

9.2-18



APPRAISAL COURSE

FOR

DISTRICT OFFICERS

1987-88

PAPERS AND OTHER TRAINING MATERIAL

TRIBAL CULTURAL RESEARCH & TRAINING INSTITUTE,
TRIBAL WELFARE DEPARTMENT
HYDERABAD
ANDHRA PRADESH

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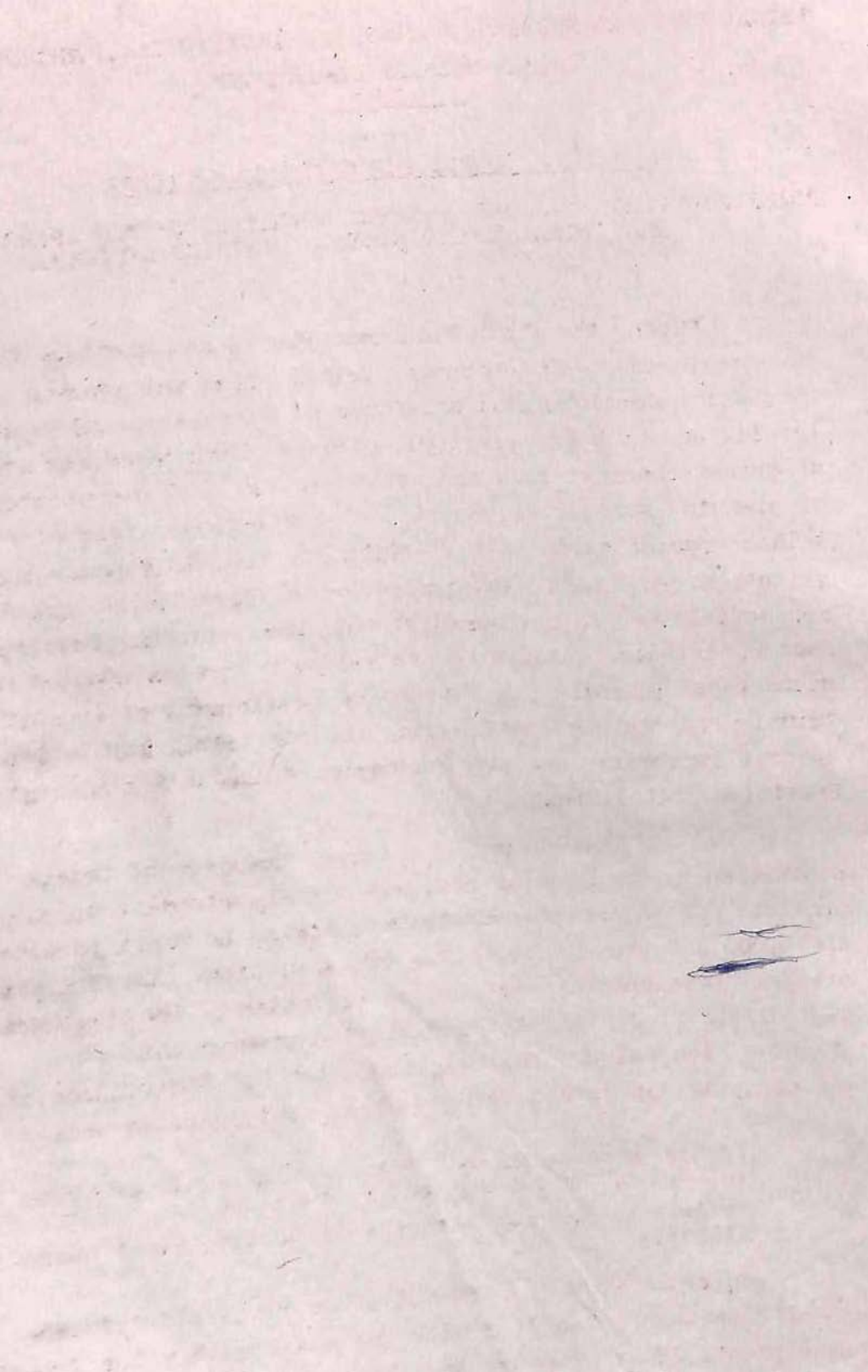
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TRIBAL CULTURAL RESEARCH & TRAINING INSTITUTE,
TELUGU SANKSHEMA BHAVAN,
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HYDERABAD-500 028.

PHONE NO: 221270.

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- ii) Time Table
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Hyderabad.
 2. Koyas of Andhra Pradesh
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Director, TCR & TI,
Hyderabad.
 3. Konda Reddy - A Primitive Tribe
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Sri K. Mohan Rao,
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Hyderabad.
 5. Socio-Cultural Factors on
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resources
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Deputy Director,
TCR & TI, Hyderabad.
 9. Programme integration and dis-
cussion on the Action Plan
Sri K.A.S. Hussain,
Deputy Director,
TCR & TI, Hyderabad.
 10. Review of Tribal Sub-Plan during
V and VI Plan periods
Dr.V.N.V.K. Sastry,
Research Officer,
TCR & TI, Hyderabad.



APPRAISAL COURSE FOR DISTRICT OFFICERS

BRIEF NOTES AND SYLLABUS ON SHORT APPRAISAL OF NEW APPROACHES
FOR TRIBAL DEVELOPMENT TO DISTRICT OFFICERS.

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During the Fifth Five Year Plan a new strategy for the accelerated development of Tribal areas was evolved with three-tier developmental structure at Micro, Meso and Macro levels, and at Macro level sub-plan was formulated for areas of tribal concentration in our State. In this new strategy of planning Meso areas comprise of continuous areas of tribal concentration in a District and T.D. Block areas constitute Micro areas. Integrated Tribal Development Agencies are established in various districts for promoting development of tribals. Growth centre approach is also adopted for Micro level planning for Integrated Development of identified tribal areas in districts having sizable tribal population. Special strategies and programmes are drawn-up for identified Primitive Tribal Groups.

The VI plan envisaged a larger coverage of tribal population by formulating modified area development approach projects for the benefit of tribals living in small pockets of 10,000 and above outside the sub-plan area. The VII plan strategy lays special emphasis on promotion of Horticulture, Sericulture etc. The plan formulation process aims at planning from below. The main objectives of formulation of sub-plan and Integrated Tribal Development Agencies are:

1. To narrow down the gap between the levels of development of tribal and other areas and
2. To improve the quality of life of the tribal communities.

In order to make district officers of all developmental departments familiar with the new strategy for Tribal Development, it is proposed to organise short orientation course for a period of Two days at District Head Quarters.

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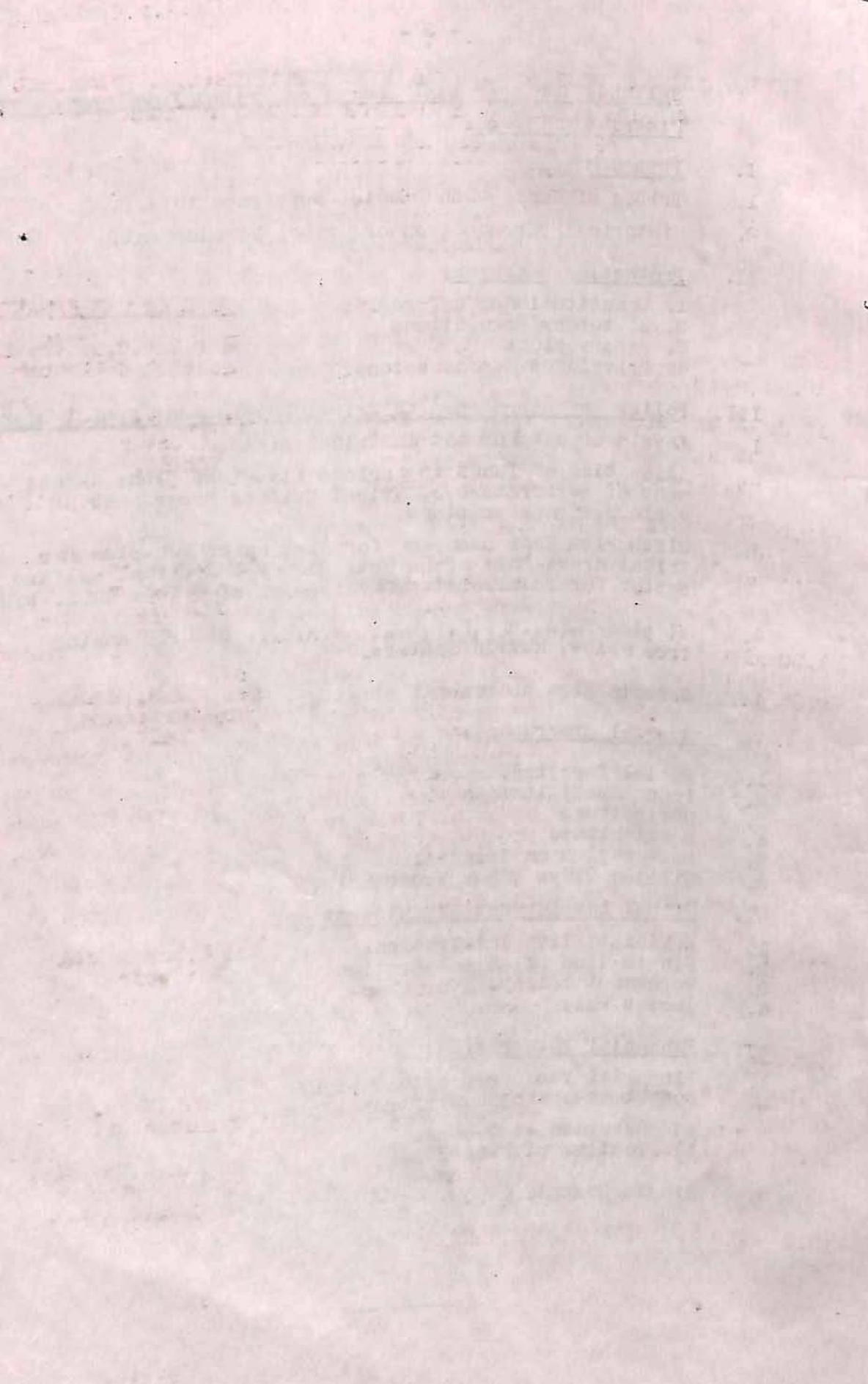


The following district officers have to be invited to participate in the short orientation course.

1. Deputy Director of Agriculture
2. District Educational Officer
3. Deputy Director of Animal Husbandry.
4. District Social Welfare Officer(G)
5. District Social Welfare Officers(B.C.Welfare)
6. District Co-operative Officer.
7. District Medical and Health Officer.
8. Assistant Director of Agriculture
9. Executive Engineer(Panchayat Raj)
10. Executive Engineer, R & B.
11. District Tribal Welfare Officer
12. Executive Engineer (M.I.)
13. District Women & Child Welfare Officer.
14. Block Development Officers of Blocks having sub-plan area.
15. Assistant Director of Industries.
16. District Public Relations Officer.
17. Project Director, D.R.D.A.
18. Executive Director, S.C., B.C. corporation.
19. Conservator of Forests .
20. Divisional Forest Officer.
21. Project Officers of Non-Formal and Adult Education Projects.
22. Deputy Director, Fisheries.
23. Project Director, (IC IS).
24. Asst. Director, Horticulture.
25. Spl. Deputy Collector.
26. Executive Engineer(Medium Irrigation)
27. Junior Hydrologist, Ground Water Department.
28. Dist. Manager, Irrigation Development Corporation.
29. Area Manager, (L.D.) R.P. State Co-operative Rural Irrigation corporation.
30. Asst. Director, Sericulture.
31. M. R. Os. (I.M.D.A. areas).
32. Officers engaged in implementation of (MADA) Modified Area Development Approach and (PTG) Primitive Tribal Groups programmes and ITDA project staff.
33. Other District Officers engaged in Tribal Development.

Syllabus for appraisal course on Tribal Development to District Officers:

- I. INTRODUCTION:
 1. Tribes of India with Special reference to A.P.
 2. Historical perspectives of Tribal Development.
- II. Protective measures:
 1. Constitutional safeguards
 2. Statutory Regulations
 3. Reservations
 4. Privileges & concessions.
- III. Policy and Approaches to Tribal Development from V plan
 1. Levels of development in Tribal areas.
 2. Allocation of funds in various Five-year plans assessment of performance of Tribal Welfare programmes of various Five year plans.
 3. Fifth Five Year plan and formulation of sub-plan for Tribal areas-Role of General Sector and Tribal Welfare sector for accelerated Development of Tribes ITDA.-PTGS.
 4. VI plan-MADA, IREP, I.R.P.A., N.R.E.P. RLEGP. planning from below, key indicators.
- IV. Seventh plan approach & strategy.
- V. Special programmes:
 1. Social forestry.
 2. Podu Rehabilitation
 3. Sericulture
 4. Horticulture
 5. Master plan on Irrigation
 6. Girijan Vidya Vikas Kendramulu.
- VI. Tribal Development Administration:
 1. Administrative Integration
 2. Single line of Administration
 3. Personnel Policy.
 4. Incentives.
- VII. Financial Integration:
 1. Financial resources upto V plan.
 2. Budgetary arrangements from V plan.
 - a) Sub-plan -sub-Head.
 - b) Pooling of Funds.
 3. Single Demand.



TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE: A.P. HYDERABAD
 APPRAISAL TRAINING COURSE FOR DISTRICT OFFICERS
 OF TRIBAL LIFE AND DEVELOPMENT

VENUE: RAMPACHOWDAVARAM

TIME TABLE

<u>DATE & TIME</u>	<u>SUBJECT</u>	<u>NAME OF THE SPEAKER</u>
<u>15-9-87</u> 10.00 am to 10.30 am	Inauguration	Sri H.V.P.C.Sastry.IAS. District Collector
10.30 am to 12.00 Noon	Tribes of India with special reference to Andhra Pradesh	Sri K.Mohan Rao, Director TCR&TI.
12.00 Noon to 12.15 pm	TEA BREAK	
12.15 pm to 1.30 pm	Tribes of East Godavari District.	Sri D.R.Raju, Dy. Director TCR&TI.
1.30 pm to 2.30 pm.	LUNCH BREAK	
2.30 pm to 4.00 pm	Historical perspective and approaches to T.D. and new arrangement for integration of adm. system and financial resources.	Sri K.A.S.Hussain, Dy. Director TCR&TI.
4.00 pm to 4.15 pm.	TEA BREAK	
4.15 pm to 5.15 pm.	Socio-Cultural factors of Tribal Development.	Sri K.Mohan Rao, Director
<u>16-9-87</u>		
10.00 am to 11.00 am	Protective Regulations.	Sri D.R.Raju, Dy. Director.
11.00 am to 12.00 Noon	Action Plan Rampachowdavaram.	Sri K.A.S.Hussain, Dy. Director TCR&TI.
12.00 Noon to 12.15 pm.	TEA BREAK	

p.t.o.

12.15 pm to 1.30 pm.

Social status
claims. Identifi-
cation of
S.Ts.

Sri D.R.Raju.
Dy. Director
TCR&TI.

1.30 pm to 2.30 pm.

LUNCH BREAK

2.30 pm to 4.00 pm.

Measures to
Prevent Bogus
S.T. certificates
holders, guide-
lines for issue
of S.T. Certifi-
cates.

Sri K. Mohan Rao,
Director
TCR&TI.

And

Sri D.R.Raju.
Dy. Director
TCR&TI.

4.00 pm.

Closing session.

TRIBAL PROFILE OF ANDHRA PRADESH

.. BY

K. MOHAN RAO *

Andhra Pradesh is the traditional home of nearly 30 tribal groups and most of these communities are found inhabiting in the border areas of Andhra Pradesh in the North and North-East. Identical tribal groups are found in the border areas of Maharashtra in the North and Madhya Pradesh and Orissa in the North East. Out of 33 recognised scheduled tribes in Andhra Pradesh, 30 groups are found living in 6197 villages situated in sprawling 30030 Sq.Kms. scheduled areas in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad and Mahboobnagar districts. The scheduled area in the State which is the chief habitat of tribal groups of Andhra Pradesh constitutes 11% of the total geographical area of the State. The density of population in tribal areas is 125 as against 194 in the plain areas per Sq.Km.

The total Scheduled Tribe population in Andhra Pradesh is 31.76 lakhs according to 1981 census reports and their population increased by 15.18 lakhs

* Director, Tribal Cultural Research & Training Institute, Hyderabad.

Contd. .. 2



(91.67%) when compared to 1971 census reports. This abnormal growth in Scheduled Tribe population is due to inclusion of Lambada, Yerukula, Yanadi communities of Telangana region in the list of Scheduled Tribes in 1976. The tribal population in the State constitute 5.93% to the total population in the State. Highest Scheduled Tribe population is found in Khammam District (4,29,959) and Visakhapatnam District comes second (3,54,127), Hyderabad District is having lowest tribal population (14,488). The district-wise population of Scheduled Tribes and their growth from 1951 to 1981 are furnished in Annexure-V.

The District-wise predominant tribal groups in the 9 scheduled districts are as follows:

Sl. No.	Name of the scheduled district	Predominant tribal groups	Percentage of Scheduled Tribes to total population
1	2	3	4
1.	Srikakulam	Savara, Jatapu, Gadaba, Konda Dora	5.36
2.	Vizianagaram	-do-	8.49
3.	Visakhapatnam	Gadaba, Bagata, Kammaru, Konda Dora, Konda Kapu, Kotia, Khond, Mali, Manne Dora, Muk Dora, Reddi Dora, Porja, Valmiki, Goud, Kulia	13.74

Contd. ... 3

1	2	3	4
4.	East Godavari	Koya, Konda Reddi, Kammara, Konda Dora, Konda Kapu	3.87
5.	West Godavari	Koya, Konda Reddi, Yerukula, Yanadi	2.31
6.	Khammam	Koya, Konda Reddi, Sugali or Lambada	24.54
7.	Warangal	Koya, Lambada	12.72
8.	Adilabad	Gond, Kolam, Pardhan, Thoti, Lambada, Naikpod	16.69
9.	Mahboobnagar	Lambada, Chenchu	6.35

The Scheduled Tribe population increased from 7.67 lakhs in 1951 to 13.24 lakhs in 1961 (72.62%) and from 16.57 lakhs in 1971 to 31.76 lakhs in 1981 (91.67%).

There was substantial increase in Scheduled Tribe population in 1961 because three communities namely Lambadas, Yerukulas, Yanadi of Andhra area were included as Scheduled Tribes as per the S.C. & S.T. Modification Order 1956. Similarly, the Scheduled Tribe population almost doubled in 1981 when compared to 1971 census reports because the area restriction for the above three tribes was removed in 1976 and these groups residing in Telangana region of Andhra Pradesh also became Scheduled Tribes with effect from July 1977. Similarly, the Sch. Tribe population was chiefly found in only scheduled districts as per 1951 census reports as hill tribes were

Contd. 4

alone included in the list of Scheduled Tribes in the S.C. and S.T. Order 1950. Out of total population of 7.67 lakhs in the entire Andhra Pradesh, 7.05 lakhs constituting 91.92 percent were found in scheduled districts and rest of 0.62 lakhs were only found in the plain districts.

Out of the total 30 hill tribes, 15 groups are inhabiting the forest and hill areas of Visakhapatnam District alone and rest of the 15 groups are found in other 8 scheduled districts. The three major tribes namely Lambada, Yerukula, Yanadi are predominantly found in plain areas and they are distributed throughout the State. But Lambadas are not found in the districts of East Godavari, Visakhapatnam, Vizianagaram and Srikakulam and Yanadis are not found in Telangana region of Andhra Pradesh. The tribe-wise population from 1961 to 1981 are furnished in Annexure-I. The growth rate for each decade for Scheduled Tribes in Andhra Pradesh cannot be taken on the basis for comparative purpose because new Communities were added in 1956 and in 1976. Annexure-I reveals that nearly 9 tribal Communities registered negative growth in population from 1971 to 1981. This is purely due to wrong enumeration of certain Communities. For example, several thousands of Kolams were enumerated as Manne (S.C.) as these people call themselves as "Mannewar" or "Mannepu". Hill Reddi tribe has shown steep fall from 1971 to 1981. But this does not reflect the true picture.

Contd. 5

The term 'Hill Reddi' is only English name for Konda Reddi and most of the people were enumerated under Konda Reddi only. Similarly, Konda Kapu has shown negative growth. This is the most misleading and confusing Community. In certain areas like Paderu, Konda Doras style themselves as Konda Kapus in Koyyuru P.S. area of Visakhapatnam District and Rajavomangla areas of East Godavari District. Bagatas call themselves as Konda Kapu. In certain tribal areas of East Godavari and West Godavari areas, Konda Reddis call themselves as Konda Kapus. Some of the plain Kapus also style themselves as Konda Kapus in order to get concessions and privileges and reservation benefits. The Savaras, one of the largest tribal group in Srikakulam and Vizianagaram districts are also registered negative growth from 1971 to 1981.

In Srikakulam and Vizianagaram Districts, identical tribal groups are found. Savaras are one of the important and ancient tribal group living in these two districts. "The Aitaraya Brahmana of Rigveda makes the Savaras the descendants of the sons of Viswamithra who were cursed to become impure by their father for an act of disobedience, while the Ramayana describes them as having emanated from the body of Vasistas' Cow to fight against Viswamitra" (E. Thurston Vol.6 page 305). Savaras are believed to be admixture of Mongolian and Dravidian stock. Their popula-

Contd. ... 6

tion according to 1981 census reports is 81,121. Savaras generally live on hill tops or valleys in linear shaped rows of huts parallel to each other. This tribe is divided into following sub-divisions.

1. Sudda Savaras.
2. Kapu Savaras.
3. Lanjiya Savaras (Lombo Lanjiya or Arsi).
4. Dulia Savaras.
5. Jadu Savaras.
6. Parbat Savaras (Malia Savaras or Konda Savaras or Bheema Savaras).

The sub-groups mentioned at serial Nos.1 and 2 are settled in plain areas and pursuing settled cultivation. They are sufficiently acculturated groups and Sudda Savaras (Pure Savaras) have completely become vegetarians, while Kapu Savaras gave up beef. The Savaras living in the interior hill areas eat beef. During investigation in Bhadragiri Panchayat Samithi area of Vizianagaram District, the Savaras stated that there are no sub-divisions among Savaras and some Savaras who settled in plain areas and who are sufficiently rich are claiming as Kapu Savaras or Sudda Savaras. The sub-divisions mentioned from serial Nos.3 to 6 are usually living in the hill areas and practising shifting cultivation. Savaras are ingenious in cultivating wet crops on hill slopes by diverting perennial

Contd. 7

water sources. They grow commercial crops like turmeric, ginger and varieties of bananas on the hill slopes and valleys.

Savaras speak a dialect and this dialect can be included in the Mundari linguistic family. With regard to acquiring mates, they resort to capture, negotiation, love and elopement, service and all these methods are recognised by their society. They practice also levirate type of marriage (Dandala Jumba). The medicine man or Shaman who is known as Kudumboyi in Savara dialect plays significant role in magico-religious functions. E.Thurston while describing Savaras stated that they got only 12 numerical in their dialect (Vol.6 page 312). But it is not correct. They got numerals upto thousands in their own parlance. Savaras perform robust dance called 'Tramson' to the accompaniment of blowing of trumpets and beating drums. The Savaras living in the interior places follow scrupulously the age old customs and traditions. One of the significant custom related to sex is practised by Savaras even today. After birth of a child, the husband generally abstains from sex relation with the wife till the child is completely weaned. That is why the post-natal disease among tribals in general and Savaras in particular are absent and proper spacing is given from one child to another. Konda Savaras of Sriakulam and Vizianagaram districts are recognised as Primitive

Contd. 8

Tribal Groups by Government of India for taking up special schemes for their development.

Jatapus of Srikakulam, Vizianagaram, Khonds of Visakhapatnam District are one and the same tribe. They call themselves as "Kuvinga" or "Kui Dora" in their own dialect. The dialect spoken by Jatapu is called "Kui" and this belongs to the Dravidian linguistic group. Their population according to 1981 census reports is 86,762. The Telugu speaking people call them as Kodula. In modern times, they also call themselves as Samantha which means village headman. This name is adopted by this Community only to enhance their social status among other tribal communities.

Jatapus or Khonds live in their exclusive settlements on hill slopes and valleys are mainly subsist by shifting cultivation. The hair style, dress and ornaments pattern of Khonds of Visakhapatnam District are distinct when compared to other tribal women. They put on a number of hair pins called "Kuppinge" in their braids. They acquire their mates through capture (Hasatona), by negotiations (Pendili), by elopement (Pobache), by service (Kokkasi Kayom Vatasi). "Ceremonial capture" is also socially accepted way of acquiring mates. In this pattern, whosoever catches the arm of an unmarried girl, that particular person has to marry her. They also practise levirate

Contd. ... 9

type of marriage. The pejjeni (Priestess) and Yejjuralu (Medicine Woman) play very important role in magico-religious functions of Jatapus.

The Khonds of Visakhapatnam District perform splendid peacock dance and this dance is known as "Pirodi Yenda" in their own dialect. In this dance pattern, the dancers decorate themselves with peacock feathers and perform dance to the melodious music produced by bamboo flute. Khonds of Visakhapatnam District are recognised as a Primitive Tribal Group for taking up special schemes for their development.

Gadabas are predominantly found in tribal areas of Srikakulam, Vizianagaram and Visakhapatnam districts. The population according to 1981 census reports is 28,049. Gadaba speak their own dialect and this dialect is included by G.A. Grinson in Mandari linguistic family (Thurston Vol.2 page 243). But Gadabas of Srikakulam call themselves as Gutoni and those living in tribal areas of Visakhapatnam call themselves as "Gitadin" in their own parlance. The Gadabas are divided into two endogamous divisions viz., Katturu Gadabas and Goe Gadabas.

Both of these sub-divisions are settled cultivators. But Gadabas of Visakhapatnam district reported the following three main divisions.

Contd. 10



1. Savera Gita (Palanquine bearers).
2. Luppu Gita (Basket makers).
3. Kollai Gita (Cultivators).

In some parts of tribal areas of Srikakulam and Vizianagaram districts, the Gadabas are also known as Mudli. In former days, some sections of Gadabas worked as Palanquine bearers to former Zamindars in tribal areas. In return to their services, they were granted 'inams'. Gadabas are also recognised as a Primitive tribal group by the Government of India in the year 1982-83 and special funds are being allotted for their development.

Konda Doras are chiefly found in tribal areas of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts. The Konda Doras living in interior places with other ethnic groups call themselves as "Kubing" or "Kodangi" in their own parlance and the dialect spoken by them is called "Kubi" which belongs to the Dravidian linguistic group. According to 1981 census reports, they number 1,41,374. Konda Doras of Srikakulam, Vizianagaram, East Godavari have forgotten their own dialect and adopted Telugu as their mother tongue. They are divided into number of totemic clans such as Paralek (Sun), Mandelek (Tiger), Bidlar (snake), Suralunger (fish), Surrek (kite), Golorigune (monkey) and Oljukula (bear). Totemic clans

such as Korra (sun), Kinudu (bear), Vontalu (snake), Pangi (kite), Killo (tiger) etc., are found in social organisation of Konda Doras.

Marriage by capture (Edichitasi-pendli or Kiddangi or Bottolagutta), Marriage by love and elopement (Yatra-velluta), Marriage by negotiations (Pedikinappu or Pedda Pendli) and Marriage by service (Karja Marhanivuta or Illirikam Pendli) are the traditionally accepted ways of acquiring mates.

Konda Doras celebrate following festivals:

1. Pusa Pandoi (first eating of paddy).
2. Kadak Pandoi (Seeds charming).
3. Chaitpureb (Hunting festival).
4. Korrakotta, Manidi Kotta etc. (eating of first fruits or first crops).

Some of the Konda Doras are also styling themselves as Konda Kapus but Konda Doras and Kapus are two distinct groups. Konda Doras eat beef whereas Kapus do not eat beef.

Bagatas who are also known as Ronas are predominantly found in tribal areas of Visakhapatnam district. Most of the Muttadars and village headmen of Visakhapatnam tribal areas belong to this tribe. Bagatas occupy highest social status in social hierarchy whereas

Valmikiis who are also known as Paidis and Dombs are at the bottom of social pyramid.

Thurston while describing Bagatas used the terms Bhaktas or Baktas as synonymous terms and he used the same Nomenclature for both fishermen community and hill tribe who are distinct groups. They account for their name by the tradition that they served with great devotion (bhakti) the former rulers of Golconda and Madugula (Thurston; Castes and Tribes of Southern India, Vol.1 page 128). The inland fishermen community in Nellore, Anantapur and Cuddapah districts also call themselves as Bhaghata (భాగతా). The Bagatas - the hill tribe are found in tribal areas of Visakhapatnam district and they are also known as Rana which means warrior. The observation of Thurston may not be correct with regard to etymological meaning of the word 'Bagata'. This word might have been derived from the local word "Bugata" which means landlord. As this Community people were generally landlords in the Agency tracts, they might have been called Bugatas and later Bagatas. Most of the village headmen and former Muttadars belong to this Community and they used to collect revenue from tribals and pay to former Kings and Jamindars. Bagatas in different parts are called with different nomenclatures. The word Rana or Padel is popular name to Bagatas living near Orissa border and Konda Kapu and Konda Reddi in Raja-

Contd. ... 13

vomngi, Addategala areas of East Godavari. Inter-tribal marriages are permissible among all these groups.

The tribal groups living in the border areas of Orissa speak corrupt form of Oriya and some tribal groups living close to adjoining Telugu speaking plain areas adopted Telugu as their mother tongue. It is interesting to note that customs and traditions of all the tribal groups including dress pattern are similar except Khonds, Porjas and Gadabas. The social organisation, marriage patterns are more or less identical. The following clans (Bowsu) are commonly found among all the groups.

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

Marriage by capture (Gikeanaber), love and elopement (Udaliya Biba), Service (Gorjuvai) and negotiation (Biobandi Biba) are socially accepted ways of acquiring mates. Cross cousin marriages are encouraged

and they are considered as potential mates. Unlike plain areas, marriage of one's sister's daughter is prohibited. As the woman enjoys equal status with man, the bridegroom has to pay bride-price and bear all expenses connected with marriage even at the house of bride. In case of divorce, the second husband has to pay penalty (Moganali) to the aggrieved husband.

One of the important social institution which tribals of Visakhapatnam, Srikakulam preserved is sacred bond friendship or dimunitive association. Irrespective of tribe, caste, creed or sex, a boy or girl or two boys or two girls can enter into this sacred friendship. This Institution is locally called 'Gott-Band-Bar'. Jatapus called it 'Thona gotha', Savaras call it 'Nelava' and other Oriya speaking people call it as 'Sangato'. The Telugu speaking tribal groups call it 'Nestam'. Persons who enter into this fold or friendship promote welfare of each other and this sacred bond is continued from generation to generation.

Chaitra festival is one of the important festivals celebrated with lot of joy during the month of March-April. This festival is celebrated from tribal areas of Srikakulam to Khammam district. During this festival, all male members go out to forest for hunting and women folk swing in bamboo cradles while singing all

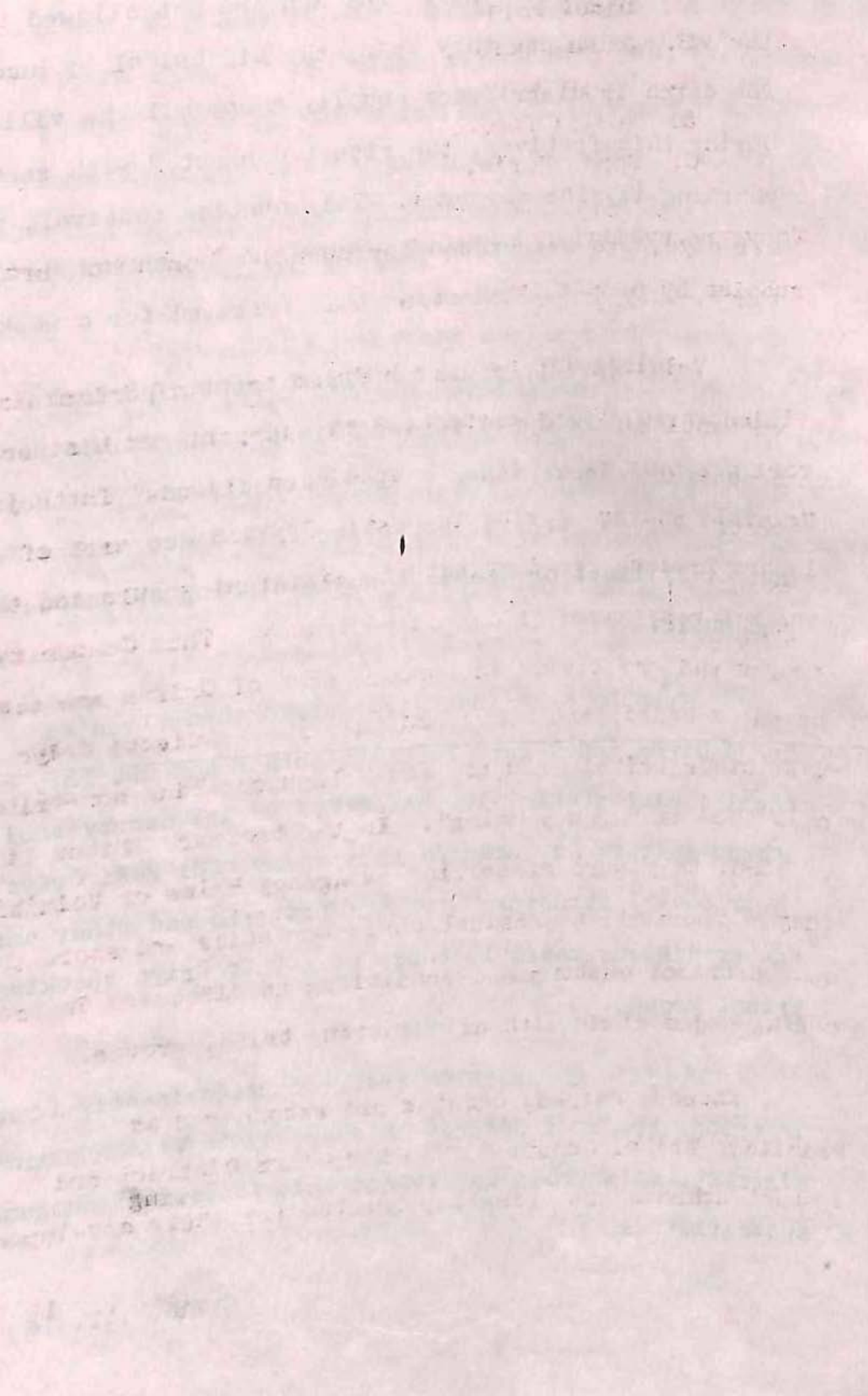
kinds of romantic songs. The men are not allowed to enter the village unless they bring the big animal by hunting. The catch is distributed equally among all the villagers. During this festival, the ritual connected with seed charming is also observed. This hunting festival, in former days, was celebrated for nearly a month but in modern times, they are celebrating this festival for a week only.

The tribal groups of Visakhapatnam perform enchanting folk dance called "Dimsa". The Khonds perform beautiful peacock dance called "Pirodiyendu" in their dialect. Porjas perform attractive folk dance called Jhodiinat or Jillinat or Nandinat while singing melodious songs and music.

Muka Doras or Muka Doras style themselves as Reddi Doras and Telugu is their mother tongue. They claim equal social status with Bagatas. Kotias occupy social status next to Bagatas and they speak "Adi Vasi Oriya" and their social structure marriage patterns and other customs and traditions resemble those of either Oriya speaking tribal groups.

Porja - a primitive tribe is predominantly found in tribal areas of Orissa and sparsely in Visakhapatnam district. This group is divided into following endogamous sub-divisions.

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1. Parengi Porja.
2. Didoi Porja.
3. Jhodia Porja.
4. Pengu Porja.
5. Kollai Porja.
6. Bondo Porja.

They are traditional basket makers and they also partly subsist by podu cultivation.

Valmikis living in scheduled areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari are only recognised as Scheduled Tribes. The Boya Valmikis who are living in mostly Rayalaseema area of Andhra Pradesh are distinct and different groups and they are not recognised as Scheduled Tribes. This Community people who are living in border areas of Orissa are also known as Paidis and Dombs and they speak Adivasi Oriya like other tribal groups. The Telugu speaking non-tribes call them as "Agency Malas". In the backward Tribes list of 1936, they were classified as Agency Malas or Valmikis. They possess all the tribal characteristics and share the common tribal customs and traditions as discussed in preceding pages along with neighbouring tribal groups.

Khonds, Porjas, Gadabas are recognised as Primitive Tribal Groups in Visakhapatnam District and special schemes are being implemented for their development.

Koyas who call themselves as 'Koitur' in their own dialect are one of the numerically predominant tribal group found living in East and West Godavari districts, Khammam, Warangal, Karimnagar and Adilabad districts on either side of Godavari gorges. Their population in the State according to 1981 census reports is 3,62,341. Koyas and Gonds racially, linguistically and culturally belong to same stock.

The Koyas are divided into following endogamous sub-divisions:

1. Gommu Koya (those who live on river banks).
2. Lingadari Koya (Saivits and Priests).
3. Gampa Koya (Basket makers).
4. Musari Koya (Brass workers).
5. Gutta Koya (Mountain Dwellers).
6. Doli Koya (Traditional bards to Koyas).

All the Koya sub-divisions except Doli Koya style themselves as Racha Koyas and 'Dorala Chattam'. The social organisation of Koyas is identical with Gonds. Koya tribe is divided into following phratries and associated clans:

Sl. No.	Name of the phratry	Clans
1.	Mudavagatta	Korasa, Kurasan, Madakan, Punem, Purken, Tellan, Tata, Tatiyrapu, Penuballi, Dega, Urna, Undameer, Dodda, Chinnala Boyi Pasim.

Sl. No.	Name of the phratry	Clans
2.	Nalugavagatta (Paredugatta)	Parisika, Kacham, Majji, Peji, Turusam, Soyam, Payam, Madivi, Meddi, Potta Chins Kunja, Koram, Nune.
3.	Idavagatta	Voyike, Yerupa, Chodi, Jajjara, Pusan, Sodem, Turasa.
4.	Aravagatta (Perambayi Raju Gotram)	Kunja, Kattam, Karen, Komaram, Podiyam, Veku, Savalam, Pedda Kurja, Karan, Asu Karathi, Karathi, Tosa Vade.
5.	Yedevagatta	Korama, Paddam, Muchiki, Kovvasi.

The term "Gatta" is said to be corruption of gotram, corresponding to "Sagga" of Gonds. Some of these clans are also having totemic significance. For example, Madivi clan people do not eat flesh of goat. Similarly, Korsa people regard tortoise as their ancestor and eating its flesh is taboo. Drinking milk and milk products is taboo to people whose clan is 'Barre Sodem'. The following marriage patterns are prevalent among Koyas.

1. Marriage by Capture.
2. Marriage by love and elopement.
3. Marriage by Negotiations.
4. Marriage by Service.

In all kinds of marriage rituals and ceremonies, the maternal uncle plays significant role. The cross

cousin marriages are first preferred. The village headman (Poyi or Berakapu) Deputy headman (Leyor Pedda) officiate at the marriage ceremonies. In all kinds of marriages, the groom has to arrange feast to the entire village community. In case the groom fail to arrange community dinner because of poverty, he cannot tie tali (marriage badge) in the neck of wife. Whenever the husband arranges community dinner, then only both are recognised as wife and husband by the villagers.

In case a man dies without giving marriage dinner, his dead-body is carried to burial ground by tying it to a single pole. Levirate type of marriage (Yengen Tattum) is also in vogue among Koyas.

Koyas worship number of Gods and Goddesses.

The chief deities are Korra Rajulu, Lord Bhima, Manili etc. The temple of Manili is found at Datiwada of Bastar and Koyas go to this temple regularly and sacrifice animals and fowls. In addition to these chief gods and goddesses, each phratry or clan get their deities. In every house of Koyas, a separate place is kept for keeping their household deities. This sacred place in the house is called "Anagondi".

In some villages, Koyas perform fire walking ceremony during celebrations of hill deities (Kondala

Kolupu). Generally these celebrations start on Sunday in the month of May. The deities which are kept in shrine in the forest area are brought to the village. These deities are in the shape of umbrellas made out of silver and they are kept in a pot. They perform rituals and sacrifice on all five days. On final and fifth day, they dig two pits called Rajugundan and Yadave Gundam and burn logs of wood. First, a shephard casteman (Golla) and then a Nayakpod walk on the burning charcoal by carrying sacred food called 'Rajubonan' and Yadavabonan'. Then, the village elders walk on the burning charcoal. After walking on the fire, a goat is sacrificed and its flesh is cooked. This sacred food is served to all the villagers assembled.

Koyas also celebrate another important festival called 'Vijupandun' or 'Bhudevi Panduge' in honour of earth goddess in the month of May. The term "Vijji" means seeds and Pandun means festival and as seeds are ritually charmed during this festival, it is called Vijju Pandun.

The villagers bring samples of the seeds from their home to a central place in the village and village priest sacrifices fowls and mix these seeds with blood and distribute to the villagers. Then all go for ceremonial hunting with their bows and arrows. The woman folk swing on the bamboo swings by singing all kinds of romantic songs. The men are not allowed to enter into village unless they bring a big catch from the forest. The women

Contd. ... 21

folk collect money from persons who pass through their village. They celebrate this festival for 4 days with much joy and amusement. Sadalamma and Saralamma are also important deities to Koyas. A festival in honour of these deities is celebrated once in two years at Medaram, a tiny Koya village in Warangal district. Koyas perform robust Bison-horn dance called 'Peramakok Ata' on festive and marriage occasions.

Konda Reddi are another important tribe living in East and West Godavari and Khammam districts. Their population in the State as per 1921 census reports is 54,473. Konda Reddis are generally found inhabiting in the interior forest and hill areas and they largely subsist by shifting cultivation. Their mother tongue is Telugu only. Surnames or Intiperulu only regulates matrimonial relations. (The following surnames are commonly found among Konda Reddis:

- | | | | |
|--------------|--------------|--------------|--------------|
| 1. Gatreddi | 2. Kolala | 3. Kondla | 4. Veluguni |
| 5. Mula | 6. Pallala | 7. Sadala | 8. Kakuri |
| 9. Duchai | 10. Jampa | 11. Konala | 12. Gudanala |
| 13. Vadabala | 14. Tammala | 15. Mutiwada | 16. Kopal |
| 17. Golla | 18. Karakala | 19. Boli | 20. Gogula |
| 21. Gugunta | 22. Madkam | 23. Sagina | 24. Chendala |
| 25. Tammila | 26. Cholca | 27. Marala | 28. Sukura |
| 29. Bhattu | 30. Kotla | | |

These surnames may also vary from region to region. They resort to Marriage by capture, negotiations, service and elopement in acquiring mates. They also practise polygynous and levirate type of marriages. Like other tribal groups, they celebrate Bhudevi festival (Hunting festival) during summer. They do not eat first fruits or foodgrains unless they are ritually offered to their gods. They eat Pork but not beef. On every festive or marriage occasion, Pork is the choicest diet to Konda Reddis. They rear pigs also. Some of the Konda Reddis are developing matrimonial relations with Konda Kapus also. It is informed that Konda Kapus living in Rajavommengi Panchayat Samithis and Konda Reddis living in Addategala are one and the same. These so called Konda Kapus are having matrimonial relations with Bagatas of Visakhapatnam district. Kapus living in plain areas in large number are settling in Agency areas and styling themselves as Konda Kapus with selfish motives. They are also entering into matrimonial relations with local tribals to establish their rights as genuine Scheduled Tribes in order to grab the benefits extended by Government. The Konda Reddis of scheduled areas and ordinary Reddis of plain areas are distinct and different Communities. Government of India recognised Konda Reddis as Primitive Tribal Groups in 1980 and special schemes are being implemented in East and West Godavari and Khammam districts for their development.

The Gonds of Adilabad District are one of the numerically predominant and sociologically significant group. As per 1981 Census report, their population is 1,67,108. The Naikpod, which is a distinct and different group, is listed with Gond and Raj Gond in the Presidential Order. The Gonds and its various sub-divisions such as Muris Gonds, Maria Gonds, Raj Gonds, Durve Gonds etc. are distributed in the heart of India, described after them as Gondwana. All these sub-divisions irrespective of their place of habitations call themselves as Koitur in their own dialect like Koyas. The Gonds were once ruling Kings before invasion of Moghals and emergence of Maratha rulers. They established their Kingdoms at Kherla in Betul, at Deogerh in Chindware, at Garha Mandla (M.P.), at Chanda (Maharashtra) and at Sirpur and Utnoor in Adilabad district of Andhra Pradesh.

The Gond society is divided into the following four exogamous phratries and each of these divisions consists of number of clans.

I. Four Divine brother branch (Nalwen Saga):

- | | | | |
|-------------|-------------|---------------|------------|
| 1. Pusan | 2. Madakan | 3. Marpachi | 4. Siram |
| 5. Tekan | 6. Chekati | 7. Poyan | 8. Korran |
| 9. Naitam | 10. Faitan | 11. Chilkam | 12. Kusram |
| 13. Pharkam | 14. Charkam | 15. Chiram | 16. Tikkam |
| 17. Tilgam | 18. Kow | 19. Neti etc. | |

Contd. 24

II. Five Divine brother branch (Siwen Saga):

- | | | | |
|------------|----------------------|---------------|-------------|
| 1. Kusanga | 2. Soyam | 3. Anaka | 4. Kanaka |
| 5. Karpeta | 6. Soudhan
Dhurwa | 7. Walka | 8. Paracha |
| 9. Arecha | 10. Sarata | 11. Isargundi | 12. Chikram |

III. Six Divine Brother Branch (Sarwen Saga):

- | | | | |
|--------------|---------------|------------|------------|
| 1. Atram | 2. Guana | 3. Kotrak | 4. Pendum |
| 5. Urveta | 6. Kohochanda | 7. Korenge | 8. Weika |
| 9. Korram | 10. Arram | 11. Bodram | 12. Duggem |
| 13. Torsam | 14. Pawle | 15. Kalle | 16. Wadde |
| 17. Kuraneta | | | |

IV. Seven Divine Brother Branch (Yedu Saga Wen):

- | | | | |
|------------|--------------|------------|-----------|
| 1. Maravi | 2. Marskolla | 3. Pandram | 4. Purlla |
| 5. Kurveta | 6. Memma | 7. Mesram | 8. Taram |

Each phratry as well as several clans are having totemic associations with certain animals, birds, trees etc. The four Divine brother group regard tortoise, crocodile and brown monkey as sacrosanct. Some clans belonging to five brother and seven brother group do not kill nor eat the flesh of porcupine and tiger. Similarly, the clan members belonging to Hero Kurma, Marapa, Jagnaka and Daranja do not eat the flesh of goat or sheep. Ara clan people regard bison as sacred animal and take steps to protect it whenever they came across. Clan members of

Markam show reverence to Mango tree; Tellam people to teak; and Inpachi people to Mohwa tree. The Gonds claim mythical affinity with these totemic symbols and show all kinds of reverence and try to protect the species whenever it is in danger.

The Gonds practise following socially accepted ways of acquiring mates:

1. Marriage by Negotiations (Khaja Khopra marring).
2. Marriage by Service (Lamsade marring).
3. Marriage by Capture (Pisiwatwal marring).
4. Marriage by intrusion (Siwa Nengwal).
5. Marriage by mutual love and elopement.

Levirate type of marriage through which younger brother marries the widow of the deceased elder brother is also in vogue in Gond Society. Divorce is allowed by woman, if she wants to marry again, has to marry the clan member of her first husband only. As a general principle, the clan as well as phratries are exogamous and woman gets the clan of her husband after going through marriage ceremonies.

Gonds possess rich and complicated mythologies. Not only each phratry inherited distinct gods and goddess but each clan members also possess their household deities. Three religious heads - Devari (village priest), the clan priest (Katora) and the Bhaktal (the serr) play prominent

role in worship of village deities, clan deities and soothsayers respectively. Each phratry and clan possess supreme God known as "Persapen" in Ghondi dialect. The Persapen is represented by a bamboo shaft (Kali) with iron spearhead (Salke). The bamboo should have as many nodes as the number of divine ancestors in that particular phratry (Saga). The whisk of the wild cow called 'Chauwur' is tied to bamboo shaft. Gonds identify their great God (Persapen) as Lord Siva. Gonds believe that "Salle" iron spearhead represents the "trisul" and Chauwur signifies the matted locks (jats) of Lord Siva. The shrines of Persapen of each clan or phratry are situated at particular place and all the phratry or clan members from different places visit and attend to annual ceremonies. The Persapen of Seven divine ancestor group is 'Naguba' - Snake deity whose temple is found at Keslapur. The phratry members from different parts and even from tribal areas of Maharashtra and Madhya Pradesh visit this temple in the month of Pus on new moon day (Jan-Feb.).

The Gonds perform robust dance called 'Dandari'. A few male participants in this dance with distinct dress pattern are called "Gusadis". The Gusadis smear entire body with ash and put black spots on the body. Big bells are tied over the waist. A headgear made out of peacock feathers is put on like big crown. A wild animal skin is worn on one side of the arm and a medium sized and polished

stick is held in one hand. They perform the dance by waiving stick to the melodious music produced. The Gonds celebrate Dipavali with much enthusiasm and joy. Unlike Dipavali festival celebrations in the plain areas, the ceremonies of Dipavali among Gonds are different. They celebrate this festival for nearly 15 days and during this period, one village Dandari party visit another village and both villagers jointly participate in dances. The host village headmen feed the guests and entertain them with other refreshments. Thus, during Dipavali festival, the inter-village solidarity is strengthened by mutual exchange of visits.

The Gonds are mainly agriculturists and they are settled cultivators. The Podu cultivation which is known as 'Padaka' in Gondi was given up by their forefathers. In addition to food crops like Paddy, Jawar, Maize, they grow important commercial crops like cotton, til, Black gram, Red gram and Green gram. In addition to agriculture and cattle rearing, some of the Gonds are pursuing carpentry, black smithy, wood and stone carving as their subsidiary occupation. Some of the Gonds are experts in making walking sticks, sculpture and wood carving.

The Pardhans and Tnotis who are traditional bards to Gonds possess some social organisation as that

of their patrons. Pardhans mother tongue is Marathi but they speak Gondi fluently. Thotis mother tongue is Gondi only. Their women folk are traditional tatoosers. Pardhans are called by Gonds as 'Patadi' and each Gond family had one Pardhan as a bard and latter attends to ceremonies of household and clan deities. The Pardhans play a three stringed fiddle called Kingri while narrating the mythologies and folk tales of Gonds. Gonds call the Thotis as 'Birdal' (Receiver) and latter call the former as Dhani (Donar). Thotis are recognised as Prinitive Tribal Group in Adilabad District.

Naikpods who are listed along with Gonds are distinct group and these two groups possess different ways of life. Naikpods speak only Tolugu and their society is not organised on the basis of phratry system as Gonds. Separate population figures are not available as they are listed under Gond tribe. Gonds call Naikpods as 'Macholu' (Fishermen). The Naikpods in the past resorted to shifting cultivation (Podu) but they have become settled cultivators in modern times.

Andhs, another tribal groups of Adilabad District number 5,350 and their population which stood at 2,405 as per 1971 census reports, have increased more than two fold as per 1981 census reports. Andhs have not adopted phratry and clan structure of Gonds like other

satellite communities of Gonds. The name "Andh" appears to be derived from the word 'Adi' which means "Original" or ancient. But this name is not derived from the word Andhra as described by Siraj-ul-Hassan in his book "Caste and Tribes of Deccan". Andhs speak Marathi and they are agriculturists and agricultural labourers. "Hanuman" is their chief God.

Kolams who call themselves as Kolawar in their dialect (Kolami) are one of the Primitive Tribes of Adilabad District. Their dialect is close to Telugu. Gonds call them as Pujaris. The Kolam society is also divided into the following four phratry organisation like Gonds.

S.No.	Name of the phratry
1.	Yedudayal Kher (Seven divine ancestor group)
2.	Arudayal Kher (Six divine ancestor group)
3.	Idudayal Kher (Five divine ancestor group)
4.	Halidayal Kher (Four divine ancestor group)

The Telugu speaking Kolams (Mannewar or Mannepu) call these phratries as Seven, Six, Five and four household deities. Kolami speaking people adapted clan names of Gonds but Telugu speaking group adapted surnames of other plain Caste groups. This group is often confused with other Caste group called "Magne" who are recognised as

Scheduled Caste. But in Chennai, Sirpur and Asifabad areas of Adilabad District, Telugu speaking Kolams are called as Monnewar or Manecpu. Because of this misunderstanding, hundreds of Kolams were enumerated as Scheduled Castes in 1961 Census reports. As per 1971 census reports, total Kolan population was 26,498 but as per 1981 census reports, their population is reported at 17,096 due to wrong classification.

Kolams trace their descent from Lord Bhima and Hidimbi. They call Hidimbi portrayed as Rakshasi (demon) in Mahabhrata as Edumala Devi (Queen of two hills). Kolams consider Lord Bhima as their supreme God. Their habitats are found generally in the interior places and in the former days they resorted to shifting cultivation. Jawar is their staple food.

This group is recognised as Primitive Tribal Group in 1980 by Government of India and special schemes are being implemented for their accelerated development.

The Chenchus - a food gathering and hunting tribe of Andhra Pradesh are predominantly found living in Nallamalai and Yerramalai hills of Mahboobnager, Prakasam, Kurnool and Guntur Districts. The Chenchus are divided into the following endogamous sub-divisions:

1. Adavi Chenchus (forest dwellers).
2. Deva Chenchus (Temple servants).
3. Bonta Chenchus (who work with bamboo).
4. Krishna Chenchus or Dasari Chenchus (Nomadic Mendicants).

Out of total population of 28,297 as per 1981 Census reports, 60% of their population is found in six districts of Mahboobnagar, Kurnool, Prakasam, Guntur, Nalgonda and Ranga Reddy. The Chenchus of these six districts are recognised as Primitive Tribal Group in 1976 and a mini I.T.D.A. has been working since 1976 for promoting their development.

The Chenchus claim Mallikarjuna of Srikakulam as their God and also consider him as their kith and kin by calling him as "Chenchu Mallayya". They claim that Chenchu Lakshmi consort of Lord Narasimha (half lion and half man) was also born in their community. Whenever Chenchus are serving as temple servants, they get customary payments and shares from temple revenue and other gifts.

The socio-economic conditions of Chenchus are at the bottom layer when compared to other tribal groups. After introduction of Tiger sanctuary in their habitat, the economic conditions of Chenchus, especially those living in the core area of the project, are deteriorating as they largely subsist on flora and fauna of the forest.

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The Lambadas who are also known as Banjaras, Sugalis, are the largest tribal group in Andhra Pradesh. Their population according to 1981 Census reports is 11,57,604. They are found in almost all districts of Andhra Pradesh except Srikulam, Vizianagaram, Visakhapatnam and East Godavari. Lambadas speak their own dialect which can be included in Indo-Aryan linguistic group. They are believed to have migrated to Deccan along with Mughal army from North especially from Rajasthan area. They call themselves as 'Gorbai' in their own dialect.

The Lambadas are divided into five phratries namely (1) Rathod, (2) Jadhav, (3) Chavan, (4) Pomer and (5) Adi. Each phratry is further divided into number of clans; Rathod - 27, Jadhav - 52, Chavan - 6, Pomer - 12 and Adi - 13. The clan as well as phratry are exogamous social units. There are some endogamous division among Lambadas such as Bhats (bards), Dhadi (bards), Dhalis or Dapadia (Drummers and Musicians). Banjaras are basically pastoral tribe but, in modern times, they have taken-up cultivation as main profession and cattle rearing has become their secondary source of livelihood.

The womenfolk put on colourful dress. They wear "Lainga" of coarse cotton prints richly embroidered with many folds at the waists. The bodice called

"Kanchidi" is decorated with beads, glass pieces and tassels. Instead of saree, Lambada women wear a veil called as 'tukri'. The unmarried girls wear "topli" to their pigtails, but after the marriage, "Gugri" are worn above the tople. The Gugri represents marriage badge (Mangalasutra). The ivory bangles on the upper arms are also a sign of married women. If a Lambada woman becomes widow, Gugri and ivory bangles on the upper arm are removed.

The Banjaras celebrate Teej (festival of fertility), Seetala Bhavani (Seven melovalent deities) and Tulja Bhavani festivals.

The Lambadas and Mathuras inhabiting in Adilabad and Nizamabad Districts are two different and distinct groups. The social organisation, clan structure, dress pattern of women folk and language are different. Banjaras or Lambadas are alone recognised as Scheduled Tribes in Andhra Pradesh, they are recognised as Backward Classes in neighbouring Maharashtra and as Scheduled Caste in Karnataka.

Yerukulas are a plain living tribe found throughout Andhra Pradesh and they are known with different names in different areas. They are called as "Korve" in neighbouring Tamil Nadu, Yerukula and Korcha

in Andhra region and Kaikadi in Telangana districts. Among themselves they call themselves as 'Kurru'. Yerukulas are traditional basket-makers and pig-rearers. The entire tribe is divided into number of functional subdivisions such as (1) Dabba Yerukula, (2) Yeetha Pullala Yerukula, (3) Kunchapuri Yerukula, (4) Karavepaku Yerukula, (5) Uppu Yerukula, (6) Nara Yerukula, (7) Kavali Yerukula, (8) Parigemuggula Yerukula, (9) Voora Yerukula and (10) Peddetigollalu. The distinction among all these sub-groups are slowly disappearing and everybody call himself with generic name Yerukula. All the above subdivisions possess four exogenous clans namely Sethupaty, Kavaty, Manpaty and Mendraguthy and each clan is further divided into exogenous or house names.

The Yerukulas tribe has a dialect of their own which is called 'Yerukula basha'. It is a polyglot of Dravidian languages - mostly Telugu, Tamil and Kannada. The women folk in the past engaged in soothsaying but presently there is no encouragement to this profession. The men folk in the past were expert thieves. In view of rehabilitative measures and education, they are giving up the socially despicable profession of theft and leading honourable life. But few hard core habitual offenders are still resorting to committing thefts and highway robbery. Their population according to 1981 census reports is 3,15,618.

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The principal habitat of the Yanadi lie between river Ponneri (Tamil Nadu State) in the South and river Godavari (Andhra Pradesh) in the North. But in recent years, quite a large number of them have migrated to other adjoining areas in search of employment.

The total Yanadi population according to 1981 Census reports is 3,15,344 and their population is equal to population of Yerukulas, Yanadis constitute 9.92% to the total tribal population and they are predominantly found in Nellore District. They are dark skinned, platyrrhine tribe and short in stature. Thurston in his Monumental Work "Castes and Tribes of Southern India" (Vol.VII page 416) traced the word Yanadi to the Sanskrit word 'Anadi' i.e.. those whose origin is not traceable. But this interpretation is not correct. The word 'Anadi' means times immorial. All these people are 'adivasis' who have been living from times immemorial, they were called 'Anadi' and later it might have become Yanadi. It is believed that Yanadis and Chenchus belong to same stock. Both groups trace their descent from common ancestor called Chenchu Laxmi. They have identical surnames and similar physical features.

Yanadis are broadly divided into four endogamous sub-groups on the basis of occupations and dietary habits. The main divisions are (1) Reddi Yanadi (cultivators and

servants in the houses of Reddis), (2) Adavi Yanadis (those living in forests), (3) Peki Yanadis (scavengers), (4) Challe Yanadis (collectors of left-out food from leaf plates). Peki Yanadis and Challe Yanadis are given very low social status among Yanadi tribe. Yanadis are traditional inland fishermen and watchers in the fields of upper castes. Their settlements are generally found on canal and tank bunds.

The literacy percentage among Yanadis is only 5.8 whereas the State literacy level was 28.52 as per 1971 census reports. The traditional occupation of fishing of Yanadis is affected adversely as many other Communities also have taken up this occupation. Further due to poverty, they are not able to purchase nylon nets and other improved equipment. In modern times, Yanadis living nearby towns are taking up to rickshaw pulling and eking out their livelihood.

The Tribe-wise population as per 1981 Census reports and their percentage of population to the total Scheduled Tribe population in the State are furnished in Annexure-II. Lambadas emerged as the largest tribal group (36.42%) and next Koya, Yerukula and Yanadi groups occupy next positions.

ANNEXURE - I

TRIBE-WISE POPULATION IN ANDHRA PRADESH - THEIR GROWTH RATE FROM 1971 TO 1981

Sl. No.	T r i b e	Population			Growth Rate from 1971 to 1981
		1961	1971	1981	
1	2	3	4	5	6
1.	Andh	1,468	2,405	5,350	12.25
2.	Bagata	55,154	71,657	89,567	2.50
3.	Bhil	1,483	560	184	-20.43
4.	Chenchu, Chenchwar	17,609	24,178	28,297	1.70
5.	Gadabas	21,840	25,108	28,049	1.17
6.	Gond, Naikpod, Rajgond	1,43,680	1,57,489	1,67,108	0.61
7.	Goudu (in the Agency tracts)	3,392	4,824*	6,256	2.97
8.	Hill Reddis	3,894	4,306	20	-2143.00
9.	Jatapus	62,794	74,310	86,762	1.68
10.	Kamara	24,629	35,679	38,295	0.17
11.	Kattunayakan	74	289	173	-6.71
12.	Kolan, Mannervarlu	16,731	26,498	17,096	-5.44
13.	Konda Dhoras	86,911	1,01,556	1,42,374	4.02
14.	Konda Kapus	29,323	38,126	27,830	-3.70
15.	Kondareddis	35,439	42,777	54,473	2.73
16.	Kondhs, Kodi, Kodhu, Desaya, Kondhs, Dongria, Kondhs, Kutriya, Kondhs, Tikiria, Kondhs Yenity Kondhs	21,751	34,875	50,726	4.55

* Estimated.

Contd. . . 2

1	2	3	4	5	6
17.	Kotia, Benthoriya, Bartika, Dhulia, Holva, Paiko, Putiya, Dulia, Sanrona, Sidhopaiko	11,068	17,888	16,847	-0.62
18.	Koya, Goud, Rajah, Rasha Koya, Lingadheri Koya (ordinary), Kottu Koya, Bhine Koya, Raj- koya	2,20,146	2,85,226	3,62,341	2.70
19.	Kulia	85	188	157	-1.97
20.	Mallis (excluding Adi- labad, Hyderabad, Karinnagar, Khemman, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal Dists.	1,443	1,978	2,017	0.20
21.	Manne Dhora	8,476	9,372	21,329	12.76
22.	Mukha Dhora, Nooka Dhora	9,966	13,235	17,948	3.56
23.	Nayaks (in the Agency tracts)	2,902	3,971	4,323	0.89
24.	Pardhan	9,701	11,407	15,573	3.65
25.	Porja, Parangiporja	9,350	12,357	16,374	3.23
26.	Reddi Dhoras	3,132	5,254	4,177	-2.58
27.	Rona, Rona	23	12	122	91.67
28.	Savaras, Kapu Savaras, Maliya Savaras, Khutto Savaras	68,125	81,227	81,121	-0.01

Contd. ... 3

1	2	3	4	5	6
29.	Sugalis, Lambades	96,174	1,32,464	11,57,604	77.39
30.	Thoti (in Adilabad, Hyderabad, Karimnagar, Khamma, Mahbubnagar, Medak, Nalgonda, Nizamabad and Warangal Dists.)	546	1,785	1,753	-0.18
31.	Valmiki (in the Agency tracts)	22,354	28,967	40,985	4.15
32.	Yenadis	2,05,381	2,39,403	3,15,344	3.17
33.	Yerukulas	1,28,024	1,62,560	3,15,618	9.42
34.	Unspecified	2,198	11,050	61,808	45.93
Total:		13,23,470	16,57,657	31,76,001	9.16



1	2	3	4	5	6
17.	Kotia, Benthoriya, Bartika, Dhulia, Holva, Paiko, Putiya, Dulia, Sanrona, Sidhopaiko	11,068	17,888	16,847	-0.62
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20.	Malis (excluding Adi- labad, Hyderabad, Karinnagar, Khamman, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal Dists.	1,443	1,978	2,017	0.20
21.	Manne Dhora	8,476	9,372	21,329	12.76
22.	Mukha Dhora, Nooka Dhora	9,966	13,235	17,948	3.56
23.	Nayaks (in the Agency tracts)	2,902	3,971	4,323	0.89
24.	Pardhan	9,701	11,407	15,573	3.65
25.	Porja, Parangiporja	9,350	12,357	16,374	3.23
26.	Reddi Dhoras	3,132	5,254	4,177	-2.58
27.	Rona, Rena	23	12	122	91.67
28.	Savaras, Kapu Savaras, Maliya Savaras, Khutto Savaras	68,185	81,227	81,121	-0.01

Contd. ... 3

1	2	3	4	5	6
29.	Sugalis, Lombadas	96,174	1,32,464	11,57,604	77.39
30.	Thoti (in Adilabad, Hyderabad, Karimnagar, Khanma, Mahbubnagar, Medak, Nalgonda, Nizamabad and Warangal Dists.)	546	1,785	1,753	-0.18
31.	Valmiki (in the Agency tracts)	22,354	28,967	40,985	4.15
32.	Yenadis	2,05,381	2,39,403	3,15,344	3.17
33.	Yerukulas	1,28,024	1,62,560	3,15,613	9.42
34.	Unspecified	2,198	11,050	61,808	45.93
Total:		13,23,470	16,57,657	31,76,001	9.16



ANNEXURE - II

CENSUS OF INDIA 1981 (ANDHRA PRADESH)

SCHEDULED TRIBE POPULATION - 1981

Sl. No.	Tribe	Total Population	% to the total S.T. Population
1	2	3	4
1.	Andh	5,350	0.168
2.	Bogata	39,567	2.820
3.	Bhil	184	0.005
4.	Chenchus	29,297	0.922
5.	Gadabas	28,049	0.883
6.	Gond, Naikpod, Rajgond	1,67,108	5.261
7.	Goud	6,253	0.196
8.	Hill Reddis	20	0.0006
9.	Jatapus	36,762	2.731
10.	Kammara	36,295	1.142
11.	Kattunayakan	173	0.005
12.	Kolan, Mannervarlu	17,096	0.538
13.	Konda Dhoras	1,42,374	4.482
14.	Konda Kapus	27,330	0.876
15.	Konda Reddis	54,473	1.715
16.	Kondhs, Kodi, Kodhas, Desays Khonds, Dengria Kondhs, Kuttiya Kondhs, Tikiria Kondhs, Yenity Kondhs	50,726	1.597
17.	Kotia, Benthoriya, Bertika, Dhulia, Dulia Holva, Paiko, Putiya Senrona, Sidhopsiko.	16,847	0.530
18.	Koya, Goul, Rajah, Rasha Koya, Lingadhari Koya (ordinary) Kottu Koya, Bhinekoya, Raj Koya	3,62,341	11.408

Contd. .. 2

1	2	3	4
19.	Kulia	157	0.004
20.	Malis (excluding Adilabad, Hyderabad, Kerinnagar, Khamman, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal)	2,017	0.063
21.	Manne Dhora	21,329	0.671
22.	Mukha Dhora, Nooka Dhora	17,948	0.565
23.	Nayaka (in the Agency tracts)	4,323	0.136
24.	Pardhan	15,573	0.490
25.	Porja, Parangi Porja	16,374	0.515
26.	Reddi Dhoras	4,177	0.131
27.	Rona, Rena	122	0.003
28.	Savaras, Kapu Savaras, Malia Savaras, Khutto Savaras.	31,121	2.554
29.	Sugalis, Lambadas	11,57,604	36.448
30.	Thoti (in Adilabad, Hyd'bad, Kerinnagar, Khamman, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal Districts)	1,753	0.054
31.	Valniki (in the Agency tracts)	40,985	1.290
32.	Yanadis	3,15,344	9.928
33.	Yerukulas	3,15,618	9.937
34.	Unclassified	61,808	1.946
Total of all Sch. Tribes:		31,76,001	100.00

ANNEXURE - III

LITERACY AMONG SCHEDULED TRIBES OF ANDHRA PRADESH - 1951

Sl. No.	District	Tribal population (in lakhs)	Literates (in lakhs)	Percentage
1.	Srikkulam	1.05	0.10	9.52
2.	Vizianagaram	1.53	0.12	7.84
3.	Visakhapatnam	3.54	0.22	6.21
4.	East Godavari	1.43	0.12	12.59
5.	West Godavari	0.67	0.08	11.94
6.	Krishna	0.67	0.10	14.93
7.	Guntur	1.40	0.19	13.57
8.	Prakasam	0.78	0.11	14.10
9.	Nellore	1.78	0.15	8.43
10.	Chittoor	0.79	0.07	8.86
11.	Cuddapah	0.38	0.04	10.53
12.	Ananthapur	0.82	0.10	12.20
13.	Kurnool	0.40	0.06	15.00
14.	Mahboobnagar	1.55	0.07	4.52
15.	Ranga Reddy	0.73	0.05	6.85
16.	Hyderabad	0.15	0.04	26.67
17.	Medak	0.69	0.04	5.80
18.	Nizamabad	0.90	0.05	4.44
19.	Adilabad	2.73	0.19	6.96
20.	Karimnagar	0.61	0.03	4.92
21.	Warangal	2.93	0.15	5.12
22.	Khammam	4.30	0.27	6.28
23.	Nalgonda	1.96	0.09	4.59
Total:		31.76	2.49	7.84

ANNEXURE - IV

08.31 334.0 2.01
 08.3 300.1 2.1
 08.11 515 1.61
 08.01 729.31 6.1

S1. No.	Scheduled Tribes	Lit rate & Educated persons 1961	Percentage of literacy 1961	Literate & Educated Persons 1971	Percentage of literacy 1971
1	2	3	4	5	6
1.	Andh	66	4.5	212	8.31
2.	Bagata	8,299	5.9	4,747	6.30
3.	Bhil	24	28.9	44	7.80
4.	Chenchu	1,047	5.9	1,594	6.50
5.	Gadaba	551	2.5	5,213	3.40
6.	Gond	3,523	2.5	5,213	3.30
7.	Hill Reddis	102	2.6	132	4.20
8.	Jatapus	2,513	4.0	3,332	4.40
9.	Kanjaras	715	2.9	2,690	7.50
10.	Kolans	157	0.9	367	1.30
11.	Koya	6,529	2.9	11,204	3.90
12.	Kattunayakam	1	1.3	44	15.20
13.	Kondadora	1,795	3.2	3,343	3.20
14.	Konda Kapus	1,413	5.1	2,099	5.50
15.	Konda Reddis	556	1.8	1,320	4.20
16.	Kondhs	220	1.1	318	0.90
17.	Kotia Benth Oriya	336	3.3	975	5.40
18.	Kulia	3	3.5	23	14.80
19.	M-lis	107	7.4	149	7.50
20.	Manne Dora	623	7.1	526	5.60

Contd. ... 2

1	2	3	4	5	6
21.	Mukha Dora	294	2.9	258	1.90
22.	Nayak	176	6.1	216	5.40
23.	Porja	170	1.3	295	2.40
24.	Pardhan	464	4.7	995	3.70
25.	Reddi Dhoras	69	2.2	98	1.80
26.	Rena	..	...	1	8.30
27.	Savaras	4,508	6.6	1,914	2.30
28.	Sugalis	4,542	4.7	8,579	6.40
29.	Valmiki	2,394	10.6	3,728	12.80
30.	Yenadis	9,948	6.8	14,002	5.80
31.	Thoti	66	12.1	212	11.80
32.	Yerukula	10,286	3.0	16,656	10.20
33.	Goudu	323	9.5	..	...
34.	S.T. not known	313	9.5	1,805	16.30
Total:		58,353	4.4	88,501	5.34

KOYAS OF ANDHRA PRADESH

.. K. MOHAN RAO*

The Koyas are one of the numerically predominant tribal groups mostly inhabiting the hilly areas of Polavaram taluk of West Godavari District, Rampachodavaram and Yellavaram taluks of East Godavari District, Bhadrachalam, Boor-gampadu, Yellandu and Nugur taluks of Khammam District, Etur-nagaram, Mulug taluks of Warangal District. They are also sparsely found in Adilabad and Karimnagar districts. According to 1971 Census, the total Koya population in Andhra Pradesh is 2,85,226 consisting of 1,43,082 males and 1,42,144 females. The most outstanding physical feature of the Koya country is the river Godavari and this river exercises a profound influence on Koyas' economic, social and cultural activities living on its banks and as well as plain areas of both sides of the riverian tracts. Koyas are popularly call themselves as 'Dorala Sattam' and Putta Dora and they are believed to be a section of the Gondi speaking race. Though strongly influenced by neighbouring Telugu speaking people, they retained a good many of typical cultural traits of Koya culture. Koyas living in Adilabad, Karimnagar, Warangal and some parts of East Godavari forgotten their own dialect and adopted Telugu as their mother tongue. The rest of Koyas found in Khammam District (Bhadrachalam area), Polavaram area of West Godavari speak their own dialect. Like Gonds, Koyas call themselves as 'Koitur' in their dialect.

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SOCIAL SYSTEM:

The Koya Tribe is divided into several functional endogamous groups which are divided into certain exogamous clans similar to Gond phratry system. The important endogamous sub-groups among Koyas are Lingadari Koyas (Lingayat priests), Musara Koya (brass workers), Gutta Koyas (those dwelling on hill tops and valleys), Gammu Koyas (those dwelling on river banks), Gampa Koyas (Basket makers), Doli Koyas (musicians), Kammara Koyas (Blacksmiths). But in modern days, the distinction of these sub-groups are disappearing and respective groups are also not pursuing their traditional occupations.

Koya community is divided into the following exogamous clans identical with phratry structure of Gondas:

Sl. No.	Name of the Gatta or clan	Surnames or Septs	Gods or Goddess or deities associated
1.	(a) Mudavagatta (b) Sampagani (1) Dodda (2) Chimala (3) Poyi Punem	Korasa, Kurasan, Madakan, Pharkam, Kaka, Tellam, Nakka, Taata, Tatiyerapa, Rega, Punevora, Kaniti, Penuballi, Uma, Vundameer	Yedama Raju, Katama Devi Raju, Muga Raju
2.	Nalugavagatta (Paredugatta)	Parisika, Kacham Majji, Poyi Turusam, Soyam, Payam, Madivi, Madi, Potta, Chinna Kunja, Koram, Nune.	PADI GIBDA ELOU
3.	Idavagatta	Sodem, Voyika, Yempa, Chodi, Jajjira, Pusam Turasa	TULIMUKATTI DOKIRI () MAVILI
4.	Aravagatta (Peramaboyi Rajugotram)	Kunja, Podiyam, Savalam, Komaram, Gali, Peddakunja, Kattam, Karam, Podiyam, Veeku, Punem, Urode, Asu karathi, Tosa, Vade, Bodeboyina.	VERINELLA MUSALAYAN DARELA
5.	Yedavagatta	Koramu, Paddam, Muchiki, Kovvati.	KAMARAJU MARADEVI

Gatta in Koya dialect means Gotram (clan). The term Gatta might have derived from Gattu, a Telugu word which means boundary or contour. This clan system regulates the family and marriage customs of the Koyas by strictly observing clan exogamy. The Koya clan structure is also based on totemic symbols. Some of the totemic affiliations are as follows:

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

MARRIAGE:

Marriage generally takes place after puberty. The cross cousin marriages are encouraged. Four types of acquiring spouses are in vogue among the Koyas i.e., Marriage by negotiation, marriage by love and elopement, marriage by service and marriage by capture (poiyithor). The marriage by negotiations is becoming more popular way of acquiring mates in modern times.

BETROTHAL:

Betrothal ceremony in Koya parlance is known as Pachanaku which means green leaf. The boy's parents accompanied by village elders go to the house of girl and express their desire for the proposed match. If girl's parents agree, both parties enjoy the liquor. The maternal uncle of the girl plays important role and his consent is final in settlement of marriage proposed.

MARRIAGE BY NEGOTIATIONS (Pillatini Talipipel Tungatan):

The marriage by negotiations are generally initiated by boy's party and his family has to bear the entire expenditure of the marriage. The bride's parents need not spend much money for the marriage celebrations. After

coming to know about a particular girl, the parents of the boy accompanied by some of the village elders visit the house of the bride. The members of the party after arriving at the bride's house greet the inmates and sit after washing the feet. Then, over a pipe of tobacco and through an introductory talk, the purpose of visit is slowly revealed by using a customary phrase. 'PAPPU ANNAM THINATANIKI VACHAMU' (we came to eat feast) indicating that they came for marriage alliance. If the bride's party desires to have alliance after enquiring about boy's status and character, they reciprocate with due regards by a similar symbolical phrase 'PAPPU ANNAM THINAVACHU' (you can eat feast). Otherwise they simply turn down their proposal. If both parties agree for the proposed match, both the parties enjoy the liquor (Kalalakalupusarai). The parents of the bridegroom accompanied by Patel, Pina Pedda and Pujari and some of the elders visit the house of the bride. Among them they will select one Bidi Pedda (male member) and Perantalu (female member) to discuss and finalise all the matters of marriage function. The marriage take place at the residence of the bridegroom.

MARRIAGE BY CAPTURE (POYI THOR):

The second type of marriage prevalent among this community is marriage by capture. When a young man cannot afford to give wedding feast and pay the bride price, he generally resort to this kind of marriage. A young man who wants to marry a particular girl informs about his desire to the elders and friends of his village. The boy's party waits for the opportunity either at weekly market or in forest places and captures that particular girl. If a girl is captured in her village, the people of her village try to object. Some times, the boy's party is seriously encountered by the villagers and meek fight also may take place. The young man after marriage should give a feast within one year when he is not able to give it as soon as marriage is over. The boy's party informs the girl's

parents about the capture of their girl and send the amount of bride-price to the girl's parents. The girl's parents arranges community dinner with the amount received.

MARRIAGE BY LOVE AND ELOPEMENT (ERUVURU ISTAMASI KALI ATHORU):

When parents of the either of the party do not agree for proposed union, the boy and girl who determine to marry, elope to a distant place and return to village after few days or few months. After his return, he has to send bride price to his wife's parents. The parents of girl arrange community dinner with the money sent by their son-in-law.

MARRIAGE BY SERVICE:

In case when a boy was not in a position to pay bride price, he would serve in the house of prospective father-in-law for two to three years or till stipulated period. After this period is over, the father-in-law celebrates the marriage. If he is not having male children, he keeps his son-in-law and daughter in his house; otherwise the son-in-law takes his wife and resides in his village.

DIVORCE:

Divorce is oral and conventional but it is not legal among the Koyas and it may be initiated from either side. But generally females do not reveal the desire to divorce openly but show their resentment by casting an eye on some other person which ultimately leads to divorce. After divorce the children are generally left with father or grand parents. If a person wants to divorce his wife without fault on the latter's part, the Kula Panchayat or Poyi imposes a fine of Rs.100/- on him and all ornaments given by him are retained by her. If a woman wants to divorce, the Kula Panchayat imposes a fine of Rs.500/- to Rs.600/-. Generally, woman does not

apply for divorce on her own but elopes with other person which ultimately leads to divorce. In such cases, the Poyi (village headman) fines the latter husband (Maganali Tappu) with Rs.1000/- and recovers all her ornaments including Puste (wedding locket) given by her first husband. Out of the fine, Rs.600/- are given to the aggrieved husband, remaining amount is spent in feasting the gathering including Patel, Pinapedda and other elders of the village. If any amount is still left that will be utilised to Vuri Pottu (reserved for community purpose).

The children born through him are retained by the first husband himself. She is allowed to take only the baby at breast on the condition to return the baby after attaining the age agreeable to both the parties.

WIDOW REMARRIAGES:

Widow remarriage known as Maru Manuvu is allowed in Koyas and it is very simple. The person who desires to marry a widow give a feast to the village people and offers drinks, but she is not allowed to wear Puste. The customary payment of Rs.6/- will be made to the Patel (Padde Kage) and Pinapedda. The widow ~~status~~ status on par with other married women to take part in all social and religious functions.

INHERITANCE OF PROPERTY:

The inheritance of property is patrilineal and the woman has no right to share the property of her father. Generally the property is divided equally among the male members. If the husband dies, the wife also gets one share along with her sons. In the levirate type of marriages, if husband dies, leaving wife, sons and daughters, wife and daughters will not get property share. These widows having children do not usually remarry due to their affection towards children and out of fear of losing property. If such

a woman marries, the children are left with the parents or the guardian of the first husband and she will have no right over property.

SOCIAL CONTROL:

The traditional village Panchayat of Koyas (Kula Panchayat) in a village consists of following members:

1. Poyi - village headman.
2. Pinapedda - Assists village headman in conducting enquiry.
3. Vyapar - Messenger.

Disputes like divorce, desertion, inter-caste marriages etc. are dealt with by this Panchayat. In addition to this, traditional Panchayat takes active part in the marriage ceremonies and conducting of fairs and festivals. The presence of Poyi is imperative on marriage occasions and in fact all formalities are observed as per his direction. The traditional leader, must be well familiar with all customary practices of their own community and he must evince enthusiasm in social as well as religious festivals. In erst-while Telangana region of Khammam and Warangal districts, village headman is known as Patel in Koya villages.

Inter-village disputes are settled by traditional institution called Samuthu. Ten to fifteen villages which are contiguous are included in each Samuthu and Samuthu Dora presides over this inter-village council. He is assisted by another person called Simatti in conducting the enquiry. The Messenger is known as Bantroth and he called the concerned persons. Matters like divorce, marriage disputes, community disputes are dealt by Samuthu Dora. The majority of the cases such as Maganalu Tappu, Kula Tappu and readmitting the excommunicated persons are dealt by this council the members and headmen of the concerned villages are also invited at the time of settling the disputes. Women are not allowed to participate in

Panchayats. The fine imposed depends upon the nature of dispute. In case of theft, headman will punish with a fine of Rs.10/- to Rs.25/- depending on the nature of theft. In case of cattle thefts, the traditional headmen imposes fine three times more than the actual price of the cattle stolen and out of that, two shares are given to the complainant and the remaining amount is spent collectively for drink and on a feast by all the community people. For theft of crop also, the culprit is fined profusely double the cost of the actual price. In case the culprit does not return the stolen property, he will be excommunicated from the caste people.

RELIGION:

Lord Bhima, Korra Rajulu, Mamili, Pota Raju are important deities to Koyas. Before establishing a new village, one idol of village deity made out of wood from Ippa tree is planted in centre of the village. On every festive occasion, they worship this village deity and then only they start deliberations. Before on set of monsoon, they observe seed charming festival. Every head of the family bring their seeds to the shrine of village deity and sacrifice fowls a pig and the seeds are mixed with the blood. Then all the male members go for hunting while women folk make all kinds of merriments by rocking in the bamboo of cradles. They sing all kinds of romantic songs. The men are not allowed to enter into village without a catch. They celebrate this seed charming festival (Vijji Pandum) for 8 days. They do not eat new food grains, fruits etc. unless these items are first offered to their gods and goddesses.

The Koya society have number of religious functions who attend to different aspects of their religious lives. The names of different priests and their duties, functions are as follows:

1. Linga Vadde - Carries idols of gods and goddesses.
2. Jalakapu Vadde - Sprinkles water before shrines of gods and deities.

3. Talapathi - Takes care of all ceremonial ornaments.
4. Edamarri - Horn blower.
5. Vejju or Kattubotu - Medicine man who placates evil spirits.
6. Pujari - Priest.

Koyas believe that hills are inhabited by deities (Korra Rajulu) and they regularly perform rituals and ceremonies in their honour. The hill deities are kept in shrines situated in the forest. The rituals observed to hill deities are known as Kondalakolupu. The annual festival generally takes place during April month especially on Sunday. The hill deities which are in the shape of tiny silver umbrellas are brought on Friday evening to the village. They celebrate the festival for five days. On fifth day (Thursday), the villagers go to forest and dig big tree with its roots and bring in procession. This tree is cut into pieces. Two trenches one known as Rajugundam, another Yadavagundam with a 12 feet length and 2 feet width are dug.

The burnt charcoal is spread in the trenches. The wooden pieces are also burnt in the trenches. The betel leaves or Ragi leaves are burnt with oil inside trenches. When there is smoke, nobody walk in the trenches. When there is white smoke or white fire, then only they start walking on the fire. The village priest, a person belonging to Naikpod tribe and one person belonging to Golla caste take bath in river Godavari. The Naikpod and shepherd carry sacred food called Rajubonam and Yadavabonam respectively and walk on the fire and then village priest and others follow them. Then a goat is sacrificed and community dinner is arranged. After the fire walking ceremony is over, the idols of Konda Rajulu are taken back and preserved in the forest on the tree.

SAMMAKKA FAIR:

Sammakka Jatra is celebrated once in two years on full moon day of the Magh Masam (January or February) at Medaram, a sleepy Koya village in the midst of thick forests of Mulug taluk of Warangal district. This fair, which is popularly known as Sammakka and Saralamma Jatra, is traditionally a fair of Koyas of not only of Andhra Pradesh but also Koyas of neighbouring States of Madhya Pradesh and Maharashtra. In modern times, lakhs of non-tribals particularly from backward communities also attend to this fair with much devotion and traditional gaiety.

According to local popular mythological story, a child was found in the forest amidst tigers. The villagers picked up the child when the tigers left the place and brought to the village. The local Koya chief Medi Raju adopted the child and named her Sammakka. When she grew up, she was married to Pagidida Raju, King of the Koya Community of the area. They were blessed with a daughter and she was christened as Saralamma. Both mother and daughter used to help everybody who are in troubles and hence they were regarded by fellow Koya as their mother and sister respectively.

In course of time, Koya country faced severe drought and hence Pagidida Raju could not pay the annual tribute to their Kakatiya Emperor. In view of this lapse, Kakatiya rulers invaded the Koya country and killed Pagidida Raju and his head of army (Jampara). Some local people believe that Jampara was son of Pagidida Raju and Sammakka and he was made as chief of army. After the death of her husband and Senani Jampara, Sammakka and Saralamma continued the war with Kakatiya army but Saralamma also died and Sammakka was seriously wounded. After loosing her husband, daughter and son, Sammakka determined to give up the war. She ran into jungle and disappeared from the same place from where she originally found to Koya villagers in her childhood. But she left Vermillion box and bangles. The villagers collected

Contd. ...

these articles and started worshipping them once in two years in the memory of Sammakka and Saralamma. The local tribals of different villages narrate the same story with minor variations. But main theme is more or less same.

There is no temple at Medaran except mud platforms around two trees (Ptero Carpus Marsupium and Diospyros Melamoxylon Peddogi and Tuniki). During celebrations, the Koya priests bring Vermillion pot and piece of bamboo from nearby hillock symbolising the arrival of goddess Sammakka. These two elevated platforms around two trees represent the Sammakka and Saralamma deities. Another deity in the shape of head of horse called Lakshmidewara is also seated on another small platform at another corner. The Koya priest as well as number of devotees are generally believed to be possessed by spirit of goddess and these people in state of trance forecast the future of their kith and kin and natural calamities. In order to appease these spirits, thousands of goats, fowls etc. are sacrificed. This festival is observed for three days and devotees offer Jaggery^{which is called as gold for this occasion.} This jaggery is distributed among other devotees. Lakhs of devotees both tribes and non-tribes belonging to backward classes who assemble at the fair, believe that goddess Sammakka bless them and cure them of their illness and incurable diseases.

KONDA REDDY

M.V.Krishna Rao.*

Konda Reddies are one of the most primitive Tribes of Andhra Pradesh. They call themselves as Pandava Reddies after the five Pandava brothers, the great heroes of the epic Mahabharatha, from whom they trace their descent.

They number 42,777 as per 1971 census. The main habitat of Konda Reddies is the picturesque papi hill ranges on either side of Godavari gorge in West Godavari and East Godavari Districts besides hilly tracts of Khammam District. A few of them are also found scattered in Warangal and Visakhapatnam Districts. River Godavari and papi hills are the most prominent physical features of the Reddy country.

Their small settlements are usually perched on hill sides or neatly tucked in the jungle clearings. The settlements on hills and jungle clearings are exclusively inhabited by Konda Reddies. In foot hill areas they live in symbiosis with another tribe called Koya. But their area^{of} habitation is clearly demarcated whether they live with Koyas or some plains people in the same village. Even if they live in the same village along with Koyas, their houses are situated separately from Koya houses as they consider Koyas a little inferior in social status.

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Their thatched huts are square or rectangular in shape. Bamboo wattle with mud plastering or mud walls provide the outer walls or partitions inside the house. The roof is usually constructed with locally available bamboo with timber stakes providing the support beams and poles. The roof is covered with thatch or palm leaves. House construction and repairs are a corporate activity in which male members of other Konda Reddy families help each other.

Their household possessions are not many, especially among the hill dwellers. A digging stick, an iron chopper, a bill hook or a small knife, a few earthen pots, bamboo thatties for gleeping 'Vedisila' for driving birds from standing Podu jawar wooden or aluminium ladles and spoons are the common household articles, characteristic of Podu cultivators and food gatherers. The settled cultivators usually possess brass or aluminium utensils, ploughs, wooden troughs for feeding cattle, pigs etc. other iron implements like crow bar, spade, ropes are also found.

In physical features, a Konda Reddy in general, is of small height with sturdy stature. Legs are short in comparison to the length of the body. According to an anthropometric study conducted (TCR&TI., 1983) among the Konda Reddies, the mean stature of the male Konda Reddy is 161.37 ± 0.59 cms., while the mean stature of female Konda Reddy is 150.05 ± 0.54 cms., with the maximum and minimum varying between 178.6 and 149.3 cms. for males and 161.5 and 142.9 cms., for females respectively. The male Konda Reddy is therefore 11.32 cms. taller than

females. It is observed that majority of the Konda Reddies are short in stature among males and lower medium among females, the percentages being 40.40 and 35.71 respectively. The mean cephalic index of the male and female Konda Reddy are 72.25 ± 0.30 and 75.62 ± 0.27 respectively, the range varying between 70.10 to 82.51 for males and 70.68 to 83.43 for females. 58.59% of the males and 68.37% of the females are dolichocephalic showing higher percentage of dolichocephals among females than males.

The skin colour varies from a very light copper brown to dark chocolate, but medium brown with a ruddy and yellowish tinge may be considered the average. The grain of the skin is noticeably coarse. The hair is usually wavy but almost straight as well as curly hair are found among Konda-Reddies. (Haimendorf 1945).

A Konda Reddy woman's dress consists generally of a sari, a small loin cloth and in some areas also a bodice. In the hills, the women wear short, narrow pieces of sarees which they wrap round the hips. Where they live in symbiosis with plains folk the women conform more to the style of dress common among the Telugu cultivating castes. A great majority of Konda Reddy men wear a loin cloth called 'Gochi' i.e. a narrow strip of cloth drawn in between the legs and looped over a twined cord made of Adda fibre (*Banhinia vahlie*) is wound several times round the waist forming the waist band. In to this waist band a knife or bill-hook, handle upwards and blade against the skin is tucked. In chill weather, they wrap plain cotton cloth

round the shoulders, and some men possess turbans. Dhoti and shirt have now become common with some of the Konda-Reddy youth.

Characteristic of small and isolated communities, freedom of action and self reliance are the marked features of hill dwelling Konda Reddies. They shun outside contact on occasions they can be gay and good-humoured. But those who are subjected to outside exploitation i.e. those living in foot hill areas and midst plains people, unsocial behaviour pervades with light heartedness, mutual helpfulness and amiability completely destroyed. Mutual distrust and sullenness with an element of ruthlessness and hostility at the slightest provocation are the characteristic features of those exposed to outside contact.

Telugu is their mother tongue. They speak Telugu with an accent of their own. Educationally they are very backward, only about 2% of them are literates.

Their culture is very ancient. Even to this day the hill dwelling Konda Reddies practise a culture that is assigned to Neolithic stage by Prof. Haimendorf. Their primitive technology characterised by digging stick and bow and arrow is considered to belong to pre-agricultural technology. Podu or shifting cultivation is still practised by Konda Reddies.

The social organisation is still based on exogamous septs or "intiperulu" i.e. families belonging to same 'intiperu' can not inter marry. Descent is patrilineal i.e. through male line only. Inheritance of property is through male line only. Authority is patriarchal i.e. father or

elderly male member is the highest authority in the family. Residence is patrilocal i.e. after marriage, a woman comes and stays with her affinal family. However, there is an exception to this rule when man acquires his mate through the practice of 'Illatam' or marriage by service i.e. the son-in-law agrees to stay either for ever or for a fixed period in his father-in-law's house after marriage and looks after his father-in-law's family interests. Usually, this practice is confined to families having no male children and only one daughter or several daughters. In case of plural daughters, the husband of one daughter only is selected on the basis of marriage by service. The other methods of acquiring mates are by capture, negotiation, mutual love and elopment and by exchange. Diverce and widow remarriage are socially approved. Levirate and sorrorate are in vogue. & Polygyny is permitted while polyandry is strictly prohibited. Bride-price or 'Oli' is invariably paid to the parents of the bride. Marriage negotiations are initiated by bride grooms parents. Marriage is also performed in the house of the bride-groom.

A head man called 'Pedda Kapu' is the only chief of the 'Konda Reddy village. However, this monolithic leadership structure is quite democratic in practice. His decisions are governed by the majority opinion of the family heads in the village. The office of the village chief is hereditary usually remaining with the male head of the family who is originally responsible for the establishment of the settlement. The 'Pedda Kapu' is assisted by a 'Binna Pedda' or the litter chief who is usually Peddakapu's own younger brother or other

near relative. In the absence of 'Peda Kapu' the 'Pinnapedda' becomes the acting head man. Cases of incest, adultery, elopment, divorce, land disputes, assignment of 'Podu' lands, theft, performance^{of} village festivals are some of the functions dealt by the village council. The highest institution of social control is 'Kulapedda'. Disputes between two Konda Reddi villages or disputes, that could not be amicably settled at village level are referred to 'Kulapedda'. His decision is final. His decision overrides that of 'Pedda Kapu' the village headman.

Coming to their economic life, it is hard to mouth existence with no concept of accumulation of wealth. Agriculture, especially 'Podu' or shifting cultivation is the main stay of Konda Reddies. Settled cultivation is mainly practised by the Konda Reddies living in foot hill areas or near plains areas. Shifting cultivation mainly thrives on the slopes of 'Papi' hills, on either side of river Godavari. Forest labour, fishing, especially in river side villages, collection and sale of minor forest produce are other important sources of livelihood. Many of the Konda Reddies have bamboo basket weaving and rope making as supplementary avocations. They sell them in the weekly markets called 'Santha' which are organised in road side and centrally situated villages. Various types of fruits, roots, tubers, leaves etc. that are edible and available in the jungle form part of their daily food. The pith of caryota palm and the soft mango kernel are sundried, powdered and consumed as staple food during the lean season i.e. May to July. While pork is eaten with relish, beef eating is taboo.

Konda Reddies believe in and fear the existence of many super natural powers. All natural phenomena like sun, moon, mountains, rivers, seasonal variations are supposed to be the works of supernatural powers. Belief in the existence of spirit beings, especially the souls of dead persons, is the main source of their troubles. From birth to death, every turning point in the life of an individual is believed to be controlled by some supernatural powers or other. To ensure safe passage from one stage of life to another a series of life cycle ceremonies or rites de-passage are prescribed. Similarly, all their live lihood activities, like 'Pedu' or settled cultivation operations, require protection and blessings of supernatural powers of one type or the other. To ensure their protection and success of operations various deities are propitiated. These deities and supernatural powers are classified into benevolent and malevolent. Benevolent deities are revered and propitiated to secure their sustained blessings. Malevolent deities are feared and offered bloody sacrifices to escape their wrath.

Sickness, illluck and other situations of trial and tribulation ~~and~~ are attributed to the work of angered malevolent deities. To identify the trouble making deity the services of established spirit medium are commissioned. Diagnosis and treatment of sickness involve a series of magico-religious practices besides administering herbal medicine. While the spirit medium is called 'Mantragadu' the native doctor is known as vejju.

Their primitive agricultural practices and technology characterised by shifting cultivation and digging stick and

bow and arrow, belief constellation resulting heavy dependance on magico religious practices, offering of bloody sacrifices in propitiating. Gods and Goddesses, ⁱⁿ habitation/in-accessible and isolated hill slopes and jungle clearings characterise them as the most primitive of scheduled tribes.

In the presidential order listing Scheduled Tribes Konda Reddies are shown as two groups, viz., Konda Reddy and Hill Reddy. But in practice they indicate one and the same group as the prefix konda when translated into English becomes Hill.

It is also important to note that these Konda Reddies inhabiting the hilly areas of ^{Godavari} East, West and Khammam districts are quite distinct from the plains living agricultural caste group Reddy. The plains caste group Reddy is divided in to many distinct groups like 'Panta', 'Pakanati', 'Mudura', 'Pedakanti', 'Elamati', 'Muriki', 'Disaru', 'Pallanati'. Such groups are not found among Konda Reddies. Certain practices like marriage by capture, levirate, marriage by a service, mutual love and elopement, divorce and widow remarriage etc. are socially approved among Konda Reddies. These are taboo among the plains caste Reddy society. So is the case with eating country pig. Konda Reddies are experts in basket and fan weaving besides making fibre ropes. Caste Reddies do not have these occupation. The Konda-Reddies are thus a distinct group, bearing no semblance to the plains caste group Reddy.

Realising the need for the accelerated development of the primitive Konda Reddy, Government of India have identified them as a primitive tribal group for affording them special programmes x so as to enable them to catch up with the advanced sections of the society and thus ensure their integration in the national main stream.



V A L M I K I S
(In Agency Tracts)

.. K. MOHAN RAO*

INTRODUCTION:

The Valmikis are found in the scheduled areas of Srikakulam, Visakhapatnam, East Godavari and West Godavari districts of Andhra Pradesh. According to 1981 Census, the Valmikis are 40,985 strong constituting 1.29% to the total tribal population of the State of Andhra Pradesh. These people were called by different names in different regions in the past. They are called 'Paidis' or 'Valmikis' in Araku Valley and Munchingput areas and Valmikis in Chintapally and Rampachodavarem tribal areas. They were included in the list of Backward tribes as Malas or Agency Malas or Valmikis in the Government of India (Provincial Legislative Assemblies Order, 1936 (vide serial No.78, Part II The Schedules Thirteenth Schedule Part-I Madras). In the original Constitutional Scheduled Tribe Order, 1950, the word 'Valmiki' is not found but only Pydi is found under the generic name Porja. But as per the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1956, Valmikis are declared as Scheduled Tribes in Agency tracts. The same status continued as per the Scheduled Castes and Scheduled Tribes (Amendment) Act, 1976. But they are given the lowest place in the social hierarchy of the respective tribal areas.

MYTHOLOGICAL ORIGIN OF THE TRIBE:

Valmikis claim descent from the famous rishi Valmiki, who wrote Ramayana. According to legend, once Lord Krishna asked Valmiki to prepare a drum and provide music at his marriage ceremony with Lakshmi. Valmiki killed a bull and took out the skin. But he was tempted by the flesh and he cooked the beef and ate it. When he was eating, the crow saw and announced

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loudly that Valmiki had eaten beef and hence became a 'Domb'. Valmiki prepared a drum and played at the marriage ceremony of Lord Krishna and Lakshmi. The descendents of Valmiki also adopted the same profession of providing music at marriage and other festive occasions. Some of the Valmikis believe that as they provide music on every festive occasion in their village by beating of drums which produce 'dom' 'dom' sound, they are called 'Dom' Dombs. The term 'Dom' also can be attributed to 'Dumba', which means spirit. The Valmiki worship the spirit or 'Dumba' on every festive occasion and specially on Dipavali festival. As Valmikis are 'Dumba' worshippers as they might have been called 'Domb'. Some of the Valmikis who are living in the villages of Dummiriguda, Balluguda, Livitiput, Cunta-sema, Sujanakota or Jolaput area call themselves Kuppiya Valmiki since they speak a dialect called Kuppiya. Matrimonial relations are socially permitted between ordinary Valmikis and Kuppiya Valmikis.

With regard to another synonymous term Paidi, some Valmikis from Araku village trace their origin to the term pasidi which means gold. They claim that their ancestors were traders in gold and hence they were called pasidi and later on it changed into paidi. But presently there is none among Valmikis who is trading in gold. Some people are working as 'middle men' in weekly markets of tribal areas.

SOCIAL ORGANISATION:

The Valmiki (in Agency tracts) community is divided into the following exogamous totemic clans. This clan structure is found in the border areas of Munchingput, Araku and Anantagiri areas of Visakhapatnam district.

<u>S.No.</u>	<u>Name of the Clan or bowse</u>	<u>English equivalent</u>
1.	Naga bowse	Snake
2.	Matya bowse	Fish
3.	Pangi bowse	Kite
4.	Killo bowse	Tiger
5.	Vanthala bowse	Snake
6.	Korra bowse	Sun
7.	Bhallu bowse	Bear
8.	Pul bowse	Flower
9.	Chelli bowse	Goat

Bowse in local parlance means clan or gotram. Each clan claims mythical affinity with their totem ancestors and they show much reverence to them. The clan organisation of Valmiki community, like many other ethnic groups, regulates matrimonial relations. But these clan names are not found among Valmikis of East Godavari Agency areas. They adopted surnames in the pattern of other Telugu speaking tribal groups or caste groups.

MARRIAGE PATTERNS:

There are mainly four ways of acquiring mates in the Valmiki tribe viz., Marriage by capture, marriage by elopement, marriage by service and marriage by negotiations. Marriage by capture (Gikeanabar or Yekaratri Pendli) is the traditionally popular type of marriage. The boy who desires to marry a particular girl informs his friends about his desire to marry a particular girl. The boy's party wait for an opportunity and captures her whenever she is found alone either in weekly market places or in forest areas. The captured girl is brought to the house of boy and marriage is solemnized if the girl is

willing to marry that particular boy. In case the girl is unwilling, she will be sent back to her parents and boy's party have to pay penalty to girl's parents.

Marriage by mutual love and elopement which is known as Udaliya jiba or Yatra vellute is another socially accepted popular way of acquiring mates. When a particular boy and girl decide to marry and if their respective parents do not give their consent for marriage, the boy and girl elope to a distant place and return after few months. As soon as they return the boy pays Voli or Jhola (bride price) to his father-in-law and then both boy and girl would be recognised socially as wife and husband.

Marriage by service (Gorjuvai or Illirikam) takes place when the boy is unable to pay the bride price to the parents of the girl before marriage. In such cases, the boy renders free service in the house of future father-in-law for two or three years. When the stipulated period of service is over, the father-in-law celebrates the marriage. After marriage the boy takes his wife along with him and resides in his native village.

In the former days, marriage by capture and elopement were two popular ways of acquiring mates. But of late, marriage by negotiations has become very popular. As the marriage by negotiations involve much expenditure, generally well to do families among the Valmikiis only resort to marriage by negotiations. The boy's party consisting of his village elders go to the village of girl on any auspicious day. They mention the purpose of their visit to the girl's parents in a suggestive

way. The boy's party informs the parents of the girl that they came to know that there is a flower in their garden and whether they are prepared to give that flower to their son. If the parents of the girl are satisfied, they would give their consent and then both parties enjoy liquor. After a few days, the boy's parents present a Bari, sweets, 20 measures of rice, a goat to the girl's parents. The traditional priest fixes the auspicious day for marriage. The boy's party goes to the house of bride and brings her to the groom's house. The traditional priest (Jenni) officiates at the marriage celebrations. Two sturdy men carry the bride and bridegroom on their shoulders and take them in procession through the streets of the village to the accompaniment of beatings of drums and blowing of trumpets. As soon as they return, a feast is arranged to the bride and bridegroom. They share food from the same plate, the bride feeds the bridegroom and bridegroom reciprocates. The community dinner is arranged. The parents of the bridegroom distribute foodgrains to all other higher communities such as Bagatas, Kotias, Konda Doras, Goudus etc. in the village. Sometimes they get the food cooked by a Bagataman and all the villagers partake in marriage feast. After dinner, the villagers and the tribes from neighbouring villages participate in night long dances. Thus the marriage by negotiations ends.

DIVORCE:

Divorce is generally granted in Valmiki community on certain grounds such as martial infidelity, impotency and neglect and failure to provide basic necessities to the wife. Generally, the initiative for divorce comes from the woman.

When the wife is dissatisfied with her husband, she may either develop amorous relations with another man or simply escapes to her parents' house. When the wife deserts her husband and stays with another man, the former husband demands compensation, which is equivalent to the bride price he had paid to the parents of the woman at the time of marriage. The aggrieved husband takes elders with him and go to the village where his wife stays with another man. Both parties settle the divorce case and the amount of compensation to be given to aggrieved husband. After the settlement food is cooked at the house of village headman. The latter husband gives two fowls for dinner. These two fowls are locally known as Adurukodi and Bedurukodi, symbolically representing the former and latter husbands. As the aggrieved husband may at any time threaten the latter husband for illegally keeping his wife and hence the latter husband is called 'frightened fowl' (Bedurukodi). The former and latter husbands sit for the feast arranged at the house of village headman and exchange their leaf plates and take their food. This dinner is arranged to enable the former and latter husbands to eschew hatred and violence towards each other.

FESTIVALS AND CEREMONIES:

Valmikiis celebrate number of festivals such as Dipavali, Chaitra purab, Uotnakiya, Nandi Purab etc. All the festivals are common to all the tribal groups living in scheduled areas of Visakhapatnam but Dipavali is exclusively observed by Valmikiis. The rituals and ceremonies observed in Dipavali festival of Valmikiis are different from the rituals and ceremonies observed during Dipavali festival in the plain areas. The traditional

priest (Kamidiguru) of the Valmiki Community fixes the date of celebrations of Dipavali festival. This festival is celebrated for 5 days. On the first day, a pig is sacrificed. Each family fixes two small poles in front of their houses. The old clothes are wrapped on the top and the oil is poured on them. In the evening, they burn the wrapped oiled clothes for getting greater illumination. They believe their deities as well as spirits of their ancestors visit their houses attracted by greater illumination in front of their homes. The pork is distributed equally among all the Valmiki families in the village. The leg and head of sacrificed pig are preserved in the house of village servant (Barika). Each family cooks sacred food (bonam) and pork curry. Family members offer morsels of food and pork curry in leaf plates inside the houses for each of their ancestors. If any of their ancestor died outside the home, a morsal of food and pork curry are also placed outside the house. Each family puts a number of morsals of sacred food and pork curry in the winnowing fans and keep them on their house roofs. The oil lamps are also placed in the winnowing fans. On the first day of festival, wife and husband of every family observe fast till offering of food to the spirits of their ancestors is over. After observing this ritual, they eat food offered in the name of their ancestors.

The second day, they invoke their ancestor spirits. This ritual is known as Kumba dekabar in local parlance. The head and legs of sacrificed pig of first day are cooked in the house of village servant (Barika). This curry is divided into five parts and packed in adda-leaves into five parts. The Panch Panchayat of Valmiki which consists of five members (Panch Panch

assemble at the centre of the village (Chador). Each member invites the spirits (Dumbas) of their entire community. They offer cooked meat and liquor to the spirits. Then these five members eat the sanctified food. The headman of the traditional Panchayat is taken to the house of Barika with beatings of drums and blowing of trumpets.

The third day festival is known as Basipurab. A bull is sacrificed in front of the house of Barika. The beef is distributed among all Valmiki families and head and legs of bull are kept in the house of Barika. Each family cooks beef and offers first to their respective ancestor spirits. Each family invites members of other families and gives them liquor and sumptuous food. Thus, each one takes food in the house of another and make all kinds of merriments by participating in Dimsa Dance. On the fourth day of the festival, the rituals of the second day (Dumba Dekabar) are observed.

The fifth and final day of the festival is called Doroma Diyali. On early morning of the fifth day, the Barika announces by beating the drum the auspicious time for starting rituals on 5th day. He also instructs people of the village to bring water to his house. Each family brings water and turmeric paste and keep before the house of Barika. Sons and daughters first worship their parents by touching their feet with their hands, then they greet all the elders in the village and distribute flowers to them. Each family member greets the other family members in the village by presenting flowers. Then all the male members including children of the village irrespectively of the community take bath before the house of Barika. The five elders of Valmiki community (Panch bai) sit on the mat before

the house of Barika. The women of the Valmiki Community put vermilion marks on the fore heads of five elders and they also throw rice mixed with turmeric on their heads. The five elders in return present few coins to each woman. The Bagatas, Kotias and other socially superior community people bring their children and make them dine in the house of Valmikis. The other tribes who claim superiority over Valmikis believe that their children would be protected from all kinds of evil spirits and diseases if their children are fed in the houses of the Valmikis who are looked down as tribe of low status among tribal communities.

In the evening of the fifth day, they bring a frog and keep it in a new pot. The pot is decorated with flowers and turmeric designs. The frog which is kept in the pot is considered as Dumba (spirit). One of the Valmikis carry the pot on his head and all the menfolk accompany him to the house of village headman by performing the folk dance to the music provided by other Valmiki traditional musicians. The menfolk perform folk dance and dramas during the night before the house of village headman. They also sing songs in praise of the village headman. Early in the morning, the village headman presents either a goat or bull to them. They cut the goat or bull and equally distribute it to all the members of the Valmikis. Thus, the Dipavali festival is observed by the Valmikis in the scheduled areas in Visakhapatnam district.

Valmikis also celebrate Chaitra festival (Hunting festival), Gangalamma Paruga, Manidi Kotta Panduga etc. along with other tribal groups living in Agency tracts.

DISTINCTION BETWEEN BOYAS AND VALMIKIS:

There is much confusion in differentiating the Valmikis of plain areas and Valmikis of scheduled areas. The Boyas or Bedars of plain areas style themselves as Valmikis and they too claim descent from the famous rishi Valmiki, the author of Ramayana. But these Boyas or Bedars are quite different and distinct community from that of Valmikis of Agency areas.

During 18th and 19th centuries, Boyas in large number were recruited in Army since they were good marksmen and hunters. Several people of this community also became decoits and hence the entire community was notified as criminal tribe under Criminal Tribes Act. But after repeal of criminal Tribes Act, they became denotified tribes. There are four endogamous sub-groups found among the Boyas (Bedar) viz., Pedda Boya, Chinna Boya and Sadaru and Myosa. The customs and traditions of Boyas are of more akin to backward Hindus than any of the Scheduled Tribes of the State.

ADI ANDHRAS AND VALMIKIS:

Similarly, there is much confusion with regard to Valmikis of Agency areas and Adi-Andhras or Halas and Madigas of plain areas of Andhra Pradesh. The Adi-Andhras (Madigas and Halas) and Valmikis are not one and the same communities, but they are different communities eventhough both communities occupy the similar social status in their respective social hierarchies. No doubt the stigma of untouchability is attached to Halas and Madigas (Adi-Andhras) and to Valmikis living in the Scheduled areas but the same stigma of untouchability is

the strict sense is not attached to any inferior community among the tribal communities. The practice of untouchability and its ideas are adopted by the tribes only in recent years after developing contacts with the plains people. Unlike the plain areas, the so-called 'Out castes' do not live in separate colonies adjoining to main villages, but they also live in the same villages without any segregation. The stigma of untouchability is not attached to Valmikiis living in the agency areas. During festive occasion irrespective of high or low, all the tribal communities jointly contribute and celebrate the festivals. Valmikiis also enter into traditional friendship with all other communities irrespective of their social status. There are certain egalitarian principles which are not found in the plain areas. The physical touch of Valmikiis in Tribal areas of Visakhapatnam, East Godavari districts is not ritually prohibited. Physical touch or proximity does not carry pollution in traditional sense. At times of performing traditional dance Dippi or Gummalata, all villagers including women folk of Valmikiis join together and holds the hands of the one another and participate in dance. Physical touch of any community however low in social status is not considered as sign of pollution. The practice of untouchability is peculiar institution of plain areas not among tribal communities. Even at the time of marriage, negotiations of Bagatas considered as superior community in social status, Valmikiis lead the party and settle the marriage negotiations.

But in plain areas, Adi-Andhras (Malas and Nedigas), suffer with the stigma of untouchability. Generally, the non-

tribals call Valmikis of Agency areas as Konda Malas or Agency Malas. This is a reference term attributed to Valmikis because they occupy the lowest social status similar to that of Malas in plain areas. But in reality Valmikis and Malas are distinct communities and matrimonial and commensal relations between them are generally prohibited. Valmikis of Scheduled areas claim superior status over Malas and Madigas. Socially, culturally Valmikis and Adi-Andhras are two distinct communities.

Valmikis of Scheduled areas are mainly agriculturists and most of them who are inhabiting near the hills, resort to podu cultivation (Shifting cultivation). In each village, Valmikis provide music on every festive occasion and marriage ceremonies. The Dimsa folk dance is performed to the music provided by Valmiki musicians. The traditional musicians get their remuneration in kind every year from all the tribal groups in the village. Like other tribal groups, Valmikis also partly subsist by eating edible roots, tubers, leaves and game. Of all the tribal groups in the tribal habitat Valmikis are more receptive and resilient to modern changes. The literacy percentage among Valmikis is more (10.6%) than the most of the tribal groups in our State. Some of the shrewd persons among Valmikis are working as middlemen in weekly markets in tribal areas. Some of them purchase the certain essential commodities from private merchants and sell them at profitable prices in the weekly markets. They also purchase earthen pots from the Kummaras and sell them in the tribal villages.

Eventhough Valmikis are given lowest social status among tribal communities in the Scheduled areas, they are

considered as untouchables. Other communities may observe 'social distance' with Valmikis. Social distance and untouchability are not one and the same practices. Bagatas, Kotias, Konda Doras, Konda Kapus, Konda Reddis, Koyas don't accept cooked food from them and they are not allowed inside their houses. But all these communities jointly celebrate traditional festivals like Chaitra festival, Gangamma Panduga, Budevi Panduga and jointly participate in community dances. Whenever Bagatas, Kotias, Koyas, Konda Reddis etc., who are considered as superior tribes are invited to marriage celebrations, uncooked foodgrains are given to them. Sometimes, the food is cooked by high communities people and serve to other tribes.

CEREMONIAL FRIENDSHIP:

Ceremonial friendship is prevalent among the tribes of Visakhapatnam and East Godavari district and this social institution is known as Nestam in East Godavari district. Two individuals irrespective of Caste, creed or sex enter into ceremonial friendship with a sole aim of promoting welfare of each other. This diminutive association is an extension of kindship. Valmikis enter into this ceremonial friendship with other tribal groups like Konda Reddis, Koyas, Kammaras and this relationship is continued from generation to generation.

CONCLUSION:

The various tribal groups in our State are in the process of change along the tribe-caste continuum. Some tribal groups who are living in close proximity to plain areas are adopting various social Institutions and customs in order to elevate their social status. Valmikis, Bagatas, Kapu Savaras

etc. are in this process of change under the influence of Sanskrit Hinduism or Christianity. Some of the Valmikis have been embracing Christianity. But as per Government of India instructions, members belonging to Scheduled Tribes will be continued to be recognised as Scheduled Tribes irrespective of their religion unlike members belonging to Scheduled Castes (vide Government of India, Ministry of Home Affairs Circular Letter No.1/2/61 SCT(1) dated 27-4-1962).

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SOCIO-CULTURAL FACTORS IN DEVELOPMENT
OF TRIBAL AREAS

K. MOHAN RAO *

ABSTRACT:

(EVEN during the modern era of planned development several schemes introduced in Tribal Areas fail to achieve desired results more often due to comprehension gaps emerging from certain Social and Cultural Constraints. The author thinks that the schemes aimed at development of tribal areas have to be planned taking advantage of traditional values, habits and practices to capitalise spontaneous and willing cooperation of tradition-bound tribal people. The analysis presented in this paper is based on field observations and case studies conducted in tribal areas of Andhra Pradesh).

THE Socio-cultural matrix of tribal communities in our country which is at different levels of development exhibits distinct customs and traditions. Some tribal groups living in North-Eastern part of our country are at present very progressive educationally and economically. There are certain groups like Chenchus of Andhra Pradesh who still remain more or less at food gathering stage of economy. The Kolams; Porjas of Andhra Pradesh and Bondes of Orissa are isolated primitive groups. There are certain communities like Gouds and Banjaras who by and large continue to be as pastoral communities. Tribals living in forest and mountainous tracts like Khonds, Savaras, Kotias, Konda Reddis subsist on shifting cultivation.

Among the tribal communities, traditional values and social ethos play significant role in day to day life. The functional significance of socio-cultural factors cannot be ignored in formulating schemes for the all round development.

The planners somehow missed to take cognizance of these different stage of economy of tribals, causing practical difficulties in implementation. Agricultural schemes introduced among Chenchus of Andhra Pradesh who are more or less at food collection stage, could not make a headway as the schemes could not cater to the exact needs of this group and hundreds of forest cultivable lands assigned to Chenchus at Bairluti, Nagaluti, Pecheruvu and Narapareddy Kunta of Kurnool District, are left fallow. The Social and economic levels of the tribal communities, are not homogenous. But they are at different levels of Socio-economic spectrum. In view of this wide socio-cultural variability, tribal development cannot be uniform. The developmental schemes have to be devised in the light of socio-cultural factors and economic needs of the tribals in each region.

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The developmental functionary working among different communities with different socio-cultural background, should guard himself from the prejudices arising out of ethno-centrism. Generally one views 'alien groups' and their cultures on one's own standards and is likely to project his superiority. When the culture of a particular group is analysed in the context of its own habitat, the cultural patterns are found to suit the local conditions, and the native genius.

(1) SOCIAL FACTORS AND DEVELOPMENT:

Family is the basic social institution which largely influences the behaviour of the individual. The composition of family in tribal areas is largely based on economic and social factors. Women is very industrious in tribal communities when compared to man and she is an economic asset. If a man has more land, he marries more than one wife, as all his wives could assist him in all kinds of agricultural operations in addition to their regular household duties. Among the rich Raj Gonds and Bagatas of Andhra Pradesh who are settled agriculturists polygynous families are found. The second factor responsible for plural wives is due to social custom called levirate type of marriage prevalent among most of the tribes of India. It is the customary duty of younger brother to marry the widow of the deceased elder brother. The younger brother not only marries the widow, but also inherits the property and children of his deceased brother. This levirate marriage takes place only with the consent of the widow. The plural wives in a family maintain harmonious relations and attend to their domestic as well as other agricultural activities with perfect understanding.

A Chenchu, a primitive tribal of Andhra Pradesh is highly suspicious of his brothers because of levirate custom. Therefore he prefers to live in the company of his affinal kins rather than his consanguineous kins soon after marriage. One of the reasons for failure of housing colonies at Nagaluti, Kurnool District of Andhra Pradesh during second five year plan was due to settlement of different persons at one place without consideration of local housing patterns and kinship relationship. A Chenchu in his arduous task of exploitation of honey combs from the top of cliffs, takes with him his brother-in-law and not his brothers. He believes that his life will be secured in the hands of his brother-in-law rather than his own brothers.

The community Irrigation wells and oil Engines given during fifth plan period under D.P.A.P./ITDA schemes to chenchus are not properly utilised. The Community Irrigation wells and oil Engines given at Chenchugudem, Uma Maheswara Chenchu colony, Mannanur of Mahabubnagar District are not being utilised properly. The group of Chenchus whom community irrigation well was sanctioned at above villages are not being loggerheads in sharing the cost of operation and benefits. But in cases where chenchus are affinal kin the community irrigation wells

are successful. The chenchu farmers at Macharam and Venkateswarlu Bavi who are affinal kinds are utilising to the maximum extent possible the irrigation well and they are growing commercial crops under irrigated conditions. Thus it is evident that whenever housing colonies or cooperative societies or community irrigation wells and oil engines are sanctioned the kinship patterns and associated behaviour patterns of local tribals have to be taken into consideration.

The marriage patterns of tribals also are relevant in scheming development and education of tribal girls. Marriage by capture is a socially accepted way of acquiring mates in the tribal societies. The girls in Ashram Schools of Tribal Areas of Vizag District who attain puberty are captured by parties of aged boys and marriages are solemnised. In view of their social customs the education of tribal girl is discontinued by the parents as the girl attains puberty. Numerous such instances recorded from the Gannela Ashram school in Araku Panchayat Samithi of Visakhapatnam district have established this truth. This is one of the contributing factors for the low level of literacy among girls belonging to Scheduled Tribes. In order to develop education among the girls the Educational planners have to think of separate schools exclusively for girls preferably away from their habitats at upper primary and secondary levels of education.

(2) SOCIAL INSTITUTIONS AND EXPLOITATION:

In view of gullibility and simplicity of tribal people the shrewd non-tribals have been exploiting the tribals by managing to somehow enter into their social institutions. The following illustration reveals how the local social institutions are manipulated for exploitation.

The Tribal communities of Srikakulam, Visakhapatnam and East Godavari districts have preserved a vital social institution called 'Nestam' or institutionalised Friendship. In Srikakulam tribal areas this friendship is known as 'Sangato or Tonagotta' in tribal areas of Visakhapatnam, it is known as 'Nestam'. Eventhough the traditional friendship is known with different names in different parts, the main rituals, practices and conventions observed are the same. The tribals irrespective of community, sect, creed, sex enter into this diminutive association by exchanging gifts. The main objective of this friendship is to promote the welfare of each other and they never think or tolerate ill of their 'friends'. This social association is perpetuated from generation to generation. The shrewd and selfishly motivated non-tribals are found to enter into this institutionalised friendship with influential tribal leaders with an ulterior motive to purchase the fertile lands. These lands are registered in the names of their tribal friends in order to circumvent the protective legislation. Further they secure all kinds of agricultural inputs and benefits through these tribal friends free of cost from developmental agencies. Thus this traditional friendship of

these tribals in the changed context deprives them of their lands and the modern inputs provided by the Government Agencies. Ultimately they are also cornered by the new settlers in their own areas. During investigation about the implementation of protective Legislation the Tribal friends never reveal that the lands registered in their names are virtually cultivated by non-tribals in view of the oath they took at the time of entering into institutionalised friendship.

The landlords and moneylenders devised another dubious method by means of which they develop spurious marital relations with tribal women folk to purchase the lands in their names as the regulation does not prohibit transfer of land from one tribal to the other. All these non-tribals, though already married, enter into wedlock with a tribal women in order to acquire lands without any legal complications. Such cases of acquiring lands through marital relations are rampant in tribal areas adjacent to the plain areas like Koyyuru Samithi of Visakhapatnam district and Rajavommangi, Addatheegala panchayat samithis of East Godavari and Polavaram and Buttayagudem panchayats of West Godavari district. In the names of tribal wives the landlords enjoy all modern inputs from developmental agencies free of cost or subsidised rates. The officials are not able to implement fully the provisions of protective legislation as several non-tribal landlords and sowcars are breaking these protections by entering into the social fabric of tribal communities. The developmental functionaries should also study the local social institutions, customs and practices in order to plus the cunning ways of exploiters.

(3) TOTEMISM AND DEVELOPMENT:

Generally the tribal societies are based on totemic clans. The totem objects, whether they are plants, flowers, birds or animals are revered as their mythological ancestors. For example the Kolam Tribe of Andhra Pradesh like Gonds are organised on the basis of four phratries i.e. (1) seven divine kin group (Yedu Dayaluker), (2) Six divine kin group (Arudayalker), (3) Five Divine kin group (Idudayalker), (4) Four divine kin group (Nalidayalker). These four phratries are further divided into totemic clans. In five divine kin group phratry, there is a clan namely 'Dandanja Kumr' whose totem symbol is goat. These clan members claim mythical affinity to goat and eating of flesh of goats and even domestication is tabooed by the members of the clan people. Therefore, the developmental functionaries have to scrupulously study the intricacies of social organisation of tribals and schemes of distribution of animals or birds can be successful only when the totemic affiliations are also considered.

(4) CULTURAL VALUES, PRACTICES AND HABITS:

In all kinds of agricultural operations, right from selection of seeds to harvesting, the tribal communities observe several rituals which affect the adoption of exotic seeds and new practices. In Araku valley of Visakhapatnam district the tribals would not sow the seeds unless they are charmed through certain rituals. These rituals are performed during Chaitra

festival which falls during March and April months. All varieties of seeds are brought from the house of the village headman to the shrine of the village deity called 'Wisanidevata' on an auspicious day with beating of drums and blowing of trumpets. The village headman and priest observe fast on that day. All the villagers assemble at this place and the priest (Pujari) sacrifices a red-cock and mixes the seeds with its blood. The village priest takes a handful of the seeds and sow them in front of the shrine of the village deity. The village headman (Nayudu) takes these charmed seeds and throws them five times on the assembled persons from the elevated platform. Each villager catches the seed in his upper cloth held between the hands. The tribal believes that the seeds which are ordained to fall in his cloth are capable of providing him good harvest in that ensuing year. Tribals carry home these charmed seeds and mix them with the stock of seeds in their houses and preserve them until the onset of monsoon. The tribals hesitate to sow uncharmed seeds supplied after performance of this ritual. The Hybrid maize seeds supplied to tribals in the Araku Panchayat Samithi in the past were cooked and eaten by most of the tribals as they were not charmed. Late supply of seeds, not charming them in the rituals or Chaitra festival, and several similar factors rendered hybrid maize not so popular in the scheduled areas of Visakhapatnam District.

The local maize is sown as a mixed crop. The local maize is generally sown along with pumpkin seeds. Tribals carry out cultivation in small plots either in their backyards or in their fields which are in close proximity to their households. The tribals do not favour cultivation of maize in distant fields for fear of destruction from the menace of wild animals, foxes and birds and loss due to thefts. That is why the maize is cultivated either in the backyards or in plots nearer to their households to enable them to constantly watch the crop.

The pumpkin seeds are invariably sown along with the maize. Besides, the pumpkins being the choicest item of tribal food, the entire pumpkin creeper is very useful to the tribals. Not only the boiled pumpkins but also the boiled leaves and shoots are used as food. During pumpkins season the tribals are assured of enough food. One pumpkin is sufficient for the entire family for one time. They preserve pumpkins for consumption at times of scarcity and also to be exchanged as gifts with relatives. So pumpkins play a very significant role in the social life of tribals. When pumpkin seeds are sown along with local maize, the maize as well as pumpkins thrive well. As the local maize grows shorter than hybrid variety the pumpkin creepers also get enough sunshine and thrive well simultaneously with native variety of maize. But if pumpkin seeds are sown along with the hybrid maize, the hybrid maize grows taller denying sunshine to the pumpkin crop and it will not thrive along with the tall hybrid maize. Further, the local maize crop could be harvested a month or two earlier than that of the hybrid variety and comes to their rescue earlier.

The tribals complain that the hybrid maize corn would be harder for digestion as compared with native variety. On the other hand the local maize corn would be soft and easily digestible. The tribal cultivators are convinced of the higher yields and higher profit from the hybrid maize, but they cannot forego certain of their advantages mentioned above. That is why some of the tribals still prefer to cultivate local variety of maize in half of his land for his domestic consumption. They don't mind cultivating hybrid maize in another half of the plot as this would fetch him better income. They preserve local maize for domestic consumption and sell away hybrid maize crop in weekly markets. Thus the hybrid variety of maize is not so popular in Tribal Areas of Visakhapatnam District.

Banjaras of Andhra Pradesh celebrate an agricultural festival called Teej in the month of June. It is a festival of fertility. The maidens in the village fill the new baskets with earth and manure. The young boys of the village sow seeds in these baskets. These baskets with seeds are kept on an elevated platform in the centre of the village. For seven days the maidens water these baskets and make all kinds of merriments. On the seventh day the baskets with germinating seeds are brought down and all the villagers worship the baskets. If there is good germination in the baskets they all feel happy and they believe that they are going to get bumper harvest. Thus the potency of the seeds is tested through this ritual before they start sowing purposes. The extension workers have to consider the ritual calendar of the local tribals and introduce the improved seeds in appropriate time to enable them to test the fertility of the seeds through their ceremonial sowing.

Kolams are another isolated primitive tribal community found predominantly in Adilabad District of Andhra Pradesh. Jowar is their staple food. They invariably prefer to cultivate their local jowar only and are reluctant to cultivate hybrid variety. The local jowar is known as 'Tekadari Perasonna' in their dialect and this crop is of six months duration. They cultivate another variety of local jowar called 'Samasonna' which is of 3 months duration. Hybrid Jowar is not popular among Kolams inspite of persuasion by local extension workers for the last several years. Local tribals are refusing to sow hybrid jowar. Kolams complain that 'Roti' or the bread prepared of flour of hybrid jowar is hard to eat and digest. Further the hybrid jowar stalk is not fit to be good fodder as the leaves are scant on it. For this reason this hybrid jowar stalk is not relished by the cattle also. The tribal farmer is accustomed to scrupulously utilise every bit of his jowar produce. He does not want to forego his culinary habits in favour of higher production.

Generally tribals do not eat new varieties of food grains, new fruits etc. until they are offered first to their gods, as eating of new food grains and first fruits, is a taboo. Among the tribal communities it is usually forbidden to eat crops or fruit until they are ceremoniously offered to their respective gods and goddesses. These taboos connected with

harvesting may appear superstitious to the modern man, but there are some inherent intrinsic values in these taboos. The rituals are observed generally when crops or fruits reach ripening stage. Indirectly by this taboo the tribals are prevented from using premature crops and fruits due to their impatience or poverty. Hence this practice obliges them to wait till the complete ripening of the crop so that they can achieve greater produce.

Tribals of Srikakulam and Visakhapatnam districts are not in the habit of milching cattle eventhough the cows population is enormous in these tribal areas. They believe that just as the mothers milk is meant for the child among human beings, so also the cows milk is meant for the calf. On the other hand they argue that if calves are fed on cows' milk they would grow to be strong and useful bullocks for agricultural operations.

It is observed that tribals are not altogether averse to milch cows and buffaloes provided they are properly motivated about the importance of Nutrition and economic benefits accruing therefrom. The Girijan Development Agency in previous years and Integrated/Development Agency in modern times have successfully introduced milch buffaloes in tribal areas. The tribals are learning the skills of milching and cattle managements on scientific lines and are able to augment their incomes by selling the milk in nearby towns. Because of their better management and supply of fodder they are able to look after their cattle well.

(5) CUSTOMS AND NEEDS:

The proposed change or innovation in Tribal Areas should be relevant to the immediate needs, local practices and habits. Introduction of changes without taking cognizance of local habits and practices would generally result in failure of a scheme.

Introduction of sewing machines in Mahila Mandals of tribal areas were not successful and tribals are not able to utilise the sewing machines as in the Mahila Mandal classes the sewing instructors generally teach cutting and stitching of blouses. The ladies in tribal areas of Visakhapatnam District are generally do not put on the blouses. A tribal lady in this area ties the sari in her traditional style so as to cover herself decently. Instead of imparting skills in tailoring and embroidery which are not at all useful to their immediate needs, the tribal women folk can be taught skills regarding stitching Adda Leaves into leaf plates used as dining plates and deseeding of tamarind fruit before it is sold away to Girijan Cooperative Corporation enabling them to get better price for their produce. The Mahila Mandals in Tribal Areas may introduce schemes for cottage industries for which raw material is readily available in their areas. Such schemes serve their immediate needs and aspirations better than stereo typed activities which have no purpose to serve ultimately.

(6) LOCAL DIALECTS AND DEVELOPMENT WORKER:

Most of the hill tribes speak their own dialects and development functionary should learn local dialects in order to build good rapport with tribals among whom he is working. Knowledge of tribal dialects facilitates not only intimate contacts and easy communication but also enhances the credibility of worker among tribals. In case the development worker ignores this fact it may be difficult for him to work among tribals and especially among women folk who are monolingual. Some times it may result in repulsive attitude when certain words which convey different meanings in different dialects or languages are spoken. The incidence in Badragiri Panchayat Samithi of Vijayanagaram district illustrates the imperative need for acquiring the local dialects.

Jatapus, who are also known as Khonds or Samanthas are predominantly found in forest and hilly areas of Srikakulam, Vijayanagaram and Visakhapatnam Districts. They call themselves as Kuvings or 'Kui Doralu' among themselves. They speak a dialect called 'Kui' which can be included in Dravidian Linguistic family. Their habitations are found in the interior places. The women folk used to go to medical dispensaries, or primary health centres either for treatment for themselves or for their kids. The Doctor concerned in few cases wanted to give injections to either to children or to mothers. When doctors said that he wanted to give particular inject on on buttock (Pirra in Telugu) womenfolk took their children and ran away due to shyness or anger. The Telugu word for buttock is 'Pirra' and the same word in Kui dialect stands for female genital organ. As Doctors are not aware about this type of subtle meaning, they could not avoid uttering these "vulgar" words in presence of tribal women folk and because of this situation women folk developed aversion to hospitals. The women folk are reluctant to go to hospitals even if their children are sick. They insist that only their husband should take their children to hospitals. If the Doctor is also familiar with local dialects he can avoid such awkward situations and on the contrary all the people including women folk can be attracted to dispensaries and primary health centres situated in tribal areas.

(7) THE ROLE OF CHANGE AGENT:

The village functionaries and other workers among tribals communities may sometimes land in difficulties if they are not familiar with native customs and practices. The following interesting case study of a village functionary illustrates this point.

A Village Development Officer has been working in a tribal village predominantly inhabited by Jatapus in Bhadraviri block of Vijayanagaram District. Among Jatapus 'Ceremonial Capture' is one of the socially accepted ways of acquiring mates. In this method if any youngman who catches the arm of particular girl of his liking, she has to accept the marriage with him. During Chaitra festival which generally falls in the months of March-

April all men go to the forest for hunting, womenfolk remain in their village and make all kinds of merriments. If any male member of the village were to ~~remain~~ in the village, womenfolk joint together and throw water mixed with cowdung at him compelling him to leave the village for hunting. The local Village Development Officer who is not familiar with local customs and practices did not leave the village along with the hunting party. Consequently tribal women folk gathered around him and started throwing cowdung at him. In this melee the village Development Officer by a momentary impulse, caught hold of the arm of an unmarried girl. This particular girl informed the village elders and her parents about this 'ceremonial capture'. The village elders in turn compelled him to marry that particular girl ~~or pay a penalty of Rs. 200/- in lieu of a broken promise for marriage with that particular girl whose arm he caught hold of unintentionally. The Village Development Officer was obliged to pay a penalty of Rs. 200/- to the village elders and thus got himself exonerated.~~ *and he eventually married her as he also belongs to same tribe*

This illustration highlights the force of traditional values among tribals. The planning will be missing the vital content of implementability of impact of such traditional values are ignored in fixing up the role of a development functionary.

The modern technological advances and scientific methods can promote the well being of the tribal societies when they are planned carefully keeping in view the cultural values, local beliefs, customs and conditions.

But certain customs and habits which are considered detrimental to the property and welfare of the tribal communities in changing circumstances, have to be gradually discouraged. For example habits like drinking illicit liquor frequently, celebrating festivals for longer periods, lethargic attitude towards work especially in tribal men have to be gradually discouraged so as to facilitate for their fuller participation in Nation building activities.

It has been my endeavour to focus the public attention on the need to take cognizance of the traditional values and practices of tribals while formulating schemes for their development. My idea is not that we should succumb to the superstitions of tribals, but to realise the need to take advantage of their deep rooted traditional values in the present stage of transition and development for gaining momentum in our planning activities.

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TRIBAL DEVELOPMENT IN ANDHRA PRADESH

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ANDHRA PRADESH has been in the forefront in translating into action new concepts and strategies of development for the benefit of Scheduled Tribes. The 33 Scheduled Tribes number 31.76 lakhs as per 1981 census. The Scheduled Tribes population constitutes 6% of the total population of the State. A large segment of the tribal population is found concentrated in the hilly and forest regions of the State starting from Adilabad in the North West to Srikakulam in North East covering the districts of Warangal, Khammam, West Godavari, East Godavari, Visakhapatnam and Vizianagaram in between, all along the borders of Maharashtra, Madhya-Pradesh and Orissa States. With a view to protect the gullible tribals from outside exploitation and promote their welfare with special care these predominant tribal habitates are declared as Scheduled areas. The Scheduled area thus created, extends over 30,028 sq.kms.with 6,197 villages.

Tribals are the weakest of the weaker sections of our society. Their development offers many a challenging problems to the planner, administrator and programme executive for the following reasons.

1. Their areas of concentration are confined to hilly and forest terrain which are unproductive and inhospitable besides hindering free flow of people and technology.
2. Cut off from the main stream of society for ages, they developed a distinct culture and unique value attitude system of their own.

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Their distinct habitat and culture set them apart from other two recognised groups of weaker sections, namely, Scheduled Castes and Backward Classes who only live in plains areas in symbiosis with other caste groups. Consequently, special approach, plan strategy and programme implementation process have been evolved from one plan to another in the course of Tribal Development. Tribals being gullible and susceptible to outside exploitation, enactment of protective regulations has become imperative.

In contrast to the laissez-faire (except in case of extreme conditions of law and order) approach of the British during the pre-independence period, the post independence strategy of bringing even the remotest tribal areas into the process of planned development necessitated of the introduction of many new institutions and creation of administrative infrastructure suited to the specific problems to be tackled in the context of peculiar cultural milieu of the tribals. The creation of Multipurpose Projects (1956-57), the Girijan Co-operative Corporation (1956-57), T.D.Blocks (1962-63), separate Tribal Welfare Department (1966-67), Girijan Development Agency (1970-71), Integrated Tribal Development Agencies (1974-75) and Scheduled Tribes Co-operative Finance Corporation (1976-77) are some of the landmarks in tribal development over the various plan periods.

Before entering into a fullfledged discussions on the various facets of tribal development, it is necessary to have a brief idea of the matrix of tribal life in Andhra Pradesh in order to have a grasp of the tribal situation into which the programmes are introduced.

The major tribal groups inhabiting these Scheduled areas are Gond, Banjara, Kolam, Pradhan, Koya, Chenchu, Konda Reddi, Bagata, Valmiki, Savara and Jatapu. Besides these groups Yerukula and Yanadi are the two important plains living tribal groups. Sugali or Banjara are found both in plains and forest areas.

Similar to the various caste groups of the State, the social and economic organisation of the tribal groups also varies from region to region and from tribe to tribe. At the same time in their tradition bound life, low level of technology and economic pursuits they present a uniform system. For example though Kolam, Pradhan, Gond and Thoti have common social system based on four fold phratry organisation, their traditional economic pursuits vary from Jawar growing primitive agriculture of Kolams to cotton based settled cultivation of Gonds with Pradhans and Thotis serving as ceremonial bards to the Gonds who claim princely descent. Again all these four groups speak Gondi as their mother tongue.

The traditional social organisation of Koya tribe is also based on four fold phratry system similar to Gonds. But their neighbours Konda Reddys have a different social system with exogamous septs. Koyas speak their own dialect where as Telugu is the mother tongue of Konda Reddys. Koyas are settled cultivators inhabiting foot hill areas. Konda Reddys practice shifting or podu cultivation on hill slopes and their settlements are confined to hill slopes and valleys of the mountainous terrain of East and West Godavari districts.

The social system of tribes of Visakhapatnam is characterised by clan organisation with common clan names also. Seasonal festivals like Itim panduga or hunting festival, Sankudemudu panduga, Nandi Demudu panduga etc. are common to all the tribes. All of them speak corrupt form of Telugu or Oriya. But some of the tribal groups like Konda Dora and Gadaba have their own dialect. Shifting or settled cultivations are the main stay of the tribes. Konda Doras and Samantha or Khond mainly subsist on shifting or Podu cultivation. More advanced groups like Bagata and Valmiki are settled cultivators.

In Srikakulam district Konda Doras, Porjas and Savaras are mainly subsisting on shifting cultivation. Jatapus are settled cultivators. Savaras are experts in terrace culti-

vation where they raise commercial crops like ginger and turmeric besides growing a variety of Banana called hill banana.

Their macro culture, however, presents certain uniform pattern. Most of them have agriculture, either settled or shifting, as their main stay. Most of the tribes have origin myths tracing their mythical ancestry to the Five Pandava Brothers, especially Bheema. Magico-religious system centres round innumerable spirits and spirit beings. With medicineman as the medium between man and the super natural power. Social control is affected through village level tribal council organised for all tribal groups living in a village and independently for individual tribal groups. To sum up the cultural pattern of tribes presents unity in diversity.

Appreciating their distinct culture, poor economic conditions, inaccessible hilly and forest habitat and the consequent need for special strategies of planning and executive action, Government have appointed many committees and commissions besides organising special institutions like Dhebar Commission, Elwin Committee, Malayappan Committee and Tribal Cultural Research and Training Institute with a view to study the various aspects of ~~tribal life~~ tribal life and culture and suggest suitable strategies and programmes of development. Based on the recommendations of these committees, commissions and Research Institutes Government have introduced many development programmes since India opted for planned development.

Project approach for tribal development was first introduced during the Second Five Year Plan by starting four Multipurpose projects in areas of tribal concentration in Andhra Pradesh. These projects were located at Araku and Paderu in Visakhapatnam district, Marsampet in Warangal district and Utnoor in Adilabad district. Girijan Cooperative Corporation was organised with a view to purchase minor forest produce collected by tribals at fair prices and sell them daily requirements at reasonable rates so as to eliminate exploitation by middle men and sowcars. Based

on the recommendations of Elwin Committee Report more areas and larger Tribal population have been brought under planned development by opening 20 Tribal Development Blocks besides converting the existing 4 Multipurpose Projects into Tribal Development Blocks during the Third Five Year plan period thus making a total of 24 Tribal Development Blocks.

Realising that persistent backwardness and exploitation by outsiders have been the root causes of restiveness among tribals, agriculture oriented Girijan Development Project was started for the benefit of tribals of Srikakulam District during Fourth Five Year Plan period. To prevent the deleterious effects of under nutrition and malnutrition among tribal children and lactating and pregnant mothers Special Nutrition programme has also been started. Protection from outside exploitation has been strengthened by plugging the loopholes in the Scheduled Areas Land Transfer Regulation, 1959 and Money Lenders Regulation etc. Special machinery was also created to implement the provisions of various protective Regulations and detect cases of violation and afford justice to tribals.

Fifth Plan ushered in a new era in tribal development. New concepts like sub plan and integrated tribal development have been translated into action. The previous policy of bearing financial burden by Tribal Welfare Department has been reversed by ensuring financial thrust from General Sector Development with Tribal Welfare and Central Sector funds playing supplementary role. With a view to know the relative level of development of tribal areas in comparison to other areas, comparative indicators of development for identified areas of tribal concentration and State as a whole on the one hand for tribal areas within a district and district as a whole on the other have been worked out. Programmes are so formulated as to bridge the gap in the levels of development between tribal areas and other areas within a reasonable period of time and thus ensure the integration of tribals in the main stream of society.

For executing development programmes Integrated Tribal Development Agencies have been created for identified areas of tribal concentration in each district with the existing tribal development Block constituting the micro unit of development. Eight such Agencies are created one in each for the predominantly tribal areas in Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal and Adilabad districts. Each Integrated Tribal Development Agency is headed by a Project Officer who is assisted by a team of subject matter specialists drawn from development Departments like Agriculture, Animal Husbandry and Engineering.

Another noteworthy feature of Fifth Plan approach is the identification and formulation of Special programmes for the accelerated development of Primitive Tribal Groups, the least developed among the tribal groups who are at pre-agricultural level of technology coupled with low literacy and suffering from acute poverty. An Integrated Tribal Development Agency has been set up for the Primitive Tribal Group Chenchus with a Special Officer heading the Project. Two more groups namely, Konda Reddys and Kolams are also identified as Primitive Tribal Groups and Special programmes have been formulated for their speedy development.

A sub plan has been formulated for the first time for all the tribal areas in the State by Pooling the finances flowing from State Plan funds of Tribal Welfare Department, funds earmarked by various General Sector Departments, Special Central Assistance, Institutional Finance and funds intended for central and Centrally Sponsored Programmes. Sectoral programmes were formulated after identifying inter linkages between various sectors like agriculture, animal husbandry, medium and minor irrigation, electricity etc. Social Service Sector programmes of Education, Electricity, Roads etc. were formulated as per yard sticks prescribed under minimum needs programme.

While continuing Integrated Tribal Development Agencies created and extending the special programmes

benefits to five more primitive tribal groups, namely, Khond, Porjas, Konda Savaras, Gadabas and Thoti a new strategy has been introduced for the benefit of tribals living outside the sub plan area in pockets of concentration in plain areas. The new approach is called Modified Area Development Approach. So far 38 tribal pockets have been identified and special programmes are sanctioned for bringing the tribals living in these pockets into fold of planned development. Further, appropriate programmes are drawn up for the development of dispersed tribals living in symbiosis with the rural population.

As part of the integrated approach programmes are also chalked out for removing certain tradition constraints and introduce the tribals to new technologies. Special programmes are introduced to wean away tribals from the practice of shifting or podu cultivation. For the benefit of identified tribal families living below poverty line special schemes are implemented so as to bring them above poverty line. Horticulture development is given a special place so as to ensure sustained economic returns. Agriculture and Horticulture research stations have been specially established for the promotion of tribal agriculture and horticulture on scientific lines. Sericulture programme is also given its due place to ensure profitable returns to the tribals. About 67,000 tribals are benefitted by way of providing margin money by Scheduled Tribes Finance Corporation.

Promotion of education has been given pride of place to fight illiteracy and build up inner strength of the tribals. Scholarships are sanctioned to post matric and pre-matric students. Dresses, Text Books, note books and other reading and writing materials are distributed free of cost to students studying up to High school level. To meet the special needs of poor tribal students 410 Ashram schools are opened. 455 hostels are functioning for the benefit of students studying in

various high schools and upper primary schools. Coveted educational institutions like public schools, convent & schools and Residential schools are thrown open to bright and upcoming tribal students. 6% of the seats are reserved for Scheduled Tribe students in Medical Colleges, Engineering Colleges, I.T.Is. Polytechnics and other institutions of higher learning. Four Residential schools and two ITIs. are specially started for the exclusive benefit of Scheduled Tribes. A Pre-Examination Training Centre is functioning at Hyderabad to impart coaching to educated unemployed tribal youth appearing for various competitive examinations conducted by U.P.S.C., APPSC., and other Public Sector Undertakings.

Today, from the tribal families belonging to Primitive Tribal Groups living in in-accessible or isolated areas to the tribal families living dispersed amidst plains populations, all sections and groups of tribal are benefitted by one programme or the other.

ANNEXURE - I

SECOND FIVE YEAR PLAN - EXPENDITURE UNDER EACH HEAD OF
DEVELOPMENT

<u>S.No.</u>	<u>Head of Development</u>	<u>Expenditure incurred</u>
		(Rs. in lakhs)
1.	Communications	117.63
2.	Medical & Public Health	27.09
3.	Education	19.76
4.	Land Colonization schemes	17.23
5.	Agriculture	16.18
6.	Co-operation	13.70
7.	Veterinary Service	8.52
8.	Rural Water Supply	8.70
9.	Araku Valley Development	3.86
10	Women Welfare	3.23
11	Cottage Industries	3.14
12	Miscellaneous	2.60
13	Irrigation	2.51
14	Welfare of Chenchus	2.15
15	Aid to Voluntary organisation	1.29
16	Roads	1.08
17	Administration	0.48
18	Research Institute	0.34
19	Radios	0.39
20	Fisheries	0.21
21	Cultural Activities	0.15
22	Soil Conservation	0.06

Total: 250.25

ANNEXURE - II

THIRD FIVE YEAR PLAN - EXPENDITURE

S.No.	Head of Development	Expenditure incurred (Rs. in lakhs)
1.	Communications	86.78
2.	Cooperation	24.52
3.	Soil Conservation	19.31
4.	Education	13.74
5.	Schemes for Yerukulas, Yanadis and Sugalis	7.67
6.	Rural Water Supply	6.92
7.	Cottage Industries	5.18
8.	Agriculture	3.08
9.	Medical	2.76
10	Minor Irrigation	2.57
11	Land Colonisation scheme	2.51
12	Public Health	1.89
13	Aid to Voluntary Organisation	1.31
14	Welfare of Chenchus	0.50
15	Fisheries	0.03

Total: 178.77

ANNEXURE-III

STATEMENT SHOWING THE ALLOCATION AND EXPENDITURE ON STATE
PLAN SCHEMES OF TRIBAL WELFARE DEPARTMENT DURING THE IVTH
PLAN IN ANDHRA PRADESH

(Rupees in lakhs)

Sl. No.	Scheme/Sector.	Revised IV plan Provision (1969-74)	Total Expenditure (1969-74)
1.	Education	171.27	144.41
2.	Agriculture (including Marketing Land Coloni- sation etc.)	47.47	48.50
3.	Animal Husbandry	18.14	16.82
4.	Minor Irrigation	42.37	36.75
5.	Medical & Health	30.03	25.91
6.	G.C.C.	42.12	42.12
7.	Roads	100.94	96.00
8.	Rural Electrification	11.00	11.00
9.	Drinking Water Wells	20.49	20.44
10.	Forests	1.82	1.81
11.	Colonisation	8.20	8.04
12.	Housing	6.29	6.21
13.	Crash Nutrition Programme	6.73	6.73
14.	Trade Assistance	6.74	5.99
15.	Schemes for Yerukula, Yanadi and Sugali.	2.47	2.46
16.	Special Nutrition programme	272.79	267.86
17.	Centrally sponsored Scheme	242.117	236.797
Total:		1030.987	977.773

ANNEXURE-IV

FIVE YEAR PLAN ALLOCATION & EXPENDITURE (1974-1979)

(Rupees in lakhs)			
Sl.No.	Head of Development	Outlay (1974-79 Total	Expenditure (1974-79) Total
1.	Agriculture	381.01	344.19
2.	Marketing	0.04	0.04
3.	Survey & Settlement	170.00	188.00
4.	<u>Minor Irrigation:</u>		
	a) Public works Dept.	314.00	436.23
	b) Panchayat Raj		
	c) Ground Water		
5.	Medium Irrigation Power	210.00	1151.27
6.	Animal Husbandry	131.50	268.83
7.	Forests	390.00	90.27
8.	Fisheries	0.81	3.11
9.	Cooperation	80.40	37.87
10.	Electricity	762.00	456.28
11.	Industries	81.45	52.10
12.	<u>Roads:</u>		
	a) Roads&Buildings	350.00	501.06
	b) Panchayat Raj		
13.	Education	100.00	205.36
14.	Medical & Health	164.74	111.05
15.	Rural Water supply	100.00	69.29
16.	Nutrition	402.00	269.15
17.	Women & Child Welfare	..	20.83
18.	Administration	..	83.09
19.	Employment & Training	..	0.44
20.	Dairy Development	..	..
21.	Information	0.70	0.40
22.	Ware Housing	1.50	..
23.	Lidcap	3.00	..
24.	Mining	57.04	..
25.	APSRTC.	73.60	..
26.	Tourism	0.50	..
27.	Tribal Welfare	431.00	525.16
28.	Other schemes	300.00	65.83
	Total:	4535.28	4879.85

ANNEXURE-V

PROGRESSIVE EXPENDITURE/ALLOCATION-PLAN-WISE

	<u>Expenditure/Allocation</u> (Rs. in lakhs)
I Five year plan	118.7
II Five year plan	250.25
III Five year plan	178.77
IV Five year plan	977.77
V Five year plan	4879.25
VI Five year plan	16541.56 (Allocation)

ANNEXURE - VI

SUB PLAN ALLOCATION AND EXPENDITURE DURING VI PLAN (1980-85)

(Rupees in lakhs)

S.No.	Head of Development	Allocation	Expenditure
1	2	3	4
<u>Agriculture & Allied Sectors</u>			
1.	Agriculture	874.55	521.666
2.	Soil Conservation	16.50	5.77
3.	Marketing	20.00	...
4.	Land Reforms (Survey Settlement)	300.00	57.97
5	Minor Irrigation	1513.15	545.523
6	Animal Husbandry	449.60	262.944
7	Dairy Development		
8	Fisheries	10.00	20.73
9	Forests	347.70	225.912
10	Cooperation	93.70	899.364
11	<u>Irrigation & Power</u>		
	Irrigation (Medium)	4794.00	1402.37
12	Power	888.00	967.91
<u>Industries</u>			
13	Village & Small Industries	151.96	108.124
14	Technical Education & Sericulture	..	28.00
15	Handloom & Textiles	85.00	9.07
16	Industrial Infrastructure Corporation	120.00	4.43
17	Industrial Development Corporation	250.00	12.96
18	APSSID.	160.00	7.20
<u>Roads</u>			
19.	Roads & Buildings	396.00	542.388
20.	Panchyat Raj	300.00	

....

1	2	3	4
<u>Social & Community Services</u>			
i.	Education	799.65	310.52
a.	Primary and secondary		
b.	Adult Education		
c.	Higher Education		
ii	Medical & Health	958.80	122.824
iii.	Rural Water supply and Sanitation.	637.00	170.951
iv.	Information & Publicity	2.50	2.15
v.	Welfare of BCs. (Tribal Welfare)	1500.00	1243.404
vi.	Social Welfare (Women & child)	45.00	110.234
vii.	Nutrition	400.00	218.836
viii.	Youth Service	7.00	3.90
ix.	Weaker sections Housing (Rural)	234.25	113.39
x.	Housing Board	476.56	47.00
xi.	Employment & Training	32.64	6.33
xii.	Spl. Employment schemes	265.00	95.00
21.	Food for work programme	220.00	83.00
22.	Community Development and Panchyats.	18.00	2.00
23.	Rural Development (E&RD)	350.00	1359.99
24.	Administration	25.00	203.336
25.	Trade	..	3.99
26	Staff Quarters	..	0.52
27.	Public Libraries	..	0.037
28.	Other	..	99.67
Total:		16541.56	9839.333



PROTECTIVE LAWS IN THE SCHEDULED AREAS OF ANDHRA PRADESH.

Land forms the principal means of livelihood for Tribals. The development of tribals is, therefore, linked with the development of their land. Many non-tribal immigrants in the scheduled areas have fraudulently alienated large areas of fertile land of tribals taking advantage of ignorance of the latter. The then Government of Madras Presidency enacted Agency Tracts, Interests & Land Transfer Act in 1917 to check this illegal activity. Similarly, the Government of Hyderabad considered the need for special laws for protection of the rights of the tribals in the present Telangana region of the State. The Tribal Areas Regulation 1356 F was first made. Since this was found to be not comprehensive the Hyderabad Notified Tribal Areas Regulation 1359 F replaced this Regulation. This Regulation authorised the State Government to notify the tribal villages as notified tribal areas. Social Service Officers were appointed as Assistant Agents in these areas who were to be subordinates to the District Collector who were designated as agents. This Regulation provides for;

- (1) Prohibiting the grant of Pattas over any land in notified tribal areas to a non-tribal.
- (2) Vesting in the Agent or Assistant Agent all Civil and Revenue jurisdiction.
- (3) Prohibiting any person from engaging in the business of money lending without licence.

After Constitution came into force the Agency Tracts in Andhra Region and the Notified tribal areas in Telangana region are designated as scheduled areas. In exercise of powers conferred on him under Para 5(2) of the Fifth schedule of the Constitution, the Governor of Andhra Pradesh made the Andhra

Pradesh Scheduled Area Land Transfer Regulation, 1959 repealing the Act of 1917. The Regulation of 1959 which came into force on 4-3-1959 was applicable to the scheduled areas of Andhra region including the Bhadrachalam division of the Khammam District. This was subsequently extended to the scheduled areas of Telangana region with effect from 1-12-1965. This Regulation of 1959 was amended in 1970, 1971 and 1978. The Regulation 1959 as amended till 1978 provides;

- (i) Any transfer of immovable property situated in scheduled areas by any person shall be absolutely null and void unless such transfer is made in favour of a tribal or a Cooperative Society comprising of tribals.
- (ii) Until contrary is proved any immovable property situated in scheduled areas and in possession of non-tribals shall be presumed to have been acquired through a transfer by a tribal.

The Section 3(3)(a) provides for mortgage of lands in scheduled areas without possession to the financial institutions approved by the Government. Under Section 4, the jurisdiction of ordinary civil courts has been debarred on all suits under this Regulation. Under Section 5 immovable property of tribals in scheduled areas cannot be attached and sold in execution of a money decree. Under Section 6(A) any person who acquires any immovable property in contravention of the provisions of this Regulation or continues in possession of such property shall be punished with rigorous imprisonment for a term extending upto one year or a fine upto Rs.2000/- or both. Under Section 6(B) all the offences under this Regulation are declared as cognizable.

Special enforcement machinery headed by Special Deputy Collector (Tribal Welfare) has been created in the districts having scheduled areas to effectively enforce the provisions of Land Transfer Regulation.

THE ANDHRA PRADESH MUTTAS (ABOLITION & CONVERSION INTO RYOTWARI) REGULATION, 1969:

The Regulation provides for abolition of Muttas in the scheduled areas of East Godavari and Visakhapatnam districts and conferred Ryotwari Pattas to the tenants in occupation of the lands situated in erstwhile Muttas. Under Section 5 of the said Regulation every ryot in a Mutta shall be entitled to a ryotwari patta in respect of all agricultural lands held by him if he is in lawful possession of the same for a continuous period of not less than one year immediately before the notified date. But non-tribal ryot is also entitled for ryotwari Patta if he has been in lawful possession of any land for a continuous period of not less than 3 years immediately before the notified date provided such occupation is not void or illegal under the Andhra Pradesh (Scheduled Areas) Land Transfer Regulation. Section 12 of the Regulation provides for the survey of all the lands situated in Muttas while Section 14 provides for settlement of such surveyed lands in said Muttas.

THE ANDHRA PRADESH MAHALS (ABOLITION & CONVERSION INTO RYOTWARI) REGULATION, 1969:

This Regulation provides for abolition of Mahals in the Scheduled Areas of Nuzvid, Alabaka and Cherla in the Khammam District of the State of Andhra Pradesh and conversion

of the land situated in the erstwhile Mahals into Ryotwari lands. Under Section 5 every tribal tenant in a Mahal shall be entitled to a ryotwari Patta in respect of lands if he is in lawful possession of the same for the period of one year immediately before the notified date. Non-tribal tenant is also entitled to a ryotwari patta in respect of any agricultural land if he is in possession of the same for a period of not less than 3 years continuously before the notified date provided that such possession was not void under the Andhra Pradesh (Scheduled Areas) Land Transfer Regulation, 1959. Section 12 provides for survey of the lands of the Mahals while Section 14 prescribed the procedure for ryotwari settlement of lands in Mahal.

THE ANDHRA PRADESH SCHEDULED AREA RYOTWARI SETTLEMENT REGULATION, 1970:

The Regulation provides for ryotwari settlement of lands situated in Government villages in the scheduled areas in the Andhra area of the State of Andhra Pradesh in respect of which no settlement has been effected earlier. Under Section 7 of the Regulation, every tribal ryot in such villages shall be entitled to a ryotwari patta in respect of all cultivable lands which were properly included or ought to have been properly included in his holding. No non-tribal ryots however were entitled to a ryotwari patta unless such persons had been in possession of the land for a continuous period of not less than 3 years before the commencement of this Regulation and such a possession shall not be void or illegal under the Andhra Pradesh (Scheduled Area) Land

Transfer Regulation, 1959. Section 6 provides for confirmative pattas to the tenants of these villages.

THE ANDHRA PRADESH (SCHEDULED AREAS) MONEY LENDERS REGULATION, 1960 (REGULATION-I OF 1960):

HISTORY:

In exercise of powers conferred by the fifth schedule to the Constitution of India, the Governor of Andhra Pradesh passed the Regulation. The Regulation has been extended to the Scheduled areas of Telangana area as per the Andhra Pradesh Scheduled Area Laws (Extension Amendment) Regulation, 1963.

SALIENT FEATURES:

The main purpose of the Regulation is to control the business of the money lending in the Scheduled areas. Main provisions of the Regulation are (1) Money lending without licence is prohibited, (2) The money lender has to renew his licence once in a year, (3) The regulation stipulates that interest shall be simple and shall not exceed 12%. Under sub-Section (1), if money is advanced against a pledge and if the loan is Rs.25/- or less the rate of interest chargeable is $9\frac{3}{8}\%$ per annum and if the amount is more than Rs.25/- $6\frac{1}{2}\%$ per annum simple interest and (4) Every money lender should maintain account books for loans advanced.

THE ANDHRA PRADESH (SCHEDULED AREAS) MONEY LENDERS REGULATION, 1970:

Certain pencil provisions have been incorporated in sections 16,17,18,19 and 20 of this Regulation. They provide

for punishment of the Money lenders for violations of the provisions of this Regulation.

THE ANDHRA PRADESH (SCHEDULED TRIBES) DEBT RELIEF REGULATION,
1970:

Under this Regulation all the debts incurred by a member of scheduled tribe before the date of the commencement of this Regulation whether such debts are incurred within or outside the scheduled area shall be scaled down. The amount of debt shall be limited to the amount of principal as originally advanced and only the principal and such outstanding portion thereof shall be repayable. No interest shall be payable and all interest outstanding on such date shall be deemed to ^{be} discharged. Where any tribal has paid to the creditor any amount in excess of or equal to the principal amount shall be deemed to be wholly discharged. A two year moratorium on repayment of debts has been imposed under this Regulation.

NEW ARRANGEMENT FOR INTEGRATION OF ADMINISTRATIVE
AND FINANCIAL RESOURCES:

K.A.S. HUSSAIN,
DEPUTY DIRECTOR *

In the Context of integrated tribal development four facets of the process of integration have been identified as "synchronisation of area, programme integration, organisational integration and financial integration". Basic to the concept of integrated tribal development is the new strategy evolved for implementation during the V Plan, which was formulated after a thorough review of the tribal situation on the eve of Fifth Plan formulation which showed that eventhough Tribal Deve-
Development(T.D.) claimed special attention of the Union and State Governments from the very beginning of the Planning era the desired level could not be accomplished for various reasons. The Community Development (C.D.) programme which was a precursor to the I.T.D.Project approach was essentially a formulation geared to meet the

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1. Basic policy papers Vol.II - T.D. in V Plan
Ministry of Home Affairs, Govt.of India.

rural socio-economic situations. The T.D. Component of the Community development programme by and large followed the main programme pattern rather than setting the trend for the main programme (C.D.) with reference to the special needs of the tribals as was expected. Development and regulatory aspects of the administrative frame got separated on account of the application of the general C.D. approach to Tribal areas. In short the problem of the tribals and the areas inhabited by them was not looked into in its totality. Another draw-back was the sectoral approach and the schematic pattern which went with it. In the absence of a suitable development frame at national, state and area level based on a holistic view, each department of the Government and various governmental and quasi-governmental organisation went about its tasks independently. While the sectoral targets were accomplished there was an adverse effect on the tribals in some cases. For instance in Irrigation sector the Department or the Agency concerned fully succeeded in constructing a source by actually submerging the tribal land and irrigating the non-tribal land. Any number of such examples can be found in different sectors. In certain other cases even if no harm was done to the tribal no benefit accrued

to the tribals either for example the investment on growing Commercial species of timber in the forests, major roads and hydro-electric projects, etc., It can however be argued here that these are important from the national angle; yes they are, but nothing prevents us from keeping the tribal interest, foremost in the process and re-arranging our priorities accordingly. Keeping in view the shortcomings of the previous approach a new strategy was evolved, the distinguishing features of which are "(a) total (as against sectoral) approach to the problems of the tribal area; (b) evolving a suitable frame for development of these areas, first in broad terms at the national and State levels through sub-plan exercise; (c) accepting the uniqueness of the problem of each viable area and community and formulation of programmes with reference to it, (d) major thrust of development to be provided by the general sector; (e) substantial supplementation of States effort by the Union Govt. (f) reconstructing the administrative and institutional frame".

This process is basically an exercise in planning for area development with focus on the geo-ethnic angle. It has four basic ingredients; area synchronisation, programme integration organisational integration and financial integration.

It is very essential that all concerned and especially the district officers who have a crucial role to play have clear appreciation of the concepts so that area development with focus on tribal population can be really accomplished.

It is not enough just if the concept is correctly understood, we have to go a step further and determine as to how each of the four aspects is relevant to our task of area development with focus on tribals. A closer examination of each facet will show that a number of steps have to be taken to use these ingredients effectively as tools of development. These aspects are discussed in the following paragraphs:-

(A) Area synchronisation:

Area synchronisation refers to the process of identification of the villages and habitations which go to constitute the I.T.D.P. (or I.T.D.A.) area. According to the guidelines issued by Government of India all the scheduled areas and villages with tribal concentration contiguous to the scheduled area within a district were identified as the area of operation of the I.T.D.As. In this state this has been done and we have 8 I.T.D.As in Andhra Pradesh; the particulars of which are given in the following table:-

T A B L E

Sl. No.	I.T.D.A.	Area Sq. Kms.	No. of Villages		Total population of the ITDA.	S.T. population 1961 (Leti- -natic)	
			Scheduled	Non-scheduled.			
1.	Srikakulam.	893.31	106	270	376	709969	81144
2.	Vizianagaram.	425.00	322	123	445	153000	142000
3.	Visakapatnam.	6749.54	3434	104	3538	355846	311790
4.	E. Godavari.	6715.48	724	51	775	174662	113306
5.	W. Godavari.	1006.10	102	4	106	64431	34996
6.	Khammam.	6725.42	904	7	911	678941	367581
7.	Warangal.	992.25	179	106	285	125834	77958
8.	Adilabad.	4587.48	401	241	642	398354	256670
TOTAL:		29526.79	6172	906	7078	2661037	1412301

with the identification of the area; population and the villages only the first stage is completed and it only answers the question whether there is an identified area of operation. It would be interesting to note here that normally the existing administrative units like the entire district or the Mandals constitute the area of operation, like for instance the D.R.D.A. they are Co-turminus, in the context of T.D. however more than one factor is taken into consideration viz., Scheduled Villages villages with tribal population pre-dominating; contiguity, etc., therefore while we have whole villages falling within the ITDA., there are Mandals which are only partly covered by it. Similarly several programmes and organisations partly cover the ITDA. area. Hence the need for a separate exercise.

Merely identification of villages and partly or wholly covered Mandals does not complete the process. It would be necessary to identify - gram panchayats - forest ranges, banks (both Commercial and Cooperative) Command areas of minor and Medium irrigation projects; cropping pattern; Soil mapping, electricity circles and sub-stations; G.C.C. Societies and D.R. Depots; hospitals, dispensaries; educational institutions; roads, etc., are inhabited by different tribal groups within the I.T.D.A. In short an infrastructure inventory should be built up for the ITDA. area to be used as a tool for planning Coordinating and implementation of programmes. Specific action that is to be taken with reference to area synchronisation aspect is to compile a list of villages (mandal-wise)

falling in the Sub-plan area along with infrastructure and resource inventory and furnish the same to each and every officer operating in the area. This should be updated from time to time and kept in a separate stock-file to be handed over and taken over whenever there is a change of personnel. If the ITDAs have not done it so far it would be worthwhile if a beginning is made atleast now.

How to go about preparing this inventory which will no doubt be a formidable task is the question which will have to be discussed in a special forum constituted for this purpose. All the district officers will have to actively participate in this task - Coordinated by the I.T.D.A.; considerable data will be forthcoming from secondary sources which will have to be supplemented by field surveys wherever necessary. A format will have to be evolved for this purpose.

If the aim is to achieve effective programme and organisational integration action will have to be taken on the above lines.

(B) Programme integration - presenting a total picture:

Programme integration refers to the process of imparting suitable orientation to various sectoral programmes/ Schemes with reference to the problems of tribals and the ITDA.area. Mere "arithmetical summation" of the sectoral programmes does not result in programme integration. Here again it has to be kept in mind that total development of the identified region (ITDA.area) with focus on the tribal communities is the objective. To present a total picture of the development of the region all activities of Govt. and semi-Govt.organisations financing and credit institutions and special sectoral programmes have to be integrated; To achieve this objective the following important recommendations were made. (Working Group on T.D: Basic Policy Papers, Ministry of Home Affairs, Govt. of India).

1. Excessive reliance should not be placed on organisational approach to integration. "adequate flexibility in programmes to be adjusted in response to local needs and discretion to use available resources within specified parametres should be ~~limit~~^{built} into a system which may be devised for tribal areas."

2. The action plan for the ITDA should represent the total programme of development of the area.

3. Effort of the voluntary organisations also should be taken into account and such agencies should be assisted in their effort.

4. The conditions for financing various sectoral programmes sponsored by different organisations may be suitably modified.

5. All investment elements from different source should coverage at ITDA level and no specific programme should be formally linked with any particular sectoral investment.

6. The Special Central assistance should provide the missing inputs in the general sector and it should not have the effect of displacing the sectoral authority.

and 7. The Integrated Tribal Development Plan should include "all the programmes taken-up in the region by (1) the Central Govt. (2) State Govt. (3) Cooperative institutions and (4) statutory and semi-autonomous bodies constituted by the Central Govt. or by State Govt. Integration of various programmes may take into account the operations of Scheduled Banks, Electricity Boards, Khadi and Village Industries Commission, Dairy Development Corporation, Agricultural Universities".

Action Plan of the ITDA. is the instrument through which a meaningful picture of total development is presented. If the action is prepared just to present the various activities launched or programmed by various departments including the ITDA. and the achievements likely to flow then it can at best be called a ~~Compendium~~ ^{Compendium} of development programmes. This is precisely what is happening to-day. For preparing an action Plan with an integrated approach a strong data base on the lines suggested in section (A) of this paper will have to be built-up. It should be followed by a clear delineation of the problems specific to the area and to each tribal group in the area. Next, clear objectives will have to be set for each sector which would be accomplished through well articulated schemes drawn up on the basis of location specific details within a temporal frame.

Action Plans may have to be drawn up with a 5 year perspective (to coincide with the 5 year plans) and annual plans may be drawn up (to coincide with the financial year). On the basis of the data base, delineation, of problems and the inventory of non-plan and plan programmes available; the programmes may be divided into three categories. (1) area based programmes (2) Resource based programmes and (3) problem oriented programmes. Such a classification will be useful in strongly presenting the case for adequate allocation which is the crux of the problem. Advantage can be taken by building up suitable indices in each sector to show the gap in the levels of development on the basis of which the case for extra allocations can be put across effectively.

In actual practice systematic effort is lacking. It would be perhaps be desirable to constitute a team of selected district officers to draw up a perspective plan for the remaining part of the VII Plan and action plan for atleast the next year i.e., 1988-89. It would be useful if the following aspects are considered and suitable proposals incorporated (besides the usual programme details targets etc., etc.,).

1. Whether it is necessary to ask for ways and means advance atleast from selected departments and organisations to obviate delay in releases which are made on year to year basis. The amount spent on schemes from this advance can be adjusted against the releases.
2. Identify the delays in technical sanction and suggest delegation of powers wherever possible.
3. Suggest modifications to the existing programmes to suit the tribal situation.
4. Is there need to merge schemes. For instances all funds flowing for Panchayat Raj, Minor Irrigation works P.W.D., M.I.works Medium irrigation and Spl.Central assistance investment can be pooled to draw-up M.I.schemes to suit the area. Similarly the R.L.E.G.P.and N.R.E.P.funds could perhaps be pooled.

Integration of administrative set-up:

Unity of command by "fusion and rationalisation of the existing structure" and not creation of a new administrative unit is the aim. From the beginning Govt. of India have been emphasising that for the tribal situation as it exists with simplicity as its hall mark, complex specialisation is not necessary. It was recognised that provision of higher level technical expertise in each specialisation will be too costly and results in under utilisation of the scarce man power. It was suggested by Govt. of India that broad specialisations may include (1) Agriculture and allied sectors (2) Forestry (3) Health Services (4) social services (5) Engineering services (6) Industry and Employment. This team was to be headed by a Project officer. The intension was not to dispense with the departmental heirarchies within the project area but to bring each of the broad technical disciplines under a unified command so that the work load is more evenly and rationally shared by all concerned. It was even envisaged that their functions would be re-defined so that various officers representing different departments could be brought under their effective control to facilitate both planning and execution of the programmes with focus on tribals.

In this background it has to be examined whether what was envisaged has been translated into action. A look at the existing arrangement in the ITDAs shows that we have the (1) Project Officer and Assistant Project Officer (2) District Tribal Welfare Officer (3) Agriculture Officer (4) Medical and Health Officer (5) Education Officer (6) Executive Engineer and several other officers of various levels but none to take care of Forests, Industries and Employment. The original idea was to classify the programmes and activities under broad specialisations mentioned earlier and bring all the functionaries operating in the Tribal Sub-plan area under the control of the subject matter specialist. Now that there is an officer to look after education the District Tribal Welfare Officer who is now virtually education officer of the project can be relieved of these duties and made to concentrate on training employment and such other programmes for which there is no specialist at Integrated Tribal Development Agency level. The Asst. Accounts Officer and the Administrative Officer can take over the administrative tasks and accounting functions with which the District Tribal Welfare Officer is burdened.

There is another departure in the matter of administrative arrangement in some ITDAs that is the system of 'Sectoral officers'. This arrangement has been made evidently on the basis of experience gained earlier to the issue of the Government orders on 'Single line administration'. Since the departmental officers were not fully responsive to the project Command and at the same time the anxiety was to place an officer as near the point of execution of schemes as possible who would effectively respond to the tribals as well as the project authority. Since these officers are not of uniform level and also because they lack specialist knowledge (with a few exceptions) their performance and consequently the end results leave much to be desired. However the Project Officer and the district administration will be in a better position to judge.

There is a need to take a look afresh at the present arrangement especially after the issue of G.O.Ms.No.434, General Administration department dt. 14.2.1986 on Single line administration. There cannot be any question of the various functionaries belonging to different departments not being responsive to the project authorities now. They can do so only at the risk of inviting disciplinary action upon themselves. The Mandal Revenue officers and Mandal Development Officers can perhaps replace the sectoral officers now.

Here the question arises whether the said Government orders are effective and adequate. In other words are these orders being implemented both in letter and spirit. The answer to this can best be provided by the Project authority. However it would be useful to analyse the same and examine whether any follow-up action is needed. The Govt. order contains broad spectrum directives, and evidently there is a need to take each aspect and issue suitable clarification instructions and make new working arrangements in order to operationalise the policy.

various aspects involved as are follows:-

1. Re-designation of Project officers as Ex-officio Joint Collectors and Additional Dist. Magistrates if they belong to I.A.S. cadre additional Joint Collectors and Additional Dist. Magistrate.....

No problem.

2. Powers now exercised by Collectors/Jt. Collectors/ Dist. Rev. officers as per G.O. 77, Rev., dt. 22.1.86 to be exercised by Project officer.

Specific orders and guidelines have to be issued and notifications are to be issued. Either the Spl. Dy. Collector or his staff has to assist the Project officer in discharging these functions or additional staff will have to be provided.

3. Project officers will be Additional Agents.

There is no mention of Additional Agent in the connected Act and rules therefore an appropriate amendment is needed.

4. All Development Programmes in Sub-Plan area to be approved by I.T.D.As.

Specific orders from the concerned heads of Departments to their field formations are needed, duly amending the existing orders issued by each department.

5. Project officers empowered to call for records, review and inspect works in the Sub-Plan area.

Same as 4 above + periodical reports to be prescribed by the Project officer and inspection schedule has to be prescribed.

6. Administrative control over the staff.

Necessary amendments to the existing orders and rules to be formulated and issued and specific administrative orders placing each functionary under the control of Project officer to be issued by the concerned Department.

7. Screening of officers.

Meetings of the Screening Committees to be held regularly.

8. Recruitment for posts in Sub-Plan area - Project officers role.

The role of Project officer has to be clearly defined vis-a-vis the existing committees. It is desirable if spl. committees for recruitment are constituted by all the departments provided for a central role to the Project officer in the matter of recruitment.

9. Adding remarks in the C.Rs.

Each head of department has to identify the functionary and also amend the connected rules.

Action may have to be initiated by each Project officer to address the heads of departments concerned with detailed and specific references on the above lines otherwise the new administrative arrangement will only remain a myth.

Financial integration - the new arrangement:

It has been stated in the Basic policy papers by Govt. of India that " integration of programmes and outlays at ITDA.level attempts to telescope the complexity inherent in multiplicity of programmes and specialisation of function at ITDP.level and substitute it by a next clear programme frame and resources flow below the ITDP level". The fact that programmes are often hampered because of delay in release of funds and there is a need to arrange proper feed back and suitable accounting arrangement was kept in view and suitable corective measures were suggested.

A close look at the present arrangement shows that we have not got over the problem of time lag and also the present feed back and the accouting system is not effective. The deficiencies are not attributable to any other factor except the present system itself which is simply not geared to the new situation. Serious thought has to be paid to it; the sooner it is done the better. Finances of hitherto unknown magnitude are flowing to the ITDAs now it is time that a good arrangement is made.

The new arrangement ordered by Govt. is discussed below.

Govt. have ordered that the funds meant for Tribal Sub-Plan should be exhibited under a single Demand from the year 1987-88 and have directed that:-

- "(i) The Planning Dept. should quantify the funds for Tribal Sub-Plan each year in accordance with a percentage to be prescribed and indicate this to the Commissioner for Tribal Welfare.
- (ii) The Commissioner for Tribal Welfare will draw up relevant schemes in identified priority sectors and furnish the sector-wise/scheme-wise break-up for these funds in consultation with the heads of Depts. The objective will be that the funds will be utilised for the total and comprehensive development of S.T. people in the sub-Plan areas with reference to their needs and priorities.
- (iii) With effect from 1987-88 the Tribal sub-Plan funds of all Departments shall be exhibited under the head of account " 288-Social Security and Welfare-C.W Welfare of SCs, STs and other Backward Classes-MH.025-Tribal area Sub-Plan or the corresponding Capital or loan head of account, as the case may be by opening Group Sub-head/Sub-heads for each function under the single Demand no. XXVIII-Tribal Welfare.

On the basis of this policy laid down by Govt. it will be necessary to articulate the various steps to be taken at different levels and indicate the tasks to be performed so that the Govt. policy is put into action.

In this context it would be useful to clarify that the new budgetary arrangement does not in any manner dispense with the responsibility cast on the heads of Depts. concerned. In the matter of Planning for the development of the S.T. people in the areas of Tribal concentration (ITLAs)

the Heads of Departments shall continue to shoulder full responsibility in respect of the concerned sector and shall plan to ultimately to remove the disparities between the tribal areas and the other areas over a period of time. Similarly in the matter of implementation of the schemes the position does not get altered. This is in accordance with the concept of the Sub-Plan which envisages that the main thrust for the areas of tribal concentration with ~~xxxx~~ focus on tribal people should come from the general sector.

The new arrangement ordered by Govt. casts responsibility on the Commissioner for Tribal Welfare to draw-up suitable schemes in consultation with the Heads of Depts. after the % of the allocation is prescribed by Planning Department for the Tribal Sub-Plan. Since we are in the 3rd year of the 7th 5 year Plan and also because several schemes have already been launched and are being implemented even in the earlier plans, it is neither desirable nor possible to start with a clean slate and draw-up altogether new plans. However, in the process of formulating the schemes the endeavour shall be to accomplish full the objective laid down by the Govt. over a period of time.

To sum-up the following steps are to be taken:

1. Preparation of Action Plans by ITDAs with the help of District officers.
2. Scrutiny of Plans by the Heads of Departments and furnishing the same to Commissioner for Tribal Welfare and Director, Tribal Welfare. The format prescribed by Planning Dept. (Proforma TSP.I&II) is to be followed.
- 3.(a) Scrutiny of the Plans, by Commissioner for Tribal Welfare with the assistance of Director of Tribal Welfare and Project officers and determination of priorities and review of performance.
- (b) Discussions with Heads of Departments and Planning Wing and Finance Wing of Govt. (Meeting to be convened by Commissioner for Tribal Welfare) to finalise the allocations and the schemes and review of performance.
4. Directions to be issued by the Finance Dept. to the Heads of Departments for inclusion of the Plans in the budget under the T.S.P. Demand. Heads of Departments to submit the budget proposals under Tribal Sub-Plan directly to Finance Wing with reference to the outlay finalised as per 3 (b) above.
5. Tribal Sub-Plan segments to be sent to Planning Dept. by Heads of Departments concerned for incorporation in the State Plan document.
6. Preparation of separate Tribal Sub-Plan document by the Director of Tribal Welfare giving a overall review etc., in the format suggested by Govt. of India.
7. Heads of Departments to take action to get the schemes cleared (according to the procedure laid down) by Dept. clearance Committee and Projects and Programmes approval Committee in the respective departments of the Secretariat.
8. Release of funds to the field agencies/ITDAs as per the existing practice on the basis of advance indications to be given to each ITDA. by Heads of Depts. concerned.

9. Heads of Departments to consult the Commissioner for Tribal Welfare for any changes in allocations proposed post budget.
10. Heads of Departments to furnish monthly expenditure statements to the Secretary to Govt. and Commissioner for Tribal Welfare/Director of Tribal Welfare by 15th of every succeeding month. Similarly the District officers to furnish the same to the ITDA.
11. Heads of Departments to furnish to the Secretary to Govt. and Commissioner for Tribal Welfare quarterly reports on the staff position indicating the no. of posts sanctioned and the no. filled up and reasons for vacancies by 10th of the succeeding quarter. Similarly the District officers to furnish the same to ITDA.

PROGRAMME INTEGRATION AND DISCUSSION ON THE ACTION PLAN

INTEGRATED TRIBAL DEVELOPMENT AGENCY
RAMPACHODAVARAM : EAST GODAVARI DISTRICT.

1987-88

*Sri K.A.S.Hussain, B.A.,
Sri P.Rama Krishna, M.A.,

It is said that a plan is ^{as} good as its imple-
mentation. Truly, the success of tribal development
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and implemented. For this purpose a clear comprehension
of problems; proper identification of the priorities and
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integration in all its ramifications is given great
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organisational integration and financial integration are
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a meaningful picture of total development. Action plan
of ITDA is the instrument through which this task is
accomplished. In order to bring about true integration
in the Tribal Development context all the agencies and
the departmental officers concerned will have to focus
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contd..2...

* Deputy Director, Tribal Cultural Research
& Training Institute, A.P., Hyderabad
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have to cease to think in terms of separate departments, sectoral programme details as applicable to areas outside ITDA etc., In an ideal situation the financial resources would be pooled and given to ITDA so that all programme based on felt needs of the tribals could be drawn-up and implemented. However the anxiety of Government is that the various sectoral officers should fully shoulder the responsibility in their respective fields of activity so that ultimately the dichotomy of tribal and non-tribal disappears. The sooner we reach this level the better.

With this background it is proposed to discuss the action plan of ITDA, Rampachodavaram for the year 1987-88.

At the outset, it is desirable to state that this exercise is not meant for criticising the action plan of the ITDA, therefore any comments like deficiencies 'draw backs' should not be misconstrued. The aim is to take full advantage of this forum where loud thinking will be of mutual benefit. The point to be drawn home is that all the district officers are responsible for preparation of the Action plan and the ITDA has to coordinate the effort.

contd..3...

SALIENT FEATURES OF THE PROJECT AREA *

As per 1981 Census, the ST population in the district was 1.43 lakhs and about 1.21 lakhs are found in the following mandals.

1. Rampachodavaram
2. Maredimalli
3. Devipatnam
4. Arddatogala
5. Y. Ranavaram
6. Rajavommangi
7. Gangavaram
8. Sankhevaram
9. Eotanandur
10. Prathipadu.

These Agency belt is spread over an area of 4,191,65 sq.kms which constitutes 38.2% of the total geographical area of 10970 sq.kms of the district.

LOCATION: The project area consists of the agency tract which lies between $81^{\circ}.3'$ and $82.30'$ East longitudes and $17^{\circ}.10'$ and 18° north latitudes. It is bounded by river Godavari in the west. Visakhapatnam district on the East, Khanna district and Koraput district of Orissa on the north and Korukonda and the non-agency part of Sankhevaram sanithis of East Godavari District of the south. It is formed of the whole of the Rampachodavaram and Yellavaram taluka and part of Parthipadu taluk.

contd.

* Source: Acti a plan 83-84.

TOPOGRAPHY: The project area can be broadly divided into two physiographical tracts namely (1) hilly region covered with deciduous forests with mountains of altitudes ranging from 2000 to 4000 and (ii) More or less flat area interspersed with small hills and undulating terrain.

Soil: The project area is endowed with variety of types of soils in the following rough proportions.

Sandy loam	14.3%
Red loam	52.2%
Black cotton	29.3%
Alluvial	4.1%

CLIMATE AND RAIN FALL: The average rainfall of the Agency tract is about 1300 mm. The temperature varies between 15°C in the winter to 42°C in the Summer. Most areas experience a cool winter and mild to moderately severe summer depending upon elevation and nearness to forests. Generally, the rains start from the 2nd fortnight of May and continue upto November.

FORESTS AND MINERALS: The total forest area of East Godavari District works out to 29.21% of the total geographical area. Most of the forest area is located in the ITDA area.

LIVESTOCK: The Agency area is not endowed with any descriptive breed of Live stock. But over years on account of operation of ITDA and DRDA a number of animals of different breeds have been supplied to the tribals and some non-tribals. Country cows, non-descriptive buffaloes and goats are known to thrive well in all the sanithis.

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IRRIGATION FACILITIES: IN general major cultivable area in the Agency is under rainfed. There are quite a no. of perennial hill streams like Soothapalli vagu, Panularu vagu, Maduru, Yaleru etc which are being utilised for irrigation purpose besides human consumption. In the course of developmental administration, some medium and minor irrigation projects have been executed in the project area.

ELECTRIFICATION: The total no. of villages existing in Agency area are 775. Out of which 345 villages were electrified upto end of 1986-87. The remaining villages will be electrified by end of VII plan period.

INSTITUTIONS: The following important institutions are existing in the Agency areas.

1. Ashram schools	56
2. Primary schools	258
3. Boys hostels	5
4. Girls hostels	5
5. Upper primary schools	13
6. High schools	12
7. Jr. Colleges	2
Residential Schools	2
Horticulture Research Stations	2
Horticulture, Training and Nursery centres	1



contd..6..

HEALTH CENTRES: Two Government hospitals, 6 Primary Health Centres, 3 Government Dispensaries, 3 M.M.Units and 27 sub centres are existing in the following places.

1.Govt.Hospitals

1.Rampachodavaram

2.Addatcegala

2.Primary Health Centres:

1.Maredumilli, Indukuripet

3.Y.Ramavaram, 3.Rajavomangi

5.S amkhavaram 6.Gangavaram

3.Govt.D ispensaries

1.Boduluru, 2. Devipalen

3.Zagari

4.M.M.Units

3

5.S ub centres

27

BANKS: There are 11 Banks in the Agency blocks and 3 banks in the outside the Agency area.

ITDA PROGRAMME FOR THE YEAR 1985-86 to 1987-88

During 1985-86, an amount of Rs.65.67 lakhs was released under ITDA and PTG programmes for implementation of family oriented economic support scheme. The No.of families covered were 336.9 with subsidy expenditure of ; Rs.74.430 lakhs. During 1986-87 an amo-unt of Rs.76.08 lakhs was provided by Government of India and the coverage was 2774 families with subsidy expenditure of Rs.93.360 lakhs.

During 1987-88, an account of Rs.47.232 lakhs was allocated for the above programmes and the achievement upto July 87 is not reported, in the Progress report.

It is observed that information has not been furnished as per the prescribed proforma communicated earlier.

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The programme wise achievement for the years 1985-86 and 1986-87 (Up July '87) is as follows.

Sl.No.	Programme	Allocation			Expenditure			Families covered		
		1985-86	1986-87	87-88	1985-86	86-87	87-88	1985-86	86-87	87-88
1.	ITDA	59.00	68.60	40.912	50.280	88.830	20.630	3106	2552	Not reported
	PTG	6.67	7.40	6.320	16.150	4.530	4.300	263	222	Not reported
	Total	65.67	76.00	47.232	74.430	93.360	33.010	3369	2774	

The programme abstract for general sector and Special Central Assistance and Institutional Finance for the year 87-88 ought to be presented as follows.

Sl.No.	Scheme	(Rs. in lakhs)			
		General sector	Spl.C.A	I.F	Total
-1-	-2-	-3-	-4-	-5-	-6-
1.	Agriculture	6.951	-	-	6.951
2.	Horticulture	-	-	-	-
3.	Animal Husbandry	-	-	-	-
4.	Dairy Development	-	-	-	-
5.	Fisheries	10.50	-	-	10.50
6.	Marketing	-	-	-	-
7.	Medium Irrigation	5.00	-	-	5.00
8.	Minor Irrigation(I.D)	1.00	-	-	1.00
9.	Minor Irrigation(P.R)	0.60	-	-	0.60
10.	Ground water	0.70	-	-	0.70
11.	Roads (FWD)	2.34	-	-	2.34
12.	Roads(PR)	0.60	-	-	0.60

contd. P...

13. Industries	5.00	-	-	5.00
14. Electricity	51.00	-	-	51.00
15. Education				
(a) Higher Education	-	-	-	-
(b) School Education	62.543	-	-	62.543
(c) Adult Education	3.640	-	-	3.640
(d) Technic-al Education	-	-	-	-
16. Public Libraires	0.43	-	-	0.430
17. Medical and Health	-	-	-	-
18. Women and Child Welfare	22.397	-	-	22.397
19. Youth Services	0.105	-	-	0.105
20. R-ural Water supply	30.70	-	-	30.700
21. ITDA	0	70.002	42.341	113.643
22. PTG	0	15.130	.	15.130
	212.061	85.932	42.341	340.334

* THE ACTION PLAN FOR THE YEAR 1987-88 HAS NOT BEEN RECEIVED SO FAR.

It is not possible to make any comments on programme integration and other aspects as no action seems to have been prepared by this ITDA for 87-88. However, on the basis of the plan for 83-84 and other data available in the district segments, the foregoing description has been given. Evidently several gaps are found and most important the programme linkages have not been identified which the Action plan should normally contain.

The missing elements can easily be supplied but the point to be noted is that there is need to articulate the schemes in greater detail with location specific details so that the field level agencies will go about their work with a clear perspective. Secondly, it would facilitate monitoring of their work. It would be ideal if the temporal frame for each scheme is given along with financial allocation (for each component of the scheme)

Participants may kindly ~~reach~~⁺ to the above proposition so that a preliminary effort can be made in this forum.

It is presumed that an Action plan for 87-90 has already been prepared and it contains very useful schemes. However for the purpose of discussion here a few topics have been selected just to highlight the areas of main thrust.

FOREST AREA AND GOC ACTIVITIES:

The geographical area of the ITDA is	10.28 lakhs ac.
Area under forests	5.91 "
Normal cultivated area is	1.04 "

It may be seen that 57.49% of the geographical area is taken away by forests and only 10.11% is left for cultivation. Evidently in this situation any development plan for this area the effort will have to be directed towards maximising income from forests. In the year 1983-84 the 2 societies of GOC in the area procured M.F.P. valued at Rs.21206 lakhs. 21 items of

contd.,10...

M.F.P were collected, Tamarind, Seekai and Myrabolans constituted the major items. Now the question is as to how best the forest based income to tribals can be maximised in a given situation of this kind.

- (1) Through increasing the Collection, on items other than Tamarind, Seekai and Myrabolans?
- (2) Through introduction of scientific methods?
- (3) Through payment of better price to the tribals?
- (4) Through employing tribals more and more in forestry operations?
- (5) Through growing selected M.F.P. trees?
- (6) Through forest based industries?
- (7) Others?

PROBLEM OF AGRICULTURAL LABOURERS
AND FOREST LABOURERS

According to the statistics furnished, there are 3,983 cultivators and 23,226 agricultural labourers among the tribals. No doubt the number of cultivators is sizeable and it is a happy feature nevertheless attention has to be paid to the problem of agricultural labourers and other who also constitute a sizeable segment of the population. Major portion of the investment goes towards helping the cultivator families. In order to see that development does not become lopsided it is necessary that due attention is paid to the latter group. What are the prospects for them?

1. Training?
2. I.S.B. ventures?
3. Enforcement of minimum wages?
4. M.F.P. collection?

contd..11...

CROPPING PATTERN

Food crops dominate. According to the statistics furnished in the Action plan 83-84 almost all the 77,000 acs are under food crops; have also millets and pulses take a lions share. Area under oil seeds is very low; similarly commercial crops are also insignificant. Can we alter the cropping pattern to achieve a significant break through? If so, how should we go about the task? What are the potential crops? Oil seeds in this rabi season?

EDUCATION

According to the statistics furnished by the ITDA, there are 22,556 students in pre-matric classes during 1986-87 (coverage of students under the scheme distribution of N.T.Books) Both enrolment and retention appear to be too good to be believed. However, we may discuss important facts of the educational programme on the basis of the available data.

I. HOSTELS: 21 with a strength of 1,654 students.

CLASS WISE STRENGTH REPORTED IS AS FOLLOWS

Classes:	I	II	III	IV	V	VI	VII	VIII	IX	X	Total
Strength	352	131	135	155	107	90	136	137	166	195	1654

VII CLASS AND X CLASS RESULTS 86-87 REPORTED

	No appeared	No passed	%	
VII class	100	85	75.70	20 Candidates did not appear for exam
X class	171	19	11.11	24 candidates did not appear for the exam.

contd..12...

Besides the high percentage of drop outs, 23 or 23% of the students did not appear for the VII class examination. At the 10th class besides the poor result 24 or 12% did not appear for the examinations. Why this situation when all facilities are provided? Remedial action?

II. ASHRAM SCHOOLS

Classes:	I	II	III	IV	V	VI	VII	VIII	IX	X	Total
Strength	1473	643	641	500	305	190	99	81	73	47	4132

35.64% of the strength is only in class I

52.49% are in classes II to V - high dropout rate.

Results of VII & X class not available

How best can we improve the performance?

III. Against 22,556 pre-matric students there are 322 students in post-matric courses constituting 1.42% which again shows the high drop out rate.

ITDA has been provided with the services of a D.E.O. The intention being improvement in quality of education. In this context it should be useful to examine the steps that can be taken to improve the performance and quality of education. To begin with DTWO and the educational institutions scholarships etc can be de-linked to allow the DTWO more time for inspection and supervision of other schemes in the ITDA. The DEO can assume full responsibility on academic matters, the Administrative officer can take care of establishment matters leaving the the task of passing of bills to the Asst.Accounts Officer. As per the single line administration the services of Mandal education officers are available to the ITDA orders to this effect can be issued at district level itself.

The Residential schools can be meso level focal points for periodical teachers meets and conducting model classes. Selected ashram schools can be developed on the pattern of residential schools; teaching methods supervising study and additional teachers will have to be provided.

Hostels and schools in the ITDA area can be brought under identified thresholds of ashram schools for conducting periodical tests and obtaining reports on academic side from the institutions. The utnoor model of reporting can be adopted if not already done.

DETAILS OF INCENTIVES REPORTS BY DTWO
RAMPACHODAVARAM: EAST GODAVARI
1986-87

		Beneficiaries	Amount
<u>1. Post -Matric scholarships</u>			
	Non-plan	316	5,00,000
	Plan	6	9,000
		<u>322</u>	
<u>2. Pre-Matric scholarships</u>			
	Plan	505	11,117
	Non-plan	-	3,00,000
<u>3. INCENTIVES TO PRE METRICISTS</u>			
<u>i. N.T. Books</u>			
Boarders & Day scholars	Plan	1,082	16,740
	Non-plan	21,474	3,22,110
		<u>22,556</u>	
<u>ii. DRESSES</u>			
Boarders & Day scholars	Plan	12,272	8,34,700
	Non-plan		
<u>iii) NOTE BOOKS</u>			
Boarders & Day scholars	Plan & Non-plan	12,272	90,91

GUIDELINES FOR PREPARATION OF ANNUAL TRIBAL SUB PLAN
1987-88 are as follows:

The Action plan for 1987-88 should cover the following.

1. Resume of expenditure and physical targets and achievements during 1986-87 under Special Central Assistance, I.F. and Margin Money.
2. The Chapterisation of Action plan will be as follows:-
Chapters:-
 1. Geographic and demographic features.
 2. Resume of development programmes taken up during 86-87
 3. ITDA - Sub-plan
 - a) Special Central Assistance - Specify commitment
 - i) On going ii) Spill over and iii) New Schemes.
 4. P.T.G. (i) on going schemes (ii) New schemes 8 T.S.P
 5. MADA (i) -do- (ii) -do- 9. Pooled funds
 6. PODU (i) -do- (ii) -do- 10. Engineering works
 7. DRDA (i) -do- (ii) -do- 11. State Plan & Non-plan
 8. Outside DRDA (Pattern will be 20% margin money, I.F. 80% and subsidy Nil)
 9. TRICOR abstract of above programmes to the tune of 20% assistance and Special programmes.
 10. Special programmes like tractors, Lorries, Mini Buses, etc finances required.
3. The family should be taken as a unit for planning and all schemes proposed should be taken into consideration of the family/the present income/ and the gap in income to help the family to cross poverty line. Such of the schemes which provide a net income of Rs.4,500/- per annum only should be identified and proposed.

contd..15...

4. Project approach has to be followed in case of fresh land assignees, beneficiaries of Land Transfer Regulation and freed bonded labour, victims of atrocities etc.,

5. Annual plan for 1967-68 should also contain a chapter on special problems faced by tribals in the project that need urgent attention. Remedial measures and pace setting programmes may also be indicated in this chapter giving the details of financial requirements to ground these programmes. These programmes may be for displaced tribals due to location of major or medium irrigation projects/ Industries/Wild Life Sanctuaries etc.

6. The departmentwise and district wise segments under Tribal sub-plan for the year 1967-68 are to be received. As most of the departments schemes are continuing schemes, the District Officers of the concerned department may be approached to get General Sector allocations under Tribal sub plan and incorporate these allocations in the Annual plan 1967-68.

7. The Programme content will be upto 50% on land based programmes like Horticulture, Minor Irrigation, etc., 30% will be towards agriculture and Sericulture programmes like supply of inputs, H.Y.V. programme, Mulberry cultivates etc., and the remaining 20% will be for other schemes.

8. There will not be institutional finance or Margin Money for tanks and cutts etc.

9. Identification of beneficiary and programmes basing on felt needs have to be drawn up so as to avoid any modifications at a latter stage.

10. POVERTY LINE PROGRAMMES:

The district wise targets under ~~poor~~ Poverty Line programmes are as follows:

ITDA	1790
PTG	217
PODU	386
RLEGP	1600
IRDP	1873

5066

The schemes identified to cover this targets are to be indicated separately and distinctly which will be monitored separately.

11. In case of pooled funds, a separate chapter should be written and 06-07 level can be assumed for preparing schemes. The schemes may be grounded with Special Central Assistance amount now and can be book-adjusted when funds are released.

REVIEW OF TRIBAL SUB PLAN DURING V AND VI PLAN PERIODS

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I. Prior to V Five Year Plan

A review of the tribal development approach till the end of IV Five Year plan was done before the first Tribal Sub-plan was conceived in V plan. The major short comings noticed in the planning process finances and development programmes are as follows:

- a. Up to the beginning of Plan ^{era} the programmes taken up were more in the nature of adhoc measures meant to pacify the tribals who became restive because of exploitation by landlords or Government's policy, than affording lasting benefits.
- b. Schematic budgets and sectoral plans in the first Four plans gave little scope for moulding the programmes to suit the area;
- c. Lack of integrated approach made the planning of programmes an exercise in isolation;
- d. Institutions were imposed in certain areas due to various socio-political reasons and they did not come-up as a result of need of the area and hence did not achieve the objective set-out;
- e. Uneven spatial distribution of programmes resulted in low-sided development;
- f. General tendency to implement programmes in respective areas and group led to area and group imbalances. Some areas and groups with higher receptivity developed while other areas remained as they were;
- g. The Socio-Economic conditions of tribals were not taken into consideration while planning for their development. Barriers and carriers of development programmes were not identified.
- h. Elimination of exploitation in all forms was not given due priority and programmes for elimination of exploitation were not built into the plans;

- i. Tribal Development blocks started for intensive development covered only 5.16 lakhs tribals while 11.42 lakhs were left out; and
- j. The burden of development of tribal areas was on State Plan Tribal Welfare funds and funds received from Government of India alone. Tribal areas development did not find due place in the programmes of general sector departments.

Realising the need for removing these lacunae in planning and implementation process, the concept of Tribal sub-plan was conceived in 1974-75.

II. TRIBAL SUB-PLAN DURING V FIVE YEAR PLAN:

The Tribal sub-plan was introduced in 1974-75 with a new approach for Integrated and accelerated development of areas of tribal concentration with two long term objectives viz.

- i. to narrow the gap in the levels of development of tribal and other areas.
- ii. to improve the quality of life of the tribal communities.

For achieving this goal the major thrust of development is envisaged for state plan which is to be supplemented by the Tribal Welfare funds.

It was also envisaged that programmes have to be formulated separately for each of the tribal areas or groups as each area group will have its own development problems which have to be identified and tackled separately. As a consequence, the tribal population in Andhra Pradesh have been categorised into four groups as follows:

- a. Areas of tribal concentration in and around scheduled areas.
- b. Small pockets of tribal concentrated areas outside sub-plan
- c. Primitive Tribal Groups and
- d. Dispersed tribal populations.

a. Areas of Tribal concentration

The areas of tribal concentration identified in eight districts of the state viz. Srikakulam, Vizianagaram, Visakhapatnam, E. Godavari, W. Godavari, Warangal, Khanman and Adilabad by including all Scheduled areas, all Tribal Development block areas and all villages of Tribal concentration contiguous to Scheduled and Tribal Development Block areas.

The following statement shows the I.T.D.A. wise scheduled and non-scheduled areas with population.

Area of Tribal concentration sub-plan.

Sl. No. ITDA/ Project	Area in sq.kms	No. of villages			Population (1981- census estimates)	
		sche- duled	non- schd.	Total	Total	Scheduled tribe
1. Srikakulam	1289.32	106	270	376	361049	279843
2. Vizianagaram	1740.98	322	123	445	..	..
3. Visakhapatnam	5904.51	3434	104	3538	578151	506293
4. E. Godavari	4191.65	724	51	775	283811	184091
5. Khanman	6899.92	904	7	911	1103093	597501
6. W. Godavari	1006.10	102	4	106	104683	56858
7. Warangal	3122.46	179	149	288	204448	126660
8. Adilabad	6133.50	401	241	642	678881	437358
Total:	30293.44	6172	906	7078	3314116	2188604

b. Pockets outside sub-plan

38 small pockets of tribal concentration outside sub-plan were identified for implementing Modified Area Development Approach. The criterion adopted for identification of these pockets is that, out of the total population of 10,000 in pocket at least 5000 is 50% should belong to Scheduled tribes. However, this has been relaxed in some cases by Government of India. The following statement shows the district wise MDA pockets with population.

**DISTRICT WISE NUMBER OF POCKETS AND VILLAGES WITH S.T. POPULATION
AND NUMBER OF HOUSEHOLDS UNDER MADA.**

Sl. No. District	Total No. of pockets	Total No. of villages	Estimated population for 1981	Estimated no. of households.
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OLD POCKETS DURING 1979-80

1. Warangal	7	61	58,824	17,165
2. Khamman	2	11	18,506	3,621
3. Karimangar	1	27	7,286	1,457
4. Nalgonda	2	20	20,010	4,022
5. Nizambad	1	26	16,086	2,217
6. Mahabubnagar	2	24	22,125	4,425
7. Medak	1	4	13,565	2,773
8. Srikakulam	1	26	10,952	2,190
sub-total;	17	199	1,94,354	38,870.

NEW POCKETS

1. Nalgonda	15	118	1,39,321	27,864
2. Mahabubnagar	3	22	22,385	4,477
3. Ranga Reddy	1	6	6,345	1,269
4. Krishna	1	14	6,776	1,355
5. Guntur	1	8	8,050	1,610
sub-total	21	169	1,82,877	36,575
Grand total:	38	368	3,77,231	75,445

C. PRIMITIVE TRIBAL GROUPS:

8. Tribal groups living at Pre-agricultural stage of economy have been recognised by Government of India for which also Special Central Assistance is made available. The groups recognised so far are as follows:

- | | |
|-----------------|-----------------|
| 1. Chenchu | 2. Konda Reddy. |
| 3. Kojan | 4. Porja |
| 5. Konda Bavara | 6. Gadaba |
| 7. Khond | 8. Thoti. |

D. Dispersed Tribal population:

There are no specific allocations from Government of India so far for these groups and state Government is implementing IRDP programme besides taking-up infrastructure programme under electricity, drinking water wells, Education etc. out of State plan.

COVERAGE OF STS:

Out of 31,76 lakhs tribal population as per 1981 census, nearly 88% of the tribal population are covered under ITDA/MIDA/PTG programmes while, the remaining 12% are dispersed through out of the State.

3. FINANCIAL ARRANGEMENTS:

Since the major thrust for sub-plan is from State plan of various departments, it was decided by Government of Andhra Pradesh in 1977-78 that all the Tribal sub-plan funds will be exhibited under separate sub-head of account under the Major head of each department. This was mainly done to ensure non-divertibility of Tribal sub-plan funds. However, this could not ensure non-lapsability.

4. ADMINISTRATIVE ARRANGEMENTS:

For implementing the Tribal sub-plan, various administrative arrangements have been made. Important of them areas follows:

- i. At State level the co-ordination committee consisting all heads of Departments of General sector as members with secretary to Government Social Welfare Department as Chairman and Director, Tribal Welfare as Convener was constituted.
- ii. ITDAs were established in the 8 districts of tribal concentration headed by a project officer supported by Assistant Project Officer in various development fields. The ITDAs have been registered as Societies with a Governing Body consisting of District Collector as Chairman, Project officer as Treasurer and all Heads of Departments at District level and Tribal leaders, tribal MLAs., MPs. of the area as the members.
- iii. All the tribal development blocks were brought under the administrative control of the project officer.
- iv. The Project officer's of ITDA were empowered to sanction works upto one lakh and Chairman-up to two lakhs while Governing body can sanction any scheme consting-up to Rs.15 lakhs and accept the tenders 10% over and above of the estimated cost.

- v. To ensure that the benefits under irrigation go to tribals, it has been decided that at least 50% of the ayacut should belong to tribals;
- vi. Screening committees were constituted to screen all officers working in tribal areas;
- vii. Staff working in 'Agency-Areas' are provided unhealthy locality allowances while project officers are sanctioned special pay of Rs.200 per month and the Assistant Project officers are paid Rs.100/-pm.

III. POLICY DURING VI FIVE YEAR PLAN:

In the VI Five year plan attempt was made to rationalise the financial and administrative procedures under tribal sub-plan and to take up programmes of relevance to tribal areas.

The major shift in policy was to take up 'Poverty amelioration programmes with family as a unit of development. The entire funds under Special Central Assistance were earmarked of taking-up programmes under poverty line approach under the New 20-point programmes.

The Monitoring and Evaluation aspects of programme has not received adequate attention during V plan period where as attempts were made to streamline the monitoring system during VI plan period.

TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE: Evaluation of ITDA programmes was also done by TCR&TI. Andhra Pradesh Agricultural University's Indian Institute of Economics, Hyderabad etc. and the feedback was quite useful in reformulation of the schemes from time to time. However, the new feature of concurrent Monitoring and Evaluation of Tribal sub-plan programmes to be conducted by the Development functionaries as desired by Govt. of India is yet to take a clear shape.

In respect of protective Legislation, a detailed survey of land held by non-tribals i.e. Government land, Forest Land and private land was made and effective steps have been taken

to proceed with the implementation of Regulation. However, the non-withdrawal of GO.Ms.No.129 is still coming in the way of implementation of LTR.

In terms of financial allocations to Tribal sub-plan, the VI plan saw a substantial increase in the flow of State plan over V plan even though the percentage of allocation remained more or less same and expenditure of schemes not of direct relevance to tribals is of high proportion to total outlay of sub-plan from state plan.

CRITICAL REVIEW OF SUB-PLAN ALLOCATIONS:

The main thrust of development is envisaged from the State plan of various general departments as per the policy to bridge the gap in levels of development. For quantifying the flow of required quantum of funds, the State government followed a four factor formula viz. 1. Total geographical areas of the sub-plan 2. Total population of the tribal sub-plan areas. 3. comparative levels of development. 4. The state of Social Services.

Accordingly the Government of India and Government of Andhra Pradesh have decided that atleast 6% of the total budget of each department should flow to tribal sub-plan. But in practice the actual flow was only 3.72% and the actual expenditure is 3.07%. If we delete the expenditure on programmes like commercial forestry, Medium Irrigation which do not benefit tribal economy, and the actual relevant expenditure works to 2.36%.

The main reasons for lesser percentage of allocation to sub-plan is that the total plan is divided into divisible and non-divisible pools and the funds for TSP flow only from divisible pool. An analysis of the funds under these two categories during the five annual plan periods, had shown that the non divisible pool has increased from 45% to 70% of the state plan as the annual plan size doubled from 1980-81 to 1984-85. The quantum of funds under divisible sectors more or less remained at the same level while their percentage decreased from 55.38% to 30.39% over the Five Annual plan periods.

The details are as follows:

Annual plan period	Total state plan outlay	Divisible sector	% of total state plan	Non-divisible sector	% to state plan
1980-81	500.99	277.14	55.38	233.55	44.62
1981-82	538.58	296.07	55.00	242.51	45.00
1982-83	610.00	243.74	39.96	366.26	60.04
1983-84	896.28	290.46	32.41	605.82	67.59
1984-85	978.31	297.23	30.39	681.09	69.61
	3523.86	1404.94	39.87	2118.92	60.13

Further, the static size of the divisible sector has not provided scope for expansion of development programmes as funds available were only sufficient to continue the institutions already started or to maintain the level of physical targets achieved in the first two years of VI plan.

In view of the low level investments during V and VI Five year plans, the objectives of bridging the gap in levels of development could not be achieved, on the other the gap has widened due to progress in plain areas in corresponding plan periods.

2. Gaps in levels of development

The following statements shows the gaps in levels of development between plains area and tribal areas as exists by end of VI Five year plan (the actual achievements during 1984-85 are also included).

Sl.No. Items	Level of Development	
	Tribal area	State as a whole
1. Literacy (%)	7.83	29.94
2. Length of roads (per 1000 sq.kms.area)	75.79 kms	120.76 kms.
3. Villages electrified (%)	23%	90%
4. Irrigated area to net area shown (%)	25.29	41.29
5. Hospitals-bed strength (Per 100000 population)	32	55
6. RWS (% of population covered)	30	75
7. Gross value of output of food grains per head of rural population.	139.70	600.00
8. Gross value of outputs of non-food grains per head of rural population	71.24	564.00
9. Average milk yield	0.5 litre	2.5 litre.

3. Advance action for VII five year plan.

During 1984-85 a detailed and critical examination of the tribal sub-plan was made by Chief Minister in March 1984 and in order to correct the imbalances created and also to control the unrest among the tribals, a series of developmental and administrative measures were taken mainly to facilitate implementation of a specific plan of action during VII plan. The following are the important steps taken.

1. A state level committee was constituted with Chief Secretary as Chairman, Principal Secretary, Finance Secretary, Planning as Members and Secretary (TW) as Member convener (GO.Rt.No.167, dt.13.3.84 SW(D) Dept.for sanctioning the tribal welfare schemes quickly. Last meeting was held on 2.7.85.

The committee invites heads of Departments to the meeting as and when required. The Committee held a series of meetings so far, and has taken a number of important steps as follows:

a. It has been decided in principle that the funds for tribal sub-plan will be pooled and invested in selected ~~xxxxx~~ primary sectors rather than diluting the efforts by allocating to a large number of sectors.

To start with, during 1984-85 the Government ordered pooling of sub-plan funds at ITDA level by the following (6) Departments.

- | | |
|-----------------------|-----------------|
| 1. Agriculture | 2. Horticulture |
| 3. Fisheries | 4. Industries. |
| 5. Rural Water supply | |
| 6. NREP. | |

The funds are released to ITDAs and deposited in Public Deposit Account in the Treasury to be operated by ITDAs.

- b. To speed-up implementation of works programmes in tribal areas, a separate engineering wing with ~~xxx~~ a Chief Engineer at Hyderabad, Superintendent Engineers at Visakhapatnam, ~~xxxxxx~~ and Warangal, divisions in Srikakulam, Vizianagaram, Adilabad Visakhapatnam, Warangal and E.Godavari dists. with 12 sub-divisions were sanctioned. The Engineering sections already existing in ITDAs. and GCC were merged with this office.
- c. For quick mobilisation, new jeeps at a total cost of Rs.28.86 lakhs have been sanctioned to ITDAs and Engineering cell.
- d. Infrastructure to takeup mulberry cultivation in the form of grainages, pilot project centre, reeling, weaving-cum-processing centres are sanctioned at a cost of Rs.169.28 lakhs.
- e. For takingup horticulture schemes in large areas for providing durable assets to tribals nursery-cum-training centres are sanctioned in all ITDA areas at a cost of Rs.50.00 lakhs.
- f. In view of the adverse climate conditions and difficult ~~xxx~~ living conditions prevalent in tribal areas, Government have sanctioned further financial incentives in addition to the existing incentives to staff working in tribal areas as follows:
- i. Existing:- Bad climate allowance at 10% basic pay subject to maximum of Rs.150 pm.
10 % basic pay towards additional HRA in lieu of rent free quarters to a maximum of Rs.50/-pm.

- iii. Special pay of Rs.200 for project officers and Rs.100 for DTWOs. working as APOs of ITDAs. whose head quarters is located in tribal areas.

New Incentives

- i. H.R.A. is enhanced from 10% to 20% in case of second class agency subject to a maximum of Rs. 300 pm and increased to 25% in case of 1st class agency subject to a maximum of Rs. 375/-pm.
- ii. Separation allowance at the rate of 15% of basic pay subject to maximum of Rs. 300 pm to the employees who keep ~~xxxx~~ their family in areas outside the tribal areas for want of educational facilities.
- iii. Education allowance of Rs.100/-per student learning in recognised hostel outside the ~~tribal~~ tribal areas.
- iv. A cash award of Rs.2000 for officers learning local tribal dialect.
- (i) instead of items (ii) and (iii) a flat rate of 20% of basic pay as addl. allowance has been sanctioned now).
- g. A programme to construct staff quarters to all employees working in tribal areas has been initiated. To start with an amount of Rs.250/-lakhs was sanctioned during 1984-85.
- h. An amount of Rs. 3lakhs for mass contact programme and Rs. 4 lakhs for giving medicines and meeting incidental charges in the free medical camps was also sanctioned.
- i. Special staff like additional D.M.&H.O. in four major districts of Visakhapatnam, E.Godavari, Khamman and Adilabad and Dy.DM and HO in other ITDA areas have been sanctioned to supervise Medical institutions in Tribal areas.
- j. Sanctioning of 78 new DR depots in tribal areas and construction of 178 DR depots at a cost of Rs.72.53 lakhs to increase coverage for distribution of essential commodities.
- k. Sanctioning of special staff to take advance action to identify areas and prepare programmes for the Girijan Cooperative Coffee Development Corporation proposed to be created as federation of Co.operatives of Girijan Coffee growers.

1. All the educational institutions maintained by Tribal Welfare Department are proposed transferred to education department while Dy.DEOs. are proposed to be appointed in four major ITDAs for effective supervision of educational institutions in tribal areas.
2. Emphasis will be made on poverty alienation programmes by taking up programmes at a unit cost upto Rs.10,000 per family. The present level of income and resources of each family will be assessed and programmes to assist the family will be identified. Horticulture, Social Forestry and Sericulture have been identified as the major programmes proposed for landless while agriculture under irrigated conditions will be taken up. Dry land agriculture will also be encouraged.
3. While universalisation of education is the main objective the stress will be made on provision of quality education by opening full fledged Residential schools, admitting them in Best available schools, public schools etc. Priority will be given for construction of buildings for all education institutions in tribal areas. The target set for VII plan is 100% enrolment under various special schemes mentioned above and in other schools.
4. Under anti-exploitative measures, implementation of Land Transfer Regulation, forest policy will be done.
5. Spl.schemes will be implemented for vulnerable areas and groups like primitive tribal groups, shifting cultivators displaced tribals. Special schemes would be formulated for tribal women.

In order to achieve these goals, the tribal sub-plan is formulated and proposed to be implemented with integrated tribal development as the main objective.

STRATEGY DURING VII PLAN

The strategy of tribal development in Andhra Pradesh has undergone finer orientations in the successive plan periods. In the second Five year plan four multipurpose Tribal Development Blocks were started in Paderu and Araku in Visakhapatnam district, Narsampet in Warangal district and Utnoor in Adilabad dist. During third Five year plan, more tribal development blocks were started and the sectoral approach followed till end of the IV five year plan resulted in uneven development. ~~In the IV five year plan resulted in uneven development.~~ In the IV five year plan one agricultural oriented tribal development agency was started in Srikakulam dist. mainly to take up agriculture and allied sectors development with funds for arterial roads development.

Master plan approach during V and VI five year plan and the results/achievements have been discussed in the second chapter.

STRATEGY DURING VII FIVE YEAR PLAN:

After a detailed review of the tribal development situations and basing on the guiding principles of the VII plan as indicated in the Approach Document and also the recommendations of the report of the working Group for Tribal development, the strategy of Tribal Development in Andhra Pradesh was worked out. The broad details of the strategy are as follows:-

1. Creation of durable assets under agriculture, horticulture and sericulture by taking up the programme in an integrated manner. The tribal beneficiary will be involved in all agricultural operations. Provision of irrigation, dyacut development etc. will be taken up while in horticulture, in all operations like pitting, digging, watering and watching etc. the tribal will be involved.

2. Emphasis will be made on poverty alleviation programmes by taking up programmes at a unit cost upto Rs.10,000 per family. The present level of income and resources of each family will be assessed and programmes to assist the family will be identified. Horticulture, Social Forestry and Sericulture have been identified as the major programmes proposed for landless while agriculture under irrigated conditions will be taken up. Dry land agriculture will also be encouraged.

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