

**MIGRATION, LIVELIHOOD AND NATURAL
RESOURCES MANAGEMENT**
A STUDY ON GUTTIKOYA TRIBE IN TELANGANA STATE

Master of Philosophy
In
Anthropology

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Migration, Livelihood and Natural Resources Management

A Study on Guttikoya Tribe in Telangana state

A dissertation submitted to the University of Hyderabad in partial fulfillment of the requirement for the award of the degree of

Master of Philosophy

In

Anthropology

By

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June 2016



CERTIFICATE

This is to certify that the thesis entitled “Migration, Livelihood and Natural resources management: A study on Guttikoya tribe in Telangana state” submitted by

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Abbreviations

ANM	Auxiliary Nurse Midwife
ASDS	Agricultural Society and Rural Development
HRC	Human Rights Commission
HRGs	Human Right Groups
ICDS	Integrated Child Development Scheme
IDP	Internally Displaced people
ITDA	Integrated Tribal Development Area
LAMPS	Large-scale Multipurpose cooperative Societies
MADA	Modified Area Development Approach
MORE	Motivational Organization for Rural Education
MOU	Memorandums of Understanding
NEC	Nutrition and Education Center
NGO	Non Governmental Organization
NHRC	National Human Rights Commission
NTFP	Non-Timber Forest Products
NREGS	National Rural Employment Guarantee Scheme
PDS	Public Distribution System
PESA	Panchayats Extension to Scheduled Area
PHC	Primary Health Center
PTGs	Primitive Tribal Groups
SEWAA	Social Educational and Welfare Activities Association
SIRI	Society for Integrated Rural Improvement
SPOs	Special Police Officers
UNHRC	United Nations Human Rights Council

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CHAPTER I

INTRODUCTION

The condition of any tribal community who depend for livelihood on forest products and also on their traditional cultivation practices, if forced to move out of their abodes to other destinations in search of livelihood due to the reasons beyond their control, are an important arena to be studied in the present day context of conflict and survival. The reasons for the migration can be lack of resources in the place of their origin or the climatic disorder that may have affected their livelihood or it can be unavailability of employment or may be due to conflicting conditions. Such people can be seasonal migrants or permanent migrants, depending on their individual decision and the other conditions. The present study is conducted among the Guttikoya or Muria Gond who migrated from Chhattisgarh to Khammam and Warangal districts in Telangana state.

The study by the Hyderabad Tiger Conservation Society (HyTiCoS) on Guttikoya tribe described them as highly skilled people who have the capacity to live deep inside the forest, where they are completely isolated from the outside world. They go in search of a suitable place close to a water body, clear the forest, construct houses and start farming. According to this study they have the ability to walk more than 20 km a day, and 80% of population moved in search of livelihood, while the rest moved due to Naxal problem. This study observed that Guttikoya are agrarian and are migrated for forest resources and to do labour work (The Muria Migration, <https://hyticos.wordpress.com/2014/03/18/the-muria-migration-murias-occupying-forest-in-andhra-pradesh/>).

I

Migration is the movement of an individual or a group of people from one area to another in which crossing of one political boundary to another takes place (Eisenstaedt, 1953). Migration seems to be simple in the definition that the only movement is taken by the population from one geographical area to another but it becomes complex when it is looked from different perspectives to understand

migration. The studies on migration are from multidisciplinary perspectives such as geography, economics, sociology, anthropology, psychology, political sciences, etc.

Migration from one area to another in search of improved livelihoods is a key feature of human history (Srivastava and Sasikumar, 2003). The United Nations (1998), in its Recommendations on Statistics of International Migration, defines a migrant as “any person who changes his or her country of usual residence”. Tilman Lanz (2013), an anthropologist, defined migration as a movement of the people from one locality to another. Gordon Marshall (1998), a sociologist, defined migration as involving (more or less) permanent movement of individuals or groups across symbolic or political boundaries into new residential areas and communities. In geographical studies, migration is defined as the movement of people from one place in the world to another for the purpose of taking up permanent or semi-permanent residence, usually across a political boundary. An example of "semi-permanent residence" would be the seasonal movements of migrant farm labourers. People can either choose to move ("voluntary migration") or be forced to move ("involuntary migration").

Types of migration:

1. Internal vs. International: Internal movement is within the country, whereas international is movement between two countries.
2. Temporary vs. Permanent: “Circular migration or repeat migration is the temporary and usually repetitive movement of a migrant worker between home and host areas, typically for the purpose of employment. It represents an established pattern of population mobility, whether cross-country or rural-urban”.

Permanent migration is leaving native place to stay elsewhere.

3. Voluntary and Forced Migration: “People can either choose to move ("voluntary migration") or be forced to move ("involuntary migration"). Migrations have occurred throughout human history, beginning with the movements of the first human groups from their origins in East Africa to their current location in the world”. (Migration, internet geography , <http://www.geography.learnontheinternet.co.uk/topics/migration.html>)

Pull and push factors:

Human-migration, push and pull factors are explained by Justin Howard, 2011. The two factors play their own special role to make people leave the place in search of something better. In the article four aspects social, political, economic and environment in both pull and push factors are discussed. The earlier contributions on migration studies are related to economic factors. There are the other factors which are to be considered to understand migration are discussed under Lee’s (1966) pull and push theory. In this, both areas of origin and destination are made up of factors such as physical or environmental, economic, social and political. These factors act as an impetus to pull or push individuals to gain a better life.

Push factors	Pull factors
<ul style="list-style-type: none">• The social push factors are state, religion, racism and sexism.	<ul style="list-style-type: none">• The social pull factors are personal freedom, social equality.
<ul style="list-style-type: none">• The political push factors are instability of Government, War	<ul style="list-style-type: none">• The political pull factors are having peaceful place, proper justice with individual rights.
<ul style="list-style-type: none">• The economic push factors are rapid poverty and no job opportunities.	<ul style="list-style-type: none">• The economic pull factors are the place which is developed, sufficient job opportunities and a better life economically.
<ul style="list-style-type: none">• The environmental push factors are natural disasters, absence of natural resources.	<ul style="list-style-type: none">• Environmental pull factors are stable climate conditions with sufficient resources.

The above information stated by Howard (2011) offers better understanding on the pull and push factors and what kind of factors are responsible for migration.

The studies on migration became prominent at the time of immigration due to civil wars and temporary migration due to industrialization. The increase in the population of urban areas due to migration from rural areas made the policy makers to study the problem and find out a solution to control immigration.

Increases in the population in a particular area will lead to problems in distributing livelihood resources and if the resources are not maintained in a sustainable way, it could lead to migration to other regions temporarily or permanently. Migrations within the country to different regions or states, internal migration, is an important

issues that requires a special attention. There are four types of internal migration: rural-rural, rural-urban, urban-urban and urban-rural but most of the studies made are on from rural to urban migration. In this type of migration, the migrant populations are from rural areas and are agriculturalist or the agricultural labourers who don't own any land. The reasons for migration are climatic disorders with low yield and during the unseasonal time in search livelihood due to lack opportunities for income generation in rural areas.

The urban studies on migration show that people from rural areas, males and females, are working as daily labourers, domestic workers and in few cases like girls from Jharkhand, Orissa, and Madhya Pradesh are sexually exploited and are trafficked. These migrants reside in slum areas in cities that lack civic amenities, including drinking water and sanitation facilities.

The present research study is on the Guttikoya tribal group who are internally displaced from the adjoining Chhattisgarh region into the border districts of Telangana state. According to UN, internally displaced persons are the persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence in order to avoid the effects of armed conflicts, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border.

The migrated tribal people are locally called "Guttikoya". Migrants themselves do not know how the name came into vogue and they want to be known as Koya tribal people. It is important to understand the perspectives of the Guttikoya migrants with regard to the reasons for their migration and the way in which they are coping up with the local host populations. The reasons for the migration of Guttikoya are dealt with in the third chapter on migration.

Guttikoya/Gottikoya

Guttikoya or Gottikoya is the term used by the local people which remained as the name of identification for the migrant group. There is no particular historical background to the name Guttikoya or Gottikoya. Tribal people from Chhattisgarh were migrating as seasonal agricultural labourers before the onset of Salwa Judum as

a counter to the Naxal groups (political conflict). They used to work in a “Gutta”. It is a Telugu term that means contract based work, where migrated tribal group work in a group in a particular field area and in return for their service ask food grains or chilly or pulses instead of money. Especially in dry chilly fields they are contacted by the local landlords of Telangana during the months of March and April to work. It is said by the outsiders that during summer season working in chilly crops is difficult, as temperature soars up and the dry chilly creates the burning sensation. In Gutta after completion of work, these internally displaced persons (IDPs) engage in barter system for goods in return for their service or work in a field.

Some of the local tribes feel that because of the language they speak, which is Gondi language that is quite different from the local Koya language, they are distinguished from the local tribe. Hence, they are known as Guttikoya tribe who comes for work as agricultural labourers. This has remained in everyone's mind and thus the name Guttikoya is used by the locals for easy identification.

The study on IDPs or internal refugees became prominent because of the problems they face at the destination, which includes no security, no identity, no place to get shelter, the place could be known or unknown, people from the destination accept or reject, etc. Until they get proper livelihood they may have to starve, and may have no health facilities, etc., and these are to be studied for a better policy formulation and implementation to reduce their problems.

II

Review of Literature

Right to Food Campaign organization did document on ‘Tribal Migration- wither employment guarantee?’ In this document the impact of migration on women and children was clearly brought out, as the study focused on assessment of present scenario of migration, its impact on families, especially women and children, hunger as propelling cause of migration and the differences in present employment and employment guarantee, extent to which the human rights are violated by migration, etc., are discussed in this report. Information was gathered among 407 migrant labourers of 15 villages in Khandwa district, Madhya Pradesh, India. The study observed that the payment for the work is less and due to lack of employment

opportunities the labourers migrated. Women during pregnancy time faced problem due to unavailability of medical care, proper shelter, and social security. Children below 6 years faced malnutrition problem and few children discontinued studies and supported the family in income generation.

Prashant Kulakarni, K.C Das and Virendra Pardeshi (2008) made a study on “Understanding mobility among Tribal migration: A study in Andhra Pradesh” India. They studied migration and mobility patterns and causes of migration among the tribals of Gadiguda area of Adilabad district. As per 2001 census it is said that among the various states of India, Maharashtra stands at the top of the list with 2.3 million net migrants, followed by Delhi (1.7 million), Gujarat (0.68 million), Haryana (0.67 million) and Andhra Pradesh is at 13th position for the total volume of net migration followed by Bihar. The study by conducting focused group discussions explain the reason for seasonal migration as insufficient yield from agriculture, lack of employment opportunities and also migration among women are discussed. The community depends mainly on agriculture and during dry season people migrate to Maharashtra, Chandrapur and Gadchiroli at the yield time of chilly as labourers. In this work women occupy main role for picking chilly than men. December to May is the migration season for them. The destination of migration is 50-100 Km. The two main crops millet and cotton are produced by the villagers and millets are consumed and cotton is sold to the textile mills of Adilabad and Narnoor. During migration not everyone migrates, some remain at house and take care of the household and agriculture work. The discussion continues with the changes in health, ritual and the agricultural practices by the influence of other cultures around and also among younger generation by the media effect changes in the lifestyle can be seen. The migration impact among tribal group is learning other languages, customs and traditions. Literate among tribal group are interested in staying in cities permanently compared to the illiterate.

Gender, Migration and its impact:

The book “Women and Seasonal Labour Migration” by Loes Schenk Sandbergen (eds.) (1995), tells that the reason for migration is poverty and due to destruction of forest forced men and women to migrate. The case studies were conducted by Geeta Menon on tribal women of Orissa, Saradmoni on group of young girls and unmarried

women of Kerala and Rensie Teernik on Bhil tribal group household of Maharashtra. Based on the case studies it is stated that the traditional practices of tribal economy are replaced by non-tribal agrarian economy or the shrinking of local industry. In some cases like women left behind by migrated men, face problem in managing household works alone and no economic improvement observed even if men migrate. The young girls and unmarried women migrate from Kerala to Gujarat to support their family members also face economic and sexual exploitation from contractors and also there is no future financial security. In the case of Bhil tribe it is seen that the family migrate for eight months for sugarcane harvest. Both household responsibility and work in sugarcane field is to be balanced by her. From the cases it is clear that women are facing difficulties (social, economic, physical and mental) at working place where they migrate. The percentage of women migration can be controlled partially as shown in the case study of Banskantha Rural Women's Development Project in north Gujarat conducted by Schenk-Sandbergen (1995) in which through SEWA scheme training programs are conducted for income generation within their residence. It is clear how the migration takes place depend on the division of labour and the empirical research highlights how the women give less importance to migration and are ready to learn new skills in any field for income generation.

Migration impact on Children:

Andrea Rossi (2008) in the paper "The impact of Migration in Developing countries" through a comprehensive approach explained about the impact of migration on children based on the non-monetary components, namely health, education and economic activity, and psycho-social effects. Different countries like rural Bangladesh, Tanzania, and Mali where almost 80 percent of children are living in migrant households. It is stated that in developing countries rural areas are more affected than cities. In Thailand, Bryant (2005) estimates that about half a million children aged 0 to 14 years are left behind by their international migrant parents. For example, if a child is living in a household without his or her parent, it is not possible to assess whether this situation arose as a result of migrating parents, divorce, or the child's relocation (e.g., an orphan or a child sent to stay temporary or permanently with member of the extended family, such as uncles, grandparents, etc.). At the same time, single-headed households can be the effect of divorce or death of the partner, rather than ubiquitously the effect of migration (Whitehead and Hashim 2005). Based

on the remittance the impact is discussed in positive angle, education of children and good food for proper weight can be seen. In negative angle for the remittance children are working as child labour to support family. Impact of migration on health of children was explained in this paper stating that migrating to a better health service area is a positive impact, while there are counties with negative impact, like in China, for example, migrants face a lack of adequate health care for a variety of reasons: caretaker lack of knowledge, both in terms of prevention and access to care; passive attention to disease; and poor economic situations. These factors lead to higher child mortality rates among migrants (Beijing Health Bureau 2007). Secondly, when we look into education as per qualitative data among different developing countries we can observe positive and negative result among migrant children. Positive is the presence of higher education facilities and negative is that they face serious exclusion to education due to social and cultural isolation, strenuous and hazardous work, extreme poverty, poor health conditions and language barriers. De Lange (2007) specifically examines cases of child migrant labourers in Benin and Burkina Faso in West Africa and finds that negative impacts on children include permanent removal from their homes (inability to return), exploitation (unfair pay), and work exceeding abilities (occupational hazards). Some children work for labour in order to earn money and improve working skills compared to staying at home and doing domestic works. The final component is the psycho-social effect in these children during migration in moving from one place to other where they lose the contact of family, friends, customs and traditions and also entering into new place needed to customise with new language, culture and life style. Stevens and Vollebergh (2008) recently reviewed available literature addressing the psycho-social impact of migration on children, comparing their mental health with that of native children.

The studies conducted by scholars from different disciplines dealing with migration in relation to livelihood and the approaches used by them in their studies to understand the impact of migration on the culture of migrants provides us some interesting understandings.

Earlier research studies on migration and their contributions

Michael J. Greenwood and Gary L. Hunt (n.d) explained that in the late nineteenth and earlier twentieth century studies on “Internal-Migration” focussed on

urbanization. U.S and Western European countries population has grown rapidly due to urbanization. While reviewing on earlier studies conducted by different scholars, their approaches and methods used in understanding migration are discussed hereunder.

Ravenstein (1880) was the first one to work on migration and proposed seven “Laws of Migration”. Based on these laws he developed gravity model, which predicts the movement of people, commodities and ideas between two places (origin and destination). The statement by William Farr (1876) that “Migration goes on without any definite Law” which motivated Ravenstein to study on migration and took up a study in 1881 and the approach was directly based on census data which contains the geographical details (nativity and residence) of countries and the immigration records within a lifetime place to place migration. The major areas that are absorbing and dispersing people and details on the sex composition discuss the migration pattern as per sex composition. Using these data on in and out migration the following seven laws are described:

Ravenstien’s Laws of Migration

- Migration can be done to a short distance and migrants choose to move to a place which is highly commerce and industrialized.
- The gaps which are formed in the rural areas by the people who migrate to urban areas in rural-urban migration are filled by the migrants of remote areas.
- The process of distribution of a population is quite opposite to the population of absorption but both have similar features.
- Each migration gives a compensating counter-current result.
- Long distances of migration are based on the preference given by the migrants to the commerce and industries.
- Migrations of people from towns or cities are lesser than the migration of people from the rural areas.
- Females migrate more than the males.

These laws are based on simple observation which further made another scholar to test them as a hypothesis.

Thornthwaite (1930) studied net migration using the school census data of particular country which contributed as an innovative measure to migration.

Cater Goodrich (1936) population redistribution after World War I, in order to control immigrants what are the policies implemented and how effective they functioned are studied by him.

Kuznets and Thomas (1950) worked on the internal migration in U.S; the earlier studies are interpretative and descriptive which tested the hypothesis and developed new data. The indirect data were gathered through case studies, biographies, and surveys conducted on the subject for broad generalization. D.S Thomas (1938) summarised the studies which are sponsored by the American Philosophical Society. Population Redistribution and Economic Growth in the United States was conducted during the 1950s and published in 1960. Thomas discusses about the causes and consequences of migration among Africans to America, who do farm and are from a rural area where the livelihood doesn't give any profit and some of their friends who migrated to industrial areas talk about the knowledge they are gaining and the opportunities that are available in urban areas compared to rural. The lack of opportunities in rural areas causes migration and the consequences result in adjustment at the destination with better money wage and a higher standard of living. She also contributed from her part on migration studies by explaining that study need to be focused on the migration differentials that includes age, sex, family status, physical and mental health, intelligence and education, occupation and differentials in motivation and assimilation. Makower, Marschak, and Robinson (1938, 1939, and 1940) developed gravity model using regression analysis with spatial interaction to measure migration. The economists, later on, contributed to study on human capital using the advanced gravity model to understand how human capital became an investment in migrations.

The studies on internal migration in the twentieth century using the qualitative and quantitative methods became effective as the migration process continues from earlier immigrants by World War I to the present migrants due to industrialisation and how the changes in the motivation factors, like political, ethical and religious riots are

making people internally displaced. The characteristics of the problem are same as the migrants but these people are permanently migrated because of the fear and in search security to their lives.

The present studies on Internally Displaced People (IDP) of Chhattisgarh attempts to look into the previous studies on migration of the IDP's and the reasons for their migration are discussed below:

Verrier Elwin (1991) did study Muria tribes of the Southern part of Bastar district in Chhattisgarh state. In his book "The Muria and their Ghotul" describes the Muria tribal culture by comparison with Maria tribes of same Bastar district who reside on the north side of Bastar. He also discussed the earlier migration and interrelation between the two states (Chhattisgarh and United Andhra Pradesh) during A.D. 1150 to 1425 Bastar to Warangal, which is in Telangana state. The ancestors of Kakatiyas of Warangal ruled Bastar and Pratap Rudra was the last independent king who lost his life in the battle with the Mohammedan invaders of the Deccan under Ahmad Shah Bahamani in the fifteenth century. After the defeat of Kakatiya king, people from two districts settled in two districts (Bastar and Warangal) and the communication reduced under Mohammedan rule. He has also shown the difference between Hill Maria and Muria Gonds of Bastar in the habit of consuming Landa liquor which is taboo to Maria of north Bastar but consumed by Maria of central, east and south Bastar. There was intra-migration within the state from hill to low-level plain areas but the studies have not focused on such migration.

In the present scenario tribes of south Chhattisgarh who are from the districts of Dantewada, Sukuma, and Bijapur, which are the border districts, migrated to the neighbouring border districts of Telangana and Andhra Pradesh. The main reason for migration is Salwa Judum, a peace hunt founded in 2005 by Mahendra Karma a political leader, to remove Naxalites in districts like Dantewada, Bastar, and Sukuma of Chhattisgarh state.

Salwa Judum consists of the local police force and special police officers who are selected from the tribal groups who are against Naxalites and are given weapons to clear Naxalism. The violence of Salwa Judum was explained by one of the IDP that

they use to come to the villages with weapons and do checking in the houses. If anyone in the village assumed as sympathisers to Naxalites, then they are brutally punished by SPOs (Special Police Officers) asking the details of Naxalites. There are cases of villages losing lives, livelihood, and livestock.

Goldy M George (2015) stated the conditions of local tribes suffering due to the conflict between the state government and Maoists. The peace hunt started to clear Maoists in that area, in the process deliberately killing of people can be seen in south Chhattisgarh. He also pointed out the laws (PESA-Panchayats Extension to Scheduled Areas Act-1996 and Forest Rights Act-2006) which are meant to be implemented are not taken up, instead the strict implementation of anti-Adivasi laws can be seen. Suspected Naxalite sympathizers (sangham members) were beaten and brutally killed, their houses torched, and livestock looted. In order to protect themselves, thousands of people have left their villages in search of safe shelter. As per rough estimates nearly 2, 50,000 of people have left their villages in fear and took refuge in nearby states like Andhra Pradesh, Odisha, and Maharashtra.

Bert Suyken's (2010) recent study on Guttikoya migration to Andhra Pradesh, states that the host government is treating them as outsiders and excluded them from claiming specific rights as a member of ST. The impact of Salwa Judum shows that it made the local people flee from the place. Initially, the illegal settlements by Guttikoya inside the forest are cleared by members of Forest Department. In this connection High Court ordered not to show discrimination, hence, the Guttikoya settlements continue. The labour contractors help the Guttikoya to enter into Andhra Pradesh during chilly cultivation as seasonal migrants.

Analysis of the data clearly indicates that impact of Salwa Judum was severe but the condition of living of IDPs are not clearly discussed. The conflict with the forest officials are discussed but to understand the state of migration to the present state after migration, an ethnographic study is needed to know about IDPs in Telangana state as to how the waves of migration has taken and the assimilation of migrants at the destination.

Livelihood among different tribes:

Livelihood is defined as means of securing the necessities of life (food, water, shelter). The tribals who live in the forests and use the forest land for cultivation and also they collect forest produce, which varies from forest to forest, to supplement what they grow on land. Land is used for living and livelihood. The lives of the tribals are influenced by their habitat, level of traditional knowledge, and the skills they possess in using the resources that are available. Land is the main stay of the tribal people. Though more than 70 per cent of tribals depend on agriculture and their employment in this sector is hardly for 4 months in a year. During off-season these people remain idle without any gainful employment. By and large, they eke out their living through the collection of minor forest products, fishing, hunting, cutting of firewood, etc., in off-season.

V.Sudarsen and S.Susmita (2003) in their paper “State and the forest related communities: Issues and paradigms of development” point out that the tribes who depend on the natural resources in their environment develop their skills for a proper utilisation in a sustainable way. The livelihood among two different tribes Malayali of Javadhu hills of Tamil Nadu who do agriculture and depend on forest products, and Onge from little Andaman are traditionally hunters and gatherers but at present are the labourers in the coconut plantation. In this paper it is also discussed in detail about consumption of food among two tribes and also the changes to be brought through the Five-Year plan.

Changing pattern of tribal livelihood: a case study in Sundargarh, Odisha by Vijay Oran explained about the changes in tribal livelihood due to the introduction of various development programmes by government and emergence of new industries in the locality have given an alternative source of livelihood for the villagers. Tribals whose livelihood is linked with the nature are reduced due to the geographical situation and conditions of the study area, like low land holding size, low fertility of land, no irrigation facilities, and human factors are near to urban landscape and railway station, well developed communication system, play an important role in influencing the trends of livelihood sources. It is stated that the poor households in risky environments adopt coping strategies to protect their livelihoods. These

strategies include, intensification of existing income activities, diversification into new activities, migration, drawing upon social relationships and informal credit networks, drawing upon assets and adjusting consumption patterns, etc., as the villagers who used to sell the forest product in market earlier have become the buyers of the same. It shows that one of the most favoured mechanisms is that of diversifying into non-farm activities and seasonally migrating to other areas. Diversification into non-farm activities is of a temporary and permanent nature depending upon the severity of the situation.

Natural resource management and sustainable development:

Sustainable economic development means development should take place without damaging the environment, and development in present should not compromise with the needs of the future generation.

Indigenous knowledge systems and sustainable management of natural resources in a high altitude society in Kumaun Himalaya, India by Nehal A. Farooque, B.S Majila and C.P Kala (2004) explains the significance of indigenous knowledge from conservation and sustainable development perspective, and explains the utilisation of minor forest products based on the availability, suitability, longevity and eco-feasibility. The villagers do seasonal movement between two settlements (during winter stay in valleys and in summer move to higher place). So the people have good knowledge about properties of various plants and also derive food requirements from them. They also get income through agriculture, woollen products from livestock and trading medicinal plants. They have developed a new livestock breed of yak and local cow that can adapt to both the conditions with indigenous knowledge and is used in dairy. Particular trees, plant and bushes are protected by worshiping them through tying up white and red thread, and the trees near temple area are not to be cut and those trees are giving shelter to birds, insects, bats, and primates. All this process functioned under traditional institutions by community. After 1962 everything got changed and the area came under the control of Government and the Government recognised the community and given it the status of Schedule Tribe in 1967, the reservations for employment made people to move to urban areas and the agro-pastoralist economy turned into service sector. Here it is said that the impact of

development initiatives has been collapse of the traditional self-sufficient economy which made them to depend on the market resources.

Billie R De Walt's (1994) paper "Using Indigenous Knowledge to Improve Agriculture and Natural Resource Management" discussed about the strength and weakness of both indigenous and scientific knowledge systems. The examples are drawn from different situation for an understanding of the importance of indigenous knowledge practices. Construction (or in many cases, reconstruction) of a more sustainable agriculture has led many individuals to argue that we need to give greater attention to indigenous knowledge systems (Brokensha, Warren, and Werner 1980; Richards 1985; Thrupp 1989; Warren 1991). Their arguments are based on: 1) the need to create more appropriate and environmentally friendly technologies; 2) empowering people like farmers to have greater control over their own destinies; and 3) creating technologies that will have more socioeconomic implications.

K.S. Wiersum's (1997) 'Review of Indigenous exploitation and management of tropical forest resources: an evolutionary continuum of forest-people interactions', explained the need to understand the diversity and dynamics of indigenous forest management. The analysis consists of three parts: they are in first give an overview of the various types of indigenous forest management and their dynamics. Secondly, the basic principles of forest management were discussed and then the forest management is characterized as involving a set of both technical activities and social arrangements for the protection and utilization of forest resources and the distribution of forest products. Three major categories of forest management practices are identified, e.g., controlled utilisation of forest products, protection and maintenance of forest stands, and Purposeful regeneration.

Bhuddhadeb Chaudhuri (1991) in his article "Forest, Forest Development and Community Participation" explained about the policies related to forest and tribes where there are both positive and negative impacts. The author tries to tell about the effective result taken place in west Bengal by the participation of local population in reforestation, where within a short period of time regenerated forest. The Forest Protection Committee Act was passed in July, 1989 when all the villagers in a

particular area became members of the Committee (FPC) and shared the resources successfully.

Government Policies and Acts for tribal development:

It is important to understand the manner in which the government policies for the tribal development have evolved over a period of time since the national independence. “Soon after Independence, the basic principles for the development of the Scheduled Tribes were clearly enunciated by Pandit Jawaharlal Nehru, the first Prime Minister of Independent India, in the form of five principles known as ‘Tribal Panchasheel’, which was later endorsed by the Renuka Roy team (1959), Dhebar Commission (1961) and Shilu Ao Committee (1969). Starting from the Special Multipurpose Tribal Blocks of 1956, the measures taken for development of Scheduled Tribes are multifarious. The creation of separate Tribal Development Blocks in the Second Five Year Plan (1956-61) and of a Tribal Sub-plan (TSP) within the State plan in the Fifth Five Year Plan (1974-79), and formation of the Large-scale Multipurpose Cooperative Societies (LAMPS), Tribal Development Agencies, Integrated Tribal development Area Projects (ITDA), Modified Area Development Approach (MADA), and Micro Projects for ‘Primitive Tribal Groups’ (PTGs) reflected the course of tribal development administration in the country (Rao, 2001). A Variety of approaches and strategies, like top-down approach, regional planning, target group approach, integrated development, participatory development, Joint Forest Management, watershed Management, and poverty alleviation programs have formed part of the development approach” (Oraon Vijay 2012: 10).

The formulation of Scheduled Areas Act and subsequent amendments to them are important to look into for a better understanding of the problems being faced by the tribals. “The Scheduled Areas which are included in the Fifth Schedule of the Indian Constitution (Article- 244) declares certain tribal areas as Schedule Areas in the States of Andhra Pradesh, Orissa, Madhya Pradesh, Bihar, Himachal Pradesh, Maharashtra, Gujarat and Rajasthan. Similarly Article 244(2) provides various provisions under Sixth Schedule for the administration and control of Schedule Tribes in the North–Eastern States. On the basis of expert advice, as contained in the Bhuria Committee Report, 1995, an Amendment to the Act was enacted in December 1996 enabling extension of the 73rd Amendment Act, 1992, in a modified form to the Schedule

Areas. The Act extends Panchayat to the Scheduled Areas of eight States namely, Orissa, Andhra Pradesh, Madhya Pradesh (including recently formed State of Chhattisgarh), Himachal Pradesh, Gujarat, Bihar (including the recently formed State of Jharkhand), Maharashtra, and Rajasthan, which intends to empower the Gram Sabha and Gram Panchayat in tribal societies to preserve their customs, values and traditions and ensure their traditional rights over natural resources. The main motto of all these initiatives is to bring sustainable development in tribal areas and, especially, to sustain the livelihoods of tribal communities” (Oraon Vijay 2012: 10-11).

III

Statement of the problem

The Telangana state is not providing any identity to the Guttikoya and the forest officials are clearing the houses by torching to force them to leave the place. But still Guttikoya are bearing these kinds of conflicts and are not going back to their origin. What could be the reason which frightened or pushed the people from their origin to destination? What are the factors that pulled Guttikoya to this particular state and not another? The favourable conditions could be physical factors or socio-cultural or economic factors. What factors are responsible in the adjustment and what could be their impacts on livelihood and natural resources management?

Area of the study

Ashwapurampad and Neeladripeta villages are chosen for research study and they are separated by 4-5 km and both of them come under the same gram panchayat Mothe, which is in Pinapaka Mandal of Khammam district of Telangana state. Most of the IDPs migrated into nearby Bhadrachalam division of Khammam district during the conflicts as reported by news reporters with their hypothetical estimation of population of 20,000.

Objectives

1. To understand and explain what are the reasons/ factors that are responsible for migration of Guttikoya and how it impacts their livelihood, women and children. (In detail, the objective tries to find out anyone of the reasons, such as economic, social, political and environmental. In addition to it how the migration impacts women and children).

2. To understand and explain what are favourable factors that are responsible to adjust at the host region and continuing the livelihood to survive and how the natural resources are utilized (in detail, the study tried to find out whether cultural or social factors are responsible to create favourable conditions to Guttikoya to adjust and live in host region. The study also tries to analyse the livelihood patterns and management of natural resources between Guttikoya and local tribes).
3. To understand what kind of relationship are maintained by Guttikoya with the local people. (In detail the study focuses on how they are communicating and what are the conditions or situation which make both the groups to come together).
4. To explore the development programmes that are implemented by both Government and Non-government organizations to support Guttikoya in the study village (The study tries to look into the functioning of programmes related to income generation, food, education, health, etc.).

Tools and Techniques

The study is basically qualitative and ethnographic in nature. Primary and secondary sources of data were used in conducting research. Observation, schedules and case studies were employed for gathering primary data. Data includes answers to structured and unstructured questions raised on issues, situations, needs and outcomes for the study.

Secondary sources of data were gathered from the government publications, records that are maintained by non-government organization on census, histories and personal details.

Significant of the study:

The study adopts a holistic approach on migration and development. The present study on migrated tribals gives an idea of present living condition of Guttikoya tribe after migration to Telangana state. The outcome of the study can be helpful in understanding problems of migrants and planning development programmes for the migrated communities.

Chapter Scheme

The thesis consists of five chapters, the first chapter is an *Introduction*, and this chapter discussed on definition and concept of migration by different scholars. Earlier studies on migration and their contributions, a literature review of studies conducted by the scholars on the theme and also revised the data from previous studies conducted on the subject of the study followed by a statement of the problem, the area of the study, objectives, tools and techniques and chapters description.

The second chapter *Village Profile* deals with geographical details, population details that include age, sex, marital status, family structure, education, occupation details and income. Social structure, religion, marriage, festivals and the programmes for the development are also discussed in this chapter.

The third chapter *Migration* of IDP's with the causes of migration, favourable conditions to migrate and what are the problems faced by IDPs in an initial stage of migration, how they overcame the problem and who are with them during their difficulties and what is their condition of living are discussed in this chapter. Case studies collected from IDPs are used to illustrate the point.

The fourth chapter, *Livelihood and Natural Resource Management*, looks into the problems with regard to livelihoods and natural resources and their management by IDPs in the destination. This chapter further discusses the types of livelihood performed by them in comparison with origin and destination. Utilisation of the natural resources, mainly land, water and non-timber forest product, by the IDPs are also discussed in this chapter.

The fifth and final chapter *Conclusion* summarises the results of the data gathered and also suggests the scope for further studies. Based on the study findings this chapter offers suggestions to ameliorate the conditions of the IDPs.

CHAPTER II

AN ETHNOGRAPHIC PROFILE OF THE VILLAGE

Location of the study area

The micro study was conducted in two villages *Ashwarpurampad* and *Neeladripeta* which are in Pinapaka Mandal of Khammam district. The village *Ashwarpurampadu* comes under Mothe revenue and its gram panchayat is Karakgudem. The village *Neeladripeta* comes under Padmapuram revenue and gram panchayat. Both the villages are 2-5 km far from the panchayats.



Map 2.1. Khammam District map showing the movement of migration from Kunta Tehsil in Chhattisgarh to Pinapaka Mandal

Geographic and climatic condition of study area

The two villages are located in Pinapaka Mandal are having nearby major town. One is Manuguru, which is 20 Km away from the villages, famous for coal mines and also a Heavy Water Plant was present in the area, and the other town is Bhadrachalam, where Guttikoya visit regularly Chintoor Mandal, which is in Bhadrachalam division and also near border to Chhattisgarh, during weekly market. Bhadrachalam is the administrative division of Khammam district located in 17.67° N 80.88° E and the distance is 105.1 km from the villages.

The hot season in the study area starts from March and ends in June, the normal temperature is 25-32° C but during summer it reaches to 47° C with high levels of humidity and 101 mm of rainfall in the month July to September. Winter season chillness can be experienced in the month of January and February.

Flora and Fauna

The soil is good for cultivation and the villagers use livestock manure. The study villages' major crops are maize, paddy, red gram and Jowar. The vegetables like sorrel leaves (gongura), bottle gourd, tomato, beans, etc., grown during the months from July to September and fruits like guava, mango, papaya, tamarind are grown naturally.

History of study villages

Ashwapurampad Village

The village head first migrated to Nimmagudem village which comes under Samathbattupalli revenue with the help of kin members. He moved after two years from the village and formed a new village Ashwapurampad with kin members of five households. The relatives and the same village members of Kunta tehsil started joining with this newly formed village. The village started with five households and at present it consists of twenty seven households. The movement was due to increase in the population in Nimmagudem village and the land for cultivation was not sufficient to villagers.



Plate 2.1: Ashwapurampad village house structure



Plate 2.2: Ashwapurampad village, collection of fire woods by children

Neeladripeta Village

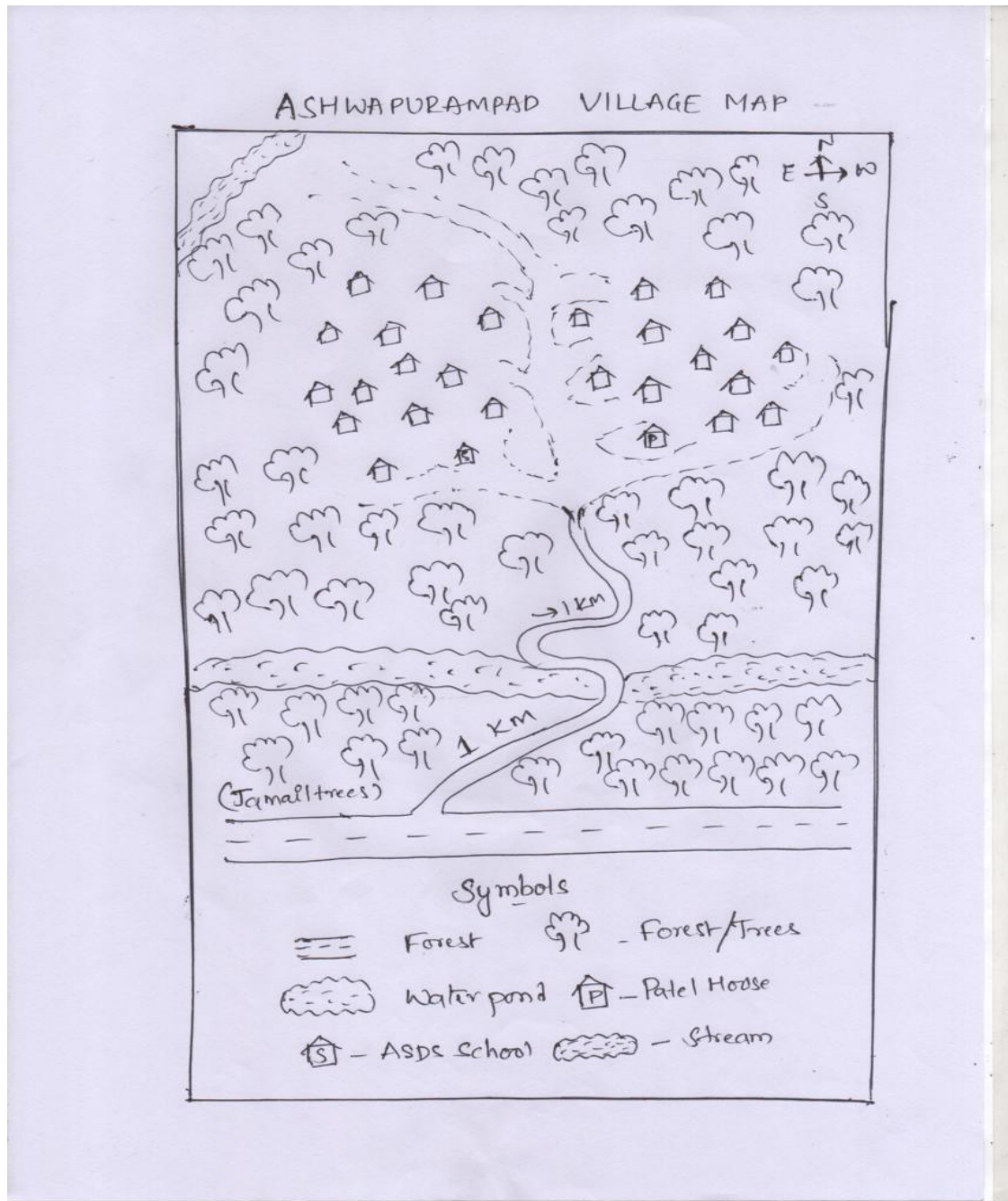
Villagers are staying here from the past 11 years, in the initial stage there was an area within the forest near to Padmapuram village where the local tribes used to stay and they had patta to that land. Later they felt that it is far away and difficult to commute even to nearby villages. Hence, they moved to plain areas and settled down. Patel of the Neeladripeta talked to the local head and asked his permission to stay in the place and he with other members of his community paid Rs. 15000 for the place which was left by local tribes. In that area they lived for five years and even they felt this place as remote and want to purchase land elsewhere or move to another area for work. Since the place was remotely located and one should go through between two hills, the Guttikoya moved to the place which is near to revenue and panchayat. It is said that the old place had a water facility during summer season and the locals call water as neelu and hence the name Neeladripeta.



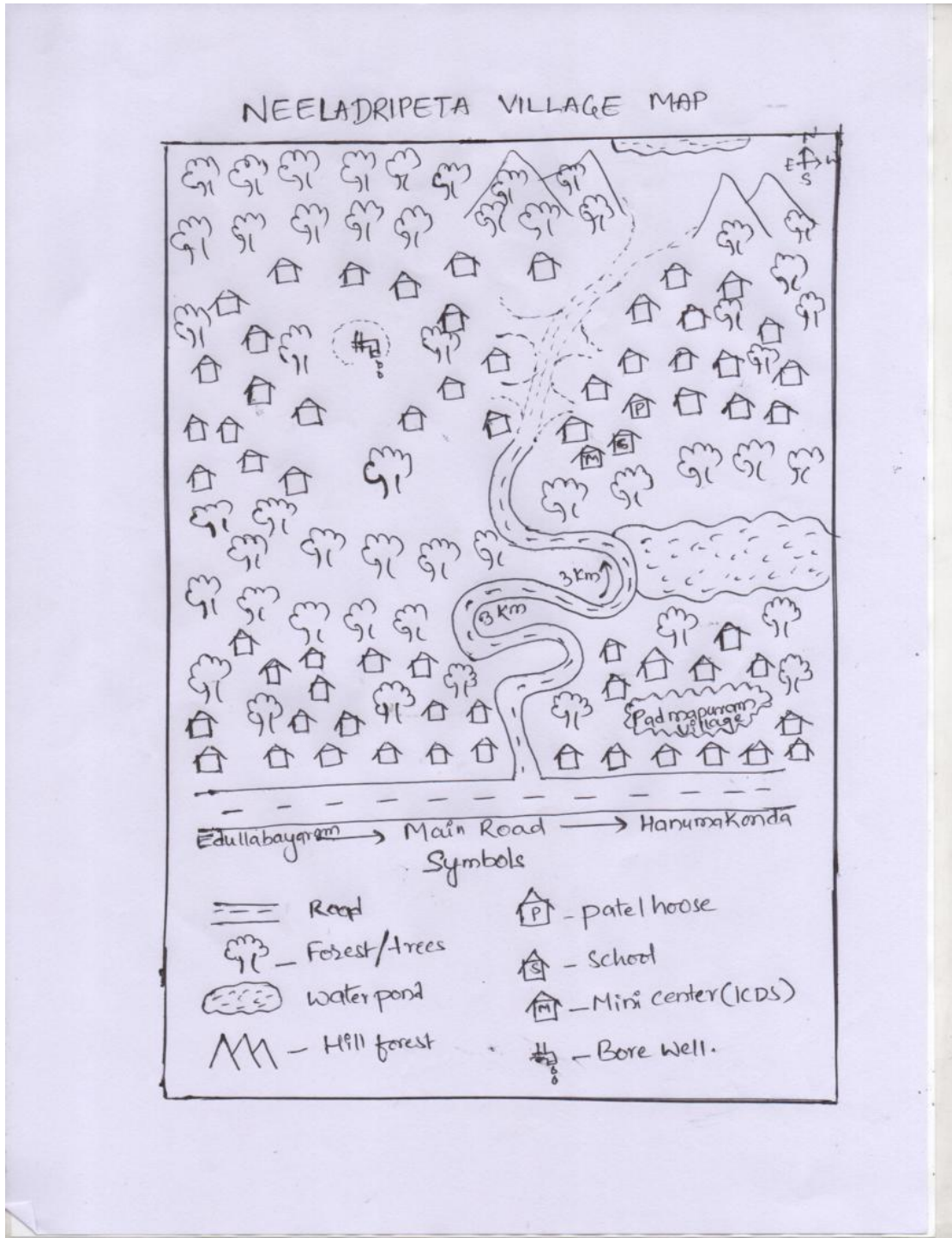
Plate 2.3: Neeladripeta village towards its west presence of hilly forest area

Village Map and house structure

The map of two villages shows the direction to the villages to enter and how many kilometres distance from the main road to village. The two villages are surrounded by tall trees. Each house is surrounded by a boundary and some are left free without any boundary. The houses have space in front and around the house.



Map 2.1: Ashwapurampad Village Map



Map 2.2: Neeladripeta Village Map

The houses walls are made with wood and are plastered with mud mixed with cow dung. The roof of the houses is covered with penkulu (tiles), which are purchased from Manugurau. The house is usually around 3 m height, 4-5 m breath and width 3.5 m on an average. In the construction of house, they leave some space to allow smoke to go out while cooking. The houses are without windows. The houses when one

enters inside gets a warm feeling due to earthen walls. There is a veranda in front of houses where the village men or women sit and gossip.



Plate 2.4: Shed for the goats

There is a kitchen garden in some households and it is present at the entrance of the house or in the back side of the house, and in some houses it is towards left or right side of the house. It is protected with fence and a small shed was constructed within the house boundary for cattle, and for goats a small shed with a few feet height above the ground.

Population

The village Ashwapurampad village consists of 27 households and Neeladripeta village consists 37 households, the age wise distribution of the population in the both the villages are explained in the tables below.

2.1.1: Population as per age groups of Ashwapurampad Village

Age Groups	Male	Female	Total
0-5	09	10	19
6-12	06	07	13
13-20	09	05	14
21-28	16	13	29
29-39	08	08	16
40-55	03	04	07
55-60	00	02	02
60 above	00	00	00
Total	51	49	100

2.1.2: Population as per age groups of Neeladripeta Village

Age Groups	Male	Female	Total
0-5	14	06	20
6-12	20	06	26
13-20	10	04	14
21-28	17	17	34
29-39	10	10	20
40-55	11	07	18
55-60	02	01	03
60 above	00	00	00
Total	84	51	135

In the population the proportion of males is more than the female. In Ashwapurampad village males constitute 61.4%, while females are 38.5%, and in Neeladripeta village 52% are males and 48% females.

Family structure

In both the villages, nuclear family, which consist of parents and children, predominates over the other types. There are two extended families in Ashwapurampad and four in Neeladripeta where the parents and their married children live together.

2.2: Types of Family in the Study Villages

Type of Family	Ashwapurampad	Neeladripeta
Nuclear	23	33
Extended	02	04
Single	02	00
Total	27	37

Education

The literacy rate of Ashwapurampad village is 40% where the age group of 7-14 is going to school and the rest are working in fields or going for daily wage labour works. In Neeladripeta literacy rate is 25.5 %. Compared to Ashwapurampad villagers, Neeladripeta villagers are low in literacy rate. In Ashwapurampad the highest education observed is up to class eight, while in Neeladripeta there is none educated more than class five..

2.3.1 Education details as per age in Ashwapurampad Village

Age groups	ICDS	Primary 1-5 th class	Higher education 6-8 th class	Drop outs	Total
0-5	05	00	00	00	05
6-12	00	20	00	00	20
13-20	00	00	03	04	07
21-28	00	04	00	00	04
29-39	00	00	00	00	00
40-55	00	00	00	00	00
55-60	00	00	00	00	00
60 above	00	00	00	00	00
Total	05	24	03	04	36

2.3.2 Education details as per age in Neeladripeta Village

Age groups	ICDS	Primary 1-5 th class	Higher education 6-8 th class	Drop outs	Total
0-5	20	00	00	00	20
6-12	00	26	00	00	26
13-20	00	00	00	06	06
21-28	00	05	00	00	05
29-39	00	00	00	00	00
40-55	00	00	00	00	00
55-60	00	00	00	00	00
60 above	00	00	00	00	00
Total	20	31	00	06	57

Marriage and Marital status

Marriage among Guttikoya (Muria) is through betrothal. They practice tribe endogamy and clan exogamy. Cross-cousins are the preferred mates. If both the boy

and the girl are interested in each other and are willing to marry, then they will inform to their parents about their interest in particular boy or girl, and the elders of the village and the two family members sit together to decide the date to perform the marriage.

The boy has to give a feast to the bride’s relatives and the villagers to make them feel happy to send the girl to his home for getting married. In his place also he needs to give a feast to the villagers after the performance of marriage. Only after this, the boy and girl become couple socially and ritually.

In the total population of Ashwapurampad and Neeladripeta villages marital status is calculated considering the eligible age criteria for marriage for men and women. In Ashwapurampad village 82% are married, while in Neeladripeta village 94% are married. The proportion of widows or widowers is very marginal and no cases of divorced or separated is observed in both the villages. There is only one case of polygamy in Ashwapurampad village where a person has two wives.

2.4: Marital status in the study villages

Marital Status	Ashwapurampad	Neeladripeta
Single	11	05
Married	50	78
Widow	04	01
Widower	00	03
Separated / Divorced	00	00
polygamy	01	00

Social organization

In both the villages, people are following their traditional customs and traditions. Social organisation of the Guttikoya is based on strong kinship and family ties. The earlier studies on the Muria tribe explained about the “Ghotul” system (Verrier Elwin, 1947). Ghotul is a dormitory for adolescent boys and girls in which they are taught the duties, customs and traditions of the culture.

The clan organization was based on their traditional divisions. They are divided into five phratries: the Nagvans (Snake race), Kacchimvans (Tortoise race), Bakravans

(Goat race), Baghvans (Tiger race), Bodminkvans (Fish race). Muria tribe are not allowed to kill and eat their totem animal and express sorrow when they are dead. The surnames in the two villages are Sodi, Madivi, Kovvasi, Podium, Madakam, Muchiki, Paddam, Punem, Vanjam, and Vetti. The villagers follow tribe endogamy, and preferred mates are cross-cousins. The villagers are patriarchal and patrilocal.

Festivals and Ritual performances

Guttikoya believes in Gods and Goddesses. They do worship the nature first which provides food and livelihood to them. Most of the festivals of villagers are related to agriculture, and important festivals to them are: Bijjam panduga or vittanam panduga which is celebrated just before the monsoon. This festival is celebrated by all the villagers on the same day in which they offer sacrifice of animals, and consume Landa liquor. The money to buy coconut, haldi (turmeric) and kumkuma (vermillion) are collected from the travellers. The villagers stand in the middle of the road and stop the people who pass by the road and ask them to contribute money for their festival as per their wish. They use the money thus collected to celebrate the festival.

Male members of the village go for hunting for a week and come back. This system of hunting was explained by Elwin in his book "Muria and their Ghotul" that if they do hunting and get animal, which means a positive result in the yield of crops they cultivate. Now a day the villagers go in the name of hunting and carry food items and cook the food and eat. They go in the morning and reach the village in the evening, and the process continues for a week. The seed sowing process is usually performed immediately after the ritual.

Chikkudu panduga is celebrated in the month of September, the festival is celebrated to eat new crop of vegetable. The villagers follow rituals and festivals seriously. Until and unless the ritual is performed they are not supposed to eat new crop or vegetables.

Gadi panduga is performed in the month of February, this was celebrated before the collection of mahua flowers. Even for collection of palm tree liquor Guttikoya perform rituals.

The ritual performances are conducted by the pujari and head of the village. In the ritual performance the villagers pray to the mother goddess earth and nature, followed by animal sacrifice, it could be hen or goat or buffalo. All the villagers gather at ritual performance spot and after finishing ritual performance they consume Landa, both men and women sing songs and dance which indicates a festive environment.

There are taboos relating to menstruation and a woman is not allowed into the kitchen and also in rituals. Men will perform the tasks of women during this period. The decisions in the family are taken by the head in consultation with the family members, in which all the members are given equal opportunity.

Food and Drink

The villagers are omnivorous and consume food three times in a day. The food grains are not sufficient to eat in meal for three times in a day so they do jawa (porridge) with jowar. The oil used in food preparation is extracted from mahua seeds. They also consume roots, tubers, vegetables, mahua flowers, and leafy vegetables which are available in the forest.



Plate 2.5: Landa liquor prepared by Guttikoya

The villagers consume liquor which is prepared by them and also consume toddy extracted from palm tree. Landa liquor is prepared by fermented rice and mahua liquor is prepared by fermenting mahua flowers.

Landa drink is consumed mostly during agricultural festivals, marriages, funerals and rituals. Mahua liquor is consumed during the mahua season. The villagers serve it free to members of the kinship group relations. The villagers don't sell the prepared liquor to outsiders and in the same way they don't purchase alcohol from outside.

Languages

The Guttikoya (Muria Gonds) speak their mother-tongue Gondi, a south-central Dravidian language. The other dialects they are conversant are Dorla, Koya, Maria, Muria and Raj Gonds. The north western and south eastern are separated based on some phonetics in the language. The villagers learned speaking Telugu which became necessary in the host region to communicate. The school going children and adults can speak and write but old age people above forty-five years are unable to speak the local language, Telugu.

Dress and the ornaments

The villagers are dressed in simple clothing. Women wear sari with blouse while the old age above fifty years prefers to wear sari without a blouse. Men wear normal pant and shirt while the aged groups prefer to wear dhoti and shirt. Women wear ornaments like gold and readymade earrings. The women wear chains which are made up of colourful beads, during ritual performance or festivals or marriages. Women and men wear their traditional dresses and perform dances.



Plate 2.6: Guttikoya (Muria) tribe dress during the dance performance

Political organization

The villages are politically organized with its head called as Patel. He is selected based on age and experience and he is usually from dominant clan in the village. The headman ship is normally hereditary. The village disputes are first taken to the Patel, if the Patel is unable to solve the problem then it is taken to gram Sarpanch. In the study area villages are clustered based on kinship. The social norms and values are controlled by headman.

The major disputes for instance in the village occur between husband and wife. Simple fights takes place when the husband gets drunk and misbehaves with wife, then she starts complaining about his misbehaviour to the parents. The parents of the girl talk to the boy and even after that he does not change his behaviour, then the parents go Patel for the solution. Patel punishes the boy based on the mistakes he did and makes a truce between the couple.

The headman is the representative of the village and the decisions made by the Patel are followed by the villagers. The villagers participated in voting for the elections to ZPTC and MPTC. It is mentioned by the members belonging to the Guttikoya that they didn't get a chance to utilize their vote in their origin place.

Economic organization

The day to day activities performed by Guttikoya for the survival play an important role in Economic organization. The traditional occupation of the Guttikoya is hunting, food gathering and fishing. In the present scenario restriction on usage of forest resources made them to search for alternate livelihood. Guttikoya's major occupation is podu cultivation in which slash and burnt technique is used and they spend time in fields during the months from July to January. Both men and women participate actively in agricultural works, and household works. Livestock rearing is shared among men, women and children.

They go for seasonal migration usually from February to June. The seasonal migrant works include construction labour and for digging bore wells. They go to Nizamabad, Hyderabad and Karimnagar for labour work. The labour contractors hire them during this period to undertake labour works wherever it is required. The migrants are adult males in the age group between 18 and 27. Women go for on-farm and off-farm labour to the neighbouring villages.

The forest minor products like Vistharakulu, Mahua flowers, tamarind, and Tendu leaves are collected and sold in nearby markets for money or in exchange for rice. Both men and women work equally in the agricultural fields but collection of food materials from forest, like vegetables, leaves tubers, and firewood are carried out by

women, and children above four years go with their mother to help her in the collection.

Development programmes

The development programs are introduced by the government to the Guttikoya from the year 2011-2012 to restrain Guttikoya from using forest area for podu cultivation. NREGS cards are distributed to provide them work for 100 days in a year. The works are sanctioned and intimated to the village panchayat. The works performed through NREGS are

- Water conservation and water harvesting
- Drought proofing, including afforestation and plantation of trees
- Irrigation canals, including micro and minor irrigation works
- Renovation of traditional water bodies, including desilting of tanks
- Land development
- Flood control and protection work, including drainage in water logged areas

The NREGS cards provide livelihood to 22% of population in Ashwapurampad and 34.1% in Neeladripeta. The following table provides details about the NREGS cardholders:

2.5: NREGS card distribution in the study villages

NREGS	Ashwapurampad	Neeladripeta
Male	12	27
Female	01	00
Total	13	27
Percentage	22.4	34.1

ICDS

Pregnant women and children below six years are given immunization, supplementary nutrition, and health check-ups by ANMs (nurse) by Integrated Child Development Scheme (ICDS). Emergency cases are sent to referral services through ICDS. Children below six years are provided non-formal education through ICDS where teacher and aya (attendant) will take care of them. In Ashwapurampad, where there is no ICDS centre, the aya or the teacher from nearby panchayat visit the village and

perform the tasks of ICDS. In Neeladripeta, however, one mini centre is present and teacher-cum-aya comes from Padmapurm village to perform the ICDS works.

Schools

There are schools in both the villages. Ashwapurampad has a school provided by an NGO, ASDS, and the school consist of children from the age group 6 to 14 and, in case of dropouts, they are admitted in bridge schools or hostel based on the keenness of the student. The volunteer of the organization undertakes this task.

In Neeladripeta there is a government Upper Primary School in which education is provided till fifth class and the students can move to bridge schools or hostels after primary education is completed.

Public Distribution System (PDS)

The ration was given to the villagers who hold the ration card and the items are given as per the number of persons in the family. For instance, in a family parents and two children are present then the rice is distributed per head 6 kg for a month.

The items which are mentioned in the table are taken from the PDS (Public Distribution System) centres. There are other items like wheat, turmeric powder, salt, tamarind, and soaps which are supplied by the PDS centres are not taken by the members of the Guttikoya and they purchase them from the retail shops in the village.

Table 2.6: Ration items with rates

S. No	Particulars	Quantity	Rates per kg
1	Rice	6 kg	Rs 1
2	Tur dal	1/2 kg	Rs 50
3	Palm oil	1 lit	Rs 40
4	Sugar	1/2 kg	Rs 7
5	Kerosene	2 lit	Rs 30

Health Benefits

The villagers go to Primary Health Centre (PHC) for health check-up, which is at Karakudem situated at a distance of 6 and 11km from Ashwapurampad and

Neeladripeta, respectively. The PHC doctor conducts monthly camps in Guttikoya villages during monsoon period when seasonal changes cause diseases. ANM (Auxiliary Nurse Midwife) visits villages three to four times in a week to check the health conditions of villagers. The pregnant women and children who are suffering from malnutrition are referred to consult doctor and the ANM follows up severe cases like malaria.

Relation with Neighbouring Villages

The Guttikoya maintain good relation with neighbours. They visit the villages and work in their fields. The local tribe and non-tribe people are in need of labourers for their agricultural lands and Guttikoya are in search of livelihood to survive. The two groups depend on each other. This has made locals to allow Guttikoya to settle in nearby villages.

CHAPTER III

MIGRATION

Migration of the tribal people have two different reasons, one is natural or voluntarily in search of livelihood due to lack of sources in their region. This could be temporary or permanent. The other reason is forced to migrate involuntarily; the factors could be civil or political war, natural disasters and implementation of development project, such as irrigation, mining, etc.

The studies by the scholars on conflicts between Naxalites and state government from 1980's onwards in United Madhya Pradesh with Chhattisgarh is an open book to study and understand the situation of tribals in south Bastar. As per the NHRC report it is said that in the year 2005 an action was taken by political leader by implementing a peace hunt to clear Naxalites in an area where they are estimated to be present. This hunt bought loss to lives of few people and few villages were burnt. The pressure on local villages between both sides from the Naxalites as police informers and police officers as Naxal sympathiser made them to fly from the area to another area as internally displaced people.

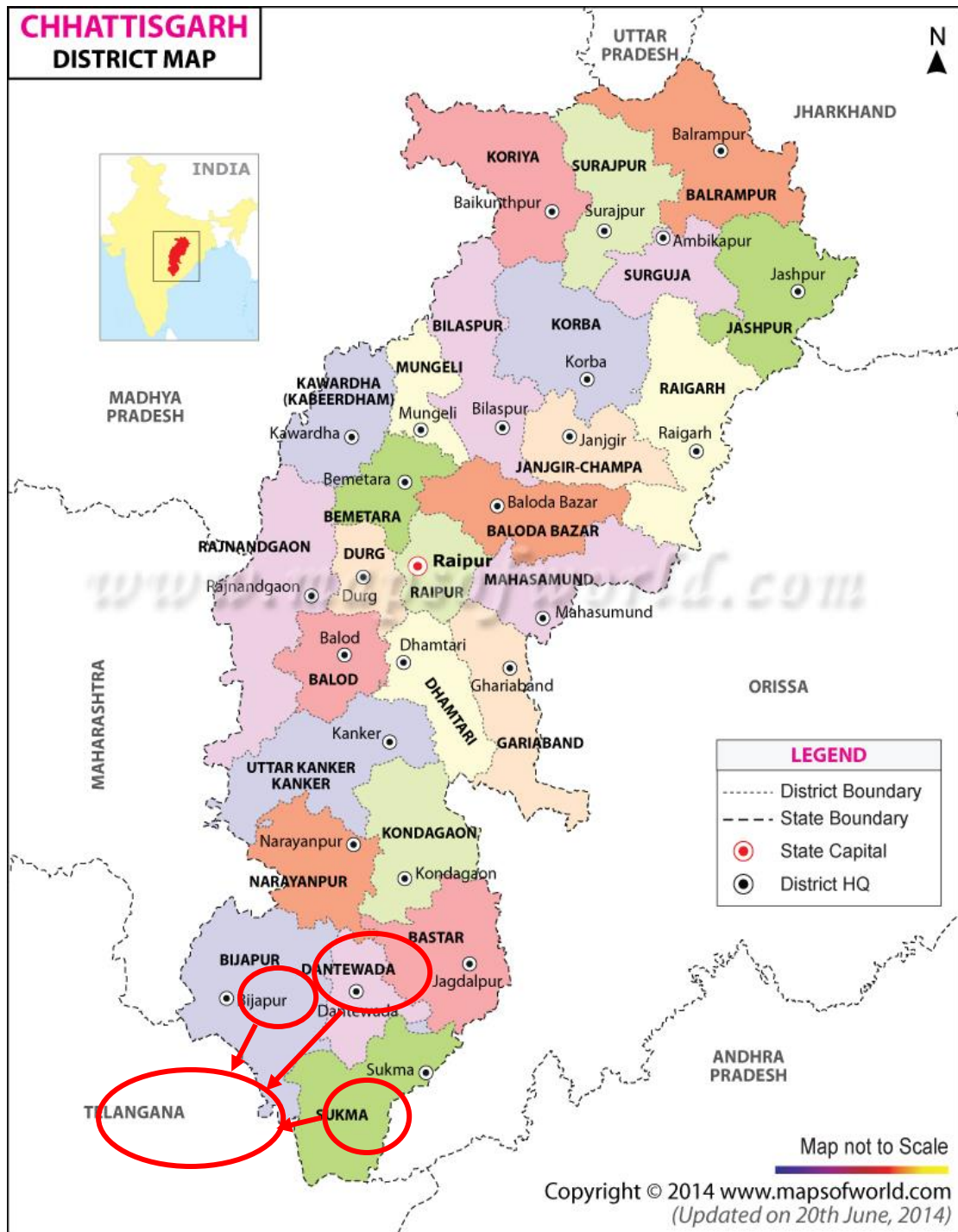
The present study is on the migrants, IDPs, who are distributed during this hunt into both Telangana and Andhra Pradesh states. But most of the population distribution of IDPs in 187 villages can be approximately 18000 population can be seen especially in Khammam district of Telangana state. A joint survey programme was conducted by NHRC in link with local NGOs in the year 2009 to estimate the population of IDPs.

The present study conducted a survey in two villages Ashwapurampad and Neeladripeta, in Pinapaka Mandal, Khammam district. The study observed that all the members in the both villages are not the members of the same villages in their origin. There are members who came from twenty five different villages of same tehsil, that is Kunta which is in Dantewada district and few members of 15 households are from the villages of Sukuma district.

During migration IDPs carried some cooked food, food grains, pulses and cooking utensils with them and the journey by walk towards border state continues by taking some instalment breaks. It took almost 3-5 days to reach the destination; the IDPs took rest during the night by staying in a village with the permission of the villagers. There are some people who could afford money for transport came by transport vehicles. Livestock and extra food grains were brought to the destination in a hired private vehicle by some, while the others who could not afford came by walk through short cut routes in forest based on their intimate knowledge of forest routes. There are few cases in which IDPs were caught by the forest officials and also by Naxalites in the middle of the journey. Forest officials interrogated them to know as to what they are doing in the reserve forest area. Similar questions were asked by Naxalites too as they could be the police informers. They were allowed to go after both groups got confirmation about who they are and why they are there.

The IDPs in both the study village said that all the members in the family didn't come to the place at once. Firstly the male persons, heads of the family, of few households gathered and went in search for hunting and gathering forest products in the places of destination after their agricultural labour during seasonal migration. In the process they identified a place which is having water facility (nearby as streams), then they marked it as the place for their residence. Later the one who firstly came to the village and constructed house in the area became the head of the village or Patel. There is the other way to become Patel is that the villagers discuss and decide who will be the right person as a village head.

When the place was identified, then the villagers built small huts and went back to their origin to bring the family members (women and children) with livestock. The area for cultivation of each household is divided as per the strength of a person how much area he can clear and do the cultivation. It could be 3-5 acres of land or 2-3 acres.



Map 3.1: Chhattisgarh District Map

The district map of Chhattisgarh shows that Bijapur, Dantewada, and Sukuma are at the bottom part of Chhattisgarh state and are closer to Andhra Pradesh and Telangana state.

It is about and 256.1 km and 315.3 km distance to both Sukuma and Dantewada district, respectively, which are nearer and take a minimum of 4-7 hrs of time to reach Bhadrachalam division, which is in Khammam district, by bus.

For every migration there is a reason behind. In the investigation of reason for migration of these IDPs raised some questions.

Reasons for migration

The study was conducted by comparing origin and destination with favourable and unfavourable conditions. Firstly let us look at the conditions that prevailed at the origin.

Unfavourable conditions at origin

“Salwa Judum” is stated as the major reason for migration of IDPs into united Andhra Pradesh during the years 2005-2006 from Bastar and Dantewada districts of Chhattisgarh state. As discussed earlier, Salwa Judum was created by the Chhattisgarh state to counter the Naxal onslaught. Many of the tribals who resorted to migration to save themselves from the crossfire between Salwa Judum and the Naxalites.

Lack of Land for Livelihood

The other minor reason is Land for Livelihood which is clear in the report submitted by the investigation of fourteen member team from five organizations, they are People Union for Civil Liberties (PUCL) Chhattisgarh, People Union for Civil Liberties (PUCL) Jharkhand, People Union for Democratic Rights (PUDR) Delhi, Association for the Protection of Democratic Rights (APDR), West Bengal and Indian Association of People’s Lawyers (IAPL) conducted for four days during 28th Nov to 2nd Dec in the year 2005 by interviewing government officials and paramilitary forces, people in Bhairamgarh, Matwada, Meertur and Gangaloor camps in Dantewada district, leaders and members of the Salwa Judum; and with fact-finding members of a CPI team. In the discussion about Dantewada region and people of that region pointed that as per 2001 Census details each household only 2.5 acres of land was distributed and also explained that two-thirds of districts belong to the forest department. 202 village members are residing in Wildlife Sanctuaries with the favour of forest department. Due to lesser availability of lands per house to cultivate forced IDPs to migrate.

Agrarian Settlements

Ten percent of the people who are against the Naxalites, who emphasised on the equality in land distribution among tribes in Chhattisgarh. They were asking the local tribes of a particular area to share their yield from the cultivated crops with people who have no lands. The same was also applied to the livestock. The people are who worked for the produce throughout the year wanted to store the yield and utilise it during a difficult situation. Since some of the people did not agree with the Naxalites resorted to migration.

Favourable conditions at destination

In the research study it is revealed that there are a few favourable conditions that let the IDPs to move towards Khammam district in Telangana state. They are

1. Life Security: it is a secure place to protect themselves from Salwa Judum and also from Naxalites.
2. Presence of relatives to support until they could find better livelihood by themselves. It is a known place and the local tribes too, as the IDPs, used to come to their place as seasonal agricultural labourers.
3. Presence of land to do Shifting Cultivation: most of the IDPs are shifting or podu cultivators and also they brought livestock, such as goats and cows that are needed and they also are helpful in clearing forest for shifting cultivation.
4. Most of the IDPs supports political parties which support them and protect them when needed; CPM and CPI (ML) New Democracy is one of most known to them. The NGO's (Non-governmental Organizations) like ASDS, MORE, SEWAA, etc., also support the IDPs, which is lacking in Chhattisgarh.

Problems in initial state of Migration

In the initial stage of migration the food grains and whatever money that they brought with them got exhausted within a week of time and from the next day onwards IDPs started experiencing starvation. They faced health problems like anaemia, in both the sex groups, and the malnutrition problems among children. The Haemoglobin level decreased due to no proper food. Women, especially who are pregnant and lactating, became very weak and were in a precarious condition. Unfortunately the initial deaths or birth are not recorded by any officials. As they are habituated to live in the reserve

forest areas no one noticed their problems. When the NGO's and media started focusing on IDPs and their problems, then their problems were revealed to the outside world.

They found some land to build the houses and continued their regular livelihood as agricultural labourers or contract construction labourers or other works. They encountered problem after entering into the Telangana state with government officials and local tribal people.

Regular visiting of police station

The migrants faced problems with the police department as in a group of IDPs there could be Naxalites or sympathizer to Naxalites crossing the border of Chhattisgarh state and entering into Telangana state to create any violence. In order to protect the state, police department started enquiring IDPs and took the details of the respondents and allowed them to stay in destination. But all the male members in a batch of 10-15 from the IDP villages are asked to visit and sign in nearby police stations. This is a kind of security that police department is providing to IDPs. If the IDPs have any problem in the village or with local people, they can discuss with police department and get them resolved and also if any relatives of IDPs or new person enter into the village are to be informed.

Removed the houses and sent them back

Case study of Chimilipadu village

This incident happened in the year 2013. Chimilipadu is an unrecognized village by government officials which is the residence of IDPs. It is the village under Bhadrachalam Mandal of Khammam district of united Andhra Pradesh. Early morning in between 7 and 8 am, forest department people, both male and female officials, took part in clearing the place. They brought a crane vehicle with them and used it to remove houses built by the IDPs. A Forest official has given them time to remove all IDPs belonging from the house and later removed houses completely. After that all the IDPs were taken in a lorry towards Kunta Tehsil which is in Dantewada district of Chhattisgarh state and left them there. All this happened within a half day, but the IDPs come back to the same village in the next day by themselves and took help from political party members and also local NGOs who supported them.

It should be seen that the case from forest department point of view that they don't have any enmity with IDPs but did their duty is to protect the state forest resources. If people from outside are living illegally and utilising the resources which are to be reserved and protected are only punished.

After noticing the plight of the displaced tribals from the neighbouring state, the media and the news reporters focused on their problems from the year 2006. Then the Human Rights commission and other solidarity committees linked with some NGOs started a census survey within Khammam district to know how many of them are displaced and what was their condition of living.

3.10 Present condition of IDPs in two villages

The report was sent to UNHCR for emergency relief camp and the state also reacted to their condition and started supporting from 2011-2012 by providing PDS, a food security system includes items like wheat, rice grains, pulses, tamarind, sugar, kerosene, etc., as per number of members in a family. NREGS programme for livelihood and health facilities from near panchayat were extended to the IDPs. The UPS schools and mini or main ICDS centres are opened and are now functioning in the IDP villages.

3.1.1 Problem faced with local tribes

Case study of Neeladripeta village

The incidence has taken place in the year 2008 between Neeladripeta and Padmapuram villages. Padmapuram villagers are the local tribes who enter into the IDP village which is 2-3 km away from the village. The dispute started based on land utilisation. IDPs were clearing the forest for shifting cultivation, in the process of clearing they entered into local tribal area which led to fight between both of them. This made the locals angry and in that anger they destroyed their huts and warned them to leave the place immediately. The local S.I and some other volunteers of NGOs and local party members who support IDPs arranged meeting in between two village heads and in that discussion a boundary of land was drawn to IDPs. The IDPs agreed for that and at present both the IDPs and local tribes are living in harmony without any conflict.

3.1.2 Findings on Migration of IDPs

In the investigation it was found that all the family members have not migrated. In few cases parents and married sons are living in the place of origin. In other case, parents migrated along while children are left with relatives, with ones younger brother or sister. Unmarried boys all alone came with relatives and built separate houses for themselves.

If fear of Salwa Judum is the only reason to move from the place of origin, then why all the family members or the complete village was not displaced? How children left the parents and came and why parents left the children in someone's custody. Interestingly in one family, the family members are distributed into different region of different Mandals of Khammam district. These cases of IDPs raise a question: have they migrated due to Salwa Judum or in search of land?

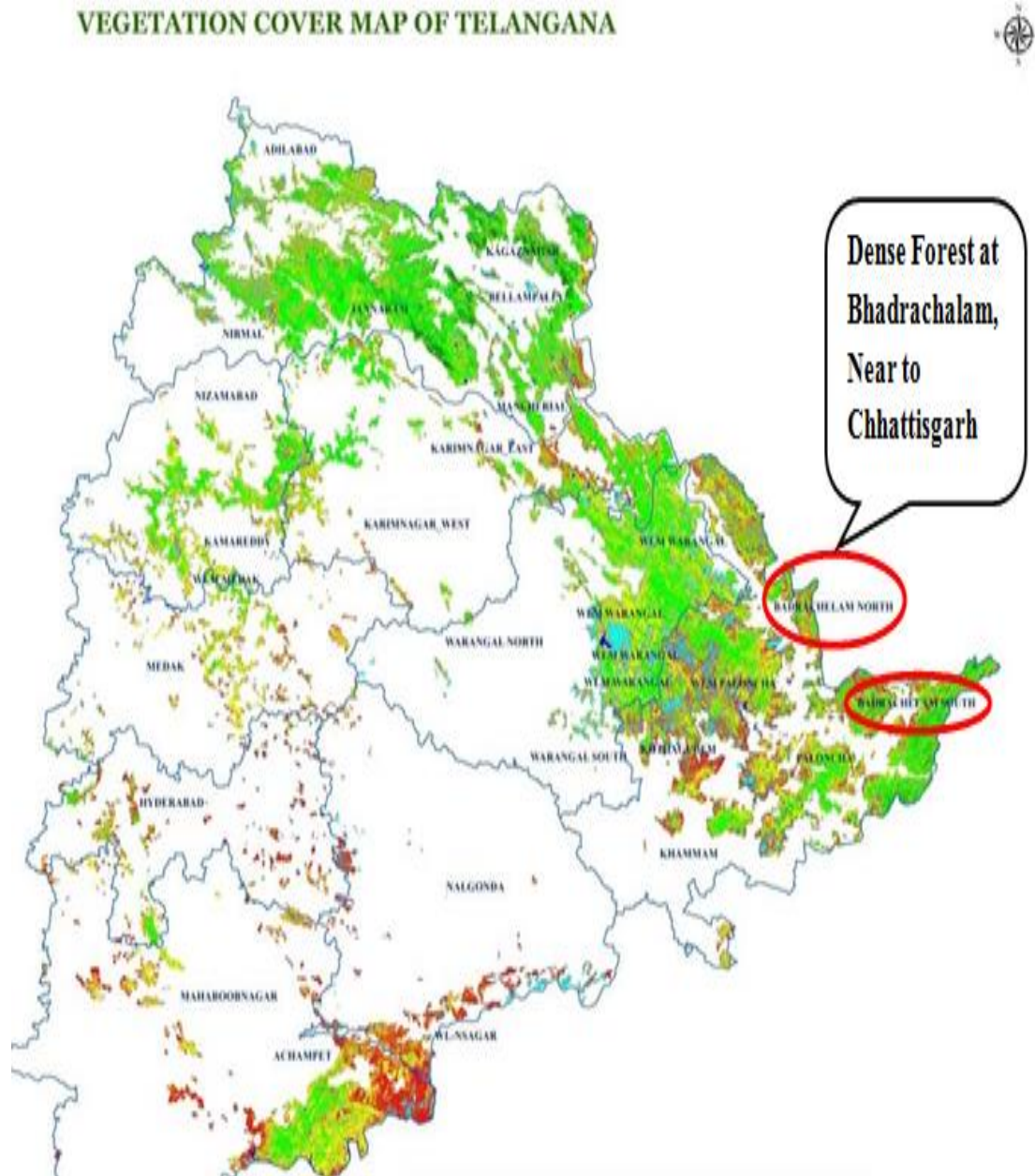
In the two villages, it can be seen that IDPs belongs to 24 different villages of Kunta and Sukuma districts. The villages are Durma, Amapenta, Palodi, Pariya, Panloor, Bhanpadar, Golagudiyam, Chinthagupfa, Gachanpalli, Ramaram, Rangraiguda, Tolnai, Kodner, Rallapuram, Atrajpad, Regadigutta , Tumalipal, Kottur, Godrajpad, Japra, Gattapadu, Karigundam, Maraiguda, barkapadu. A complete village or a complete family did not migrate into the same village, why? The problem is quite complex and certainly deserves an extensive and in depth further research.

There are few village cases in Kukunoor Mandal and Bhadrachalam Mandal that the state government requested IDPs to come near plain areas so that they can provide house, water and electricity facility, but they refused to utilise the offer, which was seen clearly in Yerragunta village that the constructed houses are left as it in Bhadrachalam Mandal of united Andhra Pradesh. They are continuing to reside 3 to 5 km deep in reserved forest area.

Other issues related to IDPs migration

The state government sanctioned bore wells, electricity to them but are not implemented as the areas come under the reserved forest area.

The non-tribal landlords offered agricultural labour work, and also place to stay, to the IDPs during seasonal migration period even before the emergence of Salwa Judum.



Map 3.2: Map showing forest distribution in Telangana districts

The map shows that south and north of Bhadrachalam Mandal are having dense and open forest areas which are easy to enter and also provide shelter with livelihood to the IDPs when compared to the other states like Orissa and Andhra Pradesh.

Similarities in the land and forest resources as in Chhattisgarh lead the IDPs towards Telangana state.

The present problem was children who completed tenth class and are unable to continue their studies further due to caste certificate, residential certificate and income certificate to join in intermediate and continue their education. The local authorities are trying their level best to sanction certificates to the IDPs. There are the other local committees from local tribes are raising their voice to know how a certificate of a tribal of a state, which is having its own identity, could be given to the migrated group. The problems are becoming more knotty for the IDPs.

NGO (Non-Governmental Organizations)

NGOs played an important role to improve Guttikoya living condition after migration. They are one of the initiators who made to get help from the state government to Guttikoya. In this initiating process a survey was conducted along with Human Rights Commission (HRC) to know the population of Guttikoya in Khammam district. The NGOs are Agricultural and Social Development Society (ASDS), Social Educational and Welfare Activities Association (SEWAA), Society for Integrated Rural Development (SIRI) and Motivational Organisation for Rural Education (MORE) are volunteering from the year 2006 to up till now. The NGOs which are working in the study village are ASDS and MORE. The NGOs started working from the year 2006. The government of Telangana was providing basic facilities to Guttikoya from year 2011 to 2012.

- Awareness programmes are conducted by NGOs for Guttikoya on Assessing Rights and Entitlements, Capacity Building to access government schemes and services, Community Participation in building nutrition and education centres and water resources projects.
- Nutrition and Education Centres (NEC) by NGOs provided food, clothing and education
- Self-employment training programmes such as tailoring, teachers in NEC, mobile and mechanic training workshops were conducted.

- The NGOs linked with State Level Solidarity Committee, which consists of Civil Society Organisations and Human Right Groups, to give protection to Guttikoya from the disputes with forest officers and neighbouring villagers.

CHAPTER IV

LIVELIHOOD AND NATURAL RESOURCE MANAGEMENT

The major livelihood of the Guttikoya is agriculture which is practiced traditionally known as podu cultivation. The cultivation is dependent on the rainwater. The villagers during the agriculture season, between July and January, are engaged in cultivation and in protecting the crops from wild animals like wild pigs, rats and birds. Early in the morning one of the members in the family packs food and goes to the field, in the afternoon females or siblings carry food to field and spend time till evening and come back to home. The other person keeps a watch on the crop during the night time to protect it from the wild animals.

The timings of work sharing by family members depends on the family structure. The lesser the members or nuclear family the more the work burden on the members. If one has to cultivate five acres of land more hands are needed. The cultivators take recourse to exchange labour when they have shortage of labour and the kinsmen from the village are invited to help them in the cultivation. There is no payment for the members who participate in exchange labour, but they will be offered food and liquor after the completion of the task.

Cultivation

The natural cultivation process can be seen in their agriculture. The first step is clearing the area through slash and burn technique. Bhumi puja is conducted after clearing the patch for podu in the month of May or June after that when the rainy season starts the sowing of seeds begin. They grow crops such as maize, rice, pulses (kandulu and pesarlu), Til (nuvulu) from the month of July to January. During monsoon even vegetable and leafy vegetables are grown. They include sorrel leaves (gongura), bottle gourd, tomato, beans, etc., and fruits like guava, mango, and papaya can be seen in their kitchen garden.

In the podu only one crop is cultivated and once cultivation is performed in an area for a period of three years, then the area is left fallow for 2-3 years. The next patch of

land is used for cultivation during this gap period. This process of cultivation of Guttikoya requires land where the water storage is natural during rainy season.

Livestock

Guttikoya have livestock like goats, cow and buffalo which help them during agriculture lean season when they don't get work to do then they sell the male goats but not the female, as they are left for production. The money is used in purchasing grains and other food items. To buy cows, goats are exchanged. Poultry are used for sacrificing in ritual performances during festival times and are consumed but are not sold.

4.1: The livestock in study villages

Livestock	Ashwapurampad	Neeladripeta
Goats	54	92
Cows	30	69
Buffalo	02	03
Poultry	30	74

The above table of livestock shows on an average two goats and one cow is owned by a household. There are fifteen households belonging to the two villages who do not have any of the livestock. They save money from daily labour work and buy livestock which would help them during times of need.

The Guttikoya store the crops which they get through cultivation in bins. They procure monthly ration through PDS or some of the other items are purchased from nearby shops by exchanging minor forest products.

Agricultural works

Agricultural labour works are the main means of livelihood after cultivation. They go to nearer villages, such as Padmapuram, Anantharam, and Mogalithuru, for Mirchi picking, cotton collection, seed sowing, harvesting, clearing land for cultivation, and forming channels for water storage, except hand sowing which they do not undertake. They were paid Rs. 100 per day in the starting stage of migration and now they get

Rs. 130. In the village everyone except children below seven years and old age people especially who cannot work in the fields are left in the village to look after the village.

The persons above the age groups seven and above goes for work in nearby fields as agricultural labourers. They go in the morning and return by evening as per the distance to be travelled. In some villages transport facility is arranged by the contractor or by land owner or persons doing transport business. Tractor or an auto comes to the village and take the people to the field and bring them back in the evening. In such cases some amount is deducted from the wage given.

Non-agricultural works

Case studies on non-farming livelihood

Some of the Guttikoya work as construction labourers and also in bore-well digging work for three to six months in Karimnagar, Nizamabad, Hyderabad, Markodu, and Nalgonda. Some of the Guttikoya indulge in the collection of palm wine (kallu) and it fetches them Rs.150 to 200, depending on the quantity of collection.

Contract construction labourers

In the village Neeladripeta, some of the adult boys went to Sarapaka where a labour contractor asked them whether they are interested in working as construction labour for three months. He detailed them about the work and wages. Ten to fifteen members from the village went to Nizamabad district to work in building construction works. They are given Rs. 250 per day and the working timings were morning 6 am to evening 6 pm, and they were provided accommodation. They were made to work more than the expected months by the contractor and when the Guttikoya refused they were beaten. Some of the boys escaped from the working place and a few contacted the local NGO volunteer to help them in getting out from the place. The payment was also not given completely to IDPs, instead of giving Rs. 22,500 per head for three months only Rs. 16,000 was given. After this incident, they stopped going far away from their residence to such kind of contract based works.

Leasing land

Two members from the village Neeladripeta took one acre of land for lease from the local tribe of Padmapuram village for rupees 5000 and they cultivated rice in it. They

got the yield of forty quintals, the grains are stored and are used when they are unable to do work. The availability of irrigation facility in the local area gave them good yields when compared to the cultivation of land dependent on rainfall.

4.2: Agricultural labour works

Labourers in cotton and chilly fields	Rs. 120 to 130 per day
NREGS 100 days' work	Rs. 130 to 150 per day

The payment varies based on the working hours, more than three hours the cost increases in the field.

4.3: Non-agricultural labour works

Daily construction labour works	Rs. 120 to 150 per day
Monthly construction labour works	Rs. 16000-22000 for six months
Bore well works	Rs. 10000 to 16000 for six months
Playing drums and dancing during marriages	Rs. 5000 to 10000 for one event

Half of the money which they get in non-agricultural works is spent in the place of migration for purchasing food and rest of the amount is used in cultivation after their return to the village. The Guttikoya are invited by the local village communities to play drums and dance during the occasion of marriages and during political meetings for which they charge between Rs. 5000 to 10000 and it will be shared among the members.

4.4: Collection of minor forest products

Vistharakulu bundle	10rs
Mahua flowers	The exchange of food grains.
Tamarind	The exchange of food grains.
Palm liquor collection	150 to 200rs per day

The minor forest products are used mainly in exchange for food grains and pulses, as the quantity of collection will be less.

Natural resources

The natural resources include land, water, fruits and vegetables that are obtained in the nearby forest are used for daily needs. Forest resources are used in house construction, grazing animals (goats and cows), firewood for cooking, bamboo to prepare baskets, but not for sale, and local leaves which are used to make cups to drink liquor during the feasts.



plate 4.1: Vistharakulu are tied into a bundle

In the initial stage after migration IDPs when they couldn't find work, they used to make leaf plates (Vistharakulu) and sell them for food grains. These Vistharakulu are sold for Rs. 10 per bundle.

The Guttikoya indulge in the collection of Mustiginjalu (Nux Vomica) during summer season. Mustiginjalu fetch them Rs. 30 for 1 kg. It is a valuable product which is used in both Pharmaceutical industries and also in the preparation of Homeopathy medicine for digestion, blood circulation to heart, and to cure diseases related to lung, eyes, and nervous condition.



Plate 4.2: Mustiginjalu are collected which are to separate good one aside



Plate 4.3: Tendu leaves is arranged by IDP women

Mustiginjalu are sold in ration shops (PDS shops) where monthly ration is taken. In the month of April Tendu (Bidi) leaves are collected for fifteen days and they get Rs. 2000 per head, depending on the collection.

Mahuwa flower is collected and when they are dried they are consumed directly or used in preparing liquor which was regularly consumed during festival times, marriages, and funerals. Mahua seeds are used for extracting oil which they use for cooking. They prepare Mahua liquor (Vippa sara) and Landa beer for self-consumption and sometimes for sale. They do not buy liquor from outside.



Plate 4.4 and 4.5: The mahua flowers are collected and dried.

Fruits those are found in the forest area are Parikipanllu, Palapanllu, Tunikipanllu, Ethapanlu, Pothugapandllu, Ginnapandllu, Alagapandllu, Regipanllu, and Mangoes.

But their availability is declining due to the depletion of the forest and also due to increasing podu cultivation.



Plate 4.6: Tunikipanllu (*Diospyros Melanoxylo*) collected in the month of May.



Picture 4.7: Ethapanllu (Wild date fruit)

They collect a variety of leafy vegetables from the forest. They are Boddikura, Ponagantikura, pacchakura, etc. They also collect from the forest tubers and root vegetable which are called dumpallu in Telugu.

The collection of forest products are done by all age group people. At present, they are not showing much interest in the collection of forest products because even after spending the whole day in the collection they do not get enough products that can fetch them money worth for their effort. They, instead, feel that if they go for daily labour work they will get more money to purchase grains.

The Guttikoya perform rituals before consumption of natural resources (some of the rituals were discussed in the previous chapter) but decrease in the production made them to search for alternative livelihoods.

CHAPTER V

CONCLUSION

The present study is on the migration of the Guttikoya tribe, who are called as Muria Gonds in south Bastar of Chhattisgarh state, to Telangana state. From 1980s onwards there was seasonal migration of Muria Gond and Dorla tribes. The studies on the migration of tribes from Bastar to United Andhra Pradesh indicate the reasons for their migration due to forest degradation and low yield in their cultivation. During that time though there were conflicts between Naxalites and government it did not affect the local tribal groups. However, when the Salwa Judum was started in Chhattisgarh state the migration of tribes towards United Andhra Pradesh can be seen in the year 2005. They became Internally Displaced Persons (IDPs) who came to the United Andhra Pradesh.

In the years 2006, 07, 08, 09, and 10 there are newspaper reports on IDPs about the problems they are facing for shelter, food, and health. The UNHRC, HRC Solidarity committees together reacted to the news and appealed to the state government for sanction of emergency relief camps to IDPs. The state government sanctioned funds and provided basic facilities, like ration cards, voter ID, Aadhar cards, and NREGS cards to work and earn from 2011 onwards. The forest department also did not disturb the IDPs who are settled in reserved forest area doing podu cultivation. In between, when they are not supported by any officials, they went for agricultural and non-agricultural labour works. Now the IDPs are living without any fear of Salwa Judum in Khammam district of Telangana state.

Guttikoya migration

The main reason for the migration of Guttikoya was fear of Salwa Judum, as mentioned by the respondents. However, the settlement of Guttikoya is raising doubts. Internally Displaced Person definition itself tells people are forced to flee or leave their homes or places of habitual residences. If it so why everyone in the village did not flee or vacate the place.

Fear is fear for everyone; any individual in the world will be afraid of his/ her death, but in the case of Muria Gonds of south Bastar, Dantewada and Sukuma districts, few are having fear in listed villages of the district and few haven't migrated from the village and they are continuing their stay even after conflict. In every family, it is observed that half of the family members are in Chhattisgarh and do their daily activities. Then a doubt arises whether the reason is only because of the fear of Salwa Judum or Naxalites. In Chhattisgarh, Naxalites could be the reason for not doing podu cultivation because clearing forest could expose them.

Favourable factors for migration

The availability of land to do podu cultivation in the forest is one of the important factors that facilitated them to migrate. The cases of few families' show that from each family one member is distributed into different villages in the destination as the pressure on land will be less in one place.

Also, the local tribal and non-tribal communities invited them for agriculture labour and also helped them to settle in the places of destination. Thus, the availability of labour works with good wages pulled Guttikoya towards Telangana state.

The interrelation between Guttikoya and local people

The inter relationship between the two villages and the local community can be said as good. The local and non-local tribal people need labourers to work in their agricultural fields. Till now there are no disputes between, though in the past there was an incident that happened but was resolved through the intervention of NGOs. Both groups invite each other during the marriages, festival, etc.

The Guttikoya, especially the younger generation have learnt speaking and understanding Telugu. This helped them in communicating with the local communities quite easily. The children who completed their tenth class and are unable to continue their studies further due to caste certificate, residential certificate, and income certificate.

Suggestions:

The finding from the two villages cannot be generalized to all the Guttikoya migration. The study was undertaken only in the destination. There is a need to carry out a study in the place of origin to find out the other factors behind the Guttikoya (Muria Gond) migration. This can provide us a complete information with regard to the facts from both the places of origin and destination. There is a need to conduct an in depth study at both the places simultaneously so that some amicable policies and programmes can be evolved.

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Questionnaires and Schedules

1. Preliminary Background

- i) Respondent's Name:
- ii) Age:
- iii) Sex:
- iv) Marital status:
- v) Religion:
- vi) Place of Birth:
- vii) Education:
- viii) Occupation:
- ix) Monthly Income:
- x) When did you come to this place?

2. Family Background

- i) What type of family is it? (Nuclear/Extended/Joint) :
- ii) How many members of the family (with details below):
- iii) How many of your family living outside:
- iv) If yes, details of reason:

Table: 1 Family profile

S.No	Relation with self	Age	Sex	Marital status	Education	Occupation	Monthly Income	Place of stay

3. What is the reason for Migration?

4. What is the reason for selecting this area to migrate?

5. Which places of migration did you have in mind before you migrated to this place and the reason for it?

6. If yes, why did you not go to the place of your first choice?

3. Social status

i) Are you a member of a joint family?(yes/no)

ii) Do you send money to home?(yes/no)

iii) How much money do you remit? Rs-

- iv) When do send the money? (monthly/yearly/situation demanded)
- v) Does your remittance satisfy your family members? (yes/no)
- vi) If not, specify the reason-
- vii) How often you visit your origin?
- viii) When did you visit the place of origin last?
- ix) Whom do you consult on following matters such as
 - a) Marriage b) religious ceremonies c) disputes etc.
- x) Is there any instance of inter-caste or inter-religion marriage in your family? (Yes/no). If yes, what are reasons and how the family members react to it?

4. Political structure

- i) Are you a member of any social/cultural organization? (yes/no)

If yes, mention the name of organization:

- ii) Does your social/cultural organization receive any support from any political party? (yes/no)

If yes, please concerned the name of political party and its nature of support-

- iii) Are you a member of any political party? (yes/no)

If yes, please mention the name of the political party and the nature of your membership-

- iv) Are you a supporter of one or more than one political parties? (yes/no)

If yes, please mention the name of the parties-

v) Are you here a registered voter? (Yes/no)

If yes, did you cast your vote in the last election-?

vi) If did not cast your vote, please mention the reason-

vii) How the decision was taken to vote for a particular candidate?

viii) Do you discuss the political problems with your family members?

ix) Do you take an interest in Panchayat/Municipal elections of your place of birth?
(Yes/no)

If yes, please describe the kind of interest you take-

x) Have you ever participated in any of the activities (strike/hunger strike/electioneering?)

xi) Are you in favor of a separate organization of the migrants of your place of origin? (Yes/no). if yes, state the reasons-

No, why are you against such organization-

xii) Are you a member of any organization of the migrants? (yes/no)

5. Religion

- i) What kind of religion do you follow at origin and destination?

- ii) How often do you perform religious activities?

- iii) What kind religious ceremonies do you perform? (How, when and why).

- iv) Religion as a reason for your migration? (Yes/no)

If yes, what is the reason and how it supports for migration.

- v) How local and co-migrants participate in religious ceremonies. If conducted occasionally?

6. Economic structure

- i) What was your occupation at the place of origin?

- ii) What is your present occupation?

- iii) If you have changed your occupation, state reason-

- iv) How long did you wait for getting the present job?

v) What are the reasons and how extent you are satisfied with your present work?

vi) If not satisfied, explain why-

vii) Details of accommodation of respondent-

7. Social interaction

i) Do you interact with the local people? (yes/no)

ii) Do you interact with the fellow migrants?

iii) Do you interact with the local and fellow migrants with the same degree of intensity?

iv) What kind of relation do you maintain with local people?

v) Do you involve in any conflicts with the local? (Yes/no)

If yes, please give the details of it

8. Leisure and recreation

i) How do you spend your leisure time?

9. Health status

i) What is general health status?

- ii) Do you currently suffer from any long-term chronic illness?

- iii) If yes, what is the illness (Diabetes, Cancer, Cardiovascular disease, Hypertension, Illness related to bone and muscle, Respiratory disease, Kidney disease, Brain stroke, Psychological disease, gastrointestinal disease.

- iv) Other (specify)

- v) Have you had been faced any health problems in the past six months:

- vi) Do you currently suffer from any physical disability?

- vii) If yes, how would you characterize your impairment?

- viii) Who cared for you during your disability?

- ix) Do you miss one or more days of work because of illness or injury?

- x) If yes, how many days were you not able to work because of this illness or injury?

- xi) Did you seek any healthcare services in the last six months?

- xii) Which type of service seeks?

- xiii) Which sector of health service did you go to?

- xiv) How often did you seek healthcare services?

- xv) Whom did you first consult for advice or treatment?

- xvi) For a common cough, colds, fever, stomach discomfort, and diarrhea, what do you do?

- xvii) Which sources of health information do you think can most effectively reach people like you?

- xviii) How far is the health service from your place of residence:

- xix) What mode of transportation is generally used to the health service center?

- xx) As a portion of your income, how much do you spend on health care per month on an average?