

**FACTORS INHIBITING AND PROMOTING CHANGE IN  
DEVELOPMENT AND WELFARE PROGRAMMES AMONG  
THE TRIBAL COMMUNITIES: A STUDY IN THE TRIBAL  
AREAS OF ANDHRA PRADESH**

**Major Research Project Report**

**Sponsored by**

**University Grants Commission  
Bahadur Shah Zafar Marg, New Delhi**



Sri D RAMESH

PROF. CH BAPU HARANATH (Rtd)

Assistant Professor (SG) & Co-Investigator

Principal Investigator

**DEPARTMENT OF ANTHROPOLOGY  
ANDHRA UNIVERSITY  
VISA KHAPATNAM 530003  
ANDHRA PRADESH**

## **Acknowledgement**

This project work is the out come of financial support provided by the University Grant Commission under Major Research Project Scheme. We are great full to UGC for sanctioning the Major Research Project.

We would like to express our thanks to the University administration for their support. Our gratitude to Prof. P D S Pal Kumar the Head of the Department of Anthropology and Prof. G Jaikishan (Rtd) the ex-Head of the Department for their support thorough out the Project.

Our special thanks are due to Prof. P Vijay Prakash (Rtd) for his constant encouragement throughout the project.

We would like to express our appreciation to Dr V Venkata Lakshmi, Sri B. S S Mruthym Jai research scholars for their services (hiring charges) during the study.

Special thanks are due to Sri Chetti Srinivas and Sri P Appala Naidu, for their assistants during the analysis, tabulation, typing and finalization of the report.

Thanks are also due to Smt G Bhagyalakshmi and Smt Chelli Avanthi for their assistances in the preparation and analysis of the schedules.

We would like to thank Dr. P Bindtiya, Assistant Professor, Department of Biotechnology, Andhra University for her help in the preparation of Genealogies.

Our special thanks to Sri K Manmadha Rao (Branch Post Master, Kukidi village) for his help in the field work at Gummalakshmipuram and Kurpam Mandal and to Sri B S S Choudary, Project Director, Janachetana Organization at Palakonda for his assistance in the field work at Seethampeta agency. Our appreciation to the Jatapu, Savara and Konda Dora informant's beneficiaries for their cooperation in data collection.

Our thanks to Sri N Elisha, Sri B Mahesh and N Kumar for their secretarial assistance.

Sri D Ramesh  
Assistant Professor (SG) & Co-Investigator  
UGC MRP  
Department of Anthropology  
Andhra University

Prof. Ch Bapu Harnath (Rtd)  
Principal Investigator  
UGC MRP  
Department of Anthropology  
Andhra University

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CHAPTER I  
INTRODUCTION

## CHAPTER I

### INTRODUCTION

A quarter of the Global tribal population lives in India, which stands at 104,281,034 (2011 census) which is more than the entire population of many countries in Europe and other parts of the world. The area of tribal concentration in India accounts for 15 per cent of the Indian geographical area and the Indian tribes present fascinating diversity with their variegated socio-economic tradition, plurality of occupation and diverse linguistic heritage. Tribal habitation has been demarcated mainly into three tribal zones i.e North Eastern, Central and Southern. The North Eastern Zone consists of sub-Himalayan region and the mountain ranges of northeastern India. The central zone consists of the plateaus and mountainous belts between Indo-Gangetic Basin in the north and the Krishna River in South. The southern Zone consists of Peninsular India south of the river Krishna. The majority of tribes are concentrated in eight states of the country, viz., Madhya Pradesh, Orissa, Maharashtra, Gujarat, Rajasthan, Jharkhand, and Andhra Pradesh. In some of the states in the North-Eastern region like Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland the tribal population is quite preponderant, while the states of Uttar Pradesh, Tamil Nadu and Kerala have the lowest proportion of tribal population. A few tribal communities like Gonds, Bhils, Santals and Oraons etc., are in millions but some tribal communities like Onge, Andamanese and Jarawas are very few in number. It was reported that there are 64 Indian tribal communities whose population is less than 500 individuals. Most of the tribal communities live in hilly terrain and they inhabit all climatic zones.

They are endogamous and they are from four ethnic stocks i.e., Proto-Austroloid, Mongoloid, Negrito and Caucasoid (Guha). A study made by the Anthropological Survey of India states that 163 tribal communities speak Indo-Aryan languages, 107 tribal communities speak Dravidian, 143 communities speak Tibeto-Burman and 30 communities speak Austro-Asiatic languages. Most of the tribal communities are bilingual and they speak the respective regional languages in addition to their own tribal

language/dialect. The most common form of family is nuclear family and monogamy is the predominant practice. They practice clan exogamy and few bigger tribal communities are divided into moieties and phratries and sub-tribes.

The tribes occupy a significant position in India by contributing variety and richness to Indian culture. Their distinct style of life is preserved over centuries, which is in sharp contrast with the other populations of the country. The tribal communities live in forest, hills, and other isolated regions. Anthropologists and social scientists have classified Indian tribals into several categories. Vidhyarthi and Rai (1977) classified the tribes into six cultural types (1) Forest hunting (2) Primitive hill cultivation (3) Plain agriculture (4) Simple artisan (6) Cattle herders and (6)Industrial urban workers. Meghe (1979) classified the Indian tribal population into four distinct categories viz., (i) Tribals who confine themselves to original forest habitats and are still distinctive in their pattern of life. These may be termed as tribal communities. (ii) Tribals who have more or less settled down in rural areas taking to agriculture and other allied occupations. This category of people may be recognized as semi tribal communities; (iii) Tribals who have migrated to urban or semi-urban and rural areas and are engaged in occupations in industries and other vocations have adopted traits and culture of the other population of the country. (iv) Totally assimilated tribes. Land is the principle source of livelihood and the bulk of tribal population depends on agriculture as more than 80 per cent are engaged in cultivation of one form or the other. The tribal communities are endowed with craftsmanship. The primitive technology as a result of generations of isolation, ignorance, and illiteracy placed them in utter backwardness compared to the rest of the population. Nothing much was done during the British period for their welfare.

Immigration of plains men into the agency area attracted by the natural resources have resulted in culture contact where by the innocent tribals because of their honesty ignorance and illiteracy became the victims of contact situations. In the earlier phase of contact, the British administrators felt that the contact situation will result in the improvement of technology of tribal communities for better utilization of the natural resource potential. However on the control the non-tribal immigration coupled with the policies of the British administrators which are beneficiary of the non-tribals has lead in

sever exploitation of tribal communities which resulted in the loss of control over their natural resources. Introduction of money economy in the agency areas of the country have resulted in the entry of money lenders in the area and consequence indebtedness, which ultimately paved the way for land alienation in the tribal areas and various other forms of exploitations. The money lenders, liquor venders and petty merchants and other non-tribal exploitative elements who understood the vital elements of tribal culture have employed methods to the detriment of the tribals.

Nothing much was done for the tribals during the British rule except the enactment of certain protective legislation and their policy of leave them alone and the policy of isolation resulted in the utter backwardness. After independence Sri Jawahar Lal Nehru the prime minister of India presented his views on tribal development which led to the emergence of national tribal policy after independence. He advocated a policy i.e Panchasheel to guide the tribal welfare and development. The main philosophy behind is that 1. People should develop along the lines of their own genius and one should not impose anything on them. 2. Tribals rights in lands and forests should be respected. 3. We should avoid introducing too many outsiders into the tribal territory. 4. We should not over administer these areas or over well them with the multiple city of schemes. We should rather work through and not in rivalry to their own social and cultural institutions. 5. We should judge results by the quality of human character that is involved.

In consonance with the Nehru's Philosophy, the foundation is laid on tribal policy after independence. This policy was endorsed by Scheduled Areas and Scheduled Tribes Commission (U N Dhebar) and later by Shilu Ao Committee which supported this approach and recommended for gradual socio-economic advancement of tribals with a view to integrating them with the rest of the population within a reasonable period.

Realizing the tribal situation who are the weakest section of the Indian society, and with a view to develop them on par with the rest of the population, the national leaders visualize a policy of assimilation of tribal people into the national main stream in order to promote the integration of the tribal people. Accordingly many provisions are made by the constitutional makers for a comprehensive framework for a socio-economic development of Scheduled Tribes and protecting them from the exploitation by their most

advance the neighbors. The Article 46 of the constitution placed a responsibility on the state to promote with special care the education and economic interest of all the weaker sections and in particular, Scheduled Castes and Scheduled Tribes and to protect them from social injustice and all forms of exploitation.

Article 244 of the constitution provides for the administrators of the Scheduled Areas in accordance with the Fifth Schedule and tribals areas under the Sixth Schedule. The fifth schedule demarcated a division of responsibility between the State Governments and union government in the matters of administration of the Scheduled Areas. Under the fifth schedule, the state government is empowered to modify the legislation not suitable for tribal areas. The Union Government takes responsibility of providing additional funds required for raising the standards of living of the tribal people. Article 275 of the Constitution provides for assistance to the states for implementation of the provision of the Constitution with the provision of numerous statutory measures to uplift tribals who are at less advanced stage.

In accordance with Constitutional directive, the Government has placed emphasis on overall development of the tribals with a view to raise them on par with the rest of the population. Special attention was focused on tribal welfare and development in the five year plans. In the First Five Year Plan (1951-56) the area development approach has been adopted with the community development block as a unit of development which aims at general development. In the Second Five Year Plan (1956-61) development programmes of tribals was initiated by organizing 43 special Multipurpose Tribal Blocks in areas of tribal concentration and priority has been accorded to development programmes with emphasis on agriculture, animal husbandry, education, health and communication. The plan is in accordance with the spirit of the Prime Minister's panchasheel and the programmes are based on understanding the vital elements of tribal cultures emphasizing the socio-economic and psychological aspects. But however, this view is not translated in practice by the implementing authorities. The Verrer Elwins committee on the functioning of special multipurpose tribal blocks has stated that they have not yielded the desired results in spite of the efforts of Government. Based on these recommendations, 489 tribal development blocks were started in 1961-66 with a population of 25000



(instead of one lakh) and in an area of 200 square miles. Economic upliftment has been accorded top priority and 60 percent of the funds were earmarked for economic development plans with priority of agriculture and to wean away the tribals from shifting to settled agriculture, provision of agricultural implements soil conservation and minor irrigation. Under animal husbandry programme plough bullocks, milch animals, piggery, poultry and sheep rearing units are provided to the tribal beneficiaries. In addition several cottage industries were developed basing on the availability of raw materials in the local area. 25 percent of the funds were earmarked for development of communication and 15 percent are provided for social services including health and sanitation. Area development approach has been adopted even during this plan also.

During the Fourth Five Year Plan (1969-74) budget allocations were made for tribal welfare and with the addition of special nutritional programmes to address malnutrition and to increase opportunities for the unemployed youth. The area development approach is continued even during this plan but family oriented schemes have been formulated by selecting 40000 tribal families to be catered by six tribal development projects with an investment of Rupees 1.50 crores per project. One such agency was located in the areas of study known as Girijan Development Agency, Srikakulam. The projects though considered as integrated and all inclusive, but in reality became as agricultural extension centers since the emphasis on development of agriculture i.e is supply of agriculture inputs, fertilizers, pesticides, and high yielding varieties of seeds, provision of irrigation facilities besides concentrating on animal husbandry programmes and fisheries. However, the percentage of expenditure is mere 0.5 per cent of the total plan outlay.

During the Fifth Five Year Plan (1974-78), the Shilu Ao puts the problem in proper perspective by stating that the centuries of social oppression have resulted in the tribals losing their confidence in themselves. He further stated that the Four Five Year Plans which aimed a development of scheduled tribes based mainly on the sectoral programmes. He made a detailed study on the tribal situation and felt that a new strategy is needed for tribal development. He suggested that the country as a whole is to be divided into three mega zones i.e the first zone comprises of those states and union

territories where the tribal population are in majority in the total population and he suggested that there is no need for a separate development plan for tribals since the state plans itself is tribal development plan. In the second zone, he placed those states and the union territories where the percentage of scheduled tribes is significant in the total population and he advocated a separate strategy for those states or union territories where the bulk of the tribal communities in the country reside in the zone. In the third zone, where in tribal population represents a meager percentage in the total population and he stated that there is no need for separate strategy for those isolated tribes and their socio-economic development can be catered through the programmes of social welfare department of those states.

Since the bulk of the tribal population of the country is in second zone he proposed that a special strategy is to be adapted with the objective of their socio-economic development and protection against exploitation. With the above objective in mind, he advocated a three tier planning for those states that have significant percentage of tribal population i.e macro plan, meso-plan and micro-plan. He advocated for the concept of tribal sub plan strategy in which all the agency areas of a particular state comprises the macro plan which is tribal sub plan for the state. The financial outlay for the plan is clearly demarcated in the tribal sub plan which includes the state plan outlay, the central sector investments, centrally sponsored programmes and institutional finance. The agency areas of different districts in the state were identified has a meso level planning units to be catered by the integrated tribal development agencies or integrated tribal development projects. The tribal development block is identified as the micro level planning unit. It was known as a new strategy for tribal development from Fifth Five Year Plan which is continued for further plans with a few modifications. Area development approach coupled with development of tribal population was adopted for tribal plan.

With the introduction of the above strategy, huge funds were allocated for tribal development and it was estimated that 3 percentage of the total plan expenditure is earmarked for tribal welfare and development. The new strategy with minor modifications has been adopted in the Sixth Five Year Plan (1980-85) and in addition to the ITDA,

modified area development approach is adopted and MADA agencies were created having ten thousand populations in areas of tribal concentration which were located outside scheduled area boundaries. The Dhebar Commission in its report pointed out that the fruits of the development have not percolated to the bottom most strata of the tribal communities owing to their technological backwardness and primitive way of life. Most of the benefits were received by tribals who are in better position in cultural development and he stated that to reach those disadvantaged groups among the tribal communities, a special category should be exclusively created for them and his recommendation has resulted in the creation of the primitive tribal group category basing on the features such as a pre-agricultural level of existence, that is practice of hunting and gathering, zero or negative population growth, and extremely low level of literacy in comparison with other tribal groups. During the Sixth Five Year Plan 52 tribal communities were declared as primitive tribal groups to be catered by special programmes. In later periods 23 more groups were added to the list making it a total of 75 such communities. Since the word primitive is considered as derogatory, a new nomenclature is created i.e Particular Vulnerable Tribal Groups (PVTGS). The seventh five year plan (1985-90) aims at expansion of infrastructure and enlargement of coverage in the field of education and aims at protection against exploitation in marketing and unscrupulous money lenders and to provide remunerative prices for tribal products and created. Institutions like TRIFED and NSFDC 3.7 percent of the funds are allocated for the tribal plan expenditure for tribal development. Besides economic development, emphasis is placed on education and elimination of exploitation in the tribal areas. In the eight five year plan (1992-97) 5.2 percent of the total plan expenditure has been allocated during the plan period.

Ninth five year plan (2002-2007) has focused attention on economic development projects, development of education and empowerment of tribals. Tenth five year plan mainly concentrated on unresolved issues like poverty, indebtedness, land alienation and displacement with emphasis on the finding solutions to the unresolved issues. During eleventh plan emphasis is placed on tribal centric, tribal participative and tribal managed schemes.

In spite of the gigantic efforts of the government in the realm of tribal welfare and development, many commissions and committees have reported that the results are not in consonance with the amounts spent in tribal areas. There are no doubts some improvements of the conditions of the tribal communities in the area of tribal education, tribal health, communication and food security. The percentage of literacy is vastly improved over the decades and a few tribal youth are now pursuing higher degrees in arts, science and engineering courses. There are a few success stories reported in the programmes of welfare and development. However, many tribal communities are still lagging behind as some programmes intended for their development met with failure even in the incipient stages and the overall development of the tribes are not up to the expectation of the policy makers. Several reasons were put forth by the administrators for the failure of the programme. Many social scientists including anthropologists have attributed to the lack of knowledge of the tribal culture on the part of the administrators as the main reason for the failure of the programme.

George M Foster (1973) basing on his experience and that of other scientists connected to development identified the role of socio-cultural and psychological factors acting as inhibiting and promoting factors in the implementation of welfare and development programmes in the simple societies aimed at economic development. They caution the planners that the cultures are the integrated systems and not to be lightly torn apart and though they stated that the cultural, social and psychological barriers and stimulant to change exist in an economic setting, stated that the economic benefits alone cannot make a programme successful in simple societies. The Columbia anthropologist Mrs Pineda has brought out the involvement of cultural factors involved in the high rate mortality in the rural areas of Columbia. Many health workers have reported that the religious beliefs and sacred text contribute to fatalistic attitudes affecting the health programmes.

S.C Dube has attributed the failure of adult education in India to the cultural factor of pride and dignity. Isbel Kelly based on her study in the agricultural programmes in the Mexico pointed out that the failure is due to above factor.

Superstitions and beliefs are identified as an impeding factor for the failure of nutritional programmes by Jean Pinder.

The tradition, fatalism, cultural ethnocentrism, pride and dignity and modesty norms relative values, logical incompatibility of cultural traits, superstitions and motor patterns and customary body positions are identified as change inhibiting cultural factors by G M Foster and others. Mutual obligations within the frame work of the family, and kin, small group dynamics, public opinion, vested interest, factionalism, loci authority and caste and class barriers were noted as social factors inhibiting change by many researchers worked in the area of development in under developed societies. The perception of role of the government, the differential cross cultural perceptions, communication problems, and demonstration danger were identified as psychological factors based on culture acting as barriers to change.

In spite of vigorous implementation of welfare and development programmes in the study area the results are not in commensurate with the huge amounts spent for the tribal development in the tribal area under study. To identify the change inhibiting factors in the tribal culture on the model of G M Foster and others, three major tribal groups i.e Jatapu, Savara and Konda Dora who are residing in the administrators boundaries of Gumalaxmipuram, Kurupam, Saluru of ITDA Parvathipuram and few villages of Seethampeta Mandals (ITDA Seethampeta) were selected for in-depth study.

**The study is conducted in the agency areas of Gummalakshmipuram, Kurpam, Saluru and Seethampeta Mandals with the following objectives**

1. To understand the ecological, socio-cultural and economic factors of the tribes under study.
2. To find out the vital cultural elements of the tribal communities under study with emphasis on inhibiting factors for change such as value system, fatalistic attitudes, superstitions, loci of authority, differential cross cultural perceptions affecting the welfare and development programmes.

3. To elicit the growth stimuli by identifying the promoting factor in the implementation of the programmes intended for welfare and development.
4. To identify the problems faced by the tribal communities, especially the Particularly Vulnerable Tribe like Savara and to trace out the constraints or impediments in implementation of welfare and development programmes.
5. To evolve new strategies for successful implementation of the tribal welfare programmes for ensuing sustainable livelihoods and sustainable development among the tribes under study.

**Significance of the study:**

The results of the research work will be helpful for assisting the local administrators, planners to understand the role of change inhibiting and promoting factors in the programme implementation which will enable them to take necessary measures for the success of the programme.

**Methodology:**

The study is mainly aimed at finding the inhibiting and promoting factors for change in implementation of welfare and developmental programmes among the tribal communities under study. It is based mainly on both qualitative and quantitative data. The qualitative work is based on case studies, observation, interviews and focus groups discussions. Because of the nature of the study genealogical method is adapted to present lineages up to depth of five or six generations to understand the process of change over generations and to elicit the effects of the welfare programmes aimed at ameliorating the conditions of the tribes under study in respect of education, health, and quality of life. The emphasis is placed on the economic development programmes aimed at the transformation of the community. The informant selection techniques are mainly based on purposive sampling because the purposive sampling is much more helpful to get in touch with knowledgeable persons with the desired expertise. The other reason for choosing this technique emanated from some pertaining factors such as physical setting of the study area, the nature of the problem under study and the purpose of the study.

Gummalaximipuram, Kurupam and Saluru Mandal's are chosen for the study in Vizianagram district (formerly under the administrative boundaries of Srikakulam district) while the former two Mandals are complete agency Mandals, the Saluru mandal comprises both agency and sub plan villages. Seethampeta Mandal in Srikakulam district is also studied since it comprises mainly the Savara community which is a most Particularly Vulnerable Community Mandals selected are the epi centres of Naxalite movement and were declared as disturbed areas by the Government during 70s and the tribal uprising is due to the oppression of the selected tribals due to land alienation, indebtedness, debt bandage and various other forms of exploitation. Jathapus, the cultivating tribe of Andhra Pradesh mainly residing in foot hills, the Savara, who mainly inhabit in hilly terrain, who are declared as Particularly Vulnerable Tribe followed by the Konda Dora are residing in the selected Mandals. The selected tribal groups i.e Jatapu, Savara and Konda Dora were the main participants in the Naxalite movement.

The study was conducted in 40 villages (ten villages in each Mandal) and the beneficiaries were selected by the purposive sample method. The investigator mainly relied on case study and genealogical method and fifty beneficiaries under each programme were selected for in depth stud a total number of 30 genealogies and 25 case studies are presented in the report. Data is also obtained by canvassing 615 schedules in the selected Mandals for presenting quantitative data.

The secondary data regards of the welfare and development programmes were collected from ITDA Parvathipuram and few villages in Seethampeta. Secondary data is also collected from Tribal Cultural Research and Training Institute, Tribal Welfare Department, Internet sources and Andhra University library.

CHAPTER II  
AREA AND PEOPLE



## CHAPTER II

### AREA AND PEOPLE

The major part of the study is within the administration boundaries of Vizianagaram district in addition to a few villages in Srikakulam district. The Vizianagaram district is formed in 1979 by transferring the taluks of Parvathipuram, Kurpam, Saluru, Bobilli, Bandangi, and Chipurupalli and few taluks in Visakhapatnam district. Topographically the Vizianagaram district can be broadly categorized into three regions i.e. the Hilly region, the Plains and the Coastal region. The hilly region consists of the mandals of Gummalakshampuram, Kurpam, Saluru, Pachipenta and Parvathipuram. The average heights of these hills are over thousand meters. The district has two administrative revenue divisions with 34 Mandals out of which the Gummalakshampuram has the highest presence of scheduled tribe population i.e. 85% followed by Kurpam which has 72% of the tribal population to the total population in which the Jatapus, and Savara tribes are in majority. The Saluru Mandal has 30% of scheduled tribe population to the total population. The total population of the district is 23,43,477 out of which the scheduled tribe population is 2,35,556 (10%) (Census of India 2011).

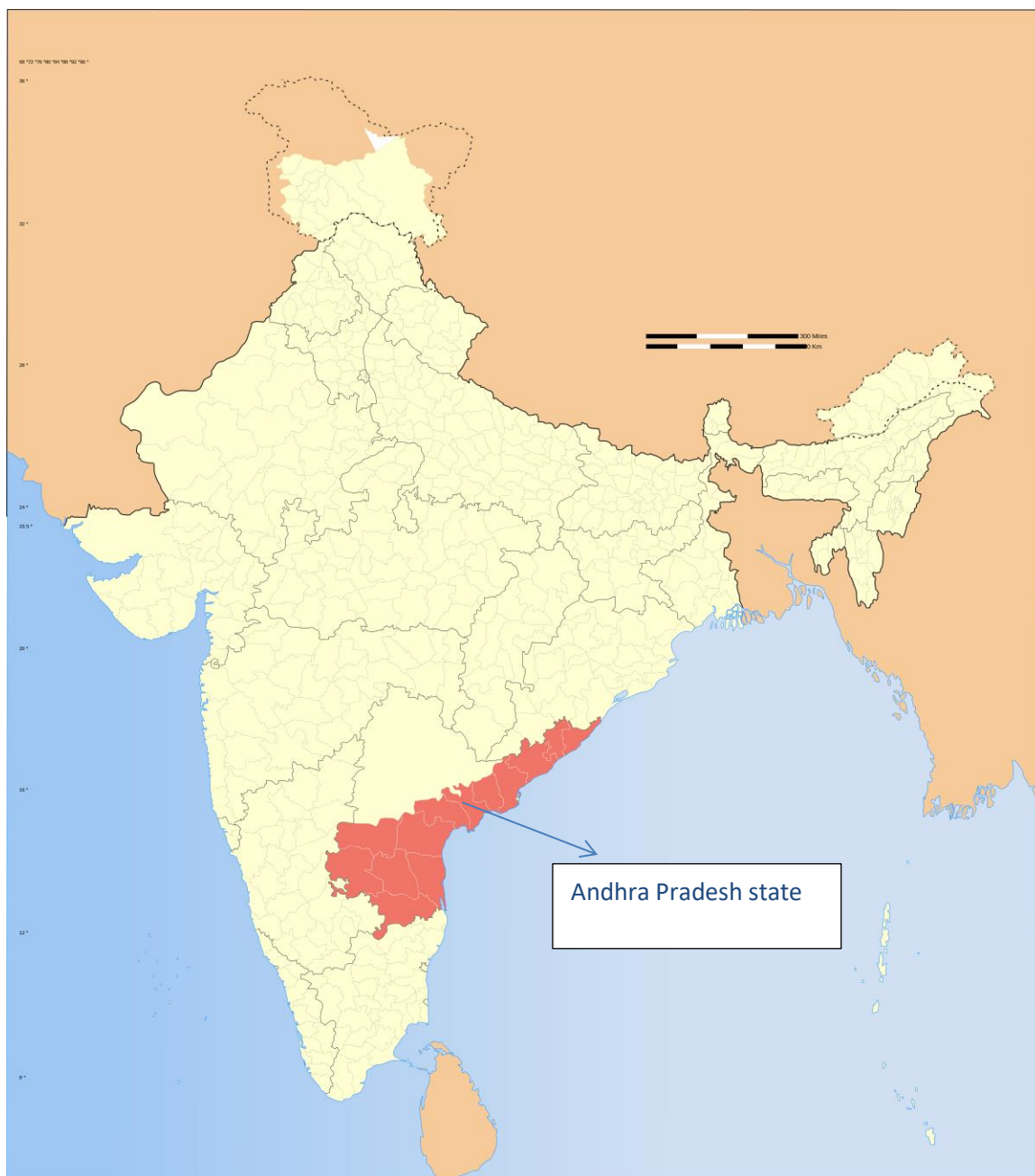
The agency areas of the district comprise mainly of Jatapu, Savara, Gadaba, Konda Dora and Mukadora tribes among which the Jatapus and Savaras were predominant.

Table showing the number of villages and hamlets in tribal sub plan area in selected mandals of Vizianagaram district.

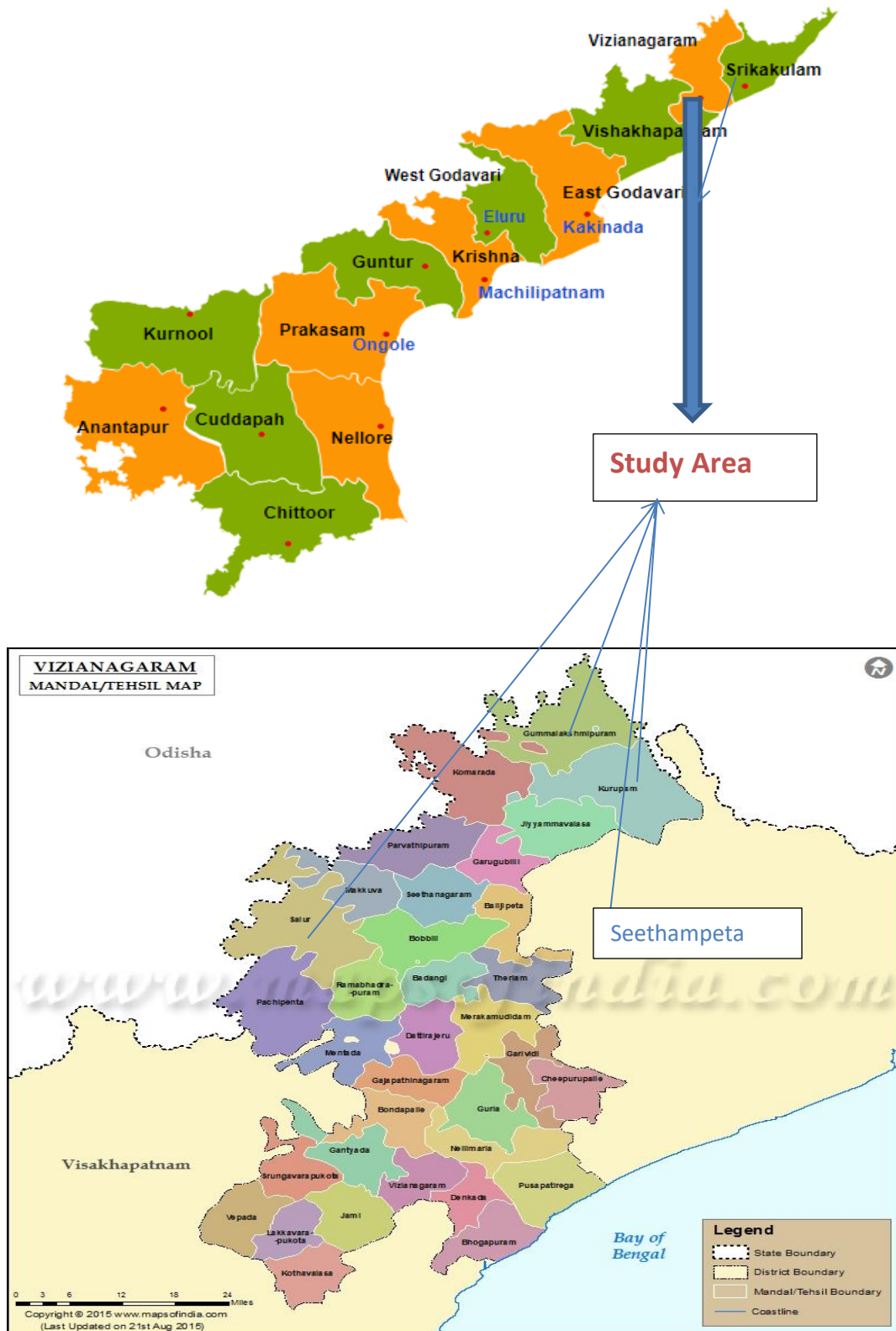
S. No		No. Revenue villages	Scheduled villages	Non Scheduled villages	Hamlet
1	Gummalakshampuram	124	121	3	85
2	Kurpam	95	85	5	253
3	Saluru	90	24	41	143

Source: ITDA, Parvathipuram

**Map 1: Map showing the study area: Andhra Pradesh state**



**Map 2: Map showing study area: Vizianagaram and Srikakulam district**



## **Jatapu**

The Jatapu are the sixth largest Scheduled tribe in Andhra Pradesh with a population of 1, 26, 659 individuals (2011 census), inhabiting mainly in the agency areas of Vizianagaram and Srikakulam Districts of Andhra Pradesh. It is the dominant tribal group in Vizianagaram district and the third predominant group in Srikakulam District. Jatapu also inhabit in the adjoining Orissa state with their concentration in Koraput and Ganjam districts.

Rev. Schulze FVR (Quoted by Prasad Rao) in his introduction to a grammar of Kuvi language expressed that the Jatapu are one of the five segments of Khond tribe and identified the language of Jatapu as Kuvi. Edgar Thurston (1901) recorded that the Jatapu as a civilized section of Khonds who speak Kuvi on the hills and Telugu on the plains.

Pareek (1977) speaking of the Jatapus of Seethampeta agency observed that the Khonds came down to the plains of Palakonda, and adjoining regions to this agency and detribalized due to the contact with Hindu neighbours and were called by a new name Jatapu. He reported that the Jatapus trace their mythical origin to Pandavas of Epic Mahabharata.

Vizianagaram district comprises approximately 75 percent of the Jatapu population in Andhra Pradesh with main concentration in the Mandal's of Gumma laxmipuram and Kurupam, while 25 percent of them are residing in Srikakulam District with their concentration in Seethampeta Mandal.

Prasada Rao (1970), has stated that the Jatapus might have migrated towards the Telugu country in course of their fight with the British when they later began to suppress the Meriah sacrifice (Human Sacrifice). The sacrifice is mainly intended to ensure good crops and immunity from all diseases and accidents. The human sacrifice among Khonds is first discovered by Mr. Russel, Special Commissioner in 1836 (Quoted by France's) and Act XXI of 1845 enacted by the Government and an Officer is appointed for suppression of Meriah sacrifice among Khonds.

However, the earlier revenue records clearly proved that the Jatapus are in this area (Gummalakshmi Puram and Kurupam) much prior to suppression of the human sacrifice and were present even during Mahmmadean period. In the Gazette of Visakhapatnam District (quoted by Pareek) it is mentioned that Viswambara Dev I, The Raja of Jeypore (1672-76) granted the Zamindari of Palakonda to a Jatapu seeing his wisdom and his skill in archery and also conferred on him the title of Narendra Rao. The Mokhsadar of Udayapuram is Jatapu by name Olaka Tavitanna who was granted the Udayapuram Mokhasa as minor Inam in 1844 by the British for assisting them to suppress Savara Revolt. So also the Mokhasadar of Oppangi. Many Mustadars, Inamdars and Mokhasadars are from this tribe.

Jatapus believe that ill health is caused by the violation of Taboos, evil eye, improper performance of death ceremonies of ancestors, malevolent spirits and black magic.

#### **Bio Anthropological Information pertaining to Jatapus:**

Narasimha rao V.L (1985) basing on his study among Jatapus has made the following observations.

The mean body weight among Jatapu males is 46 kgs and females it is 39 Kgs. Jatapus are predominantly short in stature, females (147cm) are comparatively shorter than the males (158cm). The averages of the Acromial height are comparatively high in Jatapu male (132.34cm), than the jatapu female (122.86cm). Bi-acromial breadth of Jatapu male (35.93cm) is comparatively higher than the female (33.12cm), as well as chest breadth also high in males (25.79cm) than the female (24. 05cm). It is evident from the data the head breadth measurements fall under narrow category (male 13.99 cm and female 13.51cm). Nasal length (male 4.72cm and female 4.46cm) infers below snout category. Over all morphological facial height of jatapu are categorized very long.

Tribal rebellions are not new to this agency. A number of tribal revolts have previously taken place in this area in which the Jatapus, Konda Dora's and Savaras have participated. As per records, tribal revolts have taken place in the later part of eighteenth century and early nineteenth century like Diviti Dongalu( Movement led by Savaras),

Astabhavalasa Pituri (led by Konda Doras) and Karimvalasa uprising in 1900 (reported by Thurston) etc. The recent uprising known as Naxalite Movement has its roots in Parvatipuram and palakonda agencies inhabited mainly by Jatapus, Savara and Konda Dora's. Kanu Sanyal and Charu Mazundar, founders of the communist party of India (Marxist and Leninist) transacted the Maoist theory into practice and organized the tribals to wage Guerilla war for agrarian revolution. In the formative stages, the Jatapus and Savara inspired by Vempatapu Satyanarayana (Satyam master), Palli Ramulu, and Adibhatla Kailasam who were elementary school teacher revolutionaries urged the tribals to revolt against the exploitative money lenders and Shaukars (Merchants). Satyam who felt that illiteracy and ignorance of tribals were root cause of their misery, organized night schools to awaken the tribals with regard to the exploitation of the non-tribal money lenders, petty traders and liquor vendors. They started Girjan Sanghams in the villages of Kikkidi, Pedakharja, Kedaripuram and Dummangi which are Jatapu villages. The Sangam extended its activities in fifty villages in Parvahtipuram and Palakonda agencies. When there was no proper response from the authorities, the school teacher cum revolutionaries incited the Jatapu cultivators and other tribal people to occupy the agricultural lands in possession of non-tribals. Under the leadership of the Vempatapu Satyam, the tribals, many of whom are Jatapus attacked the landlords of the Neelakhantapuram with weapons and took control of more than three hundred acres of land. In a number of villages, the petty traders were prevented from taking agricultural produce outside the village. In kukkidi village the Jatapus prevented Battili Shaukar Andavarapu Krishna murthy and looted fifty bags of Paddy and many Jatapus of his village were arrested by police and criminal cases were filed against them. Labhala Rammurthy, a liquor vendor and rich land lord of this area was looted for more than three hundred bags of paddy and ten quintals of tobacco and more than fifty bags of pulses by the Jatapu aided by a few Savaras. The police arrested the Jatapus in the villages of Kukkida, Kukkidisivada, Iridi, Pedakharza and other hamlets inhabited by Savaras of Sandhiguda, Chintamanuguda and other nearby hamlets. Noticing the uprising, the leaders of CPI (ML) intervened in the Girijan struggle and encouraged Vempatapu Satyam and other school teachers to turn to armed rebellion. The killing of two Savara men by a non-tribal belongs to Gumma village sparked the movement which engulfed the

entire Agency. A call for armed rebellion has resulted in a major tribal rebellion which shook the agency. The area had been declared as a disturbed area and the police force have been brought in and the movement was suppressed by the Government. The teacher revolutionaries were killed in police action in 1970.

The Jatapus are a peace loving people. They are mainly settled cultivators and also practice shifting cultivation in the interior villages. The loss of their agricultural land and the severe exploitation of the traders and money lenders had forced them to take up the agitation approach. The programmes undertaken by the government in the post Naxalite movement scenario like the restoration of land, assignment of land to the land less tribal, economic development programmes and education did bring a change in the attitude of the Jatapus.

Jatapu believe in the existence of soul (Mahani) and life after death. They believe that a dead man will become a ghost and moves around in the village. They believe that some spirits by nature are harmful. The dissatisfied souls who cannot complete their full life like the cases of suicides, delivery deaths and dissatisfied souls who are not revered properly during the death ceremonies etc., Jatapus fear such souls and consider them as the evil spirits. If any member of the community behaves strangely or suffer sudden illness they believe it as caused by the above mentioned evil spirits whom they call by different names as Peeda, Pisachi, Bhutam or gali etc.,. The Jatapus believe in supernatural beings. They believe that those supernatural being have immense power to control over all the living beings. They feel that only through the prayers and sacrifices, they can be protected. There is a pantheon of deities hierarchically arranged in Jatapu religious order. While some are the most powerful deities, the remaining is considered as less powerful deities. Jakaramma/Jakera Devata is the main goddess of the Jatapu tribe. Every Jatapu village has Jakera devata shrine in the centre or east side of the village. The shrine comprises of two or three Siva Lingakara (Spherical) stones covered by rectangle plain stone slabs. Some of the earlier authors opined that the Jakaramma of jatapu is none other than Jakersome of Khond tribe. The deities Agnigangamma of Neelavadi(Orissa) Majji Gowramma of Raighada (Orissa) Burada Polamma of Raighada, Desisaramma, Paidamma, Nukamma, Mutyalamma/Gummaamdevata, Chintala Polamma of

Devakona and Dabugari Talli of Devagiri (Orissa) is considered as her sisters. The Ammatalli/Asiramma of Paikipadi (Orissa) is considered as her father's sister. The father of Jakaramma is known as Pothuraju. In addition to above goddess as in Jatapu religious pantheon there are a number of hill deities named after the respective hill.

Sacrifices are a must for the main deities of Jatapus and the following tables shows the animals to be sacrificed for a particular deity.

Name of the Deity	The animal to be sacrificed
1. Jakaramma	Cow and pig (Communal) Fowl (individual households)
2. Ammatalli/Asiramma	A goat and cow (communal)
3. Agnigangamma	Fowl and goat (individual)
4. Hill deities	Chick (Household)
5. Gummam devata	Cow (Communal)

The religious activities of Jatapu are generally a communal affair. Goddalidevata is represented by a Goddali (Axe) and she is worshipped mainly before the harvest of Kandulu (redgram) known as Kandikottalu. Chatarammadevata is another deity worshipped by Jatapus during Kandikottalu. Gummamdevata is another deity believed to prevent the evil spirits from entering the village there by protecting the villagers.

### **Savara**

Savara is the second largest tribal community in the study area and the largest tribal group in Srikakulam district of Andhra Pradesh. They are one of the largest communities in Ganjam district of Orissa. It is a particular vulnerable tribal group and one of the autochthonous tribes of India. They are referred under various names, "Savara", "Sourah", "Sourah", etc. They speak a dialect of the Austro Asiatic language Saora. The Savaras are described by Mr. Fawcett (quoted by Suryanarayana 1977) as below middle height, face rather flat, lip thick, nose broad and flat; Cheek bones high,



eyes slightly oblique. Face distinctly Mongolian, they are generally of medium height ranging between 5 feet to 5 feet 6 inches. The skin colour varies from light yellow to dark brown. Hair is generally wavy and faces are small with prominent cheeks. Mr. Grierson opines that their language comes under the Munda family of languages influenced by Telugu. They are predominantly found in Srikakulam District. They speak several languages, which belong to the Kol Munda group of Austro-Asiatic family of languages. They are bilingual and can speak the regional languages in addition to their language. The Savara men usually wear a gochi (small garment to cover genitals) while the women's dress is very simple and tie a cloth of 10 feet in length with which they cover their waist. Generally they do not cover upper portion of their body while in their villages but wear it when they visit shandies. The women usually wear silver necklace and earrings along with a number of bead necklace and plastic bangles.

The Savara live in exclusive settlement of their own. Their settlements are usually on a hill slope, which facilitates the podu cultivation. Their hamlets are usually named after a tree, which is found in the surrounding areas like Nerudu Manuguda, Vippra Manuguda, Regulavada etc. Their housing is of linear pattern, which shows a sense of solidarity and their varandas do not have any partitions.

Pratap and Krishna Rao (1972) have stated that there was a mention about Savaras in Hindu Epics like Ramayana and Mahabharata and were one of the indigenous tribes of pre-historic India. They further stated that Archaeological evidence indicates that on the interior of the wall of the entrance gate of the Siva Temple at Srimukhalingam, there is a carved out figure of a Savara cutting a Mahua tree from which sprang up an idol of Siva and an inscription in Srikakulam temple indicates that the Savaras once raided it. There are two types of Savaras. Those who are living on the hilltops are called Konda Savara and those living in low lands usually referred to as Kapu Savara. The women residing in hill top do not usually cover the upper parts of the body and tie a cloth from below the navel to few inches above the knee joint. Men tie up their hair in a knot behind. They are very superstitious people. Marriage rituals are performed at both the houses of the bride and the bridegroom while the expense of the marriage feast is borne by the parents of the bridegroom. Ancestor worship is performed every

year. Divorce is permitted among Savaras. Most of the Savara families are monogamous and every member of the family is an economic unit. The Savaras are mainly shifting cultivators owning to their habitation on hills/hillslopes. The podu land is cultivated continuously for a period of three to four years and they construct houses (second home) in their podu lands to protect the crop from wild animals.

The Savara's religious functionaries have a much deeper knowledge of their religion and spiritual beliefs. Pareek observes that their prayers, long rituals, the art of conversation with gods, ghosts and spirits, shrines etc. all depict a deep religious culture. There is a pantheon of gods like Andangsom (kite god), Ahorsasum (snake god), Alambsom (Fever and rickets), Baysom (God of Madness), Dorisom (God of cattle grassers), Edangsum (Gog of Fuel wood), Gadalsum (God of thatch grass) and Gajjisum (God of Itch).

The common mode of acquiring spouses is through negotiation followed by capture, elopement and service. Polygyny is common and is viewed as a sign of prosperity. The system of paying bride price is prevalent. Divorce is permitted and after the divorce children is the father's responsibility. Junior sororate, junior levirate and remarriage for both sexes are allowed. Nuclear families are common, with a few extended families. Male equigeniture is the rule of inheritance while the succession passes on to the eldest son. The women in this community take part in all socio-economic and religious activities.

They practice podu cultivation followed by horticulture and minor forest produce collection. At present they are also undertaking settled cultivation due to distribution of agriculture land by authorities under the provision of the agency land transfer regulation. Savaras are expert in terrace cultivation and they raising paddy, ginger, turmeric, bannanas and pineapple. With the help of the ITDA and the forest department they are raising cashew plantation and supplement their diet by hunting and food-gathering and collection of minor forest produces such as adda leaves, hill gums, thatching grass, cleaning nuts, honey, mohwa seeds, myrobalam, marking nuts, nuxvomica, tamarind, soaf nuts, honey nuts and gum karaya. Singh observes that the Savaras are now engaged in agriculture.

Thurston, quoting oriental manuscripts, says that they cultivate independently and pay tax or tribute to no one. If the zamindar or any landlord troubles them for tribute, they go in a body to his house by night, set it on fire, plunder and kill the animals, and then retreat into the wilds. It is recorded in the Gazetteer of the Vizagapatnam than in 1864 they attacked the police and killed one inspector and four constables at Pottisingi in retaliation for the insult meted out to their headman.

### **Konda Dora:**

Konda Dora are classified as a tribe of hill cultivators, who speak Telugu language. They called themselves as Hindu and worship the Pandavas. Their main diety is Talupulamma and they worship Muthyalamma, (for protection against cholera and small pox), Pothu Raju, and Doddiganga (for protection of cattle) etc. they are non-vegetarian and eat pork and mutton. Men and women of this tribe consume alcoholic drinks.

There are two divisions among this tribe namely Pedda Konda Dora and Chinna Konda Dora. The former have adopted totemic division's i.e Naga (cobra), Bhag (tiger) and Kochino (tortoise), Peyya (cow). The latter retained Telugu system of Intiperu. The personal names are taken from the days of the week on which they were born, for eg. Budha (Wednesday). Originally they were shifting cultivators, but now they have taken up settled cultivation and have also taken up employment in various fields. They consider the Jatapus and Savaras as inferior to them. They believe that they are descendants of the Pandavas of Mahabharata and call themselves as Pandava Doras.

Their relations with other tribal communities are very cordial. However, the Jatapus do not accept the claim of Konda Doras are regards their social superiority. Commensal relationships are forbidden with Konda Doras and the Savaras. In multi-tribal villages, the houses are arranged in separate rows. However, the Savaras have their own settlements in the plain region of the agency. During the Naxalite movement, it was seen that both the Jatapus and the Savaras disregarding their social superiority worked side by side.

**CHAPTER III**  
**PROGRAMMES AND IMPLEMENTATIONS IN THE SELECTED**  
**TRIBES UNDER STUDY**

## **CHAPTER III**

### **THE BARRIERS AND STIMULANTS IN PROGRAMMES IMPLEMENTATIONS IN THE SELECTED TRIBES UNDER STUDY**

The Integrated Tribal development Agency, Parvathipuram in the agency areas of Vizianagaram district in Andhra Pradesh was created during the 5<sup>th</sup> Five Year Plan as part of the new strategy to cater the needs of the tribal communities in Vizianagaram district that is those living in a scheduled areas and sub plan areas in Gummalakshmpuram, Kurupam and Saluru Mandals beside others. The major tribal group of the Gummalakshmpuram Mandal is Jatapus which is a cultivated tribe whose history of cultivation dates back more than 300 years. The Kurupam Mandal consists of Jatapus followed by Savara, a Particularly Vulnerable Tribal Group. While the Jatapus living in areas with better communication facilities, the Savaras mainly living in the interior villages and on hill slopes without proper communication facilities, and are mainly depend on podu cultivation, food gathering and hunting and primitive agriculture. The other tribe under study i.e Konda Dora mainly inhabits in a few agency and sub plan Mandals of Saluru and Pachipenta in scheduled and non-scheduled villages. Their population is limited in Kurupam and Gummalakshmpuram areas. In addition the investigator has also selected ten villages mainly inhabited by the Savaras, followed by Jatapus in Seethampeta Mandal which is in the administrative jurisdiction of Srikakulam district in ITDA Seethampeta. Nothing much was done for their protection, welfare and development prior to the establishment of ITDAs. The study areas were declared as a disturbed area on account of the tribal rebellion organized by Sri Vempatapu Satyam, Adibatla Kailasam and Palli Ramulu the school teacher cum revolutionaries against the exploitative liquor venders of Sondi caste, money lenders and petty traders mainly belongs to Kalinga Komati, Sondi and some other cultivating castes. The protest movement started by the school teacher revolutionaries took a turn into an armed rebellion with the entry of leaders like Charu Majumdar, Kannu Sanyal and Tarimala Nagireddy of communist party of India (Marxist Lenninist) who basing on their experience of Naxalbare of Bengal with their entry the movement turn into sayuda poratam (armed rebellion) which engulfed the agency areas of Srikakulam, Vizianagaram

and other districts. The tribals of the area among which the Jatapus and Savaras were trained in fire arms by the Naxalite and the resulted armed attacks against the non-tribals turned into killings and dacoits so much so that the study area became epi center of the great Naxalite movement which the international communist hailed it as the Yanan of India. After the suppression of the Naxalite movement with the use of force, the Government has taken several steps to wean away the tribals from Naxalite fold. The first major step taken by them for tribal protection is the implementation of the agency land transfer regulation Act of 1959 with amendment of regulation 1/70 where by the land situated in the agency area and held by the non-tribals is declared as null and void and by the above acts the Government has taken step for restoration of land to the affected families. The remaining land is distributed to the land less poor tribals in the study area.

With the creation of ITDA, vigorous programmes of development were initiated in the agency with emphasis on development of agriculture by under taking land reclamation, land improvement, minor and medium irrigation, supply of high yield of variety of seeds fertilizers and pesticides. One of the first programme taken up in this regard is supply of plough bullocks with the fifty percent subsidy. To wean away the tribals from podu cultivation which is considered by the Forest Department as disruptive practice affecting environment, the ITDA with the help from Forest Department started programmes of development of horticulture as an alternative to shifting cultivation. The cashew plantation was taken up in large tract of land comprising the dry land, uncultivable waste lands, hill slopes in the tribal villages in big way to improve the economic condition of the tribals. To ameliorate the economic conditions of the tribals and to bring them from the below poverty line, the ITDA has taken up several schemes like milch cattle schemes (both traditional variety and high yield variety) to the tribal beneficiaries with fifty percent of subsidy and the remaining fifty percent is bank loan to be repaid in easy installments. Realizing the potentiality of silk worm rearing, the sericulture department has identified tribal beneficiaries for mulberry plantations even prior to the establishment of the ITDA. The fisheries department and the ITDA have initiated steps for the fisheries development in the agency areas by suppling fish nets, by granting loans with the subsidies for construction of fish tanks in the villages mainly inhabited by the Jatapu tribe besides others. In addition under self-employment

generation schemes kirana shops, readymade shops, general stores etc were sanctioned to the tribal beneficiaries with the provision of bank loan with subsidy. The ITDA is also taken up bamboo basket making scheme which is sanctioned to tribal beneficiaries ranges from Rupees ten thousand to thirty thousand with half the amount as subsidy. Sewing machine were supplied to tribal women with a unit cost of Rupees five thousand besides the training with the free of cost. For the present study the investigator has selected the cashew plantation, sericulture, plough bullocks, milch cattle, sheep rearing units, poultry and fisheries besides self-employment generation schemes for in depth study.

Table 3.1: The ITDA programmes taken up for the study in the selected tribes and are listed here under

S.No	Programme	Jatapu	Savara	Konda Dora	Other tribes	Total
1	Milch cattle	82	23+54(CB Cows)	76	133	368
2	Plough cattle	33	21	6	35	95
3	Sheep	218	76	130	222	646
4	Kirana & fancy etc	44	17	30	26	117
5	Fishing (tanks & Nets)	33	2	42	50	127
6	Basket making	21	11	7	256	295
	Total	431	204	291	722	1648

Source: ITDA Parvathipuram

33 schemes were initiated by the ITDA but however the investigator has presented 6 programmes for intensive study under economic development since the number of beneficiaries under the other schemes is not significant. However the sericulture was first initiated by the department of sericulture prior to the establishment of ITDA likewise the cashew plantation were implemented since 1980s which were introduced by the ITDA and the forest department. Welfare programmes initiated by the

medical and health department, education, housing, social security, and food security by the Government of Andhra Pradesh have taken up for the study.

## **Economic development and welfare programmes selected for detail study**

### **1. Milch Cattle Programme**

India ranks first among the world's milk producing nations since 1998 and has the largest cattle population in the world. As per the FAO report (The Animal Husbandry Department) the availability of milk in the country has increased to 322 grams per a day by 2015 as against the world average of 293.7 grams per a day. In India it is a significant achievement which represents sustained growth in the availability of the milk and milk products for Indian population. Dairying has become an important source of income for millions of families in the rural areas of the country providing employment and income generating opportunities particularly for women. The Government of India makes immense efforts in the dairy sector through central sector schemes during the 12<sup>th</sup> plan by allocating Rupees 1800 crores for this programme. Several services are provided by the Government like the mobile, veterinary clinics, vaccination production units, infrastructural support, artificial insemination centers. Under feed fodder development, the improved fodder seed mini kits on 75 percentage subsidy basis are supplied to small and marginal farmers. In addition other livestock development programmes to supply 5 kgs of mineral mixture for each milch animal with free of cost per an initial period of three months.

Realizing the importance of the milch cattle in the rural economy, the Integrated Tribal Development Agency, Parvathipuram as part of the overall development of Scheduled Tribes has initiated Animal Husbandry programmes i.e. Plough bullocks, he-buffaloes, she-buffaloes, milch cows including cross breed cows besides sheep rearing units etc.,. These programmes were implemented in the agency Mandal's of Gummalaxmipuram, Kurupam and Salur in Vizianagaram District and agency villages of Seethampeta Mandal in Srikakulam District among Jatapu, Savara and Konda Dora tribes.

Milch Animals play an important role in development of rural economy and Andhra Pradesh is a second largest milk producing state in the Country and it was



estimated that in un-divided state of Andhra Pradesh 24 lakh families are directly depending on livestock rearing to further their livelihood. The livestock development has attained the status of an agro based industry generating economic growth, gainful employment and livelihood. Encouraged by their experience in the rural areas of the country, the Integrated Tribal Development Agency of Parvathipuram and Seetampeta have implemented the milch cattle scheme for the development of tribal communities understudy. In addition to the non-descriptive cows and buffalos which was supplied during last two decades, they have sanctioned cross breed cows to the tribal of this area which yield seven liters of milk in the three seasons as against two liters for non-descriptive cows there by the project authority hoped to increase the tribal economy. However, the study revealed that the scheme is a failure in the selected Mandal's under study. As regards to the CB cows, the scheme is a total failure and investigator could not find a single CB cow out of fifteen villages covered in the study. The milch animal scheme is not successful among the Jatapu tribe nor in Savara tribe. The situation is no way different among Konda Dora tribe in the study area. One of the main reasons is that the tribes in study area do not use milk or milk products in their diet. The considered it as a sin to prevent the calves from drinking adequate milk so, that the milk generated is of little quantity and due to this reason, the milk collection centers established in the agency villages of Gummalaxmipuram, Kurupam, Salur and Seethampeta were closed down. The tribal informants state that there is no marketability of Cow milk in the study area, but the buffalo milk as marketability in semi urban centers because of the presence of non tribes, but buffalos need extra effort in taking care in the form of specialized feed and water. The attitude of the tribes in this area is the animals have to fend for themselves. The CB Cows needs proper care and special diet which the beneficiaries are unable to provide and this coupled with the un-suitable environmental conditions has resulted in the death of the CB Cows.

It is further, elicited in this study that the cultural factors are acting as barriers for change. In spite of the economic betterment, the people seems to be un-interested in the programme since the cultural factor such as fatalism, superstition, religious beliefs and other cultural factors are inhibiting the developmental programmes. The rituals, festival

and life cycle ceremonies played a major role for inhibiting the programmes of development.

Jatapu is a cultivated tribe of Andhra Pradesh, they believe in the super natural beings which have immense power to control over all the living beings. They feel the super natural forces can be appeased only through the prayers and sacrifices and they seek security through various acts of worship. They do believe that the entire nature can be controled by the super natural beings. In case of epidemics, they do believe that the sprit Dagada Pennu (reported by Prasada Rao, 1970) visits the human society either to kill human beings to satisfy her hunger (or) to express her anger on human beings through many epidemics. To satisfy the above deity, the Jatapus have to sacrifice a Cow, Buffalo and Pig.

For protection against any calamity, every house has to sacrifice a Chicken and a Cow (or) an Ox to Zankri and Tokki Pennu. Prasada Rao, 1970 stated that the Jatapu's, during British regime used to sacrifice human beings (Meriah) to the deity. But due to the prohibition during British administration, the human sacrifices is replaced with the animal sacrifice.\* (\*In Oriya Tokki means a young girl at the age of puberty.)

Many ailments are attributed to the actions of the spirits, like Edulamma, Nookamma, Bangaramma, Vaddi Gowramma, Parisimama, Pothuraju, Satharapennu, Olemma, Poolamma, Mungaramma, Kottamma, VeelaDeenju, Kala Deenju etc., to satisfy the above spirits each house hold has to sacrifice a cock, a pig or an Ox (Communal). To appease the spirit of the dead relative an Ox is to be sacrificed.

The Jakara devatha is the supreme deity to the Jatapu's. She is worshiped in all rituals, festivals and life cycle ceremonies. A cow is sacrificed to appease the deity. Muthyalamma is another deity who can control the deceases; the Jatapu's offer a cow sacrifice to the deity which is a communal affair. To ward of small pox and chicken pox, they worship Sandi devatha by offering her a got or a cow. If there are deaths in the villages due the un-known reasons they propitiate Tulasamma deity with the offer of a cow (or) goat sacrifice. In addition the Jatapu's propitiate the decease causing spirits to leave the village by sacrificing the milch animals.

Prasada Rao (1970) reported the cow sacrifices to Dagade Pennu to prevent epidemic, he further reports before sowing the seeds of Vulavalu (Horsegram) or Jonnalu, a cow is sacrificed to appease Bheema Pennu deity and blood of the sacrificed animals is spilled on the plants to ensure good rains and an healthy crop.

Similarly, among the Savara's, animals sacrifices are noticed in many rituals and live cycle ceremonies. Suryanarayana, (1970) reported that among Savara's a buffalo is sacrificed to appease the snake god. A cow is sacrificed in the name giving ceremony and a she buffalo is sacrificed in Uang Sumpur festival celebrated once in ten years for the protection of children who were born during the period. A cow is sacrifice to the ancestral sprits for their well-being. Guar ceremony (Agam Panduga) it is a elaborate ceremony to enable the souls of that ancestors to rest permanently in outer life. A buffalo to be sacrifice in honour of each dead relative which is an elaborative even to be contributed by all the lineages in the village.

With the establishment of Churches and spread of the Christianity in the study area, it was stated that animal sacrifices are on decline. However, during the study it was elicited that the effect is only marginal and the animal sacrifices are continued among the tribes of the area. Some of the Hindu religious people have started Akshara Brahma Temples in the study area for sanskritizing the Savara tribes. The main idol is heart shaped on which 26 Savara alphabets are engraved. Though started as early as 1940's, the spread of this religious cult is limited to Orissa but in recent years it is spreading in a few villages among Savara's of Srikakulam District of Andhra Pradesh. The Akshara Brahma cult put a ban on liquor consumption and animal sacrifices. But, in actual practice, the sacrifices are continued in many rituals including Agam festival for dead ancestors.

Though, the respondent admitted the cow sacrifice in many rituals, they denied the sacrificing of milch animals supplied by ITDA. They stated that, those animals were died of natural causes and un-suitable environment. They reported that, milch animals which were offered to the deities were purchased in cattle shandy for that purpose.

The following genealogies and individual case studies are presented at the end of the chapter in respective of the following tribal beneficiaries to show the implementation of milch animal scheme. 1. Savara Jagayya, 2. Bonu Eswaramma, 3. Jenni Chinarao, 4.

Bonela Thavudu, 5. Savara Patra, 6. Savara Apparao, 7. Thorika Ratnalamma, 8. Savara Thotayya, 9. Patika Dharma Rao, 11. Kundangi Neelamma, 12. Pattika Sukru, 13. Savara Karuvayya, 14. Kondaguri Sanyasi, 15. Bidika Subhasanthi, 16. Bidika Mangamma, 17. Bidika Sakubba, 18. Bidika Kumar, 19. Ooyaka Padma, 20. Bidika Amaravathi, 21. Patika Ramadas, 22. Mandangi Narayana, and 23. Mutaka Prasad,

## **2. Sheep Rearing Units**

In Andhra Pradesh especially draught prone areas sheep rearing is taken up by the people as one of the important income generation activity. It is common in Rayalaseema and Coastal districts of Andhra Pradesh because of multifaceted utility i.e meat, skin, manlier and helps to play an important role in agrarian economy. The stocks doubles within the span of one year and 50 percentage of stock are males and it can be disposed after one year. It was estimated by the animal husbandry department, government of AP i.e the total benefit out of sale of male stock will be approximately 20000 rupees per year. The sheep rearing is also provide self-employment for thousands of people. Sheep rearing is eco-friendly and hardly damage the vegetation. Sheep eat many varieties of plant and any other kinds of livestock, and sheep done is valuable fertilizer and since they graze on sub marginal lands, their droppings improve the growth of plants. Strong herd instinct of sheep keep them together in tight and easily managed flocks and do not disperse widely. They have ability to survive over prolonged period of drought and semi-starvation. Sheep do not need expansive buildings to house them and requires less labour than any other kinds of livestock's. Sheep are mostly maintained on natural resources and common grazing lands and waste lands.

Goat rearing is in vogue in the study area since a long time and since goats are considered as destructors of the forest, severe restrictions were imposed on grazing of goats by the forest department. This became a bone of contention between the tribal people and the forest department in many areas of the country. In this context, the Integrated Tribal Development Agencies Parvathipuram and Seethampeta have started implementing the sheep rearing among the tribes of the area including the Jatapu's, Savara and Konda Dora tribes. The study revealed that this programme is not successful in the study area due to interaction of socio economic and cultural factors. The animal sacrifices are part of tribal rituals in propitiating their pantheon of gods and goddess. It

was reported that the goat is considered as the preferred sacrificial animal and religious functionaries do not accept the sacrifices of Sheep. Among Savara's a goat is sacrificed to the God Kurtari during Ninth month pregnancy of a Woman for easy delivery. Similarly to take a newly born child outside house and a goat is sacrifice to Abbunyopur (reported by Suryanarayana). Similarly, the goat is sacrificed during name giving ceremony. For prevention of abortion, a goat is sacrificed to Ildasum, a Malavolent deity. Among Jatapu's a goat is sacrifice to appease Ammathalli or Asiramma deity. Mutyalamma, a disease controlling deity is offered a goat sacrificed. Similarly goats are sacrificed to Chilakamma deity and Sandhidevatha deity to control small pox or chicken pox.

In the area study it was noticed that most of the beneficiaries exchanged the sheep rearing units with that of goats. The sacrifice of goats in every agricultural operation to the super natural is a must among the tribes under study. The religious belief is the major contributing factor for the partial failure of the sheep rearing programme. The other reason for non-acceptance of sheep is related to food habits. Dube (quoted by Foster 1962) has shown that the unfamiliar taste often turns out to be a reason as to why the new foods are rejected. Many food procurement programs all over the world have met with failure because the people are willing to sacrifice the economic gain for something they esteem for traditional food practices. In the study area, the people are used to goat meat since several generations. When the sheep is introduced in the study area, people did not prefer the tender sheep meat which they considered is not tasty. Taste is one of the factor that is responsible for the failure of the programme. Economic factor is found to be another reason for the failure of the programme. As regards to reproduction, sheep reproduces annually with a single offspring, whereas there is rapid reproduction for the goats which reproduces with multiple offspring. The rate of growth is another factor identified for the failure of the scheme. The informants contended that the goats reproduced at a faster rate with the longer life span than the sheep. In addition sheep are to be fed by the beneficiary with fresh grass which is an economic burden whereas the goats can fend by themselves. Further, goats fetch a higher rate than sheep in shanties. Another contributing factor for the failure of the scheme is related to hygiene. Goats are clean animals and do not spoil the surroundings, whereas the sheep are

considered as unclean animals which spoils the surroundings. Many informants have stated that in rainy season the sheep spoil the Cattle pens and the dirty surrounding help for the spread of diseases. The Sheep needs medical attention which is not required for goats. Among Konda dora's the traditional belief that eating the flesh of sheep results in health problems to be avoided during pregnancy of women. Many informants told the investigator that cattle theft is a problem in the area of study and in case of capture the sheep will not resist whereas the goats raises the alarm.

The genealogies and individual case studies of the beneficiaries under sheep rearing programme implemented by the ITDA are presented at the end of the chapter. 1. Savara Jagayya, 2. Jeni Bhaskar, 3. Bonu Eswaramma, 4. Doneru Pentayya, 5. Jeni Chinarao, 6. Adakula Ayodhya Rao, 7. Savara Patra, 8. Thorika Ratnalamma, 9. Savara Thotayya, 10. Patika Dharma Rao, 11. Bidika Bavaji, 12. Kundanig Neelamma, 13. Savara Karuvayya, and 14. Mandangi Narayanna.

### **3. Sericulture**

Sericulture is art of silk production the comprises the cultivation of mulberry, silk worm rearing and post cocoon activities led into production of silk yam. It was reported that India is one of the countries in the world like China, Brazil, Thailand, Philipines, Bangladesh etc have taken up sericulture mainly to generate income for the rural population and to provide employment. This venture has many uses which are helpful for the rural population. like provision of timber, fuel and fodder to the cattle.

Sericulture industry in Andhra Pradesh has its genesis in 1953, where in mulberry cultivation was started with just 5 acres. Later it was realized that the sericulture is ideally suited to agriculture state like Andhra Pradesh where climatic conditions are favorable for this industry. Later realizing the importance and potential of sericulture, it was vigorously taken up in various regions in Andhra Pradesh so much so by 1999-2000, 111602 acres are brought under mulberry cultivation. Realizing the importance of Sericulture in rural economy the Government of Andhra Pradesh has started the department of sericulture at state level, under the director at apex level and joint directors and deputy directors at regional and district level. Assistant director of sericulture were posted in each division to supervise the sericulture operations. A survey conducted by the department of sericulture reveals that the per acre net return from sericulture is more than that of other commercial

crops like sunflower, groundnut, tomato, chillis, tobacco and cotton. It was realized that in even in cases of double cropping, the gross returns will be less than that of sericulture. it was realized the sericulture makes an economic use of the valuable inputs of water and land and ensures far higher returns than any other return commercial crops

Table 3.2: Statement showing total income and net income of different commercial crops.

Sl. No	Name of the Crop	Total Annual income (Rs)	Expenditure (Rs)	Net Income per acre(Rs)
1	Sunflower	4800	2616	2184
2.	Groundnut	7500	5243	2257
3.	Tomato	9600	4910	4690
4.	Chillies	15000	7328	7672
5.	Tobacco	17000	8000	9000
6.	Cotton	16000	5600	10400
7.	Mulberry	49500	21500	28000

Source: Directorate of Sericulture, Government of Andhra Pradesh, Hyderabad.

As it is evident from the above table that the net income per acre for mulberry plantation is fourteen times that of sunflower and groundnut, and four time to that of chillies and three times to that of highly profitable commercial crops like tobacco and cotton. Realizing the potentiality of sericulture in terms of income and employment generation, the Government has encouraged cultivators to undertake mulberry cultivation in view of its advantages. With increase in the area of mulberry production of reeling cocoons has increased and by the year 1999-2000 the total production of reeling in Andhra Pradesh is estimated around 34193 thousand tons and resulting the undivided state of Andhra Pradesh became the 2<sup>nd</sup> largest raw silk producing state in the country.

Sericulture is an agro based labour intensive industry providing gainful employment to the rural people. The Government of Andhra Pradesh has established seed forms drainages, reeling units and regional training centres for the propagation of sericulture, with the help of Switzerland government through Indo-Swiss assistance

programme with the object to improve the status of small and marginal people engaged in sericulture cultivation.

One of the first economic development programme implemented after the Naxalite movement in the agency area of Vizianagaram and Srikakulam is the introduction of Sericulture. Encouraged by the success of sericulture in the rural areas, the Government introduced the scheme in the tribal areas of the state in order to develop them on par with the rural population. This scheme is implemented in the agency areas of the State including Vizianagaram and Srikakulam districts. Since the Jatapu tribal community was settled cultivators, many beneficiaries were selected from among the Jatapu tribe. The selected Jatapus were sent to Maharashtra for training in Sericulture operations with financial incentives. Sub centers at Levidi, Udaipuram, Sithampeta and Saluru were started by the sericulture department by offering technical advice and assistance. Training is also imparted in local centers at Appayyapalem (near Parvathipuram) and Nellimarla (near Vizianagaram). The purchase points for silk worm cocoon were started in the above centers. For raising mulberry plantations, financial aid is given to the beneficiary under various minor irrigation schemes. In the initial phase of introduction, the programme is highly successful and the cocoons were sold at Rs.60/- per kg with the production 40 kgs. Per trip for a month and on an average the income generated in the scheme exceeds Rs.10,000/- during 1980's per acre which is a substantial income in those days.

Purchasing centers, grain-age (egg production) centers and seed production centers were started at Vijiyawada to encourage the Sericulture. However, this scheme is un-successful among the tribes of the area in spite of the economic advantage. Gradually the tribes of this area have closed sericulture operation so much so the sub-centers at Levidi, Udaipuram, Sithampeta and elsewhere were closed down. A programme which is successful in the rural areas met with failure in tribal areas. The sericulture department has attributed the failure to severe drought conditions and depletion of ground water levels coupled with adverse climatic conditions.

In this context, a look at the sericulture operations revealed the complicated procedure in raising silk worms which requires constant attention and hard work. The growth of mulberry plantation itself takes up to 60 days. The silk worm's development



required 5 stages and for cocoon formation it takes 25 days. The hatching in the first stage needs 4 or 5 days which needs constant attention for feeding, the 2 – 4 stages requires 10 days of feeding including 3 days mold stage. The final stage is formation of cocoon which requires 7 days. During these stages there is a formation of fungus which effects the formation of silk worm's cocoons.

The official version for failure is attributed to lack of interest of beneficiaries towards sericulture and hard work associated with sericulture which the beneficiaries are unable to perform. Lack of irrigation source and the adverse climatic condition like torrential rains and variation of temperature and humidity were stated as causative factors. Another factor mentioned by the officials is spread of diseases due to unhygienic conditions. Improper feeding of silk worms by the tribal beneficiaries were identified by the Government as another factor for failure since, the feeding should not be stopped even for a day.

Some of the above factors are no doubt responsible for the failure of the Sericulture programme. But, the study revealed that the major problem lies in tribal culture and socio-psychological factors. The sericulture operation needs a lot of efforts which require patience. Most of the houses inhabited by the tribals are thatched houses and cooking was done in a corner without proper ventilation. The smoke generated in the house effects the webs of Silk worms. During this stage the silk worms emits fowls smell affecting the family members.

Normally, it is the responsibility of the owners to prevent their cattle from entering in agricultural fields. During the cropping season all the animals were tide in their pens to prevent them grazing in the Agricultural fields. However, after harvesting the cattle are allowed to graze in the agricultural field which is a problem for owners of mulberry plantation who are few in number since the cattle consume mulberry leaves affecting the plantation.

A cultural view associated with silk worm rearing is another factor identified in the study. The women in their menstruation period are forbidden to enter near the area earmarked for silk worm cocoons. Since, it is usually near the house which affects the free movement of women. In addition, raising the worms is revulsion to tribals under study as they could not comprehend the raising of worms which emits awful smell.

Hence, many informants react with revulsion to the idea of raising worms with horror. Among the tribal communities of the area women always assists men in economic pursuit. However, tribal women of the area either Jatapu's, or Savara's and Konda Dora's refused to undertake Seri cultural operation. In many villages of the study, a few women who associated with this operation limited to cutting of mulberry leaves only. In addition women refused to clean the surroundings and burden of responsibility is always thrust on men. Many respondents have stated that they did not get help from their own children because of their fear and aversion of silk worms. In case of ill health, the beneficiary did not get any assistance from other male members out of their revulsion associated with the work.

Inter familial disturbances on account of the Sericulture is identified as a major problem for the failure of the programme. Many respondents stated that the threat of divorce from their wives forced them to abandon the otherwise profitable venture. These Social, Cultural and Psychological factors are identified as a barrier for development of Sericulture in the area of study. Not even a single tribal family is doing sericulture in the entire area of study at present.

Incensed with the failure of an important programme such as Sericulture which will bring change in the lives of tribal societies, the Government in order to develop the tribals re-introduced the programme in the agency areas of Sithampeta in Srikakulam district to be maintain by sericulture department. Since the silk worm's cocoons fetch an amount of Rs.500/- to Rs.600/- per kg and since an acre of mulberry plantation produces 40 kgs per month, the government is keen on re-introducing the programme. The office at Sithampeta (Gadiguddi) is renovated and the machinery needed for reeling and maintenance is installed and recruited 13 women belongs to Jatapu and Savara tribes of Kondapeta and Jakaraguda on regular basis in order to propagate Seri-cultural operation. The department managed sericulture production at seethampeta is encouraging as per the following table.

Table 3.3: Table showing the output of sericulture cocoons.

Year	Quantity in kgs (cocoons)	Rate per KG for cocoons
2007-08	8223.9	89.08
2008-09	6646.9	102.30
2009-10	7276.2	123.78
2010-11	4931	158.7
2011-12	5201	137.75
2012-13	3732	163.90
2013-14	4563	234.94
2014-15	4729	248.26
2015-16	5101	210.49
2016-17	4848	258.23
2017-18	5998	317

Source: sericulture office seethampeta

At the time of investigator's visit in Sithampeta agency five Tribal beneficiaries are identified (Savara-3 and Jatapu-2) for reintroduction of sericulture among Jatapu and Savara in the year 2018. Those who have 2 acres of land were sanctioned an amount of Rs.2,47,500/- for construction of sheds with provisions of a bore well and motor with subsidy. However, the programme has yet to be started in Seethampeta area.

The following genealogies and case studies in respect of the tribal beneficiaries presented at the end of the chapter shows the implementation of this scheme by the Government. 1. Bonela Thavudu, 2. Gonela Bodayya, 3. Adakula Ayodhya Rao, 4. Savara Apparao, 5. Savara Thotayya, 6. Bidika Bavaji, 7. Patika Sukru, and 8. Patika Ramadas.

#### **4. Fisheries and Poultry**

In order to raise the economic position of the tribes in study area, the fisheries department and the ITDA has introduced the fish farming in the study area since it is profitable venture and which provides cheap protein since Jatapus and Savaras supplement their nutrition with the fishing in rivers and tanks, the Government has started fishermen cooperative societies in the tribal area by leasing out tanks and encouraging the tribals to dig fish tanks in their own lands by giving loans with subsidy and the fish nets

were supplied to the tribal beneficiaries. Since fishing is in vogue in the tribal areas the project authorities felt that it will be a successful venture which helps the tribal communities. An office was established by the fisheries department at Dumangi in the Gummalakshmipuram Mandal in the agency areas of Vizianagaram district to assist to the tribal beneficiaries by providing technical guidance and to supply the fish seed and fish food. A number of fish tanks were constructed in the study Mandals but the study revealed that the scheme is a decimal failure since all the fish tanks were abandoned at the time of investigator's visit. The study reveal that the socio-cultural aspects act as inhibiting factors for the failure of the programme despite the economic advantage owing to the demand of inland fish in the local markets.

The study reveal that mutual obligations of kin is a major factor responsible for the failure of the scheme since a beneficiary can not demand money from his kin folk. Many beneficiaries stated that people of adjoining villages catch the fish before harvest illegally the theft of which hampers the income to the beneficiary. The attitude and perception are identified as change inhibiting factors for the failure of the programme since the fish in a tank is considered as communal property and catching a fish is not considered as improper by the villagers.

Another programme initiated by the ITDA is the introduction of poultry. They supplied Giriraj and Vanaraj variety of poultry in the study area with an assumption that it will help tribal economy. The study reveal that the scheme is a failure due to cultural reasons. In addition to consumption, sacrifices of the poultry are common among the tribes who sacrifice them to the disease causes deity by the individual households. The study reveals the hen or cock sacrifices are common in all festivals connected to agricultural operations and also all social occasions. The cultural and social factors are responsible for the failure of the scheme.

The following genealogies and individual case studies in respect of the beneficiaries are presented at the end of the chapter. 1. Patika Dharma Rao, 2 Thoyaka Nookana, 3. Patika Sukru, 4. Savara Karuvayya, and Bidika Saraswathi.

#### **4. Cashew plantation**

Cashew nuts were originally introduced in India during 16<sup>th</sup> century and it was reported the plantation were taken up mainly for the purpose of afforestation and

conservation of the soil. However it has emerged as a major commercial crop. As per the records the commercial cultivation of the cashew has initiated in Andhra Pradesh, Goa, Karnataka, Odisha, Tamilnadu and West Bengal in addition to North Eastern States. India has an area of 9.53 lakh hector under cashew with an estimated annual production of about 6.74 lakhs of tones (2010-11). Since cashew plant survive in almost all types of soil, the plantations were vigorously taken up in India which has emerged as the third largest country in the world in terms of the Global Production. It was reported the nearly 2 lakhs workers among whom the majority are women are employed directly or indirectly on cashew plantation. The tribes in the study area especially the Savaras depend on podu cultivation as they are experts in preparation of podu plots in which they grow mixed crops like millets, pulses and oil seeds. The savaras feel that the podu offer them a security in the light of the vagaries of nature. However the podu cultivation is identified one of the major causes of deforestation. Soil erosion and degradation results in loss of top soil and affects its water retention capacity which ultimate results in the siltation of rivers and loss of tree cover results in deforestation. The podu cultivation by itself may not be the sole reason of the deforestation but it is a result of the interaction of social, economic, political and cultural factors affecting the environment. In order to address the problem the Government especially the forest department and ITDA have taken up cashew plantations in vigorous scale to help the environment in one hand and the economic development of the tribes on the other.

Since the cashew nut farming is considered as the best and most profitable agro investment which is modest in its soil requirement and can adapt itself to varying soil conditions without impairing productivity and hence the cashew plantations were the first economic development program introduced in the tribal area under study. During 80's vigorous cashew plantations were taken up in the agency area. After the implementation of Agency land transfer regulation act of 1959, the lands were restored and assigned to the tribes of this area especially to Jatapus in 1970s. In every village inhabited by these tribes, vigorous plantations were undertaken by the ITDA and it is the most successful programme of development and is accepted by the tribes of the study area, so much so the new plantations are being undertaken by the tribes themselves without anticipating further assistance from the government. In addition the forest department and ITDA

under reforestation programme under took cashew plantations in the hill slopes and on podu lands. In the initial stages of the introduction there is project personnel faced opposition for the introduction of cashew plantations in their dry and waste lands. However the project officers realizing the importance of the cashew in the economic development of the tribes have initiated several steps for to pursuate the tribal beneficiaries for cooperation. In this context special mention is to be made to sri P Pothaiah the then agriculture officer (retired as additional director in the department of agriculture who took special interest in the implementation of the project in the agency villages of Gummalakshmipuram and Kurpam by encouraging the tribal by giving the necessary advisors and timely supply of inputs and fertilizers to the tribal beneficiaries who at the time were mainly from Jatapu tribe, since the beneficiaries were reluctant to address the cattle menace to the cashew plantation, he with the help of the project officer ITDA has appointed the watchmen to prevent the cattle from destroying cashew samplings. With his dent of hard work and studious nature, he made it a successful programme in spite of the barriers due to the attitudes and perception of the people. This programme is so successful that there are very many changes in the tribal way of life. There is a slogan among tribes that “Minting cash through cashew” since an acre of cashew plantation gives an amount of rupees 60,000- 70,000 and most of the cultivators owns more than 3 acres. The desire for the economic gain and prestige are motivating factors for the tremendous success of this programme. Traditionally these tribes depend on minor forest produce collection and the activity in cashew plantation comes under this category. All round development, food security in the study area can be attributed to this programme.

The following genealogies and individual case studies in respect of cashew plantation scheme implemented by the ITDA are presented at the end of the chapter. 1. Jane Bhaskar, 2. Doneru Pentayya, 3. Jadudora Gunamma, 4. Gonela Bodayya, 5. Arika Dharmayya, 6. Savara Patra, 7. Savara Apparao, 8. Thorika Ratnalamma, 9. Patika Dharma Rao, 10. Bidika Bavaji, 11. Kundangi Neelamma, 12. Thoyaka Nookana, 13. Patika Sukru, 14. Kondaguru Sanyasi, 15. Bidika Subhasanthi, 16. Bidika Mangamma, 17. Bidika Kumar, 18. Ooyeka Padma, 19 Bidika Amaravathi, 21. Patika Srinivasa Rao,

22. Addumguda Lakkai, 23. Arika Jogulu, 24. Mutaka Prasad, 25. Bidika Thorakanna, 26. Mandanagi Balaram and 27. Kondagori Apparao.

### **5. Self-employment programmes**

Under the economic development programme and to improve the financial position of the tribals, the Integrated Tribal Development Agency has introduced fancy stores, cloth stores, kirana shops and general stores in the agency areas by selecting the tribal beneficiaries an amount to the tune of Rupees 60000 or 10000 with 50 percent subsidy. Basing on their success in the rural areas of country such a stereotype schemes were implemented in the agency areas without considering the socio-cultural and psychological factors pertaining to the tribal communities. The ITDA officials did not considered the socio-cultural factors which hinder the programmes of development. The study reveal that the social factors pertaining to group solidarity, the mutual obligations and public opinion and the psychological aspects pertaining to the perception of the tribes towards the business and the differential cross cultural perceptions were identified as factors responsible for the failure of the programme. The social scientist all over the world experiences such problems in the implementation of developmental programmes of this nature in traditional societies.

Establishing a Kirana shop in agency villages is not economical viable since unlike in rural and urban areas, the beneficiary cannot demand money from the people since all of them are related either through blood or marriage. The study reveals that the group solidarity and mutual obligations among kin and the public opinion are identified as the reason for failure of such programs. Barring in very few cases, the investigator has not come across Kirana/General stores sanctioned by the government. The social scientists all over the world experience problems in implementation of such programs in traditional societies aimed at economic development. Colson (quoted by Foster 1962) in his study among the Thonga of Zambia experience a similar situation where in obligations among kinsmen were reasonable for the failure of such programme. He stated thus “the wise Hawker attempts to made out side his own neiborhood, for otherwise the bagging of his kinsmen and neibhorous is likely to reduce his profits to a minimum or he may find himself operating at a loss. Store owners may also find it more profitable to establish their business in distance villages”. Coleman (Foster) pointed out that

materialism and pathological obsession regarding money is the not the character of simple society. Lundasgaard (1966) speaking of Gillbert islands has stated the traditional mode of economic reciprocity as the root cause for the failure of such programmes. Macreger (1946) speaking of Sixoux Indians has expressed same opinion. Brown (1956) basing on his works in the people of Tanzania has attributed that high value placed upon social obligation have resulted in failure of the development programmes. Foster (1962) pointed out that in tribal societies, the obligations and the reciprocal obligations are most effective in maintaining a tribal society and accordingly programmes of this nature may be effected because of the reciprocal obligations. Another important socio-psychological factor contributing for the failure of this programme is public opinion where in even in rural areas let alone the tribal areas, business is identified with Komati caste (Business caste) and in addition there is a differential cross cultural perceptions acting as a barrier for the implementation of such programmes. Kirana shops, Fancy shops, General stores, Cloths stores etc. are not off beneficiary choice these schemes were thrust on the tribal communities of the study area without taking into consideration of the tribal attitude towards business by the officials of ITDA before the implementation of such programmes.

Anthropologists have pointed out that since perceptions is largely determined by the culture, people of different cultures often perceive of the same phenomena in different ways. In developed societies business is not perceived to be restricted to a few persons are communities. In traditional societies especially among the rural communities of the India it was perceived that the petty business is meant for business caste only in the present study it was found that the observation of the scholars mentioned above holds good among the Jatapu, Savara and Konda Dora tribes under study. Many respondents expressed their views that establishment of petty business shops in their own village affected their profits since the customers are their own kinsmen and the non-payment and delayed payment have resulted in the business loss. Further it was noticed that multiplicity of kirana shops sanctioned in the same village are in the adjacent villages results in the scheme becomes unviable which is also one of the contributing factors for its failure. For instance the Kukidi village which has less than hundred families were sanctioned four kirana shops i.e to Bidika Relli, Pathika Dharma Rao, Sivakumar of



Pedakarja near Kukidi among Jatapu tribal communities and four more sanctioned to Savaragudas i.e Aganamguda and Ippamanuguda.

It also came to the notice of the investigator that most of the beneficiaries have not even started the kirana shops, general stores, and cloth stores. The attitude of the tribal people of this area is also a contributing factor for the failure of this scheme since most of them wish to purchase the items either in the nearby urban centers or in tribal shandies in preference to the petty business shops maintain by their kinsmen.

The study reveal that the core elements of the culture plays a vital role in the failure of the programme. In the study area members of Kalinga Komati caste establish grossory shops in almost all tribal villages since a couple of generations their business is two fold i.e purchase of minor forest produce, cashews, agricultural produce from the tribals and sell the essential commodities required by them. Though money economy is operation most of the trade is with barter. Even alcoholic beverages like beer, cheap liquor or sell of Brandi and whiskey by means of barter of cashew nuts.

Nestarikams (Ritual Friendship):

As per the version of knowledge old informants, the non-tribal merchants, to get a firm foothold in an alien tribal area and to strengthen their base in order to protect their self-interest, cultivated friendship with mutadars and other influential Jatapu leaders. During their formative periods of migration, the merchants spend their time with these tribal elders and by addressing the household members with the kin terms get complete trust from them. Since the non-tribal is considered socially superior, the headman feels elated with this friendship as it enhances his own prestige among his kinsmen. By addressing the members in kin terms, by assisting them at times, by presenting new clothes and other items during festivals, by telling puranas and other stories, the non-tribal merchant gradually gets attached to the family. This interaction, over non-tribal merchant gradually gets attached to the family. This interaction, over a period of time, resulted in close bonds of friendship. By telling storing of eternal friendship bonds in between the great characters of 'Itihasa', the merchant express his wish to enter into the one such bond with the tribal elder. A ritual is then performed before the village deity and before all the members of the village, they take an oath before the deity. Under the terns of the oath each one should protect the other. Each person calls the other person as

'Nestam' and should consider this relation as equivalent to blood relationship. A feast is then arranged to the villagers to commemorate the event. From that day onwards each should address the other by adding 'nestam' and his presence is mandatory on all celebrations in the family. This ritual friendship continues in between the families even after the death of one of the participants. The members of the deceased family then addresses the other nestam by kin terms with a prefix "Mitta" i.e mitta nanna (Mitta father) mitta Anna (Mitta brother) and so on. By this bond the non-tribal sahuakar becomes a relative to all the lineage members with whom this lineage is having matrimonial alliances. However, this concept of nestaritam does not cut across the strictures imposed in the caste system in relation to commensality. While the tribal nestam's family accepts cooked food from the sahuakar house, the sahuakar accepts only uncooked food from his nestams. This ritual friendship brings many advantages for the non-tribal sahuakar. Besides getting a powerful friend in an alien territory, his business contacts are increased. Since as part of kin obligation, all the relatives of the headman sell their agricultural and forest produce to the sahuakar. He can go round the villages for his business trips and receive hospitality. He can stock his collections of agricultural produce and minor forest produce in the relatives' house of his nestam in other villages, using them as his godowns without incurring any expenditure. This friendship enables him to collect loans and interests from other tribals and also enables him a powerful support in cases of disputes in the village panchayat. This concept was first introduced by Kalinga Komaties and Sondis and the same was followed by other non-tribals. The study revealed that this concept is used successfully by the non-tribal to first alienate the tribal lands and to make hurdles in the way of land restoration process.

Knowledge of tribal culture (Religious sentiments):

The importance of religion in the life of the tribals was better understood by the non-tribal exploitative elements that used them to the best of their advantage even in unfavorable circumstances. The Sondi liquor vending caste who are the later immigrants to the agency areas as a result of the Khond revolt in Odisha was able to make permanent settlement by using the Jatapu religious sentiments to their advantage.

The aged tribal informants said that prior to the Sondi immigration to this agency, they had their own intoxicating beverages i.e Jeeluga (caryotapalm) and vippa (mahuva).

These were available in their natural environment and the Jatapus have knowledge of the process of distillation of liquor for their consumption. The immigrant Sondis faced the problem of introducing their own liquor as the Jatapus have no need of the Sondi liquor. To introduce their liquor, they adopted a novel method to introduce their own superior liquor by utilizing tribal belief system to their advantage. At the time of their visit they informed to the Jatapus elders that the Jakara Devatha (Jatapus main deity) appeared in their dreams and had ordered them to visit her shrine and propitiate her with non-vegetarian food and liquor and this has resulted in the participation of Jatapus in this ceremony organized by Sondis where they propitiate the deity (Jakamma) with their own strong drinks along with other non-vegetarian food items. At the end of the ceremony, each villager was given a tumbler full of their strong drink along with the non-vegetarian food as “Prasadam”. Such repeated offerings resulted in Jatapus’ addiction for this new strong Sondi liquor. After sometime the Sondi liquor vender starts his mini distillation plant in the village.

Thus the Jatapu tribal community was weaned away from their traditional source of stimulants available in their natural environments, and the illicit liquor distilled by the Sondis replaces it. Liquor is then sold to the tribals on loan for which a simple interest is charged and in case of non-payment, a compound interest usually 100% of the principal is levied. The tribals who are addicted to this liquor, which they refer to as “Sondi Mandu (Medicine of Sondi), enter into debt and become indebted to the Sondis. They conducted their business without any competition from others as the Telugu speaking business castes considered this occupation as mean. Risely started that according to Hindu ideas, distributor and seller of strong drink rank among the most degraded castes. The study reveals the core elements of tribal culture i.e belief system and the religion which are better understood by the non-tribal exploitative elements have resulted in the failure of the programmes of economic development.

## **6. Bamboo basket making**

Some of the indigenous communities in the state of Andhra Pradesh like Yerukula, Medari have traditionally practice bamboo basket making as an occupation for over many generations. Since the bamboo plantations were plentiful in Badhrachalam agency and the tribes of that area are used to making bamboo baskets, the Integrated

Tribal Agency, Bhadrachalam has encouraged the bamboo basket making by sanctioning adequate sum to the tribes like Koya Dora, and Konda Reddy etc. and a new initiative is taken up by ITDA by providing marketing to the bamboo baskets so as to help tribal an opportunity to diversify the product range and augment their income. Accordingly the ITDA has negotiated with the temple authorities of Bhadrachalam to purchase the bamboo baskets for carrying puja material in big way. The vocational training institutes at Bhadrachalam have given training to a group of tribals in making the diversified bamboo products of both utility and decorative value. it was hoped that the small and elegant looking bamboo baskets are ideally suited for carrying flowers and other puja material. This move helped to serve the cause of environment and tribal culture since the articles made are ecofriendly. Encouraged by the results several ecofriendly dustbins were made to be sold to all the Government offices in the district.

Basket weaving is a process of weaving into two or three dimensional artifacts such as mates or containers. The tribes of Bhadrachalam area are better known for their basket weaving techniques. The officials of ITDA Bhadrachalam have classified the basketry into three types i.e coiled basketry using grosses, plaiting basketry using materials from palm in addition to bamboos, twining basketry using materials from roots are three bark. Encouraged by the experience in Bhadrachalam agency, the bamboo basket making is introduced in the agency areas of Andhra Pradesh including the study area. 255 beneficiaries were identified among Jatapu, Savara and Konda Dora. An amount of Rupees 20000 is sanctioned to each beneficiary out of which 10000 is loan component and remaining 10000 as a subsidy. The project authority hoped that the bamboo basket making will be help full for the tribals by augment their income for better living conditions.

However, the sample study reveals this scheme is a total failure. One of the reasons is due to the attitude and perception of the tribal beneficiaries. They contented the baskets prepared by them is for their personal use and they are not of superior quality to be sold in the markets. Many respondents stated that it is a specialized occupation of Medari community and not suitable for the tribes under study. Not even a single case, the bamboo basket making unit was started in the villages under study. All most all the beneficiaries have reported that they in fact received Rupees 7000 from the ITDA and

they are not aware of any bank loan of Rupees 10000. The cultural social and psychological factors played a crucial role in failure of the programme.

The following genealogies and individual case studies in respect of tribal beneficiaries under self employment schemes are presented at the end of the chapter. 1. Jadudora Gunamma, 2. Potangi Appalaswamy, 3. Bonela Thavudu, 4. Savara Apparao, 5. Thorika Ratnalamma, 6. Pathika Srinivasa Rao, 7. Bidika Viswanadham, 8. Pathika Syama, 9. Bidika Thorkna and 10. Kondagore Apparao.

## **7. Education**

A quarter of billion tribal population lives in India. The Indian tribal population exceeds the total population of many countries in Europe and Africa. Such a significant population is in utter backward condition due to isolation, ignorance, illiteracy and primitive technology. Priority to independence nothing much was done for their welfare except the initiation of a few protective measures for the tribal communities like a scheduled district Act, the Government of India Act 1935, where in the tribal areas were excluded or partial excluded from the purview of the legislation and the in the tribal areas the administration was given the powers of legislation as well as quasi judiciary. In the field of tribal education Indian education Commission of 1882 suggested that the tribal children be exempted of payment school fees. After independent the Constitutional makers made several provisions in Indian Constitution for protection, welfare and development to uplift the tribal communities on par with the rest of the population. A duty is caste on the Government for the welfare and development of the scheduled tribe in the Constitution. Accordingly several development protective and welfare measures are initiated to ameliorate the condition of the tribes. Tribal welfare and development has been accorded a highest priority in the Five Year Plans.

The Indian planners having realized the importance of education as an instrument of change for the betterment of the society has given due emphasis on tribal education right from first Five Year Plan onwards since the socio-economic development of scheduled tribes is linked to the educational advancement. The importance of education as an agent of change as well as a means of employment has been realized in planning process. Hence in accordance with Constitution, the responsibility is placed on the Government to raise the literacy levels of the tribes. In spite of the Constitutional

safeguards and planning nothing much was done in the field of educational development in the first phase of planning and the results are not up to the expectation of the Government. Basing on the reports of the committees and commissions a fresh initiative have taken up by creating a central advisory board of education which recommended special efforts to be made at the elementary stage to enroll all children belonging to scheduled tribes. Accordingly efforts are made by the Government at the elementary stage to the enroll all the children of scheduled tribe. In addition to the free education, free supply of educational materials, mid-day meal programme and ashrama schools are opened in the tribal areas. All these measures have yielded results since the literacy rates of scheduled tribes in the three decades (1970s to 1990) have shown an improvement in tribal literacy as per the department of education the percentage of literacy which is 11.30 percent in 1971 is increased to 29.6 percent by 1991 showing the percentage increase of 161.95 percent. But however the gap between the literacy rates of STs and those of the general population is very high. There is a marked improvement in the literacy rate among the scheduled tribes where in the male literacy is increased to 59.17 in 2001 census and 68.53 percent according to 2011 census.

In case of female literacy which is a meager 4.85 percent in 1971 which increased to 18.19 percent by 1991. There is a marked change as regards to female literacy which increased to 34.76 percent in 2001 census than 49.35 percent by 2011. (Source: Educational Development of SC and ST Dept. of Education and Census of India). In spite of the gigantic efforts of the Government, the scheduled tribes are lagging behind in literacy in comparison with the non tribal population. By 2011 the percentage of literacy among the males is recorded as 80.89 percent as against 68.53 percent for the tribal male. As regards to the female literacy rate there is a tremendous gape between scheduled tribe population and general population in spite of vigorous efforts the half female population among scheduled tribes are still illiterate. According to the education department the enrollment ratio of ST girls and boys shows a progressive trend in the country which can be attributed to the efforts of the Government in this regard. However there is a significant wastage and stagnation at elementary stage and it was noticed that the dropout rates in the field of education is alarming in the tribal areas. According to the unpublished

data of educational statistics the dropout rate among scheduled tribes is as high as 75.66 percent which is decreased to 63.81 percent at primary level.

The socio-economic, cultural and psychological factors are identified as inhibiting the phase of education development in respect of wastage and stagnation among the scheduled tribe children. In the area under study, among the tribal communities frequent separations and divorce and remarriages are common. According to the tribal custom the children belongs to their fathers lineage and in the event of divorces the responsibility to look after the younger siblings is placed till the remarriage of her father. The study reveal the frequent absenteeism owing to the family responsibility ultimately results in dropout among the girl child. This cultural factor is mainly identified as a factor responsible for wastage at primary level in the area under study.

Since most of the parents of earlier generations are illiterate, they are least interested in the education of their children and they are encouraged to participate in goat or sheep rearing tending milch cattle and he buffalos, and collection of minor forest produce etc. these social factors were identified as responsible for their dropout.

In the study area it is observed that there is a little compulsion of parents on their children in the tribal area and the children have freedom to act unlike in the urban areas. The school atmosphere is intimidating structured system to the children who are accustomed carefree life and in several cases the psychological factor is identified as the factor responsible for dropout.

Having realized the above factors the Government have initiated several steps for the to combat dropout and propagation of education for the scheduled tribes. A number of primary residential schools or mini gurukulams were established at Mandal level and residential schools were opened at division level and residential junior colleges were started in district level. In case of tribal girls and children of PVTGs 100 percent seats are reserved for scheduled tribes students of that category, while in scheduled tribe boys 70 seats are reserved in the residential schools. In addition a number of residential schools are opened in scheduled areas exclusively for tribal children except a few cases under agency employees quota. Free education, provision of uniforms, distribution of books, scholarships by the Government as resulted in the improvement of enrollment and reduction of wastage and stagnation.

Another aspect identified as causative factor for the school dropout rate are due to health problems. In this context medical and health, education, ICDS departments combined have started a school health programme named Jawahar Bala Arogyaraksha (JBAR) in the year 2010 so as to cover 100 percent of the children from birth to class 12 studying in schools are junior colleges. As per the medical and health department statistics the school health programme as covered 35.8 laksh children in 46000 schools. The Government also implemented the programme of deworming of children. Since school age children form a high proportion of state population the Government concentration a major initiative to provide comprehensive package of promoting, preventive, curative referral health services to the children studying in all primary, upper primary and secondary schools. The programme provides a package of life skills to children, decrease of prevalence of aneamia and malnutrition. Reduced dropout from the educational streams due to acute illness and to provide to treatment for all chronic ailments to unable children to overcome this difficulties. Though the above schemes includes all categories of children, especially tribal beneficial to suffer from the above ailments.

The study reveal the special efforts of the Government have yielded positive results as MHRD statistics shows a marked improvement of the tribal children in educational development which resulted in the reduction of dropout rate to 31.9 percent for male children and 30.7 percent to female children which itself is a tremendous achievement of the Government in the field of education and the study reveals the Government schemes have resulted in the overcoming of some of the cultural inhibiting factor. The education scenario is such that among the three tribes under study, though the first ascending and 2<sup>nd</sup> ascending generation of kinsman are illiterates, gradual change is noticed in ego's generation and rapid improvement is identified in the 1<sup>st</sup> and 2<sup>nd</sup> descending generations resulting in the students acquiring intermediate, degree qualifications in several cases and even among the particularly vulnerable tribal groups i.e Savara. In recent years in the area of study, there are professional graduates and post graduates even among the girls are noticed from among the Jatapu, Savara and Konda Dora tribes. The data obtained from 615 families reveals that 12.69 percent of them are degree holders and 3.64 percent are now pursuing post graduate degrees.



The genealogies and case studies of the following tribal elders reveals the present the position of educational development among the study area. 1. Genealogy of Palaka Appalaswamy, 2. Savara Jagayya, 3. Bonu Eswaramma, 4. Jenni Chinarao, 5. Nadendla Kalavathi, 6. Potengi Appalaswamy, 7. Bonela Govind, 8. Devasingi Dalemdora, 9. Addakula Ayodhya Rao, 10. Thorika Ratnalamma, 11. Kundangi Neelamma, and the individual case studies in respective of Biddika Amaravathi, Biddika Ganapathi, Kundangi Narayanna presented at the end of the chapter shows the present position in respect of propagation of education in the study area.

## **8. Health**

One of the major problems identified in tribal India is the regards to health. The diseases prevalent in tribal areas can be broadly classified into following categories:

### **Malnutrition**

Low birth weight, under-nutrition of children, lower body size of adults, anemia, iron and vitamin A and B deficiency. It was identified that iodine deficiency results in abortion, still births, mental retardation. Iodine which is an essential micro nutrient required for normal body growth and mental development to combat dwarfism, goiter, nuero motor defects. To combat iodine deficiency disorder, the Government of India launched a national iodine deficiency disorders control programmes (NIDDCP). Another important problem identified in the agency area of Andhra Pradesh is the problem of tuberculosis. To combat this problem a national TB control programme is launch by the Government of Andhra Pradesh. Such centers were organized by the Government in all districts of Andhra Pradesh including the study area where six functional TB services were launched (Department of Health and Medical and Family Welfare, Government of AP). To combat malnutrition among the children the Government of Andhra Pradesh has initiated steps to provide balanced diet required with the provision of mid-day meal comprising of rice, pulses, leafy vegetables, fruits, milk and milk products, eggs, chicken with necessary fats. Since the children needs calcium which helps in proper growth and to the combat osteoporosis leafy vegetables is made a part of their diet not only mid-day meal scheme but also in welfare hostels. Since the vitamins are important for proper growth the green leafy vegetables carrot, papaya are added to the diet for providing

vitamin C which helps the body absorb iodine, tomatoes were supplied to the hostels. All the hostel managements were instructed used to iodized salt in curry preparations.

#### Maternal and child health problems

Higher IMR, U5MR, neonatal mortality, acute respiratory infections, and diarrhea, are noticed among tribals. The main problem faced them is the maternal and infantal mortality due to unhygienic conditions and cultural practices and their dependence on quack doctors. Nutritional deficiency is identified as a major problem for maternal and infantal mortality since the tribals in general and the study area in particular have superstitious believes that some foods are harmful to the pregnant women. In the tribes under study superstitious beliefs are associated with diet. For instance it is believed eating jagari, sugar, ground nuts, mangos, eggs, mutton and papaya causes abortion to pregnant women. Even milk, leafy vegetables were considered as not desirable for consumption for pregnant women. The irony is that those food items are considered as essential for consumption but though there is no scientific reason the superstition beliefs are acting as barriers to proper balanced diet as a resulted many food taboos imposed during pregnancy. The pregnant women were denied protein food, the fat and milk consumption due to with a belief that consumption of such items results in the rapid growth of large fetus which causes difficult delivery. Realizing the plight of the tribal women, in general and tribal people in particular health has been accorded a highest priority in the Five Year Plans. Increased allocations were made for health from plan to plan. A number of schemes were devised by the Government to combat tribal ill-health. Accordingly a number of hospitals were opened in the tribal area with medical, Para medical and nursing staff.

It was reported that in spite of two decades of implementation of maternal health initiatives, Andhra Pradesh continues to have unacceptable maternal mortality rate. It was reported by the medical and health department of Andhra Pradesh that the institutional delivery rate which is reported more than 60% of general population, many studies revealed that a very large proportion of pregnant women continues to undergo delivery in their homes in rural areas especially the interior tribal areas. Hence the medical and health department focused it attention to reduce the maternal deaths to the maximum extent possible, by ensuring that all deliveries should be conducted under proper medical

care. Realizing the anemic condition of many pregnant women, the Government has initiated special nutritional programmes. In 2005 the Government of Andhra Pradesh has started Janani Suraksha Yojana and Sukhibhava scheme with financial assistance of the central Government. The funds are realized to all primary area and district hospitals. The both the schemes are to be implemented in the combined manner i.e Rs 1000 cash incentive to be given in the case of institution delivery. This scheme is intended mainly for rural women below poverty line.

### **Communicable diseases**

Tribals suffer from many chronic diseases which are mainly water borne diseases and since the water sources in the tribal area are mostly contaminated and such the tribals are easily susceptible to intestinal and skin diseases. Diarrhea, dysentery, cholera, guym worms, tape worms are often results of the situation (Nadeem Hasnein). The deficiency of such minerals and other elements are another causative factor identified for the spread of the diseases causing ill-health. Another prevalent deficiency among the agency areas is iron deficiency and tuberculosis which is intensified by nutritional deficiency is also common in many tribes. According to Dhebar commission one of the diseases of which the tribals are afraid is yaws which occurs in the northern region of the agency area in Andhra Pradesh, southern Odisha, Madhya Pradesh and Mharashtra. Scabies, ring worm, small pox and anemia are common ailments in the tribal areas.

The diseases like malaria, filaria, tuberculosis, leprosy, skin infections, sexually transmitted diseases, HIV, typhoid, cholera, diarrheal diseases, hepatitis, and viral fevers are prevalent. The tribes of Andhra Pradesh including the study area are subjected to many diseases like malaria, dengue, filaria, tuberculosis, leprosy, hepatitis and viral fevers. The Government started National Vector Borne Diseases Control Programme to combat malaria, fileria, dengue and chikengunya. To combat malaria special training is imparted to the health workers to identify the disease with a simple test and provision cholorquine tables.

## **Accidents and injuries**

Accidental injuries are common among the tribes in view of their mode of life like burns, falls, animal bites, snake bites, violence due to conflicts, and more recently, motor cycle accidents and the tribals in the study area are susceptible to snake bites, violence due to conflicts and road accidents. Hither to they approach the traditional medicine man or magician for cure. With the introduction of modern medicine and the efforts of the medical department, the tribals are slowly availing the benefits of modern medicine by approaching Government hospitals.

Consumption of alcoholic beverages which effects the health is a major problem faced by the tribes of this area. Earlier they used to consume home made mahua distilled liquor or liquor obtained from carayato palm but during last few decades they are accustomed to illegal distilled intoxicants from Sondi liquor venders and also cheap liquor supplied by the arrack contractors. In recent years due to increased income derived from cashew plantation, the modern intoxicating liquors like brandi, whisky, rum, and beer etc. are consumed in larger quantities. It is pertinent to mention in this regard that in every village the liquor shop is operated by the non-tribals. Liquor is freely available now in every interior village where there is no protective water supply. In many cases, the liver damage associated with liquor consumption which resulted in deaths.

(Tribal Committee report, May-June, 2014)

Another important problem faced by the tribals in the study area is increased deaths on account of viral fevers and epidemics like dengue, malaria etc. In 2007 the government was introduced Rajiv Arogyasri Community health insurance scheme to provide financial protection to families living below poverty line up to Rs 2 lakhs in a year for a treatment of serious illness requiring hospitalization.

Introduction of modern medicine have taken up in the agency areas of the country by appointing medical personals and qualified nurse's throughout the tribals areas and para medical staff were appointed in the tribal area and a number of primary health centers were opened in the agency villages of the country. In the study area primary

health centers were opened at Gummalakshmiapuram, Kurupam, Saluru and Seethampeta Mandal headquarters.

The maternal infant mortality rate is very high in the study area the main reason being the tribal women prefer deliveries at home in unhygienic conditions. The anemia and poor nutritional status contributed to the maternal mortality and neonatal mortality. To combat the situation the Andhra Pradesh Government has brought in several schemes aimed at improving the mothers health like the Janani Suraksha Yojana scheme which is introduced in 2005 and the funds were provided to all districts, area and public health centers where is a cash incentive of Rupees 700 were provided to every pregnant women and Rupees 300 under Sukhi Bhava scheme to undergo delivery in Government health care centers. A special nutritional programmes is started to give balanced diet to the pregnant women belongs to BPL families through Anganwadies.

In spite of the vigorous programmes aimed at reducing maternal and infant mortality, though the results are encouraging, the study reveal that the aim of the government is not completely full filled since out of the 615 sample families under the study in 205 families, the deliveries are still conducted at home in spite of the cash incentives and free medical treatment provided by the Government. The study reveal that in 290 families deliveries are conducted at Government PHC centres and 120 families have availed the services of private hospitals. Taking into consideration of their habitation in agency areas, the efforts of the Government seems to be yielding good results. Since the sample study under taking in the area reveals that more than 66% of the families are availing the medical facilities.

The study also reveal that in earlier generations (ego's generation, 1<sup>st</sup> ascending, 2<sup>nd</sup> ascending generations, the deliveries are conducted at home and hospitals admissions are very few. However the study reveals a tremendous change has taken place as regards to the admission of the pregnant women in hospitals. Which can be attributed to the development of education, programmes of awareness by the Government, electronic media and the efforts of the Government to the control of maternal mortality rate. However in spite of the economic advantage the socio-cultural factors are still acting as barriers for health programmes as the study reveal that almost one third of the population are still reluctant to avail the facilities provided by the Government. The taboo on food to

the pregnant women is still continued especially in the interior villages and the pregnant women are denied the balanced diet leading to anemia and other complications. Among the Savara religious beliefs are more pertinent as sacrifices are offered to the deities for easy delivery with the belief that the difficulty deliveries are caused by the evil spirits and sacrifices to the spirits controlling deities is considered as the only solution.

The Government has provided ambulances in many villages to transport pregnant women to the hospitals for delivery. However there are many villages in the study area which do not have proper road network and some of them are situated in the hill tops and valleys. Where transport of pregnant women for delivery is difficult. In case delivery complications, such tribals have developed the fatalistic attitudes and belief in supernatural.

Many personnel connected with tribal health have stated that the tribals have got their own diagnosis and cure and are reluctant for modern medical treatment. They attributed this to the belief system, the fatalistic attitudes and superstitions where by many tribals believe that disease and misfortune are caused by evil spirits, spirits of the dead ancestors and as such the man cannot do anything except to appease this spirits to come out of this misfortune. It is due to these beliefs the tribals are mainly depend on their magician's, witchdoctors and other religious functionaries. Among the tribes of the study area there are pantheon of gods and goddesses who are reputed to cure the diseases and each deity is responsible for curing a particular disease. Among the tribes in the study area, the animal sacrifices are offered to the main deities Jakardevatha for general protection from evil spirits, the Mutyalamma deity who is considered as the deity responsible for disease control and to appease her cow sacrifice is to be offered the main deity which supposed to controls all the evil spirits. Sandhi devatha another deity is reputed to cause small pox and chicken pox and is offered a cow or buffalo sacrifice. They worship Thulasamma deity to ward of diseases as is considered as controlling disease causing spirits. Ammathali and Gumamdevatha were also propitiated by offering sacrifices to the deity. Among Savaras, the religious beliefs are more profound as they considered propitiating their deities is the only way to safeguard from ill-health. They offered buffalo sacrifices during pregnancy to the Snake god. Pig sacrifice for easy delivery to the Sun god etc. To appease the ancestral spirits the sacrifice buffalos in

Agam festival is in vogue. In addition to the communal offering each household sacrifice a hen, a goat and a pig to deities to protect to the families from ill-health. In spite of the tremendous change in their attitude, the superstitions still persist in the area of study.

Table 3.4: Showing frequency of ANM visits in the study villages

Tribe	Weekly	Monthly	Occasionally	Total
Jatapu	105(54.97)	83 (43.46)	3 (1.57)	191
Konda Dora	214 (94.69)	12 (5.31)	-	226
Savara	52 (26.27)	141 (71.21)	5 (2.52)	198
Total	371 (60.33)	236 (38.37)	8 (1.30)	615

To take proper health care the Government has posted Auxiliary Nurse Midwives (ANM) in panchayat villages to cover the surrounding hamlets for regular health checkup. A sample study among 615 families belonging to the tribes under study reveals that the health programme as regards to the ANM visits shows a positive trend among the study area. Among Jatapus 54.97% families states that ANMs are visiting once in a week, 43.46% have reported that the ANMs are visiting their villages at least once in a month. An insignificant percentage that is 1.57% has reported occasional visits. In respective of Savaras 26.27% families have reported a weekly visit of the ANMs while 71.21% have reported monthly visits. The occasional visits of ANM are reported by 2.52% only. This is may be due to the habitation of Savaras in the interior hilly tracts. On the other hand 94.69% of the Konda Dora respondents have reported the weekly visits of ANMs whereas remaining 5.31% have stated that the ANMs are visiting their villages once in a month the marked change in response of Konda Doras may be due to their habitation in plains area with proper communication facilities. It is pertinent to note that while the Savaras and Jatapus completely reside in the scheduled area, most of the Konda Doras are living in sub plan villages out side the scheduled area boundaries.

As regards to the medical consultation due to ill-health, 55 families among Jatapus stated that they approach ANM and Asha worker while 79 families have reported that they consult the doctors at primary health centres and 57 families stated that they avail the service of RMP doctors who are residents of agency villages who are available at any time. However, among Savaras only 17 families have stated that they approach ANMs and asha workers and 38 families have reported consulting doctors at primary health centres the remaining bulk of the families have not stated their opinion which

suggest that they rely on local tribal medicine man. There is a marked change in Konda Doras, where majority of the families have reported approaching the primary health centres. This may be due to the reason that Konda Dora villages are mainly concentrated on road side and are not situated in the interior scheduled area.

Out of the 615 families of sample study, 129 families (Jatapu 33, Konda Dora 69 and Savara 27) have reported receiving benefits from Anna Amrutha Hastham scheme. As regards to child deliveries, 75 Jatapu families have reported delivery at their home while 116 families have stated that their family members have under gone deliveries either at Government or Private hospitals. Among Konda Doras 18 families have reported that the deliveries for their family members were conducted at home while 208 families have reported hospital deliveries. However there is a marked change among the Savaras where in 123 families have reported the deliveries, 75 families have stated that the deliveries at the hospitals. The above information suggests that the efforts of the Government to arrest the maternal mortality is yielding results. However among the Savaras, PVTG the situation is yet to be improved since most of them residing at interior villages having superstition belief the Government efforts of free medical treatment and financial benefits is yet to be understood with them.

Table 3.5: showing Government medical facilities in Parvathipuram division of Vizianagaram district (2015-16)

Division	Hospitals	P.H.Cs	Govt. Dispansaries	Others	Total	Doctors		Beds	Patient treated
						Male	Female		
Gummalaksh mipuram	1	3	0	0	4	5	0	42	66
Kurupam	1	2	0	0	3	7	1	38	62
Parvathipuram	1	3	0	1	5	9	9	132	257
Salur	1	3	0	2	6	8	3	42	176

Source: R.D.D Indian Medicine

The genealogies and case studies presented at the end of the chapter reveals the present scenario in respect of health. Viz Bonela Chinamarena, Kotangi Appalaswamy, Kundangi Neelamma, and individual case studies in respective of Pathika Ramanamma,



Mandangi Prabha, and Palaka Varalaxmi substantiate the data presented under health programmes.

## **9. Housing**

Ever since the introduction of Five Year Plans, housing has been accorded a highest priority by the planners. Accordingly several housing schemes were implemented in the agency areas of study. In the initial phase of introduction of housing scheme there is a resistance from the tribals of the area based on their belief system. Among Jatapus of Gummalakshnipuram one colony by name Jatapu Kotapadu colony experienced the opposition and the colony is completely abandoned and basing on their experience the Government authorities have taken steps to construct houses as per their desire and the resistance housing is gradually overcome. In the study area the 85 families have stated that they received housing schemes under Indiramma housing schemes and IKP programme. Whereas 197 families among Konda Doras reported receiving houses under Indiramma housing programme and 8 families have reported receiving under NTR housing programme. 86 families belonging to Savara tribes have stated that they received under Indiramma housing scheme. The tribals in the study area have expressed satisfaction as regards to housing programme. The rest of the families reported has having their ancestral houses and the investigators have not come across a single homeless family in the area of study.

The genealogies and case studies incorporated in the report of the following beneficiaries reveals the implementation of housing programmes by the Government. Bonnela Govind, Devashingi Dalemdora, Bonela Tavudu, Bonela Appalaswamy, Adakula Ayodhya Rao, Arika Dharma, Savara Patra, Savara Apparao, Torika Ratnalamma, Patika Dharma Rao, Bidika Bavaji, Bidika Satyam, Savara Karuvayya, Kondaguri Sanyasi, Ooyaka Padma, Pathika Ramadas, and Mandangi Narayana.

## **10. Social security**

As part of the welfare programme the Government of Andhra Pradesh has implemented various pension schemes for the most needy and vulnerable people. In the area of study three such pension schemes are covered for the tribal communities' i.e old age pension, widow pension and disable pension. The idea behind this scheme is to help the marginal groups to lead their life with dignity. Certain criteria was laid by the

Government stating that the beneficiary should be from a BPL family and shall have a local residence and who is not covered under any other pension scheme. The old age pension was granted to beneficiaries irrespective of sex and who are aged 60 years and above and who are with no means of subsistence and no family member to depend on. An amount of Rupees 1000 is sanctioned to each beneficiary per month under the scheme. Pension schemes were also sanctioned to women who are widows and no means of livelihood and are dependent on other relatives for their sustenance. To help such women to lead their lives independently with dignity the Government of Andhra Pradesh has sanctioned an amount of Rupees 1000 per every beneficiary. No age limit is stipulated under widow pension scheme. Another category on the physically challenged persons who are not capable of doing any work for their sustenance and are dependent on their relatives. In many cases they even cannot do the day to day functions and should depend on other family members making a burden on the families. Since most of the families in the rural and tribal areas are on below poverty, they have to work to earn their livelihood in addition to the domestic chores for such people looking after a physically challenged person is a burden. Realizing the position of such help less people the Government of Andhra Pradesh in order to help them and to give opportunity to lead their lives with dignity sanctioned an amount of Rupees 1500 per month to each such unfortunate citizen.

All the above schemes are in operation in the study area. All the selected tribes like Jatapus, Savaras and Konda Doras are beneficiaries under the schemes in the agency areas of Gummalaxmipuram, Kurupam, Saluru and Seethampeta Mandals. Study reveals that the above schemes are successful in the study area and were well received by the people.

The genealogies and case studies in respect of the following reveals the implementation of the social security programme in the study area. 1. Savara Jagayya, 2. Jenni Mangamma, 3. Jadapura Gunamma, 4. Devasinghi Dalemdora, 5. Bonela Appalaswamy, 6. Savara Apparao, 7. Patika Dharma Rao, 8. Kundangi Neelamma, 9. Patika Sukru, 10. Patika Ramanamma, and 11. Kondagori Apparao.

## 11. Food security

Earlier studies by the researchers reveal that there is in food insecurity in the area of study among the tribal communities. prior to 1970s, due to exploitation of non-tribal communities the tribes of this area have lost control over their natural resource so much so that the agricultural produce of cultivated in the area is exported to the plains areas for profit. The tribes mainly depend on millets or grains obtain by podu cultivation in addition to food gathering and supplement their food with hunting so much so the people in these areas subjected to food anxiety. The Jatapus, Savaras and Konda Doras besides other tribes in lean times depend on mango kernel (tenka kotha). Mango fruits are relished by all Indians and the mango kernel (seeded portion) is thrown away because people considered them as inedible because of its pungent in nature with acidic content. The food anxiety is so much prevalent among the tribes under the study during 1960s, the otherwise discarded seed portion of the mangos were consumed by the tribes during the lean season. Due to the plenty full availability of mangos in the agency, the tribes of this area not only use the mangos and mango products (MamidiThandra) but the seeded portion as well. During the mango season the tribes including the Jatapus were settled cultivators used to collect the heaps of mango kernel in every village and from which the seeds are separated and thrashed. These seed pulps are washed in the streams of running water for several times and the residual is dried in sun light for a number of days. Later they were grind into fine powder for consumption and they were stored in huge pots in the houses. To ward of the evil effects of eating the mango seed pulp, they appease the main deity Jakaramma to ward of the evil effects of consumptions. In this context they perform a festival known as Tenkakotha in the month of Aviti (July). Village Desari fixes an auspicious day and every house is cleaned and smeared with cow dung (*illu alukuta*). All the villagers take bath and dress in washed clothes. The expenditure for this festival is met by *janni* after collecting subscription from the villages. He purchases a cow for sacrificial offer to *Jakaramma* Deity. A heap of mango kernel is placed before the deity and one or two pieces are placed under the feet of the sacrificial cow and this is known as *Ampatam*. The *Janni* cooks rice and cook the meat of the sacrificial cow. He offers the rice and cooked meat and mango kernel before deity and prays her to protect them from harmful effects of eating the mango kernel powder. *Janni* distributes the cooked meat to

all the people of the village. In addition to the communal celebration, each household performs their own offering to the deity. Afterwards all the house wives carry the food to Neredu tree in hill side and apply turmeric powder to the trunk of tree. After returning they cut the mango kernel into pieces and soak them in water for a night. In the next day morning they grind these pieces on stone mortar. Each household wraps the powder in a cloth and tie with a rope and keep it in running water for purification (*kasa teeyatam*) to remove acidic contents. They prepare gruel with that powder for consumption. Some Jatapus prepare cakes with this powder and roast them for consumption. Jatapu also revere *Mutyalam Tenka kottafestival* as she is the disease control deity. So they pray to *Mutyamma* to protect them from harmful effects of eating the mango kernel.

The situation is changed at present where in the Jatapus and others still perform *Tenkakothafestival* to appease *Jakamma and Mutyalamma* deities but they are not consuming mango kernel powder. During the investigator's visits, he did not come across mango kernel powder stored in any tribal villages i.e more than forty villages covered by the investigator for the present study. This can be attributed to the Government protective developmental and welfare measures implemented in the post Naxalite movement scenario.

The implementation of agency land transfer regulation Act 1959 and the Amended regulation of 1/70 has resulted in land restoration to the tribal of this area whose ancestors have lost their family lands due to severe exploitation of the non-tribal liquor vendors, money lenders and petty traders etc. in addition many tribal families have retreated into the interior hills without trace and their ancestral lands were not claimed under ALTR. Realizing this factor, the special machinery have filed suo-moto cases against the non-tribal land lards and redistributed the land to the landless poor tribals. The horticultural department has encouraged the tribals to raise the cashew plantation in their dry lands which became a boon to the tribal farmers. The cashew plantation is now a major source of income for Jatapus, Savaras and other tribes of the area.

In addition, the Government of Andhra Pradesh has started a scheme to alleviate the people in the below poverty line who could not afford to 3 square meals a day by providing a subsidized rice scheme of Rupees one per kilogram and 35 kgs of rice is provided to a tribal family and the huge subsidy is borne by the Government of Andhra

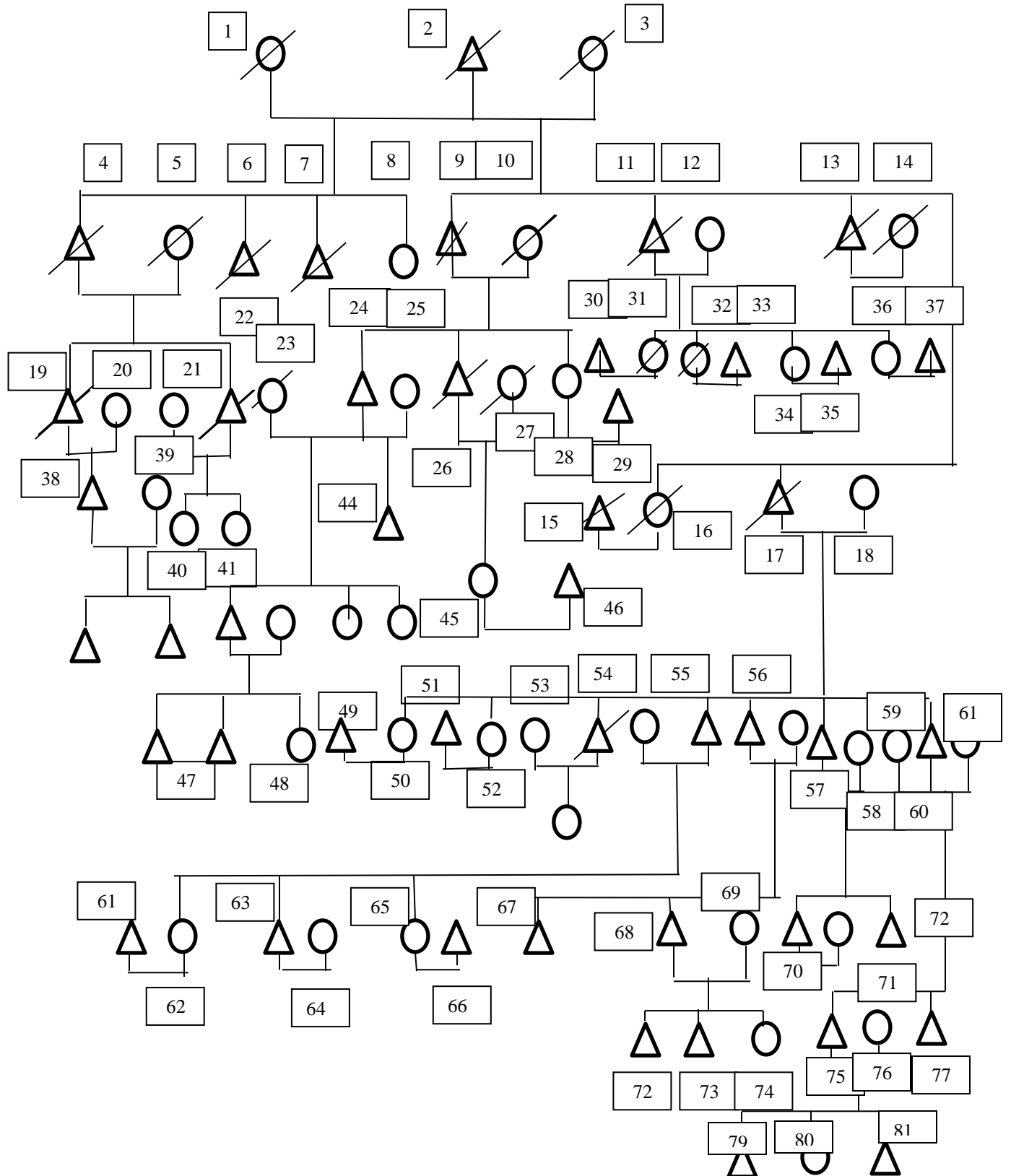
Pradesh. With Mahatma Gandhi rural scheme (MGNREGA) where there is a provision of a minimum hundred days wage works provided for the families in the below poverty line. These two measures provided food security to the tribes of this area which hitherto suffer from food anxiety. The field data reveals that out of the 615 families covered in the present study, 610 families (99.19%) are receiving the subsidized rice programme. Some of the beneficiaries of the study area are leading moderately better status and field data revealed that 35 kgs rice which were provided by the Government at rate of rupees per one rupee per kg is not availed by them and in lieu of that they are receiving rupees 460 rupees from the dealer himself.

## **Genealogies**

### **1. Genealogy of Savara Jaggayya**

Ego belongs to Savara tribe and is native of Jakaravalasa Village in Seethampeta Mandal. He doesn't have any formal education. He married Chevudamma of the same village and after her death married Gayamma and both of them are illiterates. He had three children with his 1<sup>st</sup> wife that is Gosayya, Masulamma and Rajyalakshmi. All the relative of ego's generation and 1<sup>st</sup> and 2<sup>nd</sup> ascending generations are illiterates. However marked change is noticed in the 1<sup>st</sup> and 2<sup>nd</sup> descending generations of the ego. Ego son Gosayya has obtained Bachelor degree in Arts and his daughter Rajyalakshmi has completed intermediate course and Bhasker, Venkayya and Krishnam Raju (Grand Children of Masadu, Ego's fathers brother) have obtained Bachelor degree in Arts.

Ego's father Peddakatai and Masudu were given sericulture programme by the Government and the sericulture department has given financial assistance and also necessary training to them in sericulture operations. The family members have grown mulberry plantation in 2 acres of their land. Ego has stated that the sericulture involves hard work and requires constant monitoring. His elders continued the sericulture for two years aided by the sericulture department in terms of training in operations and with the provision of marketing of silk worm cocoons. Ego's stated that the scheme is financially beneficial to the family than any other programme however his lineage members have ultimately abandoned for compelling cultural, social and psychological reasons in spite of the economic advantage. The repulsion of the worms, the fowl smell emitted by them has resulted in the women folk rejecting this scheme. The opposition and non cooperation from their own women has resulted in the forced the lineage members to sacrifice the financial advantage by closing the sericulture operation. The family own 5.10 acres of Jirayat land in addition to 8 acres of D-patta land in which they raised the cashew plantation, mango plantation teak plantation, and sapota, amla and pineapple.



SAVARA JAGGIAIH      JAKARAVALASA      SETHAMPETA MANDAL  
SAVARA

JAGGIAIH;CHUKKAMMA;CHIKKADU;KADDAIAH;TUNGADU;MANGADANNA;PEDAKADAI;J  
AGGAMMA;SANNAI;TUMPAMMA;LAKKAI;CHANDRI;YERAKADU;SARNAH;MAJJIAIH;SARA  
NGA;CYEMUDU;GAIRAMMA;JAMMUDU;SAHBARAMMA;GAYARI;RAMPRAMMA;MANGALA  
KKA;SANDRI;BAPAPU;CHANDRA;GANGAMMA;SANDRAPU;SAMJAMURTY;YELLANGAMMA  
;NANDRU;ALAMANDAGASIAH;SUBARTI;MASULAMMA;RAYALAXMI;VENU;KIRAN;LIKIT  
A;MANGAIAH;JAMMA;MASADU;JAMMAMA;BENNAPU;MANGADU;NANDEY;SAMBARAMM  
A;KOYN;RAVI;JAMMADU;SARPAMMA;TUMPAMMA;CHODANGA;DOMBUPU;MANGAMMA;B  
ALAIH;VENKAT;JANAKI;PARUAD;MOHAN;YELLANGA;RELLAIAHTIKKAMMA;CHUKKAM  
MA;BUDEDU;BONAMMA;SUBBAIAH;HERAMBI;KRISHNAMRAJU;ARE;JAGGIAIH;MEENAK  
A;VENKAIAH;BHASKAR;CHANDRA;GIRI;LANDAMMI;SANDU

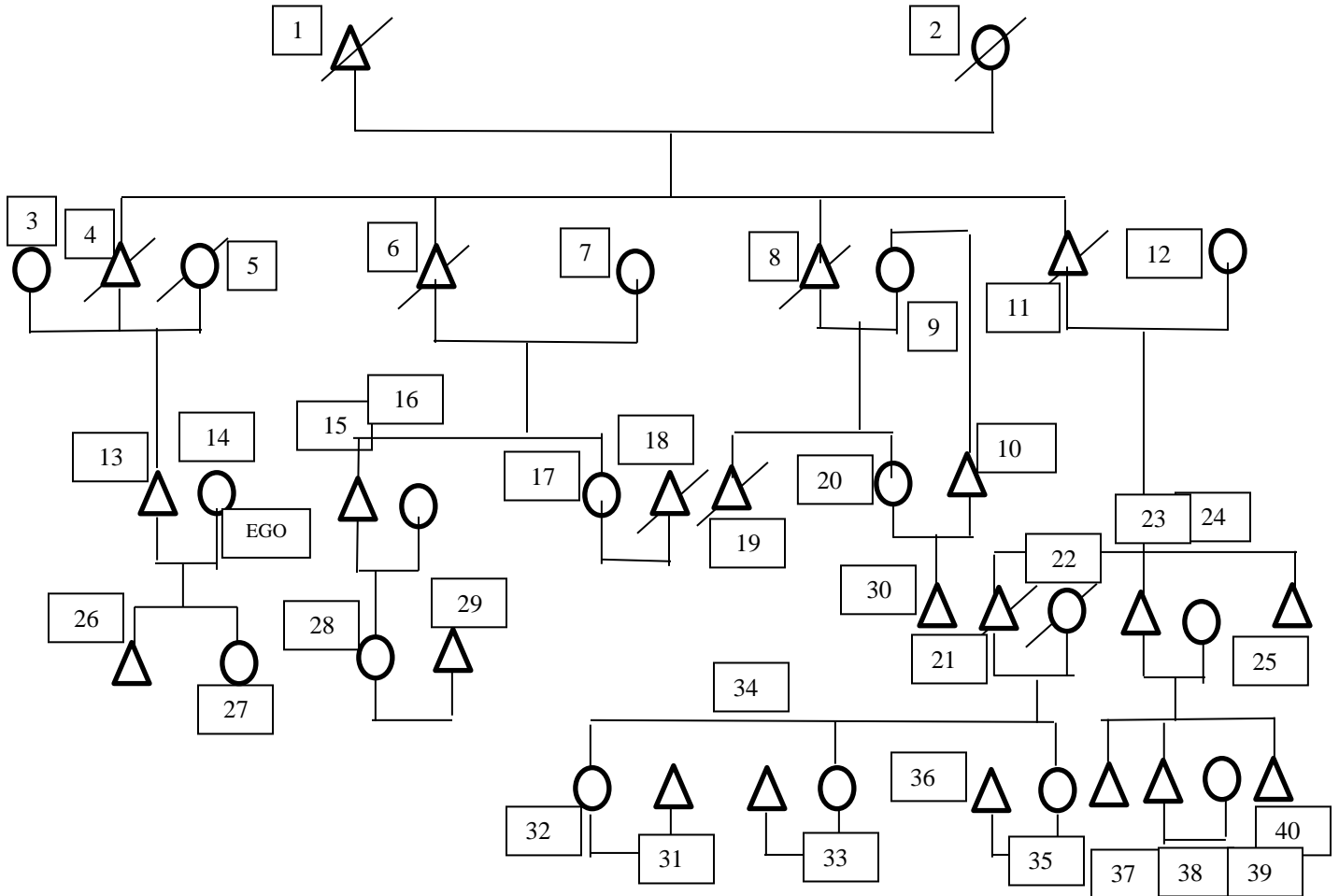
Ego stated that the cashew plantation scheme is very beneficial which resulted in their economic advancement. The ITDA has sanctioned a unit of 11 sheep to ego which ended in a failure as the sheep is not of beneficiary choice. Though the ego stated that all sheep died of diseases, local information revealed that the family exchanged them for goats.

Milch cattle (traditional cows) scheme was sanctioned to Masuduw with the fifty percent subsidy and the remaining is to be repaid to the banks on easy installments. Ego admitted that neither he or nor his family members consume milk or milk products and the milk yield is low to supply to the milk collection centres which is not economically viable. The scheme is not of his choice and the animals supplied by the ITDA are died of various diseases however he denied his family members using them for sacrifices. Ego is a recipient of old age pension of Rs 1000 per month from the Government and ego's daughter Masulamma, who is a Physically Challenged person is receiving PH pension of Rs 1500 per month from the Government. Three families of this lineage (ego's brother Jamudu, Dompadu ego's cousin brother are beneficiaries of housing scheme. 4 families have MGNERS cards and are beneficiaries under subsidized rice scheme of one rupee per kilo.



2. Genealogy of Jenni Mangamma

EGO: BOINA MANGAMMA: KONDA DHORA: MAMIDIPALLI: SALUR



EGO'S SECOND ASCENDING GENERATION

1: XXXX 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: NARAYANAMMA 4: SURI 5: YERRAMMA 6: YERAKAIAH 7: GAINAMMA 8: THOUDU 9: SALEMMA 10: XXXX 11: RAMANA MURTY 12: GAIRAMMA

EGO'S GENERATION

13: RAMAKRISHNA 14: MANGAMMA (EGO) 15: APPAIAH 16: APPALA RAMU 17: APPAYAMMA 18: APPAMMA 19: XXXX 20: CHINNAMMI 21: BANGARAMMA 22: THOUDU 23: JAGANNAD 24: SURAMMA 25: RAMULU

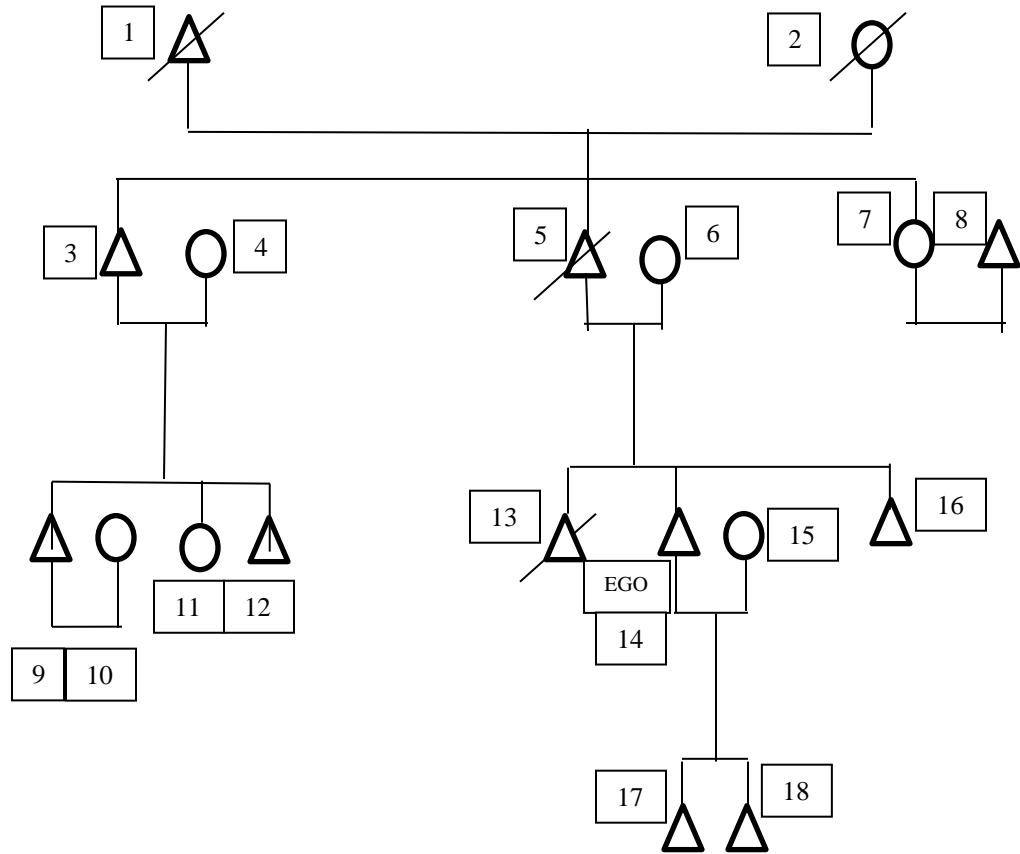
EGO'S FIRST DECENDING GENERATION

26: PAVAN KUMAR 27: SRAVANI 28: JAYAMMA 29: PADAL 30: TRINAD 31: TRINAD 32: VENKATAMMA 33: ANURADHA 34: ESWAR 35: ADILAXMI 36: ESWAR 37: MALLESU 38: RAMAKRISHNA 39: XXXX 40: SURESH

Ego belongs to Konda Dora tribe is a native of Mamidipalli village of Saluru Mandal. She studied up to 9<sup>th</sup> class and married to Polayya who is visually handicapped person. They had three children, the eldest one Maheswari passed Intermediate course and is a volley ball player at national level. Santosh is a student of 9<sup>th</sup> class and the other daughter Hema is studying 3<sup>rd</sup> class. Ego's father-in-law Sanyasi Dora had four brothers and all are illiterates. They had dependent on podu cultivation and D-pattas were granted for 3 acres of land for all the family members in which they raised the cashew plantation which is beneficial to the family financially. Ego's father-in-law Sanyasi Dora was sanctioned a Kirana shop with a financial grant of 1,00,000 by the ITDA with a subsidy of 36000 rupees. The ego has admitted that they have availed loan but not opened a Kirana Shop and the amount was diverted for family needs. She stated that only the traders of Komiti caste are successful in Kirana business whereas mutual obligations among tribals hampers the scheme. Three members of this lineage has received the Government benefits under social security while Sanyasamma and Pentamma received widow pension Rs 1000 each per month, ego's husband Polayya, is an recipient of 1500 per month under visually handicapped category. Three families are beneficiary under MGNERS scheme and subsidized scheme. However, except three members of the lineage i.e Kanayya Dora who passed Intermediate and working as an employee in ITDA, Shanker who studied up to 9<sup>th</sup> class working as bus driver, Raju Studied upto Intermediate and working as GCC. The rest of the members are mostly illiterates and elementary school dropouts.

### 3. Genealogy of Jenni Bhasker

EGO: JANNI BHASKARA RAO: KONDA DHORA: PEDAPADEM: SALUR



EGO'S SECOND ASCENDING GENERATION

1: CHANDRAIAH 2: POLAMMA

EGO'S FIRST ASCENDING GENERATION

3: KUPPAIAH 4: THOUDAMMA 5: VALLAIAH 6: SEETAMMA 7: MUGATAMMA 8: VALLAIAH

EGO'S GENERATION

9: HEMANT 10: XXXX 11: SAROJINI 12: LAXMANA 13: RAMU 14: BHASKARARAO (EGO)

15: GOUTAMI 16: SITARAM

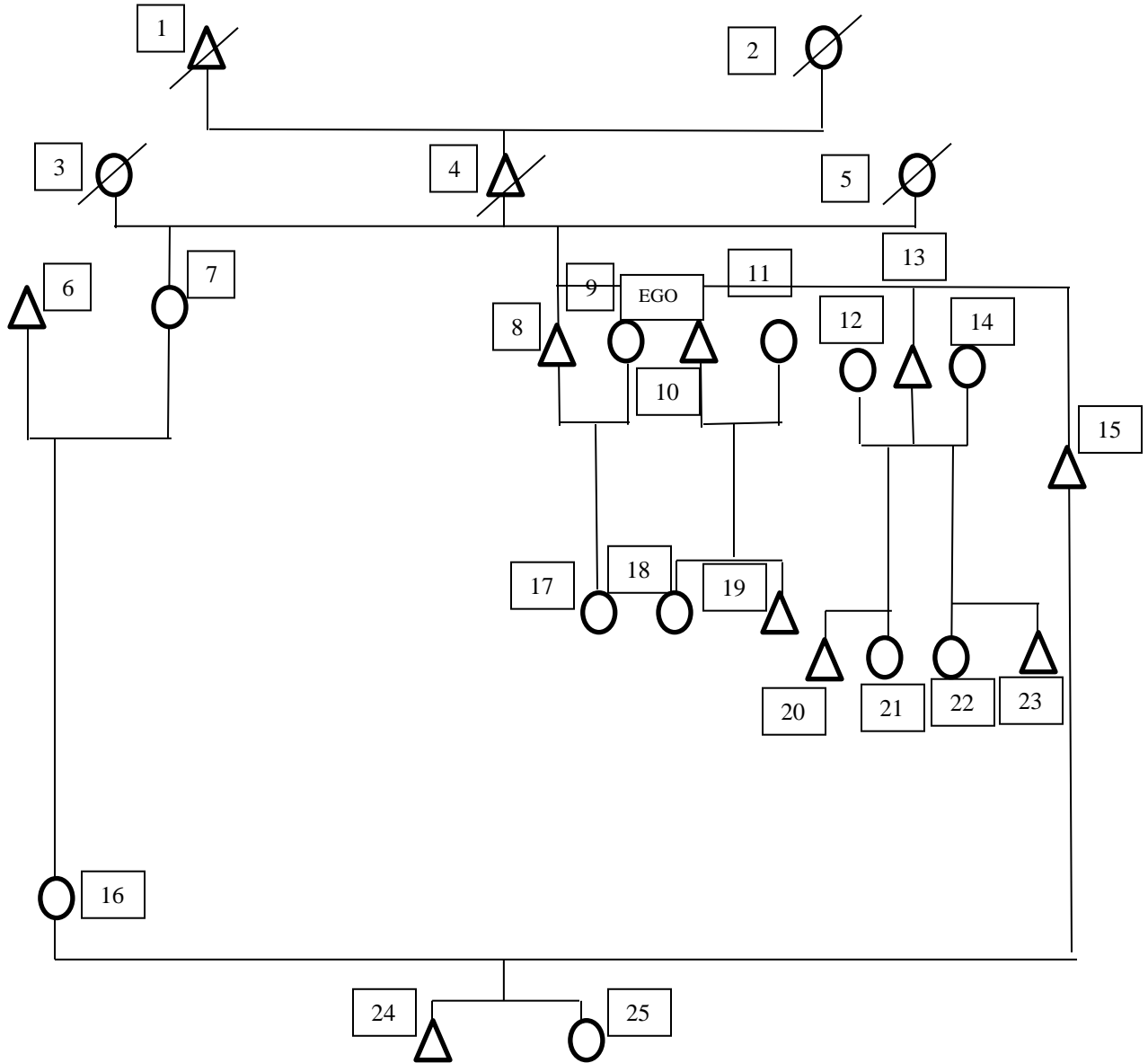
EGO'S DECENDING GENERATION

17: PRANEET 18: TEJA

Ego belongs to Konda Dora tribe and is a native of Peddapadam village in Saluru Mandal. Ego discontinued his studies in 9<sup>th</sup> class and married to Gowthami who is elementary school dropout. Ego's elder brother Ramu, studies B.A course but now deceased due to ill health. Ego's 2<sup>nd</sup> brother is pursuing ITI programme. Ego's father's brother's children are educated i.e Sarojini who passed B.A degree and his in working in a local mill. Hemanth who completed ITI course married a Jatapu girl who passed 10<sup>th</sup> class. Lakshmana studied up to 10<sup>th</sup> class is working as a tractor driver. The rest of the family members do not have the formal education. Ego's father has received a sheep rearing unit from the ITDA which is a complete failure and ego claimed that the sheep died due to various diseases and the sheep is not of his choice. They are originally Podu cultivators and were granted D-patta for those lands in which they are rising the cashew plantation (extent is not known) ego admitted that the cashew plantation is a successful scheme which helps the family financially. Ego's mother Sethamma is receiving the widow pension of rupees one thousand per month from the Government. Two families of the lineage are beneficiaries under MGNERS scheme and subsidized rice schemes.

4. Genealogy of Bonu Eswaramma

EGO: BONU ESWARAMMA KONDA DHORA MAMIDI PILLI SALUR



EGO'S SECOND ASCENDING GENERATION

1: SOMANNADORA 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: JANNI 4: SURI 5: YERRAMMA

EGO'S GENERATION

6:THOUDU 7: GUMPAMMA 8: LAXMANA RAO 9: ESWARAMMA (EGO) 10: RAMAKRISHNA 11:

MANGA 12: SRIVENI 13: THOUDU 14: SANYASAMMA 15: GOPAL

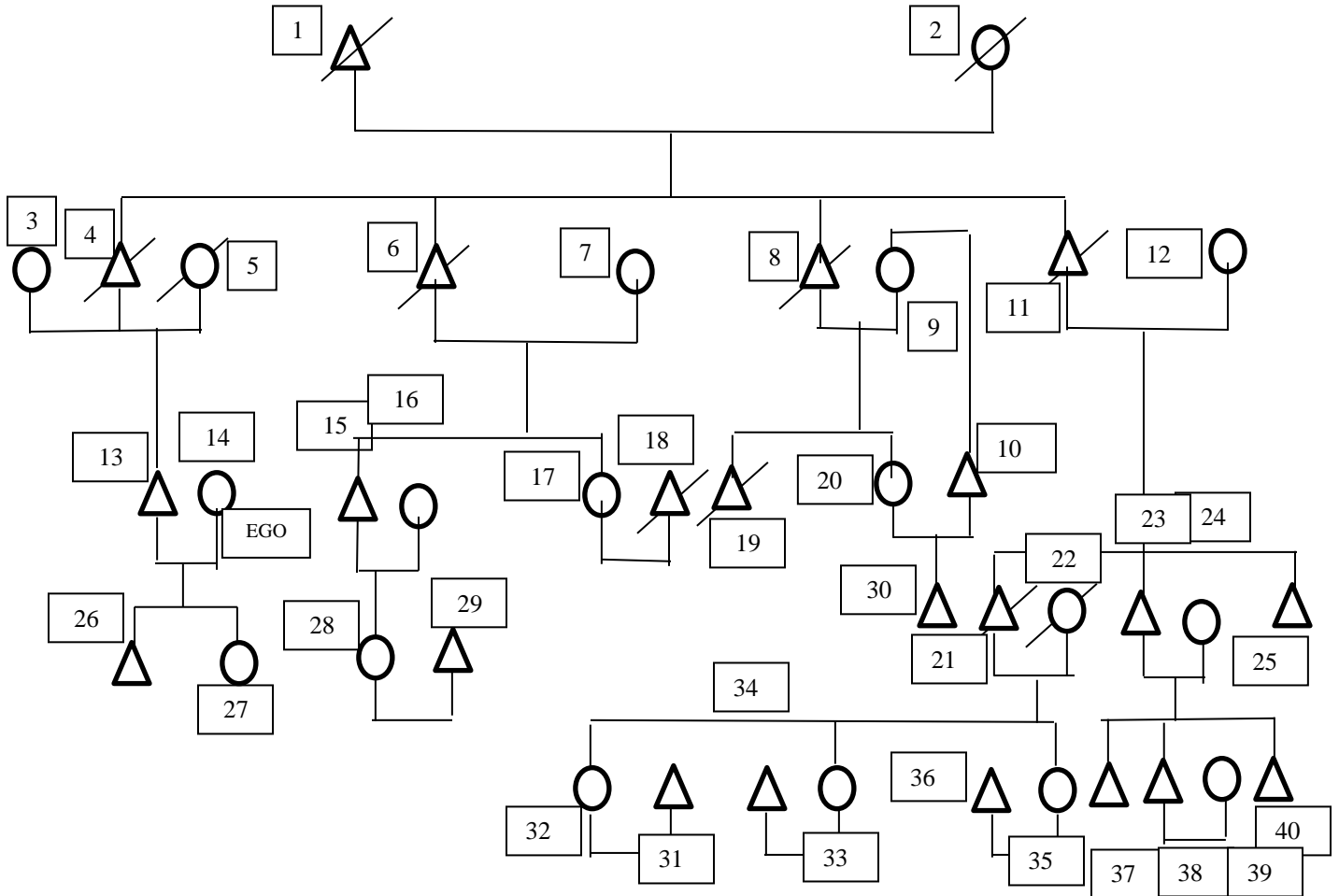
EGO'S FIRST DECENDING GENERATION

16: LAXMI 17: JYOTI 18: SRAVANI 19: PAVAN 20: KIRAN 21: ANUSKA 22: KOKILA 23: SEKHAR  
24: BALU 25: JHANU

Ego belongs to Konda Dora tribe and a native of Mamidipalli village in Salur Mandal. She does not have any formal education and married Lakshmana Rao, a high school dropout. They had a daughter Jyothi who is studying a lab technician course. Though the ego is an illiterate, his politically active and elected as MPTC and later as MPP. The ascending generation of ego are illiterates whereas in ego's generation her husband brother Ramakrishna has completed his polytechnic course another brother Gopal has discontinued at high school level. Whereas the remaining members are illiterates. However, changes in the educational status are noticed in ego's descending generations where in two cases they have completed Intermediate course and the remaining members are at various stages (from 5<sup>th</sup> class to 9<sup>th</sup> class) . Ego's husband is a beneficiary of Milch buffalo scheme of ITDA. She stated that they used to sell milk at milk collection centre and which was closed down at later stages. The Milch buffalo's (2) supplied by the ITDA were sold at local shandy. Ego has received a sheep unit (11 sheep) from the ITDA with fifty percent subsidy. The scheme is total failure since not even a single sheep was noticed at the time investigators visit. Ego has stated that the sheep are not survive and succumbed due to various diseases. In addition she was sanctioned poultry with 150 birds of Vanaraj variety by the ITDA and the scheme is total failure and ego attributed the failure to environmental reasons. She however denied that the poultry supplied by the ITDA are not used for domestic consumption nor sacrificed to appease their deities. The Government has granted D-patta (extent not clear in which cashew plantations were taken. The family has raised banana plantation in 3 acres for which they received solar panels, bore well with motor from ITDA. The ego has expressed satisfaction over these schemes. As regards to MGNERS scheme in which four members of this lineage are benefited however, the ego expressed her dissatisfaction of the functioning of the scheme stating that the names of the immigrants were entered into the books affecting the rightful people of the village. Three families of this lineage are receiving benefit under subsidized rice schemes.

5. Genealogy of Boina mangamma

EGO: BOINA MANGAMMA: KONDA DHORA: MAMIDIPALLI: SALUR



EGO'S SECOND ASCENDING GENERATION

1: XXXX 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: NARAYANAMMA 4: SURI 5: YERRAMMA 6: YERAKAIAH 7: GAINAMMA 8: THOUDU 9: SALEMMA 10: XXXX 11: RAMANA MURTY 12: GAIRAMMA

EGO'S GENERATION

13: RAMAKRISHNA 14: MANGAMMA (EGO) 15: APPAIAH 16: APPALA RAMU 17: APPAYAMMA 18: APPAMMA 19: XXXX 20: CHINNAMMI 21: BANGARAMMA 22: THOUDU 23: JAGANNAD 24: SURAMMA 25: RAMULU

EGO'S FIRST DECENDING GENERATION

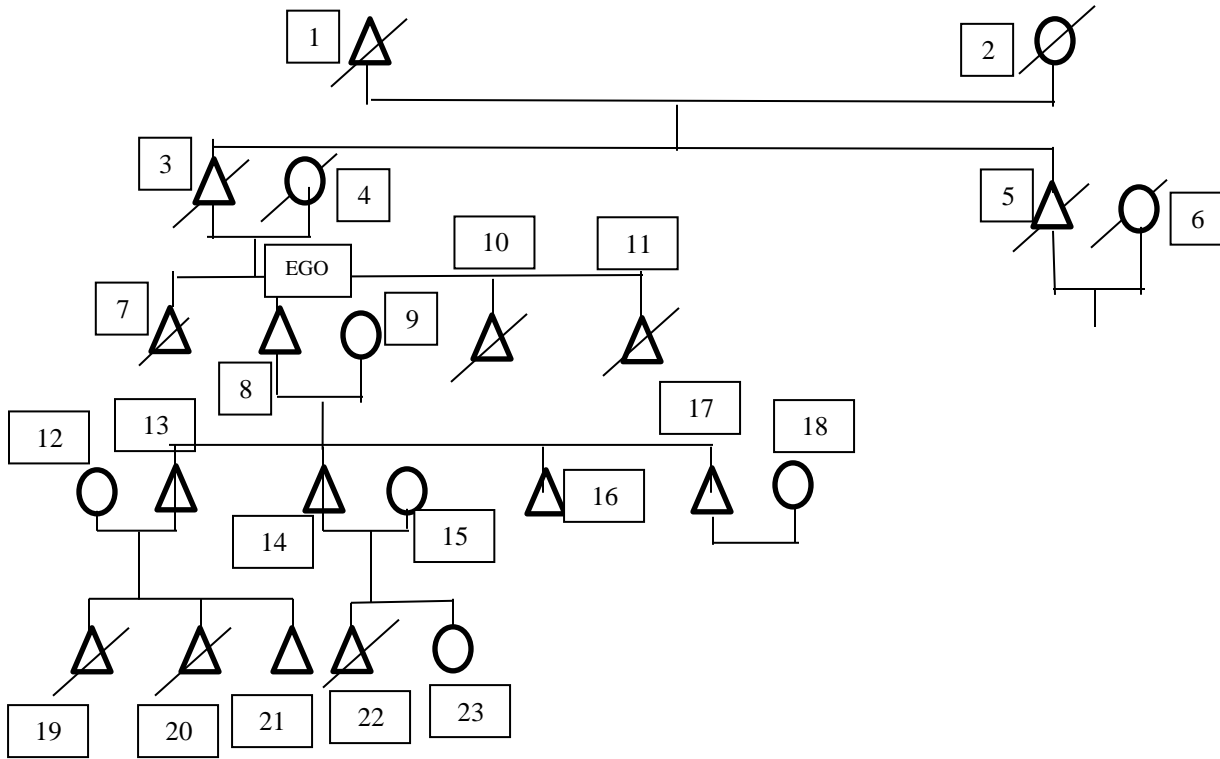
26: PAVAN KUMAR 27: SRAVANI 28: JAYAMMA 29: PADAL 30: TRINAD 31: TRINAD 32: VENKATAMMA 33: ANURADHA 34: ESWAR 35: ADILAXMI 36: ESWAR 37: MALLESU 38: RAMAKRISHNA 39: XXXX 40: SURESH

Ego belongs to Konda Dora tribe and is a resident of Mamidipalli village in Salur Mandal. She is an elementary school dropout and married to Ramakrishna who passed the Intermediate. Her son Pavan kumar is studying Intermediate course and her daughter Sravani is studying 8<sup>th</sup> standard in local school. Ego's father-in-law Soori had three brothers and all are illiterates. In ego's generation, except the ego and her husband all the family members do not have any formal education. However in the 1<sup>st</sup> descending generation there is an improvement in educational status where in two members of the family are graduates i.e Suresh and Mallesh, while two others studied up to intermediate i.e Trinadh and Ramakrishna. An extent of 2.5 acres of land was owned by ego's husband who received bore well from the ITDA at 50% subsidy. Ego's husband Ramakrishna was sanctioned 1,00,000 rupees by the ITDA with subsidy component of 60,000 for the establishment of cloths shop recently. Ego has received a tailoring unit by the ITDA along with seventeen members were issuing sewing machine and were given necessary training. Only ego is maintaining the sewing machines and in all other cases the scheme is totally failure and in the opinion of the ego the scheme is unviable due to so many number of units given in the village.



6. Genealogy of Doneru Pentayya

EGO: DONERU PENTAIHAH: KONDA DHORA: MAMIDIPALLI: SALUR



EGO'S SECOND ASCENDING GENERATION

1: POTHAIHAH 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: PARAIHAH 4: PENTAMMA 5: RAMANAMURTY 6: RAMAMMA

EGO'S GENERATION

7: PENTAIHAH 8: PENTAIHAH (EGO) 9: NARAYANAMMA 10: BANGARU 11: PENTAIHAH

EGO'S FIRST DECENDING GENERATION

12: VIJAYA 13: RUPARAO 14: JAGANMOHAN 15: BODEMMA 16: RAMANARAYANA 17: GOPAL  
18: LAXMI

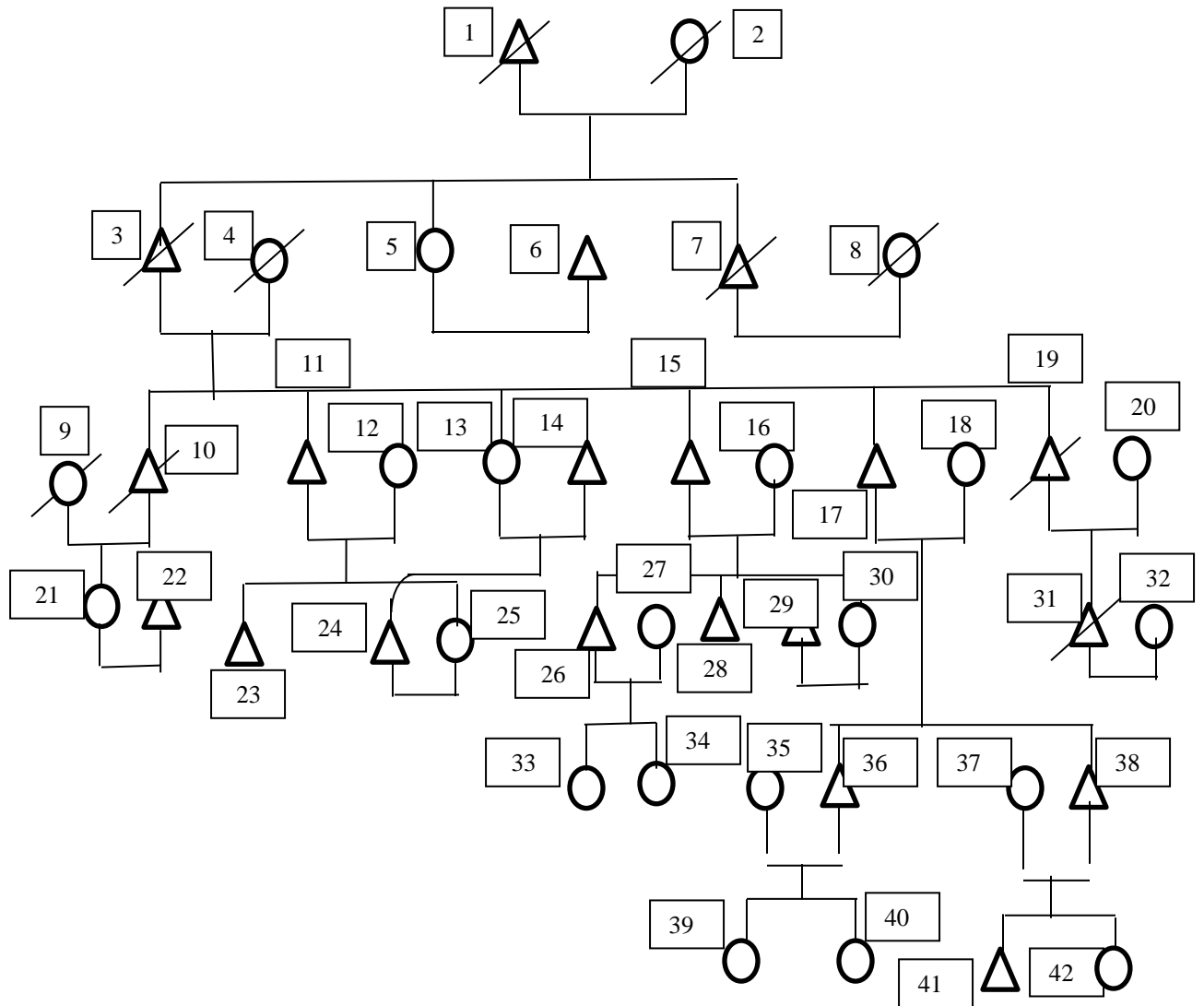
EGO'S SECOND DECENDING GENERATION

19: XXXX 20: XXXX 21: VINOD 22: XXXX 23: VINOD

Ego belongs to the Konda Dora tribe and is a resident of Mamidipalli village in Saluru Mandal. He does not have any formal education. He is Jenni of the village (religious priest). He married Narayanamma who is an illiterate and they had four sons. He had 1.5 acres of wet land in which he is cultivating paddy and had cashew plantation in 1 acre of land. The family also supplement their income by doing podu cultivation which is estimated around 3 acres. In which the family is cultivating redgram, sesame and cotton. The ITDA has given the poultry unit (Giriraju variety) which is complete failure and the ego has attributed this to unsuitable environment. Though he admitted the sacrifices to various deities in festival season, he denied using ITDA supplied poultry. He also denied using them for domestic consumption. The ego is also a recipient of sheep unit from ITDA which he exchanged for goats as he opined that the sheep are diseased prone and are not economically viable. He admitted animal sacrifice i.e goats, cows and poultry, pigs but stated the buffalo sacrifice is not practiced among Konda Dora since they do not eat buffalo flesh.

7. Genealogy of Jaadu Dora Gunnamma

EGO:JADUDHORA GUNNAMMA ;KONDA DORA;MAMIDIPALLI;SALUR



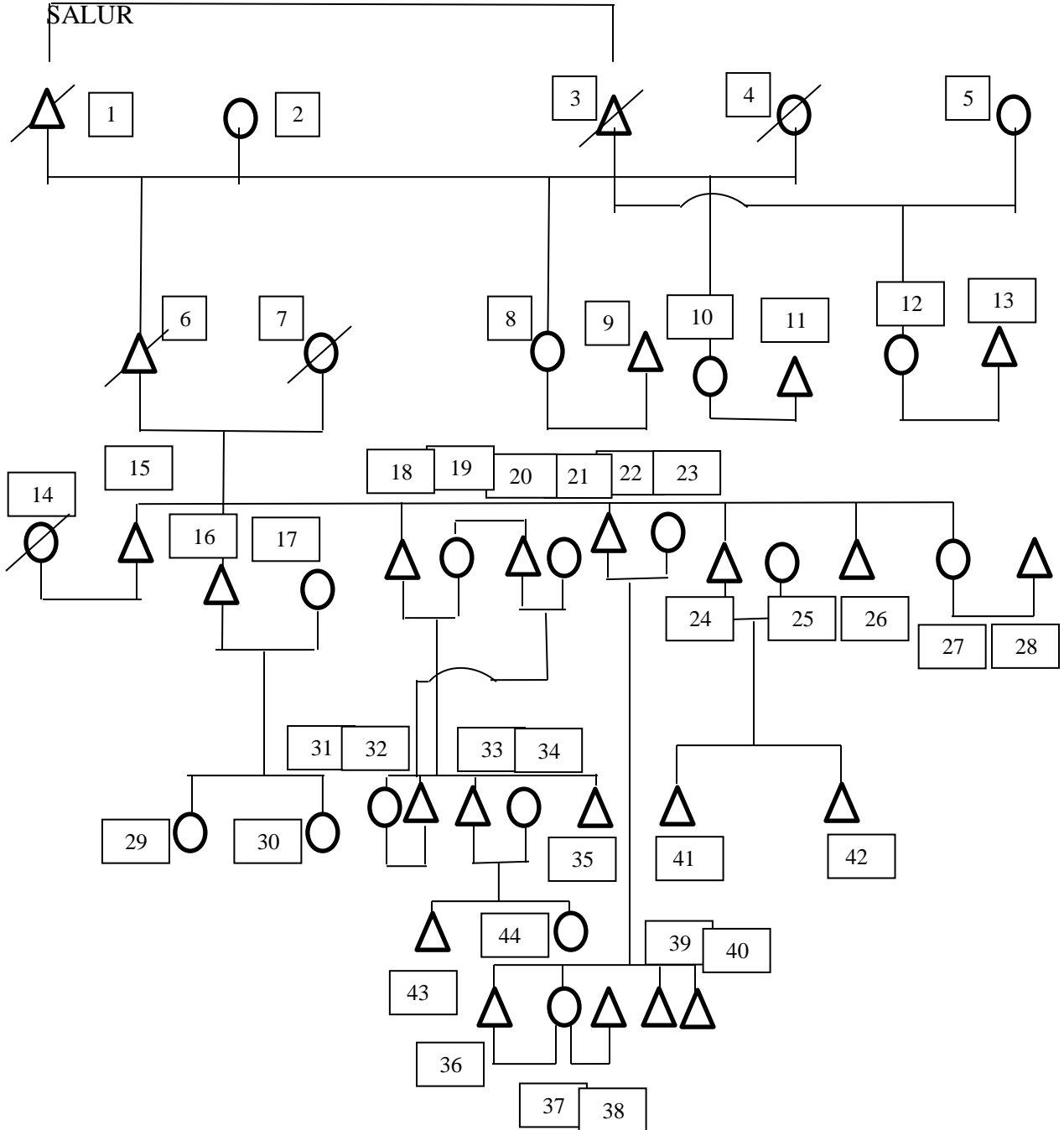
Ego belongs to Konda Dora tribe and is a native of Mamidipalli village in Saluru Mandal. She married Veerayya, and had two children i.e Surya Narayana and Parvathi. Ego's husband has five siblings among which the eldest one Chinnapu Dora has expired. Ego's family own 1.87 acres and 4 acres of dry land (converted podu land). With the assistance of ITDA the family has taken up cashew plantation, eucalyptus, teak plantation, in addition to neem and tamarind in their lands. Ego has expressed her satisfaction as regards to cashew plantation which gave them economic stability. Housing schemes are allotted to ego's husband and his brother Sanyasi under Indiramma housing scheme. Ego's family were sanctioned Milch buffalo scheme with a total cost of Rs 1,00,000 with 50% subsidy. Ego has stated that the Milch buffaloes Scheme has no economic viability. Ego has stated that the family own ten goats out of their own funds. Ego's father-in-law Seethayya was a beneficiary under bamboo basket making (including bamboo mats) which ended in failure. Ego has attributed this to the use of plastic ware. With regards to the education development, all the members of ego's generation and 1<sup>st</sup> and 2<sup>nd</sup> ascending generations are illiterates. However, in the 1<sup>st</sup> descending generation though illiteracy prevails, in a couple of cases elementary school of dropouts are noticed. However in 2<sup>nd</sup> descending generation two girls are studying 10<sup>th</sup> and intermediate respectively.

Ego's husband Veerayya, is receiving old age pension from the Government and physically PH pension of 1500 is sanctioned to Simhachalem (ego's cousin). Four families of this lineage are beneficiary under MGNERS scheme and subsidized rice scheme for which the ego has expressed satisfaction.

8. Genealogy of Jenni Chinna Rao.

EGO: JANNI CHINNA RAO: KONDA DHORA: MARI PILLI: SALUR

GENEALOGY: 1) Janni Lineage – Ego: Chinna Rao Konda Dhora MARIPALLI:



EGO'S SECOND ASCENDING GENERATION

1: BODEYYA 2: JOGAMMA 3: APPALASWAMY 4: BUCCHAMMA 5: ADIVAMMA

EGO'S FIRST ASCENDING GENERATION

6: PYDAIAH 7: SOMULAMMA 8: CHINNAMMI 9: JOGULU 10: BHUMALAMMA 11: KANNAIAH

12: NARASAMMA 13: KANNAIAH

EGO'S GENERATION

14: SARASWATI 15: PARANNA 16: CHINNA RAO (EGO) 17: BHARATI 18: SIMHACHALEM 19: POLAMMA 20: XXXX 21: XXXX 22: SANYASI 23: RAMULU 24: APPARAO 25: SITARAM 26: RAMANA 27: LAXMI 28: SANYASI

EGO'S FIRST DESCENDING GENERATION

29: VENNELA 30: AKSHARA 31: PAPA 32: RAMARAO 33: BABURAO 34: JAYA 35: SANKAR 36: SURESH 37: GANGA 38: KISHORE 39: MURALI 40: SANTOSH 41: PRUDVIRAJ 42: SATYANARAYANA

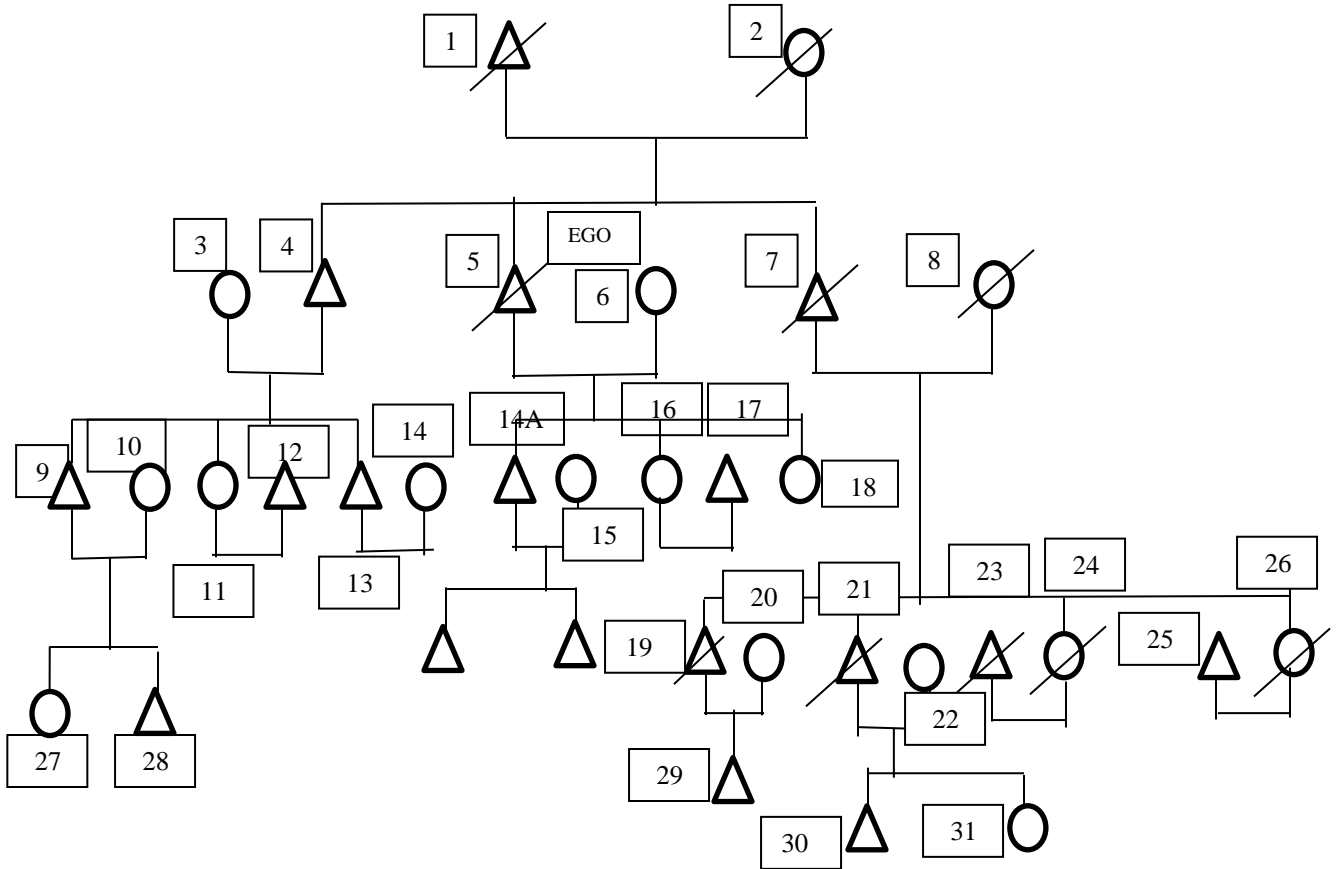
EGO'S SECOND DESCENDING GENERATION

43: AKIL 44: JYOSNA

Ego belongs to Konda Dora tribe and is resident of Maripalli village in Saluru Mandal. Ego had six siblings out of which five are male. Ego passed Intermediate and married to Barathi, a post graduate in science. While ego's siblings are illiterate, ego's brother Apparao has passed 10<sup>th</sup> class and is working as police constable in AP government. Though ego's ascending generation relatives are illiterates, improvement of educational status has noticed in 1<sup>st</sup> descending generation where in Shankar (son of Simhachalem) has passed B.A degree, while Suresh has obtained B. SC degree while other children of Sanyasi Murali and Santhosh has passed B. Pharmacy and ITI Course. Pruthvi raj son Apparao, has passed B. Tech course and other son Satya Narayana has obtained B. Sc degree. The families of Ego's lineage had 9 acres of land which comprises the cashew plantation which were occupied by a non-tribal lawyer belongs to Kapu community in ego's fathers time, as a result of cheating taking as their illiteracy as an advantage. Since Marripalli village is situated outside scheduled area boundary, the provision of agency land transfer regulation is not applicable to them. However the Government has given the D-patta for the banger land (extent is not known). The ego's is a beneficiary under sheep rearing programme and at the time of visit of the investigator not even the single sheep is noticed and the ego claims that all of them are died of diseases he denied domestic consumption or exchange them for goats for ritual sacrifices. Ego's father is beneficiary under Milch cattle scheme by the ITDA and they later sold the cattle since it is economically unviable as they could not compete with Yadavas (cattle herder caste). Ego has stated the scheme is failure as the milk collection centre in the village is closed down by the authorities.

9. Genealogy of Nadedla Kalavathi,

EGO:NANDILA KALAVATI KONDADHORA:PEDAPADAM (V): SALUR (M)



EGO'S FIRST ASCENDING GENERATION

1: NARASAYYA 2: BODEMMA

EGO'S GENERATION

3: NARAYANAMMA 4: POTTEIAH 5: VENKAIH 6: KALAVATI (EGO) 7: VALLIAH 8: SEETAMMA

EGO'S FIRST DECENDING GENERATION

9: SRIDHAR 10: PARVATI 11: PARVATI 12: MURALI 13: SREENU 14: PARVATI 14A: SRIDHAR 15: SRIDEVI 16: VASANTA 17: BALAKRISHNA 18: VIJAYALAXMI 19: SIVIAH 20: PARAMMA 21: AMOSH 22: XXXX 23: MUGATAMMA 24: VENKAT 25: GANAGARAJU 26: XXXX

EGO'S SECOND DECENDING GENERATION

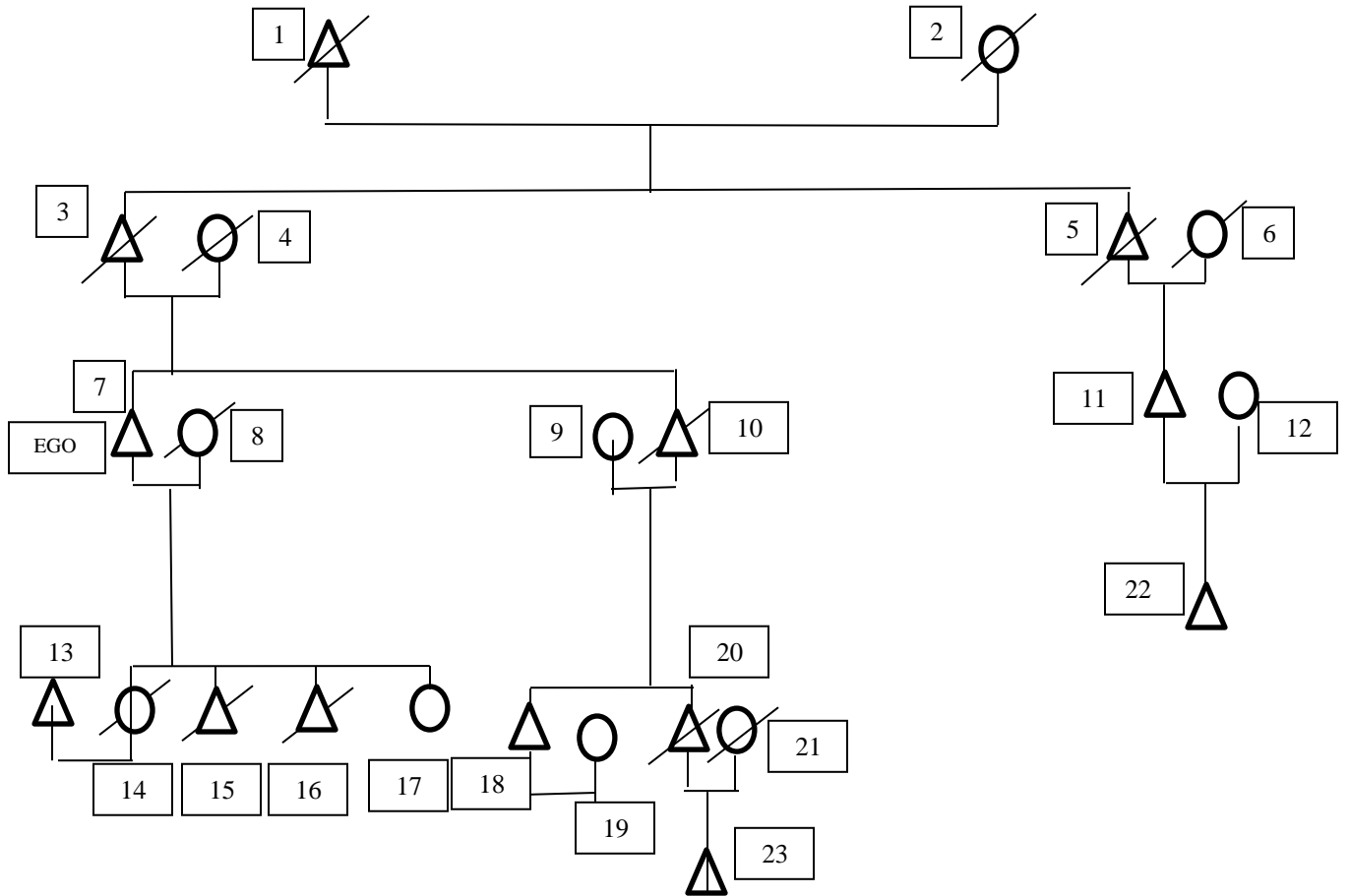
27: KRISHNAVENI 28: DHANUNJAY 29: VENKATESH 30: XXXX 31: XXXX

Ego belongs to Konda Dora tribe and is a resident of Peddapadam village in Saluru Mandal. She does not have any formal education and her husband is working in armed forces (now deceased). They had three children 1.Sreedhar has studied up to 9<sup>th</sup> class, daughter Vasantha passed intermediate and is working as an elementary teacher and the last daughter Vijayalaksmi is pursuing B.A degree course. All the members of the ego's lineage are illiterates and even in the 1<sup>st</sup> descending generation except ego's family the others are high school dropouts and there is an improvement in the 2<sup>nd</sup> descending generation where Venkatesh grandson of Vallayya, studied up to Intermediate and Krishnaveni and Dhanujaya grand children of Kottayya are high school dropouts. The family has two and half acres of land and supplement their income by doing podu cultivation. With the help of ITDA, they raised the Cashew plantation in their land which is advantages to them financially. The family members are the beneficiaries under plough bullock scheme and Milch buffalo scheme of ITDA. While plough bullock scheme is successful, the Milch buffalo scheme is ended in the failure since milch buffalos are economically unviable.



10. Genealogy of Bonela Chinnaa Marenna.

EGO: BONELA CHINA MARENNA: KONDA DHORA: PARANVALASA: SALUR (M)



EGO'S SECOND ASCENDING GENERATION

1: XXXX 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: YERAKANNA 4: SEETAMMA 5: LACCHANNA 6: DALEMMA

EGO'S GENERATION

7: CHINNAMARENNA (EGO) 8: SOMULAMMA 9: YERRAMMA 10: RAMULU 11:

CHINNAMARAI AH

12: GOWRI

EGO'S FIRST DESCENDING GENERATION

13: LACCHANNA 14: ADEMMA 15: SURAI AH 16: SEETHARAM 17: POLAMMA 18:

LATCHANNA 19: KANTAMMA 20: SUMAN 21: SOMULU 22: VENKATESH

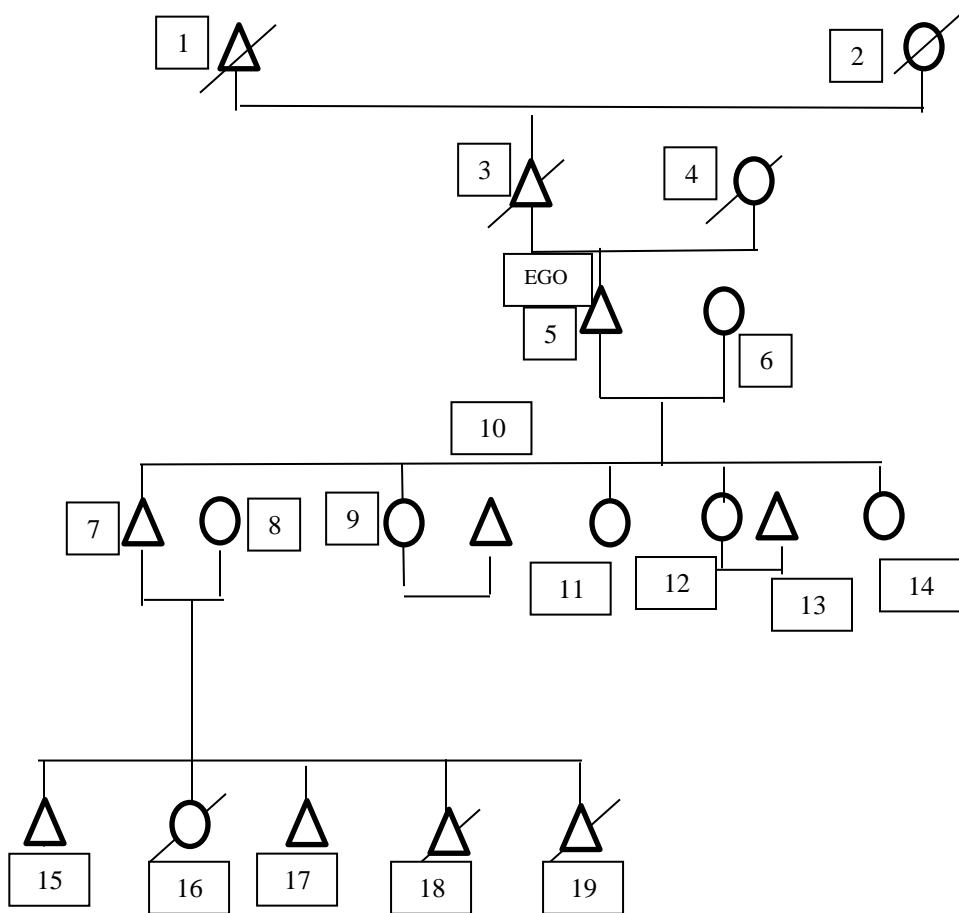
EGO'S SECOND DESCENDING GENERATION

23: THOUDU

Ego belongs to Konda Dora tribe and is a native of Paranvalasa village of Saluru Mandal. He is an illiterate and married to Somulamma who don't have any formal education. They had four children out of which three died during childhood due to high fever. All the members of the lineage are illiterates except Venkatesh (grandson of Lachamma) who is pursuing Degree course. The family mainly depend upon Podu cultivation. The Government has given to D-Patta dry land (extent not known). Ego and his son Lachanna was beneficiary under he buffalo scheme (a pair of buffalos) by the ITDA, each costing about 30,000 rupees with 50% subsidy. Ego has stated that village president belongs to Koppula Velama community and has taken those buffalo after paying Rs 5000 to the family. Ego has stated that none of the tribal beneficiaries in the village are having the she buffaloes sanctioned by the ITDA due to non-tribal exploitation. Ego and his brother Ramulu were beneficiaries under Indiramma housing schemes and also the ego is receiving the old age pension of Rs 1000 and ego's brothers wife Yeramma is receiving widow pension. Two families of this lineage are beneficiaries of the MGNERS scheme and subsidized rice programme for which he expressed satisfaction.

11. Genealogy of kottangi Appalaswamy.

EGO: POTTENGI APPALASWAMY: KONDA DHORA: MAMIDIPALLI: SALUR



EGO'S SECOND ASCENDING GENERATION

1: TAMMINAIDU 2: NARASAMMA

EGO'S FIRST ASCENDING GENERATION

3: SANYASI 4: CHINNA

EGO'S GENERATION

5: APPALASWAMY (EGO) 6: PAPAMMA

EGO'S FIRST DECENDING GENERATION

7: BANGARUNAIDU 8: RAMANAMMA 9: PARVATI 10: RAMU 11: GANGA 12: SAI 13: BANGARI  
14: SANYASAMMA

EGO'S SECOND DECENDING GENERATION:

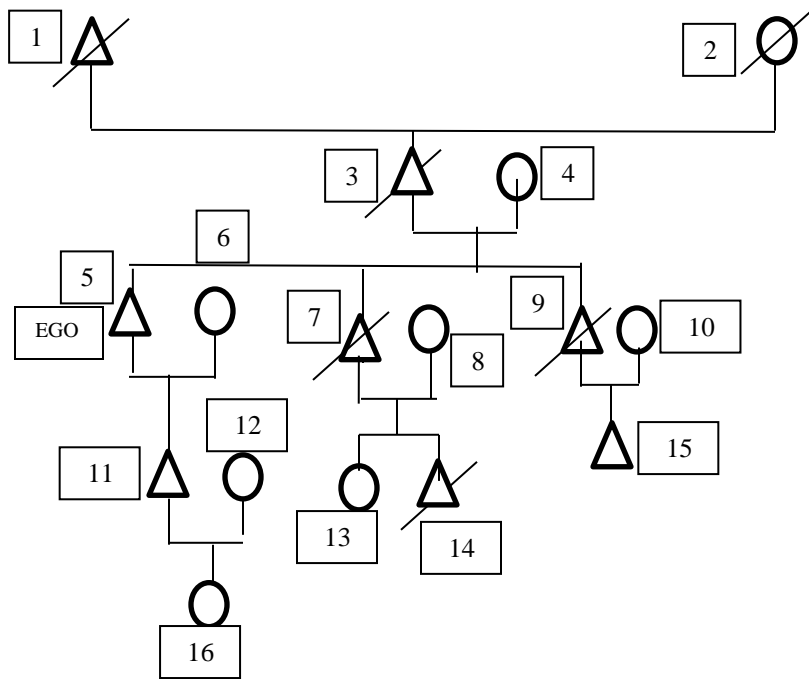
15: GANESH 16: XXXX 17: YESU 18; XXXX 19: XXXX

Ego belongs to the Konda Dora tribe and native of Mamidipalli village in Saluru Mandal. He married Papamma of Mugadavalasa village and they had five children. Ego is a caste elder and had 1.5 acres of wet land and 3 acres of banger land, in addition to is also cultivating an extent of 2 acres land under Vengalarayasagar project.\*. The Government acquires land from the cultivators taken into consideration the catchment area, which is estimated basing on the calculation of the maximum flood area. However in reality the water levels do not reach and considerable areas were not submerged in which cultivators grows irrigated crops. Ego has raised cashew plantation in 1.5 acres which he says is a beneficial programme for the family. As regards to education, all the members of the lineage in ascending and descending generations are illiterates except ego's and grand-son who studied up to 10<sup>th</sup> class, and child infantile mortality rate is very high since out of grand children of the ego three died at infancy.

Ego's father has received bamboo basket making scheme and Noolaka mancham loan (traditional cots) which was a complete failure which was attributed to the use of plastic in modern time. Ego's families are beneficiaries of MGNERS scheme and subsidized rice scheme for which he expressed satisfaction.

12. Genealogy of Gonela Govindu.

BONELA GOVIND: KONDADORA: CHINABORABANDA: SALUR



EGO'S SECOND ASCENDING GENERATION

1: ADIVENDORA 2: KANANAMMA

EGO'S FIRST ASCENDING GENERATION

3: MARENDORA 4: KANAMMA

EGO'S GENERATION

5: GOVIND (EGO) 6: GANGAMMA 7: NARAYANA 8: SATYAVATI 9: APPALASWAMY 10: LAXMI

EGO'S FIRST DECENDING GENERATION

11: GANAPATI 12: SUJATHA 13: ADILAXMI 14: VINOD 15: RAMANA

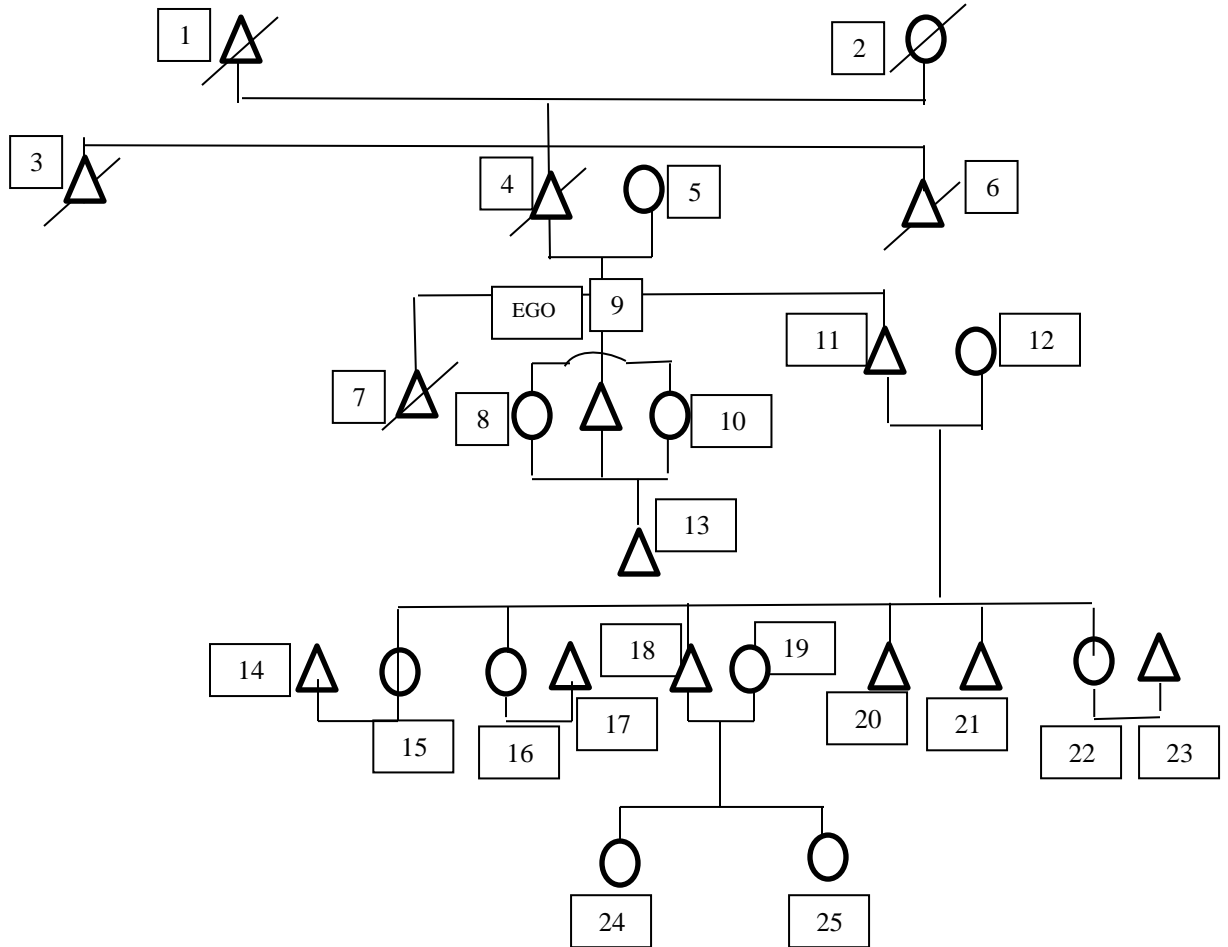
EGO'S SECOND DECENDING GENERATION:

16: JYOSNA

Ego belongs to Konda Dora tribe and is a resident of Chinaborabanda village in Saluru Mandal. He had two brothers and they are illiterates. His parents and his grandparents are illiterates and three members of the descending generation are high school dropouts. All the three brothers are recipients of Indiramma housing programmes, they have 3 acres of land (1 acre each) for which the Government has granted the D- patta. The ego has received a bore well under minor irrigation scheme which is not in operation at the time of investigator's visit. The reasons stated by the ego is frequent power interruptions and depletion of water table. Two members of the lineage i.e Satyavathi and Lakshmi (ego's brothers wife are receiving the widow pension of rupees 1000 each. Three families in the lineage are having cards under MGNREGS scheme with eight beneficiaries and all the three families are availing subsidized rice scheme.

13. Genealogy of Gonela Bodayy

EGO: BONELABODAYYA: KONDA DHORA: CHINABORABANDA: SALUR AGENCY



EGO'S SECOND ASCENDING GENERATION

1: BODEYYA 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: DALEMDORA 4: CHINNAPUDORA 5: CHINAMMI 6: VALLEMDORA

EGO'S GENERATION

7: SIMHACHALEM 8: PARVATAMMA 9: BODAIHAH (EGO) 10: CHINNAMMI 11: APPALASWAMY  
12: GOURAMMA

EGO'S FIRST DECENDING GENERATION

13: LOKESH 14: GOURI SANKAR 15: SUSEELA 16: LAXMI 17: CHINNAPUDORA  
18: SATYANARAYANA 19: VARALAXMI 20: CHANTI 21: ESWARARAO 22: GANGA 23:  
RAMARAO

EGO'S SECOND DECENDING GENERATION:

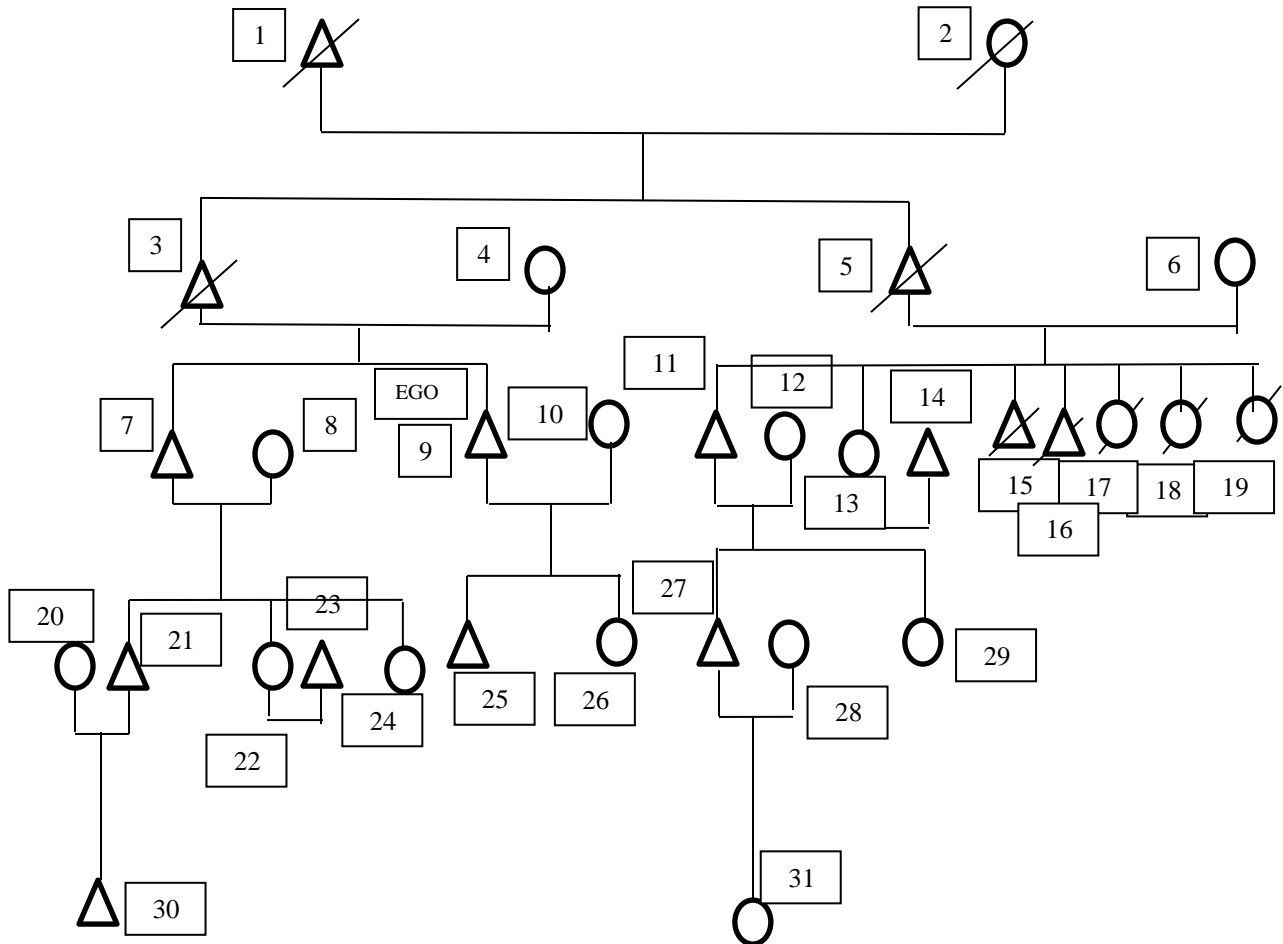
24: CHINNARI 25: VIMALA

Ego belongs to Konda Dora tribe and is resident of China Borabanda village in Saluru agency. Ego is a middle school dropout and he married Chinnamai, who is an illiterate and later married to her sister Parvathamma (sororal polygyny), who is a graduate with B. Ed. He had 5 acres of wet land and 2 acres of dry land. Ego's father Chinnapudora was a beneficiary under sericulture programme. He undertook sericulture training in sericulture operations at Levidi and other sub-centres. With the assistance of the department he raised mulberry plantation in 2 acres of land and also received minor irrigation wells programme from the ITDA. He stated that in his father's time, the sericulture programme was successful for initial period of two years but due to opposition of his mother who shows repulsion of silkworms and bad smell emitted by them during larval stage, the programme has been abandoned by the ego's father due to the opposition and non-cooperation from the family members, in spite of the economic advantage. Ego's mother is receiving widows pension of Rs 1000 from the Government. Except for Chanti (son of Appalaswamy) who passed intermediate and working as a police constable the rest of the family members do not have any formal education.



14. Genealogy of Devasingi Dalem Dora

EGO: DEVASINGI DALEMDORA: KONDA DHORA: CHINABORABANDA:  
SALUR MANDAL



EGO'S SECOND ASCENDING GENERATION

1:DALEMDORA 2:XXXX

EGO'S FIRST ASCENDING GENERATION

3:KANAPADORA 4:THAVITAMMA 5:BONEMDHORA 6:PARAMMA

EGO'S GENERATION

7:DALEMDORA (EGO) 8:NARAYANAMMA 9:POLANNA DORA10:XXXX

11:CHINNUDU12:POLAMMA13:ADILAKXMI14:LATCHANNA 15:REDDODU :16:XXXX17:XXXX

18:XXXX 19:XXXX

EGO'S FIRST DECENDING GENERATION

20:JYOTHI 21:ESWARA RAO 22:LAXMI 23:SUJATA 25:XXXX 26:XXXX 27:TIRUPATHI 28:XXXX

29:XXXX

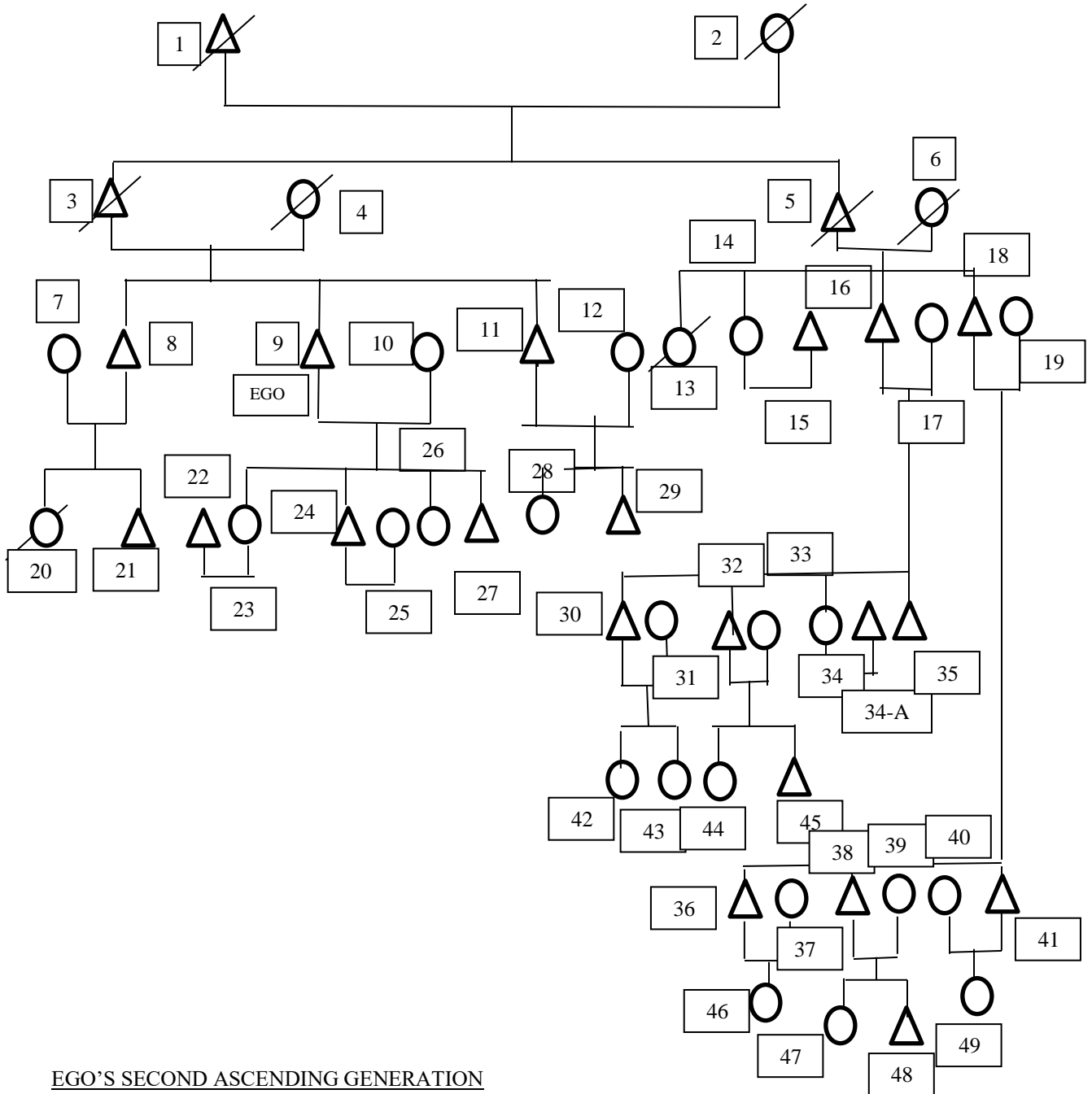
EGO'S SECOND DECENDING GENERATION

30: VAMSI 31:XXXX

Ego belongs to Konda Dora tribe and a native of Borabandha village of Saluru Mandal. Ego does not have any formal education and married to Narayanamma who is an illiterate. Ego's grandfather Dalem Dora had 4 acres of ancestral land which were taken over by Sondi liquor vendor, in view of the loan avail by him. His children Ganapa Dora (ego's father) and Bonum Dora eked out their livelihood by doing podu cultivation. After Naxalite movement they claimed for restoration of their ancestral lands which were granted to them by the special deputy collector, Tribal Welfare under the provisions of Agency Land Transfer Regulation. The 4 acres land was under the joint cultivation of ego, his brother Polanna Dora and his cousin brother Chinnodu. The family received d-patta for 3 acres of land which are reclaimed podu lands. As regarding to educational status in all four generations the members are illiterates, except in the case of Thirupathi (grand-son of Bonum Dora). Another important aspect observed in this lineage that child and infantile death are noticed in five cases due to high fevers. Ego was sanctioned the she buffalo scheme (two buffalo) which were sold away by the family. Ego stated that they are economically unviable for the family. Tavitamma (ego's mother) is receiving old age pension of Rs 1000 per month. Paramma (ego's fathers brothers wife) is receiving widows pension of Rs 1000 from the Government. Three families in this lineage were sanctioned houses under Indiramma housing scheme and are beneficiaries in MGNREGS scheme. All the 3 families are beneficiaries under subsidized rice scheme of the Government.

15. Genealogy of Bonela Thovudu

EGO: BONELA THOUDU : KONDA DHORA : CHINA BORA BANDA : SALUR



EGO'S SECOND ASCENDING GENERATION

1: LACHAMMA 2: APPAMMA

EGO'S FIRST ASCENDING GENERATION

3: APPALASWAMY 4: LATCHAMMA 5: VALLANNADHORA 6: RAMULAMMA

EGO'S GENERATION

7: BHADRAMMA 8: RAMANA 9: THOUDU (EGO) 10: TIRUPATAMMA 11: TIRUPATI 12: SARADA 13: ANASUYA 14: SAVITRI 15: GOPAL 16: PEDANARAYANA 17: NARASAMMA 18: APPARAO 19: ANASUYA

EGO'S FIRST DECENDING GENERATION

20: BHARATI 21: LAXMI 22: BHASKAR 23: VENKATAMMA 24: ESWAR 25: JAYALAXMI 26: DAMAYANTI 27: MOHAN 28: PRIYANKA 29: MAHESH 30: SRINU 31: SUDHA 32: ARVIND 33: SUNDARI 34: RAJKUMAR 35: GANAPAT 36: JAYARAM 37: PADMA 38: SAGAR VRF KRISHNA 39: BANDRI 40: XXXX 41: KISHORE

EGO'S SECOND DECENDING GENERATION

42: OORMILA 43: TEJASWATHI 44: PINKI 45: TRIVIKRAM 46: XXXX 47: VARSHITA 48: XXXX 49: XXXX

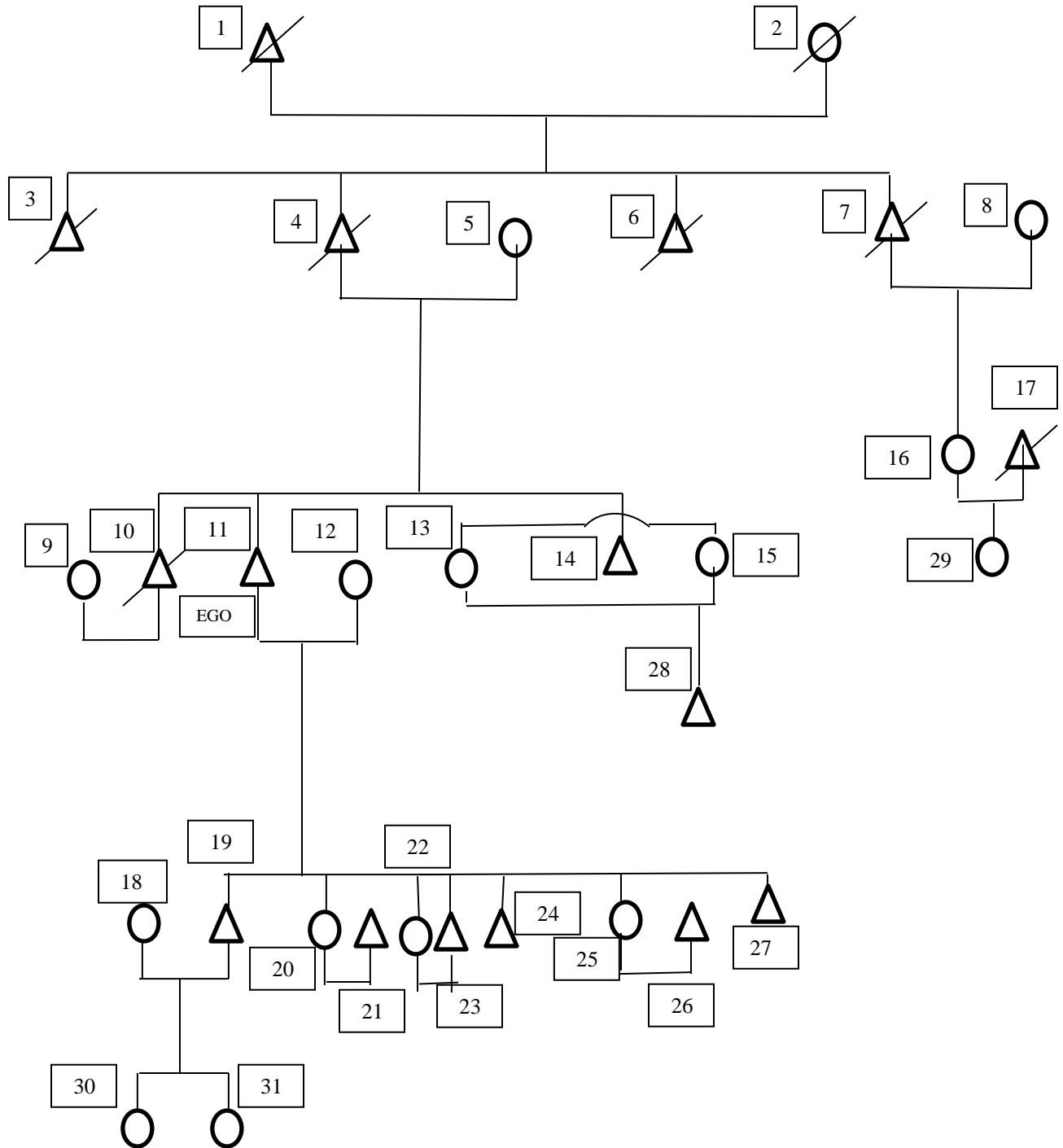
Ego belongs to Konda Dora tribe and is a native of Chinnaborabanda village in Saluru Mandal. Ego's father Appala Swamy and his brother Vallala Dora were sanctioned Sericulture Scheme by the department with financial assistance for rising Mulberry plantation in 1 acre of their ancestral land. They were given intensive training in Sericulture operations and the programme was successful in initial stages as the income from silkworm cocoons is encouraging. However the scheme is abandoned by the family members due to the opposition from their wives Lachamma and Ramulamma who refused to assist them in silkworm rising. Since they emit foul smell and they were disgusted in handling the silkworms. As a result of clashes with their women folk added to water problem, they were forced to quit the otherwise successful programme.

Milch cattle (2 in number) were sanctioned to Appala Swamy which was sold away by the family as the milk collection centre at Chinnborabanda is closed down by the dairy and also could not complete with Yadava cattle herders. Two families of this lineage i.e ego and his cousin brother Pedda Narayana were beneficiaries under housing programmes (Indiramma housing scheme)

Ego's wife Thirupathamma has been sanctioned a Kirana shop by ITDA on 50% subsidy. She admitted that he has not even started the Kirana shop as the scheme is not of their choice. Four families in the lineage are beneficiaries of MGNREGS scheme. As regards to education, the members of ascending generations are illiterates. Even in ego's generations except three elementary school dropouts the rest are illiterates. However in the 1<sup>st</sup> descending generation three members have B.A degree and working as teachers and five other have passed intermediate or having Polytechnic diploma course. Two members of this lineage (Ramana and Savithri are receiving old age pensions. Five families of this lineage are beneficiaries of subsidized rice scheme.

16. Genealogy of Bonela Appala Swamy

EGO: BONELA APPALA SWAMY: KONDA DHORA: CHINABORABANDA: SALUR



EGO'S SECOND ASCENDING GENERATION  
 1: BODEMDORA 2: XXXX  
EGO'S FIRST ASCENDING GENERATION

3: THODU 4: CHINNAMDORA 5: CHINNAMMI 6: VALLEMDORA 7: DALEMDORA 8: SEETAMMA

EGO'S GENERATION

9: GANGA 10: SIMHACHALEM 11: APPALASWAMY (EGO) 12: GOURAMMA 13: PAPA 14: BODETATA 15: CHINNAMMI 16: PARVATI 17: LOVARAJU

EGO'S FIRST DECENDING GENERATION

18: VARALAXMI 19: BALAKRISHNA 20: SUSEELA 21: GOURANNA 22: LAXMI 23: CHINNAPUDORA 24: CHANTI 25: GANGA 26: CHINNA 27: YAMINAIDU 28: XXXX 29: XXXX

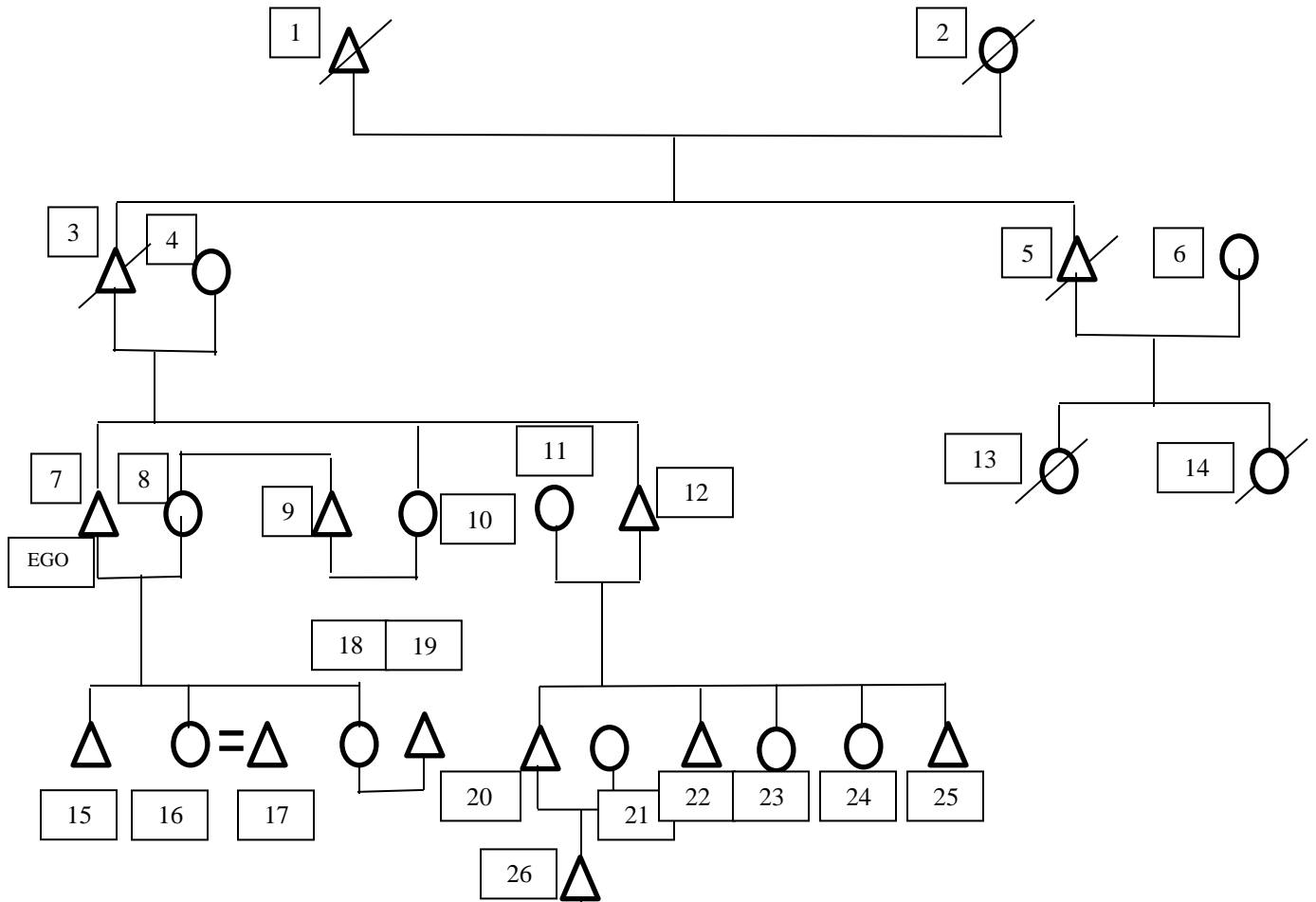
EGO'S SECOND DECENDING GENERATION

30: CHINNAMMA 31: VIMALA

Ego belongs to Konda Dora tribe and is resident of Chinaborabanda village of Slauru Mandal. Ego is elementary school dropout married to Gowramma who do not have formal education. They had 6 children out of which one son is a graduate in Arts while three studied up to 10<sup>th</sup> class and rest are high school dropouts. Members of ego's generation and 1<sup>st</sup> and ascending generations are illiterates. They have 2.5 acres of land assigned by the Government and supplement their income by doing podu cultivation. Ego's father Chinnapudora is a beneficiary under sericulture programme and received benefit from the Government for rising mulberry plantation in 2 acre of land which ended in failure. Ego attributed this to depletion of water resources, non-cooperation of sericulture department and fluctuations of rates of silkworm cocoons in marketing. Ego is beneficiary under plough bullock scheme and wells scheme which they stated as a successful programme. Three families of this lineage ego and his brothers were sanctioned Indiramma housing scheme and benefited under MGNREGS scheme and subsidized rice scheme. Ego's brother's wife Ganga has received widow pension of Rs 1000 from the Government.

17. Genealogy of Aarika Dharma Rao

ARIKA DHARMA RAO: SAVAR: CHITAMANUGUDA (JUMBIRI): KURUPAM



EGO'S SECOND ASCENDING GENERATION

1: SAMBARA 2: ADEMMA

EGO'S FIRST ASCENDING GENERATION

3: SINGANNA 4: TULASI 5: BHUSANNA 6: XXXX

EGO'S GENERATION

7: DHARMA RAO (EGO) 8: SOMAMMA 9: CHINNA RAO 10: GOIMI 11: MALLANNA 12: APPA RAO 13: XXXX 14: XXXX

EGO'S FIRST DECENDING GENERATION

15: MOHAN 16: SUSEELA 17: NAGA BHUSHAN 18: KALAVATI 19: XXXX 20: 21: SUNEETA 22: TIRUPATI 23: NIRMALA 24: KONTI 25: VIJAY KUMAR

EGO'S SECOND DECENDING GENERATION

26: AKIL

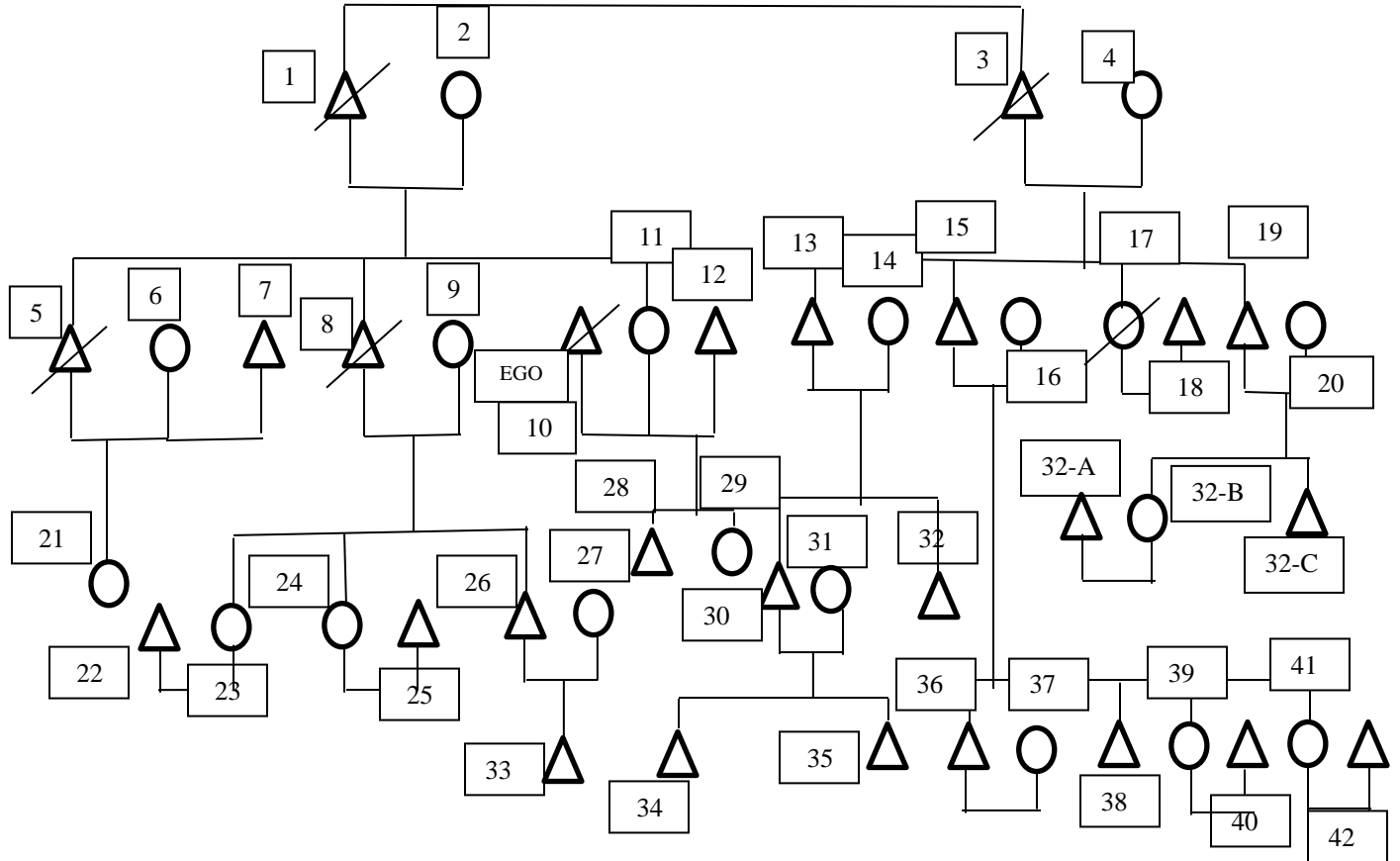
Ego belongs to Savara tribe (PVTG) residing in Chintamanuguda hamlet of Jumburi village in Kurupam Mandal. His grand-father Sombera has 20 acres of Jirayat land in Chinthamanuguda village. Ego has stated that those lands were occupied by Sondi liquor vender of Neelakantapuram in view of petty loan obtained by him which lead his sons Singanna, Bhushanna became landless labourers and incensed with non-tribal exploitation joined in the naxalite movements under the leadership of Vempatapu Styam and Adibatla Kailasm school teachers cum revolutionaries. Ego's father became an active participants in armed rebellion which resulted in a jail sentence for ten years. After his release, he applied for land restoration of his ancestral land but could not get lands back due to inter and intra tribal exploitation. However, an extent of 3.70 acres is given to the family and another 8 acres of land which was under podu cultivation reclaimed by the family for the Government has not given any patta. Out of the 11 acres 70 cents of lands, the 8 acres land was under cashew plantation. The ego are stated that cashew plantation scheme of ITDA gave immense boost and economic stability for the family.

Ego and his brother have received housing under Indiramma housing scheme. Ego's mother Tulasi has received a widow pension of Rs 1000 per month from the Government. Bothe ego and his brother Appa Rao are in receipt of 35 kgs of subsidized rice at Rs 1 per kilo for each of their families. As regards to education ego's grand-father , ego's father , his brother ,ego and his sibling are all illiterates and only Appa Rao (ego brother) is an elementary school dropouts. In the descending generation the ego's children are high school dropouts. However, in case of ego's brother children except Narasinga Rao is a high school dropout, the remaining male children are graduates (B Tech and B ed).



18. Genealogy of Torika Ratnalamma

THORIKA RATNALAMMA:JATAPU:GOIDI;SEETAMPETA MANDAL



EGO'S FIRST ASCENDING GENERATION

1: BHEEMUDU 2: NARAYANAMMA 3: CHENGAL RAIDU 4: GANNAMMD

EGO'S GENERATION

5: APPA RAO 6: ANNAPURNA 7: APPANNA 8: SURYANARAYANA 9: RATNALAMMA (EGO) 10: VENKAT 11: RATNALAMMA 12: GUNDU 13: NARASIMHULU 14: CHINNAMMI 15: KANTA RAO 16: ADEMMA 17: SAROJINI 18: MOHAN 19: DURGA RAO 20: VARALAXMI

EGO'S FIRST DECENDING GENERATION

21: RAMANAMMA 22: SOMINAIDU 23: SAVITRAMMA 24: GOWREESWARI 25: DARMA RAO 26: VINAY KUMAR 27: KANAKAMMA 28: XXXX 29: XXXX 30: RAMAKRISHNA 31: KUMARI 32: GOWRI NAIDU 32A: NARAYANA RAO 32 B: JAGADEESWARI 32C: ARUNKUMAR

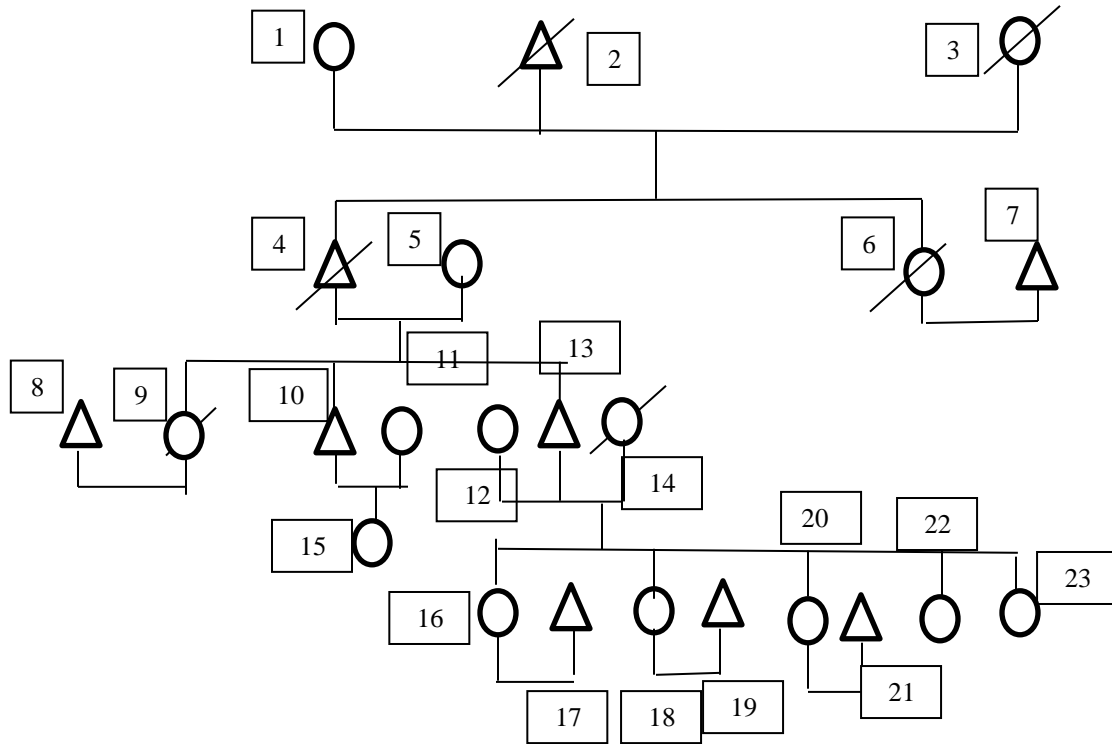
EGO'S SECOND DECENDING GENERATION

33: YASWANT 34: SURENDRA 35: MAHENDRA 36: SEKHAR 37: SYAMALA 38: ANAND 39: JAYA 40: SANJEEV 41: LAXMI 42: RAJABABU

Ego belongs to Jatapu tribe and is a resident of Goidi village of Seethampeta Mandal, Srikakulam district. Ego is a primary school dropout married to Suryanarayana who studied up to 6<sup>th</sup> standard and worked as agricultural sub-assistant. Ego's husband Suryanarayana has expired and she is in recipient of family pension from the Government. Ego is active in politics and is elected as Sarpanch and later as a member of ZPTC. Ego's husband father Bheemudu and his brother Changal Raidu are illiterates and has an agricultural land of 2 acres restored under ALTR act. They had a d-patta land of 5 acres dry land which was re-claimed podu lands in which the family raised cashew plantation. Ego stated that it is a successful programme and they are financially better off due to cashew plantation. Three families in the lineage i.e ego's husband, Appa Rao, ego's husband's brother Narasimhulu and ego's husband cousin brother have received housing under Indiramma housing programme (3 units). Ego under TRICOR programmes the ITDA has sanctioned a rice mill which ended in a failure. She attributed this to severe loss due to increase in operation cost coupled with multiplicity of such units sanctioned in nearby villages. Ego is also a beneficiary under CB cows scheme with a total cost of Rs 30, 000 but stated that the said cow died of disease as it could not cope up with the environment of this area. She also received of a sheep unit (11) which ended in a failure. The ego stated that they died of diseases but later admitted that she exchanged them with goats since they are not disease prone and do not need any expenditure towards its maintenance and are economically viable. She also stated that sheep meat is not good for health since it results in sores on the head. As regards to the education there is a considerable improvement in the 1<sup>st</sup> descending generations. Ego's son Vijaykumar has a graduate BA degree and working in the police department in Srikakulam. Her daughter-in-law Kanakamma has completed Intermediate course. However it was noticed that her daughter was a dropout of the school in the 5<sup>th</sup> standard. Anand (great grandson of Changal Raidu) has obtained a BA, Bed degree. While Lakshmi, his sister has completed her intermediate course and working as Anganwadi teacher.

19. Genealogy of Savara Thotayya

EGO:SAVARA THOTIAIH;SAVARA;DIGUVADARABA;SEETHAMPETA



EGO'S SECOND ASCENDING GENERATION

1: KAMMAMMA 2: LATCHANNA 3: YENYARI

EGO'S FIRST ASCENDING GENERATION

4: KUVVARI 5: GOYAMMA 6: MUGADAMMA 7: BENNADU

EGO'S GENERATION

8: XXXX 9: BHARATAMMA 10:THOTIAIH (EGO) 11: CHINAMALATI 12: SUBHANI 13: JAGGIAIH 14: LAXMAMMA

EGO'S FIRST DECENDING GENERATION

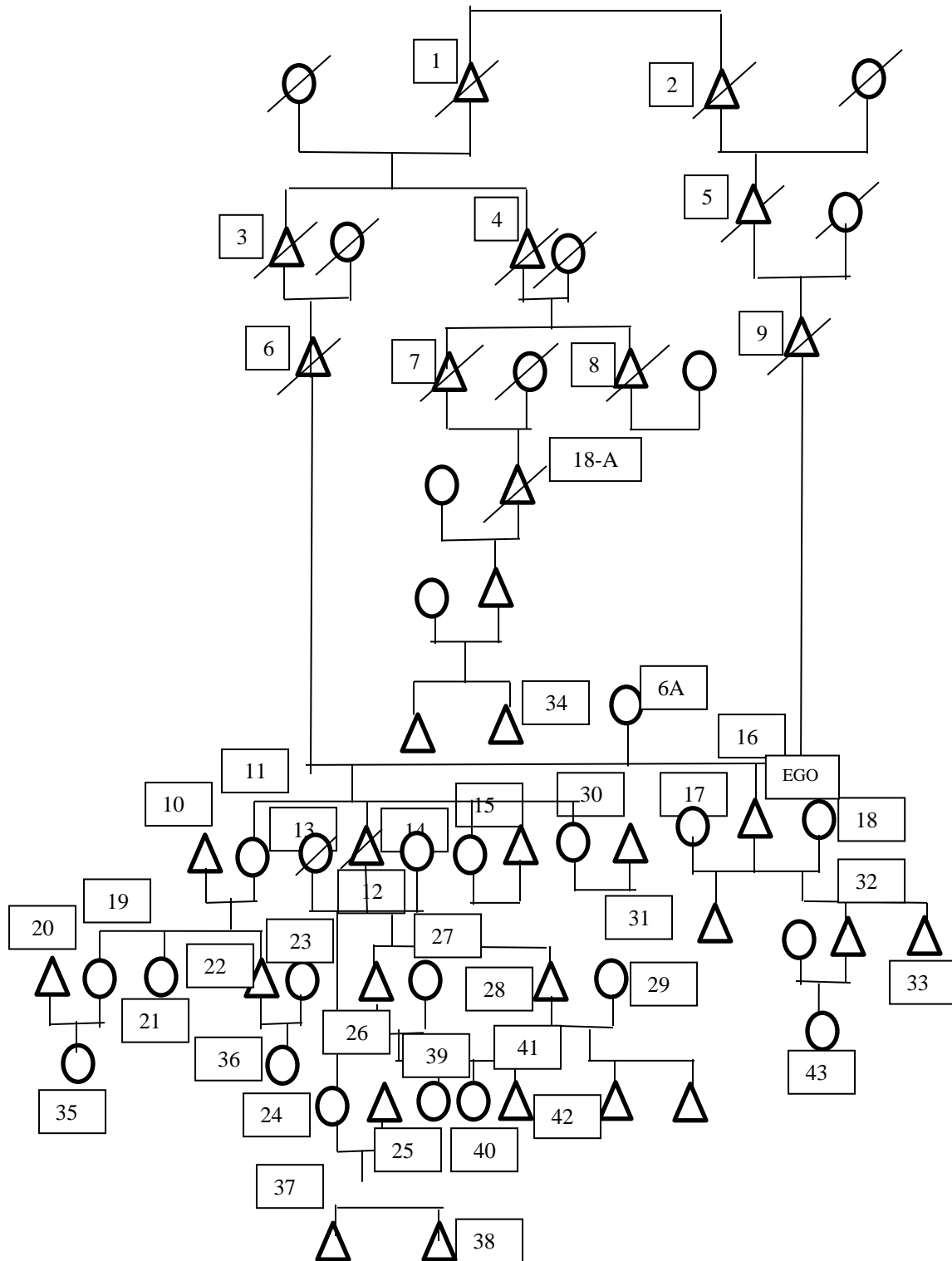
15: VENKATALAXMI 16:BHARATI 17:RAJESH 18:GOWRI 19:MAROWAH 20:LAXMI 21:RAMARAO 22: BHUMIKA 23:GANGA

Ego belongs to Savara tribe and is a native of Diguvadharbha village in Goidhi panchayat of Seetampeta madal. Ego has elected as Sarpanch for Goidhi panchayat in an earlier election. Ego's father Kuvvari has received benefits under sericulture programme by the Government. He raised mulberry plantation in 2 acre of land along with Karuvu family. They were given training at Levidi sub-center for 6-weeks in sericulture operation. In the initial phase the programme is successful and the family could able to get Rs 70 for 1kg of silkworm cocoons. However, in spite of the economic gain the project has to be abonded due to non-cooperation from the women for seri-cultural programmes in view of their disgust of silkworms and bitter smell emitted by them. He also stated that lack of experience coupled with water problem which hamper mulberry plantations are causative factors. Ego is a beneficiary under cross-breed CB cows programmes that stated that the environment is not suitable for the animal resulting in its death.

Ego's is a beneficiary under a sheep rearing and unit (11 numbers) sheep was sanctioned to him. However, he stated he sold away the sheep and acquired goats. He stated that the goats breed faster than sheep and do not required any expenditure and are not disease prone. He also stated that the goat meat is tastier and is a preferred animal for sacrifices.

20. Geneology of Parthika Darma Rao

EGO: PATTIKA DHARMA RAO:JATAN KUKKIDI (V):G.L.PURAM(M)



EGO'S THIRD ASCENDING GENERATION

1: RAMDAS 2: PEETAMBARAM

EGO'S SECOND ASCENDING GENERATION

3: MIRRAMNAIDU 4: ANNAMNAIDU 5: NARAYANA 6A: AMMADAMMA

EGO'S FIRST ASCENDING GENERATION

6: RAGHURAMULU 7: RAJANNA 8: VASANNA 9: SRIRAMULU

EGO'S GENERATION

10: JAGANNADAM 11: LAXMAMMA 12: RASUL 13: PENTAMMA 14: KALAVATI 15: SARASWATHI 16: DHARMARAO 17: SUSEELA 18: RAMANAMMA 18A: RAMAMURTHY

EGO'S FIRST DECENDING GENERATION

19: ANASUYA 20: BHUSHAN 21: VIJAYA 22: TIRUPATI 23: SYAMALA 24: PRABHAVATI 25: RANAGARAO 26: SRINIVAS 27: JAGADEESWARI 28: DAMODARARAO 29: HEMALATHA 30: YASODA 31: NAGABINSAI 32: CHIRANJEEVI 33: BHASKARRAO 34: BALAJI

EGO'S SECOND DECENDING GENERATION

35: MADHURI 36: BHAVITA 37: SANTOSH 38: SALEESHI 39: KAVYA 40: KATYAYANI 41: RAVINDRA 42: GAUTAM 43: PRANEETA

Ego's belongs to Jatapu tribe and is a native of Kukkidu village in Gummalakshnipuram Mandal of Vizianagaram District. Ego's forefathers Pattika Ramadas and Peethambaram own the lands to the extent of fifty acres at Kukkidu and Chintamauguda villages of Gummalakshnipuram madal, Locally known as Yettapolam, Nuyyi Polam, Gumangidaripolam, Gudaguddi, Cheruviguddi, Basangidariguddi, Gorjupolam, Nuyyipakkaguddi and Koradaguddi in addition to ten acres of land at Chintalamanuguda. The lands were under the joint cultivation of Pattikka Ramdas (Mustadar) and Peethambaram. After the death of Ramadas and Peethambaram, Pattika Annam Naidu (Ego's father's brother) was appointed as Mustadar of Kukkidu and K. Sivada villages. To meet the expenses of his joint family, he had availed a loan of fifty rupees on a promissory note from Ippili Yerakayya, a merchant of Kalinga Komati caste of Battili town, who with his business interest in the agency areas, took a temporary residence at Kukkidu village at that time. After three years, the non-tribal Shaukar demanded for repayment of the loan of three hundred and fifty rupees and interest there on. Pattika Annam Naidu refused to pay, stating that he had availed only fifty rupees but not three hundred and fifty as stated by Shaukar. Incensed with this injustice, Annamnaidu as Mustadar of Kukkidu Ordered the non-tribal Shaukar to leave the village. The Shaukar Yerakayya then filed a suit against Pattika Annam Naidu in the agency additional Munisif's court at Gunupur (No:300 of 1915) and won the case. In execution of the court decree, the Shaukar took possession of Yettapolam, Irididaripolam, Nuyyavatalipolam, in addition to twenty two pairs of bullocks, fifty milch animals and

other household utensils. This resulted in Annamnaudu's losing the face among his kinsmen and he left the village with his immediate family to the interior hills. The remaining dry land was given to Mirram Naidu and Narayana. The Zamindar officials then appointed Kadambala Gangadhar, a Sondi Liquor vendor, as Mustadar of Kukkidu and K.Sivada villages. Though this lineage lost the Mustadarship, other Jatapu tribals elected Mirramnaidu as Voorinaidu (headman) of the village. After the death of Raghavulu, Ego's mother Ammanamma remarried Sriramulu and ego was reared by him.

The Ego and his brother filed cases for the restoration of their ancestral lands(OP.No.319/69 and 324/69). But the descendants of Rajanna, who are residing at Kotta likkidu village never, claimed their ancestral lands. The special administrative machinery allowed the partial restoration of their ancestral land, i.e., the Yettapolam, Chintamanugudapolam Gudaguddi, Cheruvuguddi, Basingadariguddi and Nuyyupakkaguddi. The non-tribal merchant encouraged Toyaka Burusanna, Nisuka Sukru, Nisuka Adinarayana, Tadangi Ganganna and Kondagorre Gundu to make a false claim on Irididaripolam and Nuyyavathalapolam which they did. The non-tribal endorsed their false claim and since the land is under the control of the above mentioned tribal's the revenue officials have not taken steps to restore Irididaripolam and Nuyyavathalapolam to the family.

The ITDA has given multiplicity of the programmes to the members of this lineage. One of the 1<sup>st</sup> programme implement in this agency area is the cashew plantations. Pattika Rasool, ego's brother and ex-sarpanch of Kukkidu and K.Sivara village has raised cashew plantations in 5 acres land with the assistance of ITDA. The ego is also a beneficiary under cashew plantation which was raised in 5 acres of land. Ego's cousin brother Jagannadam also raised cashew plantation in 3 acres. Ego stated that their families were immensely benefited by the cashew plantation which raised their standard of living. The family received he buffaloes which were exchanged for plough bullocks. The family members are also beneficiaries under old age pension scheme of Rs 1000 per month by the Government of Andhra Pradesh. Three families of this lineage i.e Pathika Rasool, Pathika Jagannadam and the ego have received houses under Indiramma housing scheme. Rasools family received a sheep rearing unit (11 sheep) from the ITDA

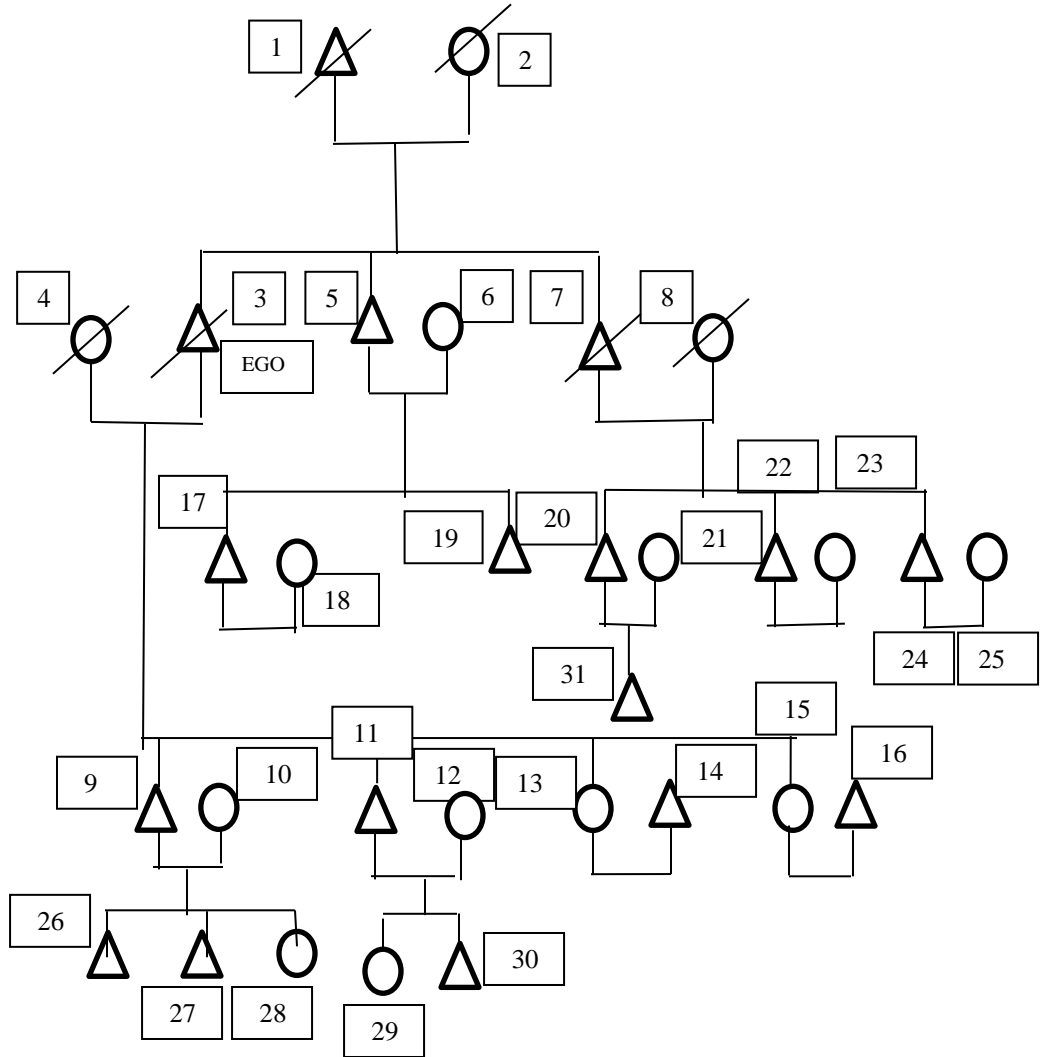
but none of them were survived. In addition to cashew plantation, the families of the lineage are now raising teak plantation and other horticulture programmes like Pomogranate, Lemon, Mosambi, Sapota and Guava. Rasools family has given financial assistance by the ITDA to dig a fish tank which was ultimately closed down due to theft of fish during harvest season by their Jatapu kin and other tribes of the area which resulted in abonding the scheme.

In the ascending generation all are illiterates which were gradually changing in the first and second descending generations. Ego's brother's son Dhamoder has obtained B.A degree while remaining members are studying Intermediate and high school level.



21. Genealogy of Biddika Bavaji

EGO: BIDDIKA BAVAJI K SIVADA JATAPU



EGO'S SECOND ASCENDING GENERATION

EGO'S FIRST ASCENDING GENERATION

EGO'S GENERATION

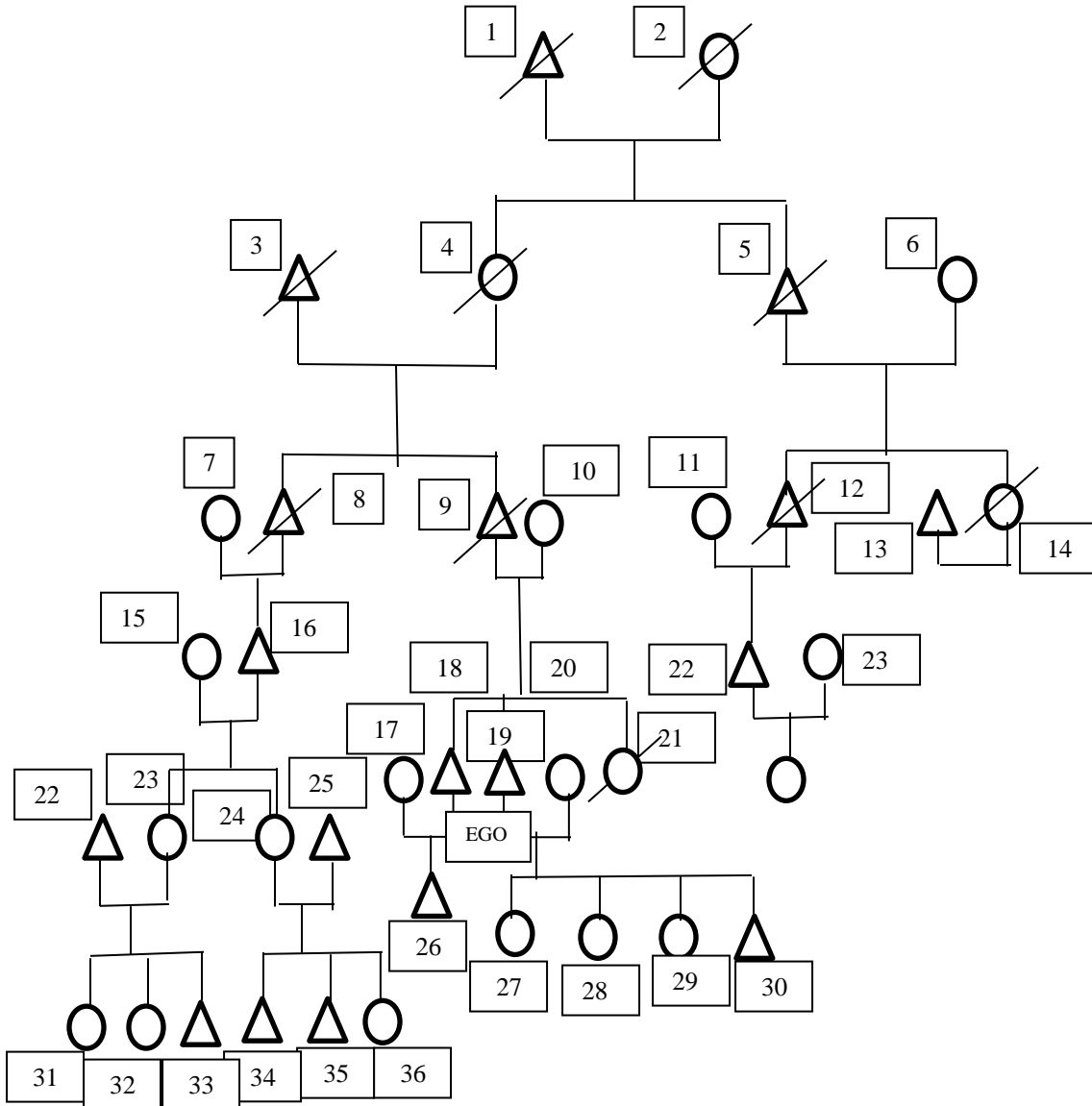
EGO'S FIRST DECENDING GENERATION

EGO'S SECOND DECENDING GENERATION:

Ego belongs to the Jatapu tribe and is a resident of K. Sivada village in G. L. Puram Mandal. Ego's father Thellanna had 3 sons including ego, i.e Trinadh and Ganapathi. They had 27 acres of land at K. Sivada and Kuntubai village out of which 7 acres of wet land were under non-tribal control due to exploitation which resulted in Bodanna(ego's fathers brother) migrated to interior hills in Orissa and his where about are not known until now . After naxalite movement the 7 acres of wet land was restored back to the family by the Special Deputy Collector Tribal Welfare (TWD) under ALTR regulation. Encouraged by Government officials they have taken up sugarcane cultivation in 10 acres of land at Kuntubai where the Government has established a mini sugar factory by giving employment and training to a few Jatapu people. The irony is that the sugar factory was constructed under funds allocated under employment generation scheme in an area where there is no sugarcane cultivation. The Jatapu tribal cultivators were encouraged sugarcane cultivators and many cultivators including ego have started the sugarcane cultivators. The entire programme is met with failure due to lack of irrigation facilities which lead to the closure of sugar factory. The family mainly concentrated on cashew plantation in 10 acres of their land with the assistance from ITDA. Ego stated that it is a successful programme and is immensely beneficial to the family financially as the yield per acre and the rate of nuts are quite satisfactory. Two families in this lineage i.e ego and Trinadh are beneficiaries under housing programme at a cost of a Rs 60, 000 each. Ego stated that a pair of he buffaloes were sanctioned to him and the agricultural department is supplying high yielding varieties of seeds fertilizers and pesticides. Two members of this lineage i.e Savithri (ego's wife) and Trinadh are receiving old age pension of Rs 1000 each. Ego's bothers wife Kamamma, received two sheep units (22 in numbers) from the ITDA which were sold away on the pre text that they were disease prone. Ego's brother Ganapathi is a beneficiary under sericulture programme which was a total failure.

22. Genealogy of Biddika Sathyam, Kukkidu village.

EGO: BIDDIKA SATYAM: JATAPU: KUKKIDI: G L PUR (M)



EGO'S THIRD ASCENDING GENERATION

1: GASANNA 2: XXXX

EGO'S SECOND ASCENDING GENERATION

3: NARASANNA 4: XXXX 5: TELLANNA 6: XXXX

EGO'S FIRST ASCENDING GENERATION

7: SARASAMMA 8: CHIRANJEEVULU 9: DANAM 10: MANGAMMA 11: TUDAMMA 12: RELLI  
URP ANANTARAO 13: MUKANNA 14: YASODA

EGO'S GENERATION

15: KALAVATI 16: RELLI 17: CHITTEMMMA 18: SATYAM (EGO) 19: VASANT 20: SAROJINI 21:  
XXXX

EGO'S FIRST DECENDING GENERATION

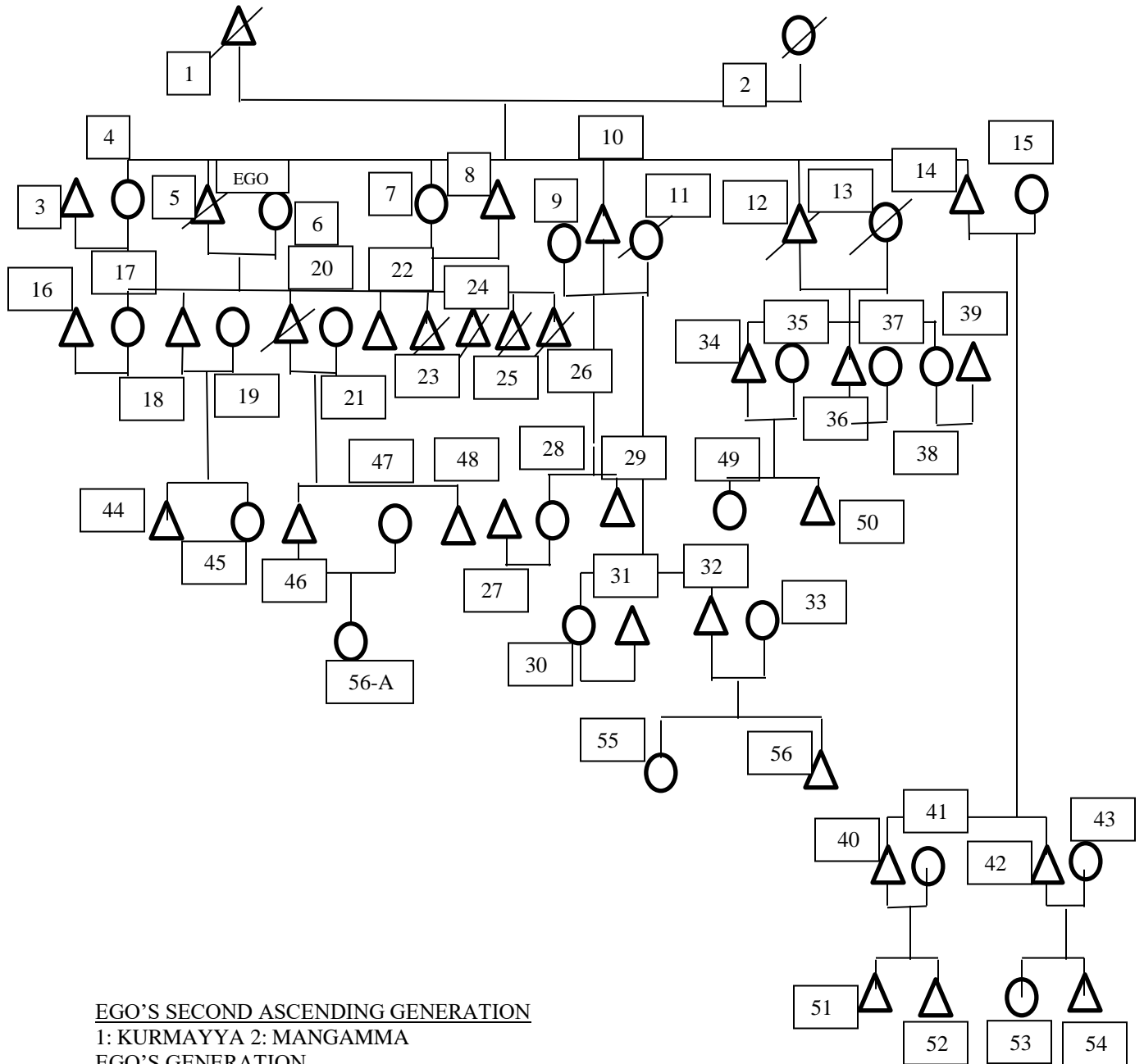
22: BUDESU 23: AMARAVATI 24: NARAMMA 25: NOOKANNA 26: SURAYYA 27: GOURAMMA  
28: JAYALAXMI 29: LAVANYA 30: JANGAMAIAH

EGO'S SECOND DECENDING GENERATION:

31: XXXX 32: XXXX 33: XXXX 34: XXXX 35: XXXX 36: XXXX

Ego's forefathers were natives of Mangalapuram Village. Ego's great grandfather Rajanna lost his lands to sondi liquor vendor which resulted in his children leaving their native place and settled in Dummangi and Kukkidu villages. The ego's grand father Narasanna and his brother Thellanna have migrated to Kukkidu village and worked as Kanbanries (farm servants) to the non-tribal landlords. Ego's grandfather has availed a loan of Rs 300 from Kimmi Radhapathi of Sisti karnalu caste which resulted in debt bondage of ego's father and his brothers. Due to the suffering at the hands of non-tribal landlords, ego's father Dhanam and his brother Chiranjeevulu joined the CPI (ML) party and had actively participated in the naxalite movement for which they were convicted in the Rella debate case and Parvathipuram kutra case and were sentenced to 5 years imprisonment. Ego's father Dhanam became the vice-president of K.Sivada panchayat. An extent of 6 acres of land at Kukkidu were sanctioned to him. Ego is an active member in CPM party and is politically active. His wife Chittamma is elected as the president of Kukkidu and K.Sivada panchayats. Both the ego and his brother Vasanthu and his cousin brother Relli and another cousin Relli uraf Anatharao have received houses under Indiramma housing scheme. All the above families were beneficiaries of cashew plantation sanctioned by the ITDA. Which they raised their individual plots of 2 acres each. Ego stated that their main source of income is from cashew plantation which is successful programme changed the life's of the family members. Ego's father and his brother were the beneficiaries of he buffaloes scheme (a pair each) which they exchange for plough bullocks. Ego stated that the he buffaloes need maintenance where as the plough bullocks can fend themselves and which are more suitable for agricultural operations. During ego's fathers time the ITDA had sanctioned mango plantation which was not successful. All the 4 families of this lineage are beneficiaries under MGNERS scheme and subsidised rice scheme from the Government.

23. EGO: KUNDANGI NEELAMMA: JATAPU GOIDI: SEETAMPETA



EGO'S SECOND ASCENDING GENERATION

1: KURMAYYA 2: MANGAMMA

EGO'S GENERATION

3: XXXX 4: NEELIMA 5: CHINNAIAH 6: NEELAMMA (EGO) 7: SUVARNA 8: MANGULIAIAH 9: RAMANAMMA 10: NARAIHAH 11: XXXX 12: NARAYANA 13: VARALAXMI 14: SATYAM 15: VARALAMMA

EGO'S FIRST DECENDING GENERATION

16: MINNA RAO 17: SASIVARNA 18: SANKAR 19: SASI 20: CHANDRA RAO 21: LAXMAMMA 22: BHASKAR 23: RAMAKRISHNA 24: SESHAGIRI 25: SURYA 26: XXXX 27: VENKAT RAO 28: KALAVATHI 29: SAMPATH 30: GANGAMMA 31: ADINARAYANA 32: NAGARAJU 33: KALAVATHI 34: TULASIAIAH 35: RAMA 36: NAGENDRA 37: CHANDRAMMA 38: XXXX 39: XXXX 40: KURMARAO 41: SUNITHA 42: SAMPATH 43: MEENA

EGO'S SECOND DECENDING GENERATION

44: VINOD 45: MAMTA 46: BHASKAR 27: XXXX 48: MANMAD 49: PRIYANKA 50: VINAYAK 51: AKIL 52: XXXX 53: SAHIJI 54: BHARGAV 55: LAVANYA 56: PAVAN KUMAR

EGO'S THIRD DECENDING GENERATION  
56-A XXXX

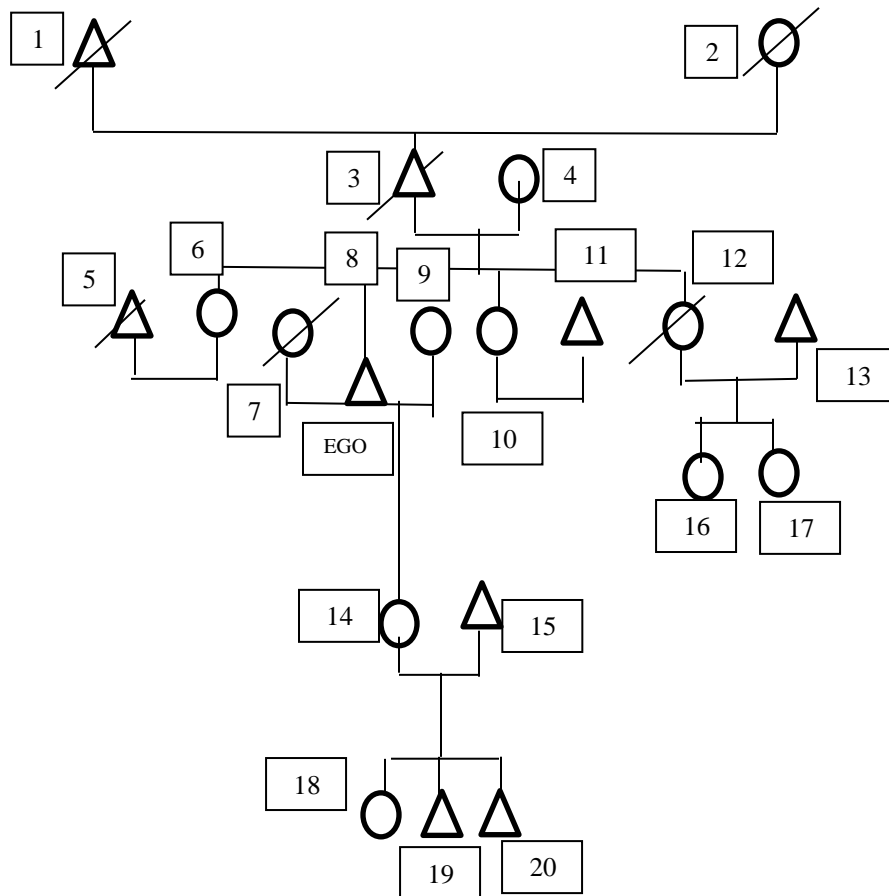
Ego belongs to Jatapu tribe and is a native of Nalle village and married to Chinnayya of Goidi village. They had seven children namely Sasivarma, Shanker, Chandra Rao, Basker, Ramakrishna, Seshagiri and Surya and other infant child. While the Sasivarma and Chandhra Rao do not have any formal education, the 3<sup>rd</sup> son Bhasker has obtained a B.A degree. The eldest son Shanker is an elementary school dropout. The three elder children are married while the last four male children have died during early childhood on account of fever and Jaundice. The last infant child died at infancy (3 months) due to the domestic violence faced by the ego. However, changes are noticed in the 2<sup>nd</sup> generation of the ego wherein the Grand children Mamatha and Vinod have passed B.A and 10<sup>th</sup> class respectively. But there is no change in the educational status of Chanda Rao family (ego son) since all the children are illiterates. As regards to ego husband brother Narayana who is an illiterate but his children are perusing higher studies. Similarly Narayana and Satyum (Ego husband brothers brother) though illiterates there is change in educational status of descending generations.

Eight acres of ancestral Jerayath land is distributed equally among four brothers. In addition to D-patta land (8 acres). Ego's husband Chinnayya has expired and she was forced to sell 1 acre of wet land for his daughter marriage. Ego stated that the family members are beneficiaries of cashew plantation by the ITDA and she stated is a successful programme, which changed their financial position.

Ego has received a pair of Milch Buffaloes from ITDA which she sold stating that the programme is not economically viable. The ego's family and that of Narayana has received sheep unit from ITDA which they sold and purchased goats instead. They stated that the sheep are disease prone, needs maintenance and are not economically viable. Under social security programme 3 members of this lineage have received pensions, while the ego is sanctioned widow pension of Rs 1000 per month. Narayana and Satyam (ego's husbands brother) are receiving Rs 1000 per month from the Government. Five families in this lineage are benefited by MGNREGS scheme.

24. Genealogy of Thoyaka Nookanna.

EGO: TOYAKA NOOKANNA: JATAPU: VILLAGE: KUKKIDI: G.L PURAM (M)



EGO'S SECOND ASCENDING GENERATION

1: KARENNA 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: NARENDRA 4: TATTAMMA

EGO'S GENERATION

5: DANAM 6: MANGAMMA 7: SUNKAMMA 8: NOOKAMMA (EGO) 9: ANNAPURNA 10: YERAMMA 11: KURMANNA 12: MUDDAMMA 13: RAMADAS

EGO'S FIRST DECENDING GENERATION

14: KALAVATI 15: MOHANRAO 16: KUSUMA 17: XXXX

EGO'S SECOND DECENDING GENERATION

18: UMA 19: VINOD 20: DANAM

Toyaka Nookanna is the resident of Kukkidi village in G.L.Puram Mandal. His grand father Karena had his ancestral lands to the extent of 8.49 acres at Kukkidi village locally known as Kanapamanupolam and 1.06 acres at Chintalamanuguda village. He availed loan from (amount not known) Kotina Jagannadham, a merchant of Kalinga Komiti caste of Battili town. In lieu of the Non-payment of loan, the non-tribal forcibly evicted Karranna from his lands with the help of the Mustadar Kadambala Gangadhar (sondi caste). When the Zaminder of Kurupam estate visited the Rella village, Karanna approached him at zamindari Bungalow and explained his predicament. The zamindar instructed the staff to look into the matter and do justice. The Samujdar (Revenue Inspector) of Kurupam zamindari asked Karena to submit all the documents and cist receipts related to the above said land which he did. However, nothing was done and when he approached the Samujdar, he is told by the Samujdar that the documents submitted by him were lost. However, the Samujdar asked him to cultivate the banjar land (cultivable waste land) to the extent of 6 acres and gave a written order to that effect to the Mustadar of Kukkidi on payment of Rs 3 per annum as cist. Later, the same lands were cultivated by ego in addition to Kondapodu. During naxalite movement, the men folk of this village spent the day time in the jungle and returned to the village only during the night time for the fear of police. It was alleged that the police tortured women folk to reveal the whereabouts of the naxalites. Yendamma, the younger wife of the ego was said to have been severely beaten and molested by the police.

Enraged by the incident, Nookanna joined CPI (ML) party and become an active member in the Naxalite movement. He participated in Rella dacoit case and was sentenced to three years of imprisonment.

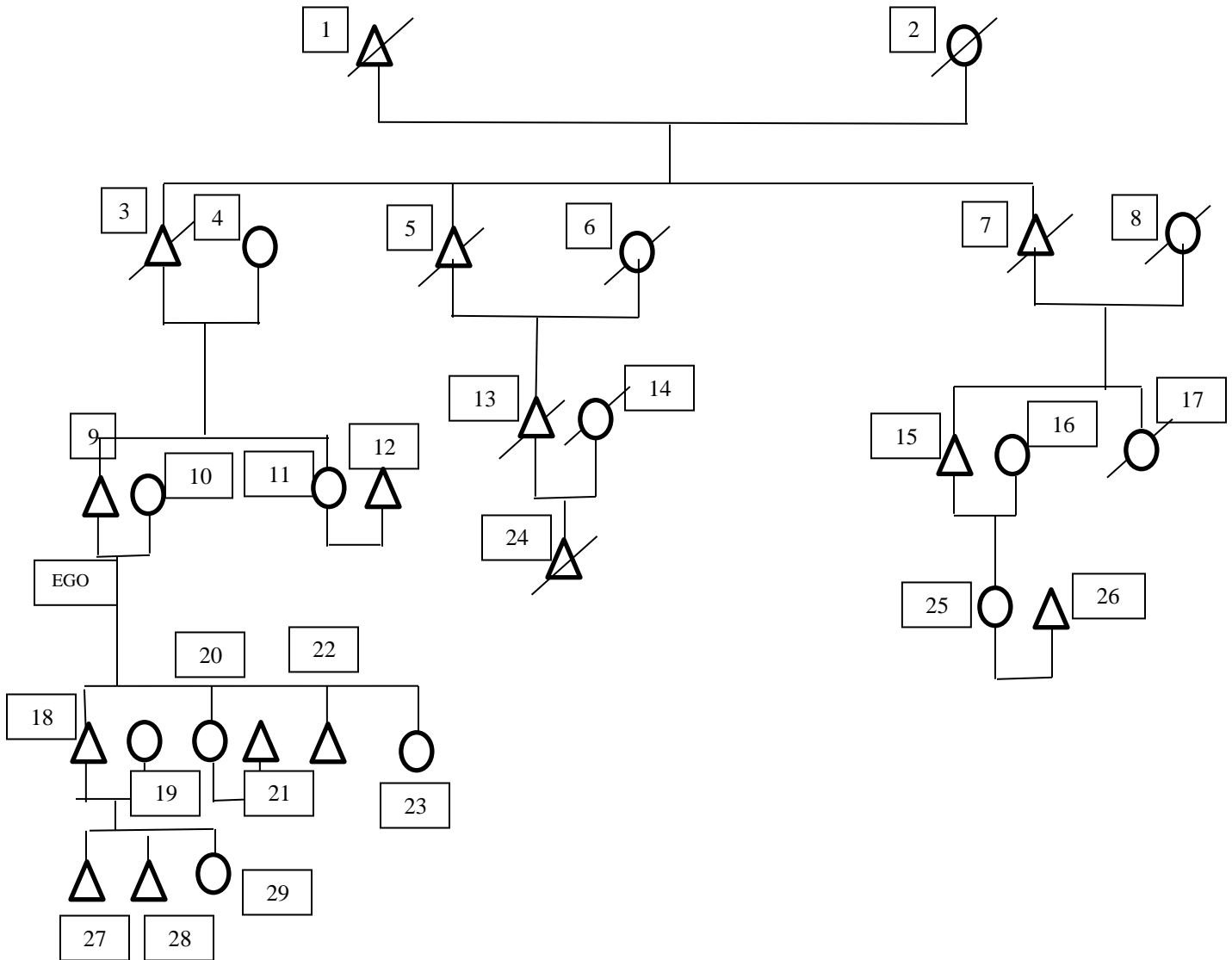
Meanwhile, his ancestral lands were purchased by another merchant Voona Venkatasam of Kalinga Komiti caste from Kotina family. After he was released from the jail, the ego filed cases against Voona Pakar (S/o Venkatesam) and Kotina family of Battilli(OP. No.319/69 and 320/69). He won the case and the special Deputy collector ordered for the the restoration of the lands to the ego. However, the banjar lands that were under his cultivation (given by the Samujdar) were taken over by the Government and were redistributed to Savaras of Rushini colony.



Nookanna (now deceased) resisted the introduction of cashew plantation initially but later on persuasion from Pothayya, official of the agricultural department and others agreed for plantation in 7 acres of land which is major source of the family today. He received plough bullocks from ITDA. Persuaded by the fisheries department he dug a fish tank in 2 acres of land with the help of field staff of Dummanggi fish pond, he raised fresh water fish and prawns. Though results were encouraging, he was forced to close the fish tank due to depletion of water sources and theft of the fish by the locals and people of adjoining villages.

25. Genealogy of Savara Karuvayya,

SAVARA KARUVAIAH: SAVARA: JAKARA VALASA: SEETAMPETA



EGO'S SECOND ASCENDING GENERATION

1: JAGGADU 2: XXXX

EGO'S FIRST ASCENDING GENERATION

3: RAJU 4: GANGA 5: BENNAPU 6: XXXX 7: PITCHAIAH 8: XXXX

EGO'S GENERATION

9: KARUVAIAH (EGO) 10: KONJAMMA 11: BHARATAMMA 12: JINTAYYA 13: PEDA RELLI

14: XXXX 15: MALLAIAH 16: XXXX 17: BHOOLAMMA 18: RAJU 19: SANDHYA 20: LAXMI 21:

MOHAN 22: BHASKAR 23: SAVITRI 24: XXXX 25: RAJEMMA 26: JOTHAIAH

EGO'S FIRST DECENDING GENERATION

27: DINESH 28: MAHESH 29: REVATI

Ego belongs to Savara tribe and is a resident of Jakaravalasa village in Seetampeta Mandal of Srikakulam district. Ego is an elementary school dropout and married to Konjamma of the same village who is in Politics and elected as MPTC of Seethampeta Mandal. Except ego, who is an elementary school dropout all the members of ego's who all the members of ego's generation and that of 1<sup>st</sup> and 2<sup>nd</sup> ascending generations are illiterates. However, there is a noticeable change in the descending generation where in ego's son Raju has completed intermediate course and works as welding mechanic and ego daughter Lakshmi passed Intermediate and married to Mohan who is an BA degree holder. Ego 3<sup>rd</sup> son Bhasker is studying 10<sup>th</sup> class. In the 2<sup>nd</sup> descend generation, the 9 children are studying in residential schools. Ego has received a house in Indiramma housing programme. In 3.5 acres of ancestral land ego has received cashew plantation which is a successful one helping in the improvement of their financial position. The ego has received financial assistance for mango plantation and teak plantation by the ITDA. The ego has received under velugu programme sapota sampling and lemon.

He is also a beneficiary for land pump programme of ITDA and is not working at the time of investigation visit the reasons stated is depletion of water cable. The ego's family also received 1 unit of sheep which they exchanged for goat which are more profitable. Ego's wife is a beneficiary of Milch buffaloes scheme (2) and CB cows scheme and both ended in failure. They attributed it to unsuitable climate for milch cattle.

Encouraged by the ITDA officials and fisheries department the ego has dug a fish tank in half acre wetland for raising fresh water fish. However, this scheme is a failure and the fish tank is dry at the time of investigator visit. The ego has stated that flash floods are responsible for the failure of schemes.

Sericulture programmes was sanctioned to ego's father Raju in which Mulberry plantation was taken up 2 acres with a subsidy of Rs 15,000 per acre by the sericulture department. The ego's father was given training in sericulture operations at Kirpa farm near Seethampeta. Ego stated that his father has sold the cocoon at rs 40 per kg at Seethampeta at that time. However, the sericulture operations are closed in spite of the

financial benefits owing to domestic quarrels between wife and husband on account of silkworms operations.

At the time of visit, the ego has stated that he applied for iron welding shop under TRICOR programme which yet to be sanctioned.

## 26. Pattika Sukru, Kukkidu

Ego belongs to Jatapu tribe and is a resident of Kukkidu village of G.L.Puram madal. He does not have any formal education and is a religious functionary of Jatapu. He is a priest of Jakra devatha, the supreme deity of Jatapus. His great grand-father Hogar is one of the founders of Kukkidu village and the members of the lineage are the landlords in Kukkidu and K.Sivada villages. 9 acres of their wet land were grabbed by non-tribal Sondi liquor vendor. After the naxalite movement and with the establishment of office of the deputy collector, Tribal Welfare Pathikka Ramadas, Pathikka Sukru and Pathikka Dasradhi filed a petition for the restoration of the ancestral land under the provisions of agency land transfer regulation (1959). Accordingly the said land was restored back to the complaints. In addition to their ancestral land 10 acres. The ego had 3 acres of land as Jenni manyam (the land granted as inam by the zamindar to perform the religious duties). Ego cousin brother Vallabudu, influential person among the Jatapus own another 10 acres of land.

The member of this lineage have received multiplicity of development programmes. Pathikka Ramadas and Pathikka Vallabudu were sanctioned, sericulture programme for which they received financial assistance for raising the mulberry plantation from the sericulture department. They received training in sericulture operations and department supplied all the necessary inputs for raising silkworms. The said programme has to be closed by the beneficiaries on account of irrigation problem and non-cooperation of women folk to assist the sericulture operation. However, Mr. Rohini, the son-in-law of Pathikka Vallabudu who inherited his property ruled out the non-cooperation of women and frictions within the family as the causative factor for the failure of sericulture. When questioned as to why the sericulture unit has been shut down

in his family, he stated that it is due to his appointment in Andhra Pradesh fire Department.

The fisheries department has sanctioned the fish tank to Pathikka Vallabudu in 2 acres of his land. The fisheries department at Dummangi has supplied fish seed free of cost to propagate fishery in the tribal areas. The scheme is successful in the initial stages but the project has to be abandoned owing to depletion of water table and theft of fish by the neighboring villages. Obligations of kin is found to be a major social factor for the failure of the scheme. In addition the individual entrepreneur has to pay a fixed percentage to the village elders. Ego stated that all these factors contributed to the failure of the scheme, though the scheme is economically viable.

Milch buffaloes were sanctioned to Pathikka Vallabudu under animal husbandry development scheme. But the scheme is a failure due to cultural reasons. Oil engine, minor irrigation wells were sanctioned to Pathikka Vallabudu by ITDA. Under animal husbandry scheme three members of this lineage i.e Pathikka Vallabudu, Pathikka Ramadas and ego Sukru were sanctioned a pair of he buffaloes each which were sold by the beneficiaries to acquire plough bullocks. The ego has stated that the plough bullocks are desirable since unlike he buffaloes they do not require maintenance. All the families in this lineage have received high yielding varieties of seeds fertilizers and pesticides.

The Integrated Tribal Development Agency has sanctioned cashew plantations to Patthikka Vallabudu, Pathikka Ramadas, Pathikka Sukru and Pathikka Dasaradi. An extent of five acres of land each is utilized for rising cashew plantation for the four families of the lineage. Ego has stated that this programme is successful for the financial position of the families has improved to such an extent that their lives were greatly altered. Ego, Pathikka Ramadas and Dasaradhi are receiving old age pension of Rs 1000 per month from the Government of Andhra Pradesh.

## 27. Genealogy of Addakula Aayodhya Rao

Ego belongs to Jatapu tribe and is the resident of Dharmalakshmiapuram village of Kurupam Mandal of Vizianagaram district.

He studied up to 6<sup>th</sup> standard and married to Barathi of Baramani village who do not have any formal education. He had two brothers and three sisters. The eldest one Bhogesu has passed 10<sup>th</sup> class and working as a driver in APSRTC. His second brother Mamadha Rao has passed Intermediate and elected as Sarpanch. The ego had three children, the eldest daughter Praveena is a graduate and working as a telugu pandit in local school. His son Kashi Visweswara Rao has passed Intermediate and is working as Para medical staff. The second daughter Indraja is studying B.A course. His eldest brother children Karthik has obtained BSc in agricultural. While his daughter Manisha is studying intermediate course. Ego's fathers brother Neelanna is working as cook in a ST hostel and his son Pratap is working as DIET teacher. However, the children Gangulu (Ego's father brother) are middle school dropouts. Ego's father Ramanna has received sericulture programme and received financial assistance from the Government to rise Mulberry plantations in 2 acres. He received a loan for the construction of sheds. He was given training in sericulture operations in Levidi village and was also sent to Bombay for a few weeks for intensive training. In the initial phase the programme was successful. Later the programme met with failure and he is compelled to close the unit. The main reason attributed is to heavy work and non-cooperation from family members including children. Ego stated that his mother and other female members of the family refused to participate in any work related to sericulture due to repulsion and also due to awful smell emitted by the silkworms. Frequent quarrels among the family members and threat of divorce on account of sericulture is a main causative factor for closing down of sericulture operation.

He also stated that the work is strenuous which requires patience and subjected to anxiety till cocoon formation. Coupled with this the water shortage as a resulted in partial failure of mulberry crop. In this context, he stated for sometime he is forced to purchased mulberry leaves from Valasa balleru and Choppogottuli villages. Another problem

attributed is the non-cooperation of officials of sericulture and declining the purchase price. The ego's father has received three acres of land which is under cashew plantation with the help of ITDA. Cashew plantation was sanctioned to ego father's brother Gangulu and Neelanna which was raised in their lands (extent of 4 acres) under the banger land distribution schemes. The ego and other members of the lineage have expressed their happiness about the schemes as their economic status has been enhanced because of the programmes.

Another scheme received by the ego's family is the sheep rearing units comprising 11 sheep and are sanctioned with 50% of the subsidy. At the time of investigator's visit not even a single sheep is noticed and ego stated that all of them died of diseases. He also stated that the sheep are dirty and diseases prone and unlike goats are difficult to maintain. He says that he preferred goats to sheep since, he expressed that the goat meat is tastier and they reproduce at a faster rate and do not require any expenditure for maintenance. He also stated that the sheep is not suitable as a sacrificial animal to be accepted by the religious functionaries.

Ego stated that his mother Ademma is in receipt of widow pension to the tune of Rs 1000 per month from the Government. Under Indiramma Kanthi Pathakam, the ego has received a house from the Government and stated that his family has three cared under MGNREGS schemes and five families of this lineage are receiving 35 kgs of subsidized rice for Rs 1 per Kg.

## 28. Genealogy of Savara Patra

Ego belongs to Savara tribe and is a native of Diguvadharbha village. Ego is an illiterate married to Ademma of same village who also do not have any formal education in ego's generation and that of his 1<sup>st</sup> and 2<sup>nd</sup> ascending generations. However in the descending generations, there is a tremendous improvement in regards to educational status since two members are studying bachelor degree courses while one has completed his high school. The family own wet land to the extent of 10 acres to be shared equally between Ganganna ego's father Sandru and Bennapur in which they are cultivating paddy. A few acres are earmarked for mango plantation, sapota and pineapple plantation with the financial assistance of ITDA. An extent of 5 acres of converted Podu patches are earmarked for cashew plantation. The ego has stated that all the families of the lineage are benefited by the cashew plantation which resulted in their economic upliftment but stated that the mango plantation is a failure and he attributed it to the water shortage. Ego's father Ganganna and Bennapur are the beneficiaries under milch cattle schemes which they attributed it to diseases and problems of environment.

Ego and his brother (cousin brother) Aanappa have received housing schemes under Indiramma padakam. Two members of the lineage are receiving widow pension and old age pension respectively three families of this lineage are card holders in a MGNREGS scheme and also beneficiaries under subsidised rice scheme.

## 29. Genealogy of Savara Appa Rao

Ego belongs to the Savara tribe and is a native of Vobha village of Seethampeta Mandal. He passed 10<sup>th</sup> class and is working as skilled worker in construction work. His wife Singi is a high school dropout. Ego's brother Chinna Rao who passed 10<sup>th</sup> class is also a skilled construction worker, while his last brother Anand Rao who passed 10<sup>th</sup> class is working as a constable in special police establishment. All the members of 1<sup>st</sup> ascending generations to the ego are illiterates. However, the members of the descending generations are studying in elementary schools. Ego stated that he received financial assistance from the ITDA for rising cashew plantation in 5 acres of banger lands which he states is highly beneficial to them in raising the economic conditions of the family.



Ego's mother Sarojinamma and his father sister Gowramma have received crossed breed cows from ITDA costing Rs 35,000 each but ego stated that those cows have died because of non-suitable environmental conditions. He further stated that the three other cases, the situations is same. Ego has received a house under the Indiramma housing scheme and the family have received a sheep unit comprising 11 sheep which he claims are dead due to diseases. He reported that the same thing happened to four other families of the village. However, he later admitted that they are exchanged for plough bullocks and goats. Under TRICOR loan an auto rickshaw is sanctioned to the ego on 50% subsidy basis and he received an amount of Rs 6000 towards Gramina bank through Jana Chethana a voluntary organization. Ego stated that his father is receiving old age pension and the beneficiaries under subsidised rice schemes. Ego has stated that the father sisters husband Sanker Rao has received sericulture programme in the initial stages. He raised mulberry plantation in 1 acre with the financial assistance from the sericulture department and undertook training in sericulture operations at Levidi village. The unit is closed down within three years of the establishment through the scheme is financially beneficial it failed as a result of opposition of the family members due to awful smell and fear of silkworms.

### 30. Geneology Of Palaka Appala Swamy Jathapu

Ego belongs to Jatapu tribe and is a native of Patha Panukuvalasa village in Seethammampeta Mandal. He studied up to 5<sup>th</sup> standard and joined as an employee in the sericulture department. At present he is retired drawing a monthly pension of Rs 15,000. He own land to the extent of 3.5 acres in which he raised teak plantation with the assistance from ITDA. He received an oil engine from ITDA on 50 % subsidy (Rs 24000). He admitted that the Sericulture programme is a failure among Jatapus and Savara of this area and not even in a single unit is in operation among the beneficiaries. He attributed it to tribal apathy and to the social inhibiting factors, in spite of economic advantage. He stated that to overcome this problem, the sericulture department has opened a Centre at Seethempeta to be directly operated by the department and several tribal girls belonging to Jatapu and Savara were recruited by the department with a view to acclimatize them to silk worms which the department hoped that to overcome the

resistance of the women of Jatapus and Savaras for reintroduction of sericulture programme.

Except ego and his brother Durga Rao who studied up to 5<sup>th</sup> standard all the members in the ascending generation are illiterates. However, he stated that there is tremendous improvement as regards to educational status in the members of descending generations where in ego's son Ravi Kumar has obtained a Masters degree in Science and working as Scientist in ONGC. Ego's daughter-in-law Swathi has obtained Bachelors-degrees in Arts. Ego's second son has obtained B. Tech degree and working as lecturer in local college and his wife Chinnamudu a B.A, B. Ed degree holder is working as teacher in local School. Ego's another son Durga Rao (now deceased) obtained Bachelor's Degree in Arts.

## **Case studies**

### **1. Kondagorre Sanyasi, Thadikonda Village.**

Ego belongs to Savara tribe and is a native of Thadikonda village in G.L.Puram Mandal of Vizianagaram district. He does not have any formal education. He received 3 acres of d-patta land from the Government and raised cashew plantation which was successful and family derived economic benefits out of the plantation. He also received a house under Indiramma housing scheme with a total grant of 1,05,000. The family also derived benefits under MGNREGS scheme and subsidised rice scheme.

As an economic development venture, the ITDA has supplied a CB cow costing around 32,500 rupees out of which 14,000 is bank loan, 18,500 is subsidy (TRICOR+ITDA). Ego has informed the investigator that the cross breed cow is died of diseases. He further stated that the cattle have to fend for themselves and he has not provided any kind of special fodder for the cow. He simply stated that the special breed is not suitable for their environment. While admitting cows sacrifice in various rituals and life cycle ceremonies, he stated that the said cow which is sanctioned by the Government has not being utilised for the sacrifices.

### **2. Biddika Subhashanthi Thadikondaguda village**

The ego belongs to Savara tribe and is native of Thadikondaguda village of G.L.Puram Mandal of Vizianagaram district. Both ego and her husband are elementary school dropouts. However their children Philip and Suneetha are now studying Intermediate course. They had 1 acre of Jirayath land and 2 acres of d-patta land in which with a help of ITDA, the family has raised cashew plantation which is the main source of their income. Ego is a member of Mahila Mandal and the family is a beneficiary under MGNREGS and subsidised rice programme. They received gas stove under Deepam pathakam of ITDA. The ego is a beneficiary in Indiramma housing scheme costing around 1,05,000. As part of economic development, the ITDA has sanctioned CB cow to the family for a total cost of 32,500 rupees out of which 14,000 is bank loan, 18,500 is subsidy (TRICOR+ITDA). The ego has stated that the scheme is not of beneficiary choice as they do not drink cow milk and sold it at milk collection centre in the initial

stage. But due to reduction of milk output, the scheme is affected and the later milk collection centre is closed and the milch animal has died in less than a year of sanction which is she attributed to harsh climate unsuitable for the breed. However, she admitted that she did not take any extra care for its maintenance since the milch animals in the area has to fend for them. While admitting the cow sacrifice in many rituals to the various deities, she denied sacrificing the cross breed cows for such occasion.

### **3. Bidikka Mangamma, Thadikondaguda village.**

Ego belongs to Savara tribe and native of Thadikondaguda village in G.L.Puram Mandal of Vizianagaram district. Both ego and her husband Rangda do not have any formal education. However, egos son Appanna is a degree holder and working as a field assistant in MGNREGS programme. Egos daughter-in-law Sujatha has completed the Intermediate course, while her daughter has completed Degree and B. Ed course and working in a local elementary school. They had 2 acres of Jirayanth land in which raised cashew plantations with the assistance from ITDA. Ego stated that the plantation is the main source of income of the family. Their family has received house under Indiramma housing scheme with a total cost of 105,000. Ego husband Randa is receiving old age pension Rs 1,000 per month from the Government and are beneficiaries under MGNREGS subsidises rice scheme.

Family have acquired 2 wheelers, cell phones and domestic appliances from out of their own efforts. The family has received milch cattle (4 in number) earlier with the unit cost of 20,000 out of which is 10,000 subsidies. The scheme is a failure since they do not have milch cattle at the time of investigators visit. They admitted that the milch cattle was sold away due to unviability. In the last year, the ITDA has sanctioned cross breed cow that the total cost of 32,500 which is died of diseases and the ego is attributed it due to unsuitable environment.

### **4. Case study of Biddika Sakkuba, Addamguda.**

Ego belongs to Savara tribe and is a native of Addamguda in G.L.Puram. The ego and her husband Bukko are illiterates while their son Subash discontinued his studies during intermediate. The ego had 4 acres of land out of which 2 acres were podu land in which

they raised cashew plantation with assistance from ITDA. They are beneficiaries of Indiramma housing scheme and subsidised rice scheme from the Government. They received a CB cow from ITDA with a total cost of 32,500, out of which 14,000 is bank loan and the remaining is subsidy by TRICOR and ITDA. This milch animal scheme is failure since it is not of beneficiary choice. She stated that she did not take any extra care for feeding the CB cow since it is usual for milch animals to fend for themselves. She attributed the death of the milch animal to the diseases and unsuitable environment. She stated that they are not used to milk or milk products and don't like the taste and smell of the milk. Further she stated that it is a sin to prevent to calf's to prevent from drinking adequate milk. She admitted the cows sacrifice is in vogue during the harvest of Kondem Danyum and other rituals but stated that the milch animal supplied by ITDA is not utilised by that purpose.

#### **5. Case study of Biddika Kumar, Addamguda**

Ego belongs to Savara tribe and is a resident in Addamguda of G.L.Puram Mandal. Ego, her husband Appanna and their son Hareesh do not have any formal education. However their daughters are studying in elementary and high schools. They were given the d-patta land to the extent of 2 acres in which they raised cashew plantation which is the main source of their income. The ego has received CB cow from ITDA whose cost is around 32,500. The ego has stated that the cross breed cow which they have received is not suitable to the environment and died of diseases in less than 3 months. She admitted that she did not take any extra care as regards to this special feed and maintenance. While admitting the cows sacrifice in name given ceremony etc., she denied using CB cow for that purpose.

#### **6. Case study of Ooyaka Padma, Kukkidu village**

Ego belongs to Jatapu tribe and she is a resident of Kukkidu village in G. L. Puram Mandal. She is an illiterate and working as aiya at anganawadi centre. She had 2 sons namely Eshwara Rao and Ganesh who dropout from studies at high school an elementary level respectively. Egos eldest daughter-in-law Anitha has completed 10<sup>th</sup> class while her 2<sup>nd</sup> daughter-in-law Padma is an elementary school dropout. She admitted her 1<sup>st</sup> grand

son Ajay in elementary school while her 2<sup>nd</sup> grand son is 1 year old. Ego is beneficiary under Ragiv Gandhi housing scheme (Rs 25,000). She had 5 acres of land in which she raised cashew plantation which is the major source of their income. The family acquired a tractor and jeep out of their own funds. Ego stated that her family received milch cows (traditional variety) from the ITDA but stated that none of them have survived which she attributed to the diseases. However, she admitted cow sacrifice “bakkani veyadam” to Jakamma deity during kandikotta, tenkakotta and kondem kotta festival but stated that the cows sacrificed during the above festivals were purchased in shandies out of communal funds available for the purpose.

### **7. Biddika Amaravathi, Kukkidu village**

Ego is the wife of Late Achanna belongs to Jatapu tribe and is a resident of Kukkidu village in G. L. Puram Mandal. She does not have any formal education and she is at present receiving widow pension of Rs 1000 from the Government. She had 3 sons i.e Kondala Rao who completed his B.A and B. Ed and working as a teacher, and her second son Sreeramulu passed intermediate and working as a field assistant in MGNREGS a scheme while her 3<sup>rd</sup> son has discontinued in 10<sup>th</sup> class. They had family land to the extent of 10 acres (wet and dry combined) in which cashew plantation was grown in 5 acres. With the assistance from ITDA, mango and teak (100 samplings each) lemon, guava, sapota, mosambi and pomegranate plantation were taken up. She acquired plough bullocks out of their own funds and acquired 2 wheelers cell phones, T.V and other domestic appliances without any assistance from the ITDA. The family has received milch cattle and a unit of sheep with a total cost of Rs 40,000 with a subsidy component of Rs 24,000 and bank loan of Rs 16,000 from the ITDA and both the schemes were failure since none of these animals remained with the family at the time of investigator’s visit. The milch cattle she said were sold in the shandy and the sheep were exchanged for goats. She admitted cow sacrifice to appease the deities Ammathalli, Gummam devatha, Mutyalamma and Jakamma was stated those cows intended for sacrifice were purchased in the shadies during those rituals.

### **8. Case study of Pathikka Srinivas Rao.**

Ego belongs to Jatapu tribe and is resident of Kukkidu village in G.L.Puram Mandal. He passed 10<sup>th</sup> class and is cultivator. He is living in a joint family having land to an extent of 25 acres. He is the eldest son of Rasool, was elected as president for Kukkidu and K. Sivara villages. The main income of the family is from cashew plantations. The family acquired T.V, mobiles and two wheelers from out of their own funds. Recently, under TRICOR programme the ITDA has sanctioned 60,000 rupees with 36,000 subsidy and 24,000 as bank loan to start the Kirana shop in the village. However, the Kirana shop is not in operation at the time of investigators visit. Local Information reveals in fact that they did not even start. In this connection it is elicited, that there are two Kirana shops in the village run by members of Kalinga Komiti caste. Kukkidu being a small village comprising hardly 100 households could not sustain more than two shops. Ego stated that the business or Kirana shops are meant for Komiti caste (business caste), the family members feel that it is not meant for tribals. In addition the Kukkidu village comprises mainly of Jatapus who are kin relatives and obligations of kin and hence kirana shop are not viable to the Jatapus and another tribes.

#### **9. Case study of Pattika Ramadas**

Ego belongs to Jatapu tribe and is resident of Kukkidu village. He does not have any formal education. An extent of 3 acres land locally known as panuku polam which was grabbed by the non-tribals was restored to him under agency land transfer regulation. He is a beneficiary in Indiramma housing scheme with total grant of Rs 70,000. Under minor irrigation scheme, the ITDA has sanctioned a well to him. He also a beneficiary under animal husbandry scheme and a pair of he buffalo costing around 25,000 rupees with 12,500 subsidy and 12,500 bank loan which he sold away and purchased plough bullocks for Rs 35,000 which he said more useful for agricultural operations. With the help of ITDA, he raised cashew plantation in 3.11 acers dry land which he stated is main source of his income. He is receiving an old age pension of Rs 1000 per month from the Government of Andhra Pradesh and also a beneficiary under NREGS scheme. As regards to the exchange of He buffaloes with plough bullocks that he says that the he buffaloes needs maintenance which the plough bullocks do not need.

Ego and his father Rajanna were encouraged by the sericulture department to raise mulberry plantation during late 80s and early 90s. He received training in sericulture operations for 3 months in different centres including the sericulture office located at Levidi. Ego says that it was a profitable venture that their income from each acre is more than from any other occupation. This silkworm cocoons were purchased by Levidi centre and Seethampeta purchasing centres. He states that 1 kg of cocoons fetches around 60 rupees per Kilo at the time of introducing sericulture operations. But the ego stated that her mother Adimma, wife Guddamma and sister Busamma refused to participate in Sericulture operations out of fear and repulsion of the silk worms. Also they are objected to the foul smell emitted by the silkworms during the larval stage and daily quarrels with their women folks with the threats for divorce resulted in the closure of the sericulture operations.

#### **10. Case study of Biddika Ganapathi**

Ego belongs to Jatapu tribe and is a native of K. Sivada village in the G. L. Puram Mandal of Vizianagaram district. The members of ego's ascending generations and that of egos generation (except ego) do not have any formal education. Ego passed Intermediate, and teachers training course and working as an elementary school. Ego had three sons, the eldest son Jagadish has obtained B.A degree and working as a teacher in G .L. Puram Mandal and married to Jamuna belongs to same village who obtained B.SC degree and working as a teacher. The egos 2<sup>nd</sup> son Manohar has obtained B.SC, B Ed degree and working as a teacher. He married to Radhika of Levidi village she discontinued Intermediate studies. Egos 3<sup>rd</sup> son Balakrishna also obtained B.SC, B. Ed Degree and is working as a teacher and married to Swarna who has B.SC, B. Ed degree and working as teacher at the village.

#### **11. Case study of Pathikka Ramanamma**

Ego belongs to Jatapu community, and is a native of Rella village in G. L. Puram Mandal of Vizianagaram District. Ego's husband Krishna Murthy has passed away and they had 5 children. The eldest one Aarathi who married to Himmarika lineage in Orissa has divorced her husband and living with ego. The 2<sup>nd</sup> daughter Revathi, who married to



Jagga of Rella has died of unknown disease. Another son has died at infancy which the ego attributes to act of evil spirits. The 3<sup>rd</sup> daughter Lakshmi married Linga raju who belongs to scheduled caste. The son Satya Narayana has married to Siva kumara of Rella village and they have no children. Both the ego and her eldest daughter Bharathi are receiving old age pension of Rs 1000 each from the Government and 4 members of this family of this lineage are working in NREGS programme. The family is receiving benefits of subsidised rice programme of Government of AP i.e of Rs 1 per Kg for 35 kgs. Ego stated that because of these programmes they are living with dignity without depending on any relative.

## **12. Genealogy of Mandangi Narayana**

Ego is resident of Rella village of G. L. Puram Mandal. His great grandfather, Uttara had migrated from Reppini village (Orissa) by marrying a girl from Rella Village. He had acquired lands in this village to the extent of 24.66 acres and after his death, this lands were inherited by his son Phakir, who had four children i.e Bhemanna (S/O his first wife) and Guhade, Ammanna and Lokanadham (second wife children). After his death, his eldest son Bhemanna became the head of the family and looked after the family lands, since, his half siblings were minor children's and to meet the domestic expenses, he availed a Bogabanda loan (land mortgage) of Rs 800 from Sasanpuri Yerranna of Kalinga Komiti caste of Battili town and lieu of the loan the lands were handed over to Yeranna with an understanding that he would pay the land revenue to the zamindar in the name of Bheemanna and return the land as and when the loan was repaid by him. But Yeranna had defaulted in the payment of land revenue to the Zamindari officials and as a result the land patta in the name of Bhemanna and others was cancelled. The Battili Shaukar paid the land revenue dues to the officials and got the lands transferred in his name. Consequently, the family members were forced to work as Kanbaris (farm servant) to Yerranna in their own ancestral lands and supplemented their income by doing podu cultivation (shifting cultivation). After the nuxalite movement a portion of the ancestral land were the restore to the family under the provision of Agency Land Transfer Regulation.

The members of this lineage were beneficiaries of cashew plantation programme of ITDA. The plantation was raised in 10 acres of land and the remaining land was used for cultivation. Except 4 acres of land given to Ramanadham who migrated to Mangalapuram village and the remaining ancestral land was under joint cultivation. Ego stated that the families of this lineage received plough bullocks scheme costing around 20,000 (with fifty percent subsidy). The ego is a beneficiary under milch cattle scheme with a total cost of rupees 20,000 with fifty percent subsidy and he is also received a sheep rearing unit with the unit cost of 40,000 Rupees with 24,000 as subsidy and 16,000 as bank loan. The main income of the family is derived out of cashew plantation and ego stated that his family is comfortable financially. He stated that the plough bullock's scheme is successful one. However the milch cattle and the sheep rearing unit is a failure. He stated that the sheep were succumbed to diseases. As for milch cattle scheme, the ego stated that it is not economically viable and they do not consume milk and milk products. Three families of this lineage, Minna Rao, Narayana and Sunda have received houses under indiramma housing scheme and the ego has received old age pension of Rs 1000 per month and egos brothers (Minna Rao) wife Annapurna has received of Rs 1000 per month. While the members of ascending generations are illiterates, the members of the egos generation are high school dropouts where is improvement is noticed in 1<sup>st</sup> descending generation where Lalitha daughter of ego passed B.A degree and 2<sup>nd</sup> descending generation of ego shows an improvement in education.

### **13. Case studies of Mandangi Prabha, Rella village**

The ego belongs to Jatapu tribe and is a resident of Rella village. She is a middle school dropout and married to Srinivas of the same village who passed 10<sup>th</sup> class. She stated that in her lineage deliveries were conducted in the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> ascending generations in their respective houses under the supervision of elderly women of the family or under untrained dais. She stated that at present the deliveries in the Government hospitals under medical care. She expressed satisfaction over the Government efforts to improve the maternal care. She stated that the special nutritional diet is supplied to pregnant women in Government hospitals and cash incentive of Rupees one thousand are given to the pregnant women. she stated that maternal mortality are common in ego's

ascending generation which is due to unhygienic condition and anemia due to lack of balanced diet but regarded the delivery deaths to fatalistic attitudes. She also stated that due to food taboos in the community to the pregnant women is a major contributing factor for delivery deaths. She stated that maternal mortality is controlled to a large extent due to proper medical care coupled with balanced nutrition supplied in the hospitals.

#### **14. Case study of Palaka Varalakshmi of Rella village**

The ego belongs to Jatapu tribe and is a native of Rella village who does not have any formal education is married to Ganapathi of same village. She stated that maternal mortality and infantal mortality are invogue in ego's ascending generations which she attributed to the cultural practices associated with child birth. The unhygienic condition coupled with belief system and deliveries at home under supervision of elderly women of the tribe is a causative factor for maternal mortality. However during ego's generation and that of her descending generation the maternal mortality rates are on decline. She attributed this to the constant monitoring and supervision of ANMs who visit the villages frequently by giving advises. In addition as for their suggestions the pregnant women are now attending hospitals for periodical checkups during pregnancy. Ego stated that in the present generation the deliveries are conducted in hospitals with proper medical care and hygienic condition. She also stated that the free medical treatment for hospital admittance for delivery and the cash incentive of rupees one thousand by the Government is the main motivating factor for the decline of maternal mortality.

#### **15. Case study of Kondangi Narayya**

Ego belongs to Jatapu tribe and is a resident of Goidi village in Seethampeta Mandal. He does not have any formal education and he married to Ramanamma of Goidhi village and girl from Achappu village, both wives are illiterates and also the members of this ascending generation. His children Sampath kumar and Nagaraju have passed bachelor degree courses and are working as teachers and his daughter Kalavathi has passed Intermediate Coarse. His grand-children Pavan kumar also passed B.A and working as Village revenue officers and his grand-daughter Lavanya is now pursuing agricultural BSc course. He attributes the educational state of his family members to the efforts made

by the Government by providing free education and scholarships at every stage of their career.

### **16. Mandangi Lakkai Addumguda**

Ego belongs to Savara tribe and is a native of Addamguda village in G. L. Puram Mandal. Both ego and his wife are illiterates, but he admitted his son and daughter in Government elementary school. He had 1 acre of Podu land in which he raised cashew plantation. He admitted his wife in Government hospital for deliveries and received financial benefits of Rs 1000 from the Government. He is also a beneficiary under MGNREGS scheme and subsidised rice scheme. The ITDA has sanctioned bamboo basket making scheme. The unit cost being 20,000 rupees with 50% subsidy and remaining is loan component to be paid by the beneficiary to the bank. The ITDA has sanctioned this scheme under self employment generation with TRICOR subsidy. The project authority felt that the scheme will bring economic advantage to the beneficiaries which will elevate them from poverty. Though an average tribal is endowed with general skills, in the area there are members of Medary community having special skills in the preparation of baskets and other items and people preferred purchasing bamboo baskets made by the Medhari caste in shandies. The investigation reveals that the bamboo making unit was never started by this family. The respondent has stated that he did not receive the loan amount from the bank but was given Rs 7000 by the ITDA officials. The perception of the respondent is that the bamboo making is specialised occupation of the Medary community and this perception acted as a psychological barrier for the scheme.

### **17. Case study of Biddika Viswanadam,**

Ego belongs to Jatapu tribe and is a native of Addumguda village in G. L. Puram Mandal. The ego and his wife Damayanthi are illiterates and so also his son and daughter-in-law who do not have any formal education. His eldest son Jayunthu is only a literate in the family who is a high school dropout. They do not own any agricultural land and eke out their livelihood on Konda Podu and minor forest produce collection besides working as agricultural labour in the village. They were given a house under Indiramma housing scheme with a cost of Rs 1,05,000. In the podu land they raised cashew

plantation with the help of ITDA in an extent of 1 acre. The family is benefited from NREGS scheme and also subsidised rice scheme. They acquired a TV and mobile out of their own efforts. The ITDA has sanctioned bamboo basket making scheme to the family with a TRICOR subsidy of Rs 10,000 and remaining bank loan. The intension of the Government is to help the family to augment their income from bamboo basket making with a belief that it is a simple occupation which does not require any special skill. The schemes are not of beneficiary choice and bamboo baskets were sold at tribal shandies by the members of Medary community. The respondent has stated that he has not started bamboo basket making and received only Rs 7000 from the officials of ITDA and he is not aware of Bank loan.

### **18. Case Study of Aarika Jogulu**

Ego belongs to Jatapu tribe and is native of Kesara village, an interior village adjoining the borders of Orissa state. He passed Intermediate and completed DIET. His wife Nirmala passed 10<sup>th</sup> class and is working as an anganwadi link worker. They had a daughter Aruna who is studying 5<sup>th</sup> standard. They had 3 acres of land out of which 2 acres were assigned by the Government. In addition to the above 6 acres of podu land belonging to his ancestral and he raised cashew plantation in 3 acres of land with the help of ITDA and cultivating turmeric in 6 acres of land. The ego had stated that he received the fertilisers like urea, DAP and Neem powder from the ITDA. The ego stated that his family is immensely benefited by the cashew plantation as he is receiving substantial income by selling cashew nuts. The Turmeric crop which he raised in 6 acres of land is also profitable which raised their standard of living. The family have acquired a TV, mobiles and 2 wheelers out of their own funds. In addition i.e receiving subsidised rice of 35 kgs per month at the rate of 1 rupee per kilo from the Government of Andhra Pradesh and also benefited by the MGNREGS scheme.

### **19. Case study of Mutaka Prasad**

Ego belongs to Savara tribe and is a native of Addamguda village in G. L. Puram Mandal. He is an illiterate and his wife Ranjani does not have any formal education. His daughters Suchitra and Meghana are studying 8<sup>th</sup> and 7<sup>th</sup> class in Government high

school. He has 2 acres of podu land in which he raised cashew in 1 acre without the assistance of ITDA. The family members are benefited from MGNREGS scheme and are receiving 35 kgs of rice at the subsidised rate of Rs 1 per kilo from the Government of Andhra Pradesh. He received a CB cow costing around 32,500 rupees out of which 14,000 is bank loan, 18,500 is subsidy (TRICOR+ITDA). Prior to he is receiving CB cow he has not raised any milch animals and he is not aware of special nutritious food required by the CB cows which were left in the fields to feed by itself. The milk collection has stopped their operation and there is no marketability for the cow milk. Ego stated that none of the family members used milk or milk products. The CB cow died within a year which he attributed to the unsuitable environmental conditions. Though he admitted that the cows are sacrificed in many rituals, he denied sacrificing CB cow supplied by the Government.

The Government in the recent past has sanctioned bamboo basket making scheme with a total outlay cost of 20,000 with a TRICOR subsidy of 10,000, He has not started the unit due to the cheap availability of baskets in the Shandi. Further he stated that he received 7,000 only from the ITDA officials and is not aware of 10,000 loan component.

## **20. Case Study of Pattika Syama**

Ego belongs to the Savara tribe and is a resident of Addanguda village in G. L. Puram Mandal and he is an illiterate and his wife Sundari also does not have any formal education. Their children Coronial and Spandana are studying in the local elementary school. Ego had 2 acres of land in which he raised cashew plantation in 1 acre without receiving any help from the ITDA and raising dry crops in the remaining land. He received a house under Indiramma housing programme. The family is beneficiary under MGNREGS programme and also subsidised rice scheme. He received bamboo basket making scheme from the ITDA the cost of the unit being 20,000 with a TRICOR subsidy of 10,000 and the remaining is the bank loan. Ego admitted that he did not spend the money for making bamboo baskets. He further stated that he did not receive loan from the bank but only received Rs 7000 from the ITDA. He further stated that the scheme is not of his choice but received the amount as per the advice of village vice president of panchayat.

## **21. Case study of Biddikka Thorakanna**

Ego belongs to Savara tribe and is native of Addunguda village in G. L. Puram Mandal. All the three members of this family do not have any formal education except ego's daughter Mounika who discontinued her studies in 5<sup>th</sup> standards. Ego had 4 acres of land and also doing Kondapodu which is estimated around 2 acres. With the help of ITDA they raised cashew plantation in 2 acres of land. They have not received high yielding seeds from agricultural department and paddy is cultivated grown in 2 acres of land. They are beneficiaries under MGNREGS scheme and subsidised rice scheme from the Government. They acquired electron gadgets like TV and mobiles within their own funds. They receive housing loan from the Government from Indiramma housing scheme. Bamboo basket making programme is sanctioned by the ITDA in order to provide gainful employment under self employment scheme with TRICOR subsidy of Rs 10,000. The total cost for the scheme is 20,000 with a bank loan of Rs 10,000. Ego stated that he is not interested in bamboo basket making and application was submitted to the ITDA for the scheme with the persuasion of punchayath member who is a near relative. He admitted of receiving 7000 from ITDA and stated that he not aware of 10,000 loan sanctioned to him.

## **22. Case Study of Mandangi Balaram**

Ego belongs to Jatapu tribe and is a native of Kukkidi village. He is aged 65 years and is an illiterate. His wife Annapurna aged 60 does not have any formal education. They do not have any children and ego adopted his sister son Ganapathi who passed 10<sup>th</sup> class and looking after the family property. His wife Srikyana does not have formal education and they had a son Akil aged 5 years and is in anganwadi. The family have received a house under Rajiv Gandhi housing scheme. The ego had 21 acres of land out of which 5 acres of land was restored to him under the provisions of ALTR act. Out of 21 acres, an extent of 12 acres is under cultivation of paddy and dry crops. The ego has received financial and technical assistance from the ITDA for rising cashew plantations in an extent of 5 acres and later he planted cashew sapling in 7 acres land from his own resources. Ego stated that the cashew plantation is so successful that it changed their living status of the family. They acquired all domestic appliances and 2 wheelers from

out their funds. Ego stated that he is beneficiary under agricultural program where in receive HYV seeds, pesticides and land reclamation.

They are one of the richest families in Kukkidi village but are receiving old age pensions from the Government at the rate of Rs 1000 per month. They stated that they are availing the subsidised rice scheme of 35 kgs per month at the rate 1 rupee per kilo.

### **23. Case study of Biddika Saraswathi, kukkudi**

Ego belongs to Jatapu tribe and is a native of Kukkidi village in G. L. Puram Mandal of Vizianagaram district. Ego's husband Sukkru and her son passed away due to organ failure attributed to liquor addiction. Both the ego and her daughter-in-law Lakshmi are receiving widow pension. While both of them are illiterates, their grand-son Rohit is studying 7<sup>th</sup> class. The family had 10 acres of Jirayath land including the dry land. The fisheries department which has its offices at Dummangi village persuaded the egos husband to construct the fish tank to the extent of 2 acres in their land. Ego has constructed a water tank for the purpose with the financial assistance from the ITDA and technical support from the fisheries department. The assistant inspector of fisheries at Dummangi encouraged them to rise fresh water fish which has marketability in the local area and profitable venture. Prompted by the desire of the economic gain, the ego's husband has started the rising the fresh water fish and the results were encouraging as to the growth and marketability. However, they have to close down their venture after a couple of years, due to factors beyond their control. In the agency areas, the concepts of individual ownership of water tanks is an alien concept and earlier the fish in the village tanks and in the streams are considered as a communal property. Hence during harvest time the fish are caught by the people of neighbouring villages and due to this theft, the scheme economically unavailable which lead to its failure. The family now raised cashew plantation in 3 acres with the help of ITDA and the ego is happy with the cashew plantation which his contributing much to the family finances.

### **24. Kondagorre Apparao, Kukkidi**

Ego aged 46 years belongs to Jatapu tribe and native of Kukkidi village f G. L. Puram Mandal. He studied up to 9<sup>th</sup> class while his wife Damayanthi is an elementary



school dropout. She is a physically challenged person and receiving an amount of Rs 1500 per month as PH pension by the Government of Andhra Pradesh. His daughter Sravanthi is studying Final year M. SC course at Andhra university. While his son Sagar completed the Intermediate and undergoing teacher training. He had 15 acres of Jeriyath land (wet and dry). He is beneficiary of Indiramma housing scheme the unit cost of which is Rs 55,000. The ITDA has sanctioned a pair of he buffalos which he sold and acquired plough bullocks which are more useful to him. During his father time, the ITDA has initiated the cashew plantation which was raised in 5 acres of land. During egos time, he raised cashew plantation without the aid of ITDA in 3 more acres. Besides paddy cultivation, he took up horticultural programme and planted mosambi, guava, lemon and sapota plantation. Recently he took up teak plantation on a limited scale with the help of the Government agencies. He also availed TRICOR loan of an amount of Rs 1,00,000 with subsidy under self-employment generation scheme.

Ego stated that his main income is derived out of cashew plantation as cashew nuts are sold at Rs 100-150 per kg. He purchased motorcycle and could able to provide university education to his daughter. He told investigator that the living standards are improved and all round change in his family, he attributed it to cashew plantation.

CHAPTER IV  
CONCLUSION

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The tribals in India are 8 percent of the total Indian population and in terms of number, the tribal population exceeds a total population of many countries in Europe and Africa. Such a large population reside hills and jungles and other inaccessible areas. While some of the communities are in large numbers as in the case of Gonds, Bhils, Santhals, Orans, and Khonds etc there are a few tribal communities whose population is below one thousand as in the case of Andamanes, Jorwas, Onges, and Sentinelis. Due to their isolation from the rest of the Indian population they are in utter backward stage with a primitive technology, abject poverty, illiteracy, and ignorance. Prior to the advent of British in India they are virtually left alone by the ancient Hindu Kings, Mohmadian rulers and others since they considered that administering these areas as un-remunerative. Since ancient times these tribal communities were independent ruled by their own tribal chiefs and administrated by the intermediaries like Zamindars, Muttadar, and Mokashadash. Nothing much was done for their welfare or development prior to the advent of the British in India. During the British period except in a few areas directly administrated by the British which were brought under raituwari tenure, most of the areas were under the control of the intermediaries like Zamindars who are appointed by the Muslim rulers and later their position were ratified by the British administration. While some of the feudatories like Muttadars and few Zamindars are from dominant tribal communities, the rest of them belongs to non-tribal communities. The introduction of 1802 perminant settlement regulation Act by Lord Cornwallis has indirectly affected the tribal communities in India due to land revenue administration. Prior to this regulation agricultural land was never considered as an individual property by the tribal communities. By the above regulation, lands were divided into small holdings and the pattas were issued to individual tribals. This resulted in land being a transferable commodity which paved the way for plains people exploiting the illiterate and ignorance of tribal communities and also the tribals affected by the Government policies such as insistence by the Government to pay the land revenue dues with money resulted in the introduction of money economy into the tribal areas where the barter system prevails.

This resulted in the entry of money lenders into the area and twin problems of alienation of land and indebtedness affected the tribal India. Gradually the tribal communities lost control over their land and natural resources and they become workers to the immigrant non-tribal communities.

The situation led to tribal resentment in the tribal India with a number of revolts among the tribal communities like Hill Pharia revolts, Bhil revolt, Santhal revolt, Oran revolt, Munda revolt, and Khonds. In the area of study the Jatapus, Savaras and Konda Doras have revolted earlier due to non-tribal exploitation. This resulted in the Government of British India initiating some of the protective and welfare measures in the tribal areas. The 1874 scheduled district Act, 1939 Ganjam and Vizagapatnam Act, where by the administration of tribal areas were vested in the executive and who are also given the legislative powers (agent to Government) and quasi judiciary powers for protection of tribals in the area of their jurisdiction. However in spite of the above measures the situation in the tribal areas are not improved and the tribals continued to suffer in the hands of their more advanced neighbours.

In spite of protective legislation such as Madras presidency interest and land transfer regulation in 1917 and similar legislations elsewhere in the country, the land alienation is continued in the tribal area due to their illiteracy and ignorance. The conditions of the tribal communities are deteriorated with abject poverty, malnutrition, problems of health etc.

After independence the policy makers realizing the flite of Indian tribals incorporated several provisions in Indian Constitution for their protection, welfare and development. The responsibility for the tribal welfare and development is cesti on the Government by the Constitution. Accordingly many protective, welfare and development programmes were initiated for the tribals in order to raise their standards on par with the rest of the Indian population. Many schemes and programmes were initiated in the Five Year Plans and with emphasis on economic development, housing, education, health, and communications in the tribal area. In spite of the efforts of the Government the benefits have not percolated to the bottom most strata among the tribal communities and this led to the separate category among the tribal communities known as PTG and later PVTG. The Commissions and Committees appointed by the Government pointed out that there is

a not much improvement in tribal conditions. In the study area the tribes took up an agitation approach against the exploitative non-tribals which ultimately led to a wide spread movement known as nuxalite movement due in which the Jatapus, Savaras, Konda Doras and other tribes have participated. The study area is declared as disturbed area in the movement of suppress by use of force. After the nuxalite movement the Government has taken up several measures like the implementation of ALTR Act, Money Lending Act, Debt relief Act, which aims at the protection of tribal communities.

From Fifth Five Year Plan onwards as part of new strategy a three tire planning is envisaged with the creation of a tribal sub plan at macro level and creation of Integrated Tribal Development Agencies at meso level and Tribal Development Blocks at micro level. With the introduction of the ITDAs a real boost to the tribal development took place by following and Integrated Approach in the field of agriculture, horticulture, irrigation works, animal husbandry programmes, programmes of sericulture, developmental of fisheries, poultry and self employment generation schemes such as introduction of kirana, fancy, general stores, tent house, autos, jeeps etc. in order to booster up the tribal economy. The development of education, protection of health and other programmes of welfare gets its due share in planning. However though there are some success stories especially in the programmes of health, education and economic development, the development is not considered as up to the mark. Committees and commissions connected to the tribal welfare reported that in spite of huge funding the development is not in commensurate with the amount spent. It was observed some of the programmes designed for economic development met with failure. George M Foster and other researchers basing on their studies in third World countries have pointed out that socio-economic, cultural and psychological aspects are acting as the change inhibiting factors in traditional societies. Basing on their studies the investigator's has chosen three mandals in the ITDA Vizianagaram district and ten villages of Seethampeta mandalam (ITDA, Srikakulam district) to study the factors inhibiting change in the implementation of the development and welfare programmes among the major tribal groups of the region i.e Jatapu, Savara and Konda Dora.

The study reveals that some of the programmes intended for economic development are giving the expected results. The cashew plantations which is introduced

in the study area has brought in all round changes in view of the huge income derived by the tribal of the area. Initially the agriculture department officials met with resistance from the tribal beneficiaries and later could able to overcome them. Now the programme is successful at present the tribals are taking up cashew plantation in their erstwhile podu patches and banjar lands without depending on the ITDA or any other agency. Since the ongoing rate of 1kg cashew seed is around 100 to 130 rupees, they derive huge income from the cashew plantation. One can see the cashew plantations on the road side, banjar lands, podu lands and even uncultivable waste lands. The tribal families are now acquiring two wheelers, autos, electronic gadgets and household utensil etc. Some of the families could now afford to join their children in private convents in spite of the presence of Government schools located in the area. Though there are Government hospitals established in the tribal area, a few families are admitting their family members in private hospitals situated in Parvathipuram or even Vizianagarma urban centres in cases of ill-health and child delivery incurring the lot of expenditure.

However there are undesirable changes noticed in the field area due to the success of cashew plantation. Where there are no proper drinking water facility in many villages, the intoxicated liquors like beer, jin, wishki and brnadhi were sold to the tribal youth. During harvesting season many of the tribal youth are seen in hotels and restaurants at Parvathipuram town. In Kishara village, a village situated in interior hill area consists of a liquor shop managed by a Jatapu tribal. The non-tribals petty traders opened liquor shops in every village during harvest season.

This study reveals that many schemes have not yielded results due to interference of cultural factors. The Milch animal scheme met with failure as due to religious factors and their attitudes and perceptions. The sheep rearing unit is a failure due to non-acceptance of sheep by the religious functionaries. The self-employment generation schemes have not yielded desired results on account of social factor that are mutual obligations acting as a inhibiting factors.

The study reveals that as regards to education there is marked improvement due to Government efforts since the percentage of literacy is very much improved though lagging behind in comparison with general population. The socio-economic and psychological factors acted as barriers in the initial stages but overtime many of them are

overcome and gradually the desire for prestige and the desire for economic gain could be able to overcome some of the change inhibiting factors. The genealogies reveal that in the 1<sup>st</sup> and 2<sup>nd</sup> generation of ego, illiteracy prevails but marked improvement is noticed in the ego's 2<sup>nd</sup> descending generations. The fact that 12.69 percent of the families under study are graduates and 3.64 percent are professional and post graduate courses proves the position of educational status in the tribal area. Though the percentage of literacy is still 53.7 percent for males and 46.3 percent for females and a lot is still to be done in this area, considering their primitive technology, partial isolation due to their living in hilly terrain and other inaccessible areas, the progress is not a small achievement. Basing on the study it is suggested that instead of opening single teacher schools in every village in the interior agency area, 1/3 of the teachers in very well established schools should be allocated with a responsibility by rotation to visit the interior villages which are not having proper communication facilities on bare foot to teach the children aged 5 to 8 years and they should be admitted in 3<sup>rd</sup> class directly in the hostel attached schools. For such teachers residential quarters are to be provided in the nearby school premises. Such a step will certainly enhance the percentage of literacy in interior areas and help the growth of education among scheduled tribes living in the remote areas.

As regards to health, the efforts of Government are laudable still a lot is to be done in this field, owing to the tribal belief system coupled with inaccessibility there are still a significant chunk of population are still not coming to the Government hospitals to avail the benefit of modern medicine. Though the mobile medical units are introduced in the tribal area their area of operation is confined to the villages which are having road network. It is suggested that like bare foot teacher concept, at least a few doctors in the well established hospitals should be encouraged to visit the inaccessible interior villages on bare foot on rotational basis which will help the propagation of modern medicine and help the Government aim to provide the health infrastructure to the tribes living in interior villages.

In the study area the project administration is contemplating re-introduction of sericulture and other programmes. In this context it is suggested that they should introspect and assess the cultural factors which may hinder the development programmes before introducing such programmes. The study reveals that the schemes like kirana,

general stores and fancy stores are complete failure owing to the interference of social factors. Hence careful thought to be given for the re-introduction of such economic development programmes. The cultural and psychological factors are found to be hindering the milch buffalo schemes and sheep rearing units. It is suggested that project authorities to take up such schemes which are of beneficiary choice.



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## PHOTOS