Report on

ETHNIC GROUPS
IN INTER-STATE BORDERS OF CHHATTISGARH, INDIA: IDENTITIES, INTRA AND INTER-ETHNIC RELATIONSHIPS AND DEVELOPMENTAL CONCERNS

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Chapter 1
Introduction

India is a vast country having rich ethnic and linguistic diversity. About 142.86 crore people live in India. First ever assessment about Indian communities made in free India is exercise done by the Anthropological Survey of India under the acclaimed project 'People of India' which gave the number of communities dwelling in India as 4635. At the time of Independence in 1947, as a sort of temporary arrangement, 27 States were formed after merging of 571 disjointed princely states (His Majesty's Stationery Office,1945; Seymour, William, 1967; Ramusack, Barbara N., 1969,2004; Markovits, Claude, 2004; and John Zubrzycki,2023). Subsequently, based on recommendations of different committees appointed, states were reorganized at different points of time primarily based on linguistic lines. The process of state formation and reorganization started from the very beginning after 1947; and the process still do not foresee any halting trend as the doors ofcategorization of people and the area are ajar under the Constitutional provision; and open to use as per political tinge or otherwise cropped up necessity. Even the states after being carved out, are sulking with the idea of further split to have independent status and identity further as distinct state after linguistic, cultural concomitance. Withthe formation of three new states of Jharkhand, Chhattisgarh and Uttaranchal (later renamed as Uttarakhand) in November, 2000 and later Telangana state on June 2, 2014, primarily considering development opportunity, the country currently comprises of 28 states.

Formation of new states always left some confusion and dilemmas to people of certain ethnic communities that were present on either side of the borders of these States. In fact, the muddles are of many folds. One is that some of these communities whose populations are distributed in states sharing a border not only shared the same ecological niches, cultural characteristics, language etc., but also were maintaining close social ties based on marriage alliances, economic relationships and exchange of services for events of socio-cultural significance specifically intra community. Such of those tribal and caste communities in these border areas who were also shifting their residences within certain limits now faced with dilemmas of choosing between new identity based on affiliation to one State.The crisis of identities (individual and collective) profoundly manifests as an indicator (and result) of economic, social and civilisation crisis, that promotes confusion about individuals' and groups' relations and their position in post-modern civilisation (Z. Golubovic, 2011). Identity formation, ethnicity and migration issues were dealt with in some detail by several scholars (Danda, 1992, Midya, Bhunia and Dinda, 1993; Guha, 2017).

After formation of new states and fixation of boundaries, an externally imposed cognitive change resulting in a distinction between "us" and "they" comes into play (Apparao Thamminaina 2020). The distinction and identity continue to be a matter of significance in the negotiations between 'migrants' and local communities for the land and belongingness. The constant struggle of local communities to prove their identities as belonging to a particular group and not 'a migrant' too begins. This is because, 'crossing' over of borders becomes a

matter of concern for States when it comes to extending of benefits under different social security schemes. Inter-state migration is quite natural in any country. People are free to move across states to escape destitution or in search of better opportunities, economic or otherwise. We should try to understand that if the ecology and geography of a region is same people move from one place to another since long before the marking of state boundary. So, for administration it is migration though, but for them it is a regular movement for better livelihood opportunity inside their own territory where they used to dwell since time immemorial.

There are so many studies of interstate migration (T. V. Sekhar, 1997, Preeti Mann, 2012 and Robert L. Raimon, 2016). On the other hand, Connell et.al. (1976:197) argue: "It is both the rather poor and the rather rich who migrate, rather than, in general, the very poorest, the middle, or the very richest." They clarify that for the poor, labour migration is a survival strategy whereas for the better off, it is a strategy of accumulation. But at this situation, this theory is not significant, because in this region migration are held to accumulate arable land. Migration as part of survival strategy is essentially in the nature of rural to urban movements. Apart from economic factors which provide the means for the individual to migrate, the non-economic factors are equally, if not more, important. These social factors are vital in the sense that they pave way for persons to make the decisions to emigrate or not. "It is important to realize that economic factors provide only the necessary conditions of migration, the sufficient conditions are the motivation to move, presence of resource networks and access to information flows" (Rao, 1986:31). Thus, the debate on "who migrates" should not be limited to economic factors only. It is equally important to examine the decisive roles of communication, family networks and migration experiences.

In this present study, the different communities did not emigratefrom Chhattisgarh all at a sudden rather did it gradually; since long back they used to migrate from one place to another in search of cultivable lands. With the extension of family size, they face scarcity of arable lands and in search of that they migrate from one place to other. These migrated families in due course get adjusted themselves successfully, to the conditions of new environment, which, in turn functioned as a positive factor in alluring the remaining families still in their former settlement i.e. in Chhattisgarh. It is a continuous process and still it is observed in this region. The pace of migration notwithstanding has slowed down from 20 years back. The interstate migration pattern in the area however, is permanent in nature. For instance, the Muria of Chhattisgarh migrated to Telangana. The communities such as Dorla of village Maraiguda, Muria of Kanaiguda village of Chhattisgarh frequently move to Telangana and Andhra Pradesh states for daily wage labour in unorganized sector such as road construction, loading/unloading in trucks, construction labour, and also for agriculture purpose. The reasons for the migration in the studied region is also due to the availability of fertile and vast agricultural land compared to Chhattisgarh, insurgency and better livelihood opportunities. The pattern of migration reflects that cohesive factor played a significant role in determining the flow and direction of migration. The different communities have migrated to the villages of Andhra Pradesh, Telangana, and Odisha states as different groups in accordance with their own choice and decisions. These communities lived traditionally in the sylvan jungles with agriculture as their

main economy, supplemented at times by collectionof Minor Forest Produce (MFP) and other pursuits. Agriculture was instrumental in perpetuating ethnic integrity within community through mutual sharing of roles and responsibilities.

The communities in borders often maintained two identities and strategically used either of the two according to the need (Apparao, 2020). Such a socio-political situation resulted in confusion regarding same or different labels for certain tribal and caste communities. Many times, members of different communities in the border regions gave two labels or even more to the same community based on their linguistic differences. These labels created confusions to social scientists who attempted research on these communities and also the government officials particularly those dealing with issue of caste and tribe certificates and administration of different welfare schemes. The problems that arise due to cross border (inter-state) migrations of members of certain communities with different constitutional status in different States has also been pointed out by associations of tribal and caste communities. In the present study, The Gutthe Koya in Andhra Pradesh and Telangana states claimed for a status of ST as they stated they are similar to the Koya in the neighbouring state. The Kurukh of Chhattisgarh ascertained that they belong to Gond and therefore they should get tribal status.

While dealing with anthropological conceptualisation of identity, Golubovic (2011) maintained that where one (a person or a group) belongs, and what is expressed as "self – image" or / and "common –image" what integrate them inside self or a group existence, and what differentiate them vis-à-vis others. The crisis of identities (individual and collective) profoundly manifests as an indicator (and result) of economic, social and civilisation crisis, that promotes confusion about individuals' and groups' relations and their position in post-modern civilisation.

Golubovic (2010) identified two phases in identity construction, which includes the process of belonging to a collective identity just like the identity bestowed upon us by virtue of our birth as well as the community and the process of transcending from that collective identity in order to recognise oneself and construction of a self-image. With these experiences and idea of identity, he will explore the identity formation process of people who were uprooted from their previous homes because of a disaster. Here in this study, Salwa Judum is defined a peaceful March or purification hunts, in Gondi language. But in actual sense it is a counter insurgency operation launched against the Maoists in the country. The Government of Chhattisgarh, with the support of the Home Ministry has been waging a counter-insurgency operation against the Naxalite calling it a 'spontaneous', 'self-initiated',' and peaceful', 'people's movement' named the Salwa Judum in Dantewada district of Chhattisgarh (Jason Miklian 2009; Kumar Abhishek and Pattanaik, Meghna 2012). Salwa Judum and Central Reserve Police Force (CRPF) tensions are one of the important factors for migration of communities in case of border between Chhattisgarh and Telangana states. These communities form new identity for not only acquiring constitutional status but also forming honorific identity. The same situation we observe in case of Gond tribes of Bastar area some time ago(Verrier Elwin's study 1936, 1940 and 1942). The main Gond tribes are – Hill Maria, Bison Horn Maria, and the Muria. But some of the people

of these three communities, used their honorific identity as the Gond instead of their individual group identity at that time (1930s and 1940s). In 2018 during visit of Late Prof. Vinay Srivastav in Narayanpur of Chhattisgarh, the older generation of these communities expressed their identity as 'Gonds' in the focussed group discussion and talked about their Golden Past. On the other hand, members of the younger generation of the communities expressed their individual community identity (Srivastava; Mukherjee and Dinda, 2016).

While studying two multi-ethnic villages of interstate border of West Bengal and Orissa, Sudhendu Chanda (2003) dealt with the role of social networks and linkages of the communities between border communities. The study of Chanda is one of the pioneer research works of inter-state border studies of India. According to him, the study of markets and Jajman relationships are important facets of studying economic networks.

In a recent research study titled "*Tribal Profiles of ST communities in Interstate Borders*" Apparao Thamminaina (2020) studied interstate borders, viz, Telangana-Andhra Pradesh, Telangana-Maharashtra, and Telangana-Chhattisgarh. He tried to assess the perceptions of people on how a political boundary influences their identity, besides examining the impact of cross-border migrations on the culture and economy of the Scheduled Tribe communities. The author also documented the conflicts and its causes. According to the author, identity is the most significant element in the everyday struggle of scheduled tribes at the interstate border. The communities have expressed a feeling of 'neither here, nor there' and 'ignored' despite getting the benefits of development interventions. It is a significant psychological element that needs to be addressed. As stated by Thamminaina, the communities are subjected to suspicion by the government authorities and are made to prove identity because of migrants from elsewhere into their territories.

For instance, the Telanga community of Odisha claimed that they originally belonged to Kondareddy, a tribal community of Andhra Pradesh and they are migrants to this state. Therefore, they want recognition from Odisha state government as a tribal community. This claim leads to social conflict between two or more communities as they think their community's interest are eventually hampered. Social conflict between the communities residing in vicinity happens for sharing of resources, and status.

Geo-politically, Chhattisgarh is squeezed between several states sharing borders with many states, namely Telangana, Andhra Pradesh, Odisha, Maharashtra, Jharkhand, Madhya Pradesh, and Uttar Pradesh states. This region is surrounded by hills and dense forests that makes it a unique place where several tribal as well as caste communities dwelling. They have distinct cultural and linguistic identity which allows social scientists with a scope of intervention.

Considering the above stated observations and uniqueness of geography, ecology and diversity of Chhattisgarh state, a study titled "Ethnic groups in Borders of Chhattisgarh State, India: Identities, Intra and Interethnic relationships and Developmental concerns" has been done. The

study has been conducted in 49 border villages of seven districts of four states. The villages of Sukma and Bijapur districts of Chhattisgarh; Malkangiri district of Odisha; BhadradriKothagudem, Mulugu and Jayashankar Bhupalapally district of Telangana and Alluri Sitarama Raju district of Andhra Pradesh have been studied. Furthermore, these villages are located within a range of3 to 5 kms (approx.) from inter-state borders.The objectives of the study are as follows:

1. Which tribal and caste communities are significantly present in the border areas of Chhattisgarh state and what is their demographic composition?

2. Do tribes and other caste communities in border areas strategically sustain or curtail relationships with other communities and members of their own community in preference for affiliation to a state and the opportunities for better standards of living and also for fulfilment of demands for new constitutional status?

3. Do certain castes and tribes that share similar ecological niche, natural resources and social and cultural characteristics adopt practices of other caste and tribal communities selectively for their socio-economic and political advantages keeping in view social hierarchies, State, linguistic affiliations etc. Whether caste communities in these ecological niches have tribalized their practices for a new identity and how in such instances, local communities resisted or supported claims of a new identity and what are the ways and means adopted for the same?

4. How do tribes and caste communities in specific regions acquire multiple labels? How these multiple labels pose problems to the communities? Do multiple caste/tribe identities provide opportunities for expansion of social networks and so for socio-economic and political mobility?

5. What local tensions among the castes, tribes and castes – tribes that keep them together or divide them at different levels of integration as community in the region vis-à-vis other regions or adjoining states.

6. How migration of certain tribes and castes from one state to another occurs? What is the present social status of these communities? How they maintain social relationships with other communities living in border areas.

Study Area

The present study had been carried out in the southern part of the Chhattisgarh state covering three borders, viz. Chhattisgarh-Telangana, Chhattisgarh-Andhra Pradesh and Chhattisgarh-Odisha. The study was conducted in total 49 villages covering 39 Gram Panchayats located in 11 blocks of seven districts of four states (Table 1.1). The studied villages were selected based

on locations on Google map along the border. The villages lying adjacent to interstate border areas were selected for study. Most of studied villages near the borders are uni-ethnic. However, in Chhattisgarh and Odisha border, we found and studied some multi-ethnic villages close to border areas for better understanding of intra and interethnic relationships, identities, migration history, resource utilization of the communities, social hierarchies, acculturation, changes in lifecycle rituals and religious practices, whether the communities acquire multiple labels in the specific region, local tensions among the communities, conflicts etc. All these villages are selected with the help and discussion with government officials of the respective districts and blocks of the four states.
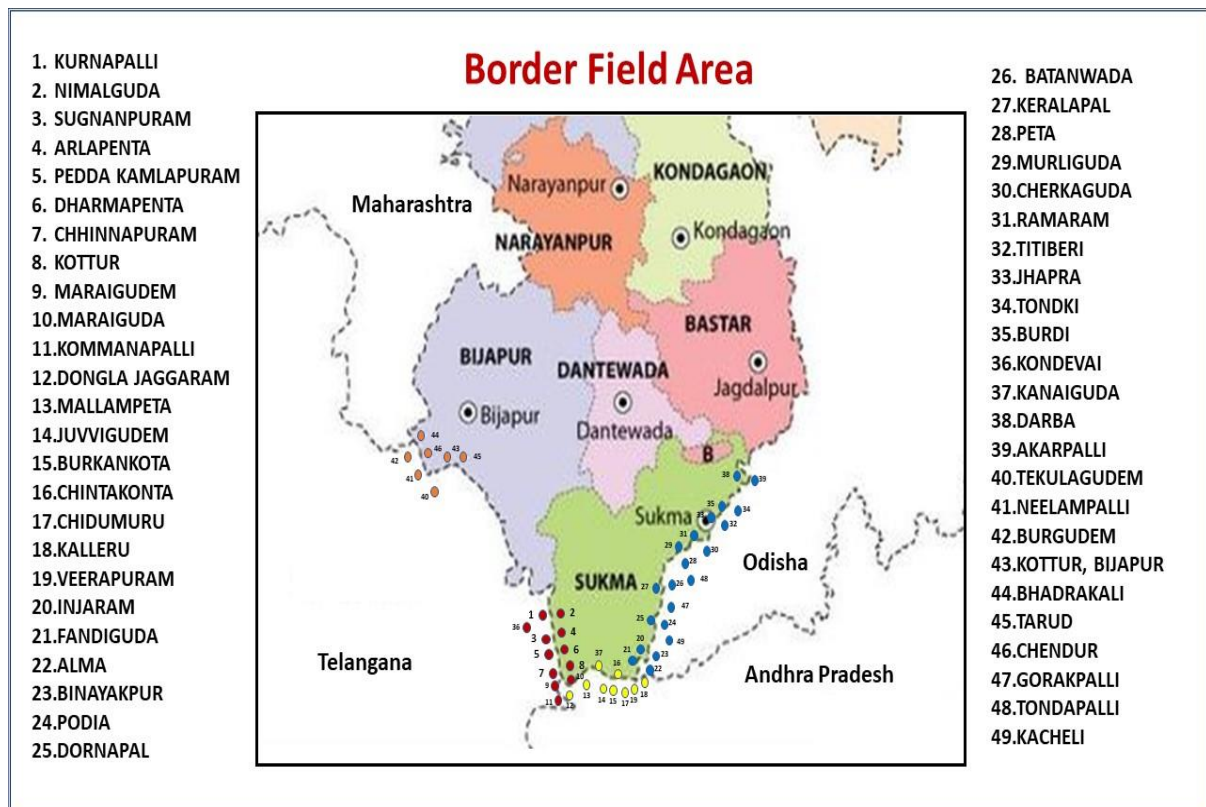
Figure 1.1. The map shows the location of the studied border village of Chhattisgarh

Table 1.1. Distribution of number of studied villages by State wise, Districts Blocks and Gram Panchayat (GP)

Sl. No.	State	Districts	Blocks	G.P.s	Villages
1	Chhattisgarh	2	3	14	19
2	Odisha	1	4	10	13
3	Telangana	3	4	10	10
4	Andhra Pradesh	1	1	5	7
	Total	7	12	39	49

Total 19 villages of 14 G.P.s situated in three Blocks of two Districts of Chhattisgarh state had been studied which were as follows in Table 1.2. A large number of villages of Sukma and Konta block are uni-ethnic; while in Bhopalpatnam block, all villages are multi-ethnic in nature.

Table 1.2. Distribution of Studied villages, G.P.s wise, Block wise, and District wise in Chhattisgarh state

Sl. No.	Village	G.P.	Block	District
1	Maraiguda	Maraiguda	Konta	Sukma
2	Dharmapenta	Kistaram		
3	Arlapenta	Kistaram		
4	Kottur	Maraiguda		
5	Kanaiguda	Maraiguda		
6	Nimmalguda	Kariguda		
7	Injaram	Injaram		
8	Phandiguda	Injaram		
9	Chintakonta	Dondra		
10	Kamapedaguda (Rajpadar)	Dornapal		
11	Jhapra	Jhapra	Sukma	
12	Burdi	Burdi		
13	Kerlapal (Motguda)	Kerlapal		
14	Ramaram	Ramaram		
15	Darbha	Pushpalli		
16	Kottur	Kottur	Bhopalpatnam	Bijapur
17	Bhadrakali	Bhadrakali		
18	Tarud	Chendur		
19	Chendur	Chendur		

Within these 19 villages under study, Maraiguda, Kottur, and Kanaiguda (Three) villages are under gram panchayats of Maraiguda; Dharmapenta and Arlapenta (Two) villages   are under gram panchayat of Kistaram; and Injaram and Phandiguda are the two villages of Injaram gram panchayat; and Tarud and Chendur are the two villages of Chendur gram panchayats. The other 10 villages are located in different 10 G.P.s (Table1.2).

In Telangana, we covered 10 villages located in 10 different G.P.s of four Blocks of two Districts (Table 1.3).

Table 1.3. Distribution of Studied villages, G.P.s, Blocks and Districts covered in Telangana State

Sl. No.	Village	G.P.	Block	District
1	Maraigudem	Maraigudem	Dummugudem	BhadradiKothagudem
2	Sugannapuram	Chintagupa		
3	Pedda Kamalapuram	Pedda Kamalapuram		
4	Komanapalli	Kothapalli		
5	Kurnapalli	Kurnapalli	Cherla	
6	Kondevai	Puligonda		
7	Chennapuram	Thippapuram		
8	Tekulgudem	Tekulgudem	Wajedu	Mulugu
9	Neelampalli	Neelampalli	Palimela	Jayashankar Bhupalapally
10	Burguda	Dammuru		

Meanwhile, seven border villages located in five different Gram Panchayats of Chintoor block of Alluri Sitharama Raju in Andhra Pradesh state has been studied in depth (Table 1.4).

Table 1.4. Distribution of Studied villages, GPs, Blocks and Districts covered in Andhra Pradesh State

Sl.No.	Village	G.P.	Block	District
1	Mallampeta	Pega	Chintoor	Alluri Sitharama Raju
2	DongalaJaggaram	Edugurallapalli		
3	Kalleru	Kalleru		
4	Veerapuram	Chatti		
5	Burkanakota	Chidmuru		
6	Jivvugudem			
7	Chidmuru			

In Odisha, we conducted fieldwork in total 13 villages of 10 GPs located in three blocks of Malkangiri district (Table 1.5).

Table 1.5. Distribution of Studied villages, GPs, Blocks and Districts covered in Odisha State

Sl. No.	Village	G.P.	Block	District
1	Podia	Podia	Podia	Malkangiri
2	Cherkuguda	Niliguda		
3	Gorakpalli	Simlibancha		
4	Binayakpur	Mottu	Kalimela	
5	Alma			
6	Muraliguda			
7	Peta	Pushuguda		
8	Titiberi	Chalanguda	Malkangiri	
9	Tondiki	Tondiki		
10	Battanawada	Materu		
11	Akarpalli	Matapakka		
12	Tondapalli	Udupu		
13	Kachelli			

Techniques used for data collection

Structured schedules have been administered to yielding village level data along with household data and information from key informants. Genealogical method was also used to obtain data on migration history, marriage pattern and marriage alliances. Both unstructured and semi-structured interviews are implemented to obtain relevant data on varied issues. Several Focused Group Discussion (FGD) too were conducted to collect data on village history, history of a community, their migration and their relations with each other and even with other communities. Participant observation which is a most unique method utilized by anthropologists to a great extent has also been administered to get real time experience of various events like community festivals organized in the study villages. This method has also facilitated us to explore the issues like inter-ethnic relationships, interdependency between the communities and their developmental conditions as well. Despite that several case studies have been collected on different aspect such as migration, livelihood issues, inter-ethnic relations and conflict, identity issues, and so on. We have also incorporated photography and voice recording to capture real time data from the studied areas.

After completion of data collection, the next step is to data entry which has been accomplished by using Microsoft Excel software. Numeric data were entered as it is. Qualitative data were however codified for ease of analysis. Separate sheets were prepared for entering data of household, village and key informants' schedules. Then with the help of Advanced Excel and filtering of requisite data, analysis has been done.

Limitation of the Study

The study does not cover the entire border villages as accessibility to remote villages was a problem. The forest areas as well as path for reaching villages were not easily accessible. The span of doing fieldwork is limited to 45 days. As some border areas are also affected by naxalism; it was not easy to cover few villages in the interior pockets of border area. Moreover, language was also one of the barriers for in depth study.

Chapter 2
Ethnic Communities and Demographic Composition

Brief description of the ethnic communities identified in the studied villages

1. Koya

The Koya are known for their distinct language and cultural practices. They refer to themselves "*Koitur*" in their dialect and eventually came to be called as Koya. The primary language spoken by the community is Koya, which belongs to the Dravidian language family. They are mainly dependent on agriculture and daily wage for livelihood. The tribe is predominantly found in the states of Telangana, Andhra Pradesh, Odisha and Chhattisgarh. They have the highest population in the Telangana state spread across BhadradriKothagudem, JayashankerBhupalpally, Mulugu and Mahabubadad districts. They are divided into five clan groups – Mudogattu, Paredgattu, Yedogattu, Nalgattu, Aidogattu. Nuclear and monogamous families are found among Koyas. Cross cousin marriages are preferred. Their main festival is the *Sammakka-Saralakka*Jathara. The major festivals celebrated by Koya tribe are *VijjaPandum, MuttyalammaPandum, KothalaPandum.*

2. Dorla

Dorla is a corrupt form of *Dor-Koitor*, which means the *Koitor* with low-lying habitat (Grigson 1938). *Dor Koitor* simply means *Dora koi* or simply *Dora* or Dorla. Dora in Telugu means'chief' or lord. The community speaks a dialect that is part of the Dravidian language family, which is known as 'Dorli'. The tribe mainly inhabits Sukma and Bastar districts of Bastar division of Chhattisgarh. The Dorla tribe's economy is based on the collection of forest produce, agriculture, and labour work. They prefer monogamy and cross-cousin marriages. Their main festivals include *KolpuPandum, VijjaPandum, Kurmi Pandum, Korta Pandum, ChikurPandum, Gade Pandum*.

3. Gond

It is one of the largest tribal groups in India. They are found in larger areas of Central India known after them as Gondwana. The term Gond is a combination of two words: *Go* and *And*. '*Go'* means earth and '*And'* means child. Therefore, Gond means 'earth child' or the 'children of the soil'. They are involved in hunting and gathering, collection of forest produce, agriculture and other allied activities. The tribe forms 13.45 per cent of the Scheduled Tribe population of India. The state with the highest population of Gonds is Madhya Pradesh, followed by Chhattisgarh, Maharashtra and Odisha. They primarily speak Gondi, which belongs to the Dravidian language family, alongside Hindi and Chhattisgarhi. Their dwellings are found in the hills and forest areas of Madhya Pradesh, eastern part of Maharashtra (Vidarbha), Chhattisgarh, northern part of Andhra Pradesh, and Odisha. Gond culture is rich in folklore, traditional music, dance, and crafts. The Dandari and Karma dances are prominent during festivals.

4. Muria

Muria derives its name after the word '*Mur'* (in Sanskrit) which means *mool*, the root of the beginning. Muria are explained as an aboriginal tribe by Verrier Elwin (1991). It forms a

subgroup of Gond tribe. Muria Gonds speak a dialect of Gondi, which is part of the Dravidian language family. The Muria has a distinct social structure centered on the Ghotul, a youth dormitory that functions as a community centre where young people learn social norms, customs, and participate in communal activities. Their major economic activities depend on agriculture, hunting, and forest produce collection.

5. Dhurwa

In the ancient times, the people from the Dhurwa community used to migrate from one place to another to work for kings to carry ghee, milk, curd and honey. The etymological meaning of Dhurwa is 'carrier of burdens'. The language they speak is known as Paarji. Dhurwa organize Jatra in the *Gudi* (temple) every year in May for the prosperity of the village. Their clan deities are *Kuldevi* such as Pardesin*Mata, Hinglajin Mata, Tiranta Mata, Kankalin Mata*, water goddess such as *Jalni Mata* or*GangadaiMata* and forest deities such as *Sonkuvar* and *Vankuvar* are also worshipped on different occasions. *Kuldevi* is worshipped during *Amus*, *Navakhani*, *Diyari* and *Amanuva* to protect of the farm and the house, happiness-prosperity and prosperity of festival.

6. Halba

Halba derives its name after the word Hal (in Hindi) which means plough. They speak Halbi dialect and they are primarily agriculturalists. The Halbas also engage in labour and small-scale trade. They prefer monogamy and cross cousin marriage. Their principal deity is Danteshwari Mai and they celebrate *Hariyali, Nayakhani* and Dussehra. They are believed to be migrated from Warangal, Telangana with Raja Anam Dev.

7. Bhatra

According to Russel and Hiralal (1975), the Bhatra tribe migrated from Warangal and the word 'Bhatra' means a 'servant'. They speak Bhatri dialect. Traditionally, they have been agriculturists and forest dwellers, relying on farming, hunting, and gathering forest produce. The people speak Bhatri, a dialect of Odia with influences from Chhattisgarhi and other local languages. They participate actively in festivals like *Amus, Nuakhani, Diyari* and Dushehra contributing to the region's cultural diversity. They worship Mahua trees.

8. Lambada

The word Lambadi comes from the word '*lavan'* a Sanskrit word for salt (Grigson). They converse in Gormati, which is also called as Lambadi, which forms a part of the Indo-Aryan group of languages. The majority of Lambadis are bilingual or multilingual, depending on the region they are residing in, they adapt into the local tongue of the surroundings. Inherently, they form a nomadic community, majorly found in the states of Telangana, Andhra Pradesh and Karnataka and in the states of Maharashtra and Rajasthan. In Maharashtra, they are called as Banjara. They live in settlements called as '*tanda'*. The leader of the community is called Nayak or Naik. Lambada tribe is divided into five phratries viz., *Bhukya* (Rathod), *Vadthiya* (Jadhav), *Chowhan*, *Pamar*, *Banoth* (Ade). They are well-known as transporters of goods, they used to carry salt, grains and other goods, though, recently they have begun to settle down and practice agriculture and daily wage labour activities as means to livelihood. They are included in the Schedules Tribe list in the states of Telangana, Andhra Pradesh and Odisha; in the Other Backward Class list in Chhattisgarh, Gujarat, Maharashtra, Madhya Pradesh, Haryana, and

Rajasthan and in the Scheduled Castes in Punjab, Delhi and Karnataka. They majorly follow Hinduism. They prefer monogamy and cross-cousin marriages. The important festivals celebrated by the Lambadis are Dusshehra, *Deepawali*, Holi and *Teej*.

9. Matia

The word Matia comes from the word '*matia*' which means "earth".The Matia is found in the districts of Malkangiri, Dhenkanal, and Ganjam and scarcely in Sundargarh, Balasore, and Cuttack districts of Odisha. The Matia community is listed as a Scheduled Tribes (ST) in Odisha. The Matya society is divided into four exogamous totemic clans - Bagh (tiger), Nag (cobra), Cheli (goat), and Kachim (tortoise). Traditionally, they are skilled earth diggers and are often employed for earthwork. They are also settledagriculturists, cultivating paddy, pulses, and vegetables. However, landless Matias often migrate to cities for daily wage labour. They worship their village deity, *Gramdebi*, and observe festivals like *Pus Punei* and *Chait Parab*. Additionally, they visit Hindu shrines dedicated to Shiva, Durga, and Jagannath.

10. Bhumia

Bhumia suggest that they come from the *bhumi* (soil). Their legend and tradition confirm that they were the first to start farming in the highlands of Koraput. That is why they believe that they have the first and the foremost claim on the soil and that their ancestors ruled over the land from the ancient time. They are largely found in Jeypore, Boipariguda and Kundra blocks of Koraput District. The Bhumia community is listed as a Scheduled Tribes (ST) in Odisha. The Bhumias, unlike other tribes, speak 'Desia', a lingua-franca of Koraput. They worship BudhiThakurani, sun god, Sing Bonga and Dharau and major festivals observed are Balijatra, BudhiThakurani Puja, and Chait Parab. Agriculture is their primary occupation. Earlier they were largely depending upon forests for their collection of food but due to degradation of forests now cultivation only gives them food security. In course of time, agriculture has become their economic backbone. Paddy is their principal crop.

Scheduled Castes

They are predominantly engaged in agricultural labour, manual work, and small-scale trades. They face social and economic marginalization, with efforts ongoing to improve their socio-economic status through education and empowerment programs. The Mahar, Chamar, Nethakani, Madiga, Mala, Dom, Sagoria, Ghasiya in Scheduled Caste.

1. Mahar

The Mahar community is listed as a Scheduled Caste (SC) in Chhattisgarh. The Mahars are considered original inhabitants of Maharashtra. The community is also known as "Kathiwale" (Men with sticks), Bumiputera (Sons of the Soil), and Mirasi (Landlords). Historically, they were considered an untouchable caste and were subjected to severe social discrimination and exclusion. The mahar community people are engaged in work as village watchmen, messengers, craftwork, minor construction and maintenance, agricultural labour.

2. Chamar

The word Chamar is derived from the Sanskrit word *charmakara* ("skin worker"). Traditionally, Chamars were associated with leatherworking, including tanning hides and making shoes. The Chamar community is listed as a Scheduled Caste (SC) in Chhattisgarh. The Chamars were originally referred to as "untouchables" due to their inherited work requiring

them to handle dead animals. Historically, they were involved in processing animal hides, making leather goods, and working with leather products. This occupation shaped their social status, with the community often facing social stigma and discrimination due to the nature of their work.

3. Nethakani

The Nethakani community is listed as a Scheduled Caste (SC) in Telangana. The word 'Nethakani' in Telugu means 'one who weaves the cloth'. Their traditional occupation is cloth weaving by creating handloom textiles. They are mostly found near the Godavari River basin especially in the districts of Adilabad, Karimnagar, Warangal and Khammam in Telangana State. They are believed to be migrated from Maharashtra.

4. Madiga

It is believed that the word Madiga is derived from the Sanskrit words "*mahadige*" (great man come down) or "*mahadigera*" (great man, come down). This theory might connect to origin myths where Madigas are depicted as descendants of a powerful figure. The Madiga community are spread across the southern states of Telangana, Andhra Pradesh and Karnataka within the SC category. Traditionally, Madigas were associated with leatherwork and other related crafts like tanning hides and making footwear. The Madiga community has various sub-castes within it, such as, Bindla, Chindu, Dikkali, Mashti, and Sangaris. There is also a priestly class known as Madiga Dasu.

5. Mala

They have historically been linked to jobs in manual labour, agriculture, and small-scale company ownership. Their unique social conventions, rituals, and customs all contribute to their collective identity on a cultural level. Festivals, music, oral traditions, and dance forms like *Kolattam* are essential to the preservation of their cultural legacy.The Mala person speaks Telugu, which is widely utilized in their daily communication, literature, and cultural manifestations and is an important indicator of their ethnic identity. However, some Malas may also be fluent in other languages, such as Hindi or English, as a result of their connections with nearby linguistic communities. The community is categorized as SC community in the state lists.

6. Ghasiya

The word Ghasiya is derived from '*ghas*' (Grass) and means a grass-cutter (Russell & Hiralal).The Ghasiya community is listed as a Scheduled Caste (SC) in Chhattisgarh. Traditionally, the Ghasiya community in Chhattisgarh were associated with occupations like horse caretakers and village musicians. They looked after horses used for transportation and warfare and they played instruments and performed music during festivals, ceremonies, and other social gatherings.

7. Dom

The Dom community, also referred to as Dombo or Duria Dom, is a designated Scheduled Caste in Odisha and Chhattisgarh. Traditionally, they were also associated with cremation and dead body disposal.TheNethakani, Madiga are included in Scheduled Caste of Telangana State, Mala in Scheduled Caste of Andhra Pradesh, Dom, Matya,and Migrants of UP in Scheduled Caste of Odisha.

8. Sagoria

It is a sub group of Dom Community of Odisha. They are enlisted in the category of Scheduled Caste in Odisha. Sagoria are traditional artisan community. In the villages they are engaged in occupation of beating drums in marriage ceremonies and festival. They also use a musical instrument which looks like a tube and air is send by the folks by blowing at one end and music is generated at the other end.

Other Backward Communities

The other backward classes are majorly engaged in farming, animal husbandry, and small businesses. They form an essential part of the rural economy, contributing significantly to agricultural production and local trade. The other backward classes in Chhattisgarh are Muslims, Raut, Kumhar, Kunbi, and Kalar. The other backward classes in Telangana State include Vaddera, Kammara. The other backward classes in Andhra Pradesh include Munnurukapu. The other backward classes in Odisha include Kondareddy, Telanga, Muslims, Rana, Batin, Christians, and Lohar.

1. Lohar

The word Lohar comes from Sanskrit word '*lohar*' which means iron. Lohar denotes their occupation i.e. iron smithy. Traditionally, the community has a rich history of metalwork, specializing in the production of agricultural tools, household utensils, and weapons. The community primarily speaks dialects that are influenced by the regions they inhabit, including Chhattisgarhi, Hindi, and various local languages. This multilingualism is a testament to their adaptability and integration into different cultural landscapes, yet it also poses challenges for the preservation of their distinct linguistic heritage. The community is categorized under the Other Backward Classes (OBC) in many states, including Chhattisgarh.

2. Kumhar

The Kumhar community of Chhattisgarh are the traditional potters, known for their skill in working with clay and terracotta. They use a spinning potters' wheel (called a *'chak'*) to shape clay into a variety of earthenware, like as ornamental pieces, religious artifacts, and household things. While some use traditional methods, motorized wheels are becoming more common. They are also called Kumbhkar, Prajapati, Chakradhari, and Pare. Their craft is considered one of the earliest arts practiced in human civilization. The Kumhars in Chhattisgarh predominantly speak Chhattisgarhi, a regional dialect of Hindi. The community is categorized in various states, including Chhattisgarh, as belonging to the Other Backward Classes (OBC). The Kumhar community plays a significant role in preserving Chhattisgarh's cultural heritage and contributing to its artistic landscape.

3. Raut

Their traditional occupation is herding. They raise cattle, sheep and goats. They are mainly found in the states of Chhattisgarh, Maharashtra and Madhya Pradesh. The sale of milk and its products is the main business of the Rauts. The Rauts are encompassed in the central list of Other Backward Classes (OBC) for Chhattisgarh.

4. Kalar

The community has a rich cultural history rooted in agriculture and land ownership. Historically, they were known as warriors and landowners, and their social status was linked

to their agricultural prowess and martial skills. The Kalar in the bordering areas of Chhattisgarh primarily speaks Chhattisgarhi, with influences from Marathi and Hindi, reflecting their geographical proximity and interactions with neighboring regions. The Kalarcommunity is listed as Other Backward Class in Chhattisgarh.

5. Munnurukapu

The word Munnurukapu is derived from the Telugu word '*kapu'* meaning cultivator or protector and *munnuru* means 'three hundred'. It is believed that in the medieval period, when there was water scarcity, Munnurukapu families has helped to find the ground water in the Telangana and they are enlisted as Other Backward classes in the state of Andhra Pradesh and Telangana. The primary language spoken by the Munnurukapu community is Telugu, given their origins in Andhra Pradesh and Telangana.

6. Kunbi

These Kunbis are traditionally agriculturists and fall under the Other Backward Class (OBC) category in Chhattisgarh. They are found in Chhattisgarh and Maharashtra Border. The word '*kunbi'* itself comes from Marathi and translates to farmer. This reflects their deep-rooted connection to agriculture and its allied activities.The primary language spoken by the Kunbi community is Marathi, given their historical and geographical ties to Maharashtra.

7. Telanga/Telaga

The word Telaga is derived from the Telugu word *Telugu*, as they are believed to be the descendants of Telugu migrants to Odisha. They are identified as Kondareddy in Andhra Pradesh. The Telanga/Telaga of Odisha speaks Telugu and Odia. They are primarily agriculturist and a few are agricultural labours. They celebrate *Rajula Panduga, Pedda Panduga, PandavullaPanduga, Gangamma Panduga, EdugurajjulaPanduga, Gadi Pandum, VijjaPandum, and KothalaPanduga*. Some of the clan names are *Palavancha, Pasupuleti, Nipala, Pittipalle, Shymala, Saranga, Pagadapalle, Paithupalli, and Annacheytu*. Presently they are availing the status of SEBC (Socially and Economically Backward Classes in Odisha and treated as Other Backward classes in Central.

8. Muslims (Religious Community)

India has the world's third-largest Muslim population, estimated around 204 million (2019) and forming roughly 14.2% of India. Historically Islam in India was established by Mughals**.** They speak Hindi, Urdu. They follow Islam religion and worship Allah (God).

9. Christians (Religious Community)

Christianity is the third-largest religion in India, with around 2.3% of the population. They follow Christianity and worship Jesus Christ.

10. Vaddera

Traditionally, Vaddera have been stone cutters. Over time, they have had to change to agricultural labouring. They are also called as Vadde, Waddera, Vadar in Andhra Pradesh and Telangana. They are enlisted as Other Backward classes in the state of Andhra Pradesh and Telangana.

11. Kammara

They are blacksmiths since ancient times. The name Karmāra (Sanskrit) signifies a blacksmith, sculptor, artist, and manufacturer of tools and weapons. They are believed to be skilled

metalworkers and artisans since the Vedic era. They were highly valued by both the people and the king because of their utility. They worship Lord Vishwakarma and the goddess Kali. Since ancient times, their services have been greatly sought after by all, from those who needed help creating tools and equipment for building temples to those who needed to make and repair agricultural implements for kings and troops, as well as by farmers. They are enlisted as Other Backward classes in the state of Andhra Pradesh and Telangana.

12. Rana

Rana is enlisted as Other Backward classes in the state of Odisha. The word Rana is derived from the word Sanskrit "*runn*" which means battle field and Rana as a warrior. In the past they used to act as soldiers and are known for their loyalty. The community belonged to the Rajput lineage and was associated with feudal systems, military service, and governance. The primary language spoken by the Rana varies depending on regional influences and historical affiliations.

13. Kewat

The word Kewat comes from Sanskrit word '*Kaivarta'* which means 'the dweller of water'. The Kewat community is found under Other Backward Classes in Odisha. Traditional they are boatmen and their livelihoods are centred on water or aquatic bodies by fishing, rope making. They are known as the traditional boatmen, associated with livelihoods on rivers and other water bodies.

14. Kamsali

Kamsali community is found in the states of Andhra Pradesh and Telangana. Their traditional occupation is goldsmithing. They are believed to be a part of Vishwakarma group, which includes various artisan communities across India. They are classified as OBC, Lord Vishwakarma, the divine craftsman, is revered as their patron deity.

15. Gopal or Gauda

They are traditionally engaged in dairy farming, cattle herding, and agriculture. They are enlisted as backward classes in Odisha State list.

General/Unreserved

1. Gutthe Koya/ Gotti Koya

The etymologicalGutthe Koya or Gotti Koya is the term used by the local people which remained as the name of identification for the migrant group. Further they appear in groups or bunches. The word Gutthe means bunch in Telugu, as they are seen always in bunches or group. Hence termed Gutthe Koya or Gotti Koya. Tribal people from Chhattisgarh were migrating as seasonal agricultural labourers before the onset of Salwa Judum as a counter to the Naxal groups (political conflict). They used to work in a "Guttha". It is a Telugu term that means contract based work, where migrated tribal group work in a group in a particular field area and in return for their service ask food grains or chilly or pulses instead of money. Especially in dry chilly fields they are contacted by the local landlords of Telangana during the months of March and April to work. In Gutta aftercompletion of work, these internally displaced persons (IDPs) engage in barter systemfor goods in return for their service or work in a field. Some of the local tribes feel that because of the language they speak, which is Gondi language that is quite different from the local Koya language, they are distinguished from the local tribe.It informed

from the field study that in gondi language "Gutthe means unknown". Hence, they are known as Gutthe Koya tribe whose primary work is agricultural labourers. This has remained in everyone's mind and thus the name Gutthe Koya is used by the locals for easy identification. The total population of Gutthe Koya from Bhadradri District is 11698 (Male 5919 and Female 5779) as per Socio Economic Survey on Gutthe Koya in 2019. The Gutthe Koya is requesting to be included in the ST-Koya but the native Koya are opposing Gutthe Koya inclusion because of the reservation benefit issues. The government of Andhra Pradesh and Telangana are not giving any land titles to Gutthe Koya but only in Telangana state the Gutthe Koya children are given educational admission. They are treated as General Category both in Telangana and Andhra Pradesh.

2. Kuruk

The Kuruk is a fisherman, who represent a sub-class of the Gonds, the then kings has given the title Kuruk which means professional in fishing, after a bird called kuruk (black heron). Apart from the ethnic identity discussion above, there are other communities such as Muslim and Christian, migrants from Odisha and Bengal who live alongside larger communities in the nearby villages, according to the social norms and customs of the dominant community.

As stated earlier, a total of 42 ethnic communities are found in border areas of Chhattisgarh namely Mahar, Ghasiya, Chamar, and Migrants of UP in Scheduled Caste category of Chhattisgarh, Nethakani, and Madiga in Scheduled Caste category of Telangana State, Mala in Scheduled Caste category of Andhra Pradesh, Dom, and Sagoria in Scheduled Caste category of Odisha. The tribal communities listed includes Dorla, Muria, Dhurwa, Halba, Gond, Bhatra in Chhattisgarh, Koya, Lambadi, and Gond in Telangana, Koya, Lambadi, and Gond, tribal communities in Andhra Pradesh, Koya, Dhurwa, Gond, Halba, Matia, and Bhumia in Odisha.The other backward classes and forward caste communitieslisted in the villages of Chhattisgarh state includes Muslims, Raut, Kumhar, Kunbi, Kalar, Lohar and Kuruk (in General Category). InTelangana State such communities are Vaddera, Kammara and Gutthe Koya (in General Category). In Andhra Pradesh Munnurukapu, and Gutthe Koya (in General Category) were found in the border villages. In the state of Odisha border villages, besides communities which identified themselves as Muslims and Christians, caste communities like Telanga, Muslims, Rana, Kewat, and Yadav were listed.

Table 1.6. Distribution of households by community in the bordering villages of Chhattisgarh State

District	Village	Community	No. of households	% to the total HHs in village
	Maraiguda	Dorla	306	100%
	Dharmapenta	Dorla	35	100%
		Dorla	23	51%
	Arlapenta	Muria	22	49%
	Kottur, Maraiguda	Dorla	60	100%
	Kanaiguda	Muria	18	100%
	Nimmalguda	Muria	12	21%

District	Village	Community		
Sukma		Dorla	45	79%
		Dorla	97	95%
	Injaram	Migrants from Odisha	5	5%
	Phandiguda	Dorla	90	100%
	Chintakonta	Dorla	47	100%
	Dornapal, Kamapedaguda (Rajpadar)	Muria	25	100%
	Jhapra	Muria	40	91%
		Lohar	4	9%
		Muria	40	56%
		Dhurwa	8	11%
		Halba	12	17%
		Kumhar	11	15%
	Burdi	Yadav from UP	1	1%
	Kerlapal (Motguda)	Muria	85	100%
		Bhatra	40	25%
		Mahar	6	4%
		Rout	15	9%
	Ramaram	Gond	100	62%
		Gond	45	90%
	Darbha	Kumhar	5	10%
Bijapur		Gond	80	59.7%
		Mahar	25	18.7%
		Kalar	9	6.7%
	Kottur, Bhopalpatnam	Chamar	20	14.9%
		Gond	58	92%
	Bhadrakali, Bhopalpatnam	Munnurukapu	2	3%
		Kunbi	3	5%
		Gond	160	95.8%
		Chamar	4	2.4%
		Mahar	2	1.2%
	Tarud, Bhopalpatnam	Kunbi	1	0.6%
		Gond	90	78%
		Kalar	10	9%
	Chendur, Bhopalpatnam	Chamar	4	3%
		Kumhar	11	10%

The above table shows the community wise distribution of households in the bordering villages of Chhattisgarh State. In Sukma District, while the villages Maraiguda, Dharmapenta, Kottur (near Maraiguda), Phandiguda, and Chintakontacomprised only Dorla community, Kanaiguda and Dornapal, Kamapedaguda (Rajpadar), Kerlapal (Motguda) are also uni-ethnicand comprised only Muria community. Four villages of Chhattisgarh state on this border side i.e. Nimmalguda (comprised, Dorla, Muria) Arlapenta (comprised, Dorla, Muria), Darbha (comprised, Gond, Kumhar) and Jhapra (comprised Lohar, Muria) are biethnic. The rest of the

villages are multiethnic and the highest number of multiethnic villages is found in Bijapur village of Chhattisgarh. On the whole, the communities of Scheduled Tribes like Dorla, Muria and Gonds are predominant in Chhattisgarh side of border villages.

Table 1.7. Distribution of households by community in the bordering villages of Andhra Pradesh State

District	Village	Community	No. of households	% to the total HHs in village
Alluri Sitarama Raju	Mallampeta	Koya	55	100%
	DongalaJaggaram	Koya	70	67%
		Lambada	35	33%
	Kalleru	Koya	193	89.4%
		Munnurukapu	18	8.3%
		Mala	1	0.5%
		Migrants from Odisha	4	1.8%
	Veerapuram	Koya	350	100%
	Burkanakota	Koya	160	100%
	Jivvugudem	Koya	75	100%
	Chidmuru	Koya	500	100%

The above table shows the community wise distribution of households in the bordering villages of Andhra Pradesh. In Alluri Sitarama Rajudistrict, the villages Mallampeta, Veerapuram, Burkanakota, Jivvugudem, and Chidmuru are uni-ethnic. The village DongalaJaggaram is biethnic and Kalleru is multiethnic village and the Munnurukapu community people are living with Koya from 1970s. The Munnurukapu community also speak Koya dialect and support others during any need.

Table 1.8. Distribution of households by community in the bordering villages of Telangana State

District	Village	Community	No. of households	% to the total HHs in village
Bhadadri Kothagudem	Maraigudem	Koya	138	100%
	Sugannapuram	Lambada	70	98.6%
		Other Backward Community	1	1.4%
	Pedda Kamalapuram	Koya	200	100%
	Kurnapalli	Koya	270	100%
	Kondevai	Gutthe Koya	68	100%
	Chennapuram	Gutthe Koya	70	100%
	Komanapalli	Koya	63	100%
Mulugu	Tekulgudem	Koya	167	92%

District	Village	Community	No. of households	% to the total HHs in village
		Other Backward Community	8	4%
		Nethakani	7	4%
Jayashankar Bhupalapall		Koya	70	82.3%
		Madiga	14	16.5%
	Neelampalli	Other Backward Community	1	1.2%
		Koya	88	96%
	Burguda	Madiga	4	4%

In BhadradriKothagudem District, the villages Maraigudem, Pedda Kamalapuram, Kurnapalli, Kondevai, Chennapuram, and Komanapalli are uni-ethnic. The villagesSugannapuram, Burgudaarebiethnic and Tekulgudem, Neelampalli are multiethnic village.It is noticed that Koya, a Scheduled Tribe and Madiga, Nethakani belong to Scheduled Castecategoryare mainly inhabited in the Border areas of Chhattisgarh and Telangana.

Table 1.9. Distribution of households by community in the bordering villages of Odisha

District	Village	Community	No. of households	% to the total HHs in village
		Kondareddy	136	44%
	Podia	Koya	70	23%
		Dom	40	13%
		Religious Communities (Christian)	60	20%
	Binayakpur	Koya	150	100%
Malkangiri	Alma	Koya	118	100%
	Muraliguda	Koya	130	100%
	Peta	Koya	160	100%
	Titiberi	Koya	154	100%
		Koya	22	17%
	Tondiki	Rana	71	56%
		Halba	30	24%
		Migrants from Bengal and UP	4	3%
	Battanawada	Koya	120	100%
	Cherkuguda	Koya	71	100%

	Akarpalli	Koya	80	100%
	Gorakpalli	Koya	146	81%
		Religious Communities (Muslim)	3	2%
		Telanga	11	6%
		Dom	20	11%
	Tondapalli	Koya	200	93.5%
		Dhurwa	9	4.2%
		Dom	5	2.3%
	Kachelli	Koya	109	100%

The above table shows the community wise distribution of households in the bordering villages of Odisha. In Malkangiri district, totally ninevillages, namely Binayakpur, Alma, Muraliguda, Peta, Titiberi, Battanawada, Cherkuguda, Akarpalli, and Kachelli are uni-ethnic. Four villages in the same district i.e. Podia, Tondiki, Tondapalli, Gorakpalli are multiethnic villages.From the table it is clear that the ST Koya are predominant in the studied border area and particularly in multi ethnic villages, the communities belonging to Scheduled caste are next to ST Koya community.It is important to notice that migrants from other states like Uttar Pradesh, Bengal, Andhra Pradesh and Telangana who are engaged in small business are living harmoniously with local communitiesin the villages of Odisha.

Table 1.10. Distribution of population by age groups and dependents

Name of the Village	% of Children	% of working	% of dependent adults	% of disabled
Chhattisgarh				
Maraiguda	29.5%	59.1%	11.4%	0.0%
Dharmapenta	24.5%	68.7%	6.8%	0.0%
Arlapenta	38.4%	48.8%	12.0%	0.8%
Kottur, Maraiguda	27.8%	58.3%	13.9%	0.0%
Kanaiguda	39.5%	49.0%	11.5%	0.0%
Nimmalguda	28.6%	66.1%	5.3%	0.0%
Injaram	12.4%	76.4%	11.2%	0.0%
Phandiguda	17.45%	65.1%	17.45%	0.0%
Chintakonta	31.7%	64.6%	3.7%	0.0%
Dornapal, Kamapedaguda (Rajpadar)	35.8%	56.8%	6.3%	1.1%
Jhapra	33.1%	50.4%	16.5%	0.0%
Burdi	25.0%	71.7%	2.6%	0.7%
Kerlapal (Motguda)	39.6%	51.8%	8.6%	0.0%

Ramaram	21.3%	71.6%	7.1%	0.0%
Darbha	30.1%	64.7%	5.2%	0.0%
Kottur, Bhopalpatnam	17.4%	60.9%	21.7%	0.0%
Bhadrakali, Bhopalpatnam	24.1%	68.5%	7.4%	0.0%
Tarud, Bhopalpatnam	15.2%	60.6%	24.2%	0.0%
Chendur, Bhopalpatnam	19.7%	69.6%	10.7%	0.0%
Telangana				
Maraigudem	19.1%	66.2%	11.8%	2.9%
Sugannapuram	28.9%	58.8%	12.3%	0.0%
Pedda Kamalapuram	19.35%	69.35%	9.7%	1.6%
Kurnapalli	21.7%	60.9%	17.4%	0.0%
Kondevai	32.9%	62.0%	5.1%	0.0%
Chennapuram	30.55%	55.55%	12.5%	1.4%
Komanapalli	34.7%	31.1%	4.2%	0.0%
Tekulgudem	30.6%	69.4%	0.0%	0.0%
Neelampalli	28.1%	62.5%	9.4%	0.0%
Burguda	18.2%	77.3%	4.5%	0.0%
Odisha				
Podia	19.3%	62.2%	18.5%	0.0%
Binayakpur	22.6%	73.1%	4.3%	0.0%
Alma	7.0%	88.4%	4.6%	0.0%
Muraliguda	22.4%	66.5%	9.9%	1.2%
Peta	34.9%	62.1%	1.5%	1.5%
Titiberi	28.0%	69.0%	3.0%	0.0%
Tondiki	26.8%	69.3%	2.9%	1.0%
Battanawada	18.3%	76.2%	5.5%	0.0%
Cherkuguda	26.3%	63.2%	10.5%	0.0%
Akarpalli	29.8%	63.7%	6.5%	0.0%
Gorakpalli	30.3%	61.0%	8.2%	0.5%
Tondapalli	33.0%	60.7%	6.3%	0.0%
Kachelli	35.7%	55.6%	7.7%	1.0%
Andhra Pradesh				
Mallampeta	25.8%	69.7%	4.5%	0.0%
DongalaJaggaram	32.9%	61.6%	5.5%	0.0%
Kalleru	12.4%	75.8%	11.8%	0.0%
Veerapuram	23.3%	76.7%	0.0%	0.0%
Burkanakota	25.0%	64.0%	11.0%	0.0%
Jivvugudem	26.3%	63.2%	9.6%	0.9%
Chidmuru	22.0%	74.0%	4.0%	0.0%

It is found that the highest percentage of children (39.6%) is inKerlapal (Motguda), in Chhattisgarh. The children constituted a mere 7.0% in Alma of Odisha. It is also noticed that the highest percentage of working members is in Alma of Odisha i.e., 88.4% whereas the lowest percentage of working is in Kommanapalli in Telangana. Furthermore, the highest percentage (24.2%) of dependent adults is found in Tarud, Chhattisgarh whereas in Tekulagudem in

Telangana and Veerapuram in Andhra Pradesh, no member was reported as dependent. The highest percentage of disabled members is found in the Maraigudem of Telangana (2.9 %). Number of disabled persons are found in Maraiguda, Dharmapenta, Kottur(Maraiguda), Kanaiguda, Nimmalguda, Injaram, Phandiguda, Chintakonta, Jhapra, Kerlapal (Motguda), Ramaram, Darbha, Kottur (Bhopalpatnam), Bhadrakali, Tarud, Chendur of Chhattisgarh, Sugannapuram, Kurnapalli, Kondevai, Komanapalli, Tekulgudem, Neelampalli, Burugudem of Telangana,Podia, Binayakpur, Alma, Titiberi, Battanawada, Cherkuguda, Akarpalli, Tondapalli of Odisha,Mallampeta, DongalaJaggaram, Kalleru, Veerapuram, Burkanakota, Chidmuru of Andhra Pradesh. Most of the aged people are depending on the pension and ration supplied by the Government.

Socio-Economic and demographic composition of village communities in the interstate borders

Table 1.11. Distribution of population by sex and marital status

Name of the Village	% of males	% of females	% of married (*)	% of Unmarried (*)	% of divorced and widowed male(*)	% of divorced and widowed female(*)
Chhattisgarh						
Maraiguda	52.3%	47.7%	58.1%	25.8%	6.4%	9.7%
Dharmapenta	52.1%	47.9%	53.7%	33.3%	5.7%	7.3%
Arlapenta	36.8%	63.2%	66.2%	22.1%	0.0%	11.7%
Kottur, Maraiguda	41.7%	58.3%	69.0%	23.0%	4.0%	4.0%
Kanaiguda	43.3%	56.7%	60.3%	38.1%	1.6%	0.0%
Nimmalguda	53.6%	46.4%	65%	34.0%	0.0%	1.0%
Injaram	44.9%	55.1%	33.3%	47.4%	3.9%	15.4%
Phandiguda	45.6%	54.4%	44.0%	39.8%	1.6%	14.6%
Chintakonta	47.6%	52.4%	71.43%	21.43%	0.0%	7.14%
Dornapal, Kamapedaguda (Rajpadar)	47.4%	52.6%	59.0%	26.2%	0.0%	14.8%
Jhapra	55.6%	44.4%	58.4%	31.5%	2.2%	7.9%
Burdi	49.3%	50.7%	59.6%	36.0%	0.9%	3.5%
Kerlapal (Motguda)	44.6%	55.4%	69.05%	17.86%	0.0%	13.09%
Ramaram	48.0%	52.0%	58.0%	37.0%	1.0%	4.0%
Darbha	51.9%	48.1%	74.2%	24.2%	0.5%	1.1%
Kottur, Bhopalpatnam	45.7%	54.3%	57.9%	36.8%	0.0%	5.3%
Bhadrakali, Bhopalpatnam	53.7%	46.3%	63.41%	34.15%	0.0%	2.44%
Tarud, Bhopalpatnam	56.6%	43.4%	58.3%	32.2%	1.2%	8.3%

Chendur, Bhopalpatnam	51.8%	48.2%	66.7%	28.9%	0.0%	4.4%
Telangana						
Maraigudem	47.1%	52.9%	65.45%	25.45%	1.8%	7.3%
Sugannapuram	53.5%	46.5%	76.5%	17.3%	0.0%	6.2%
Pedda Kamalapuram	40.3%	59.7%	64.0%	28.0%	0.0%	8.0%
Kurnapalli	61.0%	39.0%	77.8%	16.7%	0.0%	5.5%
Kondevai	44.7%	55.3%	66.0%	25.2%	1.9%	6.9%
Chennapuram	43.1%	56.9%	60.0%	34.0%	1.3%	4.7%
Komanapalli	48.4%	51.6%	77.0%	16.0%	2.0%	5.0%
Tekulgudem	46.9%	53.1%	70.6%	20.6%	0.0%	8.8%
Neelampalli	46.9%	53.1%	87.0%	4.3%	0.0%	8.7%
Burguda	59.1%	40.9%	33.3%	50.0%	0.0%	16.7%
Odisha						
Podia	50.4%	49.6%	56.25%	36.5%	1.0%	6.25%
Binayakpur	54.8%	45.2%	69.4%	23.6%	1.4%	5.6%
Alma	48.8%	51.2%	50.0%	45.0%	0.0%	5.0%
Muraliguda	44.7%	55.3%	54.4%	39.2%	0.8%	5.6%
Peta	50.0%	50.0%	58.1%	32.6%	4.65%	4.65%
Titiberi	54.0%	46.0%	69.4%	26.4%	2.8%	1.4%
Tondiki	49.3%	50.7%	56.0%	32.0%	4.7%	7.3%
Battanawada	48.8%	51.2%	58.21%	34.33%	2.24%	5.22%
Cherkuguda	48.9%	51.1%	71.4%	22.5%	2.0%	4.1%
Akarpalli	48.4%	51.6%	55.2%	26.4%	6.9%	11.5%
Gorakpalli	52.8%	47.2%	61.8%	32.3%	2.2%	3.7%
Tondapalli	49.7%	50.3%	67.2%	23.4%	3.9%	5.5%
Kachelli	48.8%	51.2%	69.2%	21.0%	3.0%	6.8%
Andhra Pradesh						
Mallampeta	53.0%	47.0%	61.2%	30.6%	0.0%	8.2%
DongalaJaggaram	56.2%	43.8%	69.4%	20.4%	2.0%	8.2%
Kalleru	49.0%	51.0%	55.2%	33.6%	0.75%	10.45%
Veerapuram	46.7%	53.3%	56.5%	30.4%	4.4%	8.7%
Burkanakota	48.9%	51.1%	60.2%	32.0%	0.0%	7.8%
Jivvugudem	54.4%	45.6%	57.1%	32.1%	5.95%	4.76%
Chidmuru	50.0%	50.0%	67.0%	28.0%	2.5%	2.5%

Children below theage of 14 years are excluded.

Note: Data in the above table only pertain to the studied population (i.e. only from the households studied in each village)

From the above table it is noticed that highest percentage of males in the studied area are found in Kurnapalli of Telangana i.e., 61.0 % whereas the lowest is found in Chennapuram of Telangana i.e., 43.1 %. Highest sex ratio in the studied area is found in Arlapenta of Chhattisgarhwith 63.2% of total population being female. ON the other hand, lowest percentage of female is found in Kurnapalli of Telangana which is 39.0%.

It is also noticed that highest percentage of married population is found in Neelampalli of Telangana which is 87.0% and the lowest percentage of married is found in both Burugudem in Telangana and Injaram of Chhattisgarh i.e. 33.3 % in each. It is also noticed that the highest percentage of divorced and widowed males are in Akarpalli of Odisha i.e., 6.9% and the lowest percentage of divorced and widowed male i.e., 0.0 % is found in many villages (Arlapenta, Nimmalaguda, Chintakonta, DornapalKamapedaguda (Rajpadar), Kerlapal (Motguda), Kottur (Bhopalpatnam), Bhadrakali, Chendur of Chhattisgarh. Sugannapuram, Pedda Kamalapuram, Kurnapalli, Tekulagudem, Neelampalli, Burugudem of Telangana, and Alma of Odisha; Mallampeta, Burkankota of Andhra Pradesh) The highest percentage of divorced and widowed female is found in Burugudem of Telangana i.e., 16.7 % and the lowest in Kannaiguda, Chhattisgarh i.e., 0 %.

Table 1.12. State-wise Marital Distance

Village	Marital distance (in Kms)					
	1-10	*11-20*	*21-30*	*31-40*	*41-50*	*51 +*
Chhattisgarh						
Maraiguda	33.3%	33.3%	11.2%	0.0%	0.0%	22.2%
Dharmapenta	68.8	0.0%	3.1%	0.0%	0.0%	25.0%
Arlapenta	58.6%	24.1%	6.9%	0.0%	0.0%	10.4%
Kottur, Maraiguda	77.8%	11.1%	0.0%	0.0%	0.0%	11.1%
Kanaiguda	21.1%	0.0%	0.0%	10.5%	26.3%	42.1%
Nimmalguda	88.6%	3.8%	0.0%	0.0%	3.8%	3.8%
Injaram	46.1%	15.4%	0.0%	15.4%	7.7%	15.4%
Phandiguda	81.5%	3.7%	0.0%	3.7%	0.0%	11.1%
Chintakonta	50.0%	10.0%	20.0%	10.0%	5.0%	5.0%
Dornapal, Kamapedaguda (Rajpadar)	61.1%	5.6%	11.1%	0.0%	11.1%	11.1%
Jhapra	50.0%	7.7%	7.7%	7.7%	15.4%	11.5%
Burdi	28.1%	37.5%	12.5%	3.1%	9.4%	9.4%
Kerlapal (Motguda)	76.0%	13.8%	3.4%	3.4%	0.0%	3.4%
Ramaram	60.0%	6.7%	3.3%	6.7%	6.7%	16.6%
Darbha	68.6%	6.0%	4.5%	4.5%	4.5%	11.9%

Kottur, Bhopalpatnam	54.5%	27.3%	0.0%	0.0%	9.1%	9.1%
Bhadrakali, Bhopalpatnam	23.0%	30.8%	15.4%	0.0%	0.0%	30.8%
Tarud, Bhopalpatnam	41.7%	33.3%	4.2%	8.3%	4.2%	8.3%
Chendur, Bhopalpatnam	26.67%	26.67%	26.66%	0.0%	0.0%	20.0%

Telangana						
Village Name	*1-10*	*11-20*	*21-30*	*31-40*	*41-50*	*51 +*
Maraigudem	68.75%	18.75%	6.25%	6.25%	0.0%	0.0%
Sugannapuram	35.5%	9.7%	3.2%	0.0%	3.2%	48.4%
Pedda Kamalapuram	52.9%	29.4%	11.8%	0.0%	0.0%	5.9%
Kurnapalli	57.1%	28.6%	0.0%	0.0%	0.0%	14.3%
Kondevai	25.5%	5.9%	13.7%	17.7%	7.8%	29.4%
Chennapuram	28.9%	20%	13.3%	0.0%	0.0%	37.8%
Komanapalli	45.8%	12.5%	29.2%	0.0%	0.0%	12.5%
Tekulgudem	58.3%	16.7%	16.7%	8.3%	0.0%	0.0%
Neelampalli	60.0%	0.0%	10.0%	0.0%	0.0%	30.0%
Burguda	0.0%	0.0%	66.7%	33.3%	0.0%	0.0%

Odisha						
Village Name	*1-10*	*11-20*	*21-30*	*31-40*	*41-50*	*51 +*
Podia	69.2%	7.7%	11.5%	3.9%	0.0%	7.7%
Binayakpur	68.0%	12.0%	8.0%	0.0%	0.0%	12.0%
Alma	50.0%	10.0%	20.0%	0.0%	0.0%	20.0%
Muraliguda	61.8%	14.7%	2.9%	0.0%	5.9%	14.7%
Peta	33.3%	8.3%	0.0%	33.3%	16.8%	8.3%
Titiberi	72.0%	20.0%	8.0%	0.0%	0.0%	0.0%
Tondiki	39.0%	14.6%	7.3%	9.8%	7.3%	22.0%
Battanawada	56.4%	25.6%	5.1%	2.6%	2.6%	7.7%
Cherkuguda	74.3%	5.7%	11.4%	5.7%	0.0%	2.9%

Akarpalli	58.4%	12.5%	8.3%	8.3%	8.3%	4.2%
Gorakpalli	52.4%	28.5%	11.9%	0.0%	2.4%	4.8%
Tondapalli	67.4%	9.3%	14.0%	4.65%	0.0%	4.65%
Kachelli	76.2%	11.9%	4.75%	2.4%	0.0%	4.75%
Andhra Pradesh						
Village Name	*1-10*	*11-20*	*21-30*	*31-40*	*41-50*	*51 +*
Mallampeta	60.0%	13.3%	0.0%	6.7%	0.0%	20.0%
DongalaJaggaram	64.7%	5.9%	0.0%	0.0%	0.0%	29.4%
Kalleru	54.1%	16.2%	16.2%	5.4%	2.7%	5.4%
Veerapuram	66.7%	33.3%	0.0%	0.0%	0.0%	0.0%
Burkanakota	60.0%	3.3%	30.0%	6.7%	0.0%	0.0%
Jivvugudem	75.0%	4.2%	4.2%	4.2%	0.0%	12.5%
Chidmuru	61.5%	23.1%	15.4%	0.0%	0.0%	0.0%

Data on marital distance reveals that in Chhattisgarh a large number of the men and women have married within 1-10 kms distance. In case of Nimalguda village 88.6% have married in such distance and while in the case of Kanaiguda village only about one-fourth could find their partner in such short distance. The figures in the table reflect that the communities residing in the bordering villages mainly prefer to marry within their relatives or families living in shorter distance.

In the 10 surveyed villages in Telangana, the trend relating to marital distance is similar to that found in Chhattisgarh. Only in two villages, namely, Sugannapuram and Burguda some variation in marital distances is noticed. In case of Sugannapuram, marital distance is reported to be over 50 kms by 48.4% of respondents. In case of Burguda, marital distance of 21-30 kms is reported frequently (66.7%), though one-third also reported a distance of 31-40 kms. These two villages are multiethnic villages.

In Odisha, marital distance in all the villagesisfoundto be less than 10 kms.

The data revealed inthe villages of Andhra Pradesh shows similar trend as Odisha.While in Jivvugudem,75% reported a range of less than 10 kms, very a smaller number of people have marital relations with a distance of above 50 kms.

Table 1.13. Distribution of families by family type (genealogical composition)

Name of the Village	Family Types					
	Broken	Nuclear	Nuclear Extended	Joint	Joint extended	Others
Chhattisgarh						
Maraiguda	0.0%	88.9%	0.0%	11.1%	0.0%	0.0%
Dharmapenta	9.1%	54.5%	9.1%	24.3%	3.0%	0.0%
Arlapenta	0.0%	68.0%	8.0%	24.0%	0.0%	0.0%
Kottur, Maraiguda	11.1%	77.8%	0.0%	11.1%	0.0%	0.0%
Kanaiguda	0.0%	75.0%	6.25%	18.75%	0.0%	0.0%
Nimmalguda	8.3%	75.0%	0.0%	12.5%	4.2%	0.0%
Injaram	38.1%	23.8%	19.0%	14.3%	4.8%	0.0%
Phandiguda	23.7%	52.6%	5.3%	13.1%	0.0%	5.3%
Chintakonta	10.5%	73.7%	5.3%	10.5%	0.0%	0.0%
Dornapal, Kamapedaguda (Rajpadar)	17.6%	35.3%	0.0%	47.1%	0.0%	0.0%
Jhapra	0.0%	65.2%	8.7%	26.1%	0.0%	0.0%
Burdi	4.2%	50.0%	0.0%	41.6%	4.2%	0.0%
Kerlapal (Motguda)	0.0%	60.0%	0.0%	36.0%	0.0%	4.0%
Ramaram	16.0%	48.0%	8.0%	28.0%	0.0%	0.0%
Darbha	0.0%	58.7%	2.2%	39.1%	0.0%	0.0%
Kottur, Bhopalpatnam	0.0%	90.0%	0.0%	10.0%	0.0%	0.0%
Bhadrakali, Bhopalpatnam	10.0%	30.0%	0.0%	50.0%	0.0%	10.0%
Tarud, Bhopalpatnam	15.8%	52.6%	0.0%	26.3%	0.0%	5.3%
Chendur, Bhopalpatnam	8.3%	66.7%	0.0%	25.0%	0.0%	0.0%
Telangana						
Name of the Village	**Broken**	**Nuclear**	**Nuclear Extended**	**Joint**	**Joint extended**	**Others**
Maraigudem	31.25%	37.5%	0.0%	25.0%	0.0%	6.25%
Sugannapuram	7.7%	73.2%	3.8%	7.7%	3.8%	3.8%
Pedda Kamalapuram	12.5%	62.5%	0.0%	18.75%	0.0%	6.25%
Kurnapalli	16.7%	66.6%	0.0%	16.7%	0.0%	0.0%
Kondevai	2.3%	65.9%	2.3%	27.2%	0.0%	2.3%
Chennapuram	2.6%	71.1%	7.9%	15.8%	2.6%	0.0%
Komanapalli	8.8%	78.3%	4.3%	4.3%	4.3%	0.0%
Tekulgudem	27.2%	36.4%	0.0%	36.4%	0.0%	0.0%
Neelampalli	0.0%	57.1%	0.0%	42.9%	0.0%	0.0%
Burguda	50.0%	50.0%	0.0%	0.0%	0.0%	0.0%

Odisha					
Name of the Village	Broken	Nuclear	Nuclear Extended	Joint	Joint extended	Others
Podia	11.1%	66.7%	0.0%	22.2%	0.0%	0.0%
Binayakpur	0.0%	82.6%	4.3%	13.1%	0.0%	0.0%
Alma	18.2%	72.7%	0.0%	9.1%	0.0%	0.0%
Muraliguda	5.55%	63.9%	5.55%	16.7%	0.0%	8.3%
Peta	8.3%	66.7%	0.0%	25.0%	0.0%	0.0%
Titiberi	0.0%	80.95%	0.0%	19.05%	0.0%	0.0%
Tondiki	5.4%	51.4%	2.7%	40.5%	0.0%	0.0%
Battanawada	3.0%	60.6%	0.0%	36.4%	0.0%	0.0%
Cherkuguda	3.4%	72.4%	0.0%	20.8%	3.4%	0.0%
Akarpalli	24.0%	32.0%	0.0%	40.0%	4.0%	0.0%
Gorakpalli	3.0%	57.6%	3.0%	33.4%	3.0%	0.0%
Tondapalli	6.3%	53.1%	0.0%	40.6%	0.0%	0.0%
Kachelli	0.0%	48.5%	0.0%	51.5%	0.0%	0.0%
Andhra Pradesh					
Name of the Village	Broken	Nuclear	Nuclear Extended	Joint	Joint extended	Others
Mallampeta	8.3%	58.4%	0.0%	33.3%	0.0%	0.0%
DongalaJaggaram	0.0%	71.4%	0.0%	28.6%	0.0%	0.0%
Kalleru	16.7%	54.8%	7.1%	14.3%	0.0%	7.1%
Veerapuram	33.3%	66.7%	0.0%	0.0%	0.0%	0.0%
Burkanakota	11.8%	67.6%	0.0%	17.6%	0.0%	3.0%
Jivvugudem	23.3%	66.7%	6.7%	3.3%	0.0%	0.0%
Chidmuru	13.3%	80.0%	0.0%	6.7%	0.0%	0.0%

The above table presents a detailed breakdown of family types across the border villages in the study area. In Chhattisgarh's Maraiguda village, the majority of families (88.9%) are classified as Nuclear, indicating households consisting primarily of parents and children living together independently. Conversely, in villages like Dornapal, a significant proportion (47.1%) of families are categorized as Joint, where multiple generations reside together and share resources, reflecting a more traditional family structure prevalent in village. Across villages in Telangana varied family compositions is noticed. In Burguda, half of the families are classified as Broken, suggesting a higher incidence of fragmented family units or non-cohabiting family members. On the other hand, villages like Sugannapuramof Telangana exhibited a predominant presence of nuclear families (73.2%), indicating a pattern of smaller, independent family units in that village. Odisha and Andhra Pradesh also show distinct patterns. In Odisha's Podia village and Andhra Pradesh's Chidmuru, nuclear families constitute a significant portion (66.7% and 80%), indicating fragmented units of families staying in the villages due to availability of land and division of property whereas Joint families are more prevalent in villages like Akarpalli (40.0%) of Odisha and Mallampeta in Andhra Pradesh. The prevalence of joint families is to prevent the fracture of land in the remotely located villages.

Table 1.14 Distribution of households by numerical size

Name of the Village	Family Types (Numerical size)			
	Less than 3	3-5	6-8	Above 8
Chhattisgarh				
Maraiguda	11.1%	55.6%	33.3%	0.0%
Dharmapenta	6.1%	54.5%	39.4%	0.0%
Arlapenta	12.0%	48.0%	40.0%	0.0%
Kottur, Maraiguda	11.1%	77.8%	11.1%	0.0%
Kanaiguda	12.5%	18.75%	37.5%	31.25%
Nimmalguda	0.0%	83.3%	16.7%	0.0%
Injaram	14.3%	66.7%	19.0%	0.0%
Phandiguda	26.3%	55.3%	18.4%	0.0%
Chintakonta	15.8%	63.1%	21.1%	0.0%
Dornapal, Kamapedaguda (Rajpadar)	11.8%	29.4%	58.8%	0.0%
Jhapra	0.0%	52.2%	39.1%	8.7%
Burdi	0.0%	45.8%	41.7%	12.5%
Kerlapal (Motguda)	8.0%	48.0%	32.0%	12.0%
Ramaram	4.0%	72.0%	16.0%	8.0%
Darbha	4.3%	43.5%	39.1%	13.1%
Kottur, Bhopalpatnam	0.0%	80.0%	20.0%	0.0%
Bhadrakali, Bhopalpatnam	0.0%	50.0%	50.0%	0.0%
Tarud, Bhopalpatnam	16.0%	37.0%	37.0%	10.0%
Chendur, Bhopalpatnam	8.3%	66.7%	25.0%	0.0%
Telangana				
Name of the Village	Less than 3	3-5	6-8	Above 8
Maraigudem	18.75%	56.25%	25.0%	0.0%
Sugannapuram	3.85%	92.3%	3.85%	0.0%
Pedda Kamalapuram	25.0%	56.25%	18.75%	0.0%
Kurnapalli	16.7%	83.3%	0.0%	0.0%
Kondevai	4.6%	56.8%	29.5%	9.1%
Chennapuram	0.0%	42.1%	55.3%	2.6%
Komanapalli	13.0%	78.3%	8.7%	0.0%
Tekulgudem	18.2%	45.4%	36.4%	0.0%
Neelampalli	0.0%	85.7%	14.3%	0.0%
Burguda	0.0%	100.0%	0.0%	0.0%
Odisha				
Name of the Village	Less than 3	3-5	6-8	Above 8
Podia	14.8%	66.7%	14.8%	3.7%
Binayakpur	30.5%	47.8%	21.7%	0.0%
Alma	18.2%	72.7%	9.1%	0.0%
Muraliguda	13.9%	50.0%	36.1%	0.0%
Peta	0.0%	66.6%	16.7%	16.7%

Titiberi	9.5%	61.9%	28.6%	0.0%
Tondiki	2.7%	54.1%	40.5%	2.7%
Battanawada	9.1%	54.5%	33.3%	3.1%
Cherkuguda	17.2%	44.8%	34.5%	3.5%
Akarpalli	28.0%	28.0%	40.0%	4.0%
Gorakpalli	3.0%	42.4%	39.4%	15.2%
Tondapalli	0.0%	40.6%	50.0%	9.4%
Kachelli	0.0%	42.4%	42.4%	15.2%
Andhra Pradesh				
Name of the Village	Less than 3	3-5	6-8	Above 8
Mallampeta	0.0%	75.0%	8.3%	16.7%
DongalaJaggaram	7.1%	64.3%	14.3%	14.3%
Kalleru	33.3%	52.4%	14.3%	0.0%
Veerapuram	22.2%	77.8%	0.0%	0.0%
Burkanakota	26.5%	61.8%	8.8%	2.9%
Jivvugudem	23.3%	60.0%	16.7%	0.0%
Chidmuru	20.0%	80.0%	0.0%	0.0%

The table provides the division of households on the basis of family size. Family size was classified into three categories depending on the number of the members - Small (less than 3 members), Medium (3-5 members) and Large (6-8 members) and others (above 8 members). In Chhattisgarh, all three types are prevalent in all the villages except a few. In Telangana, too all types are present in all the villages except Burguda village. In Odisha, the most prevalent is the medium size of the family, followed by small, large and the type in which the members are more than 8. In Andhra Pradesh, in the village Mallampeta, families comprising more than 8 members are relatively more frequently reported. Overall, the data represents that in all the three states the family size of 3-5 members (i.e., medium size) is most prevalent. Many of the families adopted family planning practices and preferred only two children.

STATE WISE BRIEF DESCRIPTION OF THE STUDIED VILLAGES

CHHATTISGARH

INJARAM

The village is part of the Sukma district of Chhattisgarh state and is administered by the Injaram Gram Panchayat in the Konta block. This village is dominated by the Dorla community. The total number of households of Dorla community is 97, and the population is 388. Five households belong to the Odia people, who are migrants from Odisha. Their population is around 20. It is divided in three hamlets - Schoolpara, Pujaripara, and Gondigudapara. A road runs through the village, so it is located on both the sides of the road. The village was formerly known as Singanguda. The word Injaram is a conjunction of two different words – 'Inje' (which means *abhiaaye* in Hindi) and 'Ram'. It is thought that when Lord Ram spent a day worshiping Lord Shiva at Singanguda during his exile period, the villagers chirped "*inje ram*" (Lord Ram has come) in response to the village chief's question that who had come. Thus, Injaram became the new name for Singanguda.

Village Infrastructure

The village is well-connected by roads. Public transport is unavailable. Electricity was introduced 30 years back. Although electricity is available, power outages occur. The neighbouring market at Sukma is just 15 kms away from the village. Almost 70% of the households have the provision of LPG connections, but as they struggle to pay for it, they make do with firewood. There is good network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school, a secondary school, and two Anganwadi schools. The high school is located at Sukma, within a 20-kilometre radius of the village. Students go to Sukma to pursue higher education.

Health and Hygiene

A primary health centre is located at Sukma within a 5-kilometre radius of the village. There is a provision for emergency ambulance facility. The villagers have access to drinking water. Drainage facility and waste management system is absent.

Natural and Community Resources

The villagers collect *mahua* flowers*, amla,* tamarind, firewood and *tendu* leaves from the forest for their own consumption. Nearby water resources – *Sabari River and Tanim wagu*provide for the community's daily needs. Numerous hills, namely *Singammitta, Tumirgubal, Garagubal, Erramrajugubal,* and *Malagubal*, are located in the vicinity of the village. Animals are grazed in open areas. The sacred grooves of *Mudupu, Gamam*, and *Muttyalamma* are revered by the villagers. The village also has a church which was founded ten years ago.

Community Based Organization

Two members form the village's traditional panchayat, they are *Patel* and *Pujari*. Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations.

Three ward members form a part of statutory panchayat of the village. Two to three self-help groups are present in the village. They pool in money with the purpose of saving it and drawing loans whenever in need. Associations of the youth and associations based on religion are absent in the village. Traditional medicine man in the village treats various common illnesses like fever, cold, stomach ache, etc. along with snake and scorpion bite.

Chronology of the Village History

The village was established by Panda Baka, who had migrated from Irpaguda, Chhattisgarh approximately 100 years ago to find suitable land for agriculture and in search of means of livelihood.

Fair and Festivals

The important festivals celebrated by the villagers are *Bhumi Pandum, KodtaPandum, ChukuduPandum, Gade Pandum; Kulpu Pandum* (celebrated every alternate year, to ward off illness due to chicken pox). All the villagers – women, men and children come together for the celebration of all the festivals. The festivals are initiated by Pujari and Patel.

MARAIGUDA

The village is part of the Sukma district of Chhattisgarh state and is administered by the Maraiguda Gram Panchayat in the Konta block. The bordering village of Maraiguda is

Maraigudem in Telangana State; previously, both villages were essentially one, but a boundary between Chhattisgarh and Telangana ran through them, causing the formation of two different territories—one belonging to Telangana and the other to Chhattisgarh—and two villages, Maraiguda and Maraigudem. The village is dominated by Dorla community, population of 1224 living in 306 households. Dorla converse in Dorli dialect; Telangana being the border state, majority of them speak Telugu and although they belong to Chhattisgarh, a very few are versed in Hindi. The village is named after its founder 'Apaka Mara', who was the first settler in the village. Maraiguda was established in the year 1900 approximately.

Village Infrastructure

The village is well connected by roads. Public transportation is available. The basic facility of electricity is available to the villagers, among many others. Load shedding also occurs. The neighbouring market is situated at Laxminagar, which is 15 kms away from the village; another market is at Bhadrachalam, within 40 kms radius of the village. The villagers are provided with LPG connections, but most of them consider the use of firewood for cooking as a better option over expensive LPG cylinders. There is good network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school, a secondary school, and an Anganwadi school. The high school is located within a 20-kilometre distance from the Konta block of Chhattisgarh. Students go to Konta to pursue higher education.

Health and Hygiene

Within a 5-kilometre radius of the village is a primary health centre, just one kilometre away from the village in Chhattisgarh. Auxiliary Nurse and Midwife is available at the PHC, whereas MBBS Physician visits weekly. The PHC in Telangana state is located at Laxminagar, 20 kms away from the village, but a PHCinMaraiguda in Chhattisgarh is nearer, only 4 kms away from the village. In case of an emergency ambulance facility is available to the villagers. Also, a private ambulance facility is available from Kottapalli in Telangana. The villagers have access to drinking water and there is also adequate water for domestic use. Two-three handpumps are spread across the village. Drainage facilities are absent. Every alternate day, garbage truck visits the village to collect trash from the village in Chhattishgarh.

Natural and Community Resources

The villagers collect bamboo, firewood, mahua flowers, tora, tamarind from the nearby forest. The two streams, *Parikala* and *Cheruvu*, provide the villagers with their natural water supply, which they use for their everyday requirements. They are also involved in fishing, and fishes are a common resource in the village. A river called Godavari is located twenty-kilometres away from the village. The names of the two neighbouring hills are *Kanapparaju gutta* and *Pengutta*. There are no specific lands for grazing, open areas are used for animal grazing. They revere the sacred grove of *Muttyalamma*, all the festivals are celebrated and worship is done here.

Community Based Organization

The village's traditional panchayat is composed of *Patel*, *Pujari* and *Vipae*. Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations;

Vipae is the village messenger. Sarpanch and one ward member are part of the statutory panchayat of the village. Only one Self-Help Groupis present in the village, via which people in the village organize themselves, and provide each other with financial help. No associations of the youth or associations based on religion are present. Patel and Pujari play the role of religious functionaries in the village.

Chronology of the Village History

The village was established in the year 1900 approximately by ApakaMarabelonging to the Dorla community, who had migrated from Warangal in Telangana State, approximately 200 kilometres from Maraiguda currently, in search of cultivable land for agriculture. Apaka Mara was accompanied by about twenty families from Warangal. Later, around 2000, migration happened due to 'Salwa Judum'.

Fair and Festivals

The important festivals celebrated by the villagers are *VijjaPandum*(last week of May)*, PachhaPandum*(July)*, ChikuduPandum*(December-January)*, and Kurmi Pandum*(November)*. All the festivities take place at the *Muttyalamma* sacred groove.

RAJPADAR (DORNAPAL)

The village is part of the Sukma district of Chhattisgarh state and is administered by the Dornapal Gram Panchayat in the Konta block. The village was a part of another village called Kamapeddaguda, one and a half kilometre from the present village. Back then, the present settlement place was called Ramapara after the Patel of the village named Rama. Over time, as people migrated from Kamapeddaguda, it came to be called as Rajpadar and became a separate village. The village is dominated by Muria community. The number of households in the village is 25 and the population is 200 approximately. They converse in Koya, Gondi dialects and a few are good with Hindi.

Village Infrastructure

The village has good road connectivity; in the interior parts concrete cement roads are present. Public transport is unavailable. The villagers prefer either auto or private vehicles to move out of the village. Electricity was introduced in the village ten years ago. Although electricity is available, power outages occur. The neighbouring market at Dornapal is less than five-kilometres away from the village. The villagers are given LPG connections by the government in Chhattisgarh, but because cylinders are expensive, the majority of them use firewood for cooking. Internet and network connectivity is strong. There's no community hall in the village.

Educational Infrastructure

Children living in the village have access to a primary school and an Anganwadi school. The high school is located at Dornapal, one-kilometre away from Rajpadar. Even to pursue higher education, students have to move to Dornapal.

Health and Hygiene

A primary health centre is located at Dornapal within a 5-kilometre radius of the village. There is a facility for ambulances, in case of any health-related emergencies. The villagers have access to drinking water, but adequate water for domestic use is not available. Out of the two borewells present in the village, only one is functional. With drawing water from only one

borewell, villagers satisfy their daily requirement of water. Drainage facility and waste management system is absent.

Natural and Community Resources

The villagers collect *mahua* flowers*, tora,* tamarind, firewood and *tendu* leaves from the forest for their own consumption. Nearby water resources – *Sabari* River (800 metre away) provide for the community's daily needs. There are no hills in the vicinity of the village. Open areas are used for animal grazing. The worship the sacred grooves of *Moulimata*, and *Dev Gudi*. Some of the festivals are celebrated at the sacred grove of *Moulimata* and others at that of *Dev Gudi*.

Community Based Organization

One ward member forms a part of the statutory panchayat of the village. *Patel, Pujari* and *perma* make up the traditional panchayat. The positions of Patel and Pujari are hereditary and they are the supreme authority.

Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations and Perma is the village messenger, who takes care of relaying important instructions to all villagers. There are no Self-Help Groups, also associations of the youth or associations based on religion are absent in the village. Five to six traditional medicine men are present in the village and they treat various common illnesses like fever, cold, stomach ache, and pain of any kind. They also treat scorpion and snake bites using traditional medicinal plants from the forest.

Chronology of the Village History

The village was established approximately in 1988-89 by Madavi Rama belonging to the Koya community from Kamapeddaguda, one and a half kilometre from the present place in order to reduce the distance to the agricultural area. Initially four households had migrated with him; followed by many others whose agricultural lands were nearer to Rajpadar. Later, major migration was due to 'Salwa Judum'.

Fair and Festivals

The important festivals celebrated in the village are *Beej Pandum (at two levels – village and at every house), Kurmi Pandum, EndhPandum, KodtaPandum, ChukuduPandum, Gade Pandum (BhimulPandum), and Marka Pandum.*

CHINTAKONTA

The village is part of the Sukma district of Chhattisgarh state and is administered by the Dondra Gram Panchayat in the Konta block. This village is dominated by the Dorla community only. The total number of households is 47, and the populations are 178. The village is situated at a distance of 5-kilometres from Konta.

Village Infrastructure

The village does not have good road connectivity, there are no *pucca (motorable)* roads inside the village but a concrete road connects Konta and Chintakonta. Public transport is unavailable. Villagers either walk to Konta (5 km) or hire an auto whenever they have to move out of the village. Although electricity is available, power outages occur frequently. The neighbouring market at Konta is just 5-kilometres away from the village. The villagers are not provided with

the LPG connections, so they depend on the firewood collected from the forest for cooking. There is good network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

The village has an Anganwadi and a primary school. For secondary and higher education, schools and colleges are located at Konta, 5 km away from the village. Students also choose to go to Jagdalpur for higher education and secondary education located at 200 kms.

Health and Hygiene

A Primary Health Centreis located at Konta within a 5-kilometre radius of the village. There is a provision for emergency ambulance facility. In case of an emergency, an ambulance comes to the village from Konta. Although the villagers have access to drinking water, there is unavailability of adequate water for domestic use. Drainage facilities and waste management system are absent.

Natural and Community Resources

The villagers collect *mahua flowers, tora, firewood, amla,* fruits and *tendu* leaves from the forest for their own consumption. Nearby water resources – *Bukanakotawagu*and *Sargondu*provide for the community's daily requirements of water. They even get fishes from here. A hill nearby is called *Gummadgonde* – they go here for hunting during festivals especially *VijjaPandum.* Open spaces and agricultural fields are used for animal grazing. They worship the sacred grooves of *Muttyalamma*(*Mudupu*) and *Gamam.*

Community Based Organization

There are two ward members in the statutory panchayat. The village's traditional panchayat is composed of *Pujari* and *Patel*. Positions of *Pujari*and*Patel*are hereditary.

Patel is the village leader; and Pujari is in charge of all religious ceremonies and celebrations. Although one Self-help groupis present, it is currently non-functional. Any associations of youth and associations based on religion are not present. A traditional medicine man is the primary choice of healer for the villagers. One forty-year-old medicine man is present in the village, who treats common illnesses, snake and scorpion bites.

Chronology of the Village History

The village was established by two men belonging to the Dorla community named, Jogaya and Bujji, who migrated from Chidumuru (Andhra Pradesh) a few 100 years back, to find suitable land for agriculture and in search of means of livelihood. The entire hamlet was relocated to a nearby camp during Salwa Judum around 2004-05, but as its effects subsided, all the villagers resettled to the present place and begin with agriculture as primary occupation.

Fair and Festivals

The important festivals celebrated by the villagers are *VijjaPandum* (celebrated in the last week of May), *PachhaPandum* (celebrated in July), *Marka Pandum*(celebrated in April)*, Irpa Pandum*(celebrated in March), *ChikuduPandum* (celebrated in the month of November), and *KurminPandum* (celebrated in December). The festivals are initiated by Pujari and Patel. All the villagers come together for the celebration, and all the festivals are celebrated at the sacred groves revered in the village.

KERLAPAL (MOTGUDA)

The village is part of the Sukma district of Chhattisgarh state and is administered by the Kerlapal Gram Panchayat in the Sukma block. Under Kerlapal Gram Panchayat, the total number of hamlets is 6, these are divided into two parts – '101' and '102'. Part 101 constitutes three hamlets – Manjhipara, Patelpara, Giradalpara and the other part 102 constitutes – Kerlapal, Motguda and Gondiguda. Out of these, Motguda is the nearest to the Chhattisgarh-Odisha border. Motguda was established 130 years back. It is named after 'more' which means wooden log in Gondi dialect. People used the river route (Sabari River runs nearby) to transport wooden logs to Konta and border of Chhattisgarh-Andhra Pradesh and some of the logs got stuck in the river at this place, and hence the name 'Motguda'. The village is dominated by Muria community, population of 350 living in 85 households.

Village Infrastructure

The village has good road connectivity. Public transportation is available. Electricity has come to the village 30 years back. The neighbouring market at Sukma is just 15 kilometres away from the village, it takes place on Fridays. The villagers are provided with the LPG connections, 50% of the people use it for cooking. There is good network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school, a secondary school, and an Anganwadi. Primary school was constructed in the year 1947. The high school is located within a 20-kilometre radius. Students go to Sukma to pursue higher education located at a distance of 15 kms.

Health and Hygiene

Within a 5-kilometre radius of the village there is a Primary Health Centre. There is a facility for emergency ambulances. The villagers have access to drinking water. Drainage facilities and a waste management system are absent.

Natural and Community Resources

The two streams, *Malgairu* and *Beemara*, as well as the River *Sabari*, provide the villagers with their natural water supply, which they use for their everyday requirements. They fish as well. The names of the two neighbouring hills are *Kopunmetta*and *Kusid metta*. Open areas are used for animal grazing. They revere the sacred groves of *Burumadam*, *Gamam*, and *Sitalamata*.

Community Based Organization

The village's traditional panchayat is composed of Patel, Pujari and Perma. Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations; Perma is thevillage messenger. Sarpanch is the head of the village in the statutory panchayat. Self-help groups and Religion based associations are absent. In this village, traditional medicine men are called as Vadde, who treat common illnesses and snake/scorpion bites.

Chronology of the Village History

The villagers initially moved to Kerlapal from Paalnaar (Dantewada) and then, a group of approximately thirty families relocated to the current site, which is 1-2 kms from the former

position and closer to the highway. The village is 130 years old. The first settlers were titled Vetti and Madkam.

Fair and Festivals

The important festivals celebrated by the villagers are *Semi Pandum (January), Gade Pandum (February), ChikuduPandum (January), Mahua Pandum (On the second day of Gade Pandun), Marka Pandum (March), VijjaPandum, Kurmi Pandum (August) and KodtaPandum (Spetember-October, also called as Nayakhani).* An event called as Magh Jatara takes place in the last week of February, they worship Chitpitinmata.

DARBHA

The village is part of the Sukma district of Chhattisgarh state and is administered by the Pushpalli Gram Panchayat in the Sukma block. This village is dominated by the Gond community. The total number of households of Gond community is 45. They converse in Gondi dialect. Five households belong to the Kumhar community, who specialise in pottery converse in Gondi and Halbi are present in the village. Also, 3 households belong to the Kuruk community, they also converse in Gondi. The village is called Darbha after 'Darbh' grass. This grass was abundant in the village at the time of settlement.

Village Infrastructure

The village is well-connected by roads but lacks internal cement concrete roads. Public transport is unavailable. The villagers hire private vehicles to move out of the village. Electricity was introduced 7-8 years back. Although electricity is available, power outages occur. The neighbouring market is within 15-kilometre radius of the village. Although LPG is supplied to the households, they prefer to cook on *chulhas* using firewood because LPG connections are expensive. There is good network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school and Anganwadi school. The secondary and high schools are located at Jhapra and Kosabandar, within 5-kilometre and 20-kilometre radius of the village. Students go to Sukma to pursue higher education.

Health and Hygiene

A primary health centre is located at Jhapra within 5-kilometre radius of the village. In case of an emergency, there is a provision for emergency ambulance facility. The villagers have access to drinking water. But adequate water for domestic use is unavailable. Bore wells are provided to the households under the Nal Jal Yojana but every household does not get sufficient supply of water. Drainage facility and waste management system is absent.

Natural and Community Resources

The villagers collect *mahua* flowers, *amla,* tamarind, *jamun, kusum,* firewood and *tendu* leaves from the forest for their own consumption. Nearby water resources – *Tongamunda*(pond) – 3 km away from the villageprovide for the community's daily needs. No hills are located in the vicinity of the village. Animals are grazed in open areas. The sacred grooves of *Gamam, Motagudi,* and *Gaadegudi* are revered by the villagers. The main deity, *Matamauli*is

worshipped by all; temple (*deogudi*) for her was constructed in the year 2003. Two to three families have converted to Christianity.

Community Based Organization

Three members form the village's traditional panchayat; they are *Patel, Pujari, Perma* and other senior members in the village. The positions of Patel and Pujari are hereditary and they are the supreme authority.

Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations and Perma is the village messenger, who takes care of relaying important instructions to all villagers.

One self-help group is present in the village. They pool in money with the purpose of saving it and drawing loans whenever in need. An association of the youth is present; *Yuwa Milaan Club* is responsible for conduction sports tournaments. No associations based on religion are present in the village. Traditional medicine men and women present in the village are called *Vadde,* they treat various common illnesses like fever, cold, stomach ache, etc. along with snake and scorpion bite. Patel and Pujari are the religious functionaries.

Chronology of the Village History

The village was established by Karami Raja, Karami Rama, Madavi Dule, Madavi Rama (all belonging to the Gond community), who had migrated from Mangipal, Chhattisgarh (3-4 kilometres away from the present settlement) approximately 50 years ago to find suitable land for agriculture and in search of means of livelihood. The first settlers were followed by their relatives and acquaintances. The five families belonging to the potters were already living in the village.

Fairs and Festivals

The important festivals celebrated by the villagers are *Gade Pandum*(celebrated in the month February)*, Beeja Pandum*(celebrated in the month April*), Kurmi Pandum*(celebrated in the month September)*, KodtaPandum*(celebrated the month of November-December). All the villagers – women, men and children belonging to all the communities in the village come together for the celebration of all the festivals. The festivals are initiated by Pujari and Patel.

FANDIGUDA

It is located in Ingaram GP of Konta block of Sukma district of Chhattisgarh. The Dorla community resides entirely in the settlement of Fandiguda, which is entered on both sides of the road. Ramchandrapur was another name for Fandiguda in the past. There is 500 people living in the community overall, spread among 91 houses.They speak in Dorli dialect. Etymologically the name Fandiguda comes from the locals.' Customary practice of using a trap to catch pigs, which is represented by the word Fandi.

The village has five hamlets, viz. Schoolpara, Thalapara, Taikalpara, Puspara, and Gutturpara. It is thought that the village is more than about 100 years old. The majority of the population is migrated from Koyur village of Telangana. They are compelled to relocate during Salwa Judum to the adjoining village Injaram. They returned to Fandiguda when the situation was under controlled. The affected families were rehabilitated in 15 housed provided by the government.

Village Infrastructure

The village has excellent road access to public transportation. They have access to a power source. The market is connected within a 15-kilometre radius. They are using an LPG supply to cook with. There is internet access available throughout the villageas well. The villagers hold meetings and other significant events in their single community hall.

Educational Infrastructure

The village has Anganwadi centre and Primary Schoolwithin the premises. High school and Secondary school is available for their children education.

Health and Hygiene

Although there isn't a PHC in the area, there is an emergency ambulance service. The panchayat provides enough water for household use by drilling a water supply. The hamlet lacks a suitable family drinking water supply. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The people gather broom leaves (parkonmatta), tendu (leaves used to make plates and glasses), and different types of wood and logs to build their traditional huts, which serve as shelter for both humans and animals.

The Godavari River and the two streams Jonawang and Bokanthara play crucial roles in their daily lives.

They call the hills that are close by as Metta where they collect different natural resources.

Community grazing land is situated on common land known as Bhoomi.Among the sacred gr ooves are Gamam, Muthyalamma, and Gadigunda.The inhabitants consider Thalagala to be a sacred site.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and consists of other ward members.   The Patel, Pujari and Perma   led   traditional Panchayat is in place. While there are SHGs, there are no religious functionaries, youth groups, or religion   based associations.

Chronology of the Village History

The village is 100 years old as revealed by one of the village informants.

Fair and Festivals

Every community festival, such as Bhumi Pandum, Kurmi Pandum, KodtaPandum, PachchaPandum, ChukudPandum, MuttalammaPandum, and Gade Pandum, is one of the village's most significant celebrations.

BHADRAKALI

The communities of Gond (58 households), Kapu (2 households), and Kunbi (3 households) live in the village of Bhadrakali. There are 253 people living in the village, which has 63 households overall. Both Hindi and Gondi are spoken by the inhabitants. It located in the Chhattisgarh province of Bhadrakali GP in the Bhopalpatnam block of the Bijapur district.

Village Infrastructure

The town has excellent road access to public transportation. They have access to a power source. There is no market connectivity within a 15-kilometre radius. They are using an LPG supply to cook with. There is internet access available in the village. There is no community hall available to the villagers for holding meetings or other significant gatherings.

Educational Infrastructure

There is one Anganwadi centre in the village. One primary school exists. There are no secondary or high schools within 20 kms of the village.

Health and Hygiene

Within a 5-kilometre radius of the settlement is a PHC, and there is also an emergency ambulance service. The panchayat provides enough water for household use by drilling a water supply. The town has access to clean drinking water for homes. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The locals gather firewood, logs, medicinal plants, Mahua (leaves used to make plates and glasses), and other materials for daily use. The Vurai River plays a crucial role in their way of life. Other rivers, such as the Anakunta, Gudikunta, and Cheruvu, are used for agricultural irrigation. The surrounding hills, known as Pillaguppa, are the source of many natural resources. The people use Pillaguppa as a common grazing area. Among the hallowed grooves are Kalika Devi, Pochamma, Gamam, Maisamma, Elpu, Erramma, Chikatiragu, and Shivamandir. Their holy sites are Sardh (Polimaira), Gaithri, and the Church.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and consists of other ward members. They have a traditional Panchayat led by Pujari (Kurasam Ramaiah), Perma, and Patel (KursamBathakaiah). There are three self-help groups (SHGs) but no youth associations, religious functionaries, or societies based on religion.

Chronology of the Village History

The village is around for 150 years old. Kursam Ramaiah was the first settler of the village. They moved from the Warangal region of Eturnagaram in search of greater settlement opportunities.

Fair and Festivals

The village celebrates all of the community's major holidays, including Bije Pandum, MaisammaPanduga, Pochamma, and Kalikadevi (Jathara Mela).

ARLAPENTA

Arlapenta is a secluded village that is separated into the hamlets of Dorlapara and Muriapara. There are 23 households of the Dorla community, residing in Dorlapara, and 22 homes of the Muria community, residing in Muriapara. Dorla speaks in the dialect of Dorli, while Muria speaks Gondi. The gram panchayat of Arlapenta is Kistaram, with Konta as its block, which is a part of Chhattisgarh's Sukma district.

Village Infrastructure

The village's road system is poorly connected to public transportation. They have access to a power source. There is no market connectivity within a 15-kilometre radius. They do not have access to an LPG supply for cooking. There is internet access available in the village. There is no community hall available to the villagers for holding meetings or other significant gatherings.

Educational Infrastructure

There is a primary school in the village. Because of the remote location of the village, thereis no secondary and high schools in the village.

Health and Hygiene

Within a five-kilometre radius of the settlement, there is no PHC, but there is an emergency ambulance service. The panchayat provides water for household consumption by means of a drilling water supply. Inadequate waste management, drainage, and drinking water facilities.

Natural and Community Resources

The people rely on the adjacent forest for edible and medicinal herbs, as well as building materials for their homes. The locals use the forest as a shared area for grazing. Among the sacred grooves are Muttalammamata, Gama mata, and Sitala mata (Mahua tree).

Community Based Organization

They have a conventional Panchayat with a Pateli in charge. The community was devoid of religious officials, youth organizations, and societies based on religion.

Chronology of the Village History

A woman from Paidagudem in Telangana named Payam Viri is the first settler. Three families accompanied her. Dorla was the first settlement (about 1970s). After ten years, the Dorla were followed by the Muria. Muria was originally from Baraichetti (Konta), Durmapara (Sukma), and Gajraj (Sukma). From Sindhuguda (CG), Gajraj (CG), Gowaram (TS), Erbampalli (OD), Maraigudem (TS), Baraichetti (CG), and Durma (CG), very few households have moved. The reason for migration is search for agricultural land means of livelihood.

Fair and Festivals

The major community festivals, such as Bhumi Pandum, Kurmi Pandum, KodtaPandum, PachchaPandum, ChukudPandum, MuttalammaPandum, and Gade Pandum, are among the village's most significant celebrations.

BURDI

The village was formerly called Durkiguda (Durki meaning fear), and it subsequently changed its name to Burdi. The communities of Halba (12 households), Raut (1 household), Kalar (2 households), Lohar (2 households), and Muria (40 households) live in the village. There are 239 people living in the village overall, with 63 homes. The language spoken by the inhabitants is Hindi, Halbi, and Gondi. The Burdi falls within the Burdi GP in the Sukma district of Chhattisgarh's Konta block.

Village Infrastructure

There is significant road connectivity in the area. There is an electricity connection in the village. There is market connectivity within a 15-kilometre radius. They are receiving LPG delivery. There is internet access accessible. There is no communal hall for the residents.

Educational Infrastructure

The village has a primary school, a secondary school, and an Anganwadi centre (5 km away), but no high school (20 km away).

Health and Hygiene

There is an emergency ambulance service and a PHC (5 km) in the village. There isn't enough water in the village for personal usage. The village is satisfied with the drinking water facilities for households. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The locals are harvesting firewood, logs, medicinal plants, Tendu, Sairai mushrooms, Malmava, and Mahua from the forest. In agriculture, Kachali, Gadikutta, and Jajalnalsa are used for irrigation. Among the hills, that the residents use, are Gorukopuli, Markupa, Dev kopuli, and Kondakupa. Additionally, these hills are used as pasture areas. Among the holy grooves are Sundardai, Moulimata, Lailimata, Bodailbuti, Marmauli, and Dongal Dai. Their holy locations are Thurtholi, Mouli, and Pacharimata.

Community Based Organization

The village has a Statutory Panchayat with 20 ward members and the Sarpanch serving as its leader. Traditional Panchayat Muriapar (Sodi) and Pujari are in place there (Madkami). In the village, there are SHGs, youth groups called Rajiv Gandhi Yuva Mithan Kalap, and a few sports and cultural organizations. There was no trace of religious functionaries or associations based on religion. The villagers who have been bitten by snakes or scorpions are healed by traditional Vadi through magico-religious activities.

Chronology of the Village History

The locals disclosed that they have lived in this village for four generations. The village's first settlers were Sara Dora. They moved from the 70-kilometre distance from their current home to the Dantewada area's Nandi and Korwaka areas in search of greater economic possibilities.

Fair and Festivals

All of the community's major celebrations, such as katal andal, markapandum, bijepandum, taka pandum, kurmipandum, and kortepandum, are among the village's most significant events.

KOTTUR

The village was founded one hundred years ago and has five hundred residents, including Gond (80 h/h), Mahar (25 h/h), Kalar (9 h/h), and Chamar (20 h/h). There are people who speak Hindi and Gondi. The GP of Kottur is Kottur, which is located in the Bijapur district of Chhattisgarh and has Bhopalpattanam as its block.

Village Infrastructure

The community is connected to public transportation by road. The peasants gain from having access to power. There is internet access and market connectivity (15 km away). For culinary reasons, 90% of houses use an LPG supply. There is no community hall in the village.

Educational Infrastructure

For their children's education, the community has an Anganwadi, a high school (20 km away), and a secondary school (5 km away).

Health and Hygiene

There is an emergency ambulance service available, and the village has a PHC (5 km away). There is not enough water provided for residential consumption. There is a suitable water source for drinking. The waste management system and drainage facilities, however, are still deficient.

Natural and Community Resources

Villagers collect forest resources such as timber, mahua flowers, tuniki, and tendu. The primary uses of rivers and streams, like Tirkawagu, Gandiwagu, Taisuwagu, Pangawagu, and Chaparlawagu, are for cattle watering and fishing. The Annaram Gutta hills provide stone for their homes' building, and they also use the hill for livestock grazing. Among the holy grooves are Pochamma, Maisamma temple, Chinaivali, Ram temple, and Shiva temple. For many, church is a sacred space.

Community Based Organization

Patel is the traditional Panchayat head there. There were not enough religious officials or youth groups in the village. There are ten SHGs operating in the village. Two associations with a religious basis, Ganesh Samithi and Bathakama Samithi, operate.

Chronology of the Village History

The settlement used to be next to the Godavari River, two kms from the current location. It was Vasam Papaiah (Gond) who laid the foundation for the village. The villager travelled from the Neelampally region of Telangana in search of land. There were only ten people in the community when it was founded. But the primary reason for their migration was the flooding tragedy that struck their previous hamlet.

Fair and Festivals

The towns celebrate major holidays including Dusherra, Holi, Diwali, Posammapanduga, Pancha panduga, Chikudupanduga, Potalpanduga, Kothalapanduga, etc.

CHENDUR

In the Bhopalpattanam block of the Bijapur district of Chhattisgarh, the village of Chendur is part of Chendur GP. There are 115 households out of the total 570 people. The settlement is home to the Gond, Kalar, Chamar, and Kumhar ethnic communities. They speak Hindi and Gondi to each other.

Village Infrastructure

The town has excellent road access to public transportation. They have access to a power source. The market is connected within a 15-kilometre radius. For cooking, 90% of the homes have access to LPG supplies. There is internet connectivity. There isn't a community hall on the village's grounds.

Educational Infrastructure

The village's primary school and Anganwadicentre are located on its grounds. There are no high schools or secondary schools within 20 kms.

Health and Hygiene

There is an emergency ambulance service and a PHC in the village. The panchayat provides enough water for family usage by drilling a water supply and establishing adequate household drinking water facilities in the hamlet. There is no waste management system or drainage infrastructure.

Natural and Community Resources

To build their shelter, the locals gather firewood, eppapuvulu, Tendu, and different trees. Their means of subsistence include fishing, bathing, and washing in the Godavari and TharuduwaguRivers. They call the hills that are close by, Peddagutta, because there is where they acquire their natural resources. There isn't any communal pasture for the community. Among the holy grooves are Maisamma, Gamau, and Pochamma Gudi.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and consists of other ward members. The Patel, Pujari, and Perma-led traditional Panchayat is in place. While there are SHGs, there are no religious functionaries, youth groups, or associations based on religion.

Chronology of the Village History

Due to its close proximity to the Godavari River, the community was impacted by the 1986 flood. Owing to recurrent flooding in the region, they have relocated to the present community, about 3–4 kms distant from the former village. The village's first settlers were Vasam Shankariah. From Tekulagudem in Telangana, the inhabitants moved seeking land used for agriculture. The primary cause of their migration was the inundation in their previous community.

Fair and Festivals

The group celebrates four major festivals: KothalaPandava, PolalaPandava, VijthanamPandava, and Endhavalli (Devara).

TARUD

Tarud is in the Bhopalpattanam block of the Bijapur district, Chhattisgarh, and is under the Chandur GP. The village is home to the Gond, Chamar, Mahar, and Kunbi communities, totalling 167 homes and 528 residents. Both Hindi and Gondi are spoken by the inhabitants.

Village Infrastructure

The village has a good road connection to public transportation. There is access to electricity. There is market connectivity within a 15-kilometre radius. Eighty percent of the homes have access to LPG. There is internet access accessible. There is no communal hall for the residents.

Educational Infrastructure

The community has one primary school and one Anganwadicentre. Within a 20-kilometre radius, there are no high schools or secondary schools.

Health and Hygiene

There isn't a PHC available. There is an emergency ambulance service available. The panchayat provides enough water for household use by supplying water from bore wells. The village has access to clean drinking water for homes. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The locals gather firewood, logs, medicinal plants, Mahua (leaves used to make plates and glasses), and other materials for daily use. Their way of life depends greatly on the Godavari River. Tarudwagu streams serve as places to wash and fish. Hills are referred to as Gadilagutta. Here, they enacted the woodland deity GadailaPochama. Among the sacred groves are Gamma, Santhan, Maisamma, Erramma, and Nalgonda Pochamma.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and includes the ward members. They have Patel and Pujari, the traditional Panchayat leaders. There are six Self-help groups (SHGs) but no youth associations, religious functionaries, or associations based on religion.

Chronology of the Village History

The informant disclosed that the village is two centuries old. The inhabitants moved to their new locations because there was a flood in their previous village in 1986. It was Chintur Samaiah who laid the foundation for the village. They moved away from TS's Neelampalli. The current location was chosen due to its agricultural land.

Fair and Festivals

The village's significant celebrations include all of the community's principal holidays, such as Pochamma, Erramma, Nalgonda, and Bhomi.

KOTTUR, SUKMA

The village was founded 120 years ago and has an approximate 2 km geographical radius on average. Elders in the village have told me that the term Kottur means "New settlement." There are 60 total households there, the majority of which are members of the Dorla community. The Kottur is in the Sukma district of Chhattisgarh's Konta blockunder the Maraiguda GP.

Village Infrastructure

The village lacks essential utilities such as electricity, gas, and road connectivity, making it extremely remote. There is no market connectivity within a 15-kilometre radius. There is no communal hall for the residents.

Educational Infrastructure

The village lacks essential utilities such as electricity, gas, and road connectivity, making it extremely remote. There is no market connectivity within a 15-kilometre radius. There is no communal hall for the residents.

Health and Hygiene

There is no PHC in the village (5kms). The facility for emergency ambulances is operational. There isn't enough water in the village for personal usage. The quality of household drinking water facilities is inadequate. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The locals are harvesting firewood, logs, medicinal plants, Tendu, Sairai mushrooms, Malmava, and Mahua from the forest.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and consists of ward members. Traditional Panchayats are in place there. There was no trace of religious functionaries or associations based on religion.

Chronology of the Village History

The locals disclosed that they arrived in this area 120 years ago.

Fair and Festivals

The hamlet celebrates several significant festivals, including the Bhumi, Kurmi, Kodta, Pachcha, Chukud, Muttalamma, and Gade pandums. In addition to the socio-religious celebrations of the Dorla group, they also commemorate significant Hindu festivals such as Diwali and Dussehra.

NIMMALGUDA

Nimalguda is a remote village, approximately 150 years old.MadviLachhappa and MadviChillamay, who came from Velcomguda in Chhattisgarh, were the first settlers. There are currently 57 households overall, of which Gutthi Koya (12 HHs) and Dorla 45 HHs. The village is located in the Sukma district of the Konta block of Chhattisgarh and is part of the Kariguda (formerly Kistaram) GP.

Etymology –the word Nimmala means 'Rest at one place' and this causes to the nomenclature of the settlement.

Village Infrastructure

It's a village in the jungle. They are making use of the electrical supply. The village lacks access to markets, public transportation, internet, LPG supply, roads, enough water for family use, and drinking water for homes. The residents do not have access to a common hall.

Educational Infrastructure

There are no elementary or secondary schools in the village. In the village, there is only one Anganwadi centre.

Health and Hygiene

There is no PHC in the village. Also, there isn't enough water in the village for personal usage. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The locals are obtained firewood, logs, medicinal plants, Tendu, Sairai mushrooms, Malmava, and Mahua from the forest.

Community Based Organization

The village has no Statutory Panchayat. Traditional Panchayat with Patel and Pujari exist. In the village, there are no SHGs, youth associations, religion-based association etc.

Chronology of the Village History

The village is 150 years old located inside a deep jungle.

Fair and Festival

The important festivals of the village include Bhumi pandum, Kurmi pandum, Kodtapandum, Pachchapandum, Chukudpandam, Muttalammapandum and Gade pandum.

JHAPRA

The village is situated around 11 km away from Sukma on the other side of the River Sabari crossing Jhapra bridge village. It comes under Jhapra Gram Panchayat of Sukma block of Sukma district, Chhattisgarh. The border of Chhattisgarh and Odisha cut across this Jhapara village. It is a multi-ethnicvillage comprising 150 households of Muria and Lohar scattered over 3 hamlets called Loharpara, Schoolpara and Ittapara.

Village Infrastructure

The village is connected by metallic roads to its nearby town Sukma of Chhattisgarh which is only 11 km far from the village. People mainly use autorickshaw as a public transport medium to go to market, hospitals and other places. However, most of them have their own conveyance which they use regularly to move from one place to another. They visit to Sukma market of Chhattisgarh to sell their produce and to purchase their necessary household items of daily needs.

The village has full-fledged electricity and almost all households have the electric connection. Almost all households have LPG connection, but very less have use LPG oven regularly as its very costly for them and another reason is abundance of fire woods in their vicinity. The village has good internet connectivity and have also mobile network towers which facilitate the people to stay connected with outer worlds.

A community hall is there where village level meetings and programmes are organized.

Educational Infrastructure

The village Jhapra has an Anganwadi centre from where the children below seven years get elementary education as well as nutritional foods which help in their upbringing. The village has a primary school and secondary school, and the high school is around 11 away from the village located in Sukma. However, the high school students do not attend school regularly due to distance.

Health and Hygiene

A Primary Health Centre (PHC) is present in the village from which the villagers get basic treatment and medication. During emergency, the villagers also provided with ambulance facility by the local PHC to bring the patients to nearby hospitals quickly and safely. Moreover, during critical health condition they go to government or private hospitals in Sukma for treatment. It is observed that a large number of villagers visit to chambers of local doctors instead of PHC for better and fast treatment.

However, the village has 15 tubewells in its different parts emphasising to supply of adequate and clean water to every household for drinking and other purposes. But there is no drainage and waste management facility available in this village.

Natural and Community Resources

The village is surrounded by forest enriched by various resources include Tendu, Mahua, Sargi, wild gooseberry, Tamarind, Neem, Sagun, different kind of tubers, mushrooms, etc.) which people collect for their own consumption as well as to generate income by selling those products to the markets. The Sabri River flows beside the village provided the villagers with rich fertile soil and irrigation water for cultivation. As a consequence, the major livelihood of this village is agriculture.

The village has several sacred grooves namely Bimulgudi, Hinglajmatagudi, Korogudi, Ellegudi, Pengudi. The villagers propitiate their local deities in different period of a year in these grooves. Each groove entitles for different deities.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (Mukhiya), Pujari (Priest), Apar (informer), and Badde (Medicine man). This panchayat deals with internal issues of both the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages. Surprisingly, there is no Self-Help Groups (SHGs) in the village. Youth association is also absent in this village.

Irma Wanjam, the traditional medicine man of this village who has a great knowledge of medicinal plants and herbs. For minor illness and bone fracture cases, the villagers visit to this person for treatment. The villagers have their own Pujari (priest) named Anda Barse who perform all rituals in every religious festival.

Chronology of the Village History

Barse Kosha and his family belong to Muria community was considered to be the first settler of this village migrated from Naynar village of Chindgarh, Chhattisgarh some 150 years ago. They came to this village in search of arable land. Thereafter, many other families eventually migrated from Naynar and from other parts of Chhattisgarh to this village.

Fair and Festivals

Throughout the year the folks observe all the major traditional religious festivals of Muria community include *bimulpandum, irupandum, vijjapandum, kortapnadum, semipandum, markapandum, Mata yatra,* etc.

RAMARAM

The village Ramaram is located 10 km away from Sukma, the headquarter of the district. It comes under Ramaram Gram Panchayat of Sukma block of Sukma district, Chhattisgarh. Thevillage name is derived from a giant *peeple* tree situated at this village where people used to gather for different purposes. In *Gondi l*anguage *ram* means *peeple* and *mara* means tree and from these it eventually became the name of the village over the years is Ramaram.

The village is divided into 6 hamlets – Totapara, Vekopara, Sodipara, Bhatrapara (Patelpara), Permapara and Nayapara. It is a multi-ethnic village consists of six ethnic groups viz. Bhatra, Gond, Mahar, Raut, Muslim, Kewat. The Gond is the dominant tribal community. Their population is around 650 individuals with 100 households followed by Bhatra with 190 individuals and 40 households. These two communities belong to Scheduled Tribes (STs). Raut and Kewat belong to Other Backward Castes (OBCs) and their total population is roughly 90 individuals with 15 households and 20 individuals with three households respectively. Muslim community are late settler and they have 11 households with 60 households. The Mahar belongs to Scheduled Caste (SC) category have total six households with roughly 35 numbers of total individuals.

Village Infrastructure

The village is situated besides the National Highway 30 which provides it great connectivity to nearby big towns and cities. The nearest market from the village is only 4 km away located at Kerlapal of Sukma. The villagers also go to Sukma for different purposes. The villagers use bus, autorickshaw, trekkers, etc. as a public transport medium to go to market, hospitals and other places.

The village has full-fledged electricity and almost all households have the electric connection. Almost all households have LPG connection, but very less have use LPG oven regularly as it's very costly for them and another reason is abundance of fire woods in their vicinity. The village has good internet connectivity and have also mobile network towers which facilitate the people to stay connected with outer worlds. A community hall is there where village level meetings and programmes are organized.

Educational Infrastructure

Ramaram has two Anganwadi centre, one primary school, one secondary school, and one high school. The children of surrounding villages are also come to these schools. From the Anganwadi and primary schools, the infants and toddlers get elementary education and nutritious foods so far which help in their upbringing both mentally and physically.

Health and Hygiene

A Primary Health Centre (PHC) is present in the village from which the villagers get basic treatment and medication. During critical health condition they go to government or private hospitals in Sukma for treatment. At the time of medical emergency, they get the ambulance facility to transfer patient to hospitals.

Moreover, the villagers get adequate and clean water for every household for drinking and other purposes. But drainage and waste management facility are not available in this village.

Natural and Community Resources

The village is surrounded by forest enriched by various resources include Tendu, Mahua, Sargi, wild gooseberry, Tamarind, Neem, Sagun, different kind of tubers, mushrooms, etc. which are collected by the people for their own consumption as well as to generate income by selling those products to the markets. The Sabri River flows beside the village provided the villagers with rich fertile soil and irrigation water for cultivation. As a consequence, the major livelihood of this village is agriculture. The Malgar nala (stream) is also running adjacent to the village.

The village has several sacred grooves namely Matagudi and Bijkotha. The villagers propagate their local deities in different period of a year in these grooves. There is temple namely Chitpitin Mata Mandir situated near the village. This temple has great importance as it is one of the oldest and popular temples in this area.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (Mukhiya), Perma (Priest), Kotwar (Public Prosecutor), and Badde (Medicine man). Interestingly Patel belongs to Gond community, Perma and Badde belong to Bhatra and Kotwar belongs to Mahar community. This panchayat deals with internal issues of both the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages. There

are 12 Self Help Groups (SHGs) in the village which enable village women to become economically and socially self-reliant. However, youth association is absent in this village.

The village has tree traditional medicine man – Kalmu Dewa, Sode Dula and Kawasi Posha who have great knowledge of medicinal plants and herbs. For minor illness and bone fracture cases, the villagers visit to these persons for treatment. The villagers have their own Perma (priest) named Budru Kashyap who perform all rituals in every religious festival.

Chronology of the Village History

Wika Sona and his family belong to Gond community was considered to be the first settler of this village migrated from Gadiras village of Sukma, Chhattisgarh some 95 years ago. They came to this village in search arable land. Thereafter, many other Gond families eventually migrated from Gadiras, Edpal and other parts of Chhattisgarh to this village. The Bhatra people came after Gonds migrated from Biringpal, Chhattisgarh 70 years ago. The Mahara people came from Girampal, Gadiras, and Chhattisgarh.

Fair and Festivals

Throughout the year the villagers observe all the major traditional religious festivals include *chikurpandum, vijjapandum, kortapnadum, gadepandum, markapandum, kurmipandum,* etc. Remarkably the members of all communities except Muslims and those who converted to Christianity collectively participate and celebrate these festivals. The Chitpitin Mata Mela holds every year in the month of February has attract huge crowd from whole region. This is a three days festival with several rituals and traditional performances and it is also a great place where you experience rich tradition of different tribal cultures through their expressive art forms like dance, song and even through handicrafts of several forms.

KANHAIGUDA

The village is situated inside the dense forest around 5 km away from Maraiguda village. its nearest village is Linganpalli nearly 2 km far from this village. It comes under Maraiguda Gram Panchayat of Konta block of Sukma district, Chhattisgarh. This village is Maoist infested and located in remote area far from its nearest town Laxmipuram of Telangana 28 km away. It is a village of Muria community comprising of 42 households with 230 populations.

Village Infrastructure

The village has no concrete road. Only mud roads and lanes are present in the village. Public transport is unavailable in the village. The villagers have their own conveyance like bicycle and motorcycle which they use regularly to move from one place to another. Otherwise, they use to walk to go to the other villages from where they take autorickshaw and moved to nearby towns for work, marketing or other purposes. The nearest market of this village is located in Golappalli village. They however mainly dependable on Laxmipuram town of Telangana for market, hospital facilities and also for employment.

The village was electrified only one year before and most of the households do not have the electric connection. No households have LPG connection; they mainly rely on fire woods for cooking. The village has no internet connectivity and have also no mobile network tower. The

village is totally isolated from the outer worlds; nevertheless, they have contact with their relatives and other peoples living neighbouring villages.

The village has no community hall, rather they gather beneath of tamarind trees located at the centre of the village for any meetings and programmes.

Educational Infrastructure

Kanhaiguda do not have any school even Anganwadi. Both Anganwadiand primary schools are situated at Maraiguda village and secondary school is located in Linganpally village. Unfortunately, the village has no high school within its 20 km. as a result, most of the villagers even young generation got primary level or upper primary level education. The village has a primary school and secondary school, and the high school is around 11 away from the village located in Sukma. However, the high school students do not attend school regularly due to distance.

Health and Hygiene

The village has no Primary Health Centre (PHC), the primary health centre is in Maraiguda village. The ambulance facility is also unavailable in this village. Therefore, the villagers mostly rely on their traditional medicine men. In case of critical cases, they go to hospital in Laxmipuram of Telangana state.

In case of accessibility of adequate and clean drinking water, the village has 5 borewells. These are installed in the village by the local panchayat only four years ago.

Natural and Community Resources

The village is surrounded by forest and it enriched with various resources include Tendu, Mahua, Sargi, wild gooseberry, Tamarind, Neem, Sagun, different kind of tubers, mushrooms, etc.) which people collect for their own consumption as well as to generate income by selling those products to the markets. Moreover, the Illka stream flows beside the village provided the villagers with irrigation water for cultivation.

The village has several sacred grooves namely Bimulgudi, Gamam and Rajbhuwan. The villagers propagate their local deities in different period of a year in these grooves. Each groove entitles for different deities.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (Mukhiya), Perma (Priest), Apar (informer), and Badde (Medicine man). This panchayat deals with internal issues of both the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages. Surprisingly, there is no Self-Help Groups (SHGs) in the village. Youth association is also absent in this village.

Kartami Chana, the traditional medicine man of this village who has a great knowledge of medicinal plants and herbs. For any illness rather than critical issues and bone fracture cases, the villagers visit to this person for treatment. The villagers have their own Perma (priest) who perform all rituals in every religious festival.

Chronology of the Village History

First settler was Musaki Muka and his relatives belonged to Muria community who came from Chindgarh, Dantewada of Chhattisgarh to this village in search of arable lands some 40 years ago. Thereafter, many other families eventually migrated from Naynar and from other parts of

Some HHs have migrated from Udlatari, Rajamunda, and Borguda etc. of Chhattisgarh to this village.

Fair and Festivals

Throughout the year the folks observe all the major traditional religious festivals of Muria community include *jathara mela (*holds on March*), vijjapandum, bimulpandum, irpapandum, kortapnadum, semipandum, markapandum, gadepandum,* etc. All these festivals portray their survival strategies and primitive knowledge system along with their interdependence on nature.

DHARMAPENTA

The village Dharmapenta is situated beside the main road leading to Kistaram village. It comes under Kistaram Gram Panchayat of Konta block of Sukma district, Chhattisgarh. The village is approximately 8 km away from Kistaram. It is a uni-ethnic village resided by the Dorla community with a population of 190 distributed in 35 households.

Village Infrastructure

This village is more than 100 years old and itstill lacks the basic infrastructure like cement concrete road connection, primary health centre (within 5 km), market connectivity, and LPG supply. The village has no concrete road. Only mud roads and lanes are present inside the village; although it is situated beside the main road. Public transport is unavailable in the village. the villagers have their own conveyance like bicycle and motorcycle which they use regularly to go to market, hospital and to other places. The nearest market of this village is located in Kistaram village. Although they mainly dependable on Laxmipuram town of Telangana for market, hospital facilities and also for employment.

All households of this village have electricity connection; nevertheless, only five households have LPG connection, but they do not use it rather all of them rely on fire woods for cooking. The village has good internet connectivity.

The village has no community hall; they usually assemble for any village level meeting at Anganwadi centre of the village.

Educational Infrastructure

The village has one Anganwadi centre and one primary school. The secondary and high school are located in Kistaram village. Some students are also going to Ashram school located in Maraiguda village.

Health and Hygiene

Unfortunately, Dharmapenta has no Primary Health Centre (PHC), the primary health centre is in Kistaram village. However, ambulance facility is available in this village. Meanwhile, in critical cases, they go to hospital in Laxmipuram of Telangana state approximately 22 km away from the village.

In case of accessibility of adequate and clean drinking water, the village has 4 borewells. These are installed by the local panchayat. Notwithstanding, the village has no drainage and waste management facility.

Natural and Community Resources

The village is surrounded by forest, streams and hills and grazing lands. the villagers often collect timber, firewood, tubers, tendu leaves, Mahua, wild mushrooms, wild gooseberry, toddy

juice, etc. from the forest for their own consumption and also for making money. Many of the villagers earn their livelihood by selling tenduleaves, dried Mahua flowers, fire woods and also liquor made of toddy sap to their nearby markets.

Moreover, the stream locally called as Gubbalwagunal flows beside the village providing the villagers with irrigation water for cultivation. A hill namely Koragama is located near the village which also consider as a sacred place by the village folks.

The village has mainly two sacred grooves namely Bimulgudi and Gamam. The villagers propagate their local deities in different period of a year in these grooves. Each groove entitles for different deities.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (Mukhiya), Pujari (Priest), Apar (informer), and Badde (Medicine man). This panchayat deals with internal issues of both the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages. Surprisingly, there is no Self-Help Groups (SHGs) in the village. Youth association is also absent in this village. Payam Pola is the Patel of the village while Madkam Joga is the Pujari.

The village has no traditional medicine man however; the villagers often go to Elkanguda village of Chhattisgarh for treatment of diseases like smallpox, jaundice, fever, etc.

Chronology of the Village History

The village is more than 100 years old and according to the locals Payam and Turram family was the first settler who came from Kumordungu hills of Chhattisgarh, 10 km far from the in search of arable lands.

Fair and Festivals

Throughout the year the folks observe all the major traditional religious festivals of Dorla community include *muttyalamma yatra (*holds on June*), vijjapandum, bimulpandum, irpapandum, kortapnadum, semipandum, markapandum, gadepandum,* etc. All these festivals portray their survival strategies and primitive knowledge system along with their interdependence on nature.

TELANGANA STATE

MARAIGUDEM

The village Maraigudem is situated adjacent to the Chhattisgarh border makes this village significant in terms of position. The village situated in Chhattisgarh opposite to this village is also named Maraiguda. Before the bifurcation of states as villagers stated these two villages were together. The village name derived from the name of the first settler of the village Apka Mara, a member of Koya community. The village comes under Maraigudem Gram Panchayat of Dummugudemmandal of BhadradriKothagudem district of Telangana state. The village was established before the independence, approximately around 110 years ago. It is completely populated by Koya community with total 138 households comprising 720 individuals.

Village Infrastructure

The village is interlinked by concrete roads to its nearby town Bhadrachalam and Lakshmipuram of Telangana approximately 26 km and 38 km away from the village respectively. The only public transport used by the villagersto visit nearby towns and villages is autorickshaw However, most of the villagers have their own conveyance i.e., motorcycle which they use regularly to move from one place to another. The people frequently visit to these two towns to access to market, medical facilities and even job facilities. Many villagers go to Bhadrachalam mostly in search of labour work.

The village has full-fledged electricity and almost all households have the electric connection. Almost all households have LPG connection, but a large number of villagers do not use LPG oven regularly as it seems to be overpriced for them and another reason is abundance of fire woods in their vicinity. The village has good internet connectivity and have also mobile network towers which facilitate the people to stay connected with outer worlds.

A community hall is present in the village where village level meetings and programmes are organized.

Educational Infrastructure

Maraigudem village has two Anganwadi schools from where the children below seven years get elementary education as well as nutritional foods which help in their upbringing. The village has a primary school, however, high school for boys situated 3 km away at Kotapalli and girls' high school is situated at Ramchandrapata around 8 km away from the village.

Health and Hygiene

A Primary Health Centre (PHC) is present in the village from which the villagers get basic treatment and medication. During emergency, the villagers also provided with ambulance facility by the local PHC to bring the patients to nearby hospitals quickly and safely. They also visit Maraiguda hospital of Chhattisgarh to access medical facilities. Moreover, during critical health condition they go to government and private hospitals in Bhadrachalam for treatment. For minor illness the people prefer to visit chambers of local doctors.

The state government expand their support to provide villagers with clean and affordable drinking water. To achieve this aim, the local government installed 7 tubewells and 3 solar powered borewell at different parts of the village. A small number of households have private water connection. However, there is no drainage and waste management facility available in this village.

Natural and Community Resources

The village has no forest; the folks usually visit to the forest of Maraiguda village situated in Chhattisgarh side. They mainly collect minor forest produce like Tendu leaves, wild gooseberry, Mahua, different kind of tubers, mushrooms, fire woods, etc. However, they never felt any conflict or any competition as the people ascertained in terms of collection of minor forest produce. But while they cut timbers, they usually seek permission from the villagers of Maraiguda, Chhattisgarh. One lake namely Parkelacheru is located in the village where the villagers communally cultivate phishes. This lake also provides villagers with water for irrigation purposes.

The village has several sacred grooves and places namely Bimulgudi, Matagudi, Gamam, SammakkaSaralakka temple and Kannaraju hill. Kannaraju hill is one of the sacred places of the village. The villagers propagate their local deities in different period of a year in these grooves and places. Each groove entitles for different deities.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (Mukhiya), Pujari (Priest), Kotwar (public prosecutor), and Badde (Medicine man). This panchayat deals with internal issues of both the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages. Furthermore, the village has 8 Self-Help Groups (SHGs) which ease women to become self-reliant both economically and socially. Youth association is also absent in this village.

ApkaDulaiya and KunjamVenkaiya are the traditional medicine men of this village who have a great knowledge of medicinal plants and herbs. For minor illness and bone fracture cases, the villagers visit to these persons for treatment. The villagers have their own Pujari (priest) named MadkamPicchaiya who perform all rituals in every religious festival.

Chronology of the Village History

The village was established before the independence, approximately around 110 years ago. Apka Mara and his family was the first who migrated from Warangal, Telangana to this village in search of better livelihoods. Simultaneously many relatives of them and other Koya families came from different parts of Telangana and even Chhattisgarh came to this village.

Fair and Festivals

Throughout the year the folks observe all the major traditional religious festivals of Koya community include Vijjapandum/Bhumpandum (this holds on last week of May or First week of June to begin the cultivation of paddy. After this pandum the people begin to sowing seeds of paddy. In this festival the men of the community go to the forest for hunting and women are staying in the village and collect money and foods from outsiders), Parchapandum (Festivals of green vegetables; after this festival they start to consume vegetables like Bottle Gourd, Ladies Finger, Brinjol, etc.), Kurmipandum, Chikurpandum(this festival observed between the month of January to February. This is a festival of beans particularly semi beans [Kidney beans] and pulses; people usually worship Muttyalamma by offering various seeds and pulses and after that they start to consume those), Pollimari (after this festival, the people go to collect Broom grass locally called *chipuru*from the nearby forest), Tadipandum (after this festival they start to collect *tadi*juicePalmyrahsap), SammakkaSaralakka Yatra (in the month of February, this festival holds in the village temple. They two are the tribal deity and in whole region these two deities propagated and worshipped by tribals as well as caste community peoples).

CHENNAPURAM

The village Chennapuram is situated in remote area adjacent to the dense forest. The village comes under Thippapuram Gram Panchayat of Cherla Mandal of BhadradriKothagudem district, Telangana state. The village was established some 80 years ago. It is a uni-ethnic village predominant by Gutthe Koya community with total 70 households comprising 430 individuals.

Village Infrastructure

The village is interlinked by concrete roads to its nearby town Cherla nearly 25 km far from the village. However, the public transport is not available in this area; the villagers have to make their own arrangement to go to markets, hospitals or other places. of Telangana approximately 26 km and 38 km away from the village respectively. The only public transport used by the People to visit nearby towns and villages is autorickshaw However, most of the villagers have their own conveyance i.e., motorcycle which they use regularly to move from one place to another. The people use to visit Cherla to access all the facilities which they have needed in their day-to-day life.

The village has full-fledged electricity and many households however do not have the electric connection as their economic condition does not afford the bill. None of the households have LPG connection; they fully rely on fire woods. The mobile network and internet connectivity in very poor in this village. The village does not even have any community hall; they assemble beneath the Tamarind tree located middle of the village during any village level meeting.

Educational Infrastructure

Chennapuram village has only one Anganwadi school and one primary school. The village children get elementary education and nutritious food from the Anganwadi centre and primary school as well. The secondary and high school however are present in Cherla and as a consequence a large number of children did not do the higher studies after class V. Despite this, it is obtained that only six children from this village pursue the secondary education at Ashram schools located in Cherla. Nonetheless,

Health and Hygiene

There is no Primary Health Centre (PHC) in this village. The people use to visit Thippapuram nearly seven km away from the village to access the health care facility. As a consequence, the people primarily depend on traditional medicine men. Furthermore, for critical cases they go to Cherla hospital and they also provided with emergency ambulance facility from Cherla.

In case of availability of clean and affordable drinking water the village has only two borewell among which one is not functional currently; therefore, the people face scarcity of drinking water. Moreover, there is no drainage and waste management facility available in this village.

Natural and Community Resources

The village is surrounded by forest and hills which enrich village with natural resources of various kinds including Tendu, Mahua, Sargi, wild gooseberry, Tamarind, Neem, Sagun, different kind of tubers, mushrooms, etc. The villagers frequently collect those forest products for their own consumption as well as to generate income by selling those products to the markets. The forest has also a large number of wild animals, viz, Deer, wild Bore, Wild Deer, wild Bore, Wild Fowl, wild Goat, different species of reptiles, etc. The village folks often hunt those animals in their traditional festivals. The village is surrounded by many hills from all four sides, namely Kokaraju in the east, Kumadgonda in west, Gorgonda and Jandi in the north and south direction respectively. A stream namely Chinta Cheru flows beside the village provided the villagers with irrigation water for cultivation.

The village has three sacred grooves namely Bimulgudi, Gamam and Muttyalammagudi. The villagers propagate their local deities in these grooves and perform rituals in their traditional festivals in different period of a year.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (*Mukhiya*) – KawasiDewaiah, *Pujari* (Priest) – Madkam Lakma , and Badde (Medicine man) – Madkam Itta. This panchayat deals with internal issues of the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages; KalmuSukidhi is the ward member of this village. The village has more than one traditional medicine man namely Madkam Itta, MadkamLakma, and Madkam Kesha and midwife namely, MadwiPise and Madkam Langi. The villagers largely rely on them for their minor treatment and also for delivery cases of pregnant women.

The village has no Self-Help Groups (SHGs) and no youth association.

Chronology of the Village History

The village was established some 80 years ago by MadkamSukka and his kin members who came from Kudkel of Sukma, Chhattisgarh. After them, Kawasi family came to this village from Burgupa, Sukma of Chhattisgarh. They came to this village in search of arable land.

Fair and Festivals

Throughout the year the folks observe all the major traditional religious festivals of them include Vijjapandum or Bhumpandum, Parchapandum, Kurmipandum, Chikurpandum, Gade pandum, and Markapandum or Mamidipandum. All these festivals are celebrated in different periods of the year associated with the season. All these festivals portray their traditional knowledge system through which they utilize nature and natural resources in course of their sustenance.

BURGUDA

The Godavari River flows fairly near to the settlement. It was discovered that the great flood of 1986 was the reason the villagers moved to their current position. This village is home to the settlements of Madiga (04 HHs) and Koya (88 HHs). The locals speak Telegu as their language. The village is located in the Telangana district of Jayashankar Bhupalli, inside the Dammuru GP.

Village Infrastructure

The village is well connected to both road and public transportation. The residents have access to LPG and power supply. Within a 15-kilometre radius, there is no market connectivity. Internet connectivity is available. The residents do not have access to a community hall.

Educational Infrastructure

The village has Anganwadi centre and Lower Primary school for educating their children. No High school and Secondary school are present in the vicinity of the village.

Health and Hygiene

There is no emergency ambulance service. PHC is available at 5 km away fromvillage. The villagers have adequate water for domestic use and drinking requirements. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The forest provides the villagers with firewood, logs, medicinal herbs, tuniki, murali, and epapuvulu. The SagariyeWagu River is essential to both their daily lives and agriculture. Their lifestyle is greatly enhanced by the Kondangulagutta, Thaisigumgutta, Sarvaipeta gutta, and Peddagutta hills. The wide area serves as grazing land for the residents. The grooves they call Gada Maisamma and Mura posamma are holy. Among the holy sites are Bathakamma, Bordai, and the Ram temple.

Community Based Organization

There is a Statutory Panchayatin the village. In their society, traditional Pujari and Panchayat Patel play significant roles. In the village, ten SHGs are active. There are no religious functionaries, youth associations, or associations centred on any one religion, nor are there any traditional medicine men.

Chronology of the Village History

In 1986, the village was founded. The village's original settlers were Asam Mallaiah. They moved from the district's Maha Mutharam area, which is 80 kms from the current present settlement in search of land for agriculture.

Fair and Festivals

They celebrate the festivals like Maha Sankranti, Dussehra and Christmas.

PEDDAKAMALAPURAM

The village is part of the BhadradriKothagudem district of Telangana state and is administered by the Peddakamalapuram Gram Panchayat in the Dummugudemmandal. There used to be a pond in the village with big lotus blooms all around it, as a result it came to be known as Peddakamalapuram. The village is populated by Koya community, the population of 650 living in 200 households.

Village Infrastructure

The village has good road connectivity. Auto service is the only available public transportation. Although electricity is available, power outages occur. The neighbouring market is just 15 kilometres away from the village. The villagers are provided with the LPG connections, but they struggle to pay for it, and so they make do with firewood. There is good network connectivity, but poor internet access. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school and an Anganwadi school. The high school is located at Laxminagar and secondary school is located at Dummugudem. In order to pursue higher education, students have to move to Bhadrachalam.

Health and Hygiene

A primary health centre is located at Arlagudem within a 5-kilometre radius of the village. There is a facility for ambulances, in case of any health-related emergencies. The villagers have access to drinking water and adequate water for domestic use. Drainage facility and waste management system are present in the village.

Natural and Community Resources

The villagers collect *chintapandu, tuniki, ippada*, honey, gum and tendu leaves from the forest for their own consumption. Nearby water resources - *Venkacheruvu*and *Jinnacheruvu*(both situated to the east of the village) provides for the community's daily activities, such as washing clothes and watering animals. Open spaces are used for animal grazing. They worship the sacred grooves of *MuttyalammaCheytu (Gamam tree)*. The sacred places in the village are Sammakka-Saralakka temple and Hanuman temple.

Community Based Organization

The village's traditional panchayat is composed of Pinna Pedha, Telari, Dhuruva, Pujari, and Patel.

Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations; *Telari* is the village messenger.Dhuruva assists the headmen of the village in making decisions a bout matters that come up inthe community. Pinna Pedha assists Pujari religious matters. There are two ward members and a sarpanch in the statutory panchayat. The community has one Self-help group, the Mahalaxmi group, which is made up of a few ladies who pool their money. Two fifty-year-old and sixty-year-old traditional medicine men are present in the village.

Chronology of the Village History

The village was established by Posaya Marma, who had migrated from Maraigudem (Maraigudem Gram Panchayat of Dummugudem block belonging to Bhadrachalam of Telangana State), 8 kms away from Peddakamalapuram, to find suitable land for agriculture and in search of means of livelihood. The village was established in 1952.

Fair and Festivals

The important festivals celebrated by the villagers are *Bhumi Pandum, VijjaPandum, MuttyalammaPandum, BhemuduPandum, KothalaPandum*and *Kurmi Pandum*.

Bhumi – It is celebrated in the month of May by Koya community. This festival is celebrated to mark the beginning of sowing of crops and to have a better crop-yield.

Vijja - Celebrated in the month of May, this festival is related to the sowing of seeds.

Muttyalamma – Muttyalamma is a village deity, who is the protector of villagers from evils; this festival is celebrated to offer prayers to the deity and make sacrifices of either pig or cow. It is celebrated in the month of February.

Kothala – Celebrated in the month of September, this festival involves consumption of the new fruits and vegetables.

Kurmi - Celebrated in the month of March.

KOMANAPALLI

The village is part of the Kothapalli Gram Panchayat in the Dummugudemmandal of the BhadradriKothagudem district of Telangana state. Komanapalli is located at the tri-junction of three states – Telangana, Chhattisgarh and Odisha. The village is dominated by one community only - Koya, population of 307 living in 63 households. Koya converse in Koya dialect and Telugu. The bordering village is DongalaJaggaram of Andhra Pradesh, which comes under Eduralapalli of Chintoor block of Alluri Sitharama Raju district.

Village Infrastructure

The village is well-connected by roads, but lacks internal concrete cement roads. Public transportation is not available. The villagers either consider auto or use private vehicles to move out of the village. The facility of electricity is available but there is not an uninterrupted supply of it, load shedding occurs. The nearest market is not within 15 kms radius of the village. Almost 70% of the villagers are provided with the LPG connections, but not at of them use it on a daily basis. That is because of the high prices of gas cylinders. So, instead of gas cylinders, they prefer using firewood for cooking. The network connectivity is good but there is poor internet access. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school and an Anganwadi school. Anganwadi teacher belongs to the village itself, primary school teacher comes from Bhadrachalam. The high school is located at Bhadrachalam. Even to pursue higher education, students have to move to Bhadrachalam.

Health and Hygiene

The Primary Health Centreis not even located within a 5-kilometre radius of the village. It is located at Munkapadu, which is 17-kms away from the village. There is a facility for emergency ambulances. They also use private vehicles sometimes. The villagers have access to drinking water, also there is adequate water for domestic use. Drainage facility and a waste management system is absent.

Natural and Community Resources

Villagers collect various forest resources like firewood, fruits, mahua flowers, tora, amla, honey, etc. A water resource called *Thalawagu (a streamlet)* is used by the people to satisfy their daily requirements of water and in the fields for irrigation. Three hills are located around the village – Kondagutta to the east, Dakshingutta to the south and Thalavaigutta to the west. There are no spaces specifically demarcated as grazing lands, these hills and the areas around are used for animal grazing. Villagers revere the sacred groves of Muttyalamma and Bhatthakamma. In addition to that, three churches are present in the village. They are called Gospel Church, Berean Church and Hebron Church. 90% of the villagers are Christian.

Community Based Organisations

Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations. Sarpanch is the head of the village and a ward member form a part of the statutory panchayat. Four self-help groups are present in the village. They pool in money with the purpose of saving it and drawing loans whenever in need. No associations of the youth or associations based on religion are present. Patel and Pujari play the role of religious functionaries in the village. In this village, traditional medicine men are called as Vadde, treat common illnesses and snake/scorpion bites.

Chronology of the Village History

The village was established by KanitheSubbaiyah from Eduralapalli of Andhra Pradesh. Along with him, a group of three families – KanitheEriya, SavalamKannaiyah and Kanithe Bojja migrated to the current village, in search of suitable land for agriculture. The village was established in 1900 approximately.

Fair and festivals

The important festivals celebrated by the villagers are *Kotha Pandum, MuttyalammaPandum, and BhathukammaPandum.* Along with these, Christmas and New Year's Eve are also celebrated by them. All the members of the community participate in the celebration of festivals.

KONDEVAYA

The village is part of the BhadradriKothagudem district of Telangana state and is administered by the Pulugondalu Gram Panchayat in the Cherla mandal. The village is dominated by one community only – Gutthhe Koya with a population of 290 living in 68 households. Gutthhe Koya converse in Koya dialect and Telugu.

Village Infrastructure

The village is well-connected by roads, but lacks internal concrete cement roads. Public transportation is not available. The villagers either consider auto or use private vehicles to move out of the village. The facility of electricity is available but there is not an uninterrupted supply of it, load shedding occurs. The nearest market place is Cherla, which is located at a distance of thirty-kilometre from the village. There is no LPG supply; a very few of the villagers have LPG connections at home; others prefer using firewood for cooking. The network connectivity is good but there is poor internet access. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school, and an Anganwadi school is located three-kilometres away at Puligonda. The secondary and high schools are located at Cherla, thirty-kilometres away from the village. In order to pursue higher education, students have to move to Bhadrachalam.

Health and Hygiene

In order to access the primary healthcare services, the villagers have to travel for 30-kms to reach Cherla, as the primary health centre is located at Cherla. There is a facility for emergency ambulances. They also use private vehicles sometimes. The villagers do not have access to clean drinking water, also there is not an arrangement of adequate water for domestic use. Drainage facility and waste management system is absent.

Natural and Community Resources

Villagers collect various forest resources like firewood, fruits, mahua flowers, tora, amla, honey, etc. A water resource called *Dhabha Cheruvu (a pond)* is used by the people to satisfy their daily requirements of water. It is also used for fishing. Two hills are located around the village – Kamarajugutta to the west, Dobigutta to the north. Kamarajugutta and Gonduragattakopu are used for animal grazing. Villagers revere the groves of Muttyalamma and Peddathalli.

Community Based Organisations

Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations. Upa-Sarpanch and a ward member form a part of the statutory panchayat. No Self-help groups are present in the village. No associations of the youth or associations based on religion are present. Patel and Pujari play the role of religious functionaries in the village. In this village,

traditional medicine men who are called as Vadde, treat common illnesses like common cold, fever, stomach ache, body ache, etc. along with snake/scorpion bites.

Chronology of the Village History

The village was established in the year 1974 (approximately) by a group of four families of VekoDulaiyah, PodiyaEdmaiyah, Podiyam Ramaiah and VekoJoggaiah. They all had migrated from the village called Mailasur in Konta Block of Sukma District of Chhattisgarh, in search of suitable land for agriculture. After two years, other villagers followed suit.

Fairs and Festivals

The important festivals celebrated by the villagers are *MuttyalammaPandum*, *Sal Pandum*, *Kotha Pandum*, and *Bhumi Pandum*. All the festivals are officiated by Patel and Pujari. All the members of the village participate in the celebration of festivals.

SUGYNANPURAM

The village is part of the BhadradriKothagudem district of Telangana state and comes undertheChintaguppa Gram Panchayat in the Dummugudem Mandal. Under Chintaguppa Gram Panchayat, the total number of villages is 3, they are – Tokagudem, Sugynanpuram, and Chintaguppa. Out of these, Sugynanpuram is the nearest to the Chhattisgarh-Telangana border. The village on the Chhattisgarh border, opposite Sugynanpuram is Dharmapenta. Sugynanpuram was established 80 years back. The village is dominated by Lambadi community, population of 350 living in 70 households. Although their main dialect is Gormati, they also converse in Telugu and a very few people are well-versed in Hindi.

Village Infrastructure

The village has good road connectivity, but public transportation is unavailable, either they prefer auto rickshaw or private vehicles whenever they have to move out of the village. Although electricity is available, power outages occur. The neighbouring market is under 15 kms radius of the village at Laxminagar. The villagers are provided with the LPG connections, but most of them prefer using firewood over gas cylinders due to high prices of the latter. There is sparse network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school and an Anganwadi school. The secondary and high school are not located in the village. Students go to Laxminagar and Bhadrachalam to pursue higher and secondary education.

There is no primary health centre within a 5-kilometre radius of the village. PHC is located at Laxminagar. There is a facility for ambulances in case of an emergency. The villagers have access to drinking water; there is a provision of adequate water for domestic use. Drainage facilities are absent. Waste management system is present in the village.

Natural and Community Resources

Accessing the forest is difficult because it lies on the Chhattisgarh side, and Koya people residing in the village on the border do not allow the Lambadis to collect forest produce. The two streams, *Parikalawagu* and *Mudrajuwagu* provide the villagers with their natural water supply, which they use for their everyday requirements. There are no hills nearby. Open areas are used for animal grazing. They revere the sacred groves of *Muttyalamma* and *Bodrai*. Lord

Hanuman is also worshipped by the villagers, temples devoted to him are spread across the village.

Community Based Organization

Naik is the village leader; Karobari is the village messenger. Both of them are responsible for smooth functioning of all the activities in the village. They are also involved in the conflict resolution if any conflict occurs in the village. The head of the village, Sarpanch and a ward member form a part of the statutory panchayat in the village. Self-Help groups and associations based on religion are absent. There are no associations based on youth organisation. A fifty-two-year-old traditional medicine man treats common illnesses and snake/scorpion bites, he also treats animals.

Chronology of the Village History

The village is 80 years old. The first settlers of the village were called Bhukya Vasram Naik and Gugoloth Rekha, who had migrated from Manguvabadava in Telangana State, 15-kilometre away from the present settlement. A few others who followed had migrated from Karimnagar in Telangana State. They had migrated in search of suitable land for agriculture.

Fair and Festivals

The important festivals celebrated by the villagers are Dussehra, Deepawali, Holi and Teej. Dussehra is celebrated for two days in the month of October. Deepawali or Diwali symbolises for them the victory of light over darkness. It is celebrated for a week in the month of November. Holi is celebrated for two days; on the first day, they gather wood and burn it and worship it. Teej is celebrated only for one day and is officiated by the Naik of the village; it is celebrated in the month of July. This is the festival of women; they come together, dance, sing, and fast. Lambadis also worship Sevalal Maharaj.

KURNAPALLI

The village is part of the BhadradriKothagudem district of Telangana state and comes under the Kurnapalli Gram Panchayat in the Cherla mandal. This village is dominated by the Koya community. The total number of households of Dorla community is 270, and the population is 1200. The village is approximately 150 years old. They converse in Dorli dialect.

Village Infrastructure

The village is well-connected by roads. Public transport is unavailable. Although electricity is available, power outages occur. The market is not within 15 kms radius of the village. Almost 90% of the households have the provision of LPG connections, but as they struggle to pay for it, they prefer to use firewood for cooking. There is not a good network and internet connectivity. As of now, the village lacks a community hall as the building for the same is under construction.

Educational Infrastructure

Children living in the village have access to a primary school, and an Anganwadi school. There is no secondary and high school in the village. Students go to Cherla to pursue higher education, as colleges for higher studies are in Cherla.

Health and Hygiene

A primary health centre is located within a 5-kilometre radius of the village. During the times of emergency, there is a provision for ambulance facility. The villagers do not have an access to clean drinking water. Drainage facility is absent. Waste management is done once in a month.

Natural and Community Resources

The villagers collect *mahua* flowers*, tora,* tamarind, firewood and *tendu* leaves from the forest for their own consumption. Numerous hills, namely *Kamarajugutta* (5km-east), *KamarajuKalluva*, *BheemarajuGutta* (5 km-north), *KotimetaGutta* (5 km - south) and *SinnametaGutta* (5 km - West) are located in the vicinity of the village. The same areas, where the hills are located are used as grazing grounds for the animals. The sacred grooves of *Muttyalamma* are revered by the villagers. The village also has other sacred places like temples where deities: Giraraju-Balaraju and Sammakka-Saralakkaare worshipped.

Community Based Organization

The village's traditional panchayat is composed of *Patel*, *Pujari*and*vaiti*. A sarpanch and nine ward members form part of statutory panchayat of the village. A total of nineteen Self-help groups are present in the village. They pool in money with the purpose of saving it and drawing loans whenever in need. Associations of the youth and associations based on religion are absent in the village. Two midwives are present in the village provide the women with support and care during pregnancy, labour and birth. Medicine men treat various common illnesses like fever, cold, stomach ache, etc. along with snake and scorpion bite.

Chronology of the Village History

The village was established 150 years ago by ErpaRaghavaian, who had migrated from Koyyor of Telangana State, ten kms from Kurnapalli, in order to find suitable land for agriculture and in search of means of livelihood. Not long after ErpaRaghavaian arrived into the village, the second family—his relatives—settled there as well.

Fair and Festivals

The important festivals celebrated by the villagers are *KothalaPanduga (KodthalPanduga), KodtaPandum, MudupuPandum, EnnukattaPanduga, MuttyalammaPandum, VijjaPandum, ChukuduPandum, Gade Pandum, ErpaPandum and Kulpu Pandum* (celebrated every alternate year, to ward off illness due to chicken pox). All the villagers – women, men and children come together for the celebration of all the festivals. The festivals are initiated by Pujari and Patel.

TEKULAGUDEM

The village is part of the Mulugu district of Telangana state and is administered by the Tekulgudem Gram Panchayat in the Wajedumandal. The name of village is derived from the word '*tekku*' in Telugu, which means timber. In the past, this village had an abundance of timber, so it came be called as Tekulagudem. This village is dominated by the Koya community. The total number of households of Koya community is 167, and the population is 648. They converse in Koya dialect. Other communities present in the village are Kamsali and Nethakami (SC), the number of households of Kamsali community is 8 and the population is 24 and that of Nethakami community is 7 and the population is 28. Both the communities converse in Telugu.

Village Infrastructure

The village is well-connected by roads. But the internal concrete roads are absent. Public transport is available. The people of the village also hire private vehicles (auto and bike) to move out of the village. The facility of electricity is provided. Although electricity is available, power outages occur. The market is within a radius of 15 kilometres of the village. The households do have the provision of LPG connections, but as they struggle to pay for it, they make do with firewood. There is good network and internet connectivity. The village lacks a community hall.

Educational Infrastructure

Children living in the village have access to a primary school, and Anganwadi school in the village itself; a secondary school, and a high school are located within a 5 kilometre and 20-kilometre radius of the village, respectively. Students go to Mulugu to pursue higher education.

Health and Hygiene

A primary health centre is located within a 5-kilometre radius of the village. In case of emergency of any kind, there is a provision for ambulance facility. The villagers also hire private vehicles to go to the hospital. The villagers do not have access to drinking water; also, adequate water for domestic use is not available. Drainage facility and waste management system is absent.

Natural and Community Resources

The villagers collect *mahua* flowers*, amla,* tamarind, firewood and *tendu* leaves from the forest for their own consumption. Nearby water resources – *Godavari River and Pavuralawagu*provide for the community's daily needs. These water bodies are also used for fishing and washing of clothes and animals. Numerous hills, namely *Bodagutta, Birmaigutta, Mekalagutta, Eddagutta, Pandulabayi, Peddavorai, Chimmalgutta*and *Tholigutta*are located in the vicinity of the village. These hills are used by villagers to graze their cattle. The sacred grooves of *Muttyalamma*and*Pochamma* are revered by the villagers. The village has a Birmayi temple, also a church which is called as Yeboron Church.

Chronology of the Village History

Two members form the village's traditional panchayat, they are *Patel* and *Pujari*. Patel is the village leader; Pujari is in charge of all religious ceremonies and celebrations.Eig ht ward members and a Sarpanch form a part of statutory panchayat of the village. A total of eleven self-help groups are present in the village and all are functional. They pool in money with the purpose of saving it and drawing loans whenever in need for various requirements. Ther are no associations of the youth in the village. A religion-based association called as Sri BirmayiJathara is present in the village. This committee is responsible for the organisation of the BirmayiJathara. Traditional medicine man in the village treats various common illnesses like fever, cold, stomach ache, etc. along with snake and scorpion bite.

Chronology of the Village History

The village was established by KursamNarasiah, who had migrated from Kambalapenta, Chandur of Bhopalapatnam of Bijapur district of Chhattisgarh (40-kilometres away from the present village) approximately 100 years ago to find suitable land for agriculture and in search of means of livelihood.

Fair and Festivals

The important festivals celebrated by the villagers are *BathkammaPanduga*(It is a state festival of flowers, celebrated in the month of October)*, VithanamPandum*(Celebrated in the month of June; Prayers are offered to the deity – *Pochamma* and a goat is sacrificed for a good crop in the coming year)*, MuttyalammaPanduga*(Celebrated in the month of September – prayers are offered to the sacred grove of Muttyalamma deity for good agricultural yield)*,* and *BirmayiJathara*(This Jathara is conducted in the month of April)*. Other festivals celebrated in the village are Dussehra, Sankranti, Vinayaka Chaturthi, Deepavali and Holi. All the members of the communities present in the village participate in the celebration of festivals. The festivals are officiated by Pujari.

ANDHRA PRADESH STATE

BURKANAKOTA

The village Burkanakota derives its name from a surname of Koya community, "Burka" who was the first settler of the village from Edurallapalli, Andhra Pradeshand situated in Chidmuru Gram Panchayat of Chintoormandal of Alluri Sitharama Raju district, Andhra Pradesh. The village was established in 1943. This village is completely dominated by Koya with 160 households with 600 populations in total. The village population is scattered as colonies namely Pusugudem, Venkamagudem, Velgalagudem and Thanamgudem.

Village Infrastructure

The village is having concrete road which leads to a main road in Konta, Chhattisgarh but the habitation has non-motorable roads only. The majority of the villagers use motorcycles to Konta, few walk also. There is no public transport so they hire autos. It is a major transport used by the villagers. The village is electrified before 30 years and it is was informed from the respondents that during 1995-96, the then Chief Minister, NT Rama Rao, came to this village in helicopter and start the ration supply in this region which brought a wide reorganisation to this village during those days. There is LPG supply in the village but because of the availability of amply fire woods from the forest area, they bring them and use firewood for cooking purpose. Majority of the village are dependent on the firewood not on the LPGs. The majority youth of the village use smart phones and internet connectivity i.e.4G is accessible. There is no community hall. The alternative for this that they seat under the tree to conduct meeting and take decisions.

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide midday meals, the village also consists of a government primary school (1950's), with age group 6-12 children. The children for higher education and degree colleges they move to bhadrachalam which is 75 km away.

Health and Hygiene

The nearby PHC is present in the Konta (8km), Chhattisgarh. During health emergence ambulance facility comes to the village when connected through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system

present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural And Community Resources

People gather edible tubers, firewood, Mahua or *Madhuca longifolia* flower, toddy. They wash the clothes near the Palawagu stream in the village and they do fish in the Chintawagu stream. The village is surrounded by Gumadagunda (In east), Kandrumetta (In west), Penmetta (in north), Chettimetta (in south). The cattle are grazed in the Charamma Gutta.

Community Based Organization

The statutory panchayat of the village consists of three ward members namely KorsaErraiah, Kura Santhi, Murram Gangaraju and one MPTC i.e., Muram Achamma.

The Traditional panchayat of the village is composed of Patel and Pujari i.e., Muram Duliya and Muram Rathaiah. The village is having an active self-help group named Sanajaji.

Chronology of the Village History

The village was established approximately in 1943. The first settler of village has migrated from Edurallapalli of Andhra Pradesh in search agricultural land. The villagers have marital affiliations with villages of Andhra Pradesh in A G Koduru, Thumala, Sudagudem, Lingapuram, Rajamundry, Sappel, Bheemavaram, and VR Puram. The villagers have marital affiliations with villages of T.S.: Kunnavaram, Bhadrachalam, and Chokala. The villagers have marital affiliations with villages of C.G.: Banda, Dondra, Murliguda, Sunnamguda, and Chintakonta. The villagers have marital affiliations with village of OD: Kattanpalli. The neighbouring C.G. village is chintakonta only 2km away from this village. They have many kin members in this village. However, the villagers of Burkanakota do not know Hindi. They usually communicate in Koya and Telugu language. The people of this village access to market and hospital in Konta, Chhattisgarh. They do not celebrate any festivals with other bordering villages of C.G. side.

Fair and Festivals

The village celebrate Bhoomi Pandum, Pacha Pandum, CheekudPandum, Sama Pandum, VelpulaPandum and the sacred grooves present in the village are Muttyalamma, Mudupulamma, Gamam, Kodalama, and Potaraj.

JIVVIGUDEM

The village Jivvigudem derives its name from the fig tree *Ficus virens* (Jivvi Chetu in Telugu) because in the past there were a lot of trees. The Village Juvvigudem is located in Chidmuru Gram Panchayat of Chintoormandal of Alluri Sitharamaraju District of Andhra Pradesh. The number of Koya households is 73 with a population of 430. The village population is scattered into three habitations *(*locally known as *gumpu*i.e. Muram variGumpu, Kunju variGumpu, Pujari variGumpu).

Village Infrastructure

The village is having concrete road which leads to a main road in Konta, Chhattisgarh but the habitation has only kuccha roads. The majority of the villagers use motorcycles to Konta and few walk also. There is no public transport so they hire autos. It is a major transport used by the villagers. The village is electrified before 30 years. There is an LPG supply in the village

but because of the availability of amply fire woods from the forest area, they bring them and use firewood for cooking purpose. Majority of the village are dependent on the firewood not on the LPGs. The majority youth of the village use smart phones and internet connectivity i.e. 4G is accessible. There is no community hall. The alternative for this that they seat under the tree to conduct meeting and take decisions.

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide midday meals, a government primary school is present in Burakanakota which is walkable distance for age group 6-12 children. The children for higher education and degree colleges they move to Bhadrachalam which is 80 km away.

Health and Hygiene

The nearby PHC is present in the Konta (8km), Chhattisgarh. During health emergency ambulance facility comes to the village from Chintoor of Andhrapradesh Government which is well connected through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural and Community Resources

People gather edible tubers, edible bamboo, firewood, Mahua or *Madhuca longifolia* flower, and toddy. They wash the clothes near the Palawagu stream in the village and they do fishing in the chintawagu stream. The village is surrounded by hills likeKandrum (In east), Chavaial (in west), Peddametta (in north), and Chettimetta (in south).The cattle are grazed in the Charamma Gutta.

Community Based Organization

The statutory panchayat of the village consists of ward member namely Murram Seetharamaiah.

The Traditional panchayat of the village is composed of Patel, Pujari and Pinnapedha i.e., Muram Dharmaiah, Muram Thammaiah and Muram Nagaiah. The village is having an active four Self-help group named Mallepuvvu, Jajjimalli, sree, Sanajaji.Youth association (Alluri Sitharamaraju Youth Association) is present in the village

Chronology of the Village History

The village was established approximately in 1920. Muram Mallaiah and Gangaiah of Dorla community is the first settler of the community from Erabore, Chhattisgarh who came in search agricultural land. The villagers have marital affiliations with villages- Burkanakota, Palagudem, Bodugudem, and Thummala of Andhra Pradesh. The villagers have also marital affiliations with villages- Banda, Dondra, Murliguda, Darbaguda, and Mangalguda of Chhattisgarh. Furthermore, the villagers have marital affiliations with villages Binayakpur, Nagaram, Kothaguda (Motu) of Odisha. However, the villagers of Jivvigudem do not converse in Hindi. They usually communicate in Koya and Telugu language. The people of this village access to market and hospital in Konta, C.G. They do not celebrate any festivals with other bordering villages of C.G. side. However, they participate and attend life cycle rituals so far.

Fair and Festivals

The villagers celebrate Vijjapandum/Bhumipandum, Pachapandum, Kurmipandum, Cheekudpandum, Thatipandum, Kolpu and the sacred grooves present in the village are Muttyalamma, Mudupulamma.

CHIDUMURU

The village Chidumuru derives its name from the term *edumuru* which means a place where it is suitable to live in Koya dialect. The Village Chidumuru is a semi-urban region located in Chidmuru Gram Panchayat of ChintoorMandalof Alluri Sitharamaraju District of Andhra Pradesh. Total households 500 approximately and total population 1200 members.

Village Infrastructure

The village is located adjacent to NH 30 road, but the habitation has both motorable and non-motorable roads. The majority of the villagers use motorcycles to visit Konta,some of them are pedestrian and some use public transport like bus, auto facilities. The village is electrified before 50 years. There is an LPG supply in the village but because of the availability of amply fire woods from the forest area, they bring them and use firewood for cooking purpose. Majority of the village are dependent on the firewood not on the LPGs. The majority youth of the village use smart phones and internet connectivity i.e. 4G is accessible. There is no community hall, and the alternative for this that they seat under the tree to conduct meeting and take decisions.

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide midday meals, a government primary school is present in Konta for age group 6-12 children. The children for higher education they go to Konta Government High School, Konta and degree colleges they move to Bhadrachalam which is 65 km away.

Health and Hygiene

The nearby PHC is present in the Konta (2km), Chhattisgarh. During health emergence ambulance facility comes to the village when connected through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural and Community Resources

People gather edible tubers, edible bamboo, firewood, and Mahua or *Madhuca longifolia* flower, toddy. They wash the clothes near the Palawagu stream which passes through the village and they also do fishing in the Palawagu. The village is having Ellugobanti Gutta (In east).

Community Based Organization

The statutory panchayat of the village consists of ward members namely BokiliSanthamma, PandrumSeethamma.The Traditional panchayat of the village is composed of Patel, Pujari i.e., Bokili Rama Rao, Bokili Subbaiah. The village is having active self-help group named Ganga, Dhanalaxmi, Priyadarshini, Ganesh, Laxmidurga, Kavitha, Kalpana, Karuna, Indira, Sailu, Siri, SaiBaba, Priyanka, Pramila, Swetha, Sita, Swapna.

Chronology of the Village History

The village was established approximately before 120 years i.e.,1904, Shri Bokula Ramaiah of Koya community is the first settler of the Koya community from Eduguralapally, AP who came in search agricultural land. The villagers have marital affiliations with villages in A.P. are Errampeta, Veerapuram, Sapailla. The villagers have marital affiliations with villages in T.S. are Ellandu, Bhadrachalam. The villagers have marital affiliations with villages in C.G. are Chintakonta, Murliguda, Banda, Epikal, Ambedkar Para of Konta. However, the villagers of Chidumuru do not know Hindi. They usually communicate in Koya and Telugu language. The people of this village access to market and hospital in Konta, C.G. They do not celebrate any festivals with other bordering villages of C.G. side. However, they participate and attend life cycle rituals so far.

Fair and Festivals

The villagers celebrate Bhoomi Pandum, CheekudPandum and the sacred grooves present in the village are Muttyalamma, Lailamma, and Gamam.

VEERAPURAM

The village Veerapuram was a hamlet of Chatti village of Andhrapradesh. But it was later separated from Chatti and became aindipendent village; in Teluguvearumeans separate and from this word the village name derived Veerapuram. This village comes under Chatti Gram Panchayat of Chintoor mandal of Alluri Sitharamaraju District of Andhra Pradesh. Total households approximately350 and total population 1400 members.

Village Infrastructure

The village is located to adjacent to NH 30 road, but the habitation has only kuccha roads. The majority of the villagers use motorcycles to Konta, few walk also. There is public transport like bus is available in the village. The village is electrified. There is an LPG supply in the village but because of the availability of amply fire woods from the forest area, they bring them and use firewood for cooking purpose. Majority of the villagers aredependent on the firewood not on the LPGs. The majority youth of the village use smart phones and internet connectivity i.e. 4G is accessible. There is no community hall, and the alternative for this that they seat under the tree to conduct meeting and take decisions

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide midday meals, a government primary school is present in the village which is walkable distance. Primary school is present in Chetti for age group 6-12 children. The children for higher education and degree colleges they move to Bhadrachalam which is 80 km away.

Health and Hygiene

The nearby PHC is present in the Konta (8km), Chhattisgarh. During health emergence ambulance facility comes to the village when contacted through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural and Community Resources

People gather edible tubers, edible bamboo, firewood, and Mahua or *Madhuca longifolia* flower, toddy. They wash the clothes near the Chandravankawagu stream which passes through the village and they do fish in the Chandravanka stream. The village is having Pulli Gutta (In west).

Community Based Organization

The statutory panchayat of the village consists of ward members namely BokiliSanthamma, PandrumSeethamma.

The Traditional panchayat of the village is composed of Patel, Pujari i.e., Bokili Rama Rao, Bokili Subbaiah. The village is having active self-help group named Ganga, Dhanalaxmi, Priyadarshini, Ganesh, Laxmidurga, Kavitha, Kalpana, Karuna, Indira, Sailu, Siri, SaiBaba, Priyanka, Pramila, Swetha, Sita, Swapna.

Chronology of the Village History

The village was established approximately before 120 years i.e., 1904, Thurram Ramaiah of Koya community is the first settler of the community from Chetti, who came in search agricultural land. The villagers have very less relation with the people of C.G. side. Due to Naxalism in C.G., the marital ties are also gradually decreased. The marital relations are seen to be more within the village and Telangana side. However, the villagers of Veerapuram do not know to speak Hindi. They usually communicate in Koya and Telugu language. The people of this village access to market and hospital in Konta, Chhattisgarh. The villagers do not participate in the celebrations of festivals in the border village of Chhattisgarh. But, due to kinship relations they participate and attend the life cycle ritual celebration in the Chhattisgarh.

Fair and Festivals

The villagers celebrate Bhoomi Pandum, KulopuluPandum, CheekuduPandum, Pacha Pandum, Muthyalamma and the sacred grooves present in the village are Muttyalamma, Manchanamma, Vanapotaraj, and Gamam.

DONGALA JAGGARAM

The village name derived from two Telugu words- Dongallu (thieves) and Jagaram (staying awake the whole night). It is informed that, in the past the cattle used to be stolen so the villagers used to stay awake the whole night to prevent theft. Thus, the village is named as DongalaJaggaram.

The village comes under Edugurallapalli Gram Panchayat of Chintoor Block, Alluri Sitharama Raju district of Andhra Pradesh. It is a multi-ethnic village where Koya and Lambadi people stay together. The total households of this village are 105 among which 70 households belong to Lambadi and rest 35 households belong to Koya.The village population is scattered as habitations namely Koya habitation and Lambadis habitation.

Village Infrastructure

The village is located interior, but the habitation has both motorable and non-motorable roads. The majority of the villagers use motorcycles to go to near town and villages. There is no public transport available in the village, hence they use autos for transport. The village is electrified. There is an LPG supply in the village but because of the availability of amply fire woods from

the forest area, they bring them and use firewood for cooking purpose. Majority of the village are dependent on the firewood not on the LPGs. The majority youth of the village use smart phones and internet connectivity i.e. 4G is accessible. There is no community hall, and the alternative for this that they seat under the tree to conduct meeting and take decisions.

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide middaymeals, in schools. A government primary school is present in the village which is walkable distance and for higher studies age groupabove 13 go to Edugurallapallyup to matriculation. For degree colleges they move to Bhadrachalam which is 90 km away.

Health and Hygiene

The nearby PHC is present in the Edugurallapally (18km), Andhra Pradesh. During health emergency; an ambulance comes to the village when contacted through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural and Community Resources

People gather edible tubers, edible bamboo, firewood, and Mahua or *Madhuca longifolia* flower, toddy. They wash the clothes near the Pedda wagu (in the south) and Rajugattawagu (in the North) stream which passes through the village.

Community Based Organization

The statutory panchayat of the village consists of ward members namely Kursam Janakamma (ward member representing koya community) and Bhukya Babu Rao (ward member representing Lambadis community).

The Traditional panchayat of the village is composed of Patel, Pujari i.e., PusamVenkateshwarlu, Erkam Joga Rao. The village is having active self-help group named Prameshwari, Siri, Yamuna, Kinnera & Laxmi.

Chronology of the Village History

The village was established approximately before 64 years i.e., 1960, Koya are the first settlers of this village. The Lambadis came to this village around 60 years back from Kothapadu Thanda of Athamakur of Suryapeta district of T.S. the first Lambadi settlers were GugulothThavuri and Tejavath Raja and their families. The Lambadis possess comparatively large portion of land than Koyas. The Koya people argued that when the Lambadis came to settle here they seek permission to their elders. They offered food and beverages to the elders of Koya and got the permission to settle down at the village. They also got the agricultural land from the Koya. However, after few years they grab the Koya lands by offering beverages and food. However, the villagers of DongalaJaggaram do not know to speak Hindi. They usually communicate in Koya, Gormati and Telugu language. The people of this village access to market and hospital in Edugurallapalli, Andhra Pradesh. These two communities have separate festivals; the Lambadis mainly celebrate Seethala Bhavani, Teej, etc. on the other side, Koya celebrate mainly pandums similar to other Koya villages. However, they participate in each other's festivals, but the Lambadis do not take food from Koya. As the Lambadis argued the

Koya used to consume beef and they belong to lower caste and on the contrary Lambadis worship cows. For this reason, they do not consume food and even water in Koya houses. However, Koya take food from Lambadis. Moreover, from the viewpoint of Koya, they are superior to Lambadis. They argued that the Lambadis are later settler and they are not the original inhabitant of this place. Usually, these two communities do not have any marital relations. However, at present some love marriages are happened between them.

Fair and Festivals

The villagers celebrate Sithalabhavani, Teej, Muttyalamma, ChikuduPandum, Sankranti and the sacred grooves present in the village are Sithalabhavani, Mairamma, and Muttyalamma.

MALLAMPETA

The village Mallampeta derives its name because in the past their lived people with "malla" surname and later they left the place. Later, due to an unknown pandemic, they left the village and later occupied by Koya some 100 years ago. The people migrated to this place from Lachipuram, Telangana State in search of agricultural land after that many other families migrated from different places like Vankagudem, Eduguralapalli, Arligudem, Nadiguda, Andhra Pradesh. The village Mallampeta is a Koya dominated village comes under Pega Gram Panchayat of Chintoormandal, Alluri Sitharama Raju district, Andhra Pradesh. There is total 55 households.

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide midday meals, Primary school a government primary school is present in the village which is walkable distance and for higher studies age groupabove 13 go to Edugurallapallyup to matriculation. For degree colleges they move to Bhadrachalam which is 120 km away.

Health and Hygiene

The nearby PHC is present in the Edugurallapally (18km), Andhra Pradesh. During health emergency, ambulance facility comes to the village when contacted through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural and Community Resources

The village is surrounded by hills namely Siganam Meta (In east) where the People gather edible tubers, firewood, Mahua or *Madhuca longifolia* flower, Sweeper grass, tendu fruits, toddy. Nellammeta (in west) is the forest where they generally go for hunting of rabbits, deer, wild pigs, and birds. The village is having a stream called Chandrawankawagu where the villagers catch crabs, fishes and Tortoises.

Community Based Organization

The statutory panchayat of the village consists of ward members namely Vetti Shankar (ward member representing koya community).The Traditional panchayat of the village is composed of Patel, Pujari i.e., Kunja Veeraiah, Kunja Bojji.

Chronology of the Village History

The village was established approximately before 200 years ago. The village is Naxal affected and in the past, there was a good school building in the village but the Naxal people have blasted that building so now in the SAME place a thatched room is constructed for the school children.

Fair and Festivals

The villagers celebrate Bhoomi Pandum, Pacha Pandu, CheekudPandum, Sama Pandum, VelpuPandum and the sacred grooves present in the village are Muttyalamma, Kodalamma, and Gamam.

KALLERU

The village Kalleru derives its name comes from *kallu*means toddy. In this village toddy trees are found plently. Therefore, the village is called Lalleru. The village comes under Kalleru Gram Panchayat of Chintoormandal, Alluri Sitharama Raju district of Andhra Pradesh. It is a multi-ethnic village with total 216 households among which 193 households are Koya, 18 are Backward Classes (BCs), one SC family and other 4 families who are migrated from Odisha. The total population of the village is 617.

Village Infrastructure

The village has both motorable and non-motorable roads. The majority of the villagers use motorcycles to a nearby town called Chetti and a few choose to walk. There is public transport like bus is available in the village. The village is electrified. There is an LPG supply in the village but because of the availability of amply fire woods from the forest area, they bring them and use firewood for cooking purpose. Majority of the village are dependent on the firewood not on the LPGs. The majority youth of the village use smart phones and internet connectivity i.e. 4G is accessible. There is no community hall, and the alternative for this that they seat under the tree to conduct meeting and take decisions

Educational Infrastructure

The children of age group (3-6) go to Anganwadi school in the village where they provide midday meals, a government primary school is present in Chinturu for age group 6-12 children. The children for higher education they go to Government High School, Chinturu and degree colleges they move to Bhadrachalamwhich is 85 km away.

Health and Hygiene

The nearby PHC is present in the Chinturu, Andhra Pradesh. Duringhealth emergency, anambulancecomes to the village when contacted through phone call. The drinking water is availed from borewells which is not adequate for all the households of the village. Proper drainage system is not present in the village and there is no proper waste management system present. It is observed that all the litter is discarded on the roads of the village. The usage of toilets by the villagers is very few.

Natural and Community Resources

The village is surrounded by hills namely Dandi Konda (In east) and Singamma Konda where the People gather edible tubers, firewood, Mahua or *Madhuca longifolia* flower, Sweeper grass, tendu fruits, toddy. Tharugutta, Wadika and Peddalli gutta (In west) where generally go fot

hunting and the said hills is with rabbits, deers, wild pigs, Bird. The village is having a stream called Sileru and Sabari where the villagers catch crabs, fishes and Tortoises.

Community Based Organization

The statutory panchayat of the village consists of ward member namely Panda Jogamma (ward member representing koya community)

The Traditional panchayat of the village is composed of Patel, Pujari i.e., Sodi Kannarao, Sodi Ramu.

Chronology of the Village History

This village is established in a flooding prone zone and therefore in some years due to heavy rainfall, the villagers forced to rehabilitate their homes at nearby area which is 2 km away from the present area which is locate at heights or they moved to their relative houses.

The village is situated on the bank of Sabari River and during the rainy season, the village is flooded by the water of this river. As the river is very close to the village, the agricultural land is so fertile. Therefore, the villagers cultivate varieties of crops like paddy, maize, sesame, green and black gram, etc. The agricultural land is vested with Koya; the other communities get the land lease from Koya people. The lease rate is Rs.3000 to 5000 per acre. The villagers also earn money through selling liquor made of Toddy juice. The different communities of this village do not have any reciprocal economic cooperation; nowadays all the services are made in exchange of money.

The villagers have martial relationships in Sarapaka, Near Bhadrachalam, Jaganathpuram, Venkatapuram, Chetti, Kunnavaram of TS, Dondra, Meteguda, Fandiguda of Chhattisgarh, Billum, and Motu of Odisha. There are no marital relations between these communities.

Fair and Festivals

The major festivals of the village are Vijjapandum, Tadipandum, Erpapandum, Pacchapandum, Kolpu Yatra (it is a village festival holds in between March and April once in every three years).

ODISHA STATE

ALMA

The Koya community resides in the settlement, which is composed of only one ethnic group. There are 118 households in all, and two of those families have converted to Christian religion. The village is dispersed extensively, with hamlets grouped between the village road and an agricultural field. The village is located in the Kalimek block of the Motu gram panchayat is Malkangiri district in Odisha.

Village Infrastructure

The village has good access to the internet, roads, power, gas (for 50% of the residences), and electricity. There is just one community hall in the village.

Educational Infrastructure

The village has Anganwadi and primary school in their village premises. No high school and secondary school exist in the village.

Health and Hygiene

There is no Primary Health Centre in the village (5kms). The facility for emergency ambulances is operational. There isn't enough water in the village for personal usage. The quality of

household drinking water facilities is inadequate. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The villagers collect firewood, grass, tendu leaves, and fruit from the nearby Pallimeru forest.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and consists of ward members. Traditional Panchayats are in place there. There was no trace of religious functionaries or associations based on religion.

Chronology of the Village History

The village is 200 – 250 years old as reported by the informant. Tikajar Panda was the first settler who migrated from Tippaguda village of Sukma district in search of agriculture land. At the time of establishment of the village there were only 12 families came from Tippaguda village of Chhattisgarh.

Fair and Festivals

The villagers perform all the traditional socio-religious festival throughout the year like Chikurpandum, Beeja pandum, Gade pandum etc.

TITIBERI

Titiberi village is nestled in the Malkangiri tehsil of Malkangiri district, Odisha, India. It lies 15 km from the sub-district headquarter Malkangiri and 12 km from the district headquarter. Titiberi comes under Challanguda gram panchayat. The village is established about 120 years ago. It is home to the Koya tribe, comprising 154 households with a total population of 709.

Infrastructure and Connectivity

The village boasts significant infrastructural advancements: Most households have electricity; receiving 14-15 hours of power daily, despite 2-3 interruptions. Internal roads are concrete, with both kuccha (unpaved) and pucca (paved) roads. No landline phone connections exist, but BSNL and JIO provide network connectivity. Public transport, particularly the Laxmi Bus, recently connected the village to the district headquarters.LPG Connection: While most households have LPG connections, the high cost prevents regular refills, leading to a reliance on firewood from nearby forests.The nearest markets are in Malkangiri (15 km away) and Sukma, Chhattisgarh (12 km away).The village has one community hall for gatherings and events.

Educational Infrastructure

Titiberi has both a primary and a secondary school. For higher education, the nearest high school is in Challanguda, 12 km away. midday Meal is provided under the Sarva Shiksha Abhiyan in schools. Despite these facilities, learning levels among children remain low.

Health and Hygiene

Primary Healthcare: An Anganwadi centre and an ASHA worker ensure vaccination and health awareness. An ambulance service is available, though the village lacks a public health centre, necessitating travel to Malkangiri for medical treatment.The village has 12 hand pumps for drinking water, with 10 in working condition, providing adequate and hygienic water. There is no household drinking water supply, waste management, or drainage system in place.

Natural and Community Resources

Titiberi village is enriched with surrounding forestry, which serve as a crucial source of livelihood and sustenance for the villagers. The nearby jungles include: Karat Jungle, Suna Jungle, Gand Jungle, Birsen Jungle and Ugal Pat. From these jungles, the villagers gather a variety of resources: Firewood are essential for cooking, especially due to the high cost of LPG.Edible Plants and Fruits like Jujube (Renga)**,** Kendu Fruits (Tumudi)**,** Kendu Leaves**,** Fig**,** Wild Jujube (Ekupandi)**,** Mango (MarkaPandi)**,** Amla (Neli Kaya)**,** Tamarind (Eta Mada)**,** Dates (AtelPandi)and Kusum Fruits (Kosu) are obtained from forestry. The villagers also hunt small game such as: Rabbit, Deer and Barking Deer. The village's proximity to rivers and streams provides additional resources. Villagers collect Fish, Crabs and Prawns. These aquatic resources are integral to their daily diet and contribute significantly to their food security. Titiberi is surrounded by several hills, adding to its scenic beauty and ecological diversity. The nearby hills include Kuchudi Metta, Edge Metta, Kokal Metta, Manga Metta, Mardal Metta and Bade Gubbal. The natural resources surrounding Titiberi village are vital for the villagers' daily lives and overall wellbeing. The forests, rivers, and hills not only provide food and materials but also play a significant role in the cultural and social fabric of the community. Sustainable management and conservation of these resources are essential to ensure the long-term prosperity of the village.

Community Based Organization

The governance of Titiberi village includes three statutory panchayat members: one Sarpanch and two ward members, UrkitNatak, DebendraSodi, and KuniKawasi.The village has six active Self-Help Groups (SHGs) that play a significant role in community development and economic empowerment. These groups are Malikeswari, Nilakantha, Kapileswar, Nilachakra, Namita and Sai Ram.There are two main types of religious functionaries in the village i.e., Pujari (Priest) and Patel. Among these roles, five individuals perform various religious duties according to their assigned responsibilities.

Chronology of the Village History

According to the villagers, Titiberi was established approximately 120-130 years ago. The village was founded by Madkami Ganga and MadiEdma, who belonged to the Dorla Tribal Community from Dantewada, Chhattisgarh, which is about 90 km away. They were part of theMudugattu and YedoGattu clans and migrated from Chhattisgarh to Odisha in search of agricultural opportunities for their survival. Titiberi village has a well-structured community-based organization with a strong panchayat system, active self-help groups, and dedicated religious functionaries. The village's historical roots, established by migrants from the Dorla community, highlight a legacy of resilience and adaptation. The cohesive social structure and active community participation contribute significantly to the village's development and cultural preservation.

Fair and Festivals

1. Chikud/Kurmi Pandum, 2. Korta Pandum, 3. Bimul/Gadde Pandum, 4. Bijja/Marka Pandum.

PODIA

Podia village is located in the Podia tehsil of Malkangiri district, Odisha, India. It lies just 1 km away from the sub-district headquarter, Podia tehsildar office, and 70 km from the district headquarter, Malkangiri. Podia is also the gram panchayat. The village, established approximately 200 years ago before India's independence, is multiethnic with a total of 306 households. Podia comprises of 17 hamlets with diverse communities, including: Koya, Telanga, Yadav, Telanga (Christian), Dom, Mala, Koya (Christian), Odia and Muslim.

Infrastructure and Connectivity

Most households in Podia are electrified, receiving electricity for 18-20 hours daily, despite 2-3 interruptions. The village has internal concrete roads with both kuccha (unpaved) and pucca (paved) segments. While there are no landline phone connections, the village has network connectivity through BSNL and JIO. Public transport is available via the Laxmi Bus, recently connected to the district headquarter. Although most households have LPG connections, the high cost of LPG prevents regular refilling, leading many to rely on firewood from nearby forests. The nearest markets are in Podia (1 km away) and Dornapal, Chhattisgarh (2 km away). There is no community hall in the village. Podia village is notable for its diversity and urban characteristics, with a rich mix of ethnic groups. Despite being close to important administrative centres and having essential infrastructure like electricity and roads, the village faces challenges such as the high cost of LPG and the lack of a community hall. The community's dependence on nearby markets and forests underscores its connectivity and reliance on natural resources.

Educational Infrastructure

The village has one primary school, one secondary school, and a high school. These schools offer midday meal facilities for the children under the SarvaShikshaAbhiyan. However, despite the good facilities provided by the government, the children's learning levels remain poor, as observed during our stay and teaching at the primary school. There is also an Anganwadi centrein the village, where Anganwadi and Asha workers provide vaccinations to children and raise awareness about various diseases among the villagers.

Health and Hygiene

Emergency ambulance services are available in the village, along with public health centre facilities. For more serious medical issues, villagers typically go to Malkangiri town for better treatment. The village has 18 hand pumps for drinking water, though two are currently non-functional. These pumps supply adequate and hygienic water for both domestic and drinking purposes. There is also a connection for drinking water supply to households. However, the village lacks a waste management system, although it does have a good drainage system.

Forest resources

The village is surrounded by the hills: Jendagutta, Adagutta, Badagutta, and Chhinnagutta (Sana Jungle) Kamarajukonda. From the jungle they collect fire wood, jujube(renga), kendu fruits (tumudi), kendu leaves, fig,wild jujube(ekupandi), mango(markapandi), Amla(Neli kaya), Tamarind(Eta mada), Dates(Atelpandi),kusum, fruits (kosu), rabbit, deer, barking deer etc. The villagers collect following thing from the Sabari River for their daily life like fishes, crabs, and prawns etc.

Community Based Organization

Ganga Karam and Sankar Srinu are two of the village's two ward members, and there are three Statutory Panchayat members. In this town, there are four SHGs: Siba Sakti, Maa Santoshi, Para Devi, Rama, and Laxman. The village is home to two youth associations: the Babuji Youth Association and the Ambedkar Youth Association. There are two categories of religious functionaries: Pujari and Patel. The Konda Dora Association is the only organization in the hamlet that is based on religion. Like Wade and Sirha, there are varioustraditional medicine men and women in the village: Madi Pappaya, G. Bhadrawati, SirhaKanulu, Gangamma, and Nupa Nanda.

Chronology of the Village History

As per the residents' account, the settlement was founded approximately 200 years ago. The village was established by BujayaMajhi, who are from the Koya Tribal Community in the Rasima ofWarangal district, Telangana (previously came under Andhra Pradesh). The village is located approximately 450 miles away from its current location.They are members of the Nepali clans.They moved to Odisha from the Rasima of Warangal district, Telangana (previously came under Andhra Pradesh) in pursuit of agricultural opportunities to ensure their existence.

Fair and Festival

1.Maisama Pandaga 2. Gadde Pandaga3. PedaPandaga4. Gangamma Pandaga5. ItnamPandaga6. KesarPandanga7. BendaPandaga8. KotalPandaga

KACHELLI

Kachelli village is situated in the Malkangiri tehsil of Malkangiri district in Odisha, India. It is located 26 km away from both the sub-district headquarter (Malkangiri tehsildar office) and the district headquarter. The gram panchayat for Kachelli is Udupa. Established approximately 120-135 years ago, Kachelli is a villageuni-ethnic population consisting solely of the Koya community. The village has 109 households with a total population of 591.

Infrastructure and Connectivity

Most households are electrified, receiving electricity for 18-20 hours daily, with 2-3 interruptions each day. The village features internal concrete roads, with both kuccha (unpaved) and pucca (paved) segments. There are no landline phone connections, but the village has BSNL and JIO network connectivity. There is no public transport available in the village. The nearest market is in Padmagiri, 7 km away. While most households have LPG connections, the high cost prevents regular refilling, leading many to rely on firewood from nearby forests. There is no community hall in the village.

Educational Infrastructure

The village has one primary school. Secondary and high schools are available in Padmagiri, 7 km away. The primary school provides midday meal facilities under the Sarva Shiksha Abhiyan. There is one Anganwadi centre in the village, where Anganwadi and Asha workers provide vaccinations and health awareness to the villagers.

Health and Hygiene

Emergency Services: An emergency ambulance facility is available in the village. There is no public health centre in Kachelli; villagers rely on the PHC in Padmagiri for primary healthcare and travel to Malkangiri for better medical treatment. The village has 10 hand pumps for drinking water, although three are currently non-functional. These pumps supply adequate and hygienic water for domestic use. There is no drinking water supply connection to households, no waste management system, and no drainage system in the village. Kachelli village, with its deep-rooted history and homogeneous Koya community, is a quintessential rural settlement in Odisha. Despite having basic infrastructure like electricity and internal roads, the village faces significant challenges, including the high cost of LPG, lack of public transport, and inadequate healthcare and sanitation facilities. The dependence on nearby forests for firewood and the absence of a waste management system highlight areas needing improvement. Nonetheless, the community's resilience and self-sufficiency in water management through hand pumps underscore the village's resourcefulness and adaptability.

Natural and Community Resources

There are numerous jungles surrounding the village, and from these they gather firewood, jujube (renga), kendu fruits (tumudi), figs, wild jujube (ekupandi), mango (markapandi), amla (Neli kaya), dates (Atelpandi), kusum, fruits (kosu), rabbits, deer, barking deer, and so on. Rivers & Streams: The people gather fish, crabs, prawns, and other items from the Kasal River for their everyday needs. The hills known as Sargiis encircle the village.

Community Based Organization

The village is made up of Gangadhar Madkami Malati Podiami, one sarpanch, and two Statutory Panchayat members. In this village, there are five SHGs: Maa Devi, Maa Kalijai, Saraswati, Maa Laxmi and Maa Tarini. The community does not have any youth associations. There are two categories of religious functionaries: Pujari and Patel. The community does not have any associations based on religion.

Similar to Wade and Sirha, the village is home to two different kinds of traditional medicine men and women: Sirha Bimla Madkami and Wade Unga Madkami.

Chronology of the Village History

The village was established approximately 120-125 years agoby Kosa Madkami; belonging to the Koya Tribal Community, who migrated from Nilam district of Sukma, Chhattisgarh, which is located roughly 70 km away from the present settlement. They are members of the Mudugattu clan. They moved to Odisha from the Nilam area of Sukma, Chhattisgarh, in quest of agricultural opportunities to ensure their existence.

Fair and Festivals

1. Bimudkupandum 2. Marka Pandum 3. Sara Sari Pandum4. KurtaPandum

AKARPALLI

Akarpali village is situated in the Malkangiri tehsil of Malkangiri district in Odisha, India. It is located 32 km away from both the subdistrict headquarter (Malkangiri tehsildar office) and the district headquarter. Matapaka is the gram panchayat of Akarpali. Established approximately

125 years ago before India's independence, the village is uni-ethnic, with 80 households belonging to the Koya tribe, having population of 515.

Infrastructure and Connectivity

Most households are electrified, receiving electricity for 14-15 hours daily, with 2-3 interruptions. The village features internal concrete roads, with both kuccha (unpaved) and pucca (paved) segments. There are no landline phone connections, but the village has network connectivity through BSNL and JIO.Public transport by Laxmi Bus is available, connecting the village to the nearest district headquarters. The nearest market is at Sikhapali, 20 km away, with Sukma (Chhattisgarh) located 12 km from the village.LPG Connection: While most households have LPG connections, the high cost prevents proper refilling, leading many to rely on firewood from nearby forests.There is one community hall present in the village.

Educational Infrastructure

There is one primary school and secondary school available at Titiberi, 3 km away from the village. Additionally, a high school is situated at Matapaka, 5 km from the village. The primary school provides midday meal facilities under the Sarva Shiksha Abhiyan. There is one Anganwadi centre in the village, where Anganwadi and Asha workers provide vaccinations and health awareness to the villagers.

Health and Hygiene

An emergency ambulance facility is available in the village. Public health centre facilities are available in the village. However, villagers prefer to go to Malkangiri town for better medical treatment. The village has 15 hand pumps for drinking water, although two are currently non-functional. These pumps supply adequate and hygienic water for domestic use. There is no connection for drinking water supply to households, and there is also no waste management or drainage system in the village. While the enjoys basic infrastructure and essential services like electricity and public transport, challenges such as the high cost of LPG and the lack of proper waste management persist. The village's reliance on nearby markets and its strong community spirit, evidenced by the presence of a community hall, underscore its resilience and cohesion. However, improvements in healthcare facilities and sanitation infrastructure are necessary to ensure the well-being and prosperity of its inhabitants.

Natural and Community Resources

Funna Elka, a jungle, encircles the village. From this jungle, people gather firewood, jujube (renga), kendu fruits (tumudi), figs, wild jujube (ekupandi), mango (markapandi), amla (Neli kaya), tamarind (Eta mada), dates (Atelpandi), kusum, fruits (kosu), rabbits, deer, barking deer, etc. The people gather fish, crabs, prawns, and other items from the Sabari River for their everyday needs. The hills known as Mangu and Bade gubbals encircle the village.

Community Based Organization

Three Statutory Panchayat members, one Sarpanch, and two ward members Mase Madkami, Ganga Madkami, and Santo Madkami make up the village. This village has six SHGs: Jay Sriram, LaxmiMata, Bal Raj, Mother Durga, Pooja, Sakti Maa. No religious functionaries are present. In the community, similar to Wade and Sirha, there are two traditional medicine men and women: Era Benjami, Sebapodiami, devapodiami, and Ermepodiami.

Chronology of the Village History

As per the accounts of the inhabitants, the village was established approximately 125 years ago by Rama Madkami. The village was established by Unga Madkami, belonging to the Dorla Tribal Community, migrated fromGandum, Chhattisgarh, which is approximately 100 kms away from the present settlement. They are members of Mudugattu's clan. They moved to Odisha from Chhattisgarh in search of agricultural opportunities to ensure their existence.

Fair and Festivals

1. Maulaparba (ErpaPandum) 2. Amba Parab (MarkaPandum) 3. Bihan Parba (BijjaPandum) 4. Maka Paraba 5. Dhan Parab (Gaddepandum)

BATANWADA

Batanwada village is situated in Podia tehsil of Malkangiri district in Odisha, India. It lies 17 km away from the subdistrict headquarter Podia (tehsildar office) and 74 km from the district headquarter Malkangiri. Materu serves as the gram panchayat of Batanwada village. Established approximately 120 years ago before India's independence, the village is populated by the Koya tribe, with 120 households and a total population of 535.

Infrastructure and Connectivity

Most households have access to electricity, receiving it for 20-22 hours daily with intermittent breaks. The village is connected by internal concrete roads, consisting of both paved and unpaved segments. While there is no landline phone connection, the village has network connectivity through BSNL and JIO.Public transport is not available in the village. The nearest markets are at Materu (5 km away), Podia (13 km away), and Kerlapal (Chhattisgarh, 1.5 km away). Although most households have LPG connections, many struggle with refilling due to high gas prices, relying instead on firewood from nearby forests. There is no community hall in the village.

Educational Infrastructure

One primary school, secondary school, and high school are available at Materu, located 5 km away from the village. The primary school provides midday meal facilities under the Sarva Shiksha Abhiyan. An Anganwadi centre is operational in the village, where workers provide vaccinations and health awareness.

Health and Hygiene

The village has emergency ambulance facilities available. Public health centre facilities are available at Materu, 5 km away. Villagers with medical issues often travel to Malkangiri town for advanced treatment. There are 10 hand pumps in the village, though two are currently non-functional. These pumps provide sufficient hygienic water for domestic and drinking purposes. There is no drinking water supply connection to households, and the village lacks waste management and drainage systems. Batanwada village, with its rich history and Koya tribal heritage, epitomizes the rural charm of Odisha. While the village benefits from basic infrastructure like electricity and schools, challenges such as the lack of public transport and inadequate healthcare facilities persist. The community's reliance on nearby markets and natural resources underscores its resilience and adaptability. However, improvements in

healthcare accessibility and sanitation infrastructure are essential to ensure the well-being and prosperity of the villagers.

Natural and Community Resources

The village is surrounded by numerous jungles, including ringer metta, edge gubal, siba thakur, puimetta, and kat gubbal. from these jungles, the villagers gather firewood, jujube (renga), kendu fruits (tumudi), fig, wild jujube (ekupandi), mango (markapandi), amla (neli kaya), tamarid (eta mada), dates (atelpandi), kusum, fruits (kosu), rabbit, deer, barking deer, etc.The villagers gather fish, crabs, sand, and prawns from the Sabari River and Kosaka River for their daily needs.

Community Based Organization

One Sarpanch and two ward members Laxman Madkami, Padmini Madi, Renu Kumara, and JagabandhuPodiami make up the statutory panchayat village. In this village, there are eight SHGs: Jaga Kali, MaaSarada Devi, Teresa the mother, Sakti Ban Durga, Radha Krishna, Sarada Devi, Laxmi Sudha, and Sabari. There are two categories of religious functionaries: Pujari and Patel. Of these two, IswarMadkami and Laxmikant Kawasi are capable of carrying out various tasks in accordance with their roles. In the village similar to WadeandSirha, there are many traditional medicine men and women: Dulla Podiami, Soma Podiaami, Jaga Kawasi, Gangi Sodi, Podie Madi, and Nangi Sodi.

Chronology of the Village History

As per the residents' account, the village was established approximately 120 years ago.The village was established by UngaKabasi, from the Dorla Tribal Community, who migrated from Gidham Chhattisgarh, which is around 160 kms away from the present settlement. They are members of Muddgattu clan. The reason for migration is in thesearch of agricultural opportunities to ensure their existence.

Fair and Festivals

The villagers celebrated chikuduPandum, Gadde Pandum, Marka Pandum, BijjaPandum, and Kurmi Pandum.

PETA

Peta village is nestled in the Kalimela tehsil of Malkangiri district in Odisha, India. It is positioned 95 km away from both the subdistrict headquarter Motu (tehsildar office) and the district headquarter Malkangiri. Pushuguda serves as the gram panchayat of Peta village. Established around 120 years ago before India gained independence, the village boasts a homogenous population belonging solely to the Koya tribe, comprising 160 households with a total population of 803.

Infrastructure and Connectivity

Most households have access to electricity, receiving it for approximately 20-22 hours daily with intermittent breaks. Internal concrete roads traverse the village, featuring both paved and unpaved segments. While landline phone connections are absent, the village benefits from network connectivity via BSNL and JIO.Public transport facilities are lacking in the village. The nearest markets are located at MV88 (8 km away) and Podia (20 km away). Despite most households having LPG connections, the high cost of gas often hinders proper refilling,

prompting many to utilize firewood from nearby forests. A single community hall serves the villagers' communal needs.

Educational Infrastructure

The village hosts a primary school, while the secondary school is situated at Motu, 15 km away. High school education is pursued at MV79, approximately 30 km from the village. The primary school offers midday meal facilities under the SarvaShikshaAbhiyan. The village is equipped with an Anganwadi centre, where workers administer vaccinations and conduct health awareness programs.

Health and Hygiene

Emergency ambulance services are available in the village. Villagers seek primary treatment at Pushuguda, 8 km away, while opting for better medical facilities in Malkangiri town for severe medical conditions. The village relies on 13 hand pumps for drinking water, with two currently non-functional. Despite this, there is an adequate supply of hygienic water for both domestic and drinking purposes. The village lacks a connection for drinking water supply to households, and there are no waste management or drainage systems in place. Peta village, steeped in a century-old history and inhabited by the Koya tribe, portrays the rustic charm of rural Odisha. While the village suffers from lack of public transport and proper healthcare persist. The community's reliance on nearby markets and natural resources reflects its resilience and adaptability. Nonetheless, improvements in healthcare accessibility and sanitation infrastructure are imperative to ensure the well-being and progress of the villagers.

Natural and Community Resources

Forestry Resources: Many jungles, including Kama Raju Metta, Kannam Raju Metta, Pendugu Metta, Dongalu Metta, Big Metta, and Small Metta, encircle the village. From these jungles, people gather firewood, jujube (renga), kendu fruits (tumudi), fig, wild jujube (ekupandi), mango (markapandi), Amla (Neli kaya), Tamarid (Eta mada), Dates (Atelpandi), kusum, fruits (kosu), rabbit, deer, barking deer, etc.   The people gather fish, crabs, sand, prawns, and other items for their everyday needs from the Sabari and PoteruRivers. The hills known as Kama Raju Metta, Kannam Raju Metta, Pendugu Metta, Dongalu Metta, Big Metta, and Small Metta encircle the village.

Community Based Organization

The village is made up of three members of the Statutory Panchayat, one Sarpanch, and one ward, which are Madkam Gouri, Bima Madkami, Raba Siti, and Medium Mutta.Inthis village, there is one SHG, Gangamma. There are two categories of religious functionaries: Patel and Pujari. These two individuals, also known as Bajari and Ganga Madkami, are capable of carrying out various tasks in accordance with their roles. In the community, like Wade, there is only one traditional medicine man and one traditional medicine woman called SubaMadkami.

Chronology of the Village History

The village was established approximately 120 years ago by Kanna Madkami from the Dorla community, who migrated from Chhattisgarh in search of agricultural opportunities to ensure their existence.

Fair and Festivals

1. ChikuduPandum 2. Bimudu/Gadde Pandum 3. Marka Pandum 4. BijjaPandum.

CHERKUGUDA

Cherkuguda village is situated in Podia tehsil of Malkangiri district in Odisha, India. It lies 20 km away from the subdistrict headquarter Podia (tehsildar office) and 56 km from the district headquarter Malkangiri. Niliguda serves as the gram panchayat of Cherkuguda village. Established around 120-124 years ago, prior to India's independence, the village is homogeneously populated by the Koya tribe, comprising 71 households with a total population of 314.

Infrastructure and Connectivity

Most households are electrified, receiving electricity for approximately 18-20 hours daily with intermittent breaks. Internal concrete roads traverse the village, encompassing both paved and unpaved segments. While landline phone connections are absent, the village benefits from network connectivity through BSNL and JIO. Public transport facilities are lacking in the village. The nearest markets are located at Uskalbag (5 km away) and Podia (20 km away). Although most households have LPG connections, the high cost of gas often hinders proper refilling, leading many to utilize firewood from nearby forests. A single community hall caters to the villagers' communal gatherings.

Educational Infrastructure

The village hosts a primary school, but secondary and high schools are not available within the village. Children attend secondary school at Pujariguda, 8 km away, and high school at Podia, 22 km away. The primary school offers midday meal facilities under the SarvaShikshaAbhiyan. The village is equipped with an Anganwadi centre, where workers administer vaccinations and conduct health awareness programs.

Health and Hygiene

Emergency ambulance services are available in the village. Public health facilities are available at Dharmapalli, 8 km away. Villagers seeking advanced medical treatment often travel to Malkangiri town. The village relies on 13 hand pumps for drinking water, although four are currently non-functional. Despite this, there is an adequate supply of hygienic water for both domestic and drinking purposes. The village lacks a connection for drinking water supply to households, and there are no waste management or drainage systems in place.

Cherkuguda village, steeped in history and inhabited by the Koya tribe, epitomizes the rural charm of Odisha. While the village boasts basic infrastructure and amenities such as electricity and a primary school, challenges such as the lack of public transport and proper healthcare persist. The community's resilience and reliance on natural resources highlight their adaptability. Nonetheless, improvements in healthcare accessibility and sanitation infrastructure are crucial to ensure the well-being and progress of the villagers.

Natural and Community Resources

The village is enveloped by lush jungles, offering a bounty of natural resources to its inhabitants. These forests provide essential materials for daily living, including firewood, jujube (renga), kendu fruits (tumudi), kendu leaves, figs, wild jujube (ekupandi), mangoes (markapandi), amla (neli kaya), tamarind (eta mada), dates (atelpandi), kusum fruits (kosu), as well as wildlife such as rabbits, deer, and barking deer.TheSabari River and Kosaka River meander through the village, providing vital resources for sustenance. Villagers rely on these

water bodies for various needs, including fishing for fishes and crabs, collecting sand, and harvesting prawns, enriching their daily lives with the abundance of nature's offerings.

Community Based Organization

The village is made up of three members of the Statutory Panchayat, one Sarpanch, and one ward member. Peda and Perma form a part of the traditional panchayat. In this village, there are six SHGs: Barsa Rani, Maa Durga, Maa Sarala, Biman Banda, Maa Mangala, Maa Tarini. In the village, there is one traditional medicine man.

Chronology of the Village History

The inhabitants estimate that the village was established between 120 and 124 years ago. The village was founded by Muda Madi, who comes from the Dorla Tribal Community of Busanar, close to Sukma (Chhattisgarh), almost 200 kms away from the present settlement.They are members ofMudugattu's clan. The reason for migration is the search of agricultural opportunities to ensure their existence.

Fair and Festivals

1. ChikuduPandum 2. BimuluPandum 3. Marka Pandum 4. BijjaPandum 5. Kurta pandum

GORAKHAPALLI

Gorakhapali village, nestled in Podia tehsil of Malkangiri district in Odisha, India, stands 24km away from the subdistrict headquarters of Podia (tehsildar office) and 90km from the district headquarters of Malkangiri. Similibancha serves as the gram panchayat for Gorakhapali village. Established roughly 120 years ago, the village boasts a diverse population, comprising 180 households with a total population of 920 individuals hailing from Koya tribe, Muslim, Telugu, and Dom communities.

Infrastructure and Connectivity

Electricity powers most households in Gorakhpali village, with residents receiving it for 18 to 20 hours daily, punctuated by two to three breaks. The village is connected by both concrete and gravel roads, facilitating internal transportation. While landline phone connections are absent, the village enjoys network connectivity through JIO. Recently, public transport via Laxmi Bus has linked the village to the nearest district headquarters. Despite many households having LPG connections, challenges persist due to the high cost of gas refills, leading many to rely on firewood from nearby forests. The nearest market is located in Putumpalli, 4km away, with Podia situated 24km distant. Currently, there is no community hall in the village.

Educational Infrastructure

Educationally, Gorakhapali village hosts a primary school, but lacks secondary and high schools. Children travel to MV61, 10km away, for secondary education and high school. The primary school participates in the SarvaSikshaAbhiyan, offering midday meal facilities. However, despite government efforts, the learning outcomes of the children remain subpar. Additionally, an Anganwadi centre operates in the village, providing essential vaccinations and health awareness through dedicated workers.

Health and Hygiene

In terms of healthcare, Gorakhapali village benefits from public health centre facilities within the village. However, for more advanced treatment, villagers travel to Malkangiri town. While

the village is equipped with ten hand pumps for drinking water, four are currently non-functional. Nevertheless, there's an ample water supply for domestic and drinking purposes, with households connected to the drinking water supply. Yet, the village lacks waste management and drainage systems, highlighting areas for potential development.

Natural and Community Resources

There are mogapar jungles all around the village. They gather firewood, dates (Atelpandi), kusum, fruits (kosu), rabbits, deer, barking deer, wild jujube (ekupandi), mango (markapandi), amla (neli kaya), kendu fruits (tumudi), fig, and firewood. Rivers & Streams: The people gather fish, crabs, sand, prawns, and other items for their everyday needs from the Sabari and PateruRivers.

Community Based Organization

The village is made up of two ward members, Saraswati Kura and SaranselaPaida, and one Sarpanch member of the Statutory Panchayat. The village does not have any traditional panchayat available. This village is home to eleven Self-Help Groups. In the village, there is just one traditional medicine man; there are two types of religious officials: Patel and Pujari. In the village, there is only one youth organization: Tilak Manya Nayak.Inthe community, there are two traditional medicine practitioners—one for men and one for women.

Chronology of the Village History

As per the residents' account, the village was established approximately 120 years ago.

The hamlet was founded by DullaTellam, who comes from the Koya Tribal Community in Malkangiri, Odisha, which is located roughly 100 kms away from the present settlement.They are members of Mudugattuclan.They moved to Gorakhapali (Odisha) from Malkangiri (Odisha) in quest of agricultural resources to ensure their survival.

Fair and Festivals:

1. Kurta Pandum 2. ChikuduPandum 3. Marka Pandum 4. BijjaPandum 5. IkilPandum

TANDAPALLI

Tandapalli village is located in Malkangiri tehsil of Malkangiri district in Odisha, India. It is situated 25 km away from sub-district headquarter Malkangiri (tehsildar office) and 25 km away from district headquarter Malkangiri. Udupa is the gram panchayat of Tandapalli village. According to Villagers of the Tandapalli village was established before the independence, approximately around 200 years ago. It is a multi-ethnic village having 200 households, total population 1035. The communities residing in the village are Koya, Dhurwa, Kumhar, Sagoria (SC), Christian.

Infrastructure and Connectivity

Most of the households in the village wereelectrified. The villagers receive electricity 20-22 hours every day with 2-3 break in a day. The village is connected through internal Concrete Road inside the village road both kuccha and Pucca.There is no land line phone connection in the village, the village has network connectivity of BSNL and JIO. The village has not available the public transport. Most of the households have not LPG connection but only 40% have the LPG connection due to higher price of LPG gas they could not able to refill it properly. Most of the households use the firewood avail in the nearest forest. The nearest market available for

the villagers is at Padmagiri (Odisha) 5 km away from village and Gumma (Chhattisgarh) is 5 km away from the village There is one community hall is present in the village.

Educational Infrastructure

There is one primary school and secondary school available in the village, High School is situated at Padmagiri which is 5 km away from the village. The school has been provided with midday meal facilities for the children under Sarva Siksha Abhiyan. During our village stay and teaching in the primary school was noticed that in spite of good facilities provided by the govt., the learning of the children is very poor. There is one Anganwadi centre present in the village, Anganwadi and Asha worker in the village provides vaccination to the Children and also provide awareness among the villagers about different diseases.

Health and Hygiene

There is Emergency ambulance facility available in the village, public health centre facilities not available in the village, PHC available at padmagiri which is 5 km away from the village. If villagers having any medical problem, they move towards the Malkangiri town for better treatment which is 25 km away from the village. The village has 17 hand pumps for drinking water out of which five are not functioning now. Village hasadequate amount water for domestic use as well as drinking purpose as these pumps provide hygienic water. There is no connection of drinking water supply to the households. There is no waste management and drainage system in the village.

Natural and Community Resources

The Village is surrounded by many jungles and Hills namely Sarki Jungle,Dharmuku jungle, KandadDangar, NulenKupli,TangalKupli,Dollakupli, they collectFirewood, jujube(renga), kendu fruits(tumudi), kendu leaves, fig, Wild jujube(ekupandi),mango(markapandi), Amla(Neli kaya),Tamarind(Eta mada), Dates(Atelpandi),kusum, fruits (kosu), rabbit, deer, barking deer etc.The villagers collect following thing from the SabariRiver for their daily life like fishes, crabs, prawns and sand etc. The Village is surrounded by the hills namely Kandad Dangar, NulenKupli, Tangal Kupli, Dolla kupli.

Community Based Organization

The village consists of the 3 Statutory Panchayat member one Sarpanch, two ward members namely Ganga Madkami, NamitaMadi, NrusinghaKawashi.There are 8 SHGs in this village namely Maa Mauli, Maa Tarini, Maa Saraswati, Jagat Janani, Maa Mangala, Maa Laxmi, Matru Bhumi, Maa Santoshi. There are two religious Functionaries like Pujari and Patel among these two types 2 individuals can perform the different duties accordingly to their role, namely Budra Madi, Bansilal Madi. There are two traditional medicine man and women available in the village Namely Irma Madi, Chamlal Kawashi, Mangla kawashi.

Chronology of the Village History

According to villagers, approximate year of establishment of the village is about 200 years ago. Sonu Madi, from the Dhurwa community was responsible for the establishment of the village. He migrated from Gumma (Chhattisgarh)which is about 5 km Away from this current village. He belongsMudugattu clan. They have migrated in search of Agricultural land for their survival.

Fair and Festivals

The villagers celebrated Padal Pandum, Chikud/Kurmipandum, Korta Pandum, Nuka Nardana, BimulPandum, Marka Pandum, BijjaPandum, Sara Sari Pandum, Doda AthanadPandum.

BINAYAKPUR

The village Binayakpur is located in Mottu GP of Motu Block comes under Malkangiri district of Odisha. The Koya community is the only inhabitant of this village with total 150 households and a total population of 760. It is a scattered village located 2 km away from CG border comprising 10 hamlets locally called *Gumpha* which are settled according to the surnames/clan names of Koya tribe.

Village Infrastructure

The village is connected by concrete roads to its nearby towns like Motu of Odisha and Konta of Chhattisgarh and the distance of both are 4 km and 25 km respectively. People mainly use autorickshaw as a transportation medium to go to market, hospitals and other places. However, most of the households have their own vehicle like motorcycle and bicycle which they use regularly to travel from one place to another. The people use to visit both Konta market of Chhattisgarh and Motu market of Odisha. Many villagers go to weekly Konta market to sell Minor Forest Produce like Kendu leaves, fire woods, etc.

The village has full-fledged electricity and almost all households have the electric connection. Very few households do not have electricity as they could not afford the charges. In case of LPG connection out of 150 households only 60 households have the connection. However, it is observed that those households have LPG connection majorly used fire woods for cooking purpose due to high price of LPG cylinder. The village are situated adjacent to forest and fire woods are easily available in the vicinity and therefore, almost all households have use fire woods instead of LPG cylinder. The village has good internet connectivity and have also mobile network towers inside the village.

There is no community hall in the village; during any village level meeting the villagers gather beneath of the old Tamarind tree located middle of the village.

Educational Infrastructure

The village Binayakpur has an Anganwadi centre, but surprisingly do not have any primary school, the children go to Alma village nearly 2 km away from the village for elementary education. Both secondary and higher secondary schools are located in Motu 4 km away from the village. The pupils enrolled in those schools but they do not attend the classes regularly due to connectivity problem.

Health and Hygiene

A Primary Health Centre (PHC) is located in the village from which the villagers get basic treatment. During critical health condition they go to Konta or Motu for treatment. Most of them visit in private hospitals and chambers of local doctors as from government hospitals and PHCs as they did not get proper treatment rather, they cannot rely on those.

However, the village has supply of adequate and clean water for every household for drinking and other purposes, but households do not have personal water connection. There are around 12 tubewell from where the people collect water for drinking and other purposes. But there is

no drainage and waste management facility available in this village. The villagers dump their household wastes at abandoned places.

Natural and Community Resources

The village is surrounded by forest which enrich by different faunas (include Deer, Jackle, Wild Boar, Wild Rabbit, various species of snakes and birds, etc.) and floras (include Palm, Kendu, Mahua, Sargi, wild gooseberry, Tamarind, Neem, Sagun, different kind of tubers, etc.). These resources provide livelihood opportunities to the folks. Many villagers collect various kinds of products available in the forest and sell those to the local markets to earn their livelihoods. The village is situated on the bank of Sabri River which facilitate the villagers with rich fertile soil and irrigation water for cultivation. As a consequence, the major livelihood of this village is agriculture. The village has also two streams namely Malambas Nala and Markalanka Nala. This village is surrounded by three hills namely, Kalkonda, Tarimetta and Singanamma among which Singanamma hill is worshipped by the villagers as a sacred place.

In case of their religious places the villagers have several sacred grooves namely Gamam, Mutyalamma, Kodalamma and Gangamma. These grooves are the places where the villagers propagate their local deities in different period of a year.

Community Based Organization

The village has its own traditional Panchayat consists of Patel (Mukhiya), Pujari (Priest), Apar (informer), and Badde (Medicine man). This panchayat deals with internal issues of both the community members. Besides this, statutory panchayat is also present consists of elected members from the village and other villages. To ensure the empowerment of women in socio-economic aspects there are seven Self Help Groups (SHGs) in the village. A youth association is also there which deals with village security and also provide support to villagers during crisis period like health emergency, natural calamities, etc.

Urma Satya, the traditional medicine man of this village who has a great knowledge of medicinal plants and herbs. For minor illness and bone fracture cases, the villagers visit to this person for treatment. The villagers have their own Pujari (priest) named Panda Rabei who perform all rituals in every religious festival.

Chronology of the Village History

The village is inhabited by Koya tribe, migrated from Erpaguda Village of Chhattisgarh.The Panda family considered to be first settler of this village who came to this village in search of livelihood opportunity. Thereafter, many other families eventually migrated from Erpaguda to this village. At the time of village settlement there was only 7 families. Now there are total 150 households in this village.

Fair and Festivals

Throughout the year the folks observe all the major traditional religious festivals of Koya community include *vijjapandum, kurmipandum, kortapnadum, chikurpandum, gadepandum, urmatasana (*worships of*singanamma*and *ganganamma)* etc. All these festivals reflect their connection with indigenous knowledge and Mother Nature.

TANDIKI

The settlement is located two kms outside of Chhattisgarh on the north eastern edge of the Sabari River boundary. It has 652 inhabitants living in 127 homes. The community is multi-ethnic, Rana, Halba, Koya, Bengali and immigrants from Uttar Pradesh i.e. Dhurwa groups. Tandiki is under the Tandiki gram panchayat and is located in the Malkangiri block of the Malkangiri district in Odisha. The etymology of the term Tandiki refers to a community that is close to a river or marsh.

Village Infrastructure

The village has road connectivity with public transportation. There is access to electricity. There is market connectivity within a 15-kilometre radius. Twenty percent of the homes have access to LPG. There is internet access accessible. There is no communal hall for the public events.

Educational Infrastructure

The community has primary school, Anganwadicentre and High school. No secondary school exists within 5 km radius.

Health and Hygiene

There is PHC available and emergency ambulance service available. They have supply water from bore wells. The village lacked clean drinking water for homes. The community lacks a waste management system and drainage infrastructure.

Natural and Community Resources

The people gather logs, medicinal plants, and firewood. To irrigate their paddy field, they use tamala nala. Dongal Hills, Pendal, and Goiparvath are also significant parts of their existence. The pasture was open for the villagers to graze their animals. Their fearsome houses of worship are called Matalamma.

Community Based Organization

The sarpanch leads the village's statutory panchayat, which is composed of the ward members. They have the traditional Panchayat leaders, Patel and Pujari. Six self-help groups (SHGs) and the Nilakaatheswar club, a youth association, are present. Ramesh Narayan (Patel) and Muka Podioni (Pujari) are in charge of religion-based associations. There are currently two active traditional medicines: Mangaraj Dandsena and Dhaimaa Laxmi Dandsena.

Chronology of the Village History

The village was established before 1947. The first settler of the village is from Rana caste who had accompanied the King of Jeypore, Odisha. Later, some Rana households settled in the village and some of them migrated from Koraput district of Odisha. The Koya community of the village settled here in later period migrated from Telangana.

Fair and Festivals

The village's significant celebrations include all of the community's festival like Beja, kurta, kurmi and chikurpandum.

MURLIGUDA

There are 130 Koya homes in the monoethnic village of Murliguda, 25 of which are Christian. The "Murli mada" tree is the source of the village's name, according to key sources and inhabitants. The hamlet is located in the Malkangiri district of Odisha's Kalimela block, under Motu gram panchayat.

Village Infrastructure

The town has excellent road access to public transportation. They have access to a power source. The market is connected within a 15-kilometre radius. For cooking, 90% of the homes have access to LPG supplies. There is internet connectivity. There isn't a community hall on the village's grounds.

Educational Infrastructure

The village's primary school and Anganwadicentre are located on its grounds. There are no high schools or secondary schools within 20 kms.

Health and Hygiene

There is an emergency ambulance service and a PHC in the village. The panchayat provides enough water for family usage by drilling a water supply and establishing adequate household drinking water facilities in the hamlet. There is no waste management system or drainage infrastructure.

Natural and Community Resources

To build their shelter, the locals gather firewood, eppapuvulu, Tendu, and different trees. Their means of subsistence include fishing, bathing, and washing in the Godavari and TharuduwaguRivers. They call the hills that are close by, Peddagutta, because there is where they acquire their natural resources. There isn't any communal pasture for the community. Among the holy grooves are Maisamma, Gamau, and Pochamma Gudi.

Community Based Organization

The statutory panchayat of the village is led by the sarpanch and consists of other ward members. The Patel, Pujari, and Perma-led traditional Panchayat is in place. While there are SHGs, there are no religious functionaries, youth groups, or associations based on religion.

Chronology of the Village History

Due to its close proximity to the Godavari River, the community was impacted by the 1986 flood. Owing to recurrent flooding in the region, they have relocated to the present community, about 3–4 kms distant from the former village. The village's first settlers were Vasam Shankariah. From Tekulagudem in Telangana, the inhabitants moved seeking land used for agriculture. The primary cause of their migration was the inundation in their previous community.

Fair and Festivals

The group celebrates four major festivals: KothalaPandava, PolalaPandava, VijthanamPandava, and Endhavalli (Devara).

The above discussed villagers are mostly deprived of development, lack of proper transportation, lack of unemployment and migration between the states is observed.

Chapter 3

Intra and Interethnic relations among the border communities of studied villages

Human has natural instinct to interact, make associations and build bonding with others which makes him social animal. Being a social animal human living in a group with other people similar like him in terms of dialect, food habits, material culture, dress pattern, occupations, religious beliefs and so on forming an ethnic group so far. Ethnicity can be defined as "the sense of collective belonging to a named community of common myths or origin and shared memories associated with a historical homeland" (Smith, 1999: 262). By the incessant interaction between the members of one ethnic group they sustain in a society where they are interdepended with each other, possess a sense of solidarity and have a common mindset as well. Beyond their own, they keep reciprocal relationships with the members of other neighbouring communities as well. This bonding reflects their sense of togetherness as well as oneness.

The study of ethnicity and inter-relations between ethnic group is not once in a blue moon in the discourse of social sciences especially in anthropology; rather it became a prominent field of interest among the scholars (Eriksen, 1991; Banks, 1996; Barth, 1996). In recent past, many studies envisage on inter-ethnic relations, its dynamics (Westin, 2010; Bastos, 2010; Castellini, Colombo, Maffeis and Montali, 2011), ethnic mobilization, conflict and resolution (Gogoi, 2021; Mulaw, 2022; Sedaghati, Mehrgan and Hosseini, 2022)

With the retrospection, in the meantime, the present study attempted to explore the dynamics of the intra and inter-ethnic relationships among the communities living in study areas across four states as well as how this relationship assist them to sustain their living with elegance. The study identified numerous communities, both caste and tribal communities, coexist in these border villages. These four districts however show diversity in terms of ethnic groups. In Konta of Chhattisgarh and Dummugudem and Cherla of Telangana side, we found tribal communities like Koya, Dorla, Gutthe Koya, Lambadi and Muria, whereas in Bhopalpattnam of Chhattisgarh Gondand in Wajedu and Palimela of Telangana side Koya are inhabiting. Remarkably according to the people, the villages of latter regions are all multi-ethnic; besides the ST communities many SC communities like Chamar, Mahar, and OBC communities like Kapu, Kammari, Kunbi, etc. are living, though, their population is very less compared to those of tribal communities.

In the border regions of Chhattisgarh and Andhra Pradesh, the principal communities are Koya, Lambadi, Dorla and Muria which are classified as Scheduled Tribe. Chamar, and Mahar classified as Scheduled Caste and a few minor OBC communities such as Kunbi are present. Nonetheless, in Odisha and Chhattisgarh border, most of the villages are multi-ethnic in nature. These regions are a home of ST communities like Halba, Koya, Dhurwa, Dorla, Muria, Gond, and Bhatra. In addition to these, there are the OBC communities like, Lohar, Kumhar, Kewat, Raut, and the SC communities like Chamar, Mala, Ghasiya, Mahar, and Dom. There are also

other caste communities like Telanga (Kondareddy), Kamar Koya, Rana, and so on. Socio-culturally, economically and in terms of self-relation, all of these groups are related to one another. Therefore, an attempt will be made to elucidate these relations in different aspects in the following sections.

Social Hierarchy

Social hierarchy denotes the ranking or position of an individual or a community in a given society. In the present context, we only consider caste, occupation and food habit as the main criteria behind the social position of the communities. Despite living next to one another, the tribal and caste communities in these four states displayed a social hierarchy. It is not obvious that caste is the only factor to determine hierarchy; occupation, social customs, religious purity, food habit, etc. also play a vital role though. Thus, in below we try to describe this division in society through graphical representation.

a. Chhattisgarh

In the border areas of Chhattisgarh state, mainly 16 communities are found among which five are tribes (viz., Dorla, Muria, Gond, Halba and Dhurwa), six belong to OBC (Raut, Kumhar, Kunbi, Kalar, Kewat, Lohar), three communities belong to SC (Chamar, Ghasiya, Mahar) and two belong to general caste (Kapu and Kurukh). These communities hold different position in social strata and the following pyramid (Fig. 1) shows the same where Raut holds top position of the strata and Chamar is in the lowest position in social hierarchy. Chamar and Mahar considered to be untouchable and therefore they both belong to the lower position in social strata. Moreover, the commensal relation also shows variations among different communities. A number of communities do not take food and water from some other communities. The Dorla, Muria, Gond, Dhurwa, Halba, Raut, Kumhar, Kunbi, Kalar, Kewat, and Lohar for example, do not take food and water from Mahar, Ghasiya and Chamar, as they are considered to be inferior to them. But the latter three accept food and water from the formers. On the other hand, Dhurwa, Halba, Raut, Ghasiya, Kumhar, Kunbi, Kalar, Kewat, and Lohar do not accept food from Dorla, Muria and Gond; however, these latter three communities accept food from those communities. As because these three consumebeef, the other communities do not accept food from them because they believed cows as sacred. The Halba do not allow to take foods from Dhurwa but Dhurwa do so.

Figure2.1. Pyramid shows Social Hierarchy in Chhattisgarh

b. Telangana

In Telangana border villages, Kamsali occupy highest position, while Madiga are given the lowest status in social hierarchy. Despite this, among these communities, Gutthe Koya do not have commensal relations with Lambadi, Koya Kamsali, Kammari albeit they accept food and water from these four communities. On the contrary Lambadis do not have commensal relationship with Koya, Gutthe Koya, Nethakani and Madiga. Koya and Gutthe Koya consume beef, and Nethakani and Madiga considered as untouchable that's why Lambadis do not take food and water from them. These four communities though accept food and water from Lambadis. Kamsali and Kammari however have dining relation with Lambadis.
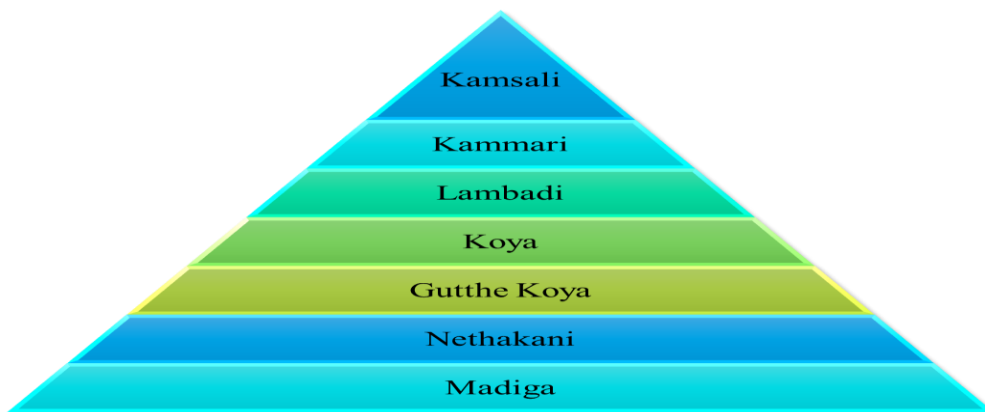
Figure 2.2. Pyramid shows Social Hierarchy in Telangana

c. Andhra Pradesh

Five communities dominate the study area in Andhra Pradesh: Lambadi, Gutthe Koya and Koya are ST communities; Madiga is a SC community; and Munnurukapu is a caste listed under OBC category. While Lambadis do not dine together with Koya, Gutthe Koya, or Madiga, they do exchange food and water with Munnurukapu. Even though Madiga takes food and water from every community, none of these communities accept Madiga's offerings. At the same time, Lambadis enjoy highest position in the social strata, while Madigas possess lowest position in the same (Fig. 3).
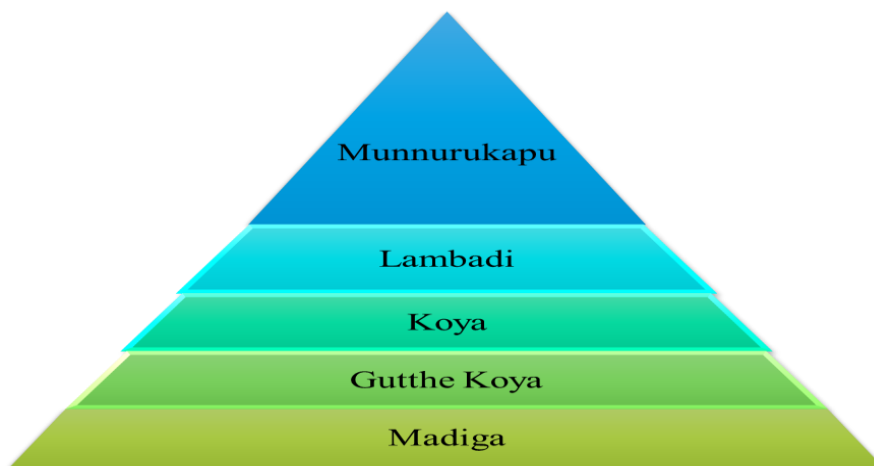
Figure 2.3. Pyramid shows Social Hierarchy in Andhra Pradesh

d. Odisha

The state of Odisha shows diverse relation between its communities and their positions within the social hierarchy. The major communities inhabiting in the study area include Dhurwa, Koya, Matia and Bhumia are STs, Mahar, Chamar, Mala, Dom and Ghasiya belong to SCs and Kumhar, Telanga, Kalar, Yadav, Rana and Bengali belong to SEBCs (Socially and Educationally Backward Classes). In the pyramid (Fig. 4) of social hierarchy Rana possesses top position while Chamar stays in the bottom. These communities have portrayed peculiar relations in terms of sharing foods and water with each other. Rana, Bengali, Dhurwa and Halba share foods and water with each other, however they do not accept the same from Koya, Telanga, Kumhar, Matia, Bhumia, Ghasiya, Kalar, Mahar, Mala, Dom and Chamar. Although the latter communities accept food from the formers. In the interim, Koya and Telanga have dining relation with each other but not with Ghasiya, Mala, Dom, Malar and Chamar. Furthermore, Matia, Kalar, Kumhar and Bhumia do not take food from Koya and Telanga. Ghasiya, Mala, Dom, Malar and Chamar generally seen as untouchable and they have dining relations with each other.

In this context, it should be noted that a community's place in the social hierarchy and the commensal relationships among the communities in the four states under study are typically not determined by caste identity, but rather by the occupation of the community as well as the perception of pollution and purity. This explains why we frequently observe that tribal communities occupy the highest echelons in the social hierarchy.

Figure 2.4. Pyramid shows Social Hierarchy in Odisha

Ceremonial Visits

Ceremonial visits like reciprocal visits between members of one community or two or more communities in each other's life cycle rituals, festivals and religious functions. Both tribal and caste communities have social relations between each other. They visit to each other's family functions while invited. However, they generally do not participate in religious festivals of the other communities; because all are village level festivals and people of other villages do not participate if they are not invited. It is also observed that members of different communities have kin members across the border and they frequently visit to the other states for different purposes. The following tables portray the data regarding this where we found people of this region have kin in all four states. By and large, in all four states the prevalence of primary kin is quite noticeable, followed by secondary kins (See Table 1). Presence of kins across border is not necessarily for migration, but the marital affinities are also seen to be a reason. The Table 2 depicts that people have both consanguineal kin as well as affinal kin across borders; although the frequency of consanguineal kins is more than affinal. This data helps us to understand the marital alliances across border. It shows people have more affinal kins in Chhattisgarh and Andhra Pradesh than two other states and it proved that the people of Chhattisgarh and Andhra Pradesh have a tendency to marry or get married in other two states and this issue will be broadly discussed later. The high frequency of presence of consanguineal kin, on the other, helps us to understood the migration pattern of the communities to some extent. Those who have migrated from one state to another for example from Chhattisgarh to Telangana obviously have kins across the border. Hence, people of the both states reported they have kins in other states.

Table 2.1: Relation with the kin across the border

Relation with Border States	Relation with the Kin across the border												
	Primary		Secondary		Tertiary		Primary + Secondary		Secondary + Tertiary		Tertiary + Primary		All the three	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
CG	124	42.9	102	35.3	21	7.3	37	12.8	1	0.3	0	0.0	4	1.4
TS	89	59.4	35	23.3	9	6.0	12	8.0	2	1.3	0	0.0	3	2.0
AP	59	48.4	30	24.6	16	13.1	9	7.4	1	0.8	0	0.0	7	5.7
OD	141	51.1	69	25.0	34	12.3	28	10.1	0	0.0	3	1.1	1	0.4

Table 2.2: Particular relation with the kin across the borders

Relation with Border States	Members of descent group		Members of affinal group		Can't Specify	
	No.	%	No.	%	No.	%
CG	151	52.2	111	38.4	27	9.4
TS	111	74.0	33	22.0	6	4.0
AP	68	55.7	47	38.5	7	5.8
OD	190	68.8	59	21.4	27	9.8

As these people have relatives across borders, they also frequently visit to them for different purposes. For instance, the Gutthe Koya of Telangana do visit to Chhattisgarh side to attend the family function of their kin members belonging to the Muria community. Now, if we consider all the communities, we can see that members of all these communities visit their kin very often (at least once in less than six months). This is not only for social visit or to attend any family function rather many times they go to assist their kin in their economic activities like cultivation. Kin who reside at considerable distance however are visited rarely (once in a year or even once in two to three years) primarily to attend any family function.

Table 2.3. Interaction with other than kin members across borders

Category of people	Families of Villages of Chhattisgarh									
	No Connection		Very less		Rarely		Frequently		Very frequently	
	No.	%	No.	%	No.	%	No.	%	No.	%
Political leaders	274	67.7	54	13.3	75	18.5	2	0.5	0	0.0
Tribe/caste association members	244	60.2	42	10.4	66	16.3	45	11.1	8	2.0
Religious functionaries	219	54.1	28	6.9	48	11.8	72	17.8	38	9.4
Members who are in business	212	52.4	37	9.1	50	12.3	58	14.3	48	11.9
Officials	288	71.1	41	10.1	72	17.8	2	0.5	2	0.5
Members of professional associations	297	73.3	29	7.2	71	17.5	7	1.7	1	0.3

| Others (Market visit) | 304 | 75.1 | 7 | 1.7 | 14 | 3.4 | 63 | 15.6 | 17 | 4.2 |

Families of Villages of Telangana										
Category of people	No Connection		Very less		Rarely		Frequently		Very frequently	
	No.	%	No.	%	No.	%	No.	%	No.	%
Political leaders	87	45.1	43	22.3	60	31.1	3	1.5	0	0.0
Tribe/caste association members	72	37.3	29	15.0	31	16.1	29	15.0	32	16.6
Religious functionaries	54	28.0	30	15.5	42	21.8	21	10.9	46	23.8
Members who are in business	73	37.9	28	14.5	29	15.0	29	15.0	34	17.6
Officials	92	47.7	33	17.1	43	22.3	25	12.9	0	0.0
Members of professional associations	95	49.2	34	17.6	47	24.4	17	8.8	0	0.0
Others (Market visit)	148	76.7	5	2.6	6	3.1	29	15.0	5	2.6
Families of Villages of Andhra Pradesh										
Category of people	No Connection		Very less		Rarely		Frequently		Very frequently	
	No.	%	No.	%	No.	%	No.	%	No.	%
Political leaders	124	79.5	25	16.0	6	3.9	1	0.6	0	0.0
Tribe/caste association members	109	69.9	18	11.5	18	11.5	9	5.8	2	1.3
Religious functionaries	78	50.0	20	12.8	20	12.8	19	12.2	19	12.2
Members who are in business	101	64.7	14	9.0	13	8.3	11	7.1	17	10.9
Officials	122	78.2	21	13.5	10	6.4	3	1.9	0	0.0
Members of professional associations	126	80.8	13	8.3	14	9.0	3	1.9	0	0.0

Others (Market visit)	133	85.2	4	2.6	0	0.0	11	7.1	8	5.1

Families of Villages of Odisha										
Category of people	No Connection		Very less		Rarely		Frequently		Very frequently	
	No.	%	No.	%	No.	%	No.	%	No.	%
Political leaders	285	81.0	26	7.4	41	11.6	0	0.0	0	0.0
Tribe/caste association members	219	62.2	23	6.5	66	18.8	44	12.5	0	0.0
Religious functionaries	214	60.8	29	8.2	34	9.7	60	17.0	15	4.3
Members who are in business	212	60.2	21	6.0	57	16.2	44	12.5	18	5.1
Officials	286	81.25	22	6.25	41	11.6	3	0.9	0	0.0
Members of professional associations	288	81.8	19	5.4	43	12.2	2	0.6	0	0.0
Others (Market visit)	243	69.0	6	1.7	5	1.4	83	23.6	15	4.3

The interaction patterns with non-kin members across border villages reveal varied levels of social engagement. In Chhattisgarh, most families have minimal interaction with political leaders (67.7% no connection) and officials (71.1% no connection), though some engagement with religious functionaries (17.8%) and business members (14.3%) is noted.

Telangana shows slightly higher interaction, particularly with religious functionaries (23.8%) and tribe/caste members (16.6%). Andhra Pradesh reports the least interaction, with 79.5% having no connection with political leaders and 85.2% not engaging in market visits, though religious functionaries see moderate engagement (12.2%). Odisha exhibits limited interaction with political leaders (81.0% no connection) and officials (81.25% no connection), but higher engagement in market visits (23.6%). These trends highlight generally low levels of social interaction with non-kin, with some regional variations indicating different levels of social connectivity.

Table 2.4. Reason of interaction with other than kin members across borders

Reasons	CG		AP		OD		TS	
	No.	%	No.	No.	No.	%	No.	%
Reciprocal Social Visit	147	59.5	60	62.5	127	58.3	110	73.3
Dispute Resolution	10	4.1	0	0.0	2	0.9	1	0.7
Advise on Economic Matters	5	2.0	2	2.1	5	2.3	2	1.3
Mobilizing Support for Political Demand	1	0.4	2	2.1	0	0.0	1	0.7
Organization	15	6.1	6	6.2	26	11.9	4	2.7
Participation of Religious Matters	39	15.8	19	19.8	23	10.6	28	18.6
Market Operations	30	12.1	7	7.3	35	16.0	4	2.7

Cross-border interactions in Chhattisgarh, Andhra Pradesh, Odisha, and Telangana primarily revolve around reciprocal social visits, which are particularly prevalent in Telangana (73.3%) and Andhra Pradesh (62.5%), indicating strong community bonds. Economic advice and dispute resolution play minimal roles across all regions, suggesting internal resolution and limited reliance on external networks for economic guidance. Participation in religious activities is notable in Andhra Pradesh (19.8%) and Telangana (18.6%), highlighting the significance of religious relationships in fostering cross-border connections. Market operations are more pronounced in Odisha (16.0%) and Chhattisgarh (12.1%), reflecting economic interactions extending beyond local boundaries. After social visits the reasons for interactions are as follows, Participation of Religious Matters, Market Operations,Organization,Dispute Resolution and lowest percentage is observed in Mobilizing Support for Political Demand. In addition, the Market operations are dependent on profits, the paddy grains yielded in the field of Chhattisgarh are sold in Telangana State in order to get profits. Most of the times the accessibility of market plays an important role in interactionwith other than kin members across borders. It will be an appropriate example that the Chhattisgarh, Konta weekly market is 2 kms away from Andhra Pradesh and the most of Andhra Pradesh people living in Border of Chhattisgarh and Andhra Pradesh will visit and purchase the essentials from Konta Market.Overall, social visits and religious participation emerge as primary drivers of cross-border interactions, while economic and political engagements are less frequently reported.

Table 2.5: Frequency and purpose of visit of the Community

Name of the community	Frequency of visit					
	Less than 6 months		Once in 6-12 months		Rarely	
	No.	**%**	**No.**	**%**	**No.**	**%**
Koya	308	81.9	49	13.0	19	5.1
Dorla	81	85.3	13	13.7	1	1.0
Gutthe Koya	60	75.9	18	22.8	1	1.3
Muria Gond	100	84.7	17	14.4	1	0.9
Dhurwa	18	94.7	0	0.0	1	5.3
Kondareddy	5	83.3	1	16.7	0	0.0
Telanga	14	93.3	1	6.7	0	0.0
Halba	12	75.0	1	6.25	3	18.75
Gond	25	78.1	7	21.9	0	0.0
Dom	1	100.0	0	0.0	0	0.0
Muslim	2	100.0	0	0.0	0	0.0
Mahar	1	50.0	1	50.0	0	0.0
Rana	1	100.0	0	0.0	0	0.0
Yadav from UP	1	100.0	0	0.0	0	0.0
Christian	1	100.0	0	0.0	0	0.0
Kumhar	3	100.0	0	0.0	0	0.0
Ghasiya	0	0.0	1	100.0	0	0.0
Mudapaka	1	100.0	0	0.0	0	0.0
Batin	1	100.0	0	0.0	0	0.0
Lambada	6	85.7	0	0.0	1	14.3
Nethakani	1	100.0	0	0.0	0	0.0
Kunbi	0	0.0	1	100.0	0	0.0
Chamar	1	50.0	0	0.0	1	100.0
Kalar	2	100.0	0	0.0	0	0.0
Other Backward Class	0	0.0	1	100.0	0	0.0
Bhumia	1	100.0	0	0.0	0	0.0

The purpose of this visit is reported as simple social visit, to get the information about the wellbeing of their relatives, although, participation in life cycle rituals is also one of the reasons of such visits. The people nevertheless do not frequently participate in festivals except Telangas and Gonds who are participated often in religious festivals (See Table 4). Although, it is penpandum in which people usually participate and visit across borders.

Table 2.6. Purpose of visit of the Community

Name of the community	Purpose of visit											
	Social visit		Reciprocal visit of life cycle rituals		Celebration of festivals		Conduct some rituals		To work as Daily Wage labour		To visit markets	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Koya	178	47.4	61	16.2	111	29.5	8	2.1	15	4.0	3	0.8
Dorla	44	46.3	19	20	28	29.5	2	2.1	2	2.1	0	0.0
Gutthe Koya	43	54.4	14	17.7	21	26.6	1	1.3	0	0.0	0	0.0
Muria Gond	88	74.6	10	8.5	15	12.7	1	0.8	4	3.4	0	0.0
Dhurwa	13	68.5	2	10.5	2	10.5	0	0.0	2	10.5	0	0.0
Kondareddy	5	83.3	0	0.0	1	16.7	0	0.0	0	0.0	0	0.0
Telanga	2	13.3	3	20.0	9	60.0	1	6.7	0	0.0	0	0.0
Halba	5	33.3	7	43.75	3	18.75	1	6.2	0	0.0	0	0.0
Gond	5	15.6	14	43.75	11	34.4	2	6.25	0	0.0	0	0.0
Dom	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Muslim	2	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Mahar	2	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Rana	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Yadav from UP	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Christian	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Kumhar	2	66.7	0	0.0	1	33.3	0	0.0	0	0.0	0	0.0
Ghasiya	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0
Mudapaka	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Batin	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Lambada	5	71.4	0	0.0	2	28.6	0	0.0	0	0.0	0	0.0
Nethakani	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Kunbi	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0
Chamar	1	50.0	0	0.0	0	0.0	1	50.0	0	0.0	0	0.0
Kalar	0	0.0	0	0.0	2	100.0	0	0.0	0	0.0	0	0.0
Other Backward Community	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0
Bhumia	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0

Nevertheless, it is not evident that people interact with and visit to their own community members or kin. Rather they have reciprocal relations, social tradition and social bonding with the people of the other communities with whom they live or who reside in their vicinity.

Koya and Dorla communities, for example, have reciprocal relations and they visit and actively participate in each other's family functions like marriage, birth and death rituals. Moreover, other tribal communities like Lambadis, Gond, Bhatra, Dhurwa and Halba have shown same kind of relationships between them. In Odisha and Chhattisgarh border, the people of Tondiki village of Odisha and Jhapra of Chhattisgarh have maintained reciprocal relations despite they belong to different communities, i.e., Koya and Gond respectively. They have a sense of oneness and therefore they visit in festivals and family programs of each other. Caste communities are also seen to be visiting to the social functions of tribal communities and other caste communities. We can cite the example of Ramaram village of Chhattisgarh, a multi-ethnic village including Gond, Bhatra, Raut, Mahar, Kewat and Muslim participate in each other's festivals. Gond and Bhatra celebrate all festivals together while Mahar, Raut and Kewat participate in formers' festivals. apart from this, they attend family functions of each other. Although there have some limitations in their reciprocal social relationships. It is observed that many communities do not have dining relations between each other. They participate each other's festivals and functions though, but they do not take food and water from them. In the previous section we already discussed this aspect broadly. However, those who do not have dining relations take Kaccha (uncooked) food like vegetables, grains, fruits, meats, etc. and they prepare their own food in a particular place provided by the host. The Gutthe Koya of Chennapuram of Telangana for instance while invited by the Dorlas of Inkalpad of Chhattisgarh in any family function they provided with rice, vegetables, spices and meat, liquors, etc. by the host and the GuttheKoyas prepared meal for themselves, they do not allow to take cooked food from Dorlas.

Marital Alliances

The members of tribal and caste communities usually prefer to marry within the community itself and the communities under study are not exceptional from this norm. Since all communities practice endogamy, they all favour getting married within their own group. Clan exogamy is strictly followed and cross-cousin marriages are prevalent among these communities. Cross-cousin marriage is particularly very popular among the tribes; even castes resort too cross cousin marriages though not frequently. Notwithstanding, marriages outside the kin have also been seen to be popular among the young generations. Although, the people prefer to choose their spouses within the state, they also marry outside the states within their own community often. This scenario is clearly understood from the data presented in the following table.

Table 2.7. Marriage alliance in between the Border States

Generation	Marriage alliances	Odisha	Andhra Pradesh	Telangana	Chhattisgarh
1st Generation	Inside the state	15	14	22	25
	%	51.72	87.5	88	75.75
	Outside the state	14	2	3	8
	%	48.27	12.5	12	24.24

2nd Generation	Inside the state	61	45	71	47
	%	70.11	84.9	78.02	55.95
	Outside the state	26	8	20	37
	%	29.88	15.09	21.97	44.04
3rd Generation	Inside the state	114	69	52	81
	%	77.02	82.14	67.5	68.64
	Outside the state	34	15	25	37
	%	22.97	17.85	32.46	31.35

From the genealogical data, it is found that except in Odisha, the tendency of intra-state marriage was more prevalent among the 1st and 2nd generations than the 3rd generation (See Table 2.7). Moreover, there is a gradual increase in the marriage outside the state across generations. In the case of Odisha, however, the trend of marrying outside the state has declined. People prefer their daughters to marry within their own state because they believe they have all the necessary facilities there and do not wish to send their daughters far away.

It is also observed that people in Odisha tend to avoid marrying individuals from Chhattisgarh due to the poor infrastructure and the prevalence of Naxalism in the state. On the other hand, in Chhattisgarh, people often prefer to marry their daughters outside the state, particularly in Telangana and Odisha, because these states are more developed and also free from Naxalism.

However, development and insurgency are not the only factors influencing the choice of marital alliances; the practice of cross-cousin marriage also plays a significant role. The table below indicates that all major tribal communities, except the Lambadi, prefer marriage with the Mother's Brother's Daughter (MBD) rather than the Father's Sister's Daughter (FZD) [See Table 6]. This preference for maternal lineage marriages is prevalent among these tribal communities. Additionally, the maternal uncle holds significant authority in marriage decisions. When a boy wishes to marry outside the kinship group, he must seek permission from his maternal uncle to do so. The maternal uncle plays a crucial role in the institution of marriage within these communities.

Marital alliances among the Halba, however, shows that they prefer daughters of the father's sister (FZD). This form of marriage predominates among the Halba. The Lambadis, in contrast, prefer to marry outside their kin groups, especially the younger generation, who do not adhere to the strict rules regarding cross-cousin marriage as observed in other communities. Another reason for this preference is that the Lambadis are relatively more educated and do not consider this tradition relevant in the present context.

Table 2.8. Marital alliances of the Studied Community

Name of the Community	Genealogical Relationship											
	MBD		FZD		ZD		Affinal kin		Distant relation		No relation	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Koya	342	64.8	32	6.1	0	0.0	3	0.5	18	3.4	133	25.2
Dorla	45	28.7	6	3.8	0	0.0	0	0.0	11	7.0	95	60.5
Gutthe Koya	59	61.45	5	5.2	0	0.0	0	0.0	2	2.1	30	31.25
Muria Gond	95	49.7	8	4.2	0	0.0	1	0.5	16	8.4	71	37.2
Dhurwa	20	51.3	4	10.25	0	0.0	0	0.0	4	10.25	11	28.2
Kondareddy	3	27.3	1	9.1	0	0.0	0	0.0	0	0.0	7	63.6
Telanga	6	35.3	1	5.9	0	0.0	0	0.0	7	41.2	3	17.6
Halba	6	24.0	17	68.0	0	0.0	0	0.0	0	0.0	2	8.0
Gond	27	54.0	0	0.0	0	0.0	0	0.0	9	18.0	14	28.0
Dom	1	50.0	0	0.0	0	0.0	0	0.0	0	0.0	1	50.0
Muslim	0	0.0	1	33.3	0	0.0	0	0.0	1	33.3	1	33.4
Rout	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	2	100.0
Mahar	1	14.3	0	0.0	0	0.0	0	0.0	0	0.0	6	85.7
Rana	1	12.5	1	12.5	0	0.0	1	12.5	0	0.0	5	62.5
Yadav from UP	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	2	100.0
Christian	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0
Kumhar	2	50.0	0	0.0	0	0.0	0	0.0	0	0.0	2	50.0
Bhatra	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	2	100.0
Ghasiya	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0
Matya	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0
Mudapaka	0	0.0	1	50.0	0	0.0	0	0.0	0	0.0	1	50.0
Batin	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0
Lambada	6	13.95	2	4.65	0	0.0	0	0.0	4	9.3	31	72.1
Nethakani	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Kunbi	0	0.0	1	50.0	0	0.0	0	0.0	0	0.0	1	50.0
Madiga	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0	0	0.0
Chamar	1	50.0	0	0.0	0	0.0	0	0.0	1	50.0	0	0.0
Kalar	1	33.3	0	0.0	0	0.0	0	0.0	2	66.7	0	0.0
Other Backward Community	1	33.3	0	0.0	0	0.0	0	0.0	0	0.0	2	66.7
Bhumia	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	2	100.0

The marriages with non-kin are mainly love marriages. Among the caste communities they don't have specific rules of cross cousin marriage as such and therefore they are seen to be marry outside their kin. Some inter-caste love marriages although are also evident. For example, in Dharmapenta, a Dorla village of Konta, Chhattisgarh has marital ties with the Koya community of the villages of Telangana namely Kurnapalli, Musalmara, Ramchandrapuram, Nallapelli, Paraigudem, and Bandrewa. Furthermore, the Koya people of Murliguda village of Odisha informed of marital alliances with the Dorla of Chhattisgarh villages like Kotaguda, Katamguda, etc. The Gutthe Koya people of the Chhennapuram village of Telangana have marital ties with the Murias of villages like Jarpali (Pamer), Dudiras (Dantewada), Kottaguda

(Chindgarh), Murthamadugu, etc. of Chhattisgarh. These inter-tribal marriages are also because of the fact that Koya and Dorla consider them as a one community; in Andhra Pradesh and Telangana they are known as Koya and in Chhattisgarh they referred as Dorla. But members of both the communities believe that they are one community and therefore marital alliances between them is not considered to be immoral. Muria and Gutthe Koya are also have a sense of oneness. On the other side, the Muria and Gutthe Koya are same community; the Muria people migrated from Chhattisgarh to Andhra Pradesh and Telangana are referred to as Gutthe Koya by the local Telegu people. Therefore, Gutthe Koya primarily prefer to marry with the Muria of Chhattisgarh side. This matter will be discussed elaborately in the latter chapters. Furthermore, some agitation is also prevalent regarding marriages. In case of inter-ethnic marriages among tribes, both the tribes do not accept the newly married couple and exile them from their society initially. We found some violation and practices of compensation regarding this. One case of such marriage in Arlapenta village of Chhattisgarh is an example of this. In this multi-ethnic village one Muria tribal boy and Dorla girl eloped and married. While the family of the girl came to know about the incident, the Muria boy was badly beaten up by the families and neighbours of the girl. This issue went to the local panchayat where the panchayat of both communities decided that the family of the boy have to compensate to the girl's family with a lumpsum money and one cow. Further, the boy's family was forced to organize a community feast for the villagers.

Apart from this, in this region the communities show a kind of similarity in terms of religious beliefs and practices which reflects their solidarity and oneness to some extent. Relationships that build over religious practices has been elaborated broadly in the following.

Religious Practices

The study region portrays more or less similar religious practices irrespective of communities. The major festivals of this region include Vijjapandum or Bhumpandum (this is held in last week of May or First week of June when they begin the activities relating to cultivation of paddy). After this pandum the people begin sowing of seeds of paddy. During this festival the men go for hunting in the nearby forest and the women stay in the village to collect money and food items from outsiders for the feast. Parchapandum (Festivals of green vegetables), is important since after this festival only, they start to consume vegetables like Bottle Gourd, Ladies Finger, Brinjal, etc. for that season. Kurmipandum (a festival of new millets and it is held in the month of September), Chikurpandum (festival observed during the months of January to February) are the other important festivals. Chikurpandum is a festival of beans particularly semi beans (Kidney beans) and pulses. As part of this, people usually worship Muttyalamma by offering various seeds and pulses and after that they start to consume those. Pollimari (after this festival, the people collect broom grass locally called *chipru* from the nearby forest), Tadipandum (held in the month of February and after which they start to collect Toddy sap and make liquor from it), Kolpu Yatra (a village festival holds in between March and April once in every three years when goddess Muttyalamma is worshipped), Gadepandum (festival of new crop; in this festival people sacrifice pigs and also offer Mahua flower and liquor made of Mahua to their village deity. After this festival they start to consume liquor) and

Penpandum are also most significant festivals of the tribal communities of this region. Pempandum festival is dedicated to supreme deity, called pen of a clan. Each clan have their different deities and the grooves locally known as *pengudi*of these deities are located at different places even in other states. This festival usually is held in the interval of two to three years.

The most popular festival of this region, especially in Telangana is SammakkaSaralammaJathara. It attracts huge masses of tribal as well as caste communities from different parts of the state and even from other states. The main festival is celebrated at Medaram of Warangal, Telangana in the month of February. These two deities mainly belong to Koya community. However, every community of this region irrespective of tribe and caste identity participate in this grand festival The adobe of Sammakka and Saaralamma is situated in many villages of Telangana as well Andhra Pradesh. It is observed that except Lambadi community all other tribal communities listed in the present study celebrates all these festivals Although, some dissimilarities are seen in different regions among different communities, nevertheless, resemblances in celebration of festivals are noted.

 The caste communities of many villages of these four states have different festivals. In Telangana and Chhattisgarh, the caste communities residing along with the tribals have been celebrating similar festivals what the tribals valued. The Scheduled Castes (SC) of Telangana and Andhra Pradesh viz. Madiga and Nethakani who reside along with the Koyas are also found to be celebrating the festivals of Koyas. Likewise, in Chhattisgarh SC communities like Mahar, Chamar, Ghasiya and OBC communities like Kewat, Kumhar, Kalar, Raut are observed to be celebrating all tribal festivals along with their tribal counterparts. On contrary, SC and OBC communities of Odisha do not generally celebrate the aforesaid festivals; they mainly propagate Hindu god and goddesses and celebrate festivals of Hindus viz. Dusshera, Diwali, Shiv Chaturdashi, etc. Yet, sometimes they participate in the festivals of their neighbouring tribals. Although, the Gutthe Koya community of Telangana and Andhra Pradesh and Telanga community of Odisha belong to the unreserved category in their respective states they perform all rituals and celebrate all festivals similar to the other tribes of this region. It is not because they adopted the cultural traits but they claimed that they are originally descended from different tribal communities, but due to state policy and rules they are not listed in ST category. This issue of identity will be thoroughly discussed in the latter chapters.

The Lambadis of Telangana and Andhra Pradesh do not usually celebrate any of the festivals of other tribal groups. Instead, they celebrate festivals like Teej, Holi, Diwali, Dusshera, etc. But in some areas of these two states Lambadis are observed to be propagate Mutyalamma, a tribal deity. This is the acculturation which has happened due to long contact with each other. Eventually, in Odisha many tribal communities especially Koya, Halba, and Dhurwa communities are seen to be participate in and even celebrate Hindu festivals like Durga puja, Diwali, Shiva Chaturdashi, etc. Long contact and reciprocal social relations are the main factors affecting their religious rituals and festivals.

These are exclusively village level festivals and people of neighbouring villages though they belong to the same or different communities usually do not participate in these festivals. The village members celebrate these with their fellow members in their respective villages. Albeit, in Penpandum, the festival is conducted for the Supreme deity of a clan, members of different communities of same clan assemble at the place where the *pen gadde* (adobe of the clan deity) is situated to celebrate the festival. It is noteworthy that most of the communities like Koya, Dorla, Muria, Telanga (Kondareddy) found in these bordering areas of four states have been seen to share same clans; e.g. Madkam, Sunnam, Vetti, Madwi, Sunnam, Wika, Tellam, Vetti, Sode, Kursam, Kartam, Kanethe, Apka, etc. Therefore, whenever the Penpandum of a clan is organized members of that clan or surnames gather at that place where the *gadde* is situated. The transboundary movement of the people are observed in this area due to this festival. Different clans have distinct *pen* situated in different villages across states. For instance, the pen Urimarko belongs to Kunjam and Kattam has gadde in Chatti village of Andhra Pradesh. The Weko clan of Muria community of Chhattisgarh and Gutthe Koya community of Telangana and Andhra Pradesh have their *pen gadde* in Dantewada, Chhattisgarh. The *pen gadde* of Punem surname of Dorla and Koya community is located at Kashinagaram, Dummugudemblock of Telangana; whereas Wika celebrates penpandum in Gawraram village of Telangana. Furthermore, while, the pen of Panda, Edma, Pandru, Tellam, and Motum clan namely Edmaraj is situated in Koyur village of Telangana state and one *gadde* is also present in Pushguda village of Odisha. The *gadde* of Gadigundwa, the pen of Salvam is situated in Phandiguda village of Sukma, Chhattisgarh. Likewise, the *gadde* of Kamraj, the pen of Marwi, Panda, Dare, etc. is located in Errabore of Chhattisgarh and Rambaram of Dummugudem, Telangana as well. The pen of Kurram and Kawasi clan namely Andalkosha has its *gadde* in Gadiras of Sukma, Chhattisgarh. It is important to stated that many pens have more than one *gadde* in same or other state because the clan members in different states cannot attend the pandum in so many times due to distance. Therefore, they established *gadde* dedicated to their pen in the locality. Penpandum generally is held in between March to April or May month. It is however festival of specific clans and only the clan members attend these festivals. Nevertheless, members of different communities having same clan participate in this grand festival as well. This festival sometimes becomes the place where different ethnic groups interact with each other and exchange their distinct cultural traits. These kinds of tribal festivals reflect and rejuvenate the feel of solidarity among the communities in bordering region.

Interdependency among Castes and Tribes

Many communities though they do not celebrate these festivals have played crucial roles in the rituals. For instance, Mahara community is the one whose members play drums in every religious festival and even life cycle rituals of Dorla, Koya, Muria, Gond and other caste communities. Additionally, it is observed that the Chamar community performs this activity primarily in the border regions of Chhattisgarh and Odisha, as well as in the Bhopalpattnam region of Bijapur, Chhattisgarh, and the surrounding districts of Telangana state. On the other hand, the Kumhar community provides different size of earthen pots, statue of horse and elephants, etc. to the tribal and other caste communities living in their vicinity which are

necessary to perform religious rituals. The Lohars, the blacksmith community of this region are seen to be providing the iron instrument which are utilized in different rituals. All these communities have service relations with other communities in which they provide service or give gifts and in return they get crops, cloths or even money. In the past, the communities they worked for rewarded them with a set quantity of crops in addition to clothing and other necessities. Either a monthly or annual payment was made. However, these days, the primary method of payment for their services is cash exchange. This kind of age-old relation and interdependency within and between the communities is observed not only in their socio-cultural life but also in economic matters.

Economic Relationships

By and large, the economy and livelihoods of this region is depending on agriculture and labour work. A large number of people are engaged in agriculture followed by daily wage labour work. In case of ownership of land, it is predominantly family wise. A family owned a portion of land which they occupied or bought. In forested area, people usually clean woods and prepare the land to cultivable condition. When a family or a group of families migrated from their ancestral land to other places the reason is the scarcity of arable land. At that moment they migrated to that places where they avail lands. In this migrated place at first, they seek permission from the natives to settle down and they also gifted them with grains, meat, liquor, and even organize community feast. After the negotiation they have granted a portion of land where they settle their habitat and they also get the permission to clean a certain area of forest to prepare arable land. Throughout this process, the land revenue department do not have any role; they did not even get the information. Nevertheless, forest department got the information about such incidence from the natives and then with a discussion between the forest officials, village council and migrated people they came to a consensus. However, the migrated people do not get *patta* of the land which they occupied. Sometimes forest department pressurised migrated to leave the place but they are reluctant to do so. With the support of native and even by the negotiation with village council by giving them varied gifts they are sustaining. They gradually develop a cooperative relation with each other. It is not exaggeration to say that the communities living in the border areas of Chhattisgarh state which share its territory with Telangana, Andhra Pradesh and Odisha not only have economic relations rather they are interdependent on each other. In tribal societies what we observed is mostly reciprocity and barter exchange. Moreover, human capital, i.e., labour force is exchanged within and between the communities that are, residing in a vicinity. It is a sense of mutual co-operation where members of one community help each other during their needs particularly in the situation of crisis very much prevails.

Reciprocity in Economic Activities

Since time immemorial, tribal communities used to assist their kin members in every sphere of their life including economic activities. Exchange of youth for building of house or for agricultural purposes or other economic activities is very much common among the tribal societies. The young members of a community help the other kin members in different works associated with agriculture, viz. sowing, harvesting, etc. The scenario of the present study

reflects likewise where community members extend their assistance to a family in their agricultural work. In return the family organize a community feast and they also go to assist other families when they need the same. This kind of reciprocal exchange of labour force is restricted to their specific community. It is not observed to be common among the neighbouring communities living in same or other villages. In case of helping other communities in their economic activities, it is usually taken place on the terms of exchange of cash compensations or share in crops. In the village Arlapenta, for example, the Dorla and Muria are living together. The youth of both Muria and Dorla help their community people during the season of cultivation; they assist to sow seeds and harvest the produce. But if any Muria go for work to a house of Dorla or vice-versa, he/she is paid Rs. 250 as his/her one-day wage.

The leasing of land for cultivation has also been observed in the study area of these four states. This practice although is by and large confined to a village community itself; land is leased to families of same community to others of the same village. The leasing process is two types for a share in produce or some fixed amount. In the first case, the share varies from 40% to 60% whereas in latter the amount ranges from Rs.3000 to Rs. 4000. In a multi-ethnic village of Tondiki of Odisha where communities like Rana, Halba, Dhurwa, Koya and other caste communities are inhabiting, the Koya, followed by Rana and Halba possess a large quantity of land. The other tribal and caste communities in the village often take land on lease from families of these communities to cultivate.

a.   Sharing of Common Property Resources (CPR)

Common Property Resources (CPR) can be defined as those resources which are owned by a community or a village or a group of people rather than of an individual or a family. CPR includes forest, grazing land, rivers, streams, community land, etc. these resources are used by the members of a community or a village for their sustenance and also for economic gain. The people of study area collected forest products including fire woods, Tendu leaves, seed and flowers of Mahua, various kind of tubers and fruits, Tamarind, etc. They collect theseproduces for their own consumption and for sale as well. The people catch fish from rivers and streams flowing nearby their locality and use the water for irrigation too. Nevertheless, they felt no or sometimes little competition to utilize these resources. Despite living in different states and even different villages, it is observed that some villages bordering Chhattisgarh and Telangana share these resources with each other. For instance, the Maraigudem village of Telangana has no forest and therefore, the villagers go to its adjoining village of Chhattisgarh, namely Maraiguda to collect fire wood, Tendu leaves, Bamboo, Mahua, etc.

b.   Barter

Barter is referred as the exchange of goods without intervention of money. It is a system where one sells its goods and get the payment in same quantity of another goods or goods with same value. This system once prevalent among these tribal communities seems to have drastically declined.

In Jhapra village of Chhattisgarh sharing its border with Tondiki village of Odisha, it was found that the Kumhar community of Jhapra supplies earthen pots to all of its neighbouring communities across the borders and in return they get a certain quantity of paddy annually from each family. Moreover, with the people of Tondiki of Odisha, the Kumhar of Jhapra of

Chhattisgarh have a peculiar economic relationship; they collect clay from this village to make pots and in return they give earthen pots to the villagers all through the year for their religious purposes.

c. Gift Exchange

Ceremonial gift exchange is found to be common among the families of the communities in the border villages. It is noticed that the host family notes down the type of gift given by the invitee as a token of affection. On any other occasion they reciprocate and return same kind of gift to that family. All the tribal communities, viz. Dorla, Gond, Muria, Dhurwa, Halba, Bhatra, Koya, Lambadi, Gutthe Koya, etc. and caste communities including Mahara, Chamar, Kanwar, Kewat, Raut, Kalar, Ghasiya, Kunbi, Mala, etc. have followed this system where they keep an account of gift given by their guests and again, they give the guests same kind or gift or sometimes gift of same value when they are invited by the guest. It is not only confined between tribal communities itself, rather it is prevalent between tribal and caste communities as well. Moreover, members of these communities think that this is a system evolved for showing mutual respect and fulfilment of social obligations for a healthy community living.

d. Participation in Market Exchange

Market as means of distribution of goods and services is currently very dominating in these communities. Market is the one of the prime places where different ethnic groups interact both for economic and social purposes. In the bordering areas of Konta of Chhattisgarh and Dummugudem of Telangana, the people visit market in Laxminagaram of Bhadrachalam of Telanagana to purchase goods for their daily needs and also to sell their produce both agricultural produce and forest produce. The villagers of Maraiguda, Kottur, Arlapenta, etc. of Chhattisgarh for example, visit to Bhadrachalam market to sell chilli, cotton etc. The villagers of Bhopalpatnam side of Chhattisgarh sharing their border with Telangana, go to Warangal for selling of similar agricultural produces. Since, these areas of Telangana have wholesale market and good price is offered for their goods, they are preferred. Towns in Chhattisgarh like Sukma, Konta and Bhopalpatnam do not have such kind of market. The residents of villages of Odisha Telangana border too are also seen to be visiting to markets in the towns of Telangana.

The transboundary movement of labour force has also been observed where people of one state move to neighbouring state to work as both farm and non-farm-based labour. In Chhattisgarh and Odisha (especially the villages of Motu block) people go to Telangana and Andhra Pradesh in search of wage labour. The villagers of Chintakonta of Konta Chhattisgarh for instance, go to Andhra Pradesh side in search of labour work. As they argued the wage of one day in Chhattisgarh is only Rs.200-250 whereas in Andhra Pradesh it is Rs.350-400. But to reach the working site of the other state they have to spend Rs. 40-50 on transportation. They prefer to go due to regular availability of work.

Although, it is not always necessary that the movement of people is one sided, i.e., from Chhattisgarh to Telangana and Andhra Pradesh, rather, people of many villages of Telangana and Andhra Pradesh and also Odisha visit to the markets of Chhattisgarh so far. The people of Burkanakota, Chidmuru and Jivvugudem of Andhra Pradesh, Tondiki, Binayakpur, Alma, etc. of Odisha visit to their nearby markets in Chhattisgarh frequently. The reason behind this kind

of movement is not only the economic gain rather access to that place is also a matter of the fact.

Traditional Panchayat, Power and Politics

In a simple society, especially in a tribal society traditional panchayat or village council performs vital role to maintain the peace and solidarity within the society and also redress disputes between the members of the same community or with the outsiders. This council comprises of *sarpanch* or *mukhiya* or *Patel* (head), *Pujari*or*perma* (priest), *Wade* (medicine man), *kotwar* (informer) and other elders of the community or the village. In this study, it is obtained that all villages have village council, while multi-ethnic villages have seen to be having more than one council one for each community. It is a form of an age-old system of political organization which holds supreme authority to make decisions about a community or its members. It frequently uses power to mobilize the people, organize village level festivals, redress disputes that arise within the community in different forms including family problems, property disputes, access to common property resources, marital disputes, and others.

The local panchayat also takes initiative to resolve the conflict that arise between two communities or villages due to the sharing of common property resources. In between the villagers of Peddakamlapuram of Telangana and Kottur of Chhattisgarh we found such a conflict. The Telangana village has no forest and they go to Kottur to collect fire woods, Mahua, honey, Tendu leaves, timbers, etc. Competition between the two villages leading to conflicts are said to be common. The Kottur people complained that their neighbours often cut trees secretly without informing them. Finally, the panchayat of both villages came forward and they made a boundary line for both the villages from where the villagers can collect forest products. They also ensured that no villagers will violate the rules.

The traditional panchayat plays crucial role in the redressal of marriage disputes especially the inter-caste marriage disputes. In such cases, the traditional panchayat of both the communities or villages organize a joint sitting and try to negotiate the issue with dialogue. Usually, the family of the groom has to pay compensation to the bride's family and also organize a community feast for their own community members. On the other hand, the bride's family has to organize a community feast for their community or village members. The village community never accepts the new couple and force them to stay outside. For instance, one Lamabadi boy of Sugannapuram village of Telangana, married a Dorla girl of Dharmapenta village of Chhattisgarh and consequently, they paid compensation to the people of both villages as well as to the girl's family. Nevertheless, the couple has been exiled from the village by the order of their traditional panchayat.

It is revealed that when a batch of people migrated to one state from another, they seek permission of the local community of that village or area to settle down in their village or establish a new settlement. In this case traditional panchayat has a vital role; after the consultation with its members and other elders of the villages it takes decision whether they can allow the extranguo to settle down in their village or in their vicinity or not. The example of DongalaJagaram village of Andhra Pradesh can be drawn in this matter. In DongalaJagaram,

Koyas are the original inhabitant and when Lambadis came here around some 70 years ago they sought permission to settle down in a corner of the village. However, at first the panchayat of Koyas did not allow them. But the Lambadis regularly gave liquor and food to panchayat members and elders of the Koyas and eventually they got permission to settle in the village.

The traditional panchayat also influences political orientation in the village. More precisely it controls the mode of participation of the villagers in modern politics. Therefore, mainstream political parties and their members try to keep contact with the members of this panchayat. Sometimes, it intervenes in modern politics by nominating candidates for the statutory panchayat. In case of Arlapenta village of Chhattisgarh, for instance, it is found that two communities are residing here, i.e., Dorla and Muria and two communities have their representatives in the gram panchayat. These two representatives are selected by their respective traditional community panchayat. The panchayat members selected these two candidates after discussing with their community members. Moreover, the panchayat also ensures that no one will be nominated as a candidate in gram panchayat election without its permission, otherwise they have to face punishment.

It is observed during the study that the traditional panchayat possesses supreme power and also works for the wellbeing of the whole community or village where the modern political system is absent. During the fieldwork in a village in Chhattisgarh named Nimmalguda, gram panchayat is absent and the villagers never cast their votes in any elections. The reason behind this is Naxalism in this area. Thus, in this village, the traditional panchayat serves as the gram panchayat, and the government maintains communication with the panchayat members to offer assistance or the advantages of various initiatives to the inhabitants.

Community Organization and its Roles

Community based organization plays important role inside as well as outside the community for the betterment of community and its members. The role of these organizations is to encourage members to sustain and promote their unique cultural traits like traditional performing arts, dialect, religious beliefs, etc. these organizations also raise their voice for the demands of the communities. They also work for community welfare as a whole.

Among the studied communities Koya, Dorla, Gond, Muria, Gutthe Koya and Telanga community have their own organization through which they keep their demand in front of the government. Some communities residing in border areas of Chhattisgarh have been demanding for ST status since many years. For instance, Gutthe Koya of Telangana claims for ST status as they claim that they are similar with Koya and therefore they have the right to get rights over forest land. On the other side the Telanga community of Podia village of Odisha claims they are originally descended of Kondareddy; a tribal community of Andhra Pradesh and their ancestors are migrated to this place from their native place. But in Odisha they recognized as Telanga because they speak Telugu and are included in general caste list. And here the community organization of them play critical role to mobilize and organize the community folks, gather the tangible and intangible evidences against their claim and appeal for their demand in front of the government. Furthermore, the Kurukh of Chhattisgarh demanded for

tribal status. They claimed that they are originally belong to Gond community, but due to their occupation of fishing they gradually separated from the Gond community and have been identified as Kurukh. In this circumstance, they formed a community organization.

Having a reciprocal relationships and sense of solidarity with one another, members of these communities manage to sustain themselves even in adverse condition. It is the wisdom of co-operation which results in people helping each other in their crisis and celebrate festivals and participate in family functions. Social obligations and moral values play crucial role besides this inter-ethnic as well as intra-ethnic relationships. The Tribal and caste communities in these border areas interact in several ways - exchange social cultural traits, assist each other in economic activities, observe festivals together and most notably extend support in adverse situation. In this way of interaction, they eventually adopt practices of others that results in these societies being very dynamic. The socio-cultural changes to these interactions are further explained in the other chapters of this report.

The Team moving on tractor due to absense of proper road to reach Nimma, Konta, Chhattisgarh	The researchers conducting interview

The Principle Investigator of the Project, Dr.Piyusa Ranjan Sahoo, Head of Office, Collecting the Data

The Study team engaged in a group discussion with the community members

Traditional Koya house with tiled roof

Traditional Koya house with hay roof

Chapter 4
Changes in Cultural Practices and Issues of Identity

The interplay between ecological niches, cultural practices, and identity dynamics remains complex and multifaceted. Keeping this in view, this chapter delves into the identity concerns and cultural shifts among the communities residing in the border districts of Chhattisgarh, Telangana, Andhra Pradesh and Odisha. Aspects of changes in lifecycle rituals and religious practices, role of priests, adoption of new magico-religious healing practices, concepts of purity and pollution, descent principles, laws governing marriage, divorce, inheritance, shifts in occupation and food culture, etc., of the communities are explored. These changes have been discussed in the light of how the communities sharing the same ecological niche have adopted the practices of other caste and tribal communities for a new identity and the methods employed by them for the same, and how they have adapted to it.

Culture is a complex and multifaceted concept encompassing the shared behaviours, beliefs, values, norms, customs, and artifacts of a group of people. It includes both tangible elements, such as clothing, food, art, and architecture, and intangible elements, such as language, traditions, rituals, and social norms. Culture shapes how individuals perceive the world, interact with each other, and make sense of their experiences. It is learned through socialization and is passed down from generation to generation, evolving over time while retaining core aspects that define the identity of a cultural group.

The literature on cultural changes among communities reveals a complex interplay of historical, economic, social, and political factors. While economic development, industrialization, and urbanization have introduced new opportunities, they have also imposed significant challenges to the preservation of traditional cultural practices and identities. The literature reviews explored various dimensions of these cultural changes, drawing from multiple scholarly works. An in-depth summary of the cultural legacy of the indigenous groups of Odisha is given by Mohanty (1993). In addition to discussing the effects of urbanization and governmental policies on the cultural activities, the study highlighted the significance of traditional festivals, oral traditions, and rituals in preserving tribal identity. Rao (1978) examines the notable socio-economic and cultural transformations brought about by industrialization in Andhra Pradesh and Telangana. The author makes the case that industrial developments frequently force tribal populations to relocate, which results in the loss of customary means of subsistence and cultural activities. Saxena (2001) focussed on Chhattisgarh and emphasized how mining and industrial initiatives negatively impacted tribes. He emphasized on how these people are uprooted and their cultures were destroyed in the process of their forced adaptation to new socioeconomic contexts. In his ethnographic work, Shah (2010) described the difficulties experienced by tribal migrants in urban surroundings, such as identity loss, cultural integration, and the difficulty of preserving traditional behaviours. Naidu (2016) emphasized on how younger generations adopt urban lives and abandon traditional customs as a result of shifting to urban regions in search of employment possibilities.

In the light of these observations of the scholars on the socio-cultural changes and the processes of adaptations of tribal communities, the present chapter looks at the dynamics in respect of the communities in the border villages of Chhattisgarh state to better understand the contexts of the inter and intra-ethnic relationships in the present context.

Changes in Cultural Practices and Adaptation of the Communities

Lifecycle Rituals and Religious Practices

Birth and Naming Ceremonies

Traditional birth rituals among tribal communities are elaborate and deeply rooted in their cultural beliefs. These rituals aim to protect the newborn and the mother from evil spirits and ensure their well-being. The Gond in Chhattisgarh, for instance, conducts rituals involving the chanting of mantras and the use of sacred items. Within the community the *'Nahni'* or naming ceremony typically occurs on the twelfth day after birth, during which the child is given a name by the family priest or elder. The ceremony involves bathing the child and mother, followed by a feast. However, modern healthcare practices and increased awareness about maternal and infant health are leading to changes in these rituals. Families now many times opt for institutional delivery and later perform the naming ceremony at home or in a temple. In Andhra Pradesh, Telangana, and Odisha, the Koya people have distinctive and culturally rich childbirth rituals and practices. At the heart of their traditions is the reverence for nature and ancestral spirits. Childbirth is regarded as a communal event, involving a significant amount of family and community involvement. Expectant mothers adhere to various dietary and lifestyle restrictions prior to delivery in order to ensure a healthy delivery. During labour, traditional midwives, known as "Dais," assist in the delivery process using indigenous knowledge and practices passed down through the generations. They frequently use herbal medicines and rituals to shorten the labour and protect the mother and child. In the Kalar community, the birth of a child is celebrated with joyous rituals and ceremonies. The *'Seemantham'* ceremony, held during pregnancy, involves blessings and rituals for the well-being of the mother and child. After birth, the *'Namkaran'* ceremony takes place where the child is given a name, often with the assistance of a family priest or elder.

Puberty and Marriage

The puberty rites among the Dorla are known as "*BhoomuKutta*" or "*BhoomuChukkula*". These rites mark the transition of girls from childhood to womanhood. The rites begin with an initiation ceremony where the girl is adorned with new clothes and jewellery, symbolizing her entry into adulthood. These rites are deeply rooted in the cultural fabric of the community, emphasizing the importance of maturity and responsibility. During this period, the girl undergoes several rituals conducted by elder women of the community. These rituals often include blessings, prayers, and teachings about household duties and cultural norms. These rites are also a social event where the community gathers to celebrate and offer their blessings to the girl and her family. Certain traditional practices may vary based on local customs and beliefs within the Dorla community, but the underlying purpose remains to formally recognize and prepare the girl for her future roles and responsibilities within the community. Within the

Kalar community these rites include rituals such as *'Poonal'* (sacred thread ceremony) for boys and *'Golusu'* (wearing of anklets) for girls. Traditionally, these ceremonies symbolize readiness for religious and social responsibilities.

Among the Gonds of Chhattisgarh, marriages are arranged, and strict clan exogamy is practiced. The concept of bride price, or *Dahej*, is common, where the groom's family compensates the bride's family. Dorla marriage ceremony includes rituals such as *'Pidi Pooja*,' where the couple is seated on a low stool and various gods are invoked for blessings. Traditional marriage ceremonies are elaborate, involving multiple days of rituals, music, dance, and feasting. However, there is a noticeable shift towards more simplified and cost-effective ceremonies due to economic constraints and the influence of modern lifestyles.

Marriage in the Muria is a vital social institution with elaborate rituals. The marriage ceremony includes multiple rituals such as *'Madaikhana,'* where the couple is introduced to their ancestors' spirits for blessings. Modern influences have introduced changes like simplified ceremonies and a shift towards love marriages, though arranged marriages remain predominant. The dowry system, traditionally not a part of Muria culture, has started to infiltrate due to external cultural influences.

In Dhurwa and Halba marriage is a crucial institution in the community, involving elaborate rituals. Traditionally, marriages are arranged by families, and the community practices clan exogamy. The marriage ceremony includes rituals such as *'Mandav,'* where the couple is seated under a decorated canopy, and various gods are invoked for blessings.Marriage customs in the Chamar community are deeply rooted in tradition and family values. Arranged marriages are common, with families playing a pivotal role in matchmaking. The wedding ceremony, known as *'Vivaha,'* includes rituals such as *'Saptapadi'* (seven steps around the sacred fire) and blessings from elders. The exchange of gifts and dowry, while historically prevalent, has seen changes with modernization and legal reforms aiming to curb dowry-related issues.
However, the emphasis on these rites has decreased and their relevance has changed throughout time across the communities taken into consideration for this study, which is a result of changes brought about by contemporary education and shifting cultural standards.

Death and Ancestor Worship

The death rituals of the Muria community are deeply rooted in their cultural and spiritual beliefs. When a member of the community passes away, rituals are observed to ensure a smooth transition of the soul to the afterlife and to comfort the bereaved family. Initially, death rituals were characterized by elaborate ceremonies involving the entire community, emphasizing collective mourning and commemoration. After interaction with some of the senior members of community in studied villages it was revealed that some traditional elements like chanting of prayers and community gatherings are still observed and there has been a noticeable shift towards simpler and more practical funeral arrangements. The role of traditional priests (pandits) and elders in conducting rituals remains significant, although their practices have adapted to incorporate contemporary influences. Overall, the death rituals of the community reflect a dynamic blend of tradition and adaptation, showcasing their resilience in preserving cultural identity amidst modern challenges.

The death rituals of Telanga community of Odisha, are deeply rooted in animistic beliefs and practices, reflecting their close connection with nature and ancestral spirits. Upon a person's death, the body is bathed and dressed in new clothes. The community gathers to mourn, and traditional songs and laments are sung. The deceased is often buried, and a grave is dug near the village. A significant part of the death ritual is the "*Peddannapothu*," a communal feast held in honour of the deceased. This event, occurring days after the burial or cremation, involves offerings of food and drink to the ancestral spirits, seeking their blessings and ensuring the peaceful journey of the deceased's soul to the afterlife. Ritualistic dances and music are also part of this ceremony, symbolizing the community's collective grief and respect. From a reliable source it was noted that death rituals have undergone changes due to external influences and modernization. Christian missionary activities and increased interaction with non-tribal populations have introduced new practices, such as Christian burials and reduced adherence to traditional animistic rituals. Despite these changes, many Kondareddy people strive to preserve their unique cultural heritage while adapting to contemporary influences.

In Chamar the funeral ceremony, known as *'Antim Sanskar,'* involves cremation or burial according to religious beliefs. Family members and relatives gather to perform rites such as *'Shraddha' and 'Tarpan,'* offering prayers and offerings for the departed soul. Modern influences have led to variations in funeral practices, with some families opting for simplified ceremonies.

The death rituals of the Lambadi community, also known as Banjara or Gormati of Andhra Pradesh and Telangana blend traditional practices with evolving societal influences. When a member passes away, the community gathers to mourn collectively, often engaging in rituals led by elders and priests. These rituals include bathing the deceased, adorning them with traditional attire and jewellery and conducting prayers to guide the soul to the afterlife. Old men of the community have shared views on these rituals practice saying in the recent times, these practices have seen changes due to urbanization and modernization. According to him fundamental aspects such as community support and spiritual guidance remain strong, the processions and specific rituals have adapted to fit contemporary lifestyles and considerations. Despite these changes, the core values of respect for the deceased and communal solidarity continue to be central to Lambada death rituals.

Concepts of Purity and Pollution

The concept of purity and pollution is deeply embedded in tribal societies and as well as in the other communities residing in the focus areas, where certain activities and statuses are considered inherently pure or polluting. This framework extends to various aspects of daily life, including food taboos, personal hygiene, and social interactions. These concepts dictate behaviours and interactions, especially during critical life events such as menstruation, childbirth, and death.

Menstruation and Childbirth

Menstruation and childbirth are considered periods of impurity requiring specific rituals and seclusion. Among the Koya tribe in Telangana, women during menstruation and childbirth are secluded and must undergo purification rituals before rejoining the community. These practices

are designed to maintain social and ritual purity but have been criticized for perpetuating gender-based discrimination. With increased awareness about health and hygiene, these practices are gradually changing. Modern menstrual hygiene products and better healthcare facilities are reducing the stigma and seclusion associated with menstruation and childbirth. Educational programs are promoting more inclusive and less discriminatory practices.

The Gutthe Koya in Telangana, has distinct practices surrounding menstruation that are deeply rooted in their cultural beliefs and traditions. Menstruation is often viewed as a state of impurity, necessitating various rituals and seclusion practices to maintain community and personal purity. During menstruation, women are generally required to stay in a separate hut or designated area, away from the main household. This practice of seclusion, known as "menstrual huts," ensures that menstruating women do not come into contact with sacred spaces or household activities, which are believed to be susceptible to pollution during this time. The duration of seclusion typically lasts for the entire menstrual period, usually around five days. In this period, women follow strict dietary restrictions, avoiding certain foods believed to exacerbate menstrual discomfort or impurity. They are also prohibited from participating in religious rituals or attending community gatherings. These practices are intended to prevent the spread of impurity and to allow women to rest and recover during their menstrual cycle. Elder women in the community play a crucial role in educating young girls about menstrual practices and the importance of adhering to these traditions. This guidance helps maintain the continuity of cultural beliefs and practices across generations.

Among the Lohar community of Sukma district of Chhattisgarh, childbirth is surrounded by beliefs of pollution, requiring specific rituals to cleanse and protect the family. After birth, both the mother and newborn are considered impure and are isolated for a set period, typically ranging from seven to ten days. During this time, they remain in a separate space to avoid contaminating household activities and sacred areas. The mother follows a restricted diet believed to aid recovery and purification. After the seclusion period, a purification ceremony, often involving bathing and prayers, is conducted to reintegrate the mother and child into the community, symbolizing their return to a state of purity. The Gond community inhabiting Sukma and Bijapur districts of Chhattisgarh, childbirth is associated with notions of pollution, necessitating specific cleansing rituals. After delivery, the mother and newborn are considered impure and are isolated from the rest of the family for a period of up to 21 days. During this time, they stay in a designated space, avoiding contact with sacred areas and household activities. This seclusion helps prevent the spread of impurity. The mother adheres to dietary restrictions to aid recovery and purification. At the end of the isolation period, a purification ceremony, including bathing and rituals, is conducted to cleanse the mother and child, reintegrating them into the community as purified individuals.

Death and Pollution

In all the studied communities it was found that death is considered a source of pollution, requiring purification rituals for the family and community. Traditional death rituals often involve multiple days of ceremonies and the participation of specific caste groups responsible

for handling the dead. Modern influences, such as the use of crematoriums and simplified rituals, are altering these practices, making them more practical and less stigmatizing.

Within the Gond of Ramaram, Darbha, Kottur, Bhadrakali, Tarud, Chendur of Sukma and Bijapur of Chhattisgarh, death is associated with pollution, necessitating specific rituals for purification. When a death occurs, the family and close relatives observe a period of mourning and seclusion, during which they are considered impure. This period typically lasts for 10 to 12 days. During this time, they avoid participating in religious ceremonies and communal activities. A series of rituals are performed to cleanse the impurity, including the purification of the deceased's living space and personal belongings. The final purification ceremony, known as "*Pindadaan,*" involves offerings and prayers to ensure the deceased's soul reaches the afterlife peacefully. After these rituals, the family is considered purified and can resume normal activities.

The Koya residing in the Andhra Pradesh, Telangana and Odisha, death is believed to bring about pollution, necessitating specific rituals to cleanse the family and community. After a death, the deceased's family members observe a period of mourning and seclusion, often lasting up to 12 days. During this time, they are considered impure and avoid participating in religious and communal activities. The home and surrounding areas are purified through ritualistic cleaning, and offerings are made to ancestral spirits to ensure the peaceful passage of the deceased's soul. A final purification ceremony, involving bathing and prayers, marks the end of the mourning period and restores purity to the family. In the Dorla community of Sukma district of Chhattisgarh death is associated with pollution, necessitating various purification rituals. After a death, the family enters a period of mourning and seclusion, typically lasting around ten days. During this time, they are considered impure and refrain from participating in religious and social activities. The deceased is cremated, and rituals are performed to purify the home and the surrounding environment, including washing and sprinkling sacred water. Offerings are made to the ancestral spirits to ensure the deceased's soul finds peace. A final purification ceremony, which includes bathing and prayers, marks the end of the mourning period, allowing the family to return to normal life.

Changes in death pollution practices among the Koya, Dorla, Gond, Lohar and other communities in the study areas reflect a complex interplay of socio-cultural, environmental, and regulatory factors. While urbanization and modernization have influenced shifts towards cremation and environmental considerations, efforts to preserve cultural identity and traditional beliefs remain strong. The evolving landscape of death pollution practices underscores the dynamic nature of cultural heritage in response to contemporary challenges and opportunities.

Descent Principles and Inheritance
Descent among these communities is patrilineal, with property and social status passing through the male line. Sons inherit land and property, while daughters receive movable assets or marriage payments. This system ensures the continuity of the family lineage and the preservation of ancestral property.

<u>Inheritance Practices</u>

Among the Koya, Gond and Dorla inheritance practices often involve the passing down of ancestral property, traditional knowledge, and cultural artifacts to succeeding generations based on established kinship rules. Inheritance practices in the Muria community traditionally favour male descendants. The eldest son typically inherits the largest share of property and assumes a leadership role within the family. Daughters generally do not inherit property but may receive gifts or dowries at marriage. In the Lambadi community of Andhra Pradesh, strict rules ensure that ancestral land remains within the male lineage. Sons are the primary heirs, while daughters receive gifts and dowries at the time of their marriage. Among the Gonds of Chhattisgarh, property is usually divided among sons, with the eldest son receiving a larger share due to his responsibilities towards family rituals and the care of parents. Thus, it was found in all the studied communities' inheritance of property remains within male lineage.

The Lambadi of DongalaJaggaram (Alluri Sitharama Raju), Sugannapuram (BhadradriKothagudem) of Andhra Pradesh and Telangana follows patrilineal inheritance practices where property and assets are passed down through male descendants. Sons typically inherit ancestral property, while daughters may receive dowries or smaller inheritances. This system reflects patriarchal norms and ensures continuity of lineage and family holdings within the community.

The Chamar, Kalar, Mahar, Kunbi communities of Sukma and Bijapur of Chhattisgarh in studied areas practices patrilineal inheritance, where property and assets are primarily passed down through male descendants. Sons inherit ancestral property, ensuring continuity of family lineage and economic stability. Daughters may smaller part of inheritances but generally have limited rights to ancestral property. This reflects traditional patriarchal norms within the communities. However, with changing social attitudes and legal reforms, there might be adaptations in inheritance practices, including provisions for daughters' rights to inherit property, influenced by broader societal changes and legal frameworks promoting gender equality. The Gutthe Koya of Kondevai, Chennapuram of Telanagana and Kondareddy of Podia of Odisha too practices a patrilineal system of inheritance where property and assets are passed down through male descendants.

The Legal reforms and increased awareness about gender equality are gradually impacting these traditional inheritance practices. Although the patrilineal system remains dominant, there is growing recognition of women's rights to inherit property. Government policies and legal support are encouraging more equitable distribution of property among male and female heirs.

<u>Rules Relating to Marriage, Divorce, and Marriage Payments</u>

In all these communities' marriage is a central institution, with strict rules and customs governing the process. Bride price is a common practice where the groom's family compensates the bride's family. This practice is seen as a way to ensure the groom's commitment and ability to provide for his new family. Traditional marriage ceremonies involve multiple days of rituals, including community feasts, music, and dance. Modern influences are leading to changes in marriage practices. Economic constraints and the influence of urban lifestyles are prompting

families to simplify wedding ceremonies. Additionally, the influence of education and awareness about gender equality is challenging traditional norms, leading to more equitable practices in marriage negotiations.

Divorces are less usual in these communities, but they are still allowed in certain situations, such infertility, adultery, or mutual consent. Elders from the community assist in the process, which occasionally calls for the bride price to be returned. Among the Koyas of Andhra Pradesh, Telangana and Odisha in the studied regions they formalize divorce by having a community assembly when both spouses present their reasons and elders make the final decision. According to an elder informant from Dornapal hamlet, divorce was unusual and frowned upon in Muria society. The "Panchayat," or village council, is currently a significant institution in their society for resolving marital disputes and granting divorces. The grounds for divorce have expanded to include incompatibility and domestic abuse due to larger socioeconomic events. As more people become aware of women's rights and the availability of legal aid, divorce procedures are becoming more uniform. Due to legal actions, women are receiving equal pay and protection from discrimination. Social stigma and traditional norms still pose challenges for divorced women in these communities.

<u>Engagement of Priests in Religious Functions</u>

In every community in religious and social contexts, priests are essential because they serve as a bridge between the community and the spiritual realm. The Koyas of Alluru Sitharama Raju, BhadradriKothagudem, Mulugu, Jayashankar Bhupalapall, Malkangiri districts of Andhra Pradesh, Telanagana and Odisha performs rituals from birth to death, including harvest festivals and other important occasions, through community priests known as *Vaddelu/Perma/Pujari*. These priests are extremely knowledgeable about religious scriptures, customs, and herbal remedies. The Pujari performs daily worship and offerings at the village shrine or sacred groves, known as "*Devgudis*." These sites are central to the community's spiritual life and are believed to house ancestral spirits and local deities. During festivals, the Pujari leads the community in collective prayers, chants, and dances, invoking blessings for prosperity, health, and protection from evil spirits. In addition to conducting rituals, the Pujari provides spiritual guidance and counsel to the community members. They interpret omens and dreams, perform healing rituals, and mediate in disputes. The Pujari's knowledge of traditional beliefs, myths, and folklore is passed down through generations, ensuring the continuity of cultural heritage. The role of the Pujari is integral to maintaining the spiritual and social cohesion of the community, preserving their unique traditions and fostering a sense of identity and belonging. The Gond inhabiting in the villages of Ramaram, Darbha, Kottur, Bhadrakali, Tarud, Chendur of Sukma and Bijapur districts of Chhattisgarh, the local priest, often called the "*Baiga*" or "*Pujari*," holds a central role in religious practices and rituals. The *Baiga* is revered as the spiritual leader and healer, responsible for maintaining the community's connection with their deities and ancestors. The *Baiga* conducts various religious ceremonies, including festivals, agricultural rituals, and life-cycle events like births, marriages, and deaths. They perform daily worship and offerings at the village shrine or sacred groves, known as "*Devagudis*" or "*Sarna*," which are considered the abodes of local deities and ancestral spirits. During festivals, the

Baiga leads the community in collective prayers, chants, and dances, invoking blessings for good harvests, health, and protection from malevolent forces. They also play a crucial role in performing rituals to appease spirits and ensure harmony between humans and nature.

The Lambadi community residing in the DongalaJaggaram (Alluri Sitharama Raju) and Sugannapuram (BhadradriKothagudem) of Andhra Pradesh and Telangana, the local Hindu priest, known as "*Pujari*,"plays a pivotal role in religious and spiritual practices. The Pujari is entrusted with conducting various ceremonies and rituals that are integral to the community's cultural and spiritual life. The *Pujari* leads the community in worship and offerings to their deities, particularly during significant festivals and agricultural cycles. The local priest of Telanga is often referred to as the *"Pujari" or "Guruvu,"* is essential to religious practices and spiritual life. The Pujari performs various religious ceremonies and rituals that uphold the community's cultural and spiritual traditions. The Pujari's primary role is to conduct daily worship and special rituals at the village shrine or temple, where deities and ancestral spirits are venerated. During major festivals, the Pujari leads the community in collective prayers, songs, and dances, invoking divine blessings for prosperity, health, and protection. Significant life events such as births, marriages, and deaths are marked by specific rituals conducted by the Pujari. The Pujari's role in the community is vital for maintaining religious and social cohesion. Their deep understanding of the community's beliefs and practices helps preserve cultural heritage and fosters a sense of identity and belonging among community members.

According to data collected from the different communities residing in the bordering villages of the four states, it is ascertained that every community have local priest or Pujari to perform their rituals for removing evil spirit from their houses and villages as whole since the practices have been passed on down from generation to generation. As more people become literate and have access to religious materials, the role of priests is changing. Due to increased community involvement in religious activities, conventional priests are no longer solely relied upon. Priests do, however, still have a big part to play in upholding cultural continuity and carrying out important ceremonies.

Magico-Religious Healing Practices

Magico-religious healing practices are integral to the healthcare systems of these communities, blending traditional medicine with spiritual interventions. Traditional healers in the Koya, and Muria community are known as *"Vaidus" or "Pujaris"*. The Gond and Dhurwa called their traditional healers as *"Baigas" or "Gunia".* The different communities have its own local terms like the Bhatra (*Gunias or Pujaris*), Mahar (*Bhagats or Guravs*), Lohar (*Vaidyas or Bhagats*), Kalar (*Vaidhiyars or Maruthuvars*), Chamar (*Baidyas or Vaidyas*), Munnurukapu (*Vaidyas or Konda Kapus*), Kunbi (*Gunia or Bhagats*), Nethakani (*Vaidus or Kubhara*) , Madiga (*DappuRajulu or Vaidyas*), Kondareddy (*Vaidyas or Bhagats*), Dom (*Ojhas or Doms*), Lambada (*Bhagats*), Gutthe Koya(*BhootaVeerulu or BhootaRajulu)* and Telegu (*Vaidyas or Vaidika Pandits*). These healers play a vital role in community health, utilizing a combination of herbal medicine, spiritual rituals, and ancestral knowledge to treat various ailments. The healers often employ local herbs, conduct rituals, and provide guidance based on deep-rooted cultural beliefs and practices. Their role is crucial in preserving traditional healthcare system amidst the changing socio-economic landscape.

Traditional Healing Practices

The communities dwelling in the bordering districts of Chhattisgarh, Andhra Pradesh, Telangana and Odisha possess rich traditional healing practices rooted in their deep connection with nature. Local healers often called "Baigas" use a variety of medicinal plants, herbs, and roots from the forests to treat ailments. Their methods include herbal remedies for fevers, wounds, and digestive issues, along with spiritual healing rituals to ward off evil spirits and supernatural afflictions. These healers also perform rituals and chants, believing in the spiritual and physical aspects of well-being, ensuring holistic care for their communities.

The Gutthe Koya residing in the forested regions of Telangana, BhadradriKothagudem district possesses a rich heritage of traditional healing practices deeply rooted in their cultural beliefs and natural surroundings. These practices are primarily administered by the village healer, known as the "Guruvu,"/ "Dhamans or Sannasamis" who is revered for their knowledge of herbal medicine and spiritual healing. The Guruvu utilizes a variety of plants, herbs, and roots found in the local forests to prepare remedies for common ailments. These natural medicines are used to treat a wide range of health issues, from fevers and digestive problems to wounds and skin diseases. The knowledge of these medicinal plants is passed down through generations, ensuring the continuity of their healing traditions. In addition to herbal remedies, the Pujari performs spiritual healing rituals to ward off evil spirits and cure ailments believed to have supernatural origins. These rituals often involve prayers, chants, and offerings to appease the deities and spirits. The traditional healing practices reflect a profound connection to nature and spirituality, emphasizing holistic well-being and the harmonious coexistence of humans and their environment. Despite the challenges posed by modernization, these practices continue to play a vital role in the community's healthcare system. This ritual reinforces their dependence on agriculture and gratitude towards nature. Life-cycle events such as births, marriages, and deaths are marked by specific rituals. For instance, during marriages, elaborate ceremonies are performed to seek blessings from ancestors and deities, ensuring prosperity and happiness for the couple. These rituals, rich in symbolism and communal participation, play a crucial role in preserving the Gutthe Koya's cultural identity and fostering a sense of unity and belonging within the community.

Integration of modern healthcare into traditional practices

Modern healthcare services are becoming more accessible, leading to a gradual decline in reliance on traditional healers. It was found that most of the studied villages are availing government medical facilities and emergency ambulance services. However, magico-religious practices remain important, especially in remote areas where modern healthcare is less accessible. There is also a growing trend of integrating traditional healing with modern medical practices, recognizing the value of both systems. It was revealed by some of the informants that Government and non-governmental organizations are promoting awareness about modern healthcare and providing training to traditional healers. This integration aims to improve health outcomes while respecting cultural beliefs and practices.

There is a steady decrease in the use of traditional healers as access to modern healthcare treatments increases. It was discovered that the majority of the areas under study had access to emergency ambulance services and government-run medical facilities. Magico-religious rituals are still significant, nonetheless, particularly in isolated places where access to contemporary medical treatment is limited. Recognizing the benefits of both systems, there is also a growing movement toward the integration of modern medical procedures with traditional healing methods. Some of the informants disclosed that both governmental and non-governmental organizations are training traditional healers and raising awareness about contemporary healthcare. The goal of this integration is to enhance health outcomes while honouring local customs and values.

Changes in Material Culture

The natural resources found in their immediate surroundings are typically used by tribal societies such as the Gond, Koya, Dorla, Muria and neighbouring communities that exist in the study areas to construct their homes. They mostly used bamboo, ridge, and wood for the walls and thatch/leaves roofing. Traditional style homes are constructed in a way that closely follows a single design. The primary home where the family resides, as well as shelters for cattle, goats, pigs, and chickens, are among the several kinds of shelter. In the field, it was noted that certain homes were constructed in a traditional manner using contemporary materials, such as wooden doors with iron locks and chains and cemented walls and roofing made of cemented bricks. But, a highly uncommon modern home with a roof composed of tin, bricks, and cement was observed. According to several respondents, the Indian Forest Department's ban on tree felling has resulted in a decrease in the utilization of naturally occurring resources for building homes and shelters. As a result, we have observed that, for a variety of reasons, they are gradually shifting from completely traditional to semi-traditional homes.

The use of traditional agricultural implements in agricultural fields has decreased. It was discovered that the Gond community in Bijapur and the Sukma area of Chhattisgarh employed a variety of agricultural instruments in their fields. *Hansua* (sickle) is used for harvesting and weeding crops, *Tangi* (axe), *Sabal* (digging stick), *Kudari* (axe), and *Hal* (plough) composed of *Hans, Juat, Nadha,* and *Henga.* It has been recorded that in addition to these conventional farming tools, they are also making use of contemporary tools such as power tillers, tractors, and sowing and harvesting machine and weeding devices.

In the communities of bordering districts of four states, agricultural implements have shown significant changes over the years as information recorded from the field. Traditionally, these communities relied on simple, handmade tools such as wooden plows, sickles, and hoes, which were effective but labour-intensive. With limited access to modern technology, their farming methods remained largely unchanged for generations. However, recent developments have introduced modern agricultural implements to these regions. Government initiatives, NGO interventions, and increased market access have played crucial roles in this transformation. Modern tools such as tractor, power tiller, iron plows, mechanical threshers, and motorized pumps have gradually started replacing traditional implements. These new tools have improved

efficiency, reduced labour, and increased productivity. Overall, the shift towards modern agricultural implements in communities marks a significant step towards enhancing agricultural productivity and sustainability.

Changes in Occupations in the Communities

The communities have historically been deeply connected to their land, traditional occupations, and unique customs. However, in recent decades, significant changes have occurred due to socio-economic development, urbanization, modernization, and increased interaction with mainstream society. This discussion below could mainly reflect on the changes in occupations, lifecycle rituals, and food cultures among the communities, with a particular focus on how perceptions of pollution, stigma, and social degradation have influenced these transformations. Before going into detailed description of the communities' occupational changes, a number of scholarly works have been reviewed. An early description of the customary jobs held by Indian tribal people, with an emphasis on subsistence farming, hunting, and collecting, is given by Majumdar in 1950. He draws attention to the close relationship that exists between tribal way of life and the environment. Because of caste-based occupational segregation, Nambissan (1996) looks at the historical background of SC populations that have historically worked in manual labour and artisanal trades. The effects of historical marginalization on contemporary occupational patterns are covered by the author.Shah (2006) investigates how Odisha's tribal people are affected by economic liberalization. He emphasizes how paid labour has replaced traditional labour and seasonal migration is a result of economic policy and industrial enterprises. Mosse (2002) looks into how urbanization has affected the occupations of indigenous groups in Andhra Pradesh. The ethnographic work describes the movement of people from rural to urban regions and the following shift in employment from agriculture to the unorganized sector. Bose (2012) focuses on Chhattisgarh and discusses how government employment programs like MGNREGA help tribal populations find alternative sources of income. Although these programs provide some financial assistance, he contends that they do not result in long-term, well-paying jobs. Sarin (2013) investigates the cultural ramifications of changing careers within Andhra Pradesh's ST community. He contends that the loss of traditional knowledge and the disintegration of culture have resulted from the transition in urban areas from traditional livelihoods to wage labour. The literature on occupational changes among the communities in Chhattisgarh, Andhra Pradesh, Telangana, and Odisha reveals complex dynamics influenced by economic liberalization, industrialization, urbanization, and government policies. Traditional occupations have been significantly disrupted, leading to shifts towards wage labour, migration, and informal sector employment. While these changes have opened new opportunities, they have also introduced challenges such as job insecurity, cultural erosion, and persistent socio-economic inequalities.

To get better understanding of the communities considered for the study a detailed analysis has been drawn as par the data collected from the field.

Traditional Occupations

The communities of the villages of the districts are engaged in various traditional occupations such as agriculture, hunting, gathering, fishing, weaving, pottery, and artisanal work. Each community developed specialized skills suited to their environment and cultural heritage. For instance, the Gonds, Dorla, Muria in Chhattisgarh primarily engaged in agriculture and forest-based livelihoods, including collecting forest produce and hunting. Similarly, the Lambadis in Andhra Pradesh were known for cattle rearing and trading, while the Kumhar, traditionally known as potters, is a significant group residing in the bordering areas of Chhattisgarh. The Chamar, a historically marginalized group often associated with leatherworking and traditional occupations, has a rich cultural heritage that includes unique lifecycle rituals, religious practices, social norms, and healing traditions. From the field it was observed that many communities have adapted to wage labour jobs with the changing socio-economic landscape. A good number of individuals from various villages have taken up wage labour in nearby towns and cities, working in construction, agriculture, and other sectors. It is noticed from the village Maraiguda, Chhattisgarh preferred to work in Telangana. So, people from Chhattisgarh travel to Telangana for daily wage labour work, because there is a high chance of getting day labour works and labour fee rate is higher there.

Tendu leaves, also known as beedi leaves, are widely used by the local communities (Koya) residing in the bordering villages of Chidmuru and Jivvugudem of Alluri Sitharama Raju district of Andhra Pradesh. These leaves are primarily harvested from the tendu tree (*Diospyros melanoxylon*) and are integral to the traditional beedi (a type of hand-rolled cigarette) industry. These leaves are usually harvested during the summer months (April to June) when the leaves are mature. Harvesting involves plucking the leaves from the trees, which is typically done by hand. After collection, the leaves are dried in the sun to reduce moisture content. This process is crucial for preserving the leaves and making them suitable for rolling beedis.The primary use of tendu leaves is in the production of beedis. The leaves serve as wrappers for the tobacco, which is hand-rolled into small, thin cigarettes. Beedi rolling is a significant source of employment for many families in the villages. It is often a household activity where multiple family members participate. The collection and sale of tendu leaves provide a vital source of income for many families. The practice of collecting and using tendu leaves is deeply rooted in the culture and traditions of many communities. It is an activity passed down through generations. Harvesting tendu leaves is often a communal activity, bringing together members of the community and fostering a sense of cooperation and mutual support.

Transition to Modern Occupations

The shift from traditional to modern occupations has been driven by multiple factors like the expansion of industrialization and urbanization has opened up new job opportunities in nearby towns and cities. Many individuals from the communities have migrated to urban areas seeking employment in factories, construction, and the service sector. Various government initiatives aimed at improving the socio-economic status of the communities have encouraged the uptake of modern occupations. These include reservation policies in government jobs and educational institutions, skill development programs, and financial assistance schemes. Increased access to

education has played a critical role in changing occupational patterns. Education has enabled younger generations to pursue diverse career paths in fields such as education, healthcare, administration, and business. Degradation of natural resources and loss of traditional livelihoods due to deforestation, mining, and climate change have forced many communities to seek alternative occupations.

Impact of Occupational Changes

Access to better-paying jobs has led to improved economic conditions for many families. Increased income has allowed them to afford better living standards, healthcare, and education for their children. Moving away from traditional occupations has led to a gradual erosion of cultural practices and skills that were passed down through generations. Artisanal skills, traditional farming practices, and forest-based knowledge are at risk of being lost.Engaging in modern occupations has facilitated social mobility and reduced caste-based discrimination to some extent. However, challenges remain in terms of workplace discrimination and equal opportunities. The transition to modern occupations has also led to an identity crisis for some individuals who feel disconnected from their cultural roots and traditional way of life.

Food

Food is a vital aspect of the identity of the communities. The communities' traditional food practices are closely linked to their environment, agricultural practices, and cultural beliefs. Many communities rely on a combination of foraging, hunting, and agriculture for their food. There are some communities traditionally relied on hunting occasionally. Few names could be Hill Muria and Dorla (Chhattisgarh), Gond and Lambadi (Telangana), and Koya of Odisha. They collect wild fruits, vegetables, tubers, bamboo shoot and medicinal plants from forests and hunt small animals and birds. These practices are sustainable and adapted to their natural environment. As such the traditional Dorla diet primarily consisted of locally available ingredients such as millets, rice, pulses, forest produce, and seasonal vegetables. The community's reliance on foraging and subsistence farming ensured a diet rich in natural and organic foods. Meat consumption was occasional, usually during festivals or special occasions, and often included wild game or domestically raised animals.

The practice of toddy tapping and selling is an integral part of their culture and livelihood of Koya, Gond, Muria, Dorla, Telanga and the other communities residing in the bordering districts of the four states. It is worth noting that the village Kalleru of Alluri Sitharama Raju district of Andhra Pradesh collect toddy by tapping the inflorescence of palm trees, such as the date palm or coconut palm. The sap is collected in earthen pots or bamboo tubes hung on the trees. This tapping is not just an economic activity but also a tradition passed down through generations. It plays a role in social and cultural events in the communities. It is sold in local markets and sometimes directly from the toddy tappers' homes. It serves as a significant source of income for many families in the community. The role of toddy in the communities provides insight into their way of life and the socio-economic dynamics within the region. Mahua, often spelled "mahuwa," is also a traditional alcoholic beverage made from the flowers of the mahua tree (*Madhuca longifolia*). It is widely consumed in all the rural villages of the studied

communities. After interacting with villager of Kondevai, BhadradriKothagudem district of Telangana, it has a long history of use of mahua in traditional ceremonies, festivals, and rituals. It is often consumed during social gatherings and is an integral part of the cultural heritage of many tribal communities. They believe that mahua has medicinal properties and use it in traditional remedies. Some remedies associated with Mahua are aid digestion and improve appetite, used to relieve coughs, colds and other respiratory conditions, use as pain reliever (applied to sore muscles and joints to relieve pain and inflammation, particularly for conditions like arthritis and rheumatism), skin health (it is believed to have detoxifying properties that help in clearing skin issues like acne or boils. The oil is also applied to the skin for moisturizing and healing wounds), energy and stamina (it is believed to boost energy and stamina, especially during the harsh agricultural seasons) and fever and body aches (the decoction is consumed to reduce fever and alleviate body aches, often with other herbal ingredients). For many families, the production and sale of mahua provide a significant source of income. The flowers are harvested and sold in local markets, and the distilled beverage is also traded. Landa, also known as Handia or Lahan, is a traditional fermented alcoholic beverage commonly consumed in various rural communities of the districts. It's made from rice; this drink is integral to local customs and daily life. It is deeply embedded in the cultural practices and rituals of tribal communities. It is often consumed during festivals, weddings, and social gatherings. For many rural families, producing and selling landa provides a significant source of income. It is sold in local markets and directly within the community. It has been found that Toddy, Salfi, Mahua and Landa are traditional beverage deeply rooted in their cultural and social fabric of the rural communities in all the studied districts. Its unique taste, cultural significance, and economic importance make it a cherished drink. Sustainable and regulated production practices are vital to preserving this traditional drink and supporting the communities that rely on it.

Agriculture

Permanent Agriculture has been the primary occupation of the communities like Koya, Muria, Dorla, Gond, Mahar, Halba, Kondareddy, Gutthe Koya, Dhurwa, Bhatra, Kalar, Munnurukapu, Kunbi, Lambada, Mala, Madiga, Telanga, Kuruk, Ghasiya and Matia.Some communities practice subsistence farming and commercial farming (cotton, sugarcane and vegetables).In case of horticulture (vegetable farming) the people use organic fertilizer like manure and in addition to this they also use urea and superphosphate.Few communities like Chamar (leatherwork), Lohar (blacksmithing and metalworking), Kumhar (pottery making), Raut (carpentry), Dom (manual scavenging), Bania (trader) have other occupation than agriculture. The agriculture communities grow traditional crops like millets, rice, dal, pulses, potato, tomato, ginger, garlic, and vegetables. They also cultivate cash crops like cotton, sugarcane, jute, tobacco, sesame, jowar, mustard, sunflower seeds for oil extraction, eucalyptus, groundnut, chilli etc. These crops are well-suited to local climatic conditions and farming practices. Festivals and rituals often involve the preparation of special dishes made from these crops, reinforcing their cultural significance.

It was found that in Kondavai village of Telangana, the Gutthe Koya communities have been cultivating various cash crops like cotton, chilli, jute, tobacco, sesame, jowar, mustard etc. in Government land but without any legal ownership of the land.

Within the studied agriculture communities in four states there is a noticeable shift in crops cultivation patterns. Traditionally reliant on subsistence agriculture with crops like rice, pluses, millets, there is now an increasing adoption of commercial crops such as vegetables, fruits, and cash crops like oilseeds, cotton and spices. This change is driven by efforts to enhance income generation and food security amidst fluctuating climate patterns and market demands. Additionally, government initiatives promoting modern agricultural techniques, improved irrigation facilities, and access to markets are influencing this transition. This aim is to improve livelihoods and resilience among communities residing in bordering areas of the state's agricultural landscape.

Tattooing

In the Gond of Ramaram, Darbha, Kottur, Bhadrakali, Tarud, Chendur villages and the Murias of Arlapenta, Kanaiguda, Nimmalguda, Dornapal, Jhapra, Burdi culture of Chhattisgarh, tattooing is a cultural practice that is widely accepted as a way to improve the physical attractiveness of women. Typically, hands, the area between the neck and breasts, and the ankle to knee are all tattooed. The primary elements of designs are flowers, stars, moons, suns, animals, and the names of Hindu deities. Historically, tattoos held significant cultural, social, and spiritual meanings, marking rites of passage, status, and protection from evil spirits. But this practice is facing a decline amidst the wave of modernization as per the information gained from the studied villages. According to them several factors contribute to the diminishing practice of traditional tattooing. First, younger generations increasingly migrate to urban centres for education and employment, where societal norms and professional environments often discourage visible tattoos. This migration disrupts the intergenerational transmission of tattooing skills and cultural significance. Furthermore, modernization brings access to alternative forms of body art, such as permanent ink tattoos and body piercings influenced by mainstream media and global trends. These newer forms are often perceived as more fashionable or socially acceptable among the youth, thereby overshadowing traditional practices. Additionally, government initiatives promoting education and economic development in the in regions encourage youth to embrace mainstream lifestyles, potentially undermining the value placed on traditional customs, including tattooing. As a result, while efforts to preserve and document these indigenous traditions persist, the practice of traditional tattooing in the studied areas faces a steady decline, reflecting broader challenges in maintaining cultural heritage amidst modernization.

Community Festival and Feasts

The communities celebrate various community feasts within the calendar years with different local names for the well-being of the community. The community feast of the Dorla tribe is known as *"Kathin"or"KathinJathra"*. This is a significant cultural event that often involves

communal gathering, celebration, and feasting. It is usually held in conjunction with religious or cultural festivals, where the entire community comes together to partake in traditional rituals, music, dance, and a shared meal. The Muria celebrate *"Bhojli"*.The*"SammakkaSaralakka Jatara"* or *"SammakkaSaralamma Jatara"* of the Koya is a significant tribal festival celebrated with great enthusiasm in bordering villages of Chhattisgarh, Andhra Pradesh, Telangana and Odisha. The festival involves communal feasting, traditional rituals, music, and dance, honouring the tribal goddesses Sammakka and Saralakka. The feast and celebrations play a crucial role in reinforcing community ties and preserving cultural heritage. The *"KeslapurJatara"*or*"KeslapurNagobaJatara"*is one of the most important festivals for the Gond. The *"GangalammaPanduga"*festival is celebrated with communal feasting, music, dance, and rituals that honours their deities and cultural heritage by the KondaReddy. The Halba (also known as Halbi) traditional feast called *"Amus Maran"* or *"Amus"*. The Banjara or Lambadi celebrates a significant festival called *"Gormati"* or *"GormatiJathara"*. Within Kumhar (potter) community feast known as *"Kumbhara Parva"* or *"KumbharaJatra"* is celebrated. This festival celebrates the craftsmanship and artistry of pottery-making among the Kumhar community. It involves communal feasting, traditional rituals, music, dance, and often showcases their pottery skills and products. The festival serves as an occasion for social bonding, cultural exchange, and preserving their cultural heritage related to pottery. The Lohar (blacksmiths) and Chamar known for its traditional work with leather and as an artisan community, does not have a specific community feast widely recognized by a singular name across different regions. However, they do participate in various local and regional festivals and feasts, often associated with larger Hindu festivals such as Diwali, Holi, and other regional celebrations. Community feasts are common, where food is shared among all members of the community. Most of these feasts reinforce social bonds and ensure that everyone has access to nutritious food. Traditional dishes, prepared using locally available ingredients, are central to these feasts.

Changes in Food Cultures

Several factors have contributed to changes in food cultures among the communities. Exposure to urban lifestyles and modern food habits has influenced traditional food practices. Processed foods, packaged snacks, and fast food are becoming more common, especially among the younger generation. This shift is driven by convenience, changing tastes, and increased availability of such foods in local markets. Changes in agricultural practices, such as the introduction of cash crops and high-yield varieties, have impacted traditional food crops. While these changes have increased income, they have also led to a decline in the diversity of traditional crops. The focus on cash crops is making communities more vulnerable to market fluctuations and reduce food self-sufficiency. Increased integration into the market economy has led to greater availability of non-traditional foods. Markets offer a variety of food items that were previously unavailable, leading to changes in dietary patterns. However, this also means that traditional food practices are at risk of being overshadowed by market-driven preferences. Government programs, such as the Public Distribution System (PDS) and midday meal schemes, provide subsidized food grains and meals. While these programs aim to improve

food security, they have also influenced traditional food habits. The distribution of staple grains like rice and wheat has reduced the consumption of traditional millets and other local crops. Increased awareness about nutrition and health has led to changes in food choices. There is a growing preference for foods perceived to be healthier, such as vegetables, fruits, and dairy products, over traditional staples. This shift is driven by health education programs and the influence of mainstream dietary practices.

Impact of Food Culture Changes

Among the studied communities in the region changes in food culture has led to dietary diversification. Traditional foods are still consumed by the communities; there is an increasing incorporation of new food items, leading to more varied diets. This diversification has improved nutritional intake but also poses challenges related to maintaining traditional food knowledge. The shift towards processed and packaged foods has raised concerns about nutrition and health. Traditional diets, which were rich in nutrients and balanced, are being replaced by foods high in calories but low in essential nutrients. This shift is contributing to health issues such as obesity, diabetes, and malnutrition. The decline in traditional food practices has resulted in the loss of knowledge about indigenous plants, cooking methods, and medicinal uses of food. This knowledge, passed down through generations, is at risk of being forgotten as younger generations adopt modern food habits. Food is a significant part of cultural identity. Changes in food cultures have led to a sense of cultural erosion, as traditional dishes and culinary practices are replaced by modern alternatives. Several key drivers have influenced occupational changes among these communities: The liberalization policies of the 1990s, followed by rapid industrialization, especially in Andhra Pradesh and Telangana, have created new economic opportunities. However, these changes have also led to displacement and loss of traditional livelihoods for many ST and SC individuals, initiatives like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) have provided alternative employment opportunities. While these schemes offer some economic relief, they often do not lead to sustainable or skilled employment. Increasing urbanization has led to migration from rural to urban areas. Many ST and SC individuals find employment in the informal sector, which is characterized by job insecurity, low wages, and poor working conditions.

Dress and Ornaments

The Koyas residing in the villages of Alluru Sitharama Raju (AP), BhadradriKothagudem, Mulugu, Jayashankar Bhupalapally (TS) and Malkangiri of Odisha, possesses a distinct cultural identity reflected in their dress and ornamentation. The attire for men includes dhotis (*Mirigunji*) paired with *Kupya* (shoulder cloths). They often wear turbans or headscarves, which vary in colour and style based on regional customs and personal preferences. Women traditionally wear sarees or long skirts (*Lugada*) paired with blouses (Panchi), adorned with intricate designs and vibrant colours, reflecting their cultural heritage. Ornamentation holds significant cultural and aesthetic value among the Koya. Women wear a variety of jewellery, including necklaces (*Chindiguda*), earrings, nose rings (*Mour*), Anklets (*Kondhi*), Waist belt (*Pamud*) and bangles (*Kade*), often made from materials like silver, beads, and sometimes gold.

These ornaments not only signify wealth and status but also carry symbolic meaning within their social and religious contexts.

The Gond of Ramaram, Darbha, Kottur, Bhadrakali, Tarud, Chendur of Sukma and Bijapur districts of Chhattisgarh has a distinctive dress and ornamentation culture that reflects their rich cultural heritage. Traditionally, Gond men wear dhotis or lungis (traditional lower garments) paired with kurta-style shirts. They often adorn turbans (*Kupia*) or headscarves, which vary in colour and style depending on regional and personal preferences. Women typically wear sarees (*Lugda*) or lehengas (long skirts) paired with blouses (*Polkha*), *Kodi* (a waistband), *Fuliya* (a shawl like garment, particularly during cold weather) often embellished with intricate embroidery and mirror work, showcasing their craftsmanship and artistic traditions. Men wear necklaces, earrings, and bracelets made from materials such as silver, beads, and sometimes gold, reflecting their social status and community affiliations. Women adorn themselves with elaborate jewellery including necklaces (*Bhagwa*), earrings (*Tikma*), nose rings, Anklets (*Ghunghru*), Toe rings (*Bichiya*), a choker style necklace (*Taga*) and bangles, often crafted with intricate designs and vibrant colours, symbolic of their cultural identity and heritage.

Dorla inhabiting in the district of Sukma of Chhattisgarh boasts a unique dress and ornamentation culture. Dorla men wear dhotis or lungis (traditional lower garments) along with kurta-style shirts or tunics. They often adorn themselves with turbans or headscarves, which vary in colour and style based on personal and regional preferences, sometimes incorporating intricate patterns or embroidery. Women wear sarees (*Panchi*) or lehengas (long skirts) paired with blouses, *Kapad*(a traditional dress) characterized by vibrant colours and elaborate designs. These garments are often adorned with traditional motifs and embroidery, showcasing the community's artistic craftsmanship and cultural pride. Ornaments play a significant importancelike cultural identity and heritage (symbol of identity, preservation of tradition), social status and wealth (indicator of status, wealth display), ritual and religious significance (role in ceremonies, spiritual protection), expression of aesthetic and beauty (enhancement of beauty, artistic expression), marital and fertility symbols (marital status, fertility and prosperity), economic and social exchange (dowry and gifts, economic security), intergenerational connections (heirlooms, education and storytelling)within the Dorla society. Women wear necklace (*Kasar*), earrings (*Gor*), nose rings, and bracelets (*Kadha*). Jewellerypieces are often crafted from materials like silver, beads, and sometimes gold, serving not only as adornments but also as symbols of social status, community affiliation, and cultural identity. Muria men wear dhotis or loincloths, often complemented with a waistcloth known as langoti. They also wear simple shirts or tunics. Women wear sarees (*Pandari*) or long skirts (*Lugda*) paired with blouses, adorned with vibrant colours and intricate patterns. The sarees often feature traditional motifs that hold cultural significance. Women wears ornaments like necklaces (*Lohkari*), earrings (*Gorinbala*), nose rings, anklets (*Khuntis*), toe rings (*Bichhua*), bangles (*Chhura*) and bracelets. These ornaments are crafted from materials such as silver, beads, and sometimes brass or gold, showcasing the community's craftsmanship and aesthetic sensibilities.

In the Telangas of Malkangiri district of Odisha men wear dhotis or lungis (traditional lower garments) paired with shirts or kurta-style tops. Angavastram (shawl) is also use by them. They often accessorize with turbans or headscarves, which vary in colour and style based on regional customs and personal preferences. Women wear sarees (*Panchi*) or *pata* (long skirts) paired with blouses (*Jhulana*) or cholis. In Telanga culture ornaments symbolize wealth, status, and cultural pride. Females adorn with variety of jewellery, including necklaces (*Muthyala Haram*), armlet (*Vanki*), waistbelt (*Oddiyanam*), *Jada Billalu* (hair ornaments), earrings, nose rings, bangles (*Kankanalu*), and anklets.

In the same way all communities considered for the study in the bordering district of Chhattisgarh, Andhra Pradesh, Telangana and Odisha have distinct types of dressing practices and ornamentation within their society. It was found that each community has their own traditional local names of the dress and ornaments that exist within their community. In all the communities the jewellery pieces are crafted from materials such as silver, beads, and sometimes gold, showcasing the community's craftsmanship and artistic skills. The attire and ornaments of the community play a crucial role in their social and ceremonial life. They are prominently worn during festivals, weddings, and other significant occasions, serving as symbols of cultural heritage, prosperity, and community pride. Despite modern influences, many individuals continue to preserve and pass down their traditional dress and ornamentation, maintaining a strong connection to their ancestral traditions and identity as a cohesive community.

Musical Instruments
They mainly use two types of Musical Instruments Dhol (Drum) and KommuDhol (Drum): It is a big cylindrical drum made of 'adavigummadi' wood. One side of it is covered with goat's skin and another side with cow skin and both the skins are secured with fibre. The drum is wrapped with colourful fibre ropes. It is played with sticks.

Kommu: It is a buffalo horn of 12" to 16" length. At the tapering end a mouth piece of about 6" to 8" is inserted and air is blown with the mouth for music.

Dance of Koya in Telangana and Andhra Pradesh
The Koya perform a robust dance called Bison horn or peramkokata both men and women jointly perform this traditional colourful dance form on festive and marriage occasion. This dance is called as 'kommukoyanrutyam', they refer this dance as 'koituraatapaata' in their local dialect. They worship the deities such as mutyallama, mudupullamma, gramatalli and pothuraju during performance of dance. The men put on Bison horns on their head and wear colourful dress.

Men wear shirt (gondgada), funnel shaped low waist(perkidi), tie colourful headbands, fix bison horns(kokke) on heads with a bunch of peacock features between the horns and wear small bells called 'gajjelu' during the dance performance. The women wear blouse, sareeupto knee, fix headbands and insert bunch of bird features to it. They also wear colourful beads

'pusalu' around their neck and decorate hair style 'koppu' with ribbons and flowers. The dance move portrays two bulls interacting with one another. Traditional colouring choices for clothing combines red and green, which are true tones, with white and yellow, which are useful coloration. Women place hen quills near a textured crown on their heads. Moreover, men decorated their heads with peacock feathers. A key component of the Kommu-Koya dance, in which women move to men's evoked rhythms, is the song "Rela." According to tradition, women between the ages of 16 and 45 just perform out the "Rela," with the troops acting as their assistants and giving up the role of planner. Furthermore, the men who wear magnificent red outfits with bull-horn headgear control the rhythmic sound. They carry a big cylindrical drum in their neck and beat with sticks rhythmically. The Dance form of Koya in Odisha is known as "Dhemsa'. Their dance, music and songs are highly influenced by the beautiful elements of nature like the sun, the moon, the sky, the rain and the trees, flowers, birds etc. These songs describe the history of gods, the process of creation, epic stories, romances, humorous, acquisitions and anger. These songs are handed down from generation to generation with slight variation when considered necessary.

Ethnic Identity of the Communities

Ethnic identity among communities residing in the bordering districts of Chhattisgarh, Andhra Pradesh, Telangana, and Odisha is a multifaceted issue influenced by historical, socio-economic, and political factors. For better understanding of the term ethnic identity various literatures have been gone through. Guha (1983) emphasizes resistance actions against colonial exploitation while discussing the historical foundations of tribal identity in Chhattisgarh. His research focuses on the ways that historical occurrences have moulded an ethnic identity that is oriented on resistance and land. According toBeteille (1965), the creation of SC identities in Andhra Pradesh and Telangana is examined in relation to historical patterns of caste-based discrimination and social stratification. Shah (2010) investigates how state-led development initiatives affect tribal identity in areas like Chhattisgarh. He urged that mining and industrialization have caused cultural fragmentation and displacement, undermining the established tribal identities. A part on how migration has affected Odisha's indigenous identities can be found in Kumar (2011). He draws attention to the difficulties associated with preserving ethnic identity in metropolitan environments, where established social systems are more fragile.

Here, attempts have been made to discuss the ethnic identity issues of the studied communities that are living in close affinity with each other in the bordering states.The Koya, Dorla, Gond, Muria, Dhurwa, Halba, Bhatra, Lambada communities residing in different districts of the four states have their distinct language and cultural practices. Their ethnic identity is deeply rooted in their language, oral traditions and customary practices. The communities have a long and rich history, dating back centuries. They have a unique cultural heritage that includes traditional art forms like dance, music, and rituals associated with nature, agriculture, and ancestral beliefs. Their traditional lifestyle revolves around agriculture, forest-based activities, and community cohesion, forming the basis of their cultural identity. The primary language spoken

by the Koya belongs to the Dravidian language family. However, due to interactions with other linguistic groups and modern education, many Koyas are also proficient in languages such as Telugu, Odia, and Hindi. They have distinct marriage customs, community festivals and traditional occupations like basket weaving, pottery, and herbal medicine. The Dorla is an agricultural community. Clan-based organization and a heavy focus on traditional leadership and community cohesion define their social system. The dialect used in the community is related to the Dravidian language family. That is referred to as "Dorli". Their language connection sets them apart from Chhattisgarh's primarily Hindi-speaking populace and contributes to their distinct cultural identity. The Gond speaks Gondi, an Austroasiatic language with many varieties, as its primary language. Their Gondi is an essential component of their ethnic identity that sets them apart from nearby populations. However, many Gonds are also fluent in other languages, including Hindi, Marathi, and Chhattisgarhi, because of their close proximity to other linguistic groups and their interactions with them. They were nomadic groups of hunters and gatherers who practiced shifting cultivation. Nonetheless, a lot of Gonds have shifted to wage labour, established agriculture, and other forms of subsistence due to changes in land use patterns, forest conservation laws, and economic shifts. Their traditional ways of life and socioeconomic standing have been impacted by this change, which has also offered opportunities and problems. Due to their social conventions, rituals, and traditions, the community has a strong feeling of cultural identity. The Muria are well-known for their intricate dancing, music, and carpentry. The Ghotul, a network of youth dormitories that fosters community togetherness and instils cultural values in the next generation, is a crucial aspect of their social life. The Gonds of Muria speaks a dialect of Gondi (Dravidian family). Their language is a crucial indicator of their ethnic identity, setting them apart from the majority Hindi-speaking population of Chhattisgarh. Nonetheless, the increasing influence of Hindi and other regional languages poses a threat to the survival of Gondi. The Dhurwa has a rich cultural history and is a component of the wider Gond tribal group. They are renowned for their colourful festivals (Sarhul), as well as for their folk dance, music, and artwork. They have a strong spiritual bond with the land they live on, practice animistic beliefs, and revere nature and their ancestors. Clans make up the social structure of the village, and each clan has its own totems and traditions. The people are Dravidian language speakers, and they speak a dialect called Gondi. Their dialect is a vital indicator of their ethnic identity, setting them apart from Chhattisgarh's primarily Hindi-speaking populace. The preservation of their linguistic history is threatened by the influence of Hindi and other regional languages, which are motivated by career and educational opportunities. The Halba, have unique folk dances (Gendi), music, and art forms that are essential to their cultural identity, and they celebrate a number of festivals. Clans make up the social structure of the village, and each clan has its own totems and traditions. The people there speak Halbi, an Indo-Aryan language influenced by Odia, Marathi, and Chhattisgarhi. Their language is an essential part of their ethnic identity and sets them apart from the bulk of Chhattisgarh's Hindi-speaking population. The Bhatra has a rich cultural life that includes festivals like Chaitra Parab and Dussehra, as well as unique folk dances and music. The language spoken by the inhabitants is Bhatri, an Odia dialect influenced by Chhattisgarhi and other regional tongues. Their distinctive dialect sets them apart from

Chhattisgarh's mostly Hindi-speaking populace and is an essential component of their cultural identity. But Bhatri's survival is in jeopardy due to the growing sway of Hindi and other regional languages, which are motivated by job and educational prospects. Social conventions, rituals, and practices of the Lambada community are closely linked to their strong feeling of cultural identity. They have unique traditions surrounding marriage, celebrations such as Teej and Diwali, and conventions surrounding traditional crafts including needlework, handicrafts, and folk art. These cultural customs strengthen social cohesiveness within the group and contribute to its collective identity. Gormati a dialect of Rajasthani is the main language used by the Lambada community. Their ethnic identity is fundamentally marked by the Lambadi, which sets them apart from nearby groups. However, a lot of Lambada are also fluent in languages like Telugu and Hindi because of their connections with other linguistic groups and contemporary schooling.

In all the communities the younger generations increasingly use Hindi and other regional languages for work and school, linguistic assimilation pressures become apparent. The Koya, Dorla, Gond, Muria, Dhurwa, Halba, Bhatra, Lambada, Bhumia and Matia are entitled to specific constitutional protections and advantages intended to advance their socioeconomic development so they are designated by India as Scheduled Tribes (ST). Nevertheless, there are obstacles in the way of these policies' efficient execution. Their access to these advantages is frequently hampered by political marginalization, insufficient knowledge, and bureaucratic obstacles.

The Gutthe Koya of Telangana way of life is influenced by the natural world; it is centred on hunting, gathering, and customary farming methods. Folk songs, dances, oral traditions, spiritual beliefs, and rituals are all part of the communities' distinct cultural legacy, which reflects their close relationships to the natural world and their ancestors' customs. Their strong feeling of community pride and solidarity is fostered by this richness of culture, which is the foundation of their identity. The Dravidian language Koya, which has several varieties, is the main tongue spoken by the population. The panchayat or village council are examples of traditional institutions (Gudem or Gudem Daru) that support community governance and dispute resolution. They are migrants from Chhattisgarh, who in the face of an identity issue, went to Andhra Pradesh and Telangana without permission from the other governments. They do, however, have a few things in common with the Koya. The inclusion of Gutthe Koya as Koya in this context is not acknowledged by the native Koya of AP and TS. The Gutthe Koya is currently categorized as General.TheKondareddy of Podia village of Odisha have a long history of pastoralism, farming, hunting, and gathering, and they depend on the forests and other natural resources for their food. Their profound ties to the natural world and ancestors' wisdom are reflected in their distinctive artistic forms, music, dance, oral traditions, and spiritual activities. Based on kinship relationships (Kulam or Kula), clan affiliations, and customary duties within the group, the community has a clearly defined social structure. Hierarchies based on family or communities are frequently followed in leadership roles and decision-making procedures. Festivals, rituals, and get-togethers with the community are

important for preserving cultural knowledge, fostering social ties, and preserving their sense of identity as a group. The village council or panchayat, is examples of traditional institutions (Mada), aid in community conflict resolution and governance. Kui, a Dravidian language spoken by several tribal groups in the area, is the main language used by the population. Their cultural legacy is preserved and communication among the community is facilitated via Kui, which is an essential marker of their ethnic identity. Even though Kui is their mother tongue, some Kondareddy people have become multilingual due to interactions with other linguistic groups and exposure to mainstream languages; this could include learning languages like Odia or Telugu. While the Kondareddys in Odisha have been recognized as General caste, the Kondareddys in Andhra Pradesh and Telangana have been recognized as Scheduled Tribes (ST) in their respective states, providing them with particular constitutional protections and affirmative action benefited at socio-economic upliftment. The Kondareddygroup in the Odisha region of Malkangiri, according to one of the informants, has been struggling for their ST status for a very long time.

The Lohar settlements have a long history of metalworking, with a focus on producing weapons, household items, and agricultural equipment. Generation after generation, this craft has been passed down and is the foundation of their cultural identity. The majority of the group speaks dialects, such as Chhattisgarhi, Hindi, and other regional languages, which are affected by the locations they live in. Kumhar, whose identity is deeply intertwined with their handicraft and socioeconomic traditions, suffers significant challenges as a result of industrialization and socioeconomic shifts. The locals have been potters for many centuries, passing on their skills to future generations. This craft is the cornerstone of their cultural identity. They produce a wide range of earthenware items, including decorative pieces, domestic items, and relics for religion. The social structure of the community, which is typically built on familial and guild-based groups, is crucial to the preservation and transfer of their artisanal knowledge. In Chhattisgarh, the Kumhars speak a distinct dialect of Hindi called Chhattisgarhi.Theirlinguistic identities have also been influenced by Odia or other regional languages in neighbouring areas. Since major regional languages now predominate, their multilingualism not only demonstrates their resilience but also presents obstacles to the preservation of their distinctive linguistic traditions. The Rout has long been farmers and livestock herders. Their traditional engagement in farming, raising cattle, and other agrarian pursuits has shaped their socioeconomic and cultural identity. Because of their close closeness to Odisha, the Rout group speaks Odia as their major language. But a lot of them can also speak Hindi and Chhattisgarhi, which are necessary for interacting with one another and assimilating into the larger socioeconomic environment of the region. The Kalar agrarian lifestyle and cultural legacy of the community are reflected in the range of customs, rituals, and festivals observed by them. Their cultural identity is greatly preserved by their traditional customs, which include folk dances, music, and oral traditions. Due to their geographic proximity and connections with adjacent regions, the Kalar in the bordering parts of Chhattisgarh speak predominantly Chhattisgarhi with influences from Marathi and Hindi. Cultural identity of the Munnurukapuis shaped by festivals, folk songs, dances, and oral storytelling, all of which promote a strong sense of communal cohesion.

Given their roots in Andhra Pradesh and Telangana, the Munnurukapu group speaks Telugu as their primary language. Their ethnic identity is fundamentally marked by Telugu, which sets them apart from nearby communities. However, many Munnurukapus are also fluent in languages like Hindi, Marathi, and Chhattisgarhi because of their close proximity to other linguistic groups and their interactions with them. The Telugu-speaking Telanga group, who live in the bordering regions of Odisha, has a distinct identity that has been influenced by socioeconomic, cultural, historical, and linguistic elements. The people of Odisha have a long history that began when the area was a part of the Kalinga Kingdom. Later, the Cholas, the Eastern Gangas, and the Vijayanagara Empire all had an impact on the province. The Telugu population in the area has a richer and more diverse culture as a result of this historical legacy. The community's identity is fundamentally shaped by the Telugu language. Spoken extensively in Telangana, Andhra Pradesh, parts of Odisha, and other places, it is one of the Dravidian languages.

The communities such as Lohar, Kumhar, Rout, Kalar, Munnurukapu, Telanga, Kunbi, Kammara, Kewat, Ghasiya and Vaddera are listed as Other Backward Classes (OBC) in the four states. In the past the Mahar of Sukma and Bijapur of Chhattisgarh faced extreme social prejudice and marginalization since they were viewed as an untouchable caste. They reside on the fringes of settlements and served a variety of functions, such as workers, messengers, and village watchmen. They speak Marathi most of the time. But many of them also speak Hindi and Chhattisgarhi, indicating their assimilation into the regional linguistic milieu. Marathi is still an essential part of their cultural identity. The Chamars' traditional occupation of leatherworking is the centre of its rich cultural legacy. In the past, they worked with leather goods, processed animal hides, and handled leather items. Because of the nature of their labour, the community frequently experiences prejudice and social stigma, which has influenced their social position. In spite of these obstacles, they have created distinctive rituals, artistic manifestations, and customs that serve as the cornerstone of their cultural identity. They speak Hindi language. Traditionally, Nethakani have been pastoralists, renowned for their prowess in caring for animals, especially sheep and goats. Their social norms, cultural practices, and sense of community have all been influenced by their nomadic existence and intimate relationship with animals. The unusual clothing, music, dancing styles, oral traditions, and folklore of Nethakani villages are reflections of their heritage and nomadic way of life. Telugu is the primary language spoken in the Nethakani community, which is situated in Telangana. Their ability to communicate with other groups and within the community is facilitated by their proficiency in Telugu, an integral part of their cultural identity. Madigas worked in physical labour-intensive jobs like agriculture, drumming, leatherworking, and other jobs that were deemed "polluting" by the caste system. In spite of their socioeconomic struggles, they have made substantial contributions to a number of industries, such as music, art, crafts, and agriculture. Many Madiga people and families are still concerned about their access to social welfare programs, work opportunities, education, and land. The Dom community, often referred to as the Domar or Domba, is a group of people who live in the bordering regions of Odisha. Their distinct identity has been influenced by social, cultural, historical, and economic

reasons. In the past, the Domar were linked to jobs in artisanal crafts, hunting, collecting, and herding livestock. Their rich oral history, folklore, music, and dance traditions are reflections of their culture and way of life. The identity and customs of the Dom group have evolved over time as a result of encounters with different cultures and changes in the socioeconomic landscape. The Dom population speaks a variety of primary languages, which are determined by contact with surrounding communities and regional influences. Some Doms may be fluent in regional languages like Odia, Telugu, or Hindi, while others may speak the local dialect or language that is spoken in their area.

Communities such as Mahar, Chamar, Nethakani, Madiga, Dom and few other like Mala, Dalits, Ghasiya have certain constitutional rights and benefits from affirmative action because they are acknowledged as a Scheduled Caste (SC) within the four states in India.

The Rana, often referred to as the Rajput Rana, are people who live in the bordering regions of Odisha. Their unique identity is defined by social structures, cultural practices, historical legacies, and modern difficulties. The community was linked to feudal structures, military duty, and governance. It belonged to the Rajput lineage. Their identity is firmly established in a heritage of bravery, honour, loyalty, and family customs that have been handed down through the ages. Depending on historical ties and regional influences, the Rana speak different primary languages. While many Ranas speak the dialect or native language of their community; some may speak Hindi or a variation of Rajasthani. Language is a means of identifying oneself and promoting communication both inside and across communities. The state lists the community under the SEBC category.

Apart from the ethnic identity discussion above, there are other communities such as Muslim, Christian, migrants from Odisha and Bengal who live alongside larger communities in the nearby villages, according to the social norms and customs of the dominant community.

Challenges to Identity

As par the information gathered from the communities living in the border districts of Chhattisgarh, Telangana, Andhra Pradesh and Odisha it is revealed that they often face challenges related to land rights, displacement due to development projects, and encroachment on their traditional territories. This threatens their connection to ancestral lands and natural resources, impacting their cultural identity and way of life.

Limited access to quality education, economic opportunities hinder the socio-economic development of many communities. Increased urbanization, migration, and exposure to mainstream culture have led to a gradual erosion of traditional practices and values among communities. The cultural assimilation poses a challenge to the preservation of their unique identity and heritage. According to some of the informants, it was recorded that despite being recognized as Scheduled Tribes (STs) in the state, many Koyas and Gonds face social exclusion, discrimination, and lack of political representation. This hampers their efforts to assert their identity and rights effectively. In case of Dorla despite various government

initiatives, many Dorlas continue to live in poverty. Limited access to education and healthcare further exacerbates their socio-economic vulnerabilities. This hampers their efforts to assert their identity and rights effectively. The gradual integration with mainstream society has led to the erosion of traditional practices and customs. Younger generations are increasingly adopting mainstream lifestyles, leading to a loss of cultural distinctiveness.

Efforts for Identity Preservation

Various NGOs, community organizations, and government initiatives are working to empower the community and preserve their cultural heritage. Efforts include promoting Koya and Gondi language and literature, supporting traditional arts and crafts, advocating for land rights and conservation, and providing educational and economic opportunities. Despite various challenges, several initiatives and organizations are working to empower the Gutthe Koya community and preserve their cultural heritage by Community Empowerment Programs, Cultural Preservation Initiatives, Land Rights Advocacy and Environmental Conservation Partnerships. Efforts to promote social inclusion, inter-community dialogue, and representation in decision-making processes empower GuttheKoyas to assert their rights, address social inequalities, and strengthen their voice within broader society.Some Lambada face difficulties in adapting to new livelihoods, maintaining traditional practices, and preserving their cultural heritage.Limited access to quality education, healthcare, and infrastructure in communities hampers socio-economic development and opportunities.Efforts to preserve Lambadi or Gor Boli language, arts, crafts, and traditional knowledge are essential for maintaining their cultural identity amidst modernization and globalization.TheAmbedkarite movement continues to inspire many Mahars, advocating for social justice, economic empowerment, and political representation. Educational programs aimed at preserving Marathi language and culture, while also providing access to broader socio-economic opportunities, are crucial. The Chamar often faces social stigma and discrimination due to historical prejudices associated with their traditional occupation. This stigma affects their social interactions, mobility, and access to resources. The decline in demand for traditional leather products has impacted the community's economic stability. Limited access to alternative livelihood opportunities and financial resources contribute to economic challenges. Many Chamars face barriers to accessing quality education, including inadequate infrastructure, lack of awareness about educational opportunities, and financial constraints. This limits their ability to acquire skills and compete in the modern job market. Challenges faced by the Madiga Community are caste discrimination, educational and economic empowerment, land rights and livelihoods and political representation despite being recognized as Scheduled Castes (SCs) in Telangana, Madigas often face underrepresentation in political leadership, decision-making bodies, and governance structures. It has been noticed within the Munnurukapu and Kunbi communities' efforts are underway to preserve the identity and cultural heritage of the community. Cultural organizations, community associations, and religious institutions play a vital role in organizing cultural events, promoting language and arts, and preserving historical narratives. Educational initiatives, including schools and colleges with a focus on history and traditions, also contribute to identity preservation. The Nethakani communities were facing Livelihood changes (i.e. the

shift from traditional pastoralism to settled occupations brings challenges related to economic adaptation, market access, and livelihood sustainability. Balancing modern opportunities with traditional values and practices is a key challenge for communities). In all the communities it was recorded that integration with mainstream society and exposure to modern influences has led to a gradual erosion of traditional practices and cultural distinctiveness among younger generations.

The cultural changes among the communities in Chhattisgarh, Andhra Pradesh, Telangana, and Odisha reflect broader socio-economic transformations like cultural dilution, adaptation and resilience, loss of traditional knowledge, identity and empowerment. While these changes offer opportunities for socio-economic advancement, they also pose significant challenges to cultural preservation. A balanced approach that promotes inclusive development, respects cultural identities, and empowers communities is essential to ensure that communities can thrive while maintaining their rich cultural heritage. Through concerted efforts, it is possible to navigate the complexities of cultural change, fostering resilience and continuity in the face of modernization.

The occupational shift has had mixed impacts on the socio-economic status of the communities like economic improvement, job insecurity and exploitation, displacement and loss of traditional skills. The shift from traditional occupations to modern, often informal, employment sectors have significant cultural and social implications like erosion of traditional knowledge, social strain and adaptation. Addressing these issues through targeted, inclusive policies can help ensure that these communities benefit equitably from economic development while maintaining their cultural heritage and social cohesion.

The ethnic identity issues of the communities in Chhattisgarh, Andhra Pradesh, Telangana, and Odisha are deeply rooted in historical marginalization and current socio-economic and political challenges. Addressing these issues necessitates a comprehensive, inclusive approach that respects their unique identities while promoting socio-economic development and political empowerment.

BARN

PIGSTY

Chapter 5
Multiple Levels of Identity

The tribal communities of Chhattisgarh, Malkangiri in Odisha, Andhra Pradesh, and Telangana, situated in the heart of central and southern India, represent a vibrant assortment of socio-cultural identities at different levels. This chapter deals with the inter-ethnic multiple levels of socio-cultural identities of the population residing on the border areas. Each of the tribes in the study areahave cultivated a rich fabric of cultural practices, social structures, and belief systems that underscore their distinct identities despite living in different states across the border.

Some scholars who had earlier worked amongst the tribes of this region had different viewpoints regarding the relationships of them. Some of them contested the claims of separate identities by the groups and pointed out on how some groups of a tribe/caste may have emerged with different identity.

Thurston (1909-38) has recorded that "the Koyas of the plains have a tradition that they were driven from the plateau of Bastar by famine and disputes about 200 years ago and recently due to the Naxalite insurgency problems in this area which have cropped up in the last 20-30 years." This provides an indirect support to the view point of those, who see the Koyas as an extension of the social identity of the Dorlas and *vice-versa.* There are however others, who have a different point of view. For instance, M. Hussarin (1946) believes that "the Koyas have nothing to do with the Gond tribe and are related to the Khandas of the Cuttack area, which borders Orissa." It appears that the Koyas/Dorlas and Gonds have distinct social identities and are not the same and different from one another.

Glassford (1868-69) connected *Koya, Dorla, Gotti Koitor* and Maria as follows. "Along the Southern boundary we find the Telangas tolerably pure. But with a large mixture of intermediate castes, such as the Koya and Naikwars, proceeding inward we find the Telanga caste, and the Koyas and Gottewars became the sole inhabitants. The former also belong to the Gond family; but from their vicinity to the Telangas they have acquired many of their words. The Gottawars are inferior to the Koya caste; but not so in appearance nor in physical conformation where they live close toTelangas."

Socio- religious Identity

The tribes of Koya and Muria Gond, nestled in the verdant landscapes bordering Chhattisgarh, exhibit a rich tapestry of cultural identity that transcends simplistic categorization. Their intricate social fabric is interwoven with multiple layers of identity, reflecting a shaded interplay of historical, geographical, and socio-cultural influences. The acquisition and expression of these diverse identities within these communities serve as a captivating lens through which to explore the complexities of tribal life in the region. The tribes speak a variety of languages such as Gondi, Koya, Halbi and lingua franca is Telugu, which are part of the Dravidian and Austro-Asiatic language families. Each tribe has unique customs, rituals, and festivals. For example, the Maria Gonds and Dorla of Chhattisgarh are known for their vibrant

village festivals like Madai, Korta pandum, Bimulpandum, Veejapandum etc. are common in the area irrespective of inter-state border. They celebrate festivals such as *Keslapur Jatara*, which is significant in their culture, while the Koyas also celebrate *SammakkaSaralakka Jatara*. Regarding tribal art forms, such as Maria art and Koya dance play a significant role in expressing their cultural identity.

Gutthe Koya in the border areas of Chhattisgarh and Telangana is one community have claims of subgroup of Koya, though it is not acceded to.In village Kondevai under Cherla block of Pulugondalu Gram Panchayat, it was observed that only some of the Gutthe Koya people got land pattaand majority of them are not provided.The children of their families arehoweveraccessingfree education and enrolled in the Ashram schools nearby. Similarly, in Odisha, Gutthe Koya people are called as Metta Koya but they assimilated socially and culturally within the fold of Koya people living in Batanawada village of Materu GP. They possess land in their name and got pattalandfor practicing agriculture.

Migrations of families from one state to other state with different identities though at one time did not matter; it is resulting in some tensions today. In Maraigudavillageof Chhattisgarh and Maraigudem of Telangana are two villages located on the opposite sides of the interstate border bifurcated by inter-state road. Both the villages were said to beestablished by Koya community members. And later Koya people migrated from Warangal (the then AP, now in Telangana) and from Konta of Chhattisgarh. During 2000 onwards, due to Naxalite movements and counter security force deployment, people from Chhattisgarh migrated to present Maraigudem village in Telangana. Such migrants do face issues of access to forest and grant of pattas to the land under their possession.

Regarding the religious identities, it was observed thatinthe bordering villages of Andhra Pradesh, Chhattisgarh and Telangana members in general once identified themselves with tribal religion, though they had adopted many practices ofHindu religion. But during last 20 to 30 years conversion toChristiangradually increased.The tribal villagers expressed that they adopted Christianity for getting better health and education facilities for their children. It was also said thatthe pastors converted many to Christianity during recent Covid-19 period (2020-2021). In case of Kommanapalli village of Telangana it was observed that around 78% of villagers are following Christianity as their religion and rest are the Hindu. It was informed that many families in this village adopted Christianity for better healthcare facility in nearby towns like Bhadrachalam. However, simultaneously they followed their traditional tribal religion while selecting match for marriage and for followingclan exogamy. At the same time, they were not participating in village festivals and religious function though they contribute money for that. Similarly in case of Mallampeta village of Andhra Pradesh nearly 58% are the followers of Christianity and in Burkhankota village 17% are Christian. In Odisha among the studied villages, it was recorded that the people are mostly the followers of Hinduism or believers of Tribal religion except Murliguda and Peta where Christian believers are 11% and 16% respectively.

By and large the DorIa villages are uni-ethnic villages. However, in tehsil headquarters like Konta and Bhopalpattanam, Bijapur, as well as in some urban influenced villages on the road side, like Fandiguda, Injaram, Kottur, Tarud, Bhopalpatnam etc., multi caste villages are commonly met with. In the uni-ethnic villages, concept of ritual pollution and inter-caste relations are very much vaguely conceived. In multi caste villages, on the other hand, the constant relations with other castes have paved the way for crystallizing some of the concepts regarding ritual purity and secular relations with higher caste groups. In Bhopalpattanam, in Bijapur area, the Dorlas accept toddy and water from the Halba in the Konta area. The Brahmin, Raut, Odia castes, Kumhar, do not accept food from the Dorla, Maria and Gond according to the local people.

Services of the functional castes like washer-man, barber or Brahman are not traditionally required by the Dorlas in their rituals and cultural practices. On the other hand, they often require the assistance of Vadde (medicine man) Perma (priest), belonging to any caste or tribe. The Vaddes are very extremely sought after persons. In almost all the rituals the Vadde and Perma are consulted. Lately, some of the well-to-do Dorlas consult Hindu astrologers to fix up dates for marriage for their family members. Another important caste with whom the Dorlas have intimate relation is the Doli (drummers). The Dolis were traditionally engaged by the Dorlas but now in any village function they hire DJ bands from nearby urban centres. Particularly, in those villages where the clan god (Pen) resides, the Dolis are must to invite for their service as drummer. The remuneration is collected from among the members of the particular clan whether they reside within the village or outside.

From ancestral traditions to contemporary dynamics, the Koya and Maria Gond tribes have evolved intricate mechanisms for navigating their identities amidst a changing world. Like the Koya traditionally have a clan-based social structure, with each clan having its own totem and specific rituals associated with it. They celebrate various festivals like Bhumi Puja (Earth Worship) and Sukur pandum, Veejapandum etc. which involve community feasting at permanent sacred place of each village. Similarly, among the Muria Gond people across the border are also guided by their own traditional totem-based clan system. They also follow Pen system at village level and more significantly the tattooing is also most important traditional practice at individual level. Both tribes have seen a transition from purely agrarian economies to diverse livelihoods, including wage labour, small-scale industries, and participation in local markets. Increased access to technology, such as mobile phones and the internet, has changed how these tribes communicate, access information, and interact with the broader world. Such exposure to mainstream Indian culture and globalization has led to a hybridization of traditional cultural practises now often blended with modern elements, creating new cultural expressions like in some of the studied villages of Odisha and Andhra and in some semi urban areas, it was observed that youths across states formed various DJ bands and take contract from outsiders during religious festivals, marriage procession etc.These types of acquisition of multiple layers of identity among these tribes is not merely a product of historical happenstance, but a dynamic process shaped by interactions with neighbouring communities, colonial legacies, and modern

socio-political realities. In some studied villages, there is no mobile network connectivity till date. As mentioned in earlier chapters, the Dorla tribe is divided into different Gattas (divisions). The relation among the different Gattas is quite cordial and they enjoy almost the same social status. Inter Gatta marriages are prevalent except for Yedu Gatta Division. Other Gattas such as Parett Gatta, Permaboi Gatta. Mudu Gatta but Parett Gatta consider that the members belonging to Yedu Gatta are comparatively lower in social status and as such would not like to have either marital relationship or commensalism with them. In the case of Yedu Gatta division, the members marry within the same divisions maintaining sub-clan exogamy. The other Gattas as has been stated above are strictly exogamous. In some areas, a religious movement, known as Lingadari Movement, is catching momentum among the Dorlas. The intensity of the movement is more among the Dorlas of Bijapur living on *the* fringes of the border with Maharashtra, and Telangana. In this area it is very common among the Koyas or Koya Dorlas. In Konta area, the Salbam family of Dornapal (Rajpadhar) village, belonging to the *Parett Gatta* division enjoys comparatively greater social prestige and with much political influence. One ex-member of the Chhattisgarh legislative Assembly by name Ganga Salbam belongs to this family.

Koya tribe, including all the sub-groups is divided into five exogamous sects called *gotra* or *gotrams*. The following are the major *gotra*s as recorded during field work: *Mudugatta, Aidogatta, Nallugatta, Arogatta and Yedogattu* in the entire area irrespective of present state boundary. The Koya clan structure is also based on several totemic symbols. Some of the totemic relationship is given below:
- Korsa - tortoise
- Meda - tortoise
- Gatti - tortoise
- Murram - tortoise
- Yapa -Udumu (a lizard)
- Turam - a kind of cat
- Kurasam - a kind of goat
- Madakam - a kind of fish
- Sodhi - Buffalo
- Kalmu, Barse and Veke- Goat
- Kunjam- owl
- Kashyap - goat

Socio- Cultural identity
Koya tribe is divided into several functional endogamous groups who are in turn divided into certain exogamous phratries. A. Aiyappan (1943, 2000 reprinted; p-55-64) in his report on the socioeconomic condition of aboriginal tribes of the province of Madras mentioned about division of Koya with their traditional occupational division and sub sect with profession like; *Gutta Koya* or Racha Koya, Gommu Koya or Dorala, *Kamma Koya* Blacksmith and carpenter, *Musura Koya* - Brass worker, *Gampa Koya* - Basket Maker, *Odde Koya* – Priest, *Doli Koya* – Malas and so on. In his view it is clearly mentioned that Gutta Koya or Racha Koya are the sub

groups migrated from forests and settled near the Godavari or other river banks, later included in Koya tribes.

Hemmingway (1907) also speaks of the self-importance with which the lowland Gonds of the Godavari district, knowing that the title *Dora* means lords, dislike being called Koyas.
Grigson (1938) has given annotation regarding the affinities of the Dorlas. "It is important to remember that the Dorla also use Bison-horn or Buffalo-horn dancing head dresses, and in other ways also show that they were once the same people as those are called as Bison-horn-Murias as indeed the traditions of both people have to be seen to assert" (pp. 56). Even the festivals of Muria and Dorla are similar. If there is adequate motivation to expand the orbit of their social identity, Dorla/Koya may even include Murias, within it, notwithstanding the social distance that they are maintaining at present on a vertical scale.

Another interpretation of the word has been offered by Grigson; (1938). He states that the people of the lowlands or plains are referred to by the Hill Murias as *Dor Koitor* and by other words, all of which means lowland *Koitur.* According to him *Dorbhum* or *Dor Koitor* is probably the source of the expression *Dhur Koitor,* which has been assimilated as *Dhur Koitur or Dhur Gond.* He suggests that the word Dorla may be a corrupted version of Dor Koitor, their lands being that of the Bison horn Murias of the Dantewada and Jagdalpur plateau, *Dorbhum* or lowland. He further writes that the lowland Koya "knew he was hated by the highlander, and with the self-assertiveness that is the typical fruit of the inferiority complex, palmed off his name Dor Koi or lowland Koi on the ignorant Telugu as *Dora Koi*; and has proceeded to object to the name Koi and demand always the name Dora or Dorla, simultaneously impressing on the Telugu how superior he is to the Highlander." (1938: 55-56).

Though similarity in dress is not the only criterion to establish the identity between two ethnic groups (Dorla/Koya & Muria), at least it shows the sort of cultural linkage. It is, however, to be noted that neither the Dorlas nor the Murias agree that they are one and the same. But interestingly, in case of a village called Rajpadar in Chhattisgarh the people are considered as Muria in the government records but actually, they identify themselves as Dorla or Koya. The Dorla considers the Murias as inferior and do not have any connubial or commensal relations with them. On the other hand, they have free relations with the people known as Koya in Telugu area like Andhra Pradesh and Telangana. Though, it has been recorded that in recent past some marital relations are happening across the bordering areas.

It is further observed that the Gutthe Koya who migrated from Chhattisgarh to Telangana and Andhra Pradesh do not exchange food and do not have marital relations with Koyas. In local terminology 'Gutthe' means bunch of unknowns who used to speak in different language. Sometimes it is also referred that those who migrated from jungles (forests) or from hilly terrain. In village Batanawada under Podia block of Materu GP, these Gutthe Koya people are also identified as Metta Koya as they later migrated and settled from hilly terrain of Chhattisgarh. In Odisha Telugu speaking Koya community are also called as Dorla Koya. But

today the Guthe Koya in Telugu speaking regions are treated as belonging to the General Category and in few cases; they are also getting the governmental benefits like anAadhar cards, ration cards. Though the Gutthe Koya possesses the agricultural land, they don't have legal rights over it, also do not havethe constitutional status of Scheduled Tribe. According to primary data, Koya deny to include Gutthe Koya as a part of them because of the cultural backwardness and different accent of language used by Gutthe Koya. GuttheKoyas are understood as being migrated Murias from Chhattisgarh. Doli Koyas are not real Koyas but local administration admitted them into Koya tribe. This group also described by Aiyappan (1948) is only functional service groups and some sects are also overlapping and sometimes misleading as it has been recorded during the fieldwork that Mala community of Orissa is also included as greater Koya community in Malkangiri district.

Koya tribe, including all the sub-groups is divided into five exogamous sects called *gotra* or *gotrams*. The following are the major *gotra*s as recorded during field work: *Mudugatta, Aidogatta, Nallugatta, Arogatta and Yedogattu* in the entire area irrespective of present state boundary.

The social identity model (Tajfel 1981; Tajfel and Turner 1986) is a popular explanatory model for intergroup and relation that has a direct impact on issues related to the growth of intergroup communication. It examines interethnic relations through a "us versus them" dichotomy. It has observed that the Koyas or Dorlas have particularly directed their attention in this regard to the permeability of group boundaries and the level or intensity of intergroup contacts, who maintain that a capacity for collective action is basic to the formation of intergroup attitudes and communication, examine the development of representations of social identity at two levels. These are 1) the micro-level, where individual perceptions and convictions are located, and 2) the macro-level, which comprises shared representations about collective identities and intergroup contexts. It is often noted during field investigation that Koyas of Telangana, Chhattisgarh and Andhra Pradesh never identified themselves as the residents of a single state, rather they opined that Koya and Dorlas are the original inhabitants of the area and later formation of statehood divided them in spite of same language, culture etc. They also observe that an emotional attachment to collective identity exerts an influence upon intergroup behaviour at the individual level. During Naxalite insurgency problem broke out in Chhattisgarh in 2004-2007, even the Koyas of neighbouring states like Andhra Pradesh, Telangana shared shelter, food and support in all sorts of livelihood. A low level of permeability regarding group boundaries, which is associated with such indicators as religion and ethnicity also, which sometimes constitutes a factor that generates intergroup mistrust, and discrimination. It is found that the people living in the border have more or less similar cultural traits like festivals, deities, rituals, religious beliefs, martial relationships. This may help to say that the Koya and Dorla might be of the same origin in cultural context and later based on the geo-political situation, because of affiliation with states, they were given titles in different forms namely Koya in Telugu and Odia speaking regions of Telangana & Andhra Pradesh, Dorla in Hindi speaking region of Chhattisgarh.

Among the studied villages on the interstate border between Telangana and Chhattisgarh another major community is the Lambadi, who earlier had pastoral economy. Historically they are the later settler in this area and migrated from Rajasthan to undivided Andhra Pradesh now in Telangana from East Godavari and Guntur districts. Sometimes they are locally called as Banjara. These people are basically cattle herders and earn their livelihood from dairy related business, like selling of dairy products and meat also. It was observed that theLambadis of village Sugnnanpuram and DonglaJaggaram have been historically on the constant move. In spite of that, they could evolve a distinct and rich cultural ethos of their own. Now in those studied villages they lead a settled life only one could have evolved such a rich culture like any other settled community. Wherever they migrated as nomads earlier, they retained their identity and adapted to the immediate mainstream cultures. However, with the process of assimilation or acculturation they are able to preserve their separate cultural identity for centuries. Due to effect of constant acculturation process, the Lambadis have developed a tendency towards Sanskritization or Hinduisation. These tendencies are more visible especially, among the Lambadi of the studied villages as they are regarded as Hindu, the important festivals celebrated by the villagers are Dusshera, Deepawali, Holi and Teej. Dusshera is celebrated for two days in the month of October. Deepawali or Diwali symbolises for them the victory of light over darkness. It is celebrated for a week in the month of November. Holi is celebrated for two days; on the first day, they gather wood and burn it and worship it. Teej is celebrated only for one day and is officiated by the Naik of the village; it is celebrated in the month of July. This is the festival of women; they come together, dance, sing, and fast. Lambadis also worship Sevalal Maharaj as their prime guru. During fieldwork, it was also recorded that now due to the declaration of interstate border between Chhattisgarh and Telangana, sometimes they are harassed by forest officials of Chhattisgarh regarding the pasturing of their cattle, but it is also stated that they used to attend several weekly tribal markets for selling their cattle and dairy products in Chhattisgarh which are more profitable than in Telangana. In DongalaJaggaram village, Lambadis are settled agriculturists; possess a major chunk of land in their possession. Though the Koyas are numerically dominant and early settlers, in terms of land ownership they are falling behind.

Regarding the Kuruk community in Chhattisgarh, it is noted thatthere are only four families living in village Darbha under Pushpalli GP of Sukma Block. These families migrated from Chitrakoot forest region of the same state. Their traditional occupation was fishing. In Gondi language 'Kurukh' means kingfisher bird. Dorla people called them as Kurukh referring their traditional occupationafter their migration to their village. Now, they prepare earthen pots in the village. They are not given ST status in the state but got land patta for practising agriculture over the last three generations.

From the above deliberations it can be concluded that culturalidentities of the Koya and Muria Gond tribes in the border regions of Chhattisgarh, Odisha Andhra Pradesh and Telangana are marked by a rich and complex multi levels of identities. The Koya and Muria Gond tribes exhibit unique customs, rituals, and social structures that are deeply intertwined with their

historicalas stated earlier chaptersand geographical contexts. Religious identities within these tribes have also undergone transformations, with a notable rise in Christian converts alongside traditional tribal religions and Hinduism. This syncretic religious landscape reflects the tribes' adaptive responses to external influences. The Dorla tribe, for example, illustrates the dynamic nature of tribal identities, with divisions based on religious movements and evolving social structures. Overall, the Koya and Maria Gond tribes exemplify the dynamic and layered nature of tribal identities in the region. Their ability to navigate and integrate multiple layers of identity, shaped by historical, social, and economic factors, underscores their resilience and adaptability in a rapidly changing world.

The Koya tribe is organized into several functional endogamous groups and exogamous phratries, supported by various sub-sects based on traditional occupations, such as Gutta Koya (settled near rivers), Gommu Koya (lords), Kamma Koya (blacksmiths and carpenters), and others. Similarly, Dorlas often referred to as "lowland Koitur," are distinguished from highland Murias, although they share cultural practices like the use of Bison-horn dancing head dresses. Despite these similarities, Dorlas and Murias maintain separate social identities and do not intermarry or share meals. Gutthe Koya, identified as Murias who migrated from Chhattisgarh, face social exclusion in Telangana and Andhra Pradesh. Koya clan structure includes exogamous sects (gotras) with totemic symbols such as tortoise, lizard, cat, goat, and buffalo. The clans include Mudugatta, Aidogatta, Nallugatta, Arogatta, and Yedogattu.

The Lambadi has integrated into settled life in Telangana. They retain a distinct cultural identity though have adoptedmanypractices ofHindu.The Kurukh with a traditional occupation of fishing, has settled in Darbha village of Sukma Block, Chhattisgarh, and now makes earthen pots. They are still aspiring to get Scheduled Tribe status while claiming to be a subgroup of the Muria Gond. The Dorla or Koya people of southern Sukma district in Chhattisgarh, along the borders of Telangana and Orissa, have historically migrated in search of better agricultural opportunities. Primarily engaged in agriculture, they practice both dry and wet cultivation depending on their proximity to rivers. Economic activities are diversified with daily wage labour under the MGNREGA scheme, cattle rearing, and partaking in the local forest-based economy through activities like eucalyptus plantation and tendu leaf collection and other horticultural activities. Migration patterns reveal significant inter-state movement primarily driven by agricultural opportunities and, to a lesser extent, insurgency issues.

In this exploration, we delve into the intricate mosaic of identities that characterize the Koya and Maria Gond, Dhurwa, Bhatra tribes and other caste communities, shedding light on the historical roots, cultural practices, economic, socio- political and contemporary manifestations of their multi-faceted identity formations. By unravelling these complexities, we gain deeper insights into the resilience, adaptability, and cultural richness of these indigenous communities at the crossroads of tradition and modernity. As social identity theories highlight, the intergroup dynamics, emphasizing the influence of collective identity on individual behaviours and intergroup relations is significant to note as far as interethnic relationships are concerned.

Chapter 6
Migration, Social Tensions, Conflict and Developmental Concerns

Migration is an ongoing process in the border areas of Chhattisgarh state. Muria families had migrated to this region due to the scenario created by the increase of the population and sharing of the already exhausted natural resources. The Muria settlements are known as habitations of Internally Displaced People (IDPs are persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized border). The Murias here is referred to as 'GuttheKoyas' by the native tribes.

After being displaced, the Murias cleared the forests and created land for their survival and sustainability. They started carving out land for agriculture and for their residential spaces. They utilized the forests and other natural resources for their day-to-day life. This chapter examines the migrations patterns of the tribal and caste communities in the studied villages.

Table 5.1. Distribution of families by number of years since residing in the present village

Village name	Number of years				
	≤5	6-10	11-20	21-30	31+
Chhattisgarh					
Maraiguda	0.0%	0.0%	0.0%	0.0%	100.0%
Dharmapenta	0.0%	0.0%	0.0%	18.2%	81.8%
Arlapenta	0.0%	0.0%	0.0%	16.0%	84.0%
Kottur, Maraiguda	0.0%	0.0%	0.0%	0.0%	100.0%
Kanaiguda	0.0%	0.0%	0.0%	6.25%	93.75%
Nimmalguda	0.0%	0.0%	0.0%	0.0%	100.0%
Injaram	0.0%	0.0%	0.0%	0.0%	100.0%
Phandiguda	0.0%	0.0%	5.3%	2.6%	92.1%
Chintakonta	0.0%	0.0%	0.0%	5.3%	94.7%
Dornapal, Kamapedaguda (Rajpadar)	0.0%	0.0%	11.8%	29.4%	58.8%
Jhapra	0.0%	4.3%	0.0%	0.0%	95.7%
Burdi	0.0%	0.0%	0.0%	4.2%	95.8%

Village name	Less than 5	6-10	11-20	21-30	31+
Kerlapal (Motguda)	0.0%	0.0%	0.0%	0.0%	100.0%
Ramaram	0.0%	0.0%	4.0%	0.0%	96.0%
Darbha	0.0%	4.3%	4.3%	2.2%	89.2%
Kottur, Bhopalpatnam	0.0%	0.0%	0.0%	20.0%	80.0%
Bhadrakali, Bhopalpatnam	0.0%	0.0%	0.0%	10.0%	90.0%
Tarud, Bhopalpatnam	0.0%	0.0%	0.0%	0.0%	100.0%
Chendur, Bhopalpatnam	0.0%	0.0%	0.0%	0.0%	100.0%
Telangana					
Village name	Less than 5	6-10	11-20	21-30	31+
Maraigudem	6.25%	0.0%	6.25%	0.0%	87.5%
Sugannapuram	0.0%	0.0%	3.8%	0.0%	96.2%
Pedda Kamalapuram	0.0%	0.0%	0.0%	0.0%	100.0%
Kurnapalli	0.0%	0.0%	16.7%	0.0%	83.3%
Kondevai	0.0%	0.0%	0.0%	6.8%	93.2%
Chennapuram	0.0%	5.3%	0.0%	0.0%	94.7%
Komanapalli	0.0%	0.0%	0.0%	4.3%	95.7%
Tekulgudem	0.0%	0.0%	0.0%	0.0%	100.0%
Neelampalli	0.0%	0.0%	0.0%	0.0%	100.0%
Burguda	0.0%	16.7%	16.7%	33.3%	33.3%
Odisha					
Village name	Less than 5	6-10	11-20	21-30	31+
Podia	0.0%	0.0%	0.0%	0.0%	100.0%
Binayakpur	0.0%	0.0%	0.0%	0.0%	100.0%
Alma	0.0%	0.0%	0.0%	0.0%	100.0%
Muraliguda	0.0%	0.0%	0.0%	0.0%	100.0%
Peta	0.0%	0.0%	0.0%	0.0%	100.0%
Titiberi	0.0%	0.0%	0.0%	0.0%	100.0%
Tondiki	0.0%	2.7%	0.0%	0.0%	97.3%
Battanawada	0.0%	0.0%	0.0%	0.0%	100.0%
Cherkuguda	0.0%	0.0%	0.0%	6.9%	93.1%
Akarpalli	0.0%	0.0%	0.0%	0.0%	100.0%

Gorakpalli	0.0%	0.0%	0.0%	6.1%	93.9%
Tondapalli	0.0%	0.0%	0.0%	0.0%	100.0%
Kachelli	0.0%	0.0%	0.0%	0.0%	100.0%
Andhra Pradesh					
Village name	Less than 5	6-10	11-20	21-30	31+
Mallampeta	0.0%	0.0%	8.3%	8.3%	83.4%
DongalaJaggaram	0.0%	0.0%	0.0%	7.1%	92.9%
Kalleru	0.0%	0.0%	7.1%	0.0%	92.9%
Veerapuram	0.0%	11.1%	0.0%	22.2%	66.7%
Burkanakota	5.9%	0.0%	0.0%	8.8%	85.3%
Jivvugudem	0.0%	0.0%	0.0%	0.0%	100.0%
Chidmuru	0.0%	0.0%	6.7%	20.0%	73.3%

The above table shows the approximate percentage of migrant families in the villages after formation of villages. The families living in the villages that are formed less than 5 years range is in Chhattisgarh and Odisha i.e. zero and highest in the range less than 5 years range is found in Andhra Pradesh i.e., 0.84%, The families living in the villages that are formed between 6-10 years highest range is found in Telangana and lowest in Chhattisgarh, The families living in the villages that are formed between 11-20 years highest range is found in Telangana and lowest in Odisha, The families living in the villages that are formed between 21-30 highest range is found in Andhra Pradesh and lowest in Odisha and 31+ highest range is found in Chhattisgarh and lowest in Odisha.It is observed from the table that between 11-20 highest range of villages are formed in Telangana State due to effect of the Salwa Judum in Chhattisgarh and other reasons.

Table 5.2. Number of years since migration in case of migrant families

Village name	Number of years				
	≤5	6-10	11-20	21-30	31+
Chhattisgarh					
Maraiguda	0.0%	0.0%	0.0%	0.0%	100.0%
Dharmapenta	0.0%	0.0%	0.0%	40.0%	60.0%
Arlapenta	0.0%	0.0%	0.0%	36.4%	63.6%
Kottur, Maraiguda	0.0%	0.0%	0.0%	0.0%	100.0%
Kanaiguda	0.0%	0.0%	0.0%	0.0%	100.0%
Nimmalguda	0.0%	0.0%	0.0%	0.0%	100.0%

Village name	Less than 5	6-10	11-20	21-30	31+
Injaram	0.0%	0.0%	0.0%	0.0%	100.0%
Phandiguda	0.0%	0.0%	40.0%	0.0%	60.0%
Chintakonta	0.0%	0.0%	0.0%	0.0%	100.0%
Dornapal, Kamapedaguda (Rajpadar)	0.0%	0.0%	18.2%	45.4%	36.4%
Jhapra	0.0%	4.5%	0.0%	0.0%	95.5%
Burdi	0.0%	0.0%	0.0%	9.1%	90.9%
Kerlapal (Motguda)	0.0%	0.0%	0.0%	0.0%	100.0%
Ramaram	0.0%	0.0%	5.9%	0.0%	94.1%
Darbha	0.0%	5.0%	5.0%	2.5%	87.5%
Kottur, Bhopalpatnam	0.0%	0.0%	0.0%	20.0%	80.0%
Bhadrakali, Bhopalpatnam	0.0%	0.0%	0.0%	20.0%	80.0%
Tarud, Bhopalpatnam	0.0%	0.0%	0.0%	0.0%	100.0%
Chendur, Bhopalpatnam	0.0%	0.0%	0.0%	0.0%	100.0%
Telangana					
Village name	Less than 5	6-10	11-20	21-30	31+
Maraigudem	6.7%	0.0%	6.7%	0.0%	86.6%
Sugannapuram	0.0%	0.0%	5.3%	0.0%	94.7%
Pedda Kamalapuram	0.0%	0.0%	0.0%	0.0%	100.0%
Kurnapalli	0.0%	0.0%	16.7%	0.0%	83.3%
Kondevai	0.0%	0.0%	11.4%	18.2%	70.4%
Chennapuram	0.0%	2.6%	5.3%	13.2%	78.9%
Komanapalli	0.0%	0.0%	0.0%	5.3%	94.7%
Tekulgudem	0.0%	0.0%	0.0%	0.0%	100.0%
Neelampalli	0.0%	0.0%	0.0%	0.0%	100.0%
Burguda	0.0%	16.7%	16.7%	33.3%	33.3%
Odisha					
Village name	Less than 5	6-10	11-20	21-30	31+

Podia	0.0%	0.0%	0.0%	0.0%	100.0%
Binayakpur	0.0%	0.0%	0.0%	0.0%	100.0%
Alma	0.0%	0.0%	0.0%	0.0%	100.0%
Muraliguda	0.0%	0.0%	0.0%	0.0%	100.0%
Peta	0.0%	0.0%	0.0%	0.0%	100.0%
Titiberi	0.0%	0.0%	0.0%	0.0%	100.0%
Tondiki	0.0%	0.0%	3.4%	0.0%	96.6%
Battanawada	0.0%	0.0%	0.0%	0.0%	100.0%
Cherkuguda	0.0%	0.0%	0.0%	9.1%	90.9%
Akarpalli	0.0%	0.0%	0.0%	0.0%	100.0%
Gorakpalli	0.0%	0.0%	0.0%	0.0%	100.0%
Tondapalli	0.0%	0.0%	0.0%	0.0%	100.0%
Kachelli	0.0%	0.0%	0.0%	0.0%	100.0%
Andhra Pradesh					
Village name	Less than 5	6-10	11-20	21-30	31+
Mallampeta	0.0%	0.0%	12.5%	12.5%	75.0%
DongalaJaggaram	0.0%	0.0%	0.0%	11.1%	88.9%
Kalleru	0.0%	0.0%	12.5%	0.0%	87.5%
Veerapuram	0.0%	0.0%	0.0%	40.0%	60.0%
Burkanakota	7.7%	0.0%	0.0%	3.8%	88.5%
Jivvugudem	0.0%	0.0%	0.0%	0.0%	100.0%
Chidmuru	0.0%	0.0%	12.5%	37.5%	50.0%

From the above table it is noticed that migrated of families living in the present village less than 5 years lowest range is found in Chhattisgarh and Odisha i.e. zero and the highest in Andhra Pradesh i.e. 1.10 %, In the 6-10 range highest migration is found in Telangana i.e. 1.93 % and lowest in Odisha and Andhra Pradesh i.e. zero, In the 11-20 range highest migration is found in Telangana i.e. 6.21 % and lowest in Odisha 0.26 %, In the 21-30 range highest migration is found in Andhra Pradesh i.e. 14.99 and lowest in Odisha 0.70 and In the 31+ range highest migration is found in Chhattisgarh i.e. 86.74 and lowest in Odisha i.e. 99.04.

Table 5.3. Proportion of inter-state and intra-state migrant families in case of migrant families

Village name	Interstate					Intrastate				
	Distance of migration					Distance of migration				
	1-10	11-20	21-30	31-40	40+	1-10	11-20	21-30	31-40	40+
Chhattisgarh										
Maraiguda	0.0%	0.0%	0.0%	0.0%	100.0	0.0%	0.0%	0.0%	0.0%	0.0%
Dharmapenta	0.0%	0.0%	0.0%	50.0%	50.0%	33.3%	33.3%	%	%	33.4%
Arlapenta	0.0%	0.0%	0.0%	0.0%	100.0	0.0%	37.5%	0.0%	12.5%	50.0%
Kottur, Maraiguda	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%
Kanaiguda	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	7.1%	92.9%
Nimmalguda	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	30.0%	0.0%	0.0%	60.0%
Injaram	0.0%	25.0%	0.0%	0.0%	75.0%	50.0%	50.0%	0.0%	0.0%	0.0%
Phandiguda	0.0%	0.0%	0.0%	0.0%	100.0%	75.0%	0.0%	0.0%	0.0%	25.0%
Chintakonta	11.1%	11.1%	33.3%	0.0%	44.5%	50.0%	0.0%	0.0%	0.0%	50.0%
Dornapal, Kamapedaguda (Rajpadar)	0.0%	0.0%	0.0%	0.0%	0.0%	63.6%	9.1%	9.1%	0.0%	18.2%
Jhapra	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	4.8%	33.3%	61.9%
Burdi	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	22.2%	11.1%	11.1%	55.6%
Kerlapal (Motguda)	0.0%	0.0%	0.0%	0.0%	100.0%	16.7%	16.7%	8.3%	0.0%	58.3%
Ramaram	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	6.7%	0.0%	0.0%	93.3%
Darbha	11.1%	0.0%	0.0%	22.2%	66.7%	19.3%	3.2%	12.9%	6.5%	58.1%
Kottur, Bhopalpatnam	0.0%	0.0%	0.0%	0.0%	100.0%	77.8%	0.0%	11.1%	11.1%	%
Bhadrakali, Bhopalpatnam	20.0%	0.0%	0.0%	0.0%	80.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Tarud, Bhopalpatnam	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%	0.0%	0.0%	0.0%	0.0%
Chendur, Bhopalpatnam	0.0%	0.0%	0.0%	66.7%	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%
Telangana										
	Interstate					Intrastate				
Village name	1-10	11-20	21-30	31-40	40+	1-10	11-20	21-30	31-40	40+
Maraigudem	25.0%	0.0%	0.0%	50.0%	25.0%	27.3%	9.1%	18.2%	9.1%	36.4%
Sugannapuram	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	11.8%	0.0%	0.0%	88.2%
Pedda Kamalapuram	0.0%	0.0%	0.0%	0.0%	0.0%	45.4%	36.4%	0.0%	0.0%	18.2%
Kurnapalli	0.0%	0.0%	0.0%	0.0%	100.0%	20.0%	0.0%	0.0%	0.0%	80.0%
Kondevai	0.0%	0.0%	6.8%	9.1%	84.1%	0.0%	0.0%	0.0%	0.0%	0.0%
Chennapuram	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%	0.0%	0.0%	0.0%	0.0%
Komanapalli	0.0%	0.0%	43.75%	6.25%	50.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Tekulgudem	0.0%	0.0%	0.0%	57.1%	42.9%	0.0%	0.0%	0.0%	100.0%	0.0%
Neelampalli	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%
Burguda	0.0%	0.0%	0.0%	0.0%	0.0%	16.7%	16.7%	33.3%	33.3%	0.0%
Odisha										
	Interstate					Intrastate				
Village name	*1-10*	*11-20*	*21-30*	*31-40*	*40+*	*1-10*	*11-20*	*21-30*	*31-40*	*40+*
Podia	0.0%	40.0%	0.0%	6.7%	53.3%	0.0%	0.0%	0.0%	100.0%	0.0%
Binayakpur	11.1%	0.0%	22.2%	11.1%	55.6%	0.0%	0.0%	100.0%	0.0%	0.0%
Alma	0.0%	0.0%	12.5%	37.5%	50.0%	0.0%	0.0%	100.0%	0.0%	0.0%

Village name	1-10	11-20	21-30	31-40	40+	1-10	11-20	21-30	31-40	40+
Muraliguda	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%	0.0%	0.0%	0.0%	0.0%
Peta	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Titiberi	0.0%	25.0%	8.3%	8.3%	58.4%	0.0%	16.7%	66.6%	16.7%	0.0%
Tondiki	0.0%	4.3%	21.7%	4.3%	69.7%	0.0%	16.7%	33.3%	0.0%	50.0%
Battanawada	0.0%	0.0%	0.0%	4.3%	95.7%	0.0%	0.0%	0.0%	0.0%	0.0%
Cherkuguda	0.0%	6.25%	0.0%	12.5%	81.25%	0.0%	33.3%	33.3%	16.7%	16.7%
Akarpalli	0.0%	0.0%	4.8%	9.5%	85.7%	0.0%	0.0%	0.0%	50.0%	50.0%
Gorakpalli	0.0%	0.0%	25.0%	25.0%	50.0%	15.4%	7.7%	38.45%	0.0%	38.45%
Tondapalli	36.4%	0.0%	0.0%	9.1%	54.5%	50.0%	0.0%	0.0%	0.0%	50.0%
Kachelli	0.0%	26.3%	15.8%	5.3%	52.6%	0.0%	50.0%	0.0%	0.0%	50.0%
Andhra Pradesh										
	Interstate					Intrastate				
Village name	1-10	11-20	21-30	31-40	40+	1-10	11-20	21-30	31-40	40+
Mallampeta	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	75.0%	0.0%	0.0%	25.0%
DongalaJaggaram	0.0%	0.0%	0.0%	33.3%	66.7%	0.0%	0.0%	0.0%	0.0%	0.0%
Kalleru	0.0%	0.0%	0.0%	0.0%	100.0%	71.4%	0.0%	0.0%	0.0%	28.6%
Veerapuram	0.0%	100.0%	0.0%	0.0%	0.0%	33.3%	66.7%	0.0%	0.0%	0.0%
Burkanakota	50.0%	0.0%	0.0%	0.0%	50.0%	29.2%	12.5%	16.7%	4.2%	37.5%
Jivvugudem	0.0%	0.0%	0.0%	0.0%	100.0%	12.5%	0.0%	0.0%	62.5%	25.0%
Chidmuru	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%

The above table reveals significant intra-state migration across villages in Chhattisgarh, Telangana, Odisha, and Andhra Pradesh. In Chhattisgarh, villages like Kottur, Maraiguda and Tarud show 100% intra-state migration, with distances often exceeding 40 kilometres.

Burdi, Kerlapal, Ramaram, Maraiguda and Phandiguda show 100% interstate migration exceeding 40 kilometres. Telangana's Maraigudem displays a balanced mix, with 50% of inter-state migrations occurring over 31-40 kilometres. Odisha's Podia and Binayakpur have 53.3% and 55.6% of inter-state migrations over more than 40 kilometres, respectively. Andhra Pradesh's Kalleru and Veerapuram exhibit 100% migrations over longer distances, predominantly intra-state. This indicates diverse migration patterns with a notable trend towards longer-distance intra-state movements.

The above table depicts that almost every studied village has witnessed the phenomenon of migration and that also by a very good margin. All these figures clearly portray the chaos and conflicts arisen due to the migration of these various ethnic communities.

**Table 5.5. Reason of Migration State Wise for families**

Reason	Migration from CG to TS		Migration from TS to CG		Migration from CG to AP		Migration from AP to CG		Migration from CG to OD		Migration from OD to CG	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Ag. and grazing land	70	76.9%	10	58.8%	7	58.3%	16	76.2%	147	88.6%	9	69.2%
Insurgency	18	19.8%	0	0.0%	5	41.7%	0	0.0%	0	0.0%	0	0.0%
Better Livelihood	2	2.2%	7	41.2%	0	0.0%	3	14.3%	13	7.8%	2	15.4%
Marriage	1	1.1%	0	0.0%	0	0.0%	2	9.5%	6	3.6%	2	15.4%
Others	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

Table 5.6. Reason of Migration State Wise for families

| Reason	Migration from AP to OD		Migration from OD to AP		Migration from AP to TS		Migration from TS to AP		Migration from OD to TS		Migration from TS to OD	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Agricultural Land, Cattle grazing	5	100.0%	3	75.0%	17	94.4%	8	88.9%	0	0.0%	6	100.0%
Insurgency	0	0.0%	0	0.0%	0	0.0%	1	11.1%	0	0.0%	0	0.0%
Better Livelihood	0	0.0%	1	25.0%	1	5.6%	0	0.0%	0	0.0%	0	0.0%
Marriage	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100%	0	0.0%
Others	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

From the above table, it can be clearly seen that most of the migration occurred in search of agricultural land and grazing ground. The majority trend of migration depicts influx from Chhattisgarh to Telangana, Andhra Pradesh and Odisha.While lesser outflux of people from Telangana, Andhra Pradesh and Odisha was observed. Larger influx caused larger acculturation of the Telugu language and culture which was subsequently carried back to their native places. This pattern of migration justifies the dominance of Telugu language and culture in Hindi, Odia and Bengali speaking belts among the studied areas.

The Model Genealogy that are collected from the study area and its analysis:
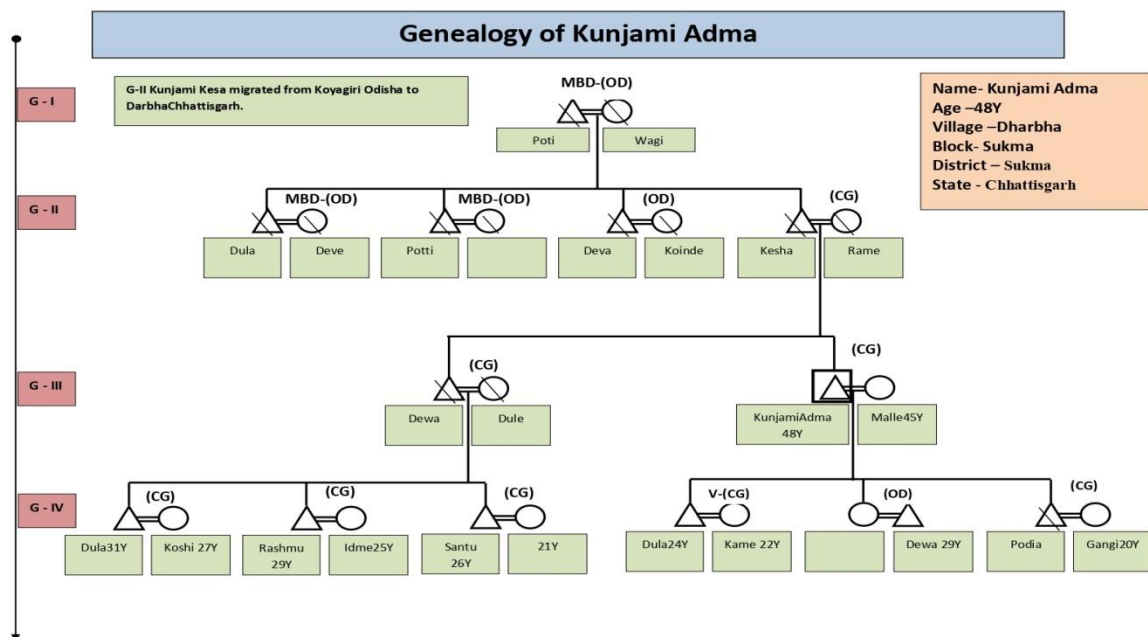
Darbha – In the Generation 2- KunjamiKesa migrated from Koyagiri Odisha to Darbha Chhattisgarh.
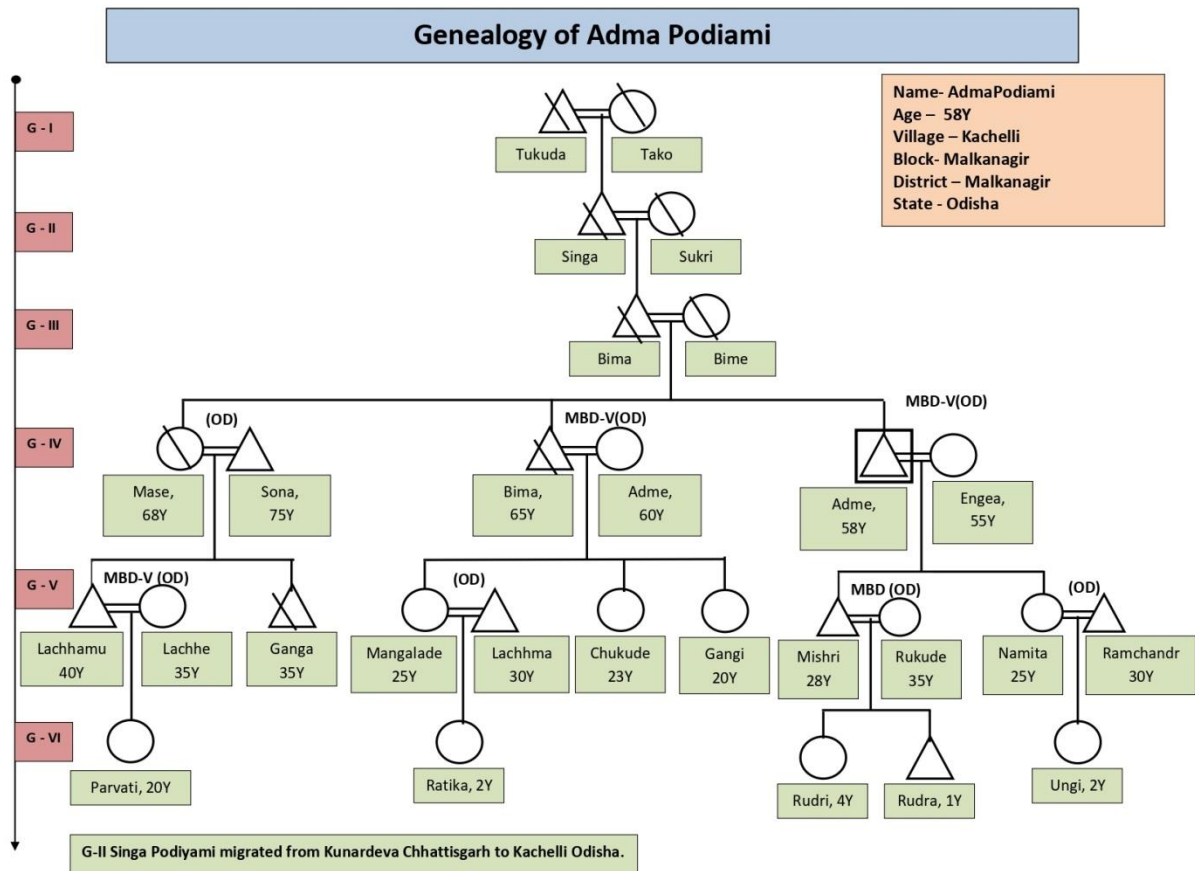
This Genealogy shows that 90 years before, Generation-2 KunjamiKesa migrated from Koyagiri Odisha to Darbha, Chhattisgarh. Majority of marriage alliances were occurred within the state butmarriage alliances have also been occurred outside the state (OD). Cross-cousin marriages are prevalent. Marriage alliances were occurred in the villages of Chhattisgarh side like Girdalpara, Darbha, Chiruchatti etc. and Odisha side villages are Tondapalli, Akarpalli, Koyagriri, etc.
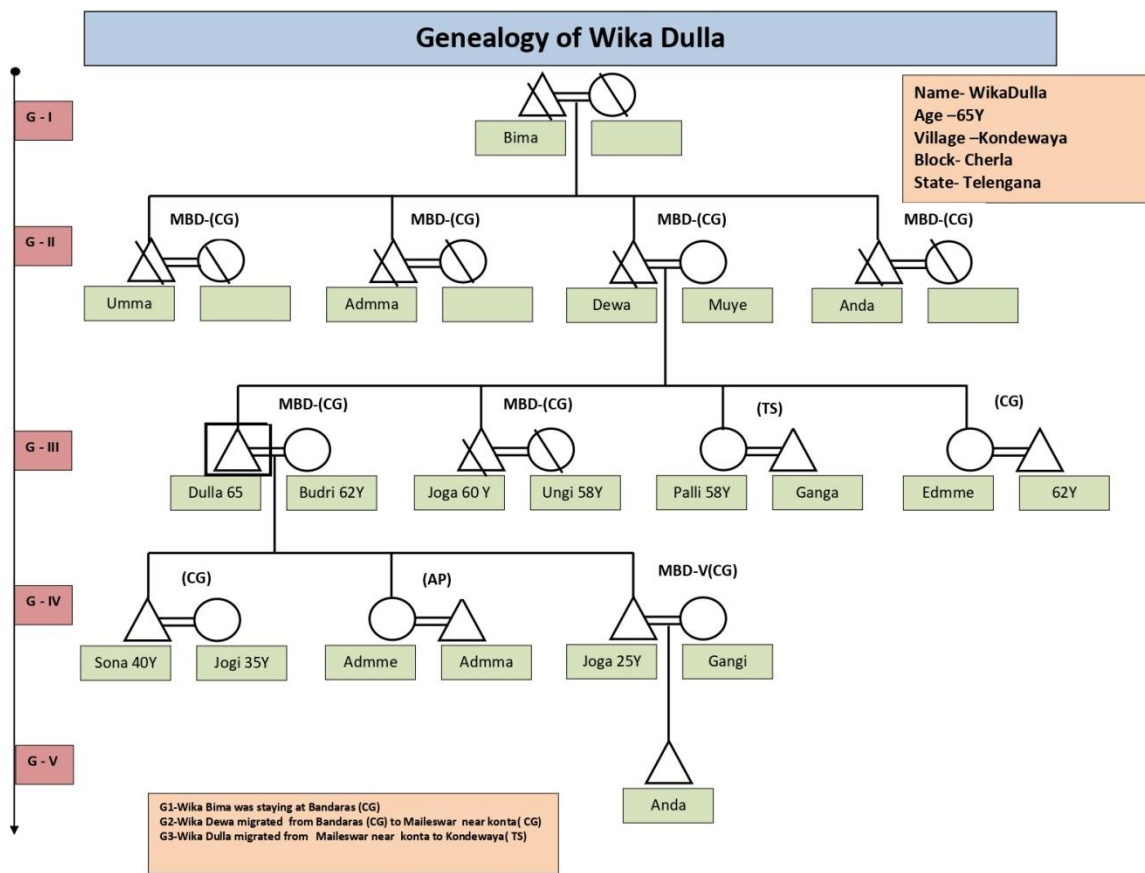
Kondewaya- In the Generation-3,Wika Dulla migrated from Maileswar near konta (Chhattisgarh) to Kondewaya (Telangana State).

This Genealogy shows that in the Generation-3Wika Dulla belong to Muria community migrated from Maileswar near Konta (Chhattisgarh) to Kondevaya (Telangana State) near about 60 years ago in Telangana State. These migrated Muria Tribal groups are known as Gutthe Koya. From the secondary sources we got some information that GuttheKoya community migrated from Chhattisgarh to Telangana during Salwa Judum but these genealogical data show that the migration occurred before Salwa Judum. Majority of migration happened in between the 60 to 80 years ago. Both the village genealogical data shows that
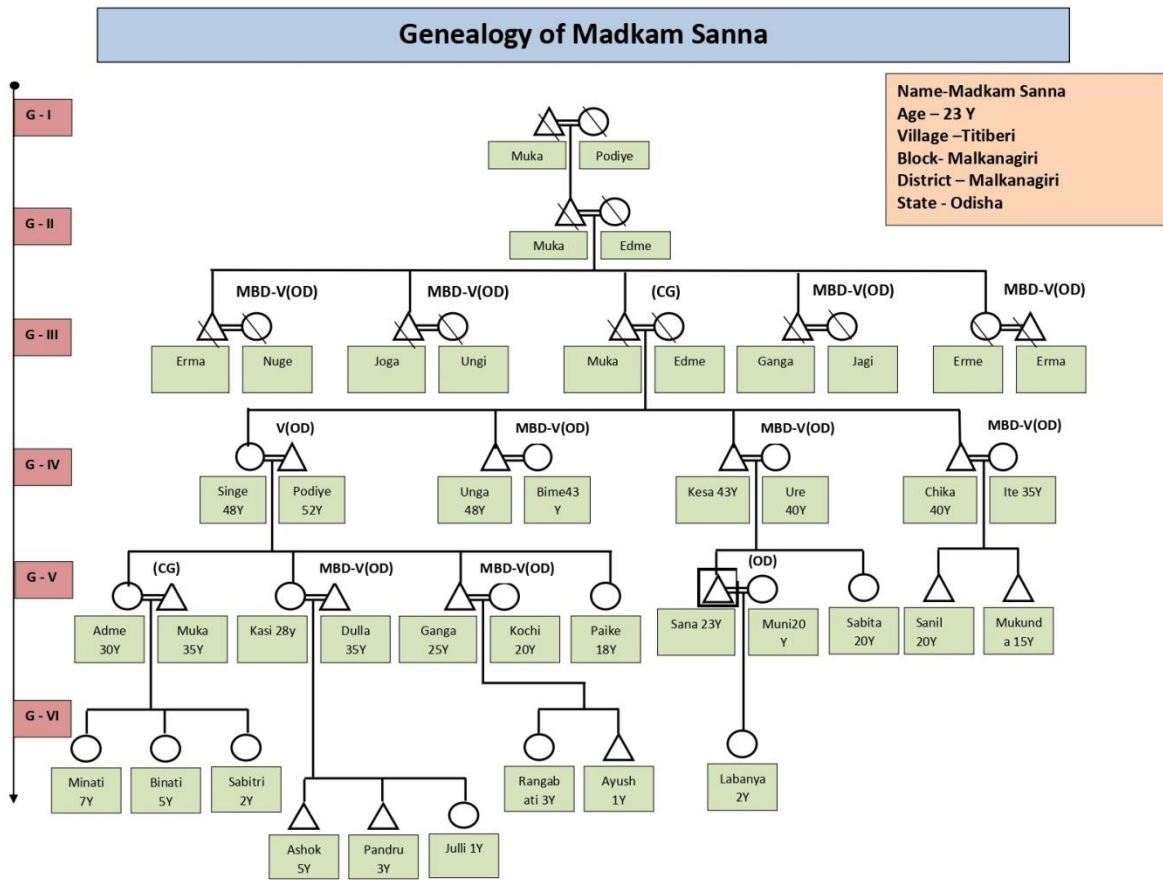
migration occurred before Salwa Judum. Most of the marriage alliance was occurred in Chhattisgarh side. Generally, these communities prefer cross-cousin marriage.

Kachelli- Generation -2 Singa Podiami migrated from Kunardeva (Chhattisgarh) to Kachelli (Odisha)

This Genealogy shows that 125 years before Singa Podiami migrated from Chhattisgarh to Odisha.Majority of marriage alliances were occurred within the state but some marriage alliances have also been occurred outside the state. Cross-cousin marriages are prevalent. Marriage allianceswere occurred in the villages of OdishaSide like Malkangiri, Padmagiri, Akur, Gotiguda, Tangapali, Tingalguda and Chhattisgarh side villages is Sitalnar.

Titiberi: According to genealogical data, the majority of marital alliances took place inside the same village, a phenomenon known as village endogamy. Marriage alliances were infrequently formed outside of Chhattisgarh's state border villages. Marriages between relatives are common. In the event that the maternal uncle is childless and outside marriages occurred, the father-in-law takes on the role of the maternal uncle.

Genealogy of Madkam Sanna

Name-Madkam Sanna
Age – 23 Y
Village –Titiberi
Block- Malkanagiri
District – Malkanagiri
State - Odisha

SOCIAL TENSIONS AND CONFLICTS

All Adivasis share a symbiotic relationship with the forests and the nature. The arrival of Murias and their increasing share in the available natural resources of the region started appearing as a threat to the natives Koya and Dorla. Initially the scenario was good as Murias migration numbers were small in comparison to the available resources. The migrated people were welcomed and allowed to settle and also clear the forest for agriculture, away from the settlements of the natives. Some instances of tussle were reported which increased with time. Since the Murias were better fighters and were dominant in comparison to Koyas or Dorlas, they managed to tackle this opposition and the sharing of resources was negotiated.So, at present things are good on the outside but deep in the heart the natives are yet to accept them as their friendly neighbours.

Similarly, there is another non-native community called Lambada playing an important role in the same region. As forest wanderers they travelled centuries ago from Rajasthan. They are comfortably settled in and around the hills of Andhra Pradesh. During the field study the team came across this tribe in Sugannapuram village in Telangana. As per their account, their forefathers once came here and sought land to live with the natives. Since there was no land or jungle left for them to live in, the natives allowed them to sustain. Slowly and gradually, they started migrating and settling there. The jungle was cleared for farming and for residential land.

At present Lambada has successfully managed to establish a village which is completely isolated from the rest of the natives.

No direct conflict was seen between Lambadi and other ethnic communities. There was an incident reported regarding the use of grazing land. At a distance of 3-4 km from the Sugunnapuram village, the border of Chhattisgarh is found. The Lambadis sometimes go across the border to drive their cattle; they face the opposition of the people living there. Their cattle are tied up and money is demanded to release the cattle. If the border is crossed intentionally to bring timber or other forest produce then it sometimes turns into physical tussle. But generally, people from both sides cross the border and utilize small forest produces. One point that deserves to be mentioned here is that this conflict is not due to the ethnicity of Lambada. The Lambadis reported that they are not only opposed by other communities but also get the same treatment from their own community. So basically, it was said that this is a purely economic conflict over natural resources. Lambadis and other ethnic communities like Koya and Dorla live in their demarcated villages with their own belief and practices.

There is a simmering conflict between the Adivasi tribes in Telangana and the Lambadis primarily over share of government benefits. The Adivasis claim that the Lambadis do not qualify as a Scheduled Tribe because the process of their inclusion in the ST list in 1976 was incomplete. Though the government has not admitted to the charge of lopsided development, the aboriginal people claim they have been overlooked in employment and education (The Hindu).

For example, the Tudum Debba, an Adivasi organisation, alleges that the Lambadis bagged 400 of the 405 posts of teachers in Khammam district, where the recruitment was done through the District Selection Committee in 2012. In undivided Adilabad district, nearly 45% of the 2,800 posts of teachers are filled with Lambadis though the share of the plain tribe is 22% of the population as per the 2011 census.

Lambadis are more developed and modern in comparison to the natives. Most of the Lambadis today are bilingual or multilingual as they have adapted to their surroundings. The Telangana Lambadis are fluent in Telugu while the Karnataka and Maharashtra-based Lambadis speak the local languages of the state respectively.

Table 5.7. Distribution of villages by proportion (%) of migrant families

Village name	Proportion
Chhattisgarh	
Maraiguda	44.4%
Dharmapenta	15.2%
Arlapenta	50.0%
Kottur, Maraiguda	50.0%
Kanaiguda	87.5%
Nimmalguda	41.7%

Injaram	47.6%
Phandiguda	14.3%
Chintakonta	68.4%
Dornapal, Kamapedaguda (Rajpadar)	64.7%
Jhapra	95.6%
Burdi	47.8%
Kerlapal (Motguda)	52.0%
Ramaram	70.8%
Darbha	87.0%
Kottur, Bhopalpatnam	100.0%
Bhadrakali, Bhopalpatnam	55.6%
Tarud, Bhopalpatnam	68.4%
Chendur, Bhopalpatnam	25.0%
Telangana	
Maraigudem	93.75%
Sugannapuram	73.1%
Pedda Kamalapuram	68.75%
Kurnapalli	100.0%
Kondevai	100.0%
Chennapuram	100.0%
Komanapalli	82.6%
Tekulgudem	80.0%
Neelampalli	71.4%
Burguda	100.0%
Odisha	
Podia	59.3%
Binayakpur	45.5%
Alma	81.8%
Muraliguda	31.4%
Peta	58.3%
Titiberi	85.7%
Tondiki	78.4%
Battanawada	69.7%
Cherkuguda	75.9%
Akarpalli	92.0%
Gorakpalli	63.0%
Tondapalli	48.1%
Kachelli	63.6%
Andhra Pradesh	
Mallampeta	66.7%
DongalaJaggaram	64.3%
Kalleru	38.1%
Veerapuram	55.6%
Burkanakota	81.25%
Jivvugudem	31.0%
Chidmuru	53.3%

Patterns of Village Ethnicity

During field study it was found that a major chunk of villages studied under this project spanning across both sides of the border are dominantly populated by these above-mentioned tribes. Many of these villages exhibit monotonicity. There were a few villages where more than one tribe or communities live together and can be called multi ethnic villages. Such tribes are Halba, Dhurva, Kumhara, Kurukh, etc. The establishment of this type of villages was started by a single tribe but over time people from various communities who could not find the necessary resources in their native land migrated and settled there. Before the existence of Chhattisgarh's border, they were called people coming from any random village based within this gigantic jungle and after border demarcation; they started being called Bengali migrants or Odisha migrants. The ethnicity of such villages is still driven by the cult and practices of the majority population of the tribe who may or may not have established the village. Such fragment of other population does not contribute much in the ethnicity of the landscape and just offer their services as per their nomenclature and mandate. Their settlements may not be demarcated but they live in isolated clusters within the village. No conflict due to Untouchability or other evil social customs was reported. Maintenance of social hierarchy has also become obsolete. Only refraining from taking cooked foods and water between very few communities was observed.

Conflicts in case of Monoethnic Village

In case of monoethnic villages, all the residents or community members access the available natural resources such as forest products (timber and non-timber produces), river or streams, grazing grounds etc. Each family have agricultural land as it is their main occupation, but they still practice shifting cultivation and clearing the forest on regular basis. At times the forest department interferes and give necessary directions regarding the clearing of forests which is sometimes mutually negotiated and sometimes not. No direct competition was felt with regard to the access to these natural resources. Each family takes care of their personal farming and produces according to their capability which depends on the family strength. They also make some fortune by selling some portion of the produces (if excess) to state or central agency.

Some instances of individual conflict in the past (due to the human tendency to dominate) regarding sharing of natural resources were mentioned during canvassing of schedules; the conflict resolutions were generally taken care by their Traditional Panchayat. The panchayat decisions are generally binding and equally respected by both the parties. The communities act cordially in order to prevent such conflicts and the community members also reach negotiations as they are still getting a huge portion of natural resources without needing to spend a single rupee.

The agricultural activities like sowing, weeding, harvesting etc., are being generally undertaken both through exchange of labour and implements. Cases of exchange of labour are less and are decreasing with time; they are only negotiated between family members and close associates. Mostly labourers are hired through daily wage system. No discrepancy or discrimination was

observed in hiring as ethnicity does not comes into play. One thing was observed that the labourers are getting more opportunities and wages in Telangana and Andhra Pradesh as compared to Chhattisgarh. In terms of forest-based activities like clearing of forest/ irrigation/ guarding of crops from wild animals/ harvesting etc., only the members of the concerned families get involved in such activities. Lack of social harmony does not need to be interpreted in this case. It is just their belief that the involvement of other people in these activities may give birth to conflict with regards to the ownership of the land thus cleared.

But in some cases, daily wage labourers are hired from all spheres of the society as per their availability and financial capabilities. In case of sale and purchase of agricultural and forest related products, the transaction generally happens cordially without any conflict. No joint operations are being undertaken for the same. The community members prefer individual efforts and their gains depend on their respective manpower. Each family has the freedom to collect forest produces as per their collective efforts.

As stated earlier, all villages studied under this project lies within the vicinity of the border separating Chhattisgarh from Telangana, Andhra Pradesh and Odisha; the residents of most of these villages generally cross the borders for economic gains and exploit one or more natural resources. Gathering of forest products in small quantity generally does not invite any conflict. But intentional exploitation of forest products in huge quantity (specifically timber) brings the Forest department into play. The officials generally obstruct such practices but bribing provides the creamy highway to reach negotiations and the exploitation becomes duty. The other ethnic communities living across the border also indulged in the gathering such products but mass exploitation of valuable resources is not accepted from both sides of the border which sometimes give birth to conflicts (mostly individual basis not ethnicity basis). These conflicts are generally taken care by the traditional panchayats of the involved villages and their mutually agreed decisions are generally accepted and abided by the community members.

The state boundaries existing at present has nothing to do with the relationship of different ethnic groups across the border. The point is a particular village populated by an ethnic community has rights over natural resources existing under the jurisdiction of that village as nature is the utmost resource of their well-being and survival. Thus, it can be said that the state boundaries have not altered the relationship between these communities (with the exception of few administrative measures imposed by the government).In these monoethnic villages, the political offices are generally occupied by the members of the same ethnic group populating the village so no issue of any conflict arises. As per the reporting till the date of the survey, no ethnic group was found to be aligned with any states or national political parties so no question of change of alliance arises which might have resulted into social conflicts.

Conflicts in case of Multi-Ethnic Villages

In case of multi-ethnic villages, all the residents or members of different ethnic groups access the available natural resources such as forest products (timber and non-timber produces), river or streams, grazing grounds etc. The later migrants or the families experiencing population

expansion still practice shifting cultivation and clearing the forest on regular basis. The other ethnic communities do not pay heed to this as long as their personal interests are not affected. Sometimes the forest department interferes and give necessary directions regarding the clearing of forests which is sometimes mutually negotiated and sometimes not. Both inter-communities and intra-communities reported no direct competition with regard to the access to these natural resources. The reason can be interpreted as there is still the abundance of natural resources and no one is trespassing other's necessities. Each family of all the ethnic communities takes care of their personal farming and produces according to their capability which depends on the family strength. They also may earn extra income by selling some portion of the produces (if excess) to state or central agency.

No cases of conflict between ethnic communities were reported regarding the sharing of natural resources as they respect each other's sustainability. Although some instances of individual conflict (such as exercising rights over other's assets) were mentioned during canvassing of schedules, they are generally taken care by the Traditional Panchayat of the village. One important point which is worth mentioning here that the village comprises more than one ethnic group but there is only one Panchayat per village which is generally dominated by the majority ethnic group. The panchayat decisions are generally binding and equally respected by both the parties. Same rule applies on all the ethnic groups prevalent in the village. No conflict was reported regarding the structure. The various ethnic communities act very cordially in order to prevent such conflicts and the community members also reach negotiations as they are still getting a huge portion of showering of natural resources without needing to spend a single rupee.

The agricultural activities like sowing, weeding, harvesting etc., are being generally undertaken both through exchange of labour and implements. Cases of exchange of labour are less and are decreasing with time which is only negotiated between family members and close associates. Mostly labourers are hired through daily wage system. No discrepancy or discrimination was observed in hiring such labour as ethnicity does not come into play. One thing was observed that the labourers are getting more opportunities and wages in Telangana and Andhra Pradesh as compared to Chhattisgarh. In terms of forest-based activities like clearing of forest/ irrigation/ guarding of crops from wild animals/ harvesting etc., the members of the concerned families only use to get involved in such activities. Lack of social harmony does not need to be interpreted in this case. It was just their belief that the involvement of other people in these activities may give birth to conflict with regards to the ownership of the land thus cleared.

But in some cases, daily wage labourers are hired from all spheres of the society as per their availability and financial implications. In case of sale and purchase of agricultural and forest related products, the transaction generally happens cordially without any conflict. No joint operations are being undertaken for the same. The community members prefer individual efforts and their gains depend on their respective manpower. Each family has the freedom to collect forest produces as per their capacity. As stated earlier, all villages studied under this project lies within the vicinity of the border separating Chhattisgarh from Telangana, Andhra

Pradesh and Odisha, and all ethnic groups of most of these villages generally cross the borders for economic gains and exploit one or more natural resources. Gathering of forest products in small quantity generally does not invite any conflict. But intentionally exploitation of forest products in huge quantity specifically timbers bring the forest department into play. The officials generally obstruct such practices but bribing provides the creamy highway to reach negotiations and the exploitation becomes duty. The other ethnic communities living across the border also indulged in the gatherings of products but mass exploitation of valuable resources is not accepted from both sides which sometimes give birth to conflicts (mostly individual basis not ethnicity basis). These conflicts are generally taken care of by the traditional panchayats of both involved villages and their mutually agreed decisions are generally accepted and abided by the community members. Here again it is to be understood that the rules are same for all the ethnic communities.

Though the state boundaries are existing at present, it has nothing to do with the relationship of different ethnic groups across the border. The thing is just a particular village populated by various ethnic communities possess equal rights over natural resources existing under the jurisdiction of that village as nature is the utmost resource of their well-being and survival. Thus, it can be said that the state boundaries have not succeeded to alter the relationship between these communities (with the exception of few administrative measures imposed by the government). In these multi- ethnic villages, the political offices are generally occupied by the members of the majority ethnic group populating the village. Although for obvious reasons everyone has deep affection towards the chair and these groups are also not an exception but no issue of any conflict regarding the same was reported. According to the survey data, no ethnic group was found to be aligned with any states or national political parties. Therefore, there is no concern about changes in political alliances that could potentially lead to social conflicts.

DEVELOPMENTAL CONCERNS

The various districts, blocks and villages of Telangana, Andhra Pradesh and Odisha spanning across the Red Corridor and sharing boundaries with Chhattisgarh act as a green cradle and a heaven for the tribals living here for centuries. This region is rich in natural resources. The studied area falls under the purview of 'Scheduled Areas' mentioned under Fifth Schedule in the Constitution of India. The prime purpose behind forming such areas is development of the Adivasis and protection of their unique culture through special legal and administrative provisions.

One of the main reasons for this pattern is the insufficient documentary evidence or record-keeping among the Adivasis to assert their land rights. Traditionally, their governance systems were community-centric, with land rights belonging to the community rather than to individuals. However, the introduction of private property concepts, along with new revenue and land laws, has jeopardized Adivasi rights to natural resources, particularly land. Despite efforts to support the Adivasi communities, protective laws for their livelihoods are rarely enforced. Government policies related to forests, mining, water, and energy often discriminate

against the Adivasis, severely restricting their access to the resources essential forsustaining their traditional way of life. Development and conservation projects intended to integrate tribal communities into modern framework often fall short of their goals. In some cases, these policies can result in the loss of land use or even eviction from ancestral homesteads, especially when areas are designated as protected zones or allocated for development projects.

During the field study, one such development project mentioned by almost all the residents is the Polavaram Project, a multi-purpose irrigation and hydroelectricity project located on the Godavari River in Andhra Pradesh. An online article in"Land Conflict Watch" stated "According to government estimates, the project will submerge 276 villages in Andhra Pradesh alone. The project has faced protest over the alarming numbers of tribal communities and other forest dwellers who will be displaced across Andhra Pradesh, Odisha and Chhattisgarh.

About 3,000 tribal people participated in a protest rally in early 2005 in Chittoor and submitted a memorandum to the Mandal Revenue Officer (MRO). When the MRO refused to meet the delegation and receive the memorandum, the rally turned violent when a few demonstrators damaged the office furniture. The police arrested 11 protesters. Apart from the massive displacement the dam will cause adverse impact on the archaeological sites, coal deposits and wildlife sanctuaries, such as the Papikonda National Park (Khan, 2016, September 19)".

The residents of the studied villages situated across these borders expressed their concern and unwillingness regarding being displaced from their native villages. The government has promised them proper rehabilitation which will be testified with time. Such projects including this one promise great outcomes and development for the residents of the adjoining areas but the natives (in this case mostly tribals) will have to pay the ultimate price.

Basic facilities and privileges

According to field observation and data collected during field study, it was observed that many revenue villages lack basic infrastructure and facilities. Almost all villages have electricity connection (although it has been acquired recently) but no mechanism of proper purified drinking water was found. Almost all of the villages were found to be linked with the main road but some villages were found lacking internal roads (c.c.). The waste management and the drainage system are also not established in most of the villages. The villagers were also found lacking access to basic health facilities. The negative consequences of being denied of all of these basic services leaves these people opento be left behind in the wake of development.
Some of the settlements of these tribal groups were found to be forest villages where these settlements cannot get the administrative support and facilities like the revenue villages due to various legislation such as Forest Rights Act.So, attention and intervention are needed to provide these people at least the basic facilities and infrastructure.

Forestry

Tribal economy and life depend very largely on forests and its produce - these include substantially fuel wood, minor forest produce used for personal consumption and for sales, for nutritional purposes, for medicinal purposesfor cultural and lifestyle usage, and other myriad uses, much of which remains as a knowledge resource within tribal communities. Yet the dependency on forests, often a resource that sustains and reinforces tribal life, is becoming unsure and unsustainable due to deforestation, stringent laws on use of forests, and increasing biotic and public pressure on forests. The most important employment generation in forestry takes place through collection and sale of Non-Timber Forest Products(NFTPs) like Tendu patta, Sal seeds etc. This provides significant supplementary income to agriculture that accrues to tribal families in the lean agriculture season. But often due to adverse weather conditions the quality and quantity of NTFPs are badly affected. Head loading of firewood around towns is frequent and provides critical income to poor households.

Tribals have a close linkage with the Forest Department as they reside in and around forest areas that are managed by the Department. The relationship has been problematic to say the least. At the crux of myriad problems, lies the question of ownership of the forest land. This regular intervention of the forest department and the exploitation of timber by many has become a hurdle to the sustainability of these tribal people.

Education

Education is one of the most powerful tools for socio-economic empowerment but the tribal communities of the studied region have lagged behind, both in terms of access as well as scholastic achievements. Most of the villages were found to be equipped with schools only upto primary level. Even these schools were found to be deficient in manpower and other necessary resources. For secondary and higher education, the students generally have to commute a longdistance outside the village which hinders the participation rate of the population in education. Although the constitution envisages for universalising education, large proportions of tribals (particularly girls) still remain outside the scope and reach of formal schooling. There are of course spatial variations. Lack of social motivation, economic stress, limited perceived relevance of schooling, poor teacher motivation and inadequate resources have combined to jeopardise the tribals' access to education. These act even more aggressively on the girl child. Hence, the gender gap in education remains persistent. Although the scenario from the villages on Telangana and Andhra Pradesh side seems relatively better. These villages are equipped with boarding schools for both genders and good participation of female child was also observed.   The data collected during the field study clearly portrays the alarming scenario of the educational status of the population. The majority of them fall under 'POOR' category (i.e., Illiterate, Primary and Upper Primary levels).

5.9. Distribution of Households by Educational Status

Name of the Village	High	Satisfactory	Less than satisfactory	Poor
Chhattisgarh				
Maraiguda	0.0%	22.2%	22.2%	55.6%
Dharmapenta	0.0%	12.1%	21.2%	66.7%

Arlapenta	0.0%	0.0%	0.0%	100.0%
Kottur, Maraiguda	0.0%	0.0%	22.2%	77.8%
Kanaiguda	12.5%	6.25%	0.0%	81.25%
Nimmalguda	0.0%	0.0%	8.3%	91.7%
Injaram	19.0%	4.8%	19.0%	57.2%
Phandiguda	5.3%	10.5%	10.5%	73.7%
Chintakonta	0.0%	5.3%	21.0%	73.7%
Dornapal, Kamapedaguda (Rajpadar)	6.0%	12.0%	6.0%	76.0%
Jhapra	17.4%	47.8%	13.1%	21.7%
Burdi	29.2%	25.0%	8.3%	37.5%
Kerlapal (Motguda)	16.0%	8.0%	32.0%	44.0%
Ramaram	16.0%	32.0%	16.0%	36.0%
Darbha	0.0%	6.5%	2.2%	91.3%
Kottur, Bhopalpatnam	0.0%	30.0%	20.0%	50.0%
Bhadrakali, Bhopalpatnam	10.0%	20.0%	40.0%	30.0%
Tarud, Bhopalpatnam	5.3%	5.3%	68.4%	21.0%
Chendur, Bhopalpatnam	25.0%	33.3%	16.7%	25.0%

Telangana				
Name of the Village	High	Satisfactory	Less than satisfactory	Poor
Maraigudem	12.5%	6.25%	37.5%	43.75%
Sugannapuram	17.4%	19.2%	23.1%	42.3%
Pedda Kamalapuram	25.0%	6.25%	6.25%	62.5%
Kurnapalli	33.3%	0.0%	16.7%	50.0%
Kondevai	2.3%	2.3%	15.9%	79.5%
Chennapuram	2.6%	7.9%	10.5%	79.0%
Komanapalli	4.4%	13.0%	26.1%	56.5%
Tekulgudem	0.0%	9.1%	0.0%	90.9%
Neelampalli	42.8%	14.3%	28.6%	14.3%
Burguda	0.0%	16.7%	0.0%	83.3%

Odisha				
Name of the Village	High	Satisfactory	Less than satisfactory	Poor
Podia	26.0%	18.5%	18.5%	37.0%
Binayakpur	8.7%	4.3%	30.4%	56.6%
Alma	0.0%	10.0%	30.0%	60.0%
Muraliguda	27.8%	13.9%	5.5%	52.8%
Peta	0.0%	8.3%	41.7%	50.0%
Titiberi	9.5%	9.5%	9.5%	71.5%
Tondiki	5.4%	10.8%	18.9%	64.9%
Battanawada	18.2%	12.1%	12.1%	57.6%
Cherkuguda	3.4%	6.9%	6.9%	82.8%
Akarpalli	4.0%	4.0%	20.0%	72.0%
Gorakpalli	21.2%	27.3%	12.1%	39.4%
Tondapalli	9.4%	18.75%	28.1%	43.75%

Kachelli	12.1%	3.0%	18.2%	66.7%
Andhra Pradesh				
Name of the Village	High	Satisfactory	Less than satisfactory	Poor
Mallampeta	16.7%	0.0%	25.0%	58.3%
DongalaJaggaram	7.1%	0.0%	28.6%	64.3%
Kalleru	14.3%	11.9%	19.0%	54.8%
Veerapuram	11.1%	11.1%	11.1%	66.7%
Burkanakota	6.0%	6.0%	26.0%	62.0%
Jivvugudem	6.7%	0.0%	10.0%	83.3%
Chidmuru	33.3%	6.7%	0.0%	60.0%

(Note: For the data in the above table, education categories are as follows:
High - Graduation and above level; Satisfactory-Higher Secondary level; Less than satisfactory- Secondary level
Poor- Illiterate, Primary and Upper Primary levels)

From the above, it is noticed that in the education range high i.e., (Graduation and above level) with highest percentage is found in the village Neelampalli of Telangana i.e., 42.8% whereas lowest percentage is found in the villages of Maraiguda, Dharmapenta, Arlapenta, Kottur (Maraiguda), Nimmalguda, Chintakonta, Darbha, Kottur(Bhopalpatnam) of Chhattisgarh, Tekulgudem, Burugudem villages of Telangana, Alma, Peta villages of Odisha.It is also noticed that in the education range Satisfactory i.e., (Higher Secondary level) with highest percentage is found in the village of Jhapra of Chhattisgarh i.e., 47.8% whereas the lowest percentage is found in the villages of Arlapenta, Kottur (Maraiguda), Nimmalguda of Chhattisgarh, Kurnapalli of Telangana, Mallampeta, DongalaJaggaram, Jivvugudem of Andhra Pradesh. Further it is noticed that in the education range Less than satisfactory i.e., Secondary level with highest percentage is found in the village of Tarud, Bhopalpatnam i.e., 68.4% whereas the lowest percentage is found in the villages of Arlapenta, Kanaiguda of Chhattisgarh, Tekulgudem, Burguda of Telangana and Chidmuru of Andhra Pradesh.Furthermore, it is noticed that in the education range Poor i.e., Illiterate, Primary and Upper Primary levels with highest percentage is found in the village Arlapenta of Chhattisgarh whereas lowest in Neelampalli of Telangana i.e., 14.3%.

Labour and Employment

Tribal communities predominantly engage in the primary sector, such as agriculture, animal husbandry, and forestry. Due to their limited land and livestock assets and few self-employment opportunities, wage labour becomes a vital component of their economy. Agriculture, in particular, serves as the primary source of wage work for these communities. Although labour arrangements and practices vary across the state, they consistently place disadvantaged groups at a disadvantage. InTelangana and Andhra Pradesh; it was observed that more opportunities and relatively better wages are available. The quest for wage labour has driven many impoverished tribal individuals to urban centres and agricultural hotspots where jobs in agriculture, public works, and construction are available. Young women often move with men, leaving the elderly and children behind. Wage labour tends to be informal and subject to market fluctuations, without the protection of labour laws. In tribal communities, where caste-based

restrictions on women's mobility are less stringent, women are actively involved in manual labour, frequently seeking employment in public projects or urban areas on their own. While men usually collect fuelwood, women often transport it to urban markets for sale. Additionally, children in tribal communities start working early due to the need for survival and limited access to education. With low levels of schooling, high dropout rates, and the trend towards nuclear families, young tribal adults often need to become self-sufficient at an early age

LANGUAGE

The state of Chhattisgarh is home to many tribes and languages. The official languages of the state are Indo-Aryan languages of Chhattisgarhi and Hindi. The Bastar division, an administrative division of Chhattisgarh, includes the districts of Bastar, Dantewada, Bijapur, Narayanpur, Sukma, Kondagaon and Kanker. The Bastar region is known for its tribal culture. It is an abode of many communities-tribal and non-tribal like the Halba, the Muria, the Bhatra, the Dorla, and the Dhurwas.

In most of the villages, the locals spoke their own languages which varied from Gondi, Koya, Dorli, Halbi etc. and also spoke the language of the majority of the place where they resided, like Telugu or Odia (in Andhra Pradesh and Odisha respectively). In some of the Telugu speaking areas, the people could understand Hindi but replied back only in Telugu.

Table 5.10. List of some of the words collected in Koya Languages

	Kachelli, Malkangiri, Odisha	Gorakpalli, Malkangiri, Odisha
Girl	Piki	Piker
Boy	Peka	Peka
Man	Mana	Naru
Woman	Muta	Nakar
Younger brother	Tamung	Chorutamung
Elder brother	Didi	Yaka
Mother	Ma	Yai
Father	Baba	Jiyal
Tamarind	Ita	Khat
Rice	Dora	Dora
Food	Tindara	Dora
Curry/sabji	Kuchir	Kuchir
House	Lon	Lon
Water	Air	Air
Village	Nar	Nar
Cat	Garkal	Garkal
Dog	Ngei	Nei
cow	Gutt	Godu
Pig	Patt	Padu
Goat	Meka	Meka
Fish	Kiki	Ike

An.S.I., M/o Culture, GoI

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Rooster	Kukar	Kur
Mahua	Piru	Iku
Tendu	Chungri /thungri	-

Table 5.11. List of Languages spoken by study Communities

State wise Communities	Language Spoken	Other Languages Known
Chhattisgarh		
Dorla	Dorli	-
Muria Gond	Gondi	Halbi
Bhatra	Bhatra	-
Gond	Gondi	-
Dhurwa	Dhurwi	-
Halba	Halbi	-
Raut	Chhattisgarhi	-
Mahar	Chhattisgarhi	Telugu and Hindi
Yadav from Uttar Pradesh	Hindi	-
Kumhar	Telugu and Hindi	-
Kunbi	Telugu and Hindi	-
Munnurukapu	Telugu and Hindi	-
Chamar	Telugu and Hindi	-
Kalar	Telugu and Hindi	-
Odisha migrants	Odia	-
Lohar	Chhattisgarhi	-
Kewat	Chhattisgarhi	-
State wise Communities	Language Spoken	Other Languages Known
Telangana		
Koya	Koya	Telugu
Gottekoya	Koya Basha/Gondi,	Telugu, Hindi
Lambadis	Gormati	Telugu
Madiga	Telugu	-
Nethakani	Telugu	-
Other Backward Community	Telugu	-
State wise Communities	Language Spoken	Other Languages Known
Andhra Pradesh		
Koya	Koya	Telugu
Mala	Telugu	-
Lambada	Gorboli	Koya Basha and Telugu
Munnurukapu	Telugu	-
Odisha migrants	Odia	-
State wise Communities	Language Spoken	Other Languages Known
Odisha		

Koya	Koya	Koya, Odia, Bengali, Telugu, Hindi
Dhurwa	Dhurwi	-
Telanga	Telugu	-
Dom	Telugu	-
Rana	Odia	-
Bengali migrant	Hindi	-
Yadav from UP	Hindi	-
Christian	Telugu	-

Some of the languages encountered in the field are as follows:

i. **Gondi**

Gondi is a South-Central Dravidian language spoken by Gondi people, chiefly in the Indian states of Madhya Pradesh, Maharashtra, Chhattisgarh, Andhra Pradesh, Telangana and by small minorities in neighbouring states. Some of the more important dialects are Dorla, Koya, Madiya, Muria, and Gond. In Chhattisgarh, Gondi language was encountered in several villages. It was variously spoken by the Gond, the Muria people, the Dhurva and the Kumhar. It was suggested that there might be confusion in the identity of Muria and Gond people since the administrators might wrongly classify those who speak Gondi as Gond.

ii. **Koya**

Koya is a South-Central Dravidian language of the Gondi–Kui group spoken in central and southern India. It is the native language of the Koya people. Koya is variously written in the Oriya, Telugu, Devanagari or Latin script. However, during the course of the fieldwork, the Koya respondents said the language is not taught in the schools as there is no script. Koya is spoken at home and also used in the community among its members.

The Koya living along the Telangana- Chhatisgarh border were found to be speaking Telugu in addition to their native tongue. The Koya in Odisha were found to be multilingual. Besides their native tongue, they reported being able to speak Odia, Bengali, Telugu and Hindi.
In Telangana, the Gutthekoyas returned their mother tongue as Koya. According to the Koyas, there is difference in the Koya spoken by the Gutthekoyas and Koya spoken by the natives. Gutthekoyas' speech is fast, spoken with force while Koya's speech is slow and clear. Also, it was reported that the Gutthekoyas who know Hindi count their money in Hindi and not in their native language. In the field it was found to be true as the respondents counted the numerals up to 6 (six) in Koya but counted the higher numerals in Hindi. The Gutthekoyas also spoke Telugu and Hindi.

iii. **Dorli**

Dorli language is spoken by the Dorla tribe residing in the southern parts of Chhattisgarh.

iv. **Halbi**

Halbi is spoken in the Bastar region by the Halbas. It is written in the Odia and Devanagari scripts. Halbas also speak Hindi to communicate with outsiders. In Darbha village, Halbi was found to be spoken by the Kumhar in addition to Gondi language.

v. **Chhattisgarhi**

Chhattisgarhi is an Indo-Aryan language spoken in Chhattisgarh, Odisha, Madhya Pradesh and Maharashtra. It is one of the official languages of Chhattisgarh. It is counted by the Indian national census as a dialect of Hindi. The language uses the Devanagari script. In the studied villages, it was spoken by the Mahar, the Kewat, the Rout and the Lohar communities.

vi. **Gorboli/Gormati**

Gorboli is the language spoken by the Lambada community i.e. the Banjara community. Gorboli lacks a written script. The Lambada community uses Gorboli among themselves, and Koya and Telugu with outsiders.

vii. **Dhurvi**

Dhurvi is a language spoken by the Dhurva community. The community uses Gondi to communicate with outsiders.

viii. **Telugu**

Telugu is a Dravidian language spoken in the Indian states of Andhra Pradesh and Telangana, and also in the bordering areas of Chhattisgarh by various communities. The Kondareddy, Dom, Munnurukapu, Kalar, OBC, Madiga, Telugu, Kunubbi, Nethakani and Mala reported Telugu as their native language. Whereas, the Bhatra, Gottekoya, Lambada, Koya and the Chamar reported using Telugu while interacting with outsiders.

People could speak or understand Telugu in Odisha but could not understand Odia or Hindi in Telugu speaking areas. This may indicate the migration pattern of the people.

ix. **Hindi**

Hindi is an Indo-Aryan language spoken widely throughout India. Some of the communities who returned Hindi as their first language are Yadav migrant from Uttar Pradesh, Bengali Migrant, Mahar, Kunbi, Kalar and Munnurukapu. In some of the studied areas, the Koya and Gottekoya used Hindi to communicate with outsiders.

x. **Odia**

Odia is a language spoken mainly in the state of Odisha. In the studied areas it was found to be spoken by the Rana community in Odisha, and migrants from Odisha in Injaram village (Chhattisgarh), DongalaJaggaram (Andhra Pradesh), and Murliguda (Chhattisgarh). The Koya community in Muraliguda in Odisha used the language with outsiders.

xi. **Bengali**

Bengali language or Bangla is an Indo-Aryan language spoken mainly in the Indian states of West Bengal and Tripura, with significant number of speakers in other states like in Chhattisgarh. Bengali migrants spoke Bengali in the home domain and used Hindi to communicate with other community. Bengali was also used by the Koya community to communicate with outsiders.

xii. Bhatri

Bhatri is a dialect spoken by the Bhatra community, mainly in the Bastar and Bastar-Odisha border region.

Traditional Koya house with tiled roof

Traditional Koya house with hay roof

Traditional Dorla house with Plum leave roof

Traditional Muria house roofed with stone stab

Conclusion

With its diverse cultures, peculiar dialects and distinct geography Chhattisgarh became a natural habitat for many indigenous communities of India. The state has upheld a glorified history of its indigenous folks with a series of incident of uprising and agitation since time immemorial. Even they also fought for their statehood and their rights and this struggle did not yet windup. Struggle regarding land rights, share of natural resources, and identity crisis has been prevalent yet in different regions particularly in parts of the state adjacent to state borders. In this bothersome condition, the present study has been framed to digging out and understand the underlaying factors behind this focusing on inter-ethnic relations, tensions, conflict and identity crisis associated with developmental issues among the native communities dwelling in the areas of Chhattisgarh sharing border with Telangana, Andhra Pradesh and Chhattisgarh. The study also strived to know how the constant interaction between people brings changes in their lifestyle and culture as a whole. Last but not the least, the focus has also been made on status of migrant communities and their relation with other neighbouring communities to a great extent. November 1, 2000, marked the creation of Chhattisgarh, the 26th state of India, following a protracted campaign for statehood. Since 1956, this area, which had its own unique language and cultural identity, has been a part of Madhya Pradesh. At first, Chhattisgarh's political influence in Madhya Pradesh led by powerful figures mitigated the demand for a separate state but by the middle of the 1960s, support for statehood began to rise. Chhattisgarh was formally established after the Indian Parliament enacted the Madhya Pradesh Reorganisation Act, 2000. Earlier, Chhattisgarh is made up of sixteen districts from Madhya Pradesh, the state encountered difficulties defining its borders and resolving issues related to administration, economy, and culture. In order to facilitate a seamless transition, the delineation process took into account both physical features and pre-existing administrative divisions. The region's rich legacy and cultural integration were prioritized, and Chhattisgarh's distinctive customs, dialects, and festivals were promoted. Presently, Chhattisgarh shares borders with seven states of India – Uttar Pradesh, Jharkhand, Odisha, Andhra Pradesh, Telangana, Maharashtra and Madhya Pradesh. The border districts of Chhattisgarh and their neighbouring regions reveal significant geographical and ecological features. The border districts studied under the project include Sukma, Bijapur, BhadradriKothagudem, Malkangiri, Alluri Sitharama Raju, Mulugu, and Jayashankar Bhupalpally. The team has studied 49 border villages starting from northen last Telengana, Andhrapradesh and the northen last of Malkanagiri district of Odisha that share border with Chhattisgarh. It came across the following communities of Scheduled Tribes and Scheduled Castes in those villages: Gond, Dorla, Muria, Dhurwa, Halba, Bhatra, Raut, Kumhar, Kunbi, Kalar, Lohar, Kuruk, Mahar, Chamar, and Ghasiya in Chhattisgarh; Gond, Koya, Dhurwa, Halba, Matia, Bhumia, Telanga, Rana, Kewat, Gauda, Dom, and Sagoria in Odisha; Koya, Lambadis, Munnurukapu, Mala in Andhra Pradesh; Koya, Gond, Lambadis, Vaddera, Kammara, Kamsali, Nethakani, Madiga, and Gutthe Koya in Andhra Pradesh; and religious communities, Muslims and Christians. The said communities fall under the ST, SC, OBC, General and SEBC categories. The people living in borders of the Chhattisgarh speaks languages such as Gondi, Koya Basha, Dorli, Halbi, Bhatri, Chhattisgarhi,

Gorboli, Dhurvi, Telugu, Hindi, Odia and Bengali. The study brings out the dynamics of the relations between the members different communities dwelling in the bordering areas of Chhattisgarh and its adjoining three states in cultural, religious, economic, political point of view and quantitative analysis of various religious affiliations and different identities across the villages in each state selected for study. Traditionally, the tribes relied on agriculture, forest produce, and handicrafts. Shifting cultivation (*podu*) was once common in upper terrain areas, but now most of them practice settled agriculture. While tribal religion remains prevalent, Christianity has gained some foothold in recent years, particularly among those seeking better education and healthcare facilities for their children.

The festivals have a significant role in expressing their cultural identity apart from their other cultural expressions. People spontaneously interact with one another, participate in their festivals and rituals and also assist one another in economic pursuits. Notwithstanding, the communities shown a prevalence of system of caste hierarchy where many communities avoid to taking food and water from some other communities, although they participate in their family functions and life cycle rituals. Further, the people of different communities attend life cycle rituals of their relatives and even neighbours living inside as well as outside the state. Religious festivals like pen pandum also attract different communities where they interact and exchange their cultural traits. People even move to other states to attend this festival. This region has some major festivals and we observed that many tribal as well as caste communities celebrate those festivals together. But these festivals are mainly limited to village level, people from outside merely participate. Large communities like Koya, Gond, Dorla, Muria, Gutthe Koya, Kondareddy, and Telanga continue to actively follow their ancient traditions even now, despite the fact that some cultural religious practices have been modified or shortened as a result of modernization, but the fundamental rituals and conventions have remained the same. Taking into consideration a number of variables that have been addressed in the villages that have been investigated in the bordering districts of the four states, the communities' occupational practices and changes in their occupation with the current scenario have been reviewed. It has been observed that the scheduled caste communities and tribes have the strongest ties to the surrounding natural areas, such as forests, hills, rivers, and so forth.

Marital alliances have also been seen outside the states and these alliances primarily follow the rule of cross-cousin marriage and clan exogamy. However, inter-caste marriages are also happened to some extent which did not accept by the communities. The interaction is not only manifested in socio-cultural terms rather it has also a socio-economic dimension where the folks seen to be assisted one another in their livelihood activities. Members of a community help their kins at the time of cultivation. They also move to other states to their kins for helping them. However, this tradition has been declined and money is replaced this. This kind of changes is also seen in the economic exchanges where monetary system obscured the barter system. It is also noticed that mobilization of labour from one state to another is prevalent in the study area. People of Chhattisgarh likely to often visit their nearest towns of Telangana and Andhra Pradesh for better job opportunity and better wages. They also access market and health facilities of other states. The traditional panchayat has played vital role to reparation of varied

disputes like property, disputes in share of CPR, family problem, marital disputes, inter-community disputes, etc. It also takes charge to organize village level festivals. Moreover, in absence of elected panchayat, this council act as a statutory panchayat and make all decisions for the village and villagers as a whole. In the interim, role of community organization is perceived to be crucial in case of supporting the demands of the communities. As we have experienced Gutthe Koya of Telangana, Telanga of Odisha and Kurukh of Chhattisgarh demand for ST status and in this way their respective community-based organization backed them with support and also substantial evidences against their demand.

The surveyed villages exhibit severe deficiencies in infrastructure and essential services such as electricity, clean water, waste management and healthcare facilities. Tribal reliance on forests, crucial for sustenance, faces mounting challenges including deforestation, stringent regulations, and resource depletion. Relations with the Forest Department are often strained due to issues like timber exploitation. Education, essential for socio-economic advancement, remains a significant hurdle for many tribal members, who are predominantly economically disadvantaged and rely on wage labour.

A Primary Health Centre in the village Chidumuru, Chintoor block of Andhra Pradesh

A Post Office in the village Chidumuru, Chintoor block of Andhra Pradesh

Sub-Registrar office in Dornapal, Konta, Sukma

People collecting ration from their door step in a village of AP

A woman collecting drinking water from bore well

A boy collecting water from borewell for domestic use

Women use water sources for different purposes

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Annexures

Annexure 1

Formation of Chhattisgarh State and Demarcation of State Boundaries: Objections and Resolutions

Introduction

Chhattisgarh, the 26th state of India, was formed on November 1, 2000, after a prolonged movement demanding statehood. Carved out from Madhya Pradesh, the formation of Chhattisgarh was not only a political and administrative restructuring but also a cultural and socio-economic landmark. This chapter look into the elaborate process of Chhattisgarh state's formation, the challenges faced during the demarcation of its boundaries, and the subsequent objections and resolutions.

Historical Background and the Evolution of the Demand for Chhattisgarh Statehood

The demand for a separate Chhattisgarh state can be traced back to the early 20th century. The region, known for its distinct cultural and linguistic identity, was part of the larger Central Provinces and Berar under British rule. Post-independence, it was merged into Madhya Pradesh. However, regional leaders and activists consistently voiced concerns over neglect and underdevelopment of the region. The creation of Chhattisgarh as a separate state was the result of a combination of historical grievances, political strategies, cultural identity, and economic aspirations. The leadership of influential figures from the region, combined with the broader political and socio-economic factors, ultimately led to the realization of Chhattisgarh's statehood.

Early Representation and Mitigated Demand

When Madhya Pradesh was created in 1956 on the recommendations of the States Reorganisation Commission, there was no immediate demand for a separate Chhattisgarh state. This lack of demand was partly due to significant political representation from the region. The first Chief Minister of Madhya Pradesh, Ravishankar Shukla, hailed from Chhattisgarh, ensuring that the region's interests were represented at the highest level. Other notable leaders from Chhattisgarh, such as Shyama Charan Shukla and Motilal Vora, also held influential positions in the state government. Their leadership and political influence helped address regional concerns, thereby initially mitigating the need for a separate state.

Early Movements and Advocacy

In the mid-1960s, the political landscape began to change. Dr.Khubchand Baghel, a Congress Rajya Sabha member from Chhattisgarh, launched the Chhattisgarh Bhratritva Sangh to advocate for statehood. However, this movement did not gain widespread support initially, partly due to the existing political representation and the lack of a compelling argument for separation at the time. Over the years, as Madhya Pradesh developed, many in the Chhattisgarh region felt neglected. The perception of neglect under the administration of Madhya Pradesh

fuelled aspirations for self-rule. The local population believed that a separate state would lead to better governance and development tailored to their specific needs.

The Role of Political parties and Electoral Politics

Electoral politics played a significant role in the push for statehood. Both the BJP and Congress included statehood promises in their election manifestos since 1993. The BJP's decision to champion the cause was partly driven by their need to regain electoral advantage after losing all 11 LokSabha seats in the region in the 1991 elections. The promise of statehood became a key issue to gain political support. Influential political leaders like V.C. Shukla, Pawan Diwan, and Shankar Guha Niyogi played crucial roles in mobilizing public opinion and pushing for statehood. Various organizations, including the Chhattisgarh Rajya Sangharsh Morcha (CRSM) led by V.C. Shukla and Chhattisgarh Asmita Sangathan (CAS) led by Mannulal Yadu, provided platforms for the local population to express their demands for a separate state. Internal politics within the Congress party, including rivalries and strategic moves by leaders like V.C. Shukla, influenced the push for statehood. The BJP accused Congress of blocking earlier attempts to introduce the Bill, creating a narrative that positioned the BJP as the champion of Chhattisgarh's statehood

The Chhattisgarh Rajya Sangharsh Morcha (CRSM), led by V.C. Shukla, emerged as a significant force advocating for statehood. The CRSM organized rallies, bandhs, and other forms of protest to push for the introduction and passage of the statehood Bill. Earlier, the Chhattisgarh Asmita Sangathan (CAS), composed of intellectuals and led by Mannulal Yadu, had also advocated for statehood, promoting the concept of self-respect and local identity. Supporters of statehood argued that creating a separate state would allow for focused attention on the region's development needs, which they felt were ignored or underfunded by the larger state of Madhya Pradesh. This belief in the potential for better economic and administrative management underpinned much of the demand for statehood.

Leadership and Mobilization

Influential leaders like V.C. Shukla, Pawan Diwan, and Shankar Guha Niyogi played crucial roles in mobilizing public opinion and pushing for statehood. Various organizations, including the CRSM and CAS, provided platforms for the local population to express their demands for a separate state.

Cultural Identity

Chhattisgarh has a rich tradition of folk art and culture, and statehood was seen as a way to preserve and promote this unique cultural heritage. Sociologically, there was also a desire among the ex-malgujas (communities of rich peasants) to gain more political power and influence within a new state where they were numerically significant. The demand for statehood was driven by the recognition of Chhattisgarh's specific linguistic, cultural, and economic context, distinct from the rest of Madhya Pradesh. Local leaders emphasized the unique identity of Chhattisgarh and its potential for growth as an independent state.

Formation of the State

The movement for a separate state gained momentum in the 1990s, with widespread support from the local population and political leaders. The central government, acknowledging the aspirations of the people and recognizing the administrative challenges in managing a vast and diverse state like Madhya Pradesh, decided to form Chhattisgarh. The Madhya Pradesh Reorganisation Act, 2000, was passed by the Indian Parliament, and on November 1, 2000, Chhattisgarh officially became the 26th state of India. In ancient times, the region was known as Dakshin Kosala, and historical records and travellers referred to it as Kosala or Dakshin Kosala. Under Mughal rule, it was called Ratanpur territory, not Chhattisgarh. The name Chhattisgarh gained popularity during the Maratha period and was first used officially in 1795. British chronicler J.B. Beglar shares an interesting theory that the name was originally "Chhattisgarh," not "Chhattisgarh." He explains that thirty-six Dalit families (leather workers) moved south from Jarasandha's kingdom and settled there, leading to the name Chhattisgarh. Another theory suggests that the name refers to thirty-six forts in the area, but experts dispute this because there aren't that many forts. Many historians think Chhattisgarh is a corrupted version of "Chedisgarh," meaning the seat of the Chedis. According to legend, Ram stayed in Dakshin Kosala during his Vanvas. The history of Chhattisgarh, or South Kosala, stretches back to the fourth century A.D., with mythological links to the Mahabharata and the Ramayana. Historian C. W. Wills notes that in the 10th century A.D., a powerful Rajput family from the Chedi kingdom, also known as the Kalchuri dynasty, ruled Tripuri near Jabalpur. Around 1000 A.D., Kalingraja, a member of this family, settled in Tuman, now in ruins in the northeast of Bilaspur district. His grandson, Ratanraja, founded Ratanpur, which became the capital of much of what is now Chhattisgarh.

Chronological timeline of formation of Chhattisgarh state

On the recommendations of the States Reorganisation Commission chaired by S. K. Dhar, the state of Madhya Pradesh was created in the year 1956. There was no immediate demand for a separate state of Chhattisgarh. The seed of a demand for separate state was sown in the mid-1960s, by Dr.Khubchand Baghel, a Congress Rajya Sabha member. He launched the Chhattisgarh Bhratritva Sangh (Brotherhood Association) making demand for Pruthak Chhattisgarh (a separate state of Chhattisgarh). After Baghel's death, Pawan Diwan led the Brotherhood Association but the vigour eventually faded. In the late 1970s, Shankar Guha Niyogi formed Chhattisgarh Mukti Morcha (CMM), a trade union movement for separate state and also was the founder of Chhattisgarh Sangram Manch in 1983, without explicitly demanding statehood but not opposing it either. After losing all 11 seats in the region in the 1991 elections, the Bhartiya Janata Party began to support Chhattisgarh statehood in the early 1990s. Following that, in 1993, the Congress government under Digvijay Singh passed a resolution in the Madhya Pradesh Assembly seeking statehood for Chhattisgarh. In 1994, Mannulal Yadu established the Chhattisgarh Asmita Sangathan (CAS), an intellectual forum advocating statehood. In 1998, the BJP-led government introduced a bill in the Lok Sabha for separate statehood, but the bill lapsed after the government fell. In the month of May 1999, V. C. Shukla formed the Chhattisgarh Rajya Sangharsh Morcha (CRSM) from Chhattisgarh

Asmita Sangathan (CAS) to intensify the demand for statehood. Taking lead again, in 1998 and 1999, the Congress-led Madhya Pradesh Assembly passed resolutions supporting statehood for Chhattisgarh. But the BJP, leveraging statehood promises, won significant electoral gains in the region. To the end of May in 2000, the Chhattisgarh Rajya Sangharsh Morcha (CRSM) organised a rally in Jagdalpur, in the Bastar district, protesting the NDA government's delay in introducing the bill. On 26th June, 2000 CRSM activists courted arrest as a form of protest. After a month, on 20th July, CRSM called for a 24-hour bandh in Chhattisgarh, which was followed by a rally at Jantar Mantar in New Delhi. Finally, on July 31st in 2000, the Madhya Pradesh Reorganisation Bill was passed in the Lok Sabha. The bill was approved by the Rajya Sabha in the month of August on the 9th day. The supporters of V. C. Shukla celebrated his contributions to the statehood movement. On 25th August 2000, the President of India gave his assent to the Madhya Pradesh Reorganisation Bill, officially authorizing the creation of Chhattisgarh. This was followed by preparations for the formal establishment of Chhattisgarh, including the appointment of key administrative officials and the formation of a provisional government structure. In the month of October, detailed planning and logistical arrangements were made for the transition of power and resources from Madhya Pradesh to Chhattisgarh. On October 25, 2000 the Governor of Madhya Pradesh issued a notification setting November 1st as the date for official creation of Chhattisgarh. And finally on November 1st, 2000 the state of Chhattisgarh was born. Dinesh Nandan Sahay was appointed as the first Governor of Chhattisgarh, shortly before the state's official formation. He took the oath of office on November 1, 2000, the day Chhattisgarh was officially inaugurated as a state. The swearing-in ceremony took place in Raipur, marking the beginning of the state's journey. He served for a period of three years from 2000 to 2003. On the same day November 1, 2000 Chhattisgarh was formally inaugurated as the 26th state of India, with Raipur as its designated capital. The event was marked by official ceremonies and the swearing-in of the first Chief Minister, Ajit Jogi, of the Congress Party. A. K. Vijayvargiya, an Indian Administrative Service (IAS) officer, was appointed as the first Chief Secretary to the state of Chhattisgarh. He assumed office on November 1, 2000, along with other key officials. His role was crucial in establishing the administrative framework of the new state and ensuring a smooth transition from Madhya Pradesh to Chhattisgarh. All these appointments were significant milestones in the establishment of Chhattisgarh, setting the foundation for its governance and administration. From November to December, the new state government began to establish its administrative framework, including the formation of various departments and the appointment of officials. In the early 2000, the Chhattisgarh government initiated developmental projects and policies aimed at addressing the specific needs and aspirations of the people of the new state.

In 2003, the first state legislative assembly elections were held, resulting in a victory for the Bhartiya Janata Party and Dr. Raman Singh became the Chief Minister. In 2004, Chhattisgarh High Court was established in Bilaspur to serve the judicial needs of the state. In the subsequent years, continued focus on infrastructural development, industrial growth, and socio-economic programs aimed at improving the living standards of the state's population.

Demarcation of Boundaries

Geographically, Chhattisgarh, carved out from the south-eastern part of Madhya Pradesh, is situated between 17°46′ to 24°5′ north latitudes and 80°15′ to 84°20′ east longitudes, covering an area of approximately 135,192 square kilometres. This area makes Chhattisgarh the 10th largest state in India. The demarcation of Chhattisgarh's boundaries was a complex and significant process involving careful consideration of geographical, administrative, cultural, and economic factors to ensure a smooth transition from being part of Madhya Pradesh to becoming an independent state. The new state's boundaries were primarily delineated based on the existing administrative divisions within Madhya Pradesh. However, key aspects are addressed meticulous to balance geographic, administrative, and socio-political considerations effectively. Its unique shape, resembling a seahorse, and its varied topography, which includes hills, plains, and plateaus, were crucial in the boundary delineation process to manage its diverse natural resources. The state is bordered by seven states: Uttar Pradesh and Jharkhand to the north, Odisha to the east, Telangana and Andhra Pradesh to the south, and Maharashtra and Madhya Pradesh to the west. This strategic positioning has required careful boundary drawing to manage cultural and economic ties effectively with these neighbouring states. For example, the boundary with Jharkhand was significant due to shared tribal populations and cultural similarities. Initially, Chhattisgarh comprised 16 districts inherited from Madhya Pradesh. Over time, the state administration restructured and added new districts to improve governance and administrative efficiency, currently totalling 33 districts. This restructuring aimed to ensure that local governance could be more responsive and closer to the people, facilitating better implementation of development programs and public services. Initially, it was made of 16 Chhattisgarhi speaking districts namely Bastar, Bilaspur, Dantewada, Dhamtari, Durg, Janjgir-Champa, Jashpur, Kanker, Kawardha, Korba, Koria, Mahasamund, Raigarh, Raipur, Rajnandgaon and Surguja Districts.

In the year 2007, 11th May, two districts namely Bijapur and Narayanpur were carved out. In the year 2012, 1st January, nine districts are carved out namely Balod, Baloda Bazar, Balrampur, Bemetara, Gariaband, Kondagaon, Mungeli, Sukma and Surajpur. In the year 2020, 10th February 2020, the district Gaurela-Pendra-Marwahi was initiated. In the year 2022, September, five districts were initiated namely Khairagarh-Chhuikhadan-Gandai, Manendragarh, Manpur-Mohla, Sakti, Sarangar-Bhilaigarh. In the interests of closer administration and to facilitate more focus on development of the area concerned the new districts were formed by altering the boundaries of existing districts for administrative convenience, these thirty-three districts are grouped under five divisions namely Bastar, Bilaspur, Durg, Surguja, and Raipur. Socio-political considerations were also crucial in the formation and boundary demarcation. The central government, along with the state leadership of Madhya Pradesh, aimed to respect the ethnic and cultural diversity of the region, particularly the significant tribal population in the Bastar and Surguja regions. Ensuring these communities were adequately represented and their needs addressed was a key factor in the demarcation process. Additionally, economic considerations such as the allocation of revenue from mineral resources, particularly in the rich mining areas, were addressed through bilateral discussions.

The goal was to ensure that both Chhattisgarh and Madhya Pradesh could mutually benefit from the resources while maintaining administrative clarity and efficiency.

Geographical Considerations

The geographical delineation involved significant natural landmarks, such as rivers and mountain ranges, which played a crucial role in defining boundaries. The Mahanadi, Shivnath, and Indravati rivers, for example, served as natural demarcators. Additionally, the region's diverse topography, including the fertile Indo-Gangetic plain, the Satpura Range, and the Chhota Nagpur Plateau, influenced the boundary decisions. Approximately 44% of Chhattisgarh is forested, with significant forest types like Sal, Bamboo, and Teak, which also impacted the geographical considerations for the new state.

Administrative Divisions

The existing administrative divisions within Madhya Pradesh, such as districts and tehsils, were largely retained to minimize administrative disruptions. This approach helped in maintaining continuity and stability during the transition. The state was initially formed by partitioning 16 south-eastern districts of Madhya Pradesh that predominantly spoke Chhattisgarhi.

Economic Factors

Economic considerations were vital, especially regarding resource distribution. Chhattisgarh is rich in natural resources, including coal, iron ore, and forests. Ensuring equitable distribution and management of these resources was critical for the economic stability of the new state. The state contributes significantly to India's production of steel and electricity, accounting for a substantial portion of the country's coal and iron ore deposits.

Border Disputes

Madhya Pradesh: Post-division, there was dispute over the distribution of water resources, particularly concerning the Mahanadi and Shivnath rivers. Agreements had to be reached to ensure equitable water sharing. Despite the careful planning, boundary disputes arose. A notable dispute involved the Amarkantak region, which became a contested territory between Chhattisgarh and Madhya Pradesh. Both states deployed police forces to assert their claims. Another significant dispute centred on the Jwaleshwar Mahadev temple, with both states claiming the temple fell within their jurisdiction. Eventually, a local court ruled in favour of Chhattisgarh, but such disputes highlight the ongoing challenges in boundary demarcation even years after the state's formation. In context of Odisha and Maharashtra, Border districts like Bastar (Chhattisgarh) and Koraput (Odisha) faced disputes over tribal land and resources. Similarly, issues arose with Maharashtra over the Gadchiroli district's alignment.

Economic Concerns

Distribution of coal and iron ore reserves led to disagreements. Madhya Pradesh retained some of the regions with significant mineral wealth, leading to disputes over revenue sharing. The water dispute between Chhattisgarh and Odisha primarily revolves around the distribution and

utilization of water resources from rivers that flow through both states. One of the major points of contention is the Mahanadi River, which originates in Chhattisgarh and flows through Odisha before draining into the Bay of Bengal. The river is crucial for both states as it supports irrigation, hydropower generation, industrial use, and provides drinking water to millions of people. Chhattisgarh, being upstream, has constructed several dams and reservoirs on the Mahanadi and its tributaries to harness water for irrigation, power generation, and other purposes. Odisha, downstream, relies on the river for irrigation in its agricultural heartland and other socio-economic activities. Odisha has raised concerns that Chhattisgarh's construction of dams and diversion of water upstream has reduced downstream flow during critical periods, impacting agriculture and livelihoods in Odisha. There have been allegations of unilateral action by Chhattisgarh without adequate consultation with Odisha. Both states have approached the central government for the formation of tribunals to adjudicate on water sharing issues. The Mahanadi Water Disputes Tribunal was constituted by the Ministry of Water Resources, River Development, and Ganga Rejuvenation in 2018 to resolve the conflict. The tribunal has been tasked with assessing the availability of water, the impact of Chhattisgarh's projects on downstream flow, and proposing a mechanism for equitable water distribution between the states.

Administrative Challenges

People who live in border regions typically find that when state splits, their benefits are least concerned with and that they suffer from the absence of execution of developmental benefits due to administrative carelessness. This refers to having access to necessary services like the Public Distribution System, healthcare, and education. Identities of the communities are suspected as they are staying close with the members of the other state. For instance, the Koya people of Telangana and Andhra Pradesh who are living adjacent to the areas of Chhattisgarh border has been suspected by the local as well as state administrations as Gutthe Koya due to their more or less similar cultural traits, dialect and dress pattern. Thus, government ask them to provide any substantiate domicile documents to avail the limited governmental benefits and vice versa. After bifurcation of Chhattisgarh administrative buildings, roads, and communication networks, were major challenges. It is ascertained that the water share between Chhattisgarh and Madhya Pradesh state were also took place with the mediation of Central Government. These agreements ensured fair distribution and utilization of river waters. Commissions were set up to address grievances related to boundary demarcation and resource allocation. The central government provided financial aid to develop the necessary infrastructure in Chhattisgarh. Special economic packages were allocated to boost development in newly formed districts. Training programs for administrative personnel were conducted to ensure effective governance in the new state.

Cultural Integration

Being a newly identified state as Chhattisgarh, efforts were put to promote the unique heritage of Chhattisgarh. Chhattisgarh is endowed with a rich cultural heritage and attractive natural diversity. The culture of Chhattisgarh in it itself is every rich and interesting. Since ancient time

people in this region have been known to have strong faith in God and Sacred Grooves, which gives devotional touch to this culture. The Native tribes inhabit in the forest and hilly tracts.Their life and culture are nourished in the lap of Nature.They follow their own religious beliefs, customs, values and code of conduct. There are deities such as Maa Danteswari, Budha dev, Lingo dev, Bheema dev, Sarna dev and Mawli Mata, Shitala Mata are the major deities respectively. People of this area fond of unique in dressing and way of life. They tend to follow new life style and this is prime reason behind people adopting modern life style and Chhattisgarh custom and tradition is new mostly limited to rural areas. The culture has unique style of music and dance. The wide pluralities of cultures, traditions, histories and customs existing in this region has been adopted by various tribes from many centuries has provided a unique style in the field of art, culture, music, dance, songs, fairs and festivals have combined to form a unique mixture that has fed into the identity of Chhattisgarh and cultural integration.

Border Districts and their Geographical Information

The districts forming the borders of Chhattisgarh and the respective bordering states are crucial for understanding the geographical and ecological dynamics of the region. Among these districts, Sukma stands out due to its intersection with Alluri Sitharama Raju district of Andhra Pradesh, BhadradriKothagudem district of Telangana and Malkangiri district of Odisha. Further the Bijapur District of Chhattisgarh shares border with Telangana.

Geographical Features

Sukma district

Figure Anx.1.1. Map of Sukma districtshowstri-junction of three states – Telangana, Andhra Pradesh and Odisha

Sukma district is characterized by a mixture of hilly terrains and dense forests, contributing to its status as a rich biodiversity hotspot. The region's topography and forest cover play a significant role in its climate, water resources, and biological diversity, which are essential for local livelihoods and ecological balance. The district of Sukma, which is the southern tip of Chhattisgarh. Earlier, Sukma was a part of Dantewada. It was carved out of Dantewada in the year 2012. It is divided into three tehsils namely Sukma, Chindgarh, Konta and 135 Gram Panchayats. Sukma district forms a meeting point of Chhattisgarh with the states of Odisha, Telangana and Andhra Pradesh: Malkangiri district of Odisha, BhadradriKothagudem of Telangana and Alluri Sitharama Raju of Andhra Pradesh.
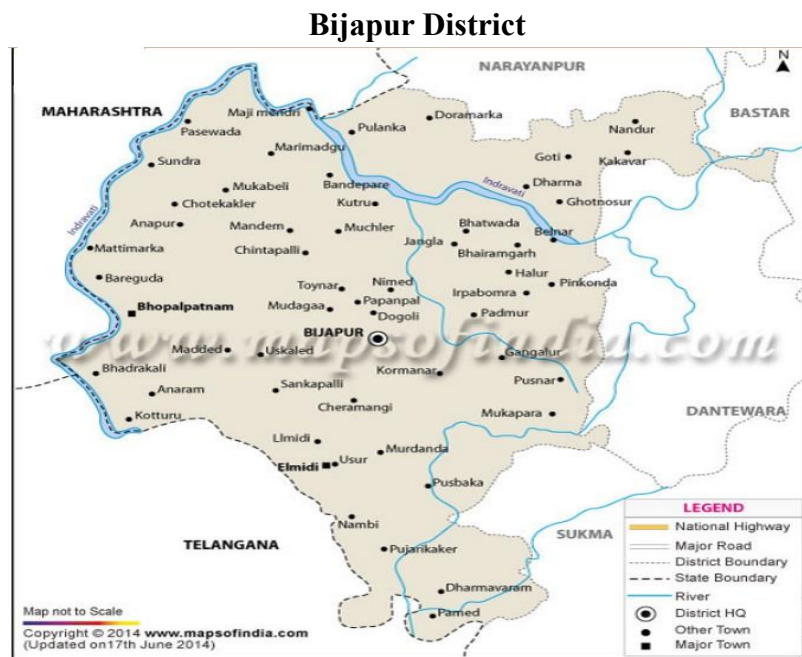
Bijapur District

Figure Anx.1.2. Bijapur district map showstheborder sharing with Telangana and Maharashtra

Bijapur district is one of the thirty-three districts of Chhattisgarh state and Bijapur town is the administrative headquarters of this district. The Bijapur district is formed out on 1 May 2007 from the erstwhile Dantewada district in Chhattisgarh. Bijapur shares the boundary of Telangana in its south west side and Maharashtra in the western side. The total area of the district is about 6562.48 square kms. Most of the district is covered by hills. Bijapur district is rich in forests. The district covered with thick forest and wildlife with Tigers and Panthers. Formerly Bijapur was called Birjapur and the district have the first tiger reserve of Chhattisgarh state called Indravati National Park. The district is affected by Naxalism. The district has four blocks. Divisions are Bijapur, Bairamgarh, Bhopalpatnam and Usoor. The Bhopalpatnam is the studied area where in these area people are able to speak both Hindi&Telugu.In the rocky regions, the trees are generally stunted and deformed the common trees in the rocky region are salai, Hangu, Khair, Harra, Palas, Sesam and others. In the northern portions of the district the forest trees are Teak (*Tectona grandis*), Sal (*Shoraaro-busta*), Sirsa (*Dalbergia latifolia*), Bijasal (*Ptetocarpus marsupium*), Kusum (*Schleicheratrijuga*), Palas (*Butea frondosa*), Mahua

(*Madhuca longifolia*), Tendu (*Diospyos melanoxylon*), Harra (*Terminalia chebula*) Aonla (*Phyllanthus emblica*) Saja (*Terminalla tomentosa*), Kauha (*Terminalia arjuna*), Salai (*Boswellia serrata*), Char (*Buchanania latifolia*) and others. A mixed variety of trees are found here including Dhawra (*Anogeissus latifolia*), Birra (*Chloroxylon switenia*), Rahini (*Soymidafabrafuga*) and others like char, tendu, aonia, aola, harra, hariaetc.A large number of tribes live amongst them and avoid mixing with local people and always trust each other. They live in complete harmony and worship the trees to protect the forest. Physiographically the district forms the part of Bastar plateau. The area is characterized by a highly undulating topography with hills and valleys. The area exhibits mainly structural hill, valley and pediment/pediplain along with some area of structural plains and some flood plains in the southern part The forest is 28% of the total area of the district. The area of the district is covered by red sandy and loamy soils. The areacomes under Godavari basin and is drained by the Indravati and Sabari rivers.
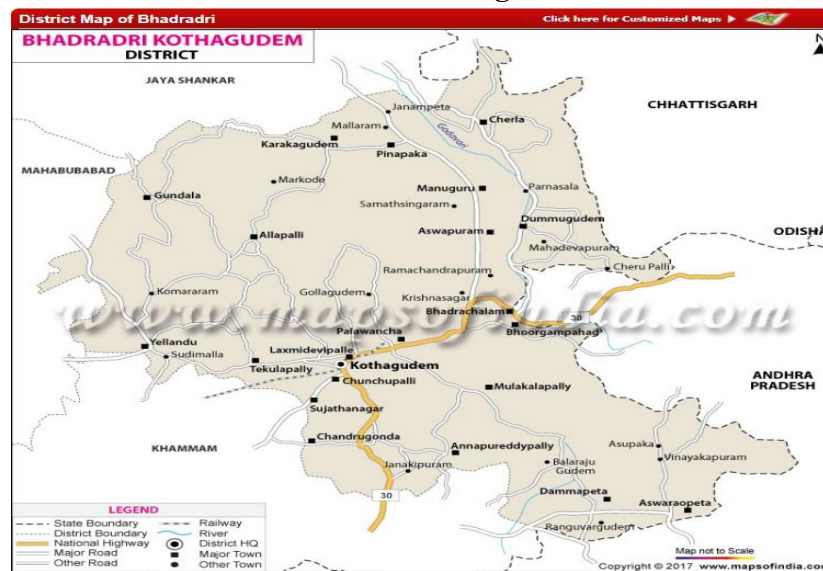
BhadradriKothagudem

Figure Anx.1.3. BhadradriKothagudem district of Telangana shows areas sharing borders with Chhattisgarh and Andhra Pradesh.

BhadradriKothagudem is a relatively new district created from the Khammam district in Telangana state, India. It is bounded by Jayashankar Bhupalapalli, Mahabubabad, Khammam districts within Telangana and also shares a boundary with the states of Chhattisgarh and Andhra Pradesh. It is situated in the eastern part of the state, with its coordinates ranging from 17.7331° N, 80.7214° E. The total area of the district is 8284 km^2. The district is divided into 23 mandals and 2 revenue divisions, Kothagudem and Bhadrachalam. The BhadradriKothagudem district has a significant tribal population. According to the 2011 census, approximately 36.66% of the population in the district belong to Scheduled Tribes. This translates to roughly 392,034 people out of the total population of 1,069,261. The district experiences a tropical climate characterized by distinct hot and humid summers, and warm to mild winters. The district receives annual rainfall of 1213 mm. The Gouthamkani Opencast

Coal Mine, Venkatesh Khani Coal Mine, and PVK-5 Coal Mine are three of the district's coal mines. The district of Kothagudem has the most forest cover, it has 57% of the total forest area of the state, it encompasses the areas of Yellandu, Bhadrachalam, Manuguru, Bergampahad, and Kothagudem. Important forest products include tamarind, nux vomica, teak, bamboo, eucalyptus, and beedi leaves. The district is drained by Godavari River.
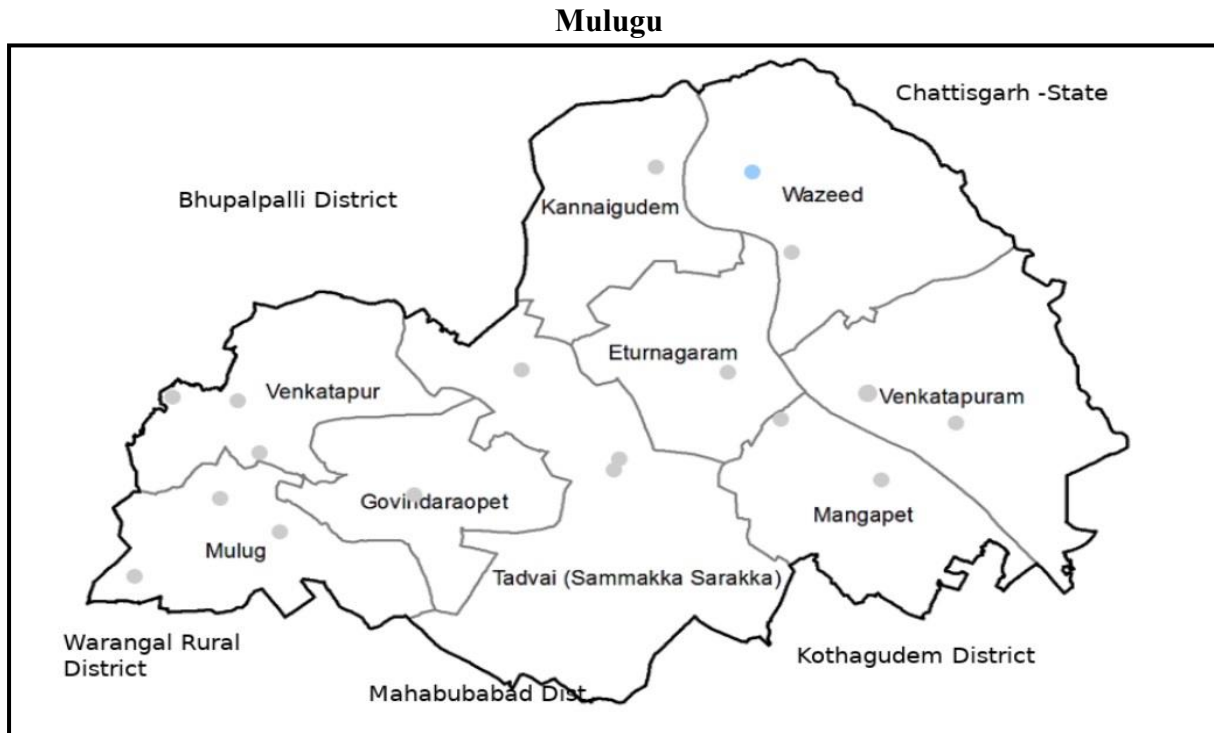
Mulugu

Figure Anx.1.4. Mulugu district map of Telangana shows border areas share with Chhattisgarh

The Mulugu district is formed out on 17 February 2019 from the erstwhile of Warangal in Telangana State. Mulug district lies between 180 - 37' and 170 - 59' of Northern latitude and 790 - 49' degrees and 800 - 470 of the Eastern longitude. The geographical area is 3881 Km^2. It has 9 Mandals and 174 village panchayats. Etururnagaram ITDA (Integrated Tribal Development Agency) office created for the tribal people is living in Mulugu district.

As per 2011 census, the total population of the district is 2,94,671. It accounts for 2.01 percent of the total population of the state. The male population of the district is 1,46,205 and this forms 48.87% of the district and 2.02 percent of the state male population. Similarly, the female population of the district is 1,48,466 and this form 51.13% of the district and 2.02 % of the state female population. As per the latest 2011 census, the rural population of the district is 2,83,178 which constitutes 96.1% of the district population and 2.52% to total of state rural population. Similarly, the urban population of the district spread in 1 town is 11,493 constituting 3.9% of the district population at 1.23% of the state urban population. The crops cultivated are Paddy, Maize, Redgram, GreengramBlackgram, Chillies, Cotton. The district hosts the world famous SammakkaSaralammaJathara or MedaramJathara, a tribal festival which is celebrated at Medaram in Tadvai mandal. Jathara is celebrated during the time the goddesses of the tribal people are believed to visit them. It is believed that after Kumbha Mela,

the MedaramJathara attracts the largest number of devotees in the country. The district is drained by Godavari River. The Mulugu District is mainly endowed with Major minerals like iron–ore and minor minerals like Laterite, Dolomite, Colour Granite and Building Stone. Mulugu, at 71.81%, has the highest percentage share of forest area to the district's total geographical area.

Jayashankar Bhupalapally

Figure Anx.1.5. Jayashankar Bhupalpally district map of Telangana shows border areas sharing with Chhattisgarh

Jayashankar Bhupalpally District is carved out of erstwhile Warangal District of Telangana state with the capture of some parts of Karimnagar and with 1 Revenue Division and 11 mandals. The district formed on 11-10-2016 and named after Telangana statehood ideologue, Prof. K. Jayashankar Sir. Jayashankar Bhupalpally District is an area of 2293 Square Kms. Historically Jayashankar Bhupalpally is linked with the dynasties of Great "Vishnukundins" and even prior to it also of the Buddhist and pre-Buddhist periods of Indian History. During Eighth Century A.D. It was under the rule of Yadava king of the Kakatiyas or Ganapatis making Warangal as Capital City. Agriculture is the main occupation in rural parts of the district, with paddy, chilli, cotton and turmeric being the chief crops grown in the area. Devadula lift Irrigation and tanks constructed by Kakatiya rulers are the primary sources of irrigation. Industries like Singareni Collieries, Kakatiya Thermal power plant, and some small agriculture-based industries flourish in this area. Pilgrim centres and historical places adorn the district like the Kaleshwaram temple, KaleshwaraMukteswara Swamy temple located at Mahadevpur Mandal, Kaleshwaram is named Dakshina Triveni Sangamam, since the three rivers Godavari, Pranahita and the third illusionary Antharvahini, meet here. The Kaleshwaram Lift Irrigation Project or KLIP is a multi-purpose irrigation project on the Godavari River in Kaleshwaram, Bhupalpally, Telangana, India. The district experiences a tropical savanna climate, characterized by hot, humid summers and warm, dry winters. The district's location in the Deccan Plateau and its distance from the coast influence its climate. It receives most of its annual rainfall, averaging around 1200 mm. The forest cover is 72% of the that of the state.

Major minerals found in the district are coal, laterite and iron-ore. Minor minerals found are dolomite, granite, sand, stone and metal. The area is drained by Godavari and Pranhita rivers.

Malkangiri

Figure Anx.1.6. Malkangiri district map of Odisha shows border areas sharing with Chhattisgarh, Andhra Pradesh and Telangana.

Malkangiri district is the south-western district in the Indian state of Odisha. It covers an area of 5791 square km. The latitudinal and longitudinal expanses of Malkangiri are 18° 21' 0" N and 81° 54' 0" E. According to the 2011 census Malkangiri district has a population of 613,192. The district is divided into 7 Blocks – Kalimela, Khairput, Korukonda, Kudumulguma, Malkangiri, Mathili and Podia. The state is home to sixty-two different tribal communities, which constitute 95,90,756 according to 2011 Census. Out of 62, 13 belong to Particularly Vulnerable Tribal Groups (PVTGs). The population belonging to Scheduled Tribe is 22.85 percent of the total population of the state and about 9.17 percent of the ST population of India.The various tribes are Bagata, Baiga, Banjara, Bathudi, Bhottada, Bhuinya, Bhumia, Bhumij, Bhunjia, Binjhal, Birhor, Bonda Poraja, Chenchu, Dal, Desua Bhumij, Dharua, Didayi, Gadaba, Gandia, Ghara, Gond, Ho, Holva, Jatapu, Juang, Kandha, Kandha Gauda, Kawar, Kharia, Kharwar, Kisan, Kol, Kolha, Malhar, Kondadora, Kora, Korua, Kotia, Koya, Kulis, Lodha, Madia, Mahali, Mankidi, Mankirdia, Matya, Mirdhas, Munda, Mundari, Omanatya, Oraon, Parenga, Paroja, Pentia, Rajuar, Saora, Shabar Lodha, Sounti and Tharua. The PVTs are Birhor, Bonda Poraja, ChuktiaBhunjia, Didayi, DongriaKandha, Hill Kharia, Juang, Kutia Kandha, LanjiaSaora, Lodha, Mankirdia, Paudi Bhuyan and Saora. The district has a subtropical climate with hot and dry summer. South west monsoon is the principal source of rainfall. The average annual in the district is 1437.47 mm. It ranges from South Western to North Eastern parts of the district. The average annual rainfall varies from 994.05 mm to 1809.53 mm. The district is characterized by varied geomorphological features. The various

geomorphic units of the district are broadly identified as - Structural Hills, Denudational Hills, Residual Hills, Shallow and Moderately weathered pediplain, etc. The area is drained by tributaries of the Kolab river – Potteru and Sileru. The Kolab river joins the Godavari River in Khammam district of Andhra Pradesh. Red and laterite soils are found. The hills and forests cover almost seventy six percent of the total geographical area of the district as per the classification of the forest area status in Malkangiri district as on 2005.

Alluri Sitharama Raju

Figure Anx.1.7. Alluri Sitharama Raju district map of Andhra Pradeshshowsborderareas sharing with Chhattisgarh

The Alluri Sitharama Raju district, also known as ASR district or Alluri district, one of the newest additions to Andhra Pradesh's administrative map. The district was established on April 4, 2022. The district was earlier a part of Visakhapatnam and East Godavari districts.

It is situated to the north-eastern part of the state. It forms borders with the states of Odisha and Chhattisgarh and with the districts of Anakapalli to the north, Kakinada and East Godavari to the south, Godavari River to the west, and Vizianagaram to the east. It is named after a revolutionary, Alluri Sitarama Raju, who was a prominent figure in the Indian independence movement and belonged to this region. He fought for the rights of the tribal communities against the British rule. The administrative headquarters of the district is situated at Paderu. It is divided into 22 mandals and 2 revenue divisions. It covers an area of 12,251 square km. The population of the district is around 9.54 lakhs. Andhra Pradesh is home to 33 tribal communities; it constitutes 6.6 percent of the total population of the state. The scheduled tribe population of the district accounts for 82.67 percent of the district population. The district has mineral deposits of Bauxite, Calcite and limestone. The district receives annual normal rainfall of 1290.6mm. More than the one third of the area in the district is covered by forest. The forests are of moist and dry deciduous type. The common species available in them are Guggilam, Tangedu, Sirimanu, Kamba, Yagisa, Nallamaddi, Gandra, Vepa etc. Bamboo shrubs are sparsely scattered. The district presents a distinct geographic division. It consists of the hilly regions covered by the Eastern Ghats with an altitude of about 900 meters dotted by several peaks exceeding 1200 meters.

Ecology and Natural Resources

Chhattisgarh is endowed with diverse ecological zones and abundant natural resources, contributing significantly to its economy and biodiversity. The state's rich natural heritage includes extensive forest cover, varied soil types, and significant mineral wealth, making it a crucial area for ecological and economic studies.

Forests

Approximately 44% of Chhattisgarh is covered by forests, making it one of the richest states in terms of biodiversity. The major tree species in these forests include teak, *sal*, bamboo, toddy palm, mahua, mango, jamun, and tamarind. These forests are vital for maintaining ecological balance and support a variety of wildlife species such as tigers, leopards, elephants, and deer. The state's forested areas not only contribute to biodiversity but also provide essential resources for the local communities and industries.

Physical Features

The state is divided into three main physiographic divisions: the Chhattisgarh Plain, the Bastar Plateau, and the Maikal Hills. The Chhattisgarh Plain, drained by the Mahanadi River, is the largest and most agriculturally productive area. The Maikal Hills and Dandakaranya Hills are significant highlands, reaching elevations of more than 700 meters, and are known for their rugged terrain and dense forests. The state's drainage systems are dominated by the Mahanadi River basin, which covers a catchment area of 75,858.45 square kms, along with other significant river basins including the Godavari, Narmada, Brahmani, and Ganga basins.

Soil Types

Chhattisgarh's soil types are diverse and play a significant role in its agricultural productivity. Red-yellow soil covers about 55% of the state and is fertile, supporting crops like sorghum, pulses, millets, and rice. Red sandy soil, which comprises 30% of the state, is found in districts such as Kanker, Durg, and Dantewada, although its high sand content makes it less fertile compared to red-yellow soil.

Climate

The climate of Chhattisgarh is tropical monsoon with distinct seasons. Summers are hot and dry, with temperatures often exceeding 40°C. The monsoon season lasts from late June to October, bringing an average annual rainfall of around 1292 mm. Winters are mild and pleasant, with temperatures ranging from 20°C to 30°C. This climatic diversity influences the state's agriculture, water resources, and overall lifestyle.

Natural Resources

Chhattisgarh is rich in minerals, making it a significant contributor to India's production of coal, iron ore, bauxite, and manganese. Key mining areas includes Iron Ore in Bhilai Steel Plant (Raipur) & Dalli Rajhara mines (Balod district).The Coal mines are found in Korba, Surguja, and Raigarh districts. The Limestone mines are found in Durg, Bilaspur, Raigarh, and Champa districts. The Tin Ore mines are found in Katekalyan and Tongpal areas.

Drainage Systems

The Mahanadi River, the longest river in Chhattisgarh, is central to the state's drainage system, flowing for 851 km before entering the Bay of Bengal. Other important rivers include the Indravati, Hasdeo, and Son rivers. These water bodies are essential for irrigation, drinking

water, and sustaining local biodiversity. Indian subcontinent is home to a population of 144 crore people. The population is distributed across the length and breadth of the country. Out of which, 8.6%, that is, 10.45 crore belong to the Scheduled Tribes, as per 2011 census and 16 % that is 16.13 crore belong to the Scheduled Caste. After Madhya Pradesh, Odisha, Maharashtra and Rajasthan, Chhattisgarh hosts the fifth highest concentration of tribal population in India estimated to be 78,22,902, comprising 30.6% of the total population according to 2011 census. Geographically and culturally, the tribes of Chhattisgarh can be divided into three parts – North Cultural Zone (Surguja Division), Central Cultural Area (Bilaspur, Raipur, Durg Division) and Southern Cultural Zone (Bastar Division). Bastar Division includes tribes of Dantewada, Bijapur, Sukma, Kondagaon, Bastar, Narayanpur and Kanker districts.

District	Block	Total Panchayat	Total Villages	Studied Villages
Chhattisgarh				
Sukma	Konta	57	255	10
Sukma	Sukma	32	52	5
Bijapur	Bhopalpatnam	35	184	4
Odisha				
Malkangiri	Podia	8	345	3
Malkangiri	Mottu	19	56	1
Malkangiri	Malkangiri	19	187	6
Malkangiri	Kalimela	23	111	3
Andhra Pradesh				
Alluri Sitharama Raju	Chinturu	18	89	7
Telangana				
BhadradriKothagudem	Dummugudem	21	81	4
BhadradriKothagudem	Cherla	26	58	3
Mulugu	Wajedu	9	32	1
Jayashankar Bhupalapally	Palimela	17	17	2
Total				49

Table Anx.1.1. State wise details of total panchayat and studied border villages

The above table shows the State wise details of total panchayat with villages and studied villages. The teams have studied fifteen border villages in Chhattisgarh, thirteen border village in Odisha, seven border villages in Andhra Pradesh and Ten border villages in Telangana. The Ethnic groups that are living in the border areas of Chhattisgarh and the neighbouring states of Odisha, Andhra Pradesh, and Telangana are main agriculturalist and wage labours. The tribal communities found in Chhattisgarh includes Dorla, Muria, Dhurwa, Halba, Gond, Bhatra. The tribal communities found in Andhra Pradesh and Telangana state includes Koya, Lambadi, Gond and tribal communities includes in Odisha are Koya, Dhurwa, Bhumia, Matia, Gond.

Annexure 2
Structured Schedules Administered in the Field

Village Schedule

A. Respondent's Personal Information

Block		G. P	

Village		H. H No.	

Name of the respondent		Age		Sex	

B. Village infrastructure:

Electricity		Adequate water for domestic use		Drinking water to HHs	
Road connectivity		Internet connectivity		Public transport	
Internal roads (C.C)		Waste management system		Drainage facility	
LPG supply		Market connectivity (15 Kms.)		Community hall	
Primary school		Secondary school (5 Kms)		High school (20 Kms)	
Anganwadi		Emergency ambulance facility		PHC (within 5 kms)	

C. Important natural and community resources (give a brief account of each resource)

Forest resources	
Rivers/Streams	
Hills	
Grazing lands	
Sacred grooves	
Sacred Places	

D. **Important village officials and officials of community-based organizations (give a brief description on the following)**

Statutory panchayat	
Traditional panchayat	
Self-Help Groups	
Youth Associations	
Religion based associations	
Traditional Medicine men/women	
Religious functionaries	
Any other (s)	

E. **Ethnic composition of the village**

Name of the ethnic community	No. of households	Population	Dialect	Distinct cultural identity markers

F. **Chronology of village history:**

F.1. Approximate year of establishment of the village:

F.2. Name of the person (s) who are responsible for establishment of the village, their ethnic identities (tribe, clan to which they belonged to):

F.3. Place from where migrated to establish the village and distance:

F.4. Reasons for selection of the current location for establishment of the village:

F.5. Number of households at the time of establishment of the village; chronology of in and out migrations of families and the reasons for the same:

F.6. Chronology of major events relating to village history like major natural disasters/ government interference for rehabilitation/Threats or/and disputes with other ethnic or political groups etc.

G. Village level socio-religious activities and interethnic relationships

G.1. Major festivals/events organized with participation of all ethnic communities of the village

Festival/Event	Participating ethnic groups	Month celebrated	Who officiates?	Who execute and how?

VILLAGE MAP WITH DISTRIBUTIONS OF HOUSES, RELIGIOUS SITES, COMMON FACILITIES

MULTI-ETHNIC VILLAGE SHOWING DISTRIBUTION OF DIFFERENT ETHNIC GROUPS

UNITARY VILLAGE I.E., SINGLE ETHNIC VILLAGE

MULTI-CASTE INCLUDING TRIBES VILLAGE

Interview Schedule for Head of Household

Village		Dt. of interview:		Name of the staff:	

A. Respondent particulars

Household No. if any:

A.1. Name: A.2. Age group: A.3. Sex:

A.4. Community: (Caste/Tribe, specify):   A.5. Religion:

A.6. Village: A.7. G.P.:   A.8. Block:

A.9. District: A.10. State: A.11. Contact No:

B. Household/Family, Descent group identification

Numerical size of the household		Type of family*	
Children (0 - 14 yrs)		Number of working members	
Dependent adults		No. of disabled, if any	
Number of females		Number of males	
Number of married		No. of unmarried	
Widowed and divorced males		Widowed and divorced females	
Educational status of family#*		Primary occupation of HH@	
Occupational Identity of the family, if any		Approximate annual income	Rs.

*BR/NU/NE/JO/JE/OT   #*H/S/L/P Highest educational status achieved in the family@Ag. /Ag. La/Salaried/Wage lab/Others

C. History of migration, if any:

C.1. Since how long your family have been in the current place of residence?
C.2. If you are a migrant family, please give details of the migration?

Year of migration		From where migrated? (Village/G. P/District/State)	
Reason (s) for migration			
Tribe/caste identity at the place of origin		Tribe/caste identity at the place of migration	

D. Marriage alliances, genealogical and geographical distance
(*Obtain the following information for each couple); No. of couples:*

Couple 01

Age of the husband (HU)		Age of the wife (WI)	
Clan of husband		Clan of wife	
Genealogical relationship prior to marriage*		Year of marriage	
Native village of husband		Native village of wife	
Do the husband and wife belong to the same state		Marital distance	

If husband and wife do not belong to the same state, please give the state of husband and wife	Husband state	Wife state

If belong to different states, do the husband side and wife side relatives visit each other frequently?	Y/N

Couple 02

Age of the husband (HU)		Age of the wife (WI)	
Genealogical relationship prior to marriage*		Year of marriage	
Clan of husband		Clan of wife	
Native village of husband		Native village of wife	
Do the husband and wife belong to the same state		Marital distance	

If husband and wife do not belong to the same state, please give the state of husband and wife	Husband state	Wife state

If belong to different states, do the husband side and wife side relatives visit each other frequently?	Y/N

Couple 03

Age of the husband (HU)		Age of the wife (WI)	
Genealogical relationship prior to marriage*		Year of marriage	
Clan of husband		Clan of wife	
Native village of husband		Native village of wife	

Do the husband and wife belong to the same state		Marital distance	
If husband and wife do not belong to the same state, please give the state of husband and wife		Husband state	Wife state
If belong to different states, do the husband side and wife side relatives visit each other frequently?		Y/N	

MBD/FZD/ZD/Affinal Kin/Distant relation/No relation

E. Interaction with kin members across borders:

E.1. Do your family members have kin across the borders? Y/N

E.2.a. If yes to E-1 specify your relationship with them: Pri. kin/Sec.kin/Ter. kin

E.2.b. If yes to E-1 specify your relationship with them: Members of des. group/Affl kin/can't specify

E.3. Do you visit your kin outside the state frequently? Yes/No

E.3.1. If yes to E-3 how frequently? In less than 6 months/Once in 6-12 months/ Rarely

E.4. What would be the purpose of such visits generally?

Social visit/reciprocal visits of life cycle rituals/ Celebration of festivals/Conduct some rituals/ Others

E.5. Do you think the relationships of your family members with kin outside the state you belong to currently have undergone some change after the formation of the state? Y/N

E-6. If yes to E-5, how?

F. Interaction with other than kin members across borders:

F.1. Who of the following members of your ethnic group currently living across the border you interact and with what frequency?

Category of people	Very less	Rarely	Frequently	Very frequently
Political leaders				
Tribe/caste association members				
Religious functionaries				
Members who are in business				
Officials				
Members of professional associations				
Others (specify)				

F.2. Generally, what would be the reason for your interactions with the above listed members? √ answer at appropriate place(s).

Reciprocal social visits/ Dispute resolution/Advise on economic matters/Mobilizing support for political demands/Organization/participation of religious matters/Others

F.3. Do you think there is some change in the frequency of your interactions with members listed above? Yes/No

F.4. If yes, what are the reasons for the same?

G. Contacts with other ethnic communities of the ecological niche and socio-economic changes

G.1. Do you think certain similarities are present in the way of life of your community and other ethnic communities living in this same ecological niche? Yes/No

G.1.1. If yes, can you list the most important similarities?

Institution	Similarity
Festivals, Life cycle rituals, observance of purity and pollution etc.	
Marriage rituals and rules of marriage etc.	
Economic activities	
Dress, ornaments etc.	
Dance, music, folklore etc.	
Disease aetiologies and magico-religious treatment etc.	
Others	

G.2. do you think certain changes have also been introduced in the way of life of your community due to long contact with certain ethnic communities with whom you are sharing the ecological niche? Yes/No

G.2.1. If yes, please list the changes that have been introduced and now have become the part of your socio-cultural life.

G.2. Do you think these similarities that are now seen in the socio-cultural and economic life of your community and other communities have been the cause for claiming any constitutional status and/or different identity for your community similar to that given to some other ethnic community of this region? Yes/No

G.3. If yes, which communities of this region support your claims and which communities are opposing the claims?

Communities supporting	Reasons	Communities opposing	Reasons

Interview Schedule for key informants

Village		Dt. of interview:		Name of the staff:	

B. Respondent particulars

A.1. Name: A.2. Age group: A.3. Sex:

A.4. Community: (Caste/Tribe, specify):

A.5. Any status to the community? SC/ST/OBC/Others):

A.6. Village: A.7. G.P.:   A.8. Block:

A.9. District: A.10. State: A.11. Contact No:

B. Interethnic relationships within the village:

B.1. Please provide the details of ethnic groups and their status in the social hierarchy in the village:

Name of the community**	Position in Hierarchy*	No. of HHs in village	Major occupation	Any specific service offered to other communities? (Y/N)	If yes, nature of service	Community (ies) to which service is offered?#

*This should be asked after listing all communities in the village. Assign a ranking of 1 to the community perceived to occupy the most superior position and then rank others vis-vis- that community.
Reasons to be ascertained why services are not offered to all communities in a separate note here.
** List out all castes and tribes and specify the criteria used for social hierarchy.

NOTES:

B.2. Sharing of common resources; competition, accommodation and potential for conflict and conflict resolution

B.2.1. What are the natural resources that are commonly accessed by members of all ethnic groups in the village for economic gains?

Resource	Communities that access	Competition felt?	If competition exists which communities' conflict and which communities accommodate?	
			Conflict	Accommodate
Forest products				
River/Streams				
Grazing grounds				
Forest land for shifting cultivation				

B.2.2. In case of potential for conflict over the available natural resources, how do the communities act to prevent the conflict and how do they resolve in case a conflict occurs? (Ask if there were cases of conflict recently and how they have been resolved; Probe on how the different ethnic communities negotiate for forming jointing committees or associations in this regard)

B.2.3. To what extent members of different communities cooperate for joint economic operations like:

B.2.3.a. Leasing in and leasing out of lands for agriculture: High/Moderate/Low/Nil (probe for finding patterns regarding such arrangements, i.e., communities involved; how long; any specific reason for such deals etc.)

B.2.3.b. Undertaking agricultural activities like sowing, weeding, harvesting etc., through exchange of labour and/or implements:

B.2.3.c. Undertaking of forest-based activities like clearing of forest/irrigation/guarding of crop from wild animals/harvesting etc.

B.2.4. Joint operations in any other economic activity

B.2.5. Do the different ethnic communities of the village undertake joint operations for sale and purchase of agricultural related products and forest related products? Yes/No

B.2.5.1. I f yes, please provide the details

Nature of operation	Reasons for such interaction	Communities which generally participate in the operation
Pesticides, fertilizers etc.		

Ag. Produce		
Horticultural produce		
Forest produce		
Any other (specify)		

Note: There can be competition and conflict of interests in this area of trade and commerce between the communities and also communities of the state and communities from the neighbouring states; the aspect of which need to be explore.

B.3. Interethnic relationships in social sphere

B.3.1. Do members of different ethnic identities frequently interact for organization of village level festivals or events? Yes/No

B.3.2. If yes, list the important festivals/events that call for such interaction

Festivals/Events	Frequency	Period of event	Participating communities

B.3.3. Do members of different ethnic communities reciprocate in the exchange of gifts and services in case of family functions/rituals (like, life cycle rituals)? Yes/No

B.3.4. If yes, what social pressures result in such reciprocity?

B.3.5. Do members interact/supporteach other during crisis like illness, hospitalization, etc.? Yes/No

B.3.6. If yes, how do they help each other (specific narratives on help rendered and received between parties will be good)

C. Interethnic economics relationships across the borders

C.1. What are the natural resources that are commonly accessed by members of ethnic groups in the villages **across borders** for economic gains?

Resource	Communities that access	Competition felt?	If competition exists which communities' conflict and which

			communities accommodate?	
			Conflict	Accommodate
Forest products				
River/Streams				
Grazing grounds				
Forest land for shifting cultivation				

C.2. In case of potential for conflict over the available natural resources, how do the communities act to prevent the conflict and how do they resolve in case a conflict occurs? (Ask if there were cases of conflict recently and how they have been resolved; Probe on how the different ethnic communities negotiate for forming jointing committees or associations in this regard)

C.3. Do you feel that the relationships of different ethnic groups of this village with other ethnic groups across the border have undergone any changes? Yes/No

C.3.1. If yes, can you list out what are those changes and also the reasons for such changes?

D. Interethnic relationships in social sphere across the border

D.1. Do members of different ethnic identities frequently visit reciprocally for social functions or village festivals?

D.1.1. If yes, list the important festivals/events that call for such reciprocal visits

Festivals/Events	Frequency	Period of event	Participating communities

D.2. Do members of different ethnic communities across interstate borders reciprocate in the exchange of gifts and services in case of family functions/rituals (like, life cycle rituals)? Yes/No

D.3. If yes, what social pressures result in such reciprocity?

E.   Intra-ethnic relationships across borders
E.1. Do the ethnic communities on both sides of the border accept marriage proposals to each other? Yes/No

E.2. If No, why?

E.3. Do you see any change in the trends (increase/decrease) relating to marriage proposals across the interstate borders? Yes/No

E.4. If yes, what could be the reasons?

E.5. Do the ethnic communities on both sides of the border organize any religious ceremonies together? Yes/No

E.6. If no, were in the past such practices existed and they were discontinued after formation of new states? Yes/No

E.7. If yes, what was the reasons for discontinuation?

E.8. Was there any attempt by any ethnic group of the village to seek new identity (including constitutional identity such as SC/ST/OBC) after the state formation? Yes/No

E.9. If yes, please give the details

Community	Earlier identity	New identity	Reasons

F.1. Are there inter-ethnic conflicts regarding employment, for instance in labour in the village, works in the Forest Department, state government services?   Yes / No

F.2. If yes, please give the details.

G.1. Are there inter-ethnic conflicts relating to political offices in the village and at other higher levels? Yes / No

G. 2. If yes, please give the details.

G. 3. Are the ethnic groups aligned with state/national political parties or groups? Yes / No

G. 4. If yes, whether the change of alliance resulted in social conflicts? Yes / No.

G. 5. What is the role of traditional leaders in the constitutional political institutions?

H. 1. Are there any instances of conflicts relating to participation in casting votes or contesting the elections from those claiming domicile from both Chhattisgarh and the neighbouring state? Yes / No

H. 2. If yes, please give the details.

Genealogical data

Respondent's Personal Information

Household Number:.   Name of the respondent:

      Age group: Sex:

Note: The purpose of genealogyis to know the changes in the patterns of marital relationships of ethnic community and to specifically know whether the ethnic community has curtailed or sustained the relationships over a period of time with members of their tribe on the other side of the border. The data should be obtained for at least 3-4 generations. noting specifically the present state affiliation for each member shown in the geological chart. (Each member reflected in the genealogical chart should have an identity number, approximate age (both for living or dead), current place of residence and state affiliation. If migrated to current place of residence from some other place, obtain details on earlier place of residence and state affiliation. For each marriage reflected in the genealogical chart, obtain data on marital and genealogical distance between the couple. (Please see the sample genealogical chart given as annexure to this.)

1. **Basic Infrastructural Facilities**

Fig. Anx.3.5. A Primary Health Centre in the village Chidumuru, Chintoor block of Andhra Pradesh

Fig. Anx.3.6. A Post Office in the village Chidumuru, Chintoor block of Andhra Pradesh

2. Educational Engagement

Fig. Anx.3.7. A Primary school in a village of Chhattisgarh

Fig. Anx.3.8. The pupils are studying with great concentration

Fig. Anx.3.9. Anganwadi teacher distributes mid day meal

Fig. Anx.3.10. A group of mischievous children staring with full of curiosity

3. Types of Livestock Shelters

Fig. Anx.3.11. A goat shelter that is built in the ground level fashion
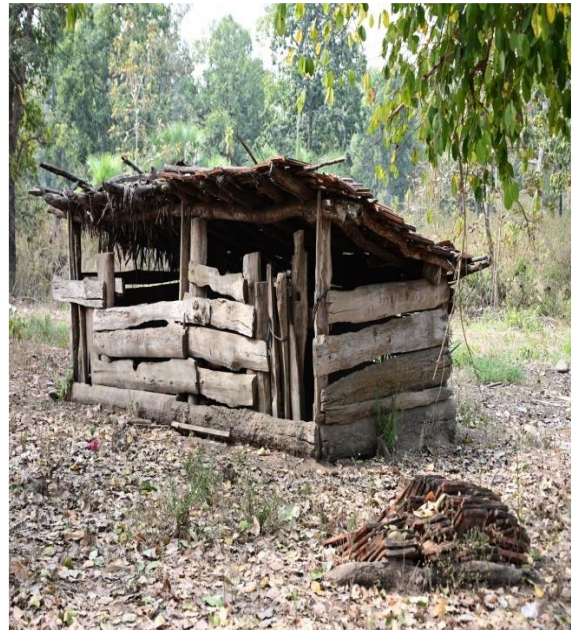

Fig. Anx.3.12. Atypical pigsty made of woods

Fig. Anx.3.13. Typical cattle shed made of woods

Fig. Anx.3.14. A typical goat shelter built above the ground

4. Occupational Activities

Fig. Anx.3.15.Cultivation of Cotton is the main crop of this area

Fig. Anx.3.16.People drying Chillis over sunlight

Fig. Anx.3.17. A woman grazing cattle

Fig. Anx.3.18. The woman making bundle of the crops

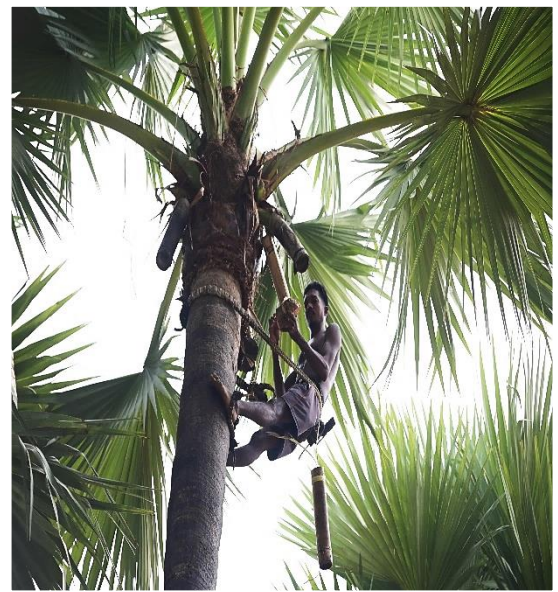**Fig. Anx.3.19. Millet left open to dry over sunlight**

Fig. Anx.3.20. A man extracts Toddy sap to make traditional liquor

Fig. Anx.3.21. A Halba woman carrying firewoods from forest

Fig. Anx.3.22. Man beating the crops to separate millets

5. **Sacred Places and Religious Rituals**

Fig. Anx.3.23. The Gutthe Koya people celebrating Chikud Pandum, a traditional festival of this region

Fig. Anx.3.24. A man worshipping Muthyalamma in the sacred groove

Fig. Anx.3.25.The sacred place(the foot print of Lord Bheema) in Bhadrakali, Bhopalpatnam, Bijapur

Fig. Anx.3.26. Sacred groove of Bhima and Bhimin

6. Types of Burial Practices

Fig. Anx.3.27. A monument (*math*) type of burial

Fig. Anx.3.28. Stone mountain type of burial

Fig. Anx.3.29. A burial of Christian with its religious symbol

Fig. Anx.3.30. Stone slab erected in the place of burial