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RESEARCH PAPER No. 13

**OCCUPATIONAL STRUCTURE AND DEVELOPMENT PRIORITIES
OF
THE SCHEDULED TRIBES OF ANDHRA PRADESH**

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THE SCHEDULED TRIBES OF ANDHRA PRADESH

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I N T R O D U C T I O N

Since the Government of India have launched its Community Development Programme on October 2, 1952, many development programmes have been executed in the rural and tribal areas of Andhra Pradesh. The main aim of these programmes of Directed Change in the tribal areas is to bring about rapid transformation in the livelihood patterns of the tribals through diffusion of innovations and improving upon indigenous knowledge and skills. Some programmes were accepted by the tribals and some were rejected. Some helped them in improving their economy while certain programmes did not yield the expected results. On the whole the programmes are expected to make the tribal plan conscious and bring about change for the better in their means of livelihood. This has necessitated taking stock of the prevailing development situation in the tribal areas so as to grasp the emerging trends in the social and economic progress of tribal life. It is also increasingly realised that it is imperative to know whether there is any change in the felt needs of the tribals

in the wake of development programmes so as to help the planners in fixing future development priorities instead of the present policy of planning stereotyped programmes for tribal areas. It is with this end in view that the present study of prevailing occupational patterns of the tribals of Andhra Pradesh and their preferences for development programmes was undertaken.

In Andhra Pradesh, the Scheduled Tribes with a total population of 13,24,368(1961 Census) constituting 3.68% to the total population of the state form a distinct socio-economic segment of the state. The levels of development of tribals of 33 Scheduled Tribes living in both hilly and plains areas vary from Chenchu food gatherers to Gond settled cultivators and their social organisations also vary from simple family organisation of Savaras to four fold phratry organisation of Gonds. Except a few tribes, all other tribes have a territorial distribution of their own. While the agency areas of East Godavari, Visakhapatnam and Srikakulam Districts and the plains areas of Nellore district of Coastal Andhra Pradesh formed the permanent

abode of majority of these 33 tribes, hilly areas of Khammam and Adilabad District of Telangana area gave shelter to sizeable tribal populations.

M E T H O D:

The main aim of this study is to assess the occupational shift and the programme preferences of the tribals of Andhra Pradesh in order to prepare guide lines for planners in fixing the development priorities. For this purpose, five major tribes, representative of five major tr-aditional occupations, have been selected and their priorities for development programmes are elicited, as the felt needs of these five selected groups are expected to fairly reflect the felt needs of other tribal groups practising the same occupations besides throwing light on the nature of occupational shift that has been taking place in the wake of planned development and even increasing cultural contacts with the outside world.

However, it is a fact that the present day occupations of all these tribal groups are agro-forest

based and the classification of the tribes into five occupational groups on the basis of their traditional occupations is mainly intended to gauge the hold of the traditional occupations under changing conditions of occupations i.e., from the traditional to the present day (survey period) and between 1961 Census period and the present survey period and to find out how far both traditional and modernity influence their preferences for development programmes. Accordingly, Chenchus of Amarabad plateau and Nallamalai forests of Mahaboobnagar and Kurnool Districts, Banjaras of Achampet Taluk of Mahaboobnagar District, Valmiki of Chintapalli, Taluk of Visakhapatnam District, Konda Reddis of Polavaram Taluk of West Godavari District and Raj Gonds of Utnoor Taluk of Adilabad District were chosen to represent the traditional occupations of food gathering, pastoralism, trading, shifting cultivation, and settled cultivation respectively.

Same schedules were canvassed for all the selected tribal groups as relevant questions on different occupations were included in order to avoid possible non-coverage of certain aspects of tribal economy in view

of changing occupational patterns. Further, all the Development Preferences were put forward to all respondents irrespective of their occupation as some of these have not only specific relevance to their individual occupational pursuits but also to all occupations. As this is a short term project of three months, only 100 respondents from each tribe were interviewed and four teams comprising of two Research Fellows each covered four tribes. In the absence of a Research Fellow, the field Officer of this Institute has conducted field study among the fifth tribe, i.e., Raj Gonds.

Sample respondents were selected on random basis from the marginal villages selected for the purpose to study the nature of shift in their occupations and their development needs, because of the fact that their assessment of the development situation will be more rational and their needs more sophisticated as they have been the recipients of many of the development benefits since a long time. The villages, Mannanpur, Machavaram, Bairlutu and Nagalutu Gudems in Mahboobnagar and Kurnool Districts for Chenchus; Mannanur and Laxma-puram of

Achampet taluk of Mahboobnagar District for Banjaras; Tazangi, Lammasingi, Rachapunuku, Choudupalli and Antharla of Chintapalli taluk of Visakhapatnam for Valmikis; Chilakaluru (a Podu village) of Polavaram Taluk of West Godavari District for Konda Reddis and Jainoor, Muthnoor, Indervelly and Lekkaram of Utnoor Taluk of Adilabad District for Raj Gonds were chosen to pick up the sample respondents. After the completion of the survey among all these tribal groups, / ^{this} consolidated report is prepared.

SOCIO-ECONOMIC BACKGROUND OF THE TRIBES:

Utnoor Tribal Development Block of Adilabad District, where Gonds are the most populous tribe, is located on the map between 78°30' and 79°15' North Latitude and between 19°00' and 19°45' East Longitudes and is situated at a height of 1200' M.S.L. The total Scheduled Tribes population of the block is 32,953 (1961) constituting 59.81% of the total population. The temperature generally varies from 100°F in May to 60°F

in December and the rain fall from 489 m.m in July to 420.8 m.m in September. The forest is of deciduous type. Summer is severe with occasional dust storms. Teak, Ebony, Tamarind and Mango are some of the important species of the flora while Tigers, Leopards, Bears, Sambar, Spotted Deer etc., form the fauna. The types of soils in the area are Black Cotton, Red Loamy and Alkaline.

Gonds are found not only in Adilabad District of Andhra Pradesh but also in the border districts of Maharashtra and Madhya Pradesh and they are one of the most populous tribes of India. The major tribes living in Utnoor taluk are Gonds, Naikpods, Kolams, Pradhans and Thotis. Claiming to be a princely tribe, Gonds occupy the highest position in the social ladder. They call themselves as 'Koitur' and speak a dialect of their own called 'Koituri' belonging to Dravidian linguistic family. Apart from it, some of them speak Marathi, Urdu (Official language of Erstwhile Hyderabad State) and Telugu (regional language). They have a calendar of their own basing on the solar movements.

Pradhans are bards to Raj Gonds. Unlike Gonds, Naikpods and Kolams who have a dialect of their own, viz., Gondi, Naikpodi and Kolami respectively, the mother tongue of Pradhans is only Marathi, a plains language. They adopted the phratry and clan systems of Raj Gonds besides speaking their dialect.

Raj Gonds of this area have a glorious past and they claim to be princely tribe who had a Kingdom of their own with 'Chanda' (now in Maharashtra) as capital and with their chief from 'Atram' clan of 'Sarven Saga' or Six brother phratry. The patrilineal Gond society is divided into four exogamous 'Saga' or Phratries whose origin is attributed the culture hero 'Bahandi Kupa Lingal'. These phratries are further sub-divided into a number of 'Pari' or clans. 'Patel' is the village head and he presides over village council. 'Katora', the Clan-priest is another traditional leader. Marriage by elopement, by negotiation, by capture and Matricentric marriages (Lamsade) are socially accepted. In matricentric marriages, the son-in-law has to serve his father-in-law by staying with the later, for a particular period after marriage which is decided by the parents of both parties during negotiations.

Their prominent physical features are medium stature, short flat nose with spreading nostrills, broad and rather flat face, high cheek bones, a weak and not very full mouth and small pointed chin. Men generally wear a dhoti, a shirt and a turban while women wear a sari and a blouse. The house types vary from rectangular to square with thatched roofs and wattle or mud walls. Their staple food is Jowar with which they prepare cakes or gruel and eat with boiled pulses, salt and chillie powder. Cotton is the main cash crop. While agriculture is the main occupation, agricultural labour forms the important subsidiary occupation. Collection of minor forest produce such as 'Ippa' (*Basia Latifolia*), and 'Gondh' (Gum) is also done when time permits. Shifting cultivation is not practised by them. Ploughs of different types, sickles etc., are the important implements used by them.

Chenchus representing the food gathering stage of economy number 17,609 according to 1961 Census. Their concentration ^{is} in Nallamalai forests in Kurnool District and Amarabad Plateau in Mahboobnagar District. The forests are of semi deciduous type and the soil in

the higher ranges is of poor quality, as such the forests are saved from the incursions of agricultural populations of both plains and tribal areas. Forests are the main source of livelihood to the Chenchu food gatherers and hunters. Commenting on the mainstay of Chenchus, Hrinendorf called the Chenchu culture of the day as 'digging stick culture' for, without this implement a Chenchu will soon be reduced to starvation. The Chenchus are mainly divided into (1) Telugu Chenchus; (2) Adavi Chenchus; (3) Krishna Chenchus; and (4) Bonta Chenchus. The first and the third category are beggars and collect alms from plains people by dancing and singing songs and side by side blowing a long horn and ringing bells. The Krishna Chenchus wear crowns of peacock feathers and garlands of beads. Chenchus have exogamous clans and the clan names are their surnames. Though the clans are exogamous, the existence of brother clans sets limits to the establishment of marital relations between various clan groups. Marriage by negotiation, elopment and widow remarriage are socially accepted.

The Prominent physical features of Chenchus are, slender and medium stature with the height around 163 cms, skin colour varying between dark brown to rich copper colour, eyes generally brown and hair wavy or curly. Their houses have a circular base with wattle walls and conical thatched roofs. Their staple food is Jowar while cereals, forest fruits, roots and tubers, small game, fried tamarind seed, honey, Ippa (*Basia Latifolia*) and certain varieties of flies subsist their hunger. By faith, Chenchus can be mainly divided into two Hindu sects 'Tirimindhari' (Vaishnavites) and 'Vibhutidhari' (Saivites). Their chief deity 'Lingamayya' is represented by a small stone fixed under a tamarind tree outside the village. They also worship 'Lord Nrusimha' of Ahobilam whom they call 'Obulesu' and refer to as brother-in-law because, as per legend, Lord Nrusimha, one of the incarnations of Vishnu, eloped and married a Chenchu girl. The every day dress of a Chenchu male is a long strip of cloth, generally torn from the worn out saris of women which is drawn between the legs with the two ends fixed in the waist band. Bow and arrow, digging stick, knife, sickle, axe, etc., are some of the implements used by them. The dead are buried. They

mainly cultivate dry land and single crops are grown on separate pieces of land.

Chintapalli taluk where Valmikis mainly live lies in the Visakhapatnam District which is also the abode of 26 out of 33 Scheduled Tribes of Andhra Pradesh. The forests are thick and ever green. The average rain fall is 56" with the temperature ranging from 40°F to 102°F. The total Scheduled Tribes population of the taluk is 36,424 constituting 82.91% to the total population of the taluk. The other major tribes inhabiting the area are Bagatha, Kammar, Konda Dora, Gadaba, Khond and Samantha. Valmiki are traditionally agriculturists and traders. Most of them live in Visakhapatnam District alone. They are also called by the synonyms 'Domb', 'Paidi', 'Pano', 'Kuppiya Domb' etc. in different regions. They claim descent from famous 'Rishi' Valmiki who wrote the epic Ramayana. The traditional tribal village servants are drawn from Valmiki only. In the social hierarchy of the tribes of this area, Valmiki lie in the lowest strata. In spite of their low social status they are one of the advanced tribes of the area and are development conscious. The mother tongue of Valmiki of this area is Telugu.

Valmikis are patrilineal, patrilocal and patriarchal. The clan organisation of Valmikis is in common with that of the other tribes of the region. The clan (Vamsa) names such as Korra (Sun), Pathi(Leaf), etc. represent some objects or natural phenomena. Each of these exogamous clans are further sub-divided into different surname groups. Nuclear families prevail over other types. Marriage by negotiation, elopment, capture and service are socially accepted. In marriage by service, the prospective bride groom has to serve the would be parents-in-law a particular period decided by the girl's father before getting married. During this time he should impress his father-in-law with his hard work. Polygyny is permitted and marriage by exchange and cross-cousin marriages are preferred. Divorce is allowed and widow remarriages are permitted. Levirate is also in vogue. The village head 'Munsiff' presides over the village council.

Their daily diet mainly consists of gruel (Locally called 'Ambali') which is prepared from powdered small millet. Rice and Jawar are also frequently

consumed. Roots and tubers, toddy extracted from local palm called '^{Jeegulu}Jeegulu'(Caryota) in summer season, , porridge prepared out of powdered mango and tamarind seed and many other foods of the woods supplement their staple food.

Men wear 'Dhoti' while women wear sari with a strip of cloth worn as under-wear. Generally women wear ear-rings, nose-studs, necklaces of different glass beads and a pair of copper or silver bangles and anklets. Their main occupations are settled cultivation of wet and dry lands, trading and agricultural labour.

The main habitat of Konda Reddis, who are also known as Hill Reddis, is a section of the Eastern Ghats called Papi hills. With a population of 39,339(1961) constituting 2.97% to the total tribal population of the State, Konda Reddis are widely found in Nugur, Bhadrachalam, Yellandu, Kothagudem and Burgampahad taluks of Khammam District, Polavaram Taluk of West Godavari District and Rampachodavaram and Yellavaram taluks of East Godavari District. The forests of the Reddy

country are of a mixed deciduous type. The predominant species of the flora are *Angeissus latifolia*, teak wood, palmyrah palm and bamboo. Bison, Tigers, Panthers, Bears, Sambar, spotted deer, wild pigs and birds of many descriptions form the fauna. Godavari is the most important river of the Reddy country, though a number of hill streams also constitute important sources of drinking water. The hot season lasts for about four months i.e., from March to middle of June every year and the temperature during this period reaches 116°F. The rain fall ranges between 30" to 40" during the rainy season (late June-September). The Koyas, in whose neighbourhood the Reddis live, are mainly confined to the foot hills and flat lands between the Reddy country and the plains areas.

Among the patrilineal Konda Reddis, residence is patrilocal and authority is patriarchal. Their social structure is mainly based on exogamous clans whose names are adopted as 'Intiperulu' (Surname groups). Nuclear families outnumber other types. Most of the marriages are monogamous though Polygyny is also

permitted. Sororate and Levirate are in vogue. Marriage by negotiation, by capture, and by elopement are socially accepted. Widow remarriages and divorces are permitted.

Their prominent physical features are small and sturdy stature, light copper brown to dark chocolate skin colour, a broad sometimes heart shaped face with a pointed chin, high cheek bones, a flat nose, lips not particularly full, mouth rather weak and hair usually wavy or straight. Their mother tongue is 'Telugu' spoken with a peculiar accent of their own. Their house types vary from rectangular to square huts with wattle walls and thatched roofs. The village head 'Pedakapu' presides over the village council consisting of tribe elders.

Their staple food is Jowar while toddy extracted from 'Palmyrah tree' and 'Jeelugu' (Caryota) and arrack prepared out of 'Ippa' (Basia latifolia) flower are their favourite drinks. They mainly depend about four months (December to March) on toddy tapped from Palmyrah and Caryota trees found abundantly in the Hill regions of East and West Godavari and Khammam Districts. They worship

East and West and Khammam
/ / s

'Mutyalamma' (Village deity), 'Bhumi Devata' (Earth Goddess) and 'Gangamma Devta' (River Goddess). To the Reddis of the Godavari gorge, the river serves as an easy and cheap mode of communication and in their dug-outs, they paddle from one village to another. They also engage themselves in fishing. The main occupation of Konda Reddis is agriculture. Some of them practise settled cultivation while all of them are experts in shifting cultivation which is locally called 'Podu'. Forest labour has become the main stay for some of the Konda Reddis living in places where "teak plantations" maintained by Forest Department exist.

Like Gonds, the Banjaras are distributed over different regions of the country with different names. This most colourful tribe of the State is popularly known in the Telangana Region as 'Banjara' and 'Lambada' and in the Andhra region as 'Lambada' and 'Sugali'. They are found both in the hilly and plains areas of the State and are mainly concentrated in six districts i.e., Anantapur, Guntur, Krishna,

Kurnool, Warangal and Adilabad. They are treated as Scheduled Tribe in the Andhra region only and not in Telangana as the Banjaras of this region are not declared as a Scheduled Tribe. So their population in Andhra Region (96,174) is known though they are in sizeable numbers in the other region also. About the term 'Banjara', some draw its origin from the sanskrit word 'Vanachara', denoting their nomadic jungle life while the term 'Lambada' is sometimes traced to the word 'Lamban' which refers to their long caravan of bullocks during migration or the word 'Lavan' meaning salt, indicating their association with the trade in salt.

Their home land was possibly Rajputana, particularly Marwar in Northern India. During the course of Moghal invasion, they have migrated down south as carriers of merchandise along with the armies of Moghals. During the turbulent Medieval period, they made a living by working as a kind of unofficial commissariat to the warring Moghals, Marathas and even to the Europeans by supplying them with food grains, cloth and other articles of daily need. During the transition period i.e., with the firm establishment of

British in India and the cessation of hostilities between the native states and the British, besides the introduction fast moving steam and mechanised modes of transport, their occupation of trading on slow moving pack animals became uneconomical and they started reverting back to their original occupation of pastoralism and engaging themselves in the new occupation of settled agriculture. As this shift was very quick and quite unplanned, giving rise to social and economic maladjustment, some of them took to highway robbery and other criminal activities. Consequently, they were notified by the British as criminal tribe under the Criminal Tribes Act. After the attainment of Independence they were denotified.

Banjaras claim to be descendents of 'Mota' and 'Mola', two mythical brothers who tended Lord Krishna's Cows. Claiming to be belonging to Rajput race, they put themselves in higher status than any other caste or tribe of the area in the social ladder. Mysore Census Report (1891) informs about the legend of origin of clans among Banjaras, "one chada left five

sons, Mula, Mota, Nathod, Jogola and Bhima. Chavan, one of the three sons of Mula, has six sons, each of whom formed a distinct clan". These clans, Thurston writes, still retain the names of their respective ancestors, and by reason of cousinship, inter-marriage between some of them is still prohibited.

Banjaras speak a dialect of their own called 'Banjeri', belonging to Indo-Aryan Linguistic family. They are a strong and virile race with skin colour varying from dark to light brown. Men are muscular and of medium height. Men wear 'Dhotis', short-trousers and gaudy turbans. Women wear richely embroidered and colourful three piece dress comprising of a 'Lainga', 'Phadki' and a bodice decorated with cowries, beads, pieces of mirror etc. The present day Banjaras live in small and detached settlements of huts called 'Tandas'. Their house types vary from square to rectangular with thatched roofs supported by bamboo wattle and are generally single roomed huts. Pastoralism being their model livinghood, in festivals like 'Seethala', sacrifice and supplication are performed to appease the malign spirits

for the welfare of their cattle. The traditional head of Banjaras is called 'Nayak' and he presides over the tribal council of the 'Tanda'. Marriage by negotiation and elopement are allowed. Divorce and Widow remarriages are permitted. Levirate and Sororate are not un-common. Polygynous marriages occur with less frequency, and nuclear families outnumber other types.

Jawar is the staple diet of Banjaras and pan cakes prepared out of Jawar flour are the favourite diet of these tribals. They distil arrak from 'Ippa'(Basia latifolia) flowers and consume. The main occupations of these tribals are settled cultivation and pastoralism. Agricultural labour is the most important subsidiary occupation of Banjaras of hilly areas. Industrial labour, rickshaw pulling and labour in construction works constitute the main occupations of those living in plains, rural and urban areas.

PLAN OF STUDY:

To have a knowledge of the changes that are taking place in the economy of these tribal groups, the family size, land-holding size and economic status were studied at the first instance (Annexure-1). Then a study of the present day occupations along with detailed analysis of the occupational shift, literacy, family income and expenditure and indebtedness was carried out in the second. In relevance to the main intention of the study, stress was given only for the study of changes in the economic field but not in other fields such as religion, social status etc.

FAMILY SIZE, LAND HOLDING SIZE AND ECONOMIC STATUS:

In the Census Department Monograph on Bhurnur village, it was reported that the average size of Gond family is 5.3 but no information is available to indicate that nuclear families out-number other types in Gonds. So a presumption was made to the effect that nuclear families are generally more in number in tribal areas as revealed in some of the studies conducted by

this Institute. But the present study in the marginal Gond villages showed that the average size of a Gond family is 6.8 and the joint families with a percentage of 49.98 dominated other types. The main reason behind this change is that Gonds who are settled cultivators did not shift from agricultural way of life, though some of them lost their lands. They lead a corporate life based on Kinship ties and "In many cases father and son or brother and brother or brother and brother-in-law or father-in-law and son-in-law pooled their resources, lived in the same hut and cultivated their lands and finally shared the produce basing on the agreement reached among themselves".* Again, the existence of joint families in greater numbers " is mostly due to the increasingly accepted kinship institution called 'Lamsade' or 'Matricentric marriage"^{**}. Most of the Gonds who migrated through 'Lamsade' into these villages where distribution of lands by Government on a large scale occurred in the known past, are landless and came with the idea of acquiring some new land or to share the lands of their fathers-in-law. It is because of this sort of joint family system, the average land-holding size

* Pratap, D.R and Others: "Occupational Pattern and Development Priorities of the Raj Gonds of Adilabad --Tribal Cultural Research and Training Institute, Hyderabad-A.P., 1972

** Ibid.

of a Gond family has come to 13.30 acres. The average land-holding of the landed respondents is as high as 17.90. The members of the sample families were classified into earners, earning dependents and non-earners for the study of their economic status and for that purpose the head of the family was considered as earner and all other earning members in his family are categorized as earning dependents. Four out of 6.8 members of the average ^{Gond} family are earning members.

In Chenchus, the average family size came to 4.3 as a majority of their families continued to be nuclear. The average land-holding size is 4.1. The average land-holding of landed respondents is 6.2 acres and 53% of the sample respondents are landed. Under land colonization scheme during the year 1952, each of these families were given a house and five acres of land. In an average family of 4.3, three are earning members. A majority of Valmiki and Konda Reddi families also retained their nuclear pattern and the average family size among these two tribes is only 4.40 and 4.60 respectively. But in Banjaras, though

nuclear families are more in number, the number of joint families is not negligible; their average family size being 5.10.

Valmikis possessed wet, dry and podu lands while Konda Reddis . . . cultivated only Podu lands and Banjaras owned only dry lands. In Valmikis, 68% of the respondents are landed. The average land-holding size of the Valmiki sample families is 4.67 acres (wet: 1.76; Dry:3.65 and Podu:0.26 acres), and that of the landed families is 9.63 acres (Wet:2.94; Dry:4.52 and Podu: 2.17). Three out of 4.4 members of the average Valmiki family are earning members. Among Konda Reddis, 91.66% of the respondents have Podu lands. The average Podu land holding size of the Konda Reddies is 1.25 acres and the land-holding size of the Podu cultivator respondents is 1.36. . . 3.60 out of 4.60 in the average Konda Reddi family are earning members. In the case of Banjaras, only 45% of the respondents are landed, their average size of land holding being 2.50 acres and the per family size of land holding of the landed being 5.68 acres. Four out of 5.10 persons of a Banjara average family contribute to their family income.

MAIN OCCUPATIONS AND OCCUPATIONAL SHIFT:

As mentioned earlier, the occupational shift among these tribal groups was studied with reference to two different occupational situations viz., the occupational pattern as revealed in the present study vis-a-vis (1) their original traditional occupations and (2) the occupations according to 1961 Census returns (Annexure-2).

65.30% of the present day Gond respondents continue to pursue their traditional occupation i.e., settled cultivation and 26.54% of the respondents are agricultural labourers. While 5.10% of the sample respondents are engaged in Public or Private Service, 1.02% each are engaged in Trade and Commerce, Carpentry and Tenancy. Shifting cultivation is not practised by them. Mixed cropping system is popular among Gonds Red-gram, Black gram and Green gram are generally mixed with Jowar, while castor beans, gingelli and cow-peas are mixed with cotton. Jowar, Dry paddy and wheat are the food crops grown in this area and the important cash crop cotton is grown in this black cotton soil. Cotton, though of recent origin, is increasingly accepted

because of the economic benefits derived from it. Apart from these Khariff crops, some of them grown Bengal-gram during Rabi season. Paddy, Ground nut, Tobacco, Chillies and Maize are the single crops grown in small portions of land whose extent will not be greater than two acres in any case. In mixed crop system, seeds are sown in rows with the main crop occupying every 3rd or 4th row and the subsidiary crops like pulses occupying a row each.

The agricultural labourers include two types, 1) Daily wage labourers and 2) attached labourers. Men who are experts in ploughing and men on whom the land lord has confidence that they can handle all agricultural operations independently in the absence of landlord, are appointed as attached labourers and they are generally paid Rs.400/- and five quintals of Jowar. Because of their low educational qualifications, these persons working in public or private concerns occupied posts like Branch Post Master, Village Police Patel, etc., from which the income is around Rs.30/- per month. A lone respondent has opened a grocery/^{shop} after leasing-out his lands.

Of the sample Chenchus respondents, who are traditionally food gatherers, 73% are having forest labour as main occupation during the year 1971-72. 12% of the respondents are agriculturists and the percentage of those who are in Public or Private service and agricultural labour are 10 and 5 respectively. The Chenchus work in nearby forest by cutting and bamboo coups and other timber and they are employed by the forest department. The scope for agricultural labour is less. Men who are engaged in Public or Private service occupied posts like Forest Guard, Watchmen etc. The period of work in the forest lasts for about six to eight months a year. Chenchus grow only single crops and the cultivation is mainly dry land cultivation.

In sample Valmikis, whose traditional occupation is trading, 63% of the respondents are at present settled cultivators and 20% are agricultural labourers. 5% each have public or private service and shifting cultivation as their main occupation. While 4% of the sample respondents are in trade and commerce, one person each

are having blacksmithy, tailoring and labour in development works as main occupation. Budama (a local variety of dry paddy) is widely grown by Valmikis apart from raising various improved varieties of paddy such as BAM 8, IR 8, AKF₂, Jaya and Mascri. The other dry crops grown by these tribals are Maize, Ragi, Sama, Niger, Beans and Ginger. In 'Podu' lands, mixed cropping is in practise and the seeds are broad-cast after the bushes are cleared, dried and burnt and the field raked with a hoe or digging stick just before the on set of monsoon. The irrigation sources in these sample Valmikix villages are mainly the tanks, wells and an earthen dam across a hill stream and these facilities were reported to be insufficient for wet cultivation in these areas. Terrace cultivation is also in practise and the hill slope is so conveniently modelled by the tribals that the hill stream slowly covers terrace after terrace before it reaches the foot of the hill. Though the land brought under this type of cultivation is less, the technical brain behind it is commendable.

Though 91.66% of the Konda Reddi families still continue the traditional occupation of shifting cultivation, it has become a subsidiary occupation for them and 100% of them have forest labour as main occupation.

This is evident from the fact that the average acreage of 'Podu' is only 1.25 acres and that they are engaged in forest labour for most of the days in an year.

Jowar is the main crop grown in 'Podu' lands. The shifting cultivation or 'Podu' is of two types; (1) 'Konda Podu' shifting cultivation on hill slopes, and (2) 'Chelka Podu' - 'Slash and Burn' or 'Slash and dibble' cultivation in the dense forests of flat land. While in the former variety, mixed crops such as Jowar and Horse gram, Jowar and Redgram or Jowar, Redgram and cowpeas are broadcast, in 'Chelka Podu' commercial crops like Gingilly, Chillies, Tobacco etc., are grown. The forest department is conducting teak plantation programme in this area and they cut the existing forest to grow teak in that area. The forest department employs Konda Reddis as forest labourers. At regular intervals it also conducts auction of the forest and the private forest contractors lease in for a prescribed period of time. During this period they employ tribals, especially Konda Reddis for cutting the bamboo coupes and timber.

The economy of Banjaras in this study pertains to those living in sample villages situated in the forest areas only. As was already stated, Banjaras live both in plains and agency areas of Andhra Pradesh. Though there are certain cultural similarities between these two groups, their economic pursuits differ significantly. 45% of the sample population are settled cultivators and the percentage of those engaged in forest labour is 32. While 20% of the respondents are agricultural labourers, one percent each are engaged in cattle breeding, Basketery and Tenancy. The main crops grown in these areas are Jowar, Groundnut, Castor, Redgram, Horsegram, Bajra, Korra and Paddy. Of these Redgram, Korra and Horse gram are sown as mixed crops. Shifting cultivation is not practised here. Irrigation facilities are not available. The occupations of the present day Banjaras show that they are no more full time cattle breeders as 99% of them are mainly depending upon occupations other than cattle breeding.

Ruddar Datt came to an analytical conclusion that "over the last 70 years, the proportion of population engaged in agriculture and allied activities has not

fallen below 72%" i.e., the occupational pattern has been static since a long time. As almost all the tribal groups of Andhra Pradesh depended on Primary Sector mainly for their livelihood, it is here tested whether there has been any shift from this during the last decade or the occupational pattern is static^{as} in the case of general population. For this purpose, the percentage distribution of workers by industrial classification (Rural) of each tribe under study in their respective selected districts was computed from 1961 Census and compared to the percentages of respondents engaged in each of the occupations under the three sectors i.e., Primary, Secondary and Tertiary of the present study.

Gonds did not shift from their traditional occupation, agriculture as 65.75% are returned as cultivators during 1961 Census and 66.32% of the respondents of the present survey (1972) were engaged in cultivation. If the population dependent on Primary sector is taken into consideration, 95.87% of the Gonds lived mainly on the primary sector during 1961 and almost the same percentage (92.86%) of respondents in the study villages,

have occupations falling under the Primary Sector. However, there have been differences in the respective percentages of workers and non-workers and those who are engaged in other services between 1961 Census and the present study. The reason is that in the sample villages which are located on the road side, educational facilities are within easy reach. Consequently, some of the educated could shift themselves to public or private service and most of the child workers have become non-workers as they are enrolled in schools. The percentage of Gonds engaged in Secondary sector is small in both cases.

The occupational pattern of the forest dwelling Chenchus of Mahbubnagar and Kurnool districts seem to have undergone a radical shift especially to the forest based occupation like forest labour between 1961 and 1972. This is evident from the fact that percentage (60.09.) of Chenchus engaged in agriculture and agricultural labour in 1961 showed a drastic reduction in the present study according to which only 17% are engaged in agriculture and agricultural labour. The reduction in percentage of Chenchus engaged in agriculture and

agricultural labour between 1961 Census and the present study period of 1972 has been evidently/^{due to}diversion to forestry and allied occupations as indicated by the vast difference observed in the percentages of Chenchus engaged in forestry and allied occupations between 1961 Census period and the present study period, the respective percentages being 18.62% and 73.00%. It has been already discussed that most of the Chenchus have leased out or kept uncultivated their lands and adopted forest labour due to the all-pervasive influence of forest department which controls the amenity programmes and even economic programmes. For the forest department the work in forests is more important than other occupations and the Chenchus are the main source of manual labour for the work in forests. This resulted in diverting Chenchus to the ever increasing forest work. The ever increasing /^{activities} of the forest department also resulted in shifting Chenchus engaged in secondary sector occupations like weaving, basketry etc. to forestry as revealed in the present study. According to the survey none of the Chenchus were engaged in these occupations though 6.91% of Chenchus were

returned as engaged in secondary sector occupations in 1961 Census. In this process the forest department is greatly helped by the traditional apathy of the Chenchus towards settled cultivation as they could not adopt themselves to the more complex occupation of plough cultivation as they were originally food gatherers. Moreover the immediate returns in the shape of wages paid towards forest labour are favoured to the laborious process of raising crops and securing income especially under uncertain climatic conditions.

Unlike Chenchus, among Valmikis much difference is not found in their occupational pattern between 1961 Census and present survey findings. While 93.27% were dependent on agriculture and agricultural labour during 1961 Census period, 96.00% of the Valmiki respondents depended on agriculture and agricultural labour during 1972. However, in the present survey the percentage of Valmikis engaged in public or private service (9%) showed sizable increase over the Census figure (3.54%). This is due to increased educational and employment opportunities afforded by the development programmes and sizable number of educated and

uneducated Valmikis in sample families found employment in the development schemes in these villages.

The case of Konda Reddis differs from others. They live both in the thick forests and on the banks of Godavari River. The former do shifting cultivation while the latter practice both settled and shifting cultivation. According to 1961 Census returns, 66.88% and 18.31% were engaged in cultivation and agricultural labour respectively. But all the respondent families in the sample village have forest labour as main occupation, the subsidiary occupations being shifting cultivation and agricultural labour. The reasons are (1) as Konda Reddis could not make a subsistent living on shifting cultivation, they have opted for forest labour; (2) to achieve the plantation targets of the department, the forest officials either coaxed or goaded the Konda Reddies to go for forest labour almost throughout the year besides weaning them away from the shifting cultivation. (3) non-availability of large extent of flat land and inclusion of even the small patches suitable for settled cultivation under reserve forest did not allow them to prepare the land for settled cultivation.

In general, the occupational pattern of the tribal groups represented by the sample population is almost static during the last decade except that of Chenchus and Konda Reddies and even among them the shift is within the primary sector.

SUBSIDIARY OCCUPATIONS

Though the traditional occupations of four out of five tribal groups have been replaced the attachment to their traditional occupation is still perceptible in their subsidiary occupation. Whenever a Chenchu has to subsist his economy he will resort to hunting and collection of roots and tubers. He is accustomed to this way of life and at the same time the environment in which he is living gives ample scope for such an activity. The present day Banjara is an agriculturist and depends on and prefers cattle rearing to ^{supplement} his economy. Likewise, a Konda

Reddi resorts to shifting cultivation and a Valmiki does trading, only to ^{supplement} / the income from main occupation.

For Gonds, who are mainly settled cultivators and → changed little from it, agricultural labour formed the important subsidiary occupation and 38.76% of the sample families worked as agricultural labourers. Though most of the households have collected 'Ippa' or Iruk (Basia Latifolia), only two persons were found to earn a little by selling it last year. 10.20% of the families worked for private or public concern while 3.06% had carpentry to earn a little money for the maintenance of their families. One Gond even worked as a broker to a ^{merchant} / in the nearby weekly markets.

80% of the Chenchu families went for hunting small game and for collection of forest produce like 'Ippa' and honey during last year. 15% of the Valmiki sample families have done trading in the odd seasons while 2% and 40% of the sample respondents have shifting cultivation and agricultural labour to fill the gap between income and expenditures. The important

subsidiary occupation of 91.66% of the Konda Reddis is shifting cultivation while 4.16% each have subsidiary incomes from farm and share-cropping respectively. About 53% of the Banjaras subsist their livelihood through cattle herding, forest labour, collection of Minor Forest Produce and 47% does agricultural labour in order to eke out a subsidiary livelihood.

LITERACY:

In Andhra Pradesh, a net work of Balwadis (Pre-Primary), Primary Schools (Upto V standard), Primary and Upper Primary Ashram Schools, Secondary Schools (upto 10thclass) and Junior Colleges are functioning in the tribal areas to increase the literacy levels of tribals. In most of the sample Villages, Primary Schools are functioning since a long time. To study the impact of these educational programmes, assessment of the literacy levels of the tribals (by taking into consideration the educational levels of all the members of sample families) was made. In 1961 Census, while classifying the persons into literates and illiterates, "A person who can neither read nor write or can merely read but cannot write

any one of the languages" was treated as illiterate and "A person who can both read and write any one of the languages" was treated as literate. In this survey, same method was adopted while classifying the tribals subdivided into three more categories to gain greater insight into the problem. Those who can put their own signature were classified as literates without formal education and the others with formal education were classified into primary and secondary basing on their educational qualifications.

Of all the tribal groups, as the study revealed, (Annexure-4) Konda Reddis and Banjaras showed a very high degree of illiteracy with percentages of 98.12 and 96.38 respectively. In Gonds 72.45% are illiterates, 9.18% are literates without any formal education and 14.29% and 4.08% are in primary and secondary education levels respectively. Among Chenchus, 71.76% are illiterates while 26.39% and 1.83% have reached primary and secondary education levels respectively. In Valmikis, the percentage of illiteracy is less (60.13) and there are 5.88% literates without any formal education, 23.87% with primary education and 10.14% with secondary education. The literacy level of Konda Reddis

is not on par with other tribal groups. 98.12% of the members of the families of Konda Reddi respondents are illiterates and those with primary education are only 1.88%.

An attempt is made here to compare the literacy figures of this survey (1972) with those of 1961 to know the development that took place in this field during these years. For this purpose tribals with primary and secondary education were treated as literates and those who can sign only were clubbed with illiterates.

According to 1961 Census, 8.53% of the tribals of India are literates and only 4.41% of the tribals of Andhra Pradesh are literates, the remaining being illiterates. The Gonds with 18.37% literates, Chenchus with 28.24% literates and Valmikis with 34.01% literates have made much head way in this field. Konda Reddis and Banjaras did not improve their literacy levels. The high percentage of literacy is mainly due to the opening of a large number of Primary and Ashram Schools in tribal areas to which tribal children were sent in large numbers though majority of them left the schools before reaching the V Standard.

INCOME, EXPENDITURE AND DEFICIT:

As an individual family can have incomes from different sources, the aggregate income of the families was taken into consideration while calculating the per family income and percapita income figures (Annexure-5) Source-wise analysis of household incomes was made to know which source was more fetching for the tribal i.e., which occupation has yielded more for an average family. While doing so, the income in the form of both cash and kind was finally put in rupees after calculating the money equivalent of the produce at existing rates. To know the expenditures of individual families, rates prevailing during 1971 were taken into consideration for calculating the cost of agricultural inputs and the existing rates (1972) for calculating the expenditure on food, clothes etc. Expenditure on different items of consumption was recorded for one week and on its basis the annual expenditure was calculated. In this projection, there is possibility of some error as quantities and rates of consumed articles fluctuate from season to season. The difference between income and expenditure of the average family was calculated

to know the deficit or surplus which may act as a guideline for the economic assistance programmes to be taken up in future.

In Gonds 80% of the income of an average family is from agriculture. The next important source of income is agriculture labour. The income from Public or Private service, labour in development works, Minor Forest Produce, Trade and Commerce and Carpentry is negligibly small. Though the per family income is as high as Rs.2,030-96, the percapita income is only Rs.209.90 because the average size of the family is much larger when compared to that of other tribes under study. The per family expenditure on the individual items show that on an average the expenditure on food is higher than any other item. The expenditure on smoking and drinking, clothes, and fuel and light come one after another in the descending order. The average expenditure on other items such as Medicines, life cycle ceremonies is negligible. On an average, a Gond family had spent about Rs.2,390.18 (last year 1971), the per capita expenditure being Rs.349.61. And so an average Gond family had a deficit of Rs.353.22, the per capita deficit being Rs.51.67.

For the present day Chenchu family, the main source of income is Forest labour. 51.40% of the total income of an average Chenchu family is from forest labour. Occupations such as labour in construction work, forest Guard, Watchmen etc., have contributed 23.13% of the income while income from collection of minor forest produce (10.49%) also has a vital role in the economy of a Chenchu villager. Only 5.43% of the income is from agriculture labour showing that the scope for agricultural labour is not much in these areas. Like-wise the percentage of income from agriculture for an average family is only .9.55 The average income of a Chenchu family is Rs.855-00 and the per capita income is only a meagre amount of Rs.198.00 As far as expenditure is concerned, 75.65% of the expenditure is on food while the percentages of expenditure of an average family on liquor (13.11%) and clothes (8.62%) come one after another. Only 2.62% of the expenditure is on medicines, social functions etc. An average Chenchu family had spent Rs.1156-00 which works out to Rs.267-00 per individual. After spending in this way, a Chenchu family had a deficit of Rs.301-00 during the year 1971-72 i.e., an average deficit of Rs.69-00 for every Chenchu.

The economic position of Valmikis, who generally engage themselves throughout the year in one occupation or other, is encouraging. 62.56% of the total income of an average family is from agriculture. This includes income from dry, wet and 'podu' fields. The percentage of income from agricultural labour is 29.02 and only 7.37% of the income is from trade. The income from other occupations is very meagre (1.05%). The per family income is Rs.1298.00 and the per capita income is Rs.292.00. As in other cases major part of the expenditure of an average family is on food stuffs (73.96%). Expenditures on clothes (13.30%) and beverages (12.74%) is almost same. On an average, a Valmiki family has spent Rs.1629.00 which works out to Rs.361-00 per individual. The per family deficit is Rs.331-00 and the per capita deficit is Rs.69/-

For Konda Reddis living in the forests of the West Godavari District Agency, forest labour formed the main source of income. Income from shifting cultivation and agricultural labour is not sizable. None of them have earned by selling the minor forest produce though all of them have collected Minor Forest Produce

for their subsistence. 82.40% of income is from forest labour while 0.77%, 12.32% and 4.51% of incomes are from settled cultivation, shifting cultivation and agricultural labour respectively. Konda Reddis working as forest labourers did not find much time for collection of a variety of marketable minor forest produce and so they collected only roots and tubers for their subsistence. As much, none of them had any income by way of sale of minor forest produce though all of them collected minor forest produce. The per family income is Rs.524.91 and per capita income is 113.39. On the expenditure side, 81.35% of expenditure is on food items while the expenditure on agricultural inputs is as low as 0.98%. The expenditure on clothes is 3.65% and the expenditure on beverages (11.97%) is more in comparison with other items of expenditure except food. The per family expenditure works out to Rs.787.35 and per capita expenditure to Rs.170.67 thus showing average deficit of Rs.259.19 for each family i.e., Rs.56.04 per individual Konda Reddi.

Though the percentage of respondents engaged in agriculture is much lower in Banjaras, their economic position is on par with traditional agriculturists such as Gonds, Like Valmikis, Banjaras have a zeal to adopt a number of ways for earning their bread. An average Banjara family earns Rs.1371.00 a year, and the per capita income of a Banjara is Rs.274.20. But their expenditure seems to be inconsistent with their income pattern. The per family expenditure is Rs.1653.50 while the per capita expenditure is Rs.331-10. It means that an average family has a deficit of Rs.282.50.

The present day tribal villages of Andhra Pradesh, especially the marginal villages, no more represent the 'little communities' of Robert Redfield. They are part of a greater world. The literacy level of these groups has risen to a considerable extent except in the case of Banjara and Konda Reddi. But their economic position is not at all encouraging as the gap between the per capita income of these tribal groups and the State per capita income is very wide. While factors like tradition, ignorance and poor

technological development did not permit them to outgrow their traditional ways of life, economic insecurity in some of the new ways of life and lack of constant encouragement from the development agencies are some other factors that pushed them back to the way of life they were leading previously. A Gond who tried and failed to get fertilizers from the block never tried again to secure fertilizers. Citing the examples of his kith and kin, who sold away their lands to repay the Government loan of Rs.1,000/- each taken to dig irrigation wells in a region where Government/^{itself} has spent about Rs.70,000 vainly to dig a well (Primary Health Centre's well at Jainoor), Gonds feared to opt for a government loan. Valmikis, who were appointed temporarily in development schemes and were ousted, hesitate to accept any post or to give higher education to their children who after education and appointment may face the same difficulty. Similarly the food gathering Chenchus could not adopt themselves to the complex agricultural operations due to lack of necessary skill and guidance and most of them have abandoned their lands to become forest labourers.

INDEBTEDNESS:

Though not new but an important problem that is putting the tribals under its heel is the problem of indebtedness. For a study of this persisting problem, the sources of borrowing were mainly divided into six categories which generally cater to the needy tribals. Specific references were made whenever any agency that does not fall in these six categories, came into picture. The sources of borrowing are (1) Cooperative Credit Society; (2) Girijan Cooperative Corporation; (3) Tribal Development Block; (4) Taluk Office; (5) Tribal Money lender; and (6) Non-tribal Money lender.

Among Gonds, 60% of the families are indebted. Their per family indebtedness is Rs.226.52 (Annexure-6) and per family indebtedness of the indebted families is Rs.382.76. In spite of existence of all the Government Institutions mentioned above, only 12% of the indebted families were able to borrow from them

and the remaining borrowed from private money lenders. Among these private money-lenders the main source for borrowing is non-tribal money-lender. About 90% of the tribals who borrow^{ed} from a non-government Agency, are indebted to non-tribal money-lenders. One cannot attribute conservatism of tribal as the main factor that lead to a kind of apathy developed in these sample Gond villages towards Government agencies.

In these areas the practise of lending of loans to only 'Patta' (document showing the ownership right) holders is still continuing. As such, those who have reclaimed lands quite a long time^{ago} and are awaiting 'Pattas' for it, those who inherited their share of lands from their parents and did not get them transferred on their names and many other persons whose ownership of land is socially accepted but not legally, did not get loans from Government Agencies. A wave of notices from Special Deputy Collector, Adilabad swept the tribal areas of Adilabad District, in which, declaration was made that the debts of the tribals to the unlicenced money-lenders are null and void. The local revenue officials, after serving

these notices/^{are}said to have informed the tribals that they will provide alternate credit in the absence of non-tribal money lenders and warned them of severe consequences if they have dealings with unlicensed money-lenders. When the Government agencies could not fulfil their promises, the tribals attributed the failure to official ^{indifference} and to meet the routine expenditure. Gonds have once again approached their patron money-lenders, who called them traitors and abused them with all vulgar words before disbursing the loan at enhanced rates of interest. Many similar incidents occurred to hurt the sentiments of the proud Gonds.

Chenchu area is no exception to this tampering problem. The statistics of landed and landless show that 53% of the sample respondents are landed. But lands belonging to 77.36% of them (some of them kept the lands untilled) were not cultivated by them. Only 40% of Chenchu respondents could get a loan from private or public source and 60% of them are not indebted. Of the indebted families, 56.20% have borrowed from private money-lenders who are invariably non-tribals. The only source of institutional credit was Girijan

Cooperative Corporation from which the remaining 43.80% of the indebted families secured loans. The per family indebtedness xxx xxx xx of the Chenchu sample families is Rs.117.19 while per family indebtedness of the indebted families is Rs.292.00 It is to be noted here that Cooperative institutions, though in small numbers, are existing in these areas also.

Though the indebtedness figures pertaining to Valmikis show incidence of indebtedness at a higher rate, the situation is different from that of other tribes. 80% of the families are indebted. The speciality of the situation is, of the indebted families 88% have borrowed from Public agencies of money-lending and of the total amount borrowed, more than 70% is from public agencies. Two important factors are responsible for this situation which is not existing in other areas. Valmikis who are traditional traders and are reputed for their pushing nature never felt shy to approach officials for loans. Second reason is that the public agencies such as Block, Taluk Office, Girijan Cooperative Corporation, Cooperative Credit Society, Union Bank etc., actively worked in disbursement of loans.

As many as 71 out of 88 i.e., more than 80% of the indebted have borrowed from more than one source. At the time of survey, Taluk Office with 46 beneficiaries was the chief Public agency catering to the needs of tribals. The tribal money lenders from whom 34 respondents have borrowed, were the main source of private money-lending unlike in the other tribal areas where non-tribals occupy the first place among private money lenders. The percentages of persons benefitted from Girijan Cooperative Corporation, Cooperative Credit Society and Tribal Development block were 16, 14 and 12 respectively. This suggests a situation where, to achieve targets, tribals were given loans without any prior knowledge of the number of institutions from which the debtor has already borrowed and that too in sizable amounts. If repetition is avoided, the remaining 20% non-beneficiaries could have been covered. This duplication is a bit alarming in view of the fact that the beneficiaries who secured loans in large quantities from more than one Government source at low rates of interest have been resorting to the business of money-lending whose rates of interest are no less than that of non-tribal

money lenders. Again, can these tribals, whose family budget show a deficit, repay all the loans they have taken in haste. The per family indebtedness of the sample families is Rs.594.89 and the per family indebtedness of the indebted families is Rs 731.11. If the per family deficit of Rs.331.00 is deducted from the per family receipt of loans of Rs.594.89, the reason for the way in which the remaining ^{Rs/}263.89 are utilised may not be lacking in the light of occurrence of tribal money lenders in large numbers.

In Konda Reddis, ~~the~~ indebtedness is not a striking phenomenon. As they are mainly shifting cultivators, neither the public nor private agency lends them any loan. All the Konda Reddi families who are indebted (12.50%) have borrowed in the form of provisions from private sources and that too in meagre amounts. The per family indebtedness of the sample families is as low as Rs.2.92 while the per family indebtedness of the indebted families is Rs.23.33.

Though in Banjars the per family indebtedness is high, it gives a different picture from that of

Valmikis. 70% of the respondent families in Banjaras are indebted. During the year 1971-72, 62 families have borrowed from some source or other. In spite of the existence of multiple government credit Institutions in these areas, the position is not favourable to tribals. It is revealed from the figures that only 2 out of 62 i.e., only 3.22% of the indebted families have borrowed from Government sources (Cooperative Credit Society), while the remaining 96.78% of the indebted families are still in the clutches of non-tribal money lenders. The average indebtedness of sample families is Rs.800-75 and the per family indebtedness of indebted families is as high as Rs.1,143.83 which is one and half times more than per family indebtedness of indebted families of Valmikis and almost four times that of Gonds and Chenchus.

The economic state of these tribal groups explains the sorrowful state of affairs of present day tribal economy. Land holding is very less. Occupational shift is not much among agriculturists and those who are not traditionally agriculturists pursued

agricultural way of live. So the pressure on land is increasing. The per family income and per capita income figures though show an increase, are much less than Andhra Pradesh and All India averages. None of these tribal groups ^{have} a surplus family income on an average. Finally, the majority of the families are indebted and that too in many cases to the private money-lenders, the only exception being Valmikies. It is not an unknown fact that the non-tribal money-lender in tribal villages, in almost all cases, is also the petty grocer, the alienator of tribal land, usurious money lender and one who uses all sorts of tactics to exploit the gullible tribal.

Inspite of the fact that barter economy has given a way to money economy, a peculiar type of barter exchange is taking place in the market centres in the vicinity of tribal areas. Some of the Gonds are seen exchanging bulls costing about Rs.500/- to transistors whose worth do not exceed Rs.200/- in Adilabad and Indervelly markets (Adilabad District). A Konda Reddi or Koya exchanging paddy worth of about Rs.600/- for a bicycle costing Rs.350/- in the Koyyalagudem and Polavaram markets of West Godavari District, is not uncommon.

DEVELOPMENT PRIORITIES:

Along with the study of Occupational Patterns of tribes of Andhra Pradesh, the analysis of their priorities for the development programmes was done here. As shown in the 'Model frequencies' table of Development Priorities (Annexure-7), six main heads of Development such as 1) Agriculture, (2) Animal Husbandry (3) Education, (4) Health, Housing and Medical, (5) Communication and Transport; and (6) Cooperation were first put before the respondents to ascertain their preferences. Again, under each of these main heads, number of relevant sub-heads of development were presented before them to point out their order of preferences. The execution of this part of schedule has met with some hurdles at the initial stages of interview. Some feared that their preferences might be taken for granted as group preferences. Consequently others may quarrel if choices given were not in tune with their preferences; especially in view of the limitations of sample survey. Some hesitated for a moment before answering them. It is not an easy task to get such an information from tribals whose level of perception and remembrance capacity is low. Some respondents asked the interviewer

to repeat the questions. At last, when the importance of ascertaining priorities from a sample of tribal respondents was explained, they could be convinced. However, once they understood the reason behind it, they came forward with enthusiasm as they were convinced that their wants and opinions were given due weight in the process of planning for their own welfare.

The importance of each of these items, under different heads was explained before asking them to ^{for} opt/the items in order of preference. Eventhen, some could not give preferences to all the items. All the preferences thus collected were tabulated and analysed. While doing so, the first preferred item was given the highest 'weight' and the least preferred, the lowest 'weight'. For example, the six main heads of development were put before the respondent in the 1st question and first preference was given the 'weight' six and the last preference, the 'weight', one. In the same way, 'weights' were assigned to the preference depending on the number of items under that particular head. These 'weights'

Multiplied by frequencies of particular preferences were added to get the total scores secured by each of the items.

As all the items were put before the respondent to enable him to fix priorities, each of the item has got an equal probability of getting 1st preference. So the 'means' of these total scores of different items were calculated. The mean deviations were measured to know how many of the items have fallen on the positive side of the mean and how many on the negative side. This gave a fair idea of those items which were accepted by the tribal respondents and those of which were rejected. Though the ideal mean should be same for all items under a particular head, the calculated means differed because of occurrence of 'no' answers for whom neither the preferences were recorded nor the weights given. Taking the 'mode' of each preference into consideration, a table of development priorities with 'modal' preferences was prepared.

The priorities given to the main heads of development show that, all the tribal groups have given their first preference to agriculture. This shows their strong intention to have a settled and secured way of life and possession of land either for cultivation or for leasing out is considered to provide them a dependable source of income. As most of the landless have experience in agricultural operations as agricultural labourers, they told that they can cultivate the lands, without any difficulty, if lands are distributed to them. Even some of the landed have given their preference for agriculture. This indicates partly their liking for their profession and partly their desire to increase their acreage in order to meet the deficits in their family budgets.

For Animal Husbandry, Valmikis and Banjaras have given their second preference while Konda Reddies, Chenchus and Gonds have given 3rd, 4th and 5th preferences respectively. Valmiki agriculturists and Banjara cattle breeders have given that preference recognising the importance of animal husbandry in their way of life. The reason for Konda Reddis,

and Gonds for not giving second preference is that they felt other items such as Education and Communication are more important in view of their already established utilitarian role.

The item~~s~~ of education has almost a uniform third preference. The tribals while giving such a preference seemed to have been impressed by the fact that education is prerequisite to protect themselves from all sorts of exploitation. As one Gond has put it, their children will be devoid of inferiority complex and develop self confidence to talk with visiting officials and development functionaries if they are educated.

Health, Housing and Medical facilities got almost a uniform fourth preference with Chenchus and Banjaras giving even 2nd and 3rd preferences. The other two items were not given any notable priority. But in the case of Gonds, they gave their 2nd preference for communication and Transport as the communication facilities that resulted with the opening of their land by Adilabad-Asifabad road on Hyderabad-Nagpur National High way on which Road Transport Corporation Buses ply at regular intervals of time have helped them to have uninterrupted flow of goods and people from one area to the other.

From mean deviations (Annexure-8) we conclude that Agriculture, Communication, Education and Health, Housing and Medical facilities are the four items that got the positive deviation/while in case of Gonds the other two are on the negative side. In Chenchus only three items i.e., Agriculture, Health, Housing and Medical and Education have scores which are greater than the mean. Similarly, in Valmiki only three out of six items have a positive mean deviation but with a difference that Agriculture, Animal Husbandry and Education are the three main heads. Konda Reddies preferred Agriculture and Animal Husbandry to any other items of main development programmes. In Banjara choices, Agriculture, Animal Husbandry and Health, Housing and Medical services got a positive deviation while the score of Education is slightly less than the mean.

The percentage deviation of each head of development from the respective means were calculated and graphed (Annexure-8a) for the purpose of comparing the development preferences of the five tribal groups. For this purpose the percentage

53

deviations have been classified in to Very High, High, Low and Very Low. The items which have a positive percentage deviation between zero and +50 are treated as having High preference and those which lie between +50 and +100 as very High in comparison with other items. Similarly on the negative side, the items which have a percentage deviation between zero and -50 are considered as having a Low preference and those between -50 and -100 as Very Low preferences.

Agriculture is highly preferred as it has a positive percentage deviation exceeding +50 among Gonds (59.92%), Chenchus (60.85%) and Valmikis (62.01%). Even in the case of Konda Reddis, the percentage deviation (48.02%) is very near to the demarcation level. It has a high percentage deviation (+32.96%) among Banjaras. Like-wise among Gonds, Communication secured a very high preference with a percentage deviation of +51.90. On the negative side, Cooperation got very low preference, among Gonds, Chenchus and Valmikis, their respective percentage mean deviations being -89.31, -50.99 and -52.23. Among Konda Reddis and Banjaras it was given a low preference in comparison with other items.

Coming to the sub-heads, land was given the first preference by all the tribal groups. But among Chenchus land acquisition has a connotation which is different from others. For other tribal groups possession of land means a settled occupation and assured income, barring the vagaries of nature. For a Chenchu it is an immovable asset on which some money can be earned whenever he is in need by either mortgaging or leasing it out. This is evident from the fact that many of the Chenchus who were already assigned lands have either leased out or mortgaged their lands to outsiders. While Chenchus, Valmikis and Banjaras have their second preference to plough bullocks, Gonds* and Konda Reddis gave 1st and 3rd preferences respectively. The Tribal groups have also given higher preferences for irrigation and agricultural loans. Gonds cultivating their lands by the grace of uncertain rains gave their second preference to irrigation facilities.

* In Gond preference, Land and Plough bullocks have scored equal totals i.e., first preference.

Chenchus do not seem to be bothered about irrigation facilities. As far as agricultural implements are concerned, except Chenchus and Konda Reddis, the other groups thought that they can manage with their traditional ones and some even have the doubt whether their diminutive cattle can work well with the improved implements like iron ploughs which are heavy in nature. About agricultural loans and supply of seed, the general opinion of the tribals was that loan and seed could be acquired if one has a piece of land of his own. Except among Valmikis, the agriculturists in other tribal groups were not found using improved varieties of seed.

The deviations from mean (Annexure-9) show that among Gond respondents the preference for acquisition of land, plough bullocks and irrigation facilities was more predominant and so they are on the positive side of the mean. The other items were not given so much importance and so they scored totals which are less than mean. Land, plough bullocks and agricultural implements were given positive by Chenchus while score among Valmikis and Konda Reddis, Irrigation facilities replace the agricultural implements of the Chenchu

preferences in the three items that have positive deviations. In Banjaras, only two items were observed to have positive deviations and they are land and plough bullocks. In all cases land and plough bullocks had positive deviations while the item fertilizers and pesticides was completely neglected by the tribal respondents. Apart from the fear of one kind or other to use fertilizers, a sizeable number of Gond respondents tried and failed to get them from Block, from the latter half of the decade ending 1970. It was told that use of fertilizers was in full swing in these villages during early sixties. The reasons given in Gond case for such a response to the programme of distribution of fertilizers, is also true to some degree or other for other tribes.

Under the main head Animal Husbandry there are seven important fields of service. Of these 'Milch Cattle' was preferred to other items by all the five tribal groups. Tribals, for whom cattle wealth is a symbol of prestige, have correctly gave their choice. Though milching of cows and buffaloes is not common, the present day tribals consume it and were even

observed to have been preparing tea while Banjara women devote much of their time in selling milk. Another important item preferred by these groups of tribals is 'supply of poultry'. Tribals are habituated to rearing fowls and all of them are fond of eating chicken. It forms the chief sacrifice in almost all the festivals. The programme of supply of sheep and rams was also given high priority. The two items Veterinary Services and Artificial Insemination did not get high choices of the tribal respondents because of the fact that even now, they are not aware of existence of such services. A few tribals, who know about them, replied that it is good no doubt, to have Veterinary Institutions established if they are to really serve the poor tribals.

The table showing the deviations of scores from the mean (Annexure-10) tells that four out of seven items i.e., supply of Milch cattle, Veterinary

services, supply of sheep and rams and supply of poultry, were given a score which is greater than the mean by the Gonds. In Chenchu preferences, supply of milch cattle, breeding bulls and buffaloes, supply of sheep and rams and supply of poultry have the positive deviations. But in Valmiki only three items, supply of milch cattle, Breeding bulls and buffaloes and supply of poultry have positive deviations, showing that their preferences were confined to only certain important items. In the preferences of Konda Reddis and Banjaras the programmes of supply of milch cattle, Breeding bulls and buffaloes, supply of sheep and rams and supply of poultry got good scores to fall on the positive side of the mean. In general the programme of supply of milch cattle was preferred by all the tribes to any other item under Animal Husbandry and the programme of supply of pigs and boars met with a negative reply. For Gonds rearing of pigs and eating of pork is socially prohibited and even those tribal groups who rear pigs and eat pork, felt shy to prefer supply of pigs to other items as they are aware of the traditional stigma attached to rearing of pigs and eating of pork in plains areas. The item

of supply of sheep and rams had positive deviations in all cases but in the case of Valmiki the score is slightly less than the mean value.

The main head Education which was preferred equally by all the five tribal groups has nine-sub-heads. While Gonds preferred Ashram (residential) Schools, Chenchus opted for tribal teachers. The first preference of Valmiki is for Hostels while that of Konda Reddis is for primary schools. In all most all these survey villages, there are primary schools. Ashram schools are popular in these areas. They opted for Ashram schools and hostels as their school going children will not be a burden for them as non-earning dependents. As primary schools are existing in their village, some of the respondents felt the need for a secondary school. Some felt that tribal teachers are to be appointed because, in their opinion, they work with sympathy and dedication. Quite a sizable number expressed that a trained teacher, irrespective of his ^{group affinity} / , is preferred if he works sincerely. Items like 'Reading and Dress material', 'Junior College' did not get any favourable choices

as respondents thought that it is too early to think of such things. At some places the condition of the school buildings is deplorable. Apart from this, in schools which are multi-ethnic in character, the poorly dressed tribal children are developing inferiority complex and fear resulting in absenteeism.

Coming to the deviations from the mean values (Annexure-11), the items Ashram Schools, Secondary Schools and tribal teachers got a positive deviation in Gond preferences. The item Primary Schools has a score which is slightly less than the mean. In Chenchus, preferences five out of nine items were given a high preference i.e., positive mean deviation. The sub-heads secondary schools, Ashram Schools, Hostels, Reading and Dress material and Tribal Teachers got positive mean deviations. In Valmikis, the primary schools were also given a high priority because of the reason that in three out of five sample villages, there were no primary schools. Konda Reddis have chosen the sub-heads, Primary Schools, Secondary Schools and Ashram Schools to other items. In total, establishment of secondary schools was the only item which got a positive

deviation through out. The tribals also gave their high preference for Ashram Schools except in Valmiki where the respondents wanted a hostel. In general, tribal teachers were preferred to non-tribal teachers. They did not feel any necessity for Reading and Dress material and Junior Colleges.

Under Health, Housing and Sanitation, eight important sub-heads of service were taken into consideration and put before the tribal respondents belonging to these five different tribal groups. While Chenchus, Valmiki and Banjaras gave their first preference to housing schemes, Gonds and Konda Reddis have given their second and fourth preferences respectively to this item. Most of the Gond respondents were having a house of their own constructed either under housing colony scheme or with financial assistance from Government. Because of existence of large number of joint families, the respondents have asked for separate houses for their married dependants.

In Chenchus, a few own pucca houses constructed and donated by Adimajati Sevak Sangh, a social service organisation. The next preference is for drinking water wells. Gonds and Konda Reddis have given their first preference for it while Valmikis and Banjaras have given their second preference and Chenchus their fifth preference to that programme. The ~~XXXX~~ necessity for pure drinking water through wells in most of these tribal areas was ^{thus} partly perceived by these tribals. Another contributing factor is that this survey was conducted during summer when there is an acute shortage of water. It is to be remembered here that during this year (1972) Andhra Pradesh has experienced one of the severe droughts. The tribal respondents could not make much difference between different types of medical facilities. Their high preference is for a medical care centre, and they did not seem to be bothered whether it is Dispensary, Primary Health Centre or Mobile Medical Unit. Except in the preferences of Valmikis whose world view is much broader, 'Protected water supply with taps' did not get any favour from other tribal respondents.

The study of deviations from mean (Annexure-12) shows a comprehensive and clear cut picture of their choices for these programmes. In Gond preferences the programme of provision of drinking water wells, housing schemes, Establishment of Primary Health Centre and Land Colonization schemes, come one after another with positive deviations. Chenchus preferred hospital with beds and dispensaries along with Housing schemes and land colonization schemes. Housing schemes, Drinking Water facilities and establishment of a Primary Health Centre are the three programmes accepted by Valmiki and so they were given a high preference resulting in positive mean deviations for them. In Konda Reddi preferences, Housing Schemes, Primary Health Centres, Dispensaries and Drinking water Wells are the four items that have a score which is greater than the mean value. Banjaras preference varied from others in the sense that only three items Housing schemes, Land Colonization schemes and Drinking Water Wells were opted. The general opinion of the tribal respondents was that a house for each family, a hospital and one or two drinking water wells for each of the villages are minimum the/necessities of the day.

Five different choices under transport and communication were given to the respondents. Valmikis, Konda Reddis and Chenchus have given their first priorities for pucca roads while the Gond respondents did not feel such a necessity as the sample villages in this case were connected to urban centres by Adilabad Asifabad Road and Hyderabad-Nagpur National Highway. The tribal respondents also have shown some interest in posts and Telegraphs with an idea that they may communicate with their relatives whenever need arises. Interesting comments were made by the respondents while giving their preferences for bus facility. Gonds commented that buses ply over their villages but they (bus drivers) never cared to stop over there eventhough they are supposed to stop as per rules. Valmikis complained that there is no room for tribals in buses and even if they get seats by chance, they will be asked to sit on the floor of the bus to make room for white collars. The Railway and Boat facilities did not get any favour because of lack of personal knowledge or limited score for their introduction. The values of the mean deviations (Annexure-13) for the five items under this category give further support to the above statement. While

the first three items viz., Roads, Post and Telegraphs and Bus have a positive value in the choice of Gonds, Chenchus and Valmikis, only two items Roads and Bus have positive deviations in the case of Konda Reddis. The items Railway and Boat have negative choices in all the tribes.

The main head Cooperation, though it was not given a high priority in comparison with other items, has some sub-heads which really attracted the tribal respondents. There are six sub-heads under this main category and they are (1) Cooperative Credit Society; (2) Girijan Corporation Daily Requirements Depots; (3) Girijan Corporation Marketing Society; (4) Cooperative Marketing Society; (5) Forest Cooperatives; and (6) Cooperative Multipurpose Societies. Except in Gonds (Annexure-14), Cooperative Credit Societies got first preferences in the choices of other tribal groups. Gonds gave their second preference because such societies are existing in three of the four sample villages and they thought that the establishment of Daily Requirements Depot of Girijan Corporation is more important than the already existing Credit Societies.

The next highest preference was for a marketing society either statutory one or one that belongs to Girijan Corporation. In Gond, Konda Reddi and Chenchu preferences the items cooperative credit society, Girijan Corporation Daily Requirement Depots and Girijan Corporation Marketing Societies had positive mean deviations. Valmikis wanted only cooperative credit society and Cooperative Marketing Society and the other items were not given a positive choice. The general observation is that the tribal groups did not seem to be particular about the management of the organisation. They wanted establishments for lending money, for selling daily requirements and for purchasing their produce. These, according to them should be devoid of any sort of exploitation.

The way in which the tribals have given their preferences reflect their mind. In the first instance, their wants are limited and their choices are need based. In general, while answering the schedule, most of them have shown sincerity of purpose by putting forward their primary necessities first.

SUMMARY AND CONCLUSIONS

- 1) Among Gonds living in sample villages joint families with a percentage of 49.98 dominated other types. Majority of Chenchu, Valmiki and Konda Reddy families retained their nuclear nature. The percentage of joint families in Banjaras is also high.
- 2) Nearly 75% of the members of the sample families among these tribes are either earners or earning dependents.
- 3) Except among Gonds, the traditional occupations of other tribes are no more the main occupations. For these other groups, their respective traditional occupation however continued to be an important subsidiary occupation.
- 4) Though agro-forest based occupations have replaced the traditional occupations in four out of five tribal groups, changes have come even within the agro-forest based occupations between 1961 Census period and 1972 Survey period. Among Gonds, the shift in occupation during this period is almost non-existing, In Valmikis, the shift in primary sector occupation is not pronounced but for the three fold increase in public and private

sector employment. A perceptible shift in occupations has been noticed among Chenchus and Konda Reddis between 1961 and 1972. Majority of them shifted to forest labour from settled and shifting cultivation respectively. Whatever may be the trend and extent of occupational mobility among these tribes, the shift in occupations is mainly confined to primary sector occupations only.

- 5) The literacy levels of these tribal groups have shown an increase over 1961 literacy rate.
- 6) The per-capita incomes of these groups are far lower than the State percapita income.
- 7) Majority of the tribal families are indebted and that too to the non-tribal moneylenders, the only exception being Valmikis who mainly borrowed from public sources of moneylending.
- 8) The preferences to the various heads of development given by these tribes show that agriculture is the most preferred and within agriculture, assignment of land is the most preferred item. Cooperation is the least preferred of all the items by all the tribal groups. Education has a uniform positive mean deviation in the

case of four out of five tribal groups, the only exception being the Banjaras.

9) The traditional pastoral group, Banjara and the present day Valmiki agriculturists gave second preference to animal husbandry. Under Animal Husbandry, supply of milch cattle and poultry secured positive mean deviations. The programme of stationing^{of}/breeding bulls got positive mean deviation in four groups, the lone exception being Gonds. In Gonds the item Veterinary services secured a positive mean deviation.

10) Under other heads of development such as Education, Health, Housing and other facilities, Communication and Transport and Cooperation, the most preferred items are establishment of Secondary Schools, Ashram Schools, Housing and Drinking Water Wells, laying of roads and running buses and opening of Cooperative Credit Societies and Girijan Cooperative Corporation Daily Requirement Depots respectively.

11) Certain programmes are comparatively preferred by certain groups due to prevailing local social and economic conditions. High preference was given to communications by Gonds because of the convincing role this

programme has been playing in the Gond area. Certain other programmes were given low preferences as they came into conflict with their traditional customs and taboos, taste and social status. While all Gonds rejected the programme of supply of pigs because of the social taboo on rearing pigs and eating pork, Gonds belonging to 'Herekumra' clan did not opt for sheep and goat as goat is the totem of their clan and even rearing of sheep and goats is prohibited. Even those tribal groups who rear pigs did not prefer the exotic varieties as the taste of exotic pork is not to their liking. They did not prefer even the programme of supply of native pigs as they are aware of the low social stigma xx attached to the pig rearing in plains areas.

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PARTICULARS OF FAMILY SIZE, LANDHOLDING SIZE AND ECONOMIC STATUS

Sl. No.	Tribe	Average size of the family.	Average land-holding size of the sample families (Acres)	Average land-holding size of landed families (Acres)	Earners	Earning dependents	Non-earners.
1	2	3	4	5	6	7	8
1.	Gonds	6.80	D: 13.30	D: 17.90	1	3	2.80
2.	Chenchus	4.30	D: 4.10	D: 6.20	1	2	1.30
3.	Valmikis	4.40	W: 1.76 D: 3.65 P: 0.26 4.67	W: 2.94 D: 4.52 P: 2.17 9.63	1	2	1.40
4.	Konda Reddis	4.60	P: 1.25	P: 1.36	1	1.78	1.82
5.	Banjaras	5.10	D: 2.50	D: 5.68	1	3	1.10

W: Wet land, D: Dry land
P: Podu (Shifting Cultivation)

ANNEXURE-2

MAIN OCCUPATIONS OF THE SAMPLE RESPONDENTS

Sl. No.	Occupation	Gonds	Chenchus	Valmikis	Konda Reddis	Ban-jara
1.	Settled cultivation	65.30%	12%	63%	-	45%
2.	Shifting cultivation	-	-	5%	-	-
3.	Agricultural Labour.	26.54%	5%	20%	-	20%
4.	Forest Labour	-	73%	-	100%	32%
5.	Labour in development works	-	-	1%	-	-
6.	Public or private service.	5.10%	10%	5%	-	-
7.	Cattle Breeding	-	-	-	-	1%
8.	Trade and commerce.	1.02%	-	4%	-	-
9.	Black-smithy	-	-	1%	-	-
10.	Tailoring	-	-	1%	-	-
11.	Basketry	-	-	-	-	1%
12.	Carpentry	1.02%	-	-	-	-
13.	Tenancy	1.02%	-	-	-	1%

PERCENTAGE DISTRIBUTION OF WORKERS BY INDUSTRIAL CLASSIFICATION (RURAL)
CENSUS (1961) AND PRESENT SURVEY (1972)

	<u>Gonds</u>		<u>Chenchus</u>		<u>Valmikis</u>		<u>Konda Reddis</u>		<u>Banjaras*</u>	
	Adilabad Dist. 1961 Census	Survey 1972	Mahboob- nagar & Kurnool Dists. 1961 Census	Survey 1972	Visakha- patnam Dist. 1961 Census	Survey 1972	West Godavari Dist. 1961 Census	Survey 1972	Mahboob- nagar Dist. 1961 Census	Survey 1972
	1	2	3	4	5	6	7	8	9	10
1. Workers	61.69%	58.82%	49.02%	69.77%	61.09%	68.18%	57.51%	60.43%	--	78.43%
2. Non-workers.	38.31%	41.18%	50.98%	30.23%	38.91%	31.82%	42.50%	39.57%	--	21.57%
<u>Primary Sector</u>										
3. Cultivators	65.75%	66.32%	18.86%	12.00%	74.02%	68.00%	66.88%	--	--	46.00%
4. Agricultural labour.	28.42%	26.54%	41.23%	5.00%	21.25%	28.00%	18.31%	--	--	20.00%
5. Livestock, Forestry, Hunting, Plantation, Orchards, Allied occu- pations.	1.70%	--	18.62%	73.00%	0.40%	--	6.06%	100.00%	--	32.00
Total	95.87%	92.86%	78.71%	90.00%	93.67%	96.00%	91.05%	100.00%	--	98.00%

Annexure-3(Contd.)

	1	2	3	4	5	6	7	8	9	10
<u>Secondary Sector</u>										
6. Household industry	1.57%	1.02%	6.37%	--	0.23%	2.00%	7.90%	--	--	2.00%
7. Manufacturing other than household industry.	0.16%	--	0.49%	--	0.03%	--	0.66%	--	--	--
8. Construction	0.03%	--	0.05%	--	0.53%	1.00%	--	--	--	--
Total	1.76%	1.02%	6.91%	--	0.79%	3.00%	8.56%	--	--	2.00%
<u>Tertiary sector</u>										
9. Trade and Commerce.	0.09%	1.02%	1.86%	--	0.62%	4.00%	--	--	--	--
10. Transport, Storage and communication.	0.01%	--	--	--	--	--	--	--	--	--
11. Other services.	2.27%	5.10%	12.52%	10.00%	2.92%	5.00%	0.39%	--	--	--
Total	2.37%	6.12%	14.38%	10.00%	3.54%	9.00%	0.39%	--	--	--

* The 1961 Census figures pertaining to this tribe are not available as they were not enumerated as scheduled tribe in Telengana Region of Andhra Pradesh.

ANNEXURE-4.

L I T E R A C Y .

	Illiterates	Literate without formal education	Primary	Secondary
Gonds	72.45%	9.18%	14.29%	4.08%
Chenchus	71.76%	--	26.39%	1.85%
Valmikis	60.13%	5.88%	23.85%	10.14%
Konda Reddis	98.12%	—	1.88%	--
Banjaras	96.38%	1.02%	2.04%	0.56%

ANNEXURE-5.

PARTICULARS OF INCOME AND EXPENDITURE

S.No.	Tribe	Income.		Expenditure.		Deficit.	
		Per family	Per capita	Per family	Per capita	Per family	Per capita
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1.	Gonds	2036.96	209.90	2390.18	349.61	353.22	51.67
2.	Chenchus	855.00	198.00	1156.00	267.00	301.00	69.00
3.	Valmikis	1298.00	292.00	1629.00	361.00	331.00	69.00
4.	Konda Reddis	524.91	113.49	789.35	170.67	259.19	56.04
5.	Banjaras	1371.00	274.20	1653.50	331.10	282.50	66.90

ANNEXURE-6

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

S.No.	Tribe	Public agency*	Private agency*	Per: family indebtedness of the sample families.	Per: family indebtedness of the in- debted fa- milies.
				Rs.	Rs.
1.	Gonds	12%	88%	226.52	382.76
2.	Chenchus	43.80%	56.20%	117.19	292.00
3.	Valmikis	88.00%	22.00%	594.89	731.11
4.	Konda Reddis	--	100%	2.92	23.33

* Of the indebted families only.

ANNEXURE-7

DEVELOPMENT PRIORITIES : MODEL PREFERENCES

I. Development Programmes:

Among the development programmes please list out your preference in order of priority.

Heads of Development	P r i o r i t i e s				
	Gonds	Chen- chus	Valmi- kis	Konda Reddis	Ban- jaras.
a) Agriculture	1	1	1	1	1
b) Animal Husbandry	5	4	2	3	2
c) Education	3	3	3	2	4
d) Health, Housing and Medi- cal	4	2	4	4	3
e) Communication and Trans- port	2	5	5	5	6
f) Co-operation	6	6	6	6	5

II. Agriculture:

Give your order of priority.

a) Land	1	1	1	1	1
b) Plough bullocks	1	2	2	3	2
c) Supply of seeds.	3	5	5	6	6
d) Fertilisers and Pesticides	6	7	6	7	5
e) Agricultural implements	5	3	7	4	7
f) Irrigation	2	6	4	2	4
g) Agricultural loans	4	4	3	5	3

III. Animal Husbandry:

Give your order of priority.

a) Supply of Milch Cattle	1	1	1	1	1
b) Breeding Bulls and Buffaloes	5	2	2	3	4
c) Supply of sheep and rams	3	3	4	4	2
d) Supply of pigs and boars	7	6	6	7	7
e) Supply of poultry	4	4	3	2	3
f) Veterinary services	2	5	5	5	5
g) Artificial insemination	6	7	7	6	6

Heads of Development	P r i o r i t i e s				
	Gonds	Chen- chus	Valmi- kis	Konda- Reddis	Ban- jaras.

Give your order of Priority.

IV. Education:

a) Primary Schools.	4	6	3	1
b) Secondary Schools.	3	2	2	3
c) Junior College.	9	9	6	7
d) Ashram Schools.	1	3	8	2
e) Ashram Upper Primary Schools.	6	8	9	4
f) Hostels.	8	4	1	9
g) Reading and Dress material	7	5	4	5
h) Trained teachers.	5	7	5	8
i) Tribal teachers.	2	1	7	6

V. Health, Housing and Medical Facilities:

Give your order or priority.

a) Housing.	2	1	1	4	1
b) Land colonisation schemes	4	2	7	6	3
c) Establishment of P.H.C.	3	6	4	2	5
d) Establishment of Hospitals with beds.	6	4	5	5	4
e) Establishment of Mobile Medical Units.	5	5	8	8	7
f) Establishment of Dis- pensaries.	7	3	6	3	6
g) Drinking Water Wells.	1	5	2	1	2
h) Protected Water Supply with taps.	8	7	3	7	7

Heads of Development	P r i o r i t i e s			
	Gonds	Chen- chus	Valmi- kis	Konda Reddis

VI. Communications and Transport:

Give your order of priority.

a) Roads.	3	1	1	1	--
b) Rost and Telegraph.	1	2	3	3	--
c) Bus	2	3	2	2	--
d) Railway	4	4	4	5	--
e) Boat.	5	5	4	4	--

VII. Co-operation:

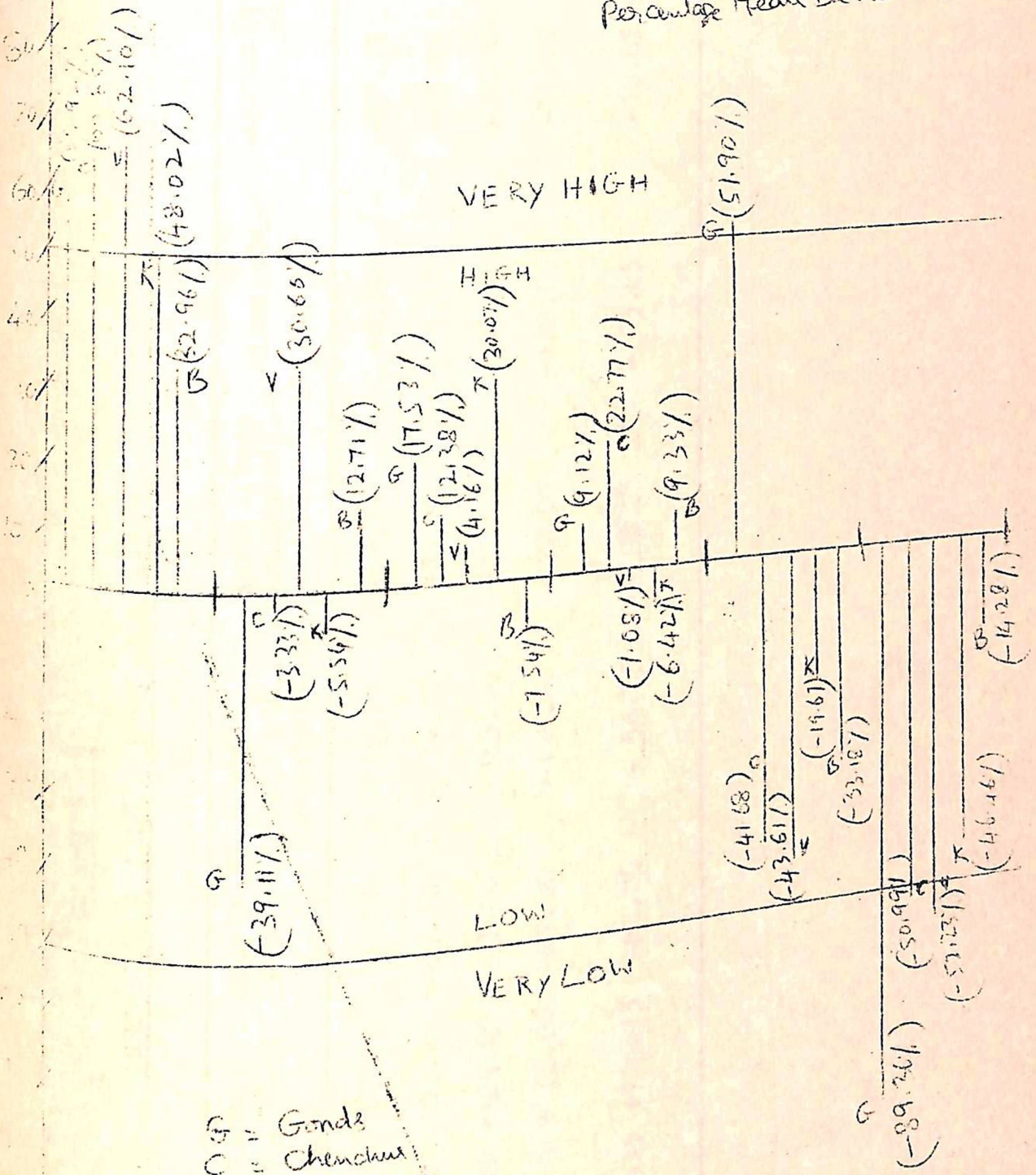
Give your order of priority:

a) Co-operative credit society.	2	1	1	1	1
b) Girijan Corporation D.R. Depots.	1	2	4	3	4
c) Girijan Corporation Marketing Society.	3	3	5	2	5
d) Co-operative Marketing Society.-	4	4	2	6	3
e) Forest Co-operatives.	5	6	6	5	2
f) Co-operative Multipurpose Societies.	6	5	3	4	6

DEVELOPMENT HEADS (DEVIATIONS FROM MEAN)

Sl. No.	Tribe	Mean	Agriculture	Animal Husbandry	Edu- cation/	Health, Housing & Medical	Communica- tion.	Co-opera- tion.
1.	Gonds	332.66	+199.33	-62.66	+58.33	+30.33	+172.33	-297.66
2.	Chenchus	375.50	+228.50	-12.50	+46.50	+85.50	-156.50	-191.50
3.	Valmikis	324.50	+201.50	+99.50	+13.50	- 3.50	-141.50	-169.50
4.	Konda Reddis	339.83	+163.17	-18.83	+102.17	-21.83	- 66.83	-157.83
5.	Banjaras	148.17	+ 48.83	+18.83	-11.17	+13.83	- 49.17	- 21.17

Annexure 8 a
Main Development Heads -
Percentage Mean Deviations



- G = Gonds
- C = Chenchus
- V = Valmiki's
- K = Konda Reddis
- B = Banjaras

ANNEXURE-9

AGRICULTURE (DEVIATIONS FROM MEAN)

Sl. No.	Tribe	Mean	Land	Plough bullocks	Supply of seed.	Fertilizers and Pesticides.	Agriculture implements.	Irrigation	Agriculture loans.
1.	Gonds	375.71	+157.29	+157.29	-16.71	-218.71	-52.71	+2.29	-28.71
2.	Chenchus	400.10	+246.90	+182.90	-87.10	-234.10	+38.90	-144.10	- 3.10
3.	Valmikis	371.00	+141.00	+129.00	- 3.00	-155.00	-211.00	+ 43.00	+56.00
4.	Konda Reddis.	389.00	+181.00	+ 36.00	-81.00	-198.00	- 22.00	+122.00	-38.00
5.	Banjaras	84.85	+199.15	+114.15	-88.85	- 56.85	- 80.85	- 55.85	-18.85

ANIMAL HUSBANDRY (DEVIATIONS FROM MEAN)

Sl. No.	Tribe	Mean	Supply of Milch cattle.	Breeding bulls and buffaloes.	Supply of Sheep and Hams.	Supply of Pigs and Boars.	Supply of Poultry	Veterinary services	Artificial insemination
1.	Gond	378.14	+221.86	-45.14	+85.86	-235.14	+65.86	+143.86	-187.14
2.	Chenchus	352.28	+217.72	+200.72	+117.72	-227.28	+75.72	- 78.28	-306.28
3.	Valmikis	320.14	+269.86	+263.86	- 14.14	-214.14	+42.86	- 62.14	-286.14
4.	Konda Reddis	364.14	+223.86	+ 88.86	+ 7.86	-176.14	+133.86	-120.14	-158.14
5.	Banjaras	77.14	+121.86	+ 3.86	+ 52.86	- 77.14	+ 26.86	- 57.14	- 71.14

ANNEXURE-11EDUCATION (DEVIATIONS FROM MEAN)

Sl. No.	Tribe	Mean	Primary Schools.	Secondary Schools.	Junior college	Ashram Schools	Ashram Upper Primary Schools	Hostels	Reading & Dress material	Trained teachers.	Tribal teachers.
1.	Gonds	443.44	- 5.44	+146.56	-252.44	+262.56	-54.44	-149.44	-86.44	-11.44	+152.56
2.	Chenchus	461.88	-30.88	+133.12	-224.88	+109.88	-61.88	+79.12	+59.12	-39.88	+196.12
3.	Valmikis	335.89	+84.11	+232.11	- 64.89	-199.89	-283.89	+238.11	+37.11	- 8.89	- 83.89
4.	Konda Reddis.	483.44	+172.56	+ 87.56	- 73.44	+108.56	- 0.44	-145.44	-15.44	-114.44	- 19.44

ANNEXURE-12

HEALTH, HOUSING AND MEDICAL FACILITIES (DEVIATIONS FROM MEAN)

Sl. No.	Tribe	Mean	Housing	Land coloni- zation schemes.	Esta- blish- ment of F.H.C.	Estab- lish- ment of Hospital with Beds.	Estab- lish- ment of Mobile Medical Unit.	Estab- lish- ment of Despen- saries.	Drink- ing Water Wells.	Protected water supply with taps.
1.	Gonds	409.25	+162.75	+81.75	+110.75	-121.25	- 90.25	-177.25	+301.75	-268.25
2.	Chenchus	448.50	+344.50	+231.50	-238.50	+ 15.50	- 71.50	+72.50	-71.50	-282.50
3.	Valmikis	358.87	+207.13	-200.87	+107.13	- 72.87	-216.87	-138.87	+200.13	+115.13
4.	Konda Reddis.	418.25	+ 85.75	- 79.25	+120.75	- 41.25	-202.25	+116.75	+132.75	-133.25
5.	Banjaras.	66.82	+176.38	+ 29.38	- 20.62	- 19.62	- 66.62	- 64.62	+ 34.38	- 66.62

ANNEXURE-13

COMMUNICATION AND TRANSPORT (DEVIATIONS FROM MEAN)

Sl. No.	Tribe	Mean	Roads	Post & Telegraphs.	Bus	Railway	Boat.
1.	Gonds	253.00	+ 50.00	+ 70.00	+ 62.00	- 7.00	- 175.00
2.	Chenchus	245.60	+210.40	+173.40	+ 53.40	-198.60	-238.60
3.	Valmikis	212.60	+191.40	+ 80.40	+153.40	-212.60	-212.60
4.	Konda Reddis	296.00	+177.00	- 22.00	+ 42.00	-129.00	- 68.00

COOPERATION (DEVIATION FROM MEAN)

Sl. No.	Tribe	Mean	Cooper- ative Credit Society	Girijan Corporation D.R.Depots.	Girijan Corporation Marketing Society.	Cooperative Marketing Society.	Forest Coopera- tives.	Cooperative multipurpose societies.
1.	Gonds	306.83	+ 95.17	+185.17	+ 45.17	- 77.83	-113.83	-133.83
2.	Chenchus	353.16	+222.84	+115.84	+ 72.84	- 45.16	-221.16	-145.16
3.	Valmikis	223.33	+205.67	- 21.33	- 26.33	+ 50.67	-190.33	- 18.33
4.	Konda Reddis	334.83	+109.17	+ 49.17	+ 43.17	- 26.83	- 93.83	- 80.83
5.	Banjaras	66.50	+187.50	- 28.50	- 49.50	- 25.50	- 17.50	- 66.50

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