produce while men ~~are~~ attend to their traditional occupation.

4. VALMIKI:

Valmiki is another important tribal group

living in this block. They are numerically more than the Kammāras and Gadabās. The Valmīkis are generally found in the villages adjacent to shandy centres they are mostly agents to the Sowcars in purchase and sale of the provisions and agricultural produce during the shandy days. These people are called with different names in different regions of the scheduled areas. Mostly they are called as Paidis in Araku Valley. In Chintapalli and Rampachodavaram agency areas they are called as Valmīkis. But they are called as Panos and Dombs in Parlākimidi and Koraput areas respectively of Orissa State. The Valmīkis of Chintapalli and Rampachodavaram areas speak Telugu and they have no dialect of their own.

Valmiki Tribe trace their origin to the Sage Valmiki, the author of Ramayana. The Valmiki tribe is divided into a number of exogamous clans (Vamsams) which regulate the matrimony. Naga (Snake), Matsya (Fish), Puli (Tiger), Surya (Sun), Elugu (Bear), Poola (Flower) etc., are some of the clans of Valmiki tribe in Koyyuru Samithi ~~area~~.

Valmīkis are traditionally agriculturists in this area and those living in the interior villages practise podu cultivation. They are not tenure holders like Bhagatas in this Samithi area. Some ^{of} them depend on agricultural labour and collection of Minor Forest Produce as source of livelihood. The Valmīkis of this Samithi area are economically very backward in comparison

with the Valmikis of Chintapalli area.

5. GADABA:

Gadabas are one of the most primitive Tribes of Andhra Pradesh. Their population is very insignificant in Koyyuru Samithi. They are found in one or two villages in Malalamakaram group of villages and in Gadabapalem of Chittempadu ~~of the Srikakulam~~. Kathira and Kapu Gadabas are inhabiting these villages. The etymology of the word 'Gadaba' is not forthcoming but some school of thought opined that Gadabas originally inhabited the Godavari region and the name 'Gadaba' has originated after the name of the River Godavari. There is another version that the word 'Gadaba' is derived from the Sanskrit word 'Kadavada' which means 'speaking indistinctly'. The Gadaba dialect is the most indistinct speech of all the Tribal dialects as the words are very rarely heard. The Gadabas constitute two distinct linguistic groups, viz., Central Dravidian Linguistic Group and Munda speaking group. The Kathira Gadabas of Koyyuru Samithi belong to the Dravidian Linguistic group.

The Gadaba settlement of Chittempadu area is quite distinct from that of the Gadaba settlement of Srikakulam district. Their huts are round shaped with palmyrah leaf roofing and wattle walls. But in Srikakulam District their huts are constructed in long parallel rows, usually near by a stream. Each hut is partitioned with

wattle walls into rooms and each room is occupied by a nuclear family. The Gadaba women of Koyyuru Samithi area wear saree and blouse akin to the plains women and other tribal women of the area, unlike the primitive dress of the Gadaba women of Srikakulam District. They have also given up their traditional ornaments. The dress and ornaments of the Gadaba women are almost similar to that of non-tribal women.

Agriculture is their traditional occupation.

Some of them have podu fields in Gadabapalem. Agricultural labour and podu cultivation constitute the major occupation of their livelihood. Collection of Minor Forest Produce and Casual labour are the important subsidiary occupations. ~~The Gadabas are more than any other tribal groups.~~

The Gadaba tribe is divided into several clans which are grouped to form three phratries viz., Toden or Dadabai Samidkil or Muvantor and Parilal or Parkini. The phratry i.e., Toden trace their descent through one common male ancestor and believe to be the offspring of a common ancestor. The matrimony is prohibited between members of the same phratry. Similarly the other two clan-groups i.e., Samidkil and Parikil clans have their common ancestors through whom they are believed to be related. With the same conviction the marriages are prohibited between persons of Toden Clan groups though they are not biologically related. Violations of this

norm are excommunicated. But in Parikil clan-group illicit marriages and sexual unions are tolerated to some extent. The violators of this social norm are readmitted into the community on payment of fine. All the clan members enjoy a punitive feast arranged by the violator of social norms.

FAMILY

Mostly the nuclear type of family exists among all the Tribal groups of the Samithi area. Joint families are found in rare cases among Bhagatas and Valmikis. Patrilocal residence is common among all the tribal groups and matrilocal residence is also prevalent in few cases. Patrilocal families are common among these tribals.

In patriarchal type of family the authority is bestowed upon the senior most male member of the family. The father usually exerts his power and authority both in familial and extra familial affairs though he does not totally ignore the views of others. Like all other Tribes these tribal groups also bear various types of bonds and one of such bonds is kinship or relationship bond in which the members of a particular group are related. After father, the eldest son takes the responsibility. Women play an important role in the family life. The women are very industrious, as wives assist their husbands in economic pursuits. They look after the domestic work. Maintenance of household is generally rests on both wife and husband. Even though authority

is vested in husband on occasions like the matrimony of the children etc., the final decision will be taken with the consultation of wife. Though woman is termed often a beast of burden in primitive societies, she enjoys an elevated social status among the Konda Doras and Bagata Tribes.

All the privileges are enjoyed by male members. Whereas in Konda Dora community, the privileges are enjoyed by both sexes equally. In Mampa, Koyyuru, and Revallu villages the Konda Dora women are holding landed property inherited from their ancestors.

Even before attaining the age of puberty the services of the girls, are better utilised both in domestic and in the farm work while boys are useful only in herding the cattle. Both boys and girls are engaged in collection of Minor Forest Produce to supplement their meagre income. The old people look after the youngsters in the houses when the parents go out for agricultural work.

MARRIAGE

Different marriage patterns are in vogue among the Scheduled Tribes of Andhra Pradesh. The following are practised by the Tribal groups of Koyyuru Block.

1. Marriage by negotiation.
2. Marriage by mutual love and elopement.

3. Marriage by service.
4. Marriage by intrusion; and
5. Marriage by capture.

The first three of the five are mostly practised by Bagāta, Kondadora, Kammara and Valmiki tribes and the last two types i.e., Marriage by intrusion and marriage by capture are observed by Gadaba tribe. Cross-cousin marriage is also practised by all these tribal communities. But marriage with the sister's daughter is a taboo among Gadaba tribe. Widow remarriage is accepted in all the tribal groups of the area. Levirate marriage is also in vogue. The most common method of acquiring spouse is through negotiation. But this marriage ceremony involves a series of reciprocal visits and feasts and it is a long drawn process.

Among the Konda Dorās, Marriage by negotiation begins with a liquor at the bride's house. After reaching the would-be bride's house, the father of the would-be Bride-groom asks for a flower (which symbolises the girl). After enquiry about the economic and social status of the bride groom, the bride's parents give their consent. They all share the liquor provided by the bride groom party as a token of acceptance of the alliance. On an auspicious day, the bride groom's party visits the bride's house with a goat, ten measures of rice, a saree and blouse for the brides mother. After presenting the saree and blouse to the brides' mother, they enjoy the feast

together. Then they fix the bride-price (Voli) and date of marriage. Marriage will be celebrated at bride grooms' house.

QUEER CUSTOMS AND BELIEFS

1. Among Konda Doras, pregnant women are prohibited from stitching worn clothes. She is also tabooed from wearing of broken bead necklaces. They believe that violation of this norm will result in the death of fetus.
2. The umbilical cord is cut with the arrow and sickle in case of male and female child's birth respectively symbolising the duties in their life.
3. The Konda Dora tribe council imposes one rupee fine on woman having extra-marital relations with a man of same tribe. If a woman commits this violation 12 times and if she is fined every time she attains title of a Pedda-boyasani which elevates her social status. She will be eligible to receive the newly wedded couple and bless them.
4. When the girl attains puberty, she will be kept in seclusion for five days until she is given purificatory bath. If the puberty time and day is not auspicious, a ritual is performed to ward off its evil effects on her life. The ritual starts with planting a small branch of 'Neredu tree' (Eugenia Jumbulana) in the foot path at out skirts of the village. He brings one

chameleon and makes it to crawl on the head of the girl. Then the girl walks around the plant thrice. Her bangles will be broken and the pieces will be thrown on the plant by the priest. The girl will be brought home.

SOCIAL HIERARCHY

The Social hierarchy is established only the commensal relations observed by the Tribal groups:

1. In the present tribal social milieu, Bagata tribe occupies highest position in Koyyuru Samithi ~~area~~. It is a land-holding community and its economic position is better than the rest of the tribal groups. ~~But~~ Bagates do not accept cooked food from any of the tribal groups of the area and all other tribal groups accept food from Bagata.
2. Konda Dora occupies the next rank in the social ladder. Kammara, Gadaba and Valmiki tribes accept food from Konda Dora but Konda Dora never accepts food from the above communities. In Mampa, Koyyuru, Makaram, Sarabannapalem and Bangarupalem V.L.W. circles the land-holding position of Konda Dora tribe is as good as Bagata tribe. Valmiki, Kammara, and Gadaba occupy the lowest rung in the social ladder as they are all termed as beef-eating class. Kondadora is also a beef eating tribe. But in Mampa, Koyyuru and Sarabannapalem the Konda Dora tribe has given up beef eating on account of their economic

status and their close contacts with Bagata. Among the beef eating groups the Valmiki tribe claims to be superior to Kammāras and Vice-versa. The Valmiki tribe do not accept food from the Vysya (Komati) Caste of the plains areas while Kammāra tribe accept food from them. But all the tribal groups including the beef-eating tribes of this block do not accept food from the Mala, Madiga, Chakāli, Mangali castes of the plain areas. Valmiki tribe who accept food from all the other tribes occupies the lower position in the social hierarchy while Bagata, who do not accept food from any other tribe occupies the highest rung.

The plains people immigrated into tribal belt and occupied tribal lands. The Bagatas are now becoming caste-conscious. They are claiming social status equal to that of the plains Kapus. Matrimonial relations are also being maintained by the Bagatas with the plains Kapus (Marriwada, Anthada villages). This caste-consciousness is the result of the social contacts of Bagatas with the plains Kapus who have immigrated into tribal areas. These plains Kapus have acquired land in the tribal areas for cultivation. Tribals are engaged as farm servants.

FESTIVALS:

Hindu Festivals, like Sankranthi, Dasara, Deepavali and Ugadi (Telugu New Years day) are celebrated by the Tribes of this Block. In addition to these they also celebrate their traditional festivals and rituals related

to agricultural operations and first eating of agricultural produce. These rituals locally called as "Kothas". Gangalamma Panduga and Adevi Rajula Panduga are two important local festivals celebrated by the tribals. Agricultural Kothas like Vari Kotha, Kanchi Kotha, Korra Kotha, Chikkudu Kotha, Gummadi Kotha and Mamidi Kotha etc., are observed by all. A fowl is offered in sacrifice on these occasions. Each household offers a fowl in sacrifice to the standing crops in their fields.

1. Gangalamma Panduga:

This is almost important festival of the tribals of this block. The festival is celebrated during the month of Chaitra (March-April) on the day of 'Gandhamavasya'. The presiding deity Gangalamma is symbolically represented by a 'Pot' which is kept on tree at the out skirts of the village. On the first day, a pot decorated with flowers turmeric and vermillion is taken in procession. The pot is carried by a girl and after procession it will be placed back on the tree. Next day, a goat is offered in sacrifice. The legs and head of the sacrificed animal are given to the priest (Guruvadu) and the meat is distributed equally to all the villagers. On the third day, before all the men leaving for hunting an egg is kept on the ground and the wife of the priest shoots at the egg, with bow and arrow. If she fails to shoot, some of the youth will shoot at the egg. After this ritual all men gathered at

this function go for hunting. The head-man (Naidu) gets the lion share of the game, and the remaining will be shared by all the participants of the hunting.

2. Adavirajula Panduga:

This festival is celebrated by the Tribals of this area. They believe that their ancestral spirits move about the nearby hills and forests. They propitiate them annually with fowl sacrifices and sweet meats. They believe that if they fail to propitiate properly, they become victims to the wrath of their ancestral spirits, which will affect children and cattle and their crops. They celebrate this festival for one month. Every evening all the men go for hunting in groups and on the final day all the people of the village will go out to a nearby hillock and cook their food and offer it to their ancestral spirits and return in the evening.

STATUS OF WOMAN:

In primitive societies very often woman is termed as ~~Beast of Burden~~ for her restless preoccupations with the maintenance of family and earning of her bread etc. But in certain respects the women have special roles to play in religious and social functions among Konda Dora and Kammara Tribe. Women are also considered as an economic asset and they are entrusted with the responsibility of discharging household duties. While in Gadaba society

women are expected to be subservient to the husband. It is due to the existance of the social institution of Bride-Price. The husband thinks that he has bought his wife on paying bride price (Voli) and as such he has every right to control all her activities. She is not entitl-ed for a share in the property. She is even forbidden from sitting or sleeping on a cot in the presence^{of} her husband. Unlike in Gadaba Tribe, the Kammara women inherits the property of her father. Marriage by service is prevalent among Kammaras-generally poorest of the lot practise this method. The father-in-law offers his daughter to him after a stipulated period of service. If the father-in-law do not have male issues, the daughter inherits the property.

Among Konda Doras an institution of 'Pedaboyasani' is in vogue. The Tribe council imposes fine as punishment for violation of social norms. If she repeatedly commits breach of social norm for twelve times, the tribe council imposes punishment twelve times, if she commits ~~again~~ the breach again the Kulapanchayat has no power over her to try and punish for the thirteenth time. As an alternative the tribes council confers on her the title 'Peddaboyasani'. In this society such women are eligible to receive the newly married couple with safron water and Harathi at the threshold of marriage Penda! and bless them for prosperity.

During the Gangalamma festival the women have important role to play by way of carrying the deity Gangalamma. The wife of priest or 'Guruval' shoots at the egg with bow and arrow on the first day before commencement of hunting and party leaves the village for forest during Adavi Rajula panduga.

DISPOSAL OF DEAD AND OBSEQUIES:

The dead are generally cremated by almost all the Tribal groups of this area. When death occurs due to oldage and disease the corpse will be cremated. If death is premature the dead body is burried. The obsequies are observed either on 5th or 9th or 21st day after the death of a person.

On the day of obsequies the priest spreads the food grains on the spot where the death occured, after cleaning the ground with cow dung. He also draws designs locally known as 'Astarsari-Muggu' with chodi flour and he keeps a green leaf over it. He believes that the spirit of the dead will come and moves about in the house during night in the form of a fowl or a bear. If any such traces are noticed, he concludes that the life of the people of that house will not be safe and the dead ~~will~~ would haunt them until a sacrifice is offered. The community feast is given ~~to~~ on the final day of the obsequies.

CONCLUSIONS AND RECOMMENDATIONS

It is evident from the foregoing Chapters that inspite of good number of schemes, the progress in different fields appears to be not encouraging. Due to several socio-economic factors the welfare schemes so far implemented did not yield substantial results. Koyyuru Block is still backward and the standard of living of the tribals is below the poverty line. The economy of this Block is characterised by low yield in agriculture, poor earnings, under-employment and inadequate development in the fields of industries and services sectors. The tribals are mainly engaged in agricultural sector, which has been their traditional calling. In spite of the diversified occupations the socio-economic life of tribals is not improved to the desired extent and they are being exploited by the non-tribal money lenders. The Socio-economic development of tribals inhabiting this block requires concentrated efforts in the fields of agriculture, Industries, Education, Health etc. in an integrated manner.

Koyyuru Block consists of 93 revenue villages with 24,076 persons in an area of 181.11 Sq.miles. This Block is mainly inhabited by hill tribes such as Bhagathas, Konda Doras, Kammaras, Valmikis and Gadabas. The percentage of Scheduled Tribe population is 64.65% to the total population. The density of population works out to 133 persons per Sq.

Sq.mile. There are 1,123 females for every thousand males in the Block. The average size of the household works out to 4.65 persons. The birth rate is 24.30 per thousand population. The sample population indicates that 70.70% of the tribals are workers and 29.30% are non-workers. Male workers constitute 52.66% and female workers 47.34%. Females are more among non-earners and earning dependents. The working population of this Block is mainly engaged in agriculture, agricultural labour, forest labour, collection and sale of Minor Forest Produce, The survey reveals that 84.43% of the tribals are mainly depending on Agricultural Sector.

The tribal economy of this Block revolves around the agricultural sector and allied occupations. Division of labour among tribals depends upon the age and sex. The average annual income of a tribal household is Rs.763.86. The survey indicates that 72% of the income is derived from agriculture and agricultural labour. The average expenditure of a tribal household is Rs.745.14. Further the survey indicates that 36.71% of the tribal households are indebted. The average debt of a household is Rs.293.90. According to survey 85.64% of the indebted households have borrowed from money lenders. The percentage of deficit households is 57.80.

In order to develop the socio-economic conditions of tribals inhabiting this Block, an integrated approach in the fields of Agriculture, Animal Husbandry, Irrigation, Industries.

Cooperation and Communications is essential. Planned mobilisation of man power resources is a pre-requisite for rapid economic development of this block. Besides these, a change in the attitude of tribal towards development programmes is highly essential.

Based on the empirical data, certain recommendations in various fields of development are furnished below in order to improve the socio-economic conditions of tribals.

I. AGRICULTURE:

- 1) As the land in this Block is not ^{completely} surveyed and settled, it is essential to undertake survey and settlement operations in order to enable the tribal cultivators to increase agricultural production.
- 2) The extent of cultivable waste land is 7,775 acres. This area can be brought under plough by assigning lands to landless labourers.
- 3) The survey indicates that there are 511 tribals who are absentee landlords due to uneconomic holdings. Cooperative Farming Societies may be established, wherever feasible, in order to eliminate the absentee landlords.
- 4) Besides the major subsidiary occupations such as Forest labour, Agricultural labour etc. the tribals are also attracted towards labour in development works due to better and higher wages and regular payment. Labour contact Societies may be formed with exclusive membership of Scheduled Tribes and development works may be entrusted to these societies.

- 5) Besides promoting food and commercial crops, horticultural development should also be given considerable importance.
- 6) Large scale demonstration should be undertaken in every V.L.W. circle in order to introduce the improved agriculture techniques among tribal cultivators.
- 7) The survey indicates that the highest yield per acre is only 6.2 bags in Mampa V.L.W.Circle. Inorder to increase agricultural production, a composite programme of supply of inputs should be undertaken on a large scale.

II. MINOR IRRIGATION:

- 8) The land under irrigation constitutes only 6.1% to the total net area sown. About 80% of the cultivated area depends upon rain fall. The minor irrigation sources such as tanks, wells etc., have to be investigated intensively in order to bring more land under irrigation.
- 9) A good number of hill streams are found in the block and these are being harnessed through crude methods of irrigation. Inorder to avoid wastage of water for irrigation purposes the crude methods adopted by tribals have to be replaced by modern methods.
- 10) The yardstick of Rs.3.50 per acre prescribed for the construction of new irrigation sources ~~has~~ to be enhanced by 50% since it is not sufficient.
- 1) Sufficient funds have to be allotted to the Block both for construction of new sources and for maintenance of existing sources.

III. ANIMAL HUSBANDRY:

12) The quality of cattle and poultry is poor in this Block. The local livestock have to be upgraded and the Veterinary services have to be intensified especially in the interior villages of the Block.

13) The survey indicates that 14.03% tribal households with land are in need of working animals. As the economic prosperity of a tribal cultivator depends upon the cattle wealth, these households have to be supplied with 396 pairs of plough bullocks.

IV. COOPERATION:

14) The coverage of Cooperative Societies is not encouraging in this block, The tribals are to be trained in Cooperative Principles and adequate number of Cooperative Societies have to be opened and the membership has to be increased.

15) The societies which are defunct have to be revived. Further Cooperative collective farming societies and labour contract Societies have to be established in order to improve the economic conditions.

V. INDEBTEDNESS:

16) The survey indicates that Cooperative Societies have not yet become effective agencies for issue of loans to tribals as it is evident from the fact that 85.64% of them have borrowed loans from money lenders. In view of this, a net work of Cooperative Societies have to be established or the loans wing of the Girijan Cooperative Corporation has to be strengthened

17) As on date of survey the outstanding debt of tribals was Rs.3,04,476. In order to reduce this indebtedness, debt relief activities have to be intensified.

18) The protective legislations regarding the money lending and debt relief have to be effectively implemented for the welfare of tribals.

VI. EDUCATION:

19) There is no proportionate relationship between Elementary Schools, Higher Elementary Schools and High Schools. A rational distribution of Educational Institutions has to be made by way of opening proportionate number of middle schools and High schools in this block in order to reduce wastage and stagnation in the Schools.

20) The average number of children enrolled in each school is only 45 and the teacher-pupil ratio works out to 1:31 indicating the need for more number of teachers.

21) More Ashram Schools have to be opened in the tribal areas of this block in order to reduce wastage and stagnation.

Besides opening more number of schools, the attitude of the tribal parents has to be moulded to recognise the values of Education.

22) The curriculam of tribal education should be related to the realities of tribal life and culture. Further/sufficient incentives have to be provided to teachers working in tribal areas.

VII. HEALTH AND SANITATION:

23) The survey reveals that medical facilities in the block are inadequate and some of the tribals are still about the efficacy of the modern medicine. Besides changing the attitude of tribals towards modern medicine, Primary Health Centre, Mobile Medical Unit etc. have to be established in the Block.

24) Drinking Water facilities are inadequate in the upland area of this Block. Adequate drinking and boaring equipment for sinking wells has to be provided. Out of 93 Revenue villages 25 villages are still in need of drinking water wells.

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