

# Social Exclusion Unrest and Under Development among Particularly Vulnerable Tribal Groups: A Case Study of Kolapari Village of Visakha Agency, Andhra Pradesh

**V. Subramanyam (Rtd)**

Senior Fellow, I.C.S.S.R, Department of Anthropology, Andhra University, Visakhapatnam-530003

E-mail: [vsubramanyam23@rediffmail.com](mailto:vsubramanyam23@rediffmail.com)

**Abstract:** In general, particularly vulnerable tribal groups in India are experiencing the severity of social exclusion due to impoverishment, deprivation and livelihood insecurity. Moreover, these aboriginal groups are exploited by the non-tribal money lenders and traders of neighbouring plain areas in the area of market. The extremists' activities are also more rampant in the interior thick forests lacking proper road transport communication. The development extension agents are also unable to deliver their services effectively in such habitats due to ecological, geographical constraints as well as extremism. These are the causative factors for crating unrest and leading to under development among PVTGs. Kondh is one of the Particularly Vulnerable Tribal Groups in Andhra Pradesh and the neighbouring state Odisha (Orissa). Large chunk of its population is concentrated in Visakhapatnam district of Andhra Pradesh and Koraput district of Odisha state. It is one among 75 PVTGs of India.

**Keywords:** Social Exclusion, Particularly Vulnerable Tribal Groups, Exploitation, Impoverishment, Deprivation, Visakha agency

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## Statement of the Problem

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In general a tribe is classified as PVTG based on the criteria of pre-agricultural stage of economy, low literacy, stagnant or diminishing population and living in most economic backward condition. The Kondh tribe population in A.P state is mainly found in eleven tribal mandals of ITDA Paderu (Tribal sub-plan area), located in Visakhapatnam district of Andhra Pradesh state. This tribe people are living in most vulnerable condition and excluded from the ongoing development process of the state and nation. The fruits of tribal development and inclusive policy measures

are not reaching fully to this tribe population due to their illiteracy, ignorance and innocence. Social exclusion, unrest and impoverishment are the major causes for their under development and considered it as a barrier and myth to achieve inclusive growth and development in near future if the same situation continues for ever. How to overcome this problem and benefit them through inclusive policy measures of both state and central governments. This problem was examined in a Kondh cluster of Kolapari village located in Chinthapalle mandal of Visakha Agency by following conventional Anthropological methods, techniques and approaches at micro level. The outcome of this study has presented in this research article with descriptive illustrations consisting of both semantic and scientific explanations of immense Anthropological relevance. It provides a reference model for future strategies to achieve inclusive growth and development among PVTGs in general and in specific to Kondh tribe.

## **Introduction**

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India represents second largest tribal population next to Africa. As per people of India project report (2003), the number of tribes listed in the country was 635. The total tribal population as per 2011 census was 10,42,81,034 which constitutes 8.6% to total population of India. Tribal population in India is distributed in almost all states except Punjab and Haryana. Out of total tribes, 75 have been classified as particularly vulnerable tribal groups (PVTGs) based on the criteria of pre-agricultural stage of economy, low literacy, stagnant or diminishing population and living in most economic backward condition. In general almost all the tribes in India is experiencing with the problem of social exclusion mainly due to geographical isolation, segregation and spatial distribution. In addition majority of its population encounter with the problems of marginalization, deprivation and impoverishment. Once tribal society exhibited the feature of egalitarianism, when it was food gathering and hunting stage. Still a few tribes inhabiting in dense forests, deserts and islands mainly subsisting on this economic activity with band organization. The feature of nomadism or semi-nomadism is associated with the foraging activity. At present majority of the tribes are leading settled life due to the introduction of agriculture, since Neolithic period onwards. Many tribes in different tribal pockets of India have taken up agriculture along with Non-Timber Forest Produce (NTFP) collection. The forest dwelling tribals invariably collect the seasonally available forest produce items, which became the major part of their livelihood source. The ecology and the living environment of PVTGs, not meeting its subsistence requirement

and starving for food which resulting to certain hunger deaths in every calendar year. In recent times the caste elements of social inequality and discrimination also entered into the tribal communities due to the process of acculturation or cultural contact with the neighbouring plain area castes. The tribal communities in India are still considered as under developed, in access and unavailing many welfare and development programmes of both government and non-government agencies due to illiteracy, ignorance and innocence. The Particularly Vulnerable Tribal Groups (PVTGs) are relatively living in most vulnerable condition with scanty of livelihood resources. Majority of its population is not yet fulfilled with their basic prime needs of food, shelter (housing) and proper clothing. Many PVTGs habitats are lacking proper infrastructural facilities like, road, electricity, clean drinking water, sanitation, health, education and market. Moreover, they are living in poor health and hygiene condition. The incidence of malnutrition, morbidity and mortality rate is also very high among these groups when compared to other tribes and general population. The extinction of population threat is also noted in certain tribes like Jarwa, Shompen and Ongae living in Great Andaman and Nicobar Islands. In general the tribals are exploited by the non-tribal moneylenders and traders. The cases of land alienation are also more in number especially Bhadravari agency of Andhra Pradesh. In addition to these the extremists activities are also rampant in the interior tribal areas, especially in PVTGs habitats which resulting to unrest and movements in many tribal pockets of India. The tribal habitat of Malkangiri area in Odisha state, Nallamalai forests and Visakha agency area of Andhra Pradesh are also known for such activity.

Large majority of PVTGs population stand at below poverty line, which accounts more than 60%, when compared to general population in India. The state of Andhra Pradesh consists of 34 tribes with the population of 27,39,919 (5.53%) as per 2011 census out of the total tribes, six tribes considered as PVTGs, namely Chenchu, Gadaba, Kondh, Konda Reddy, Konda Savara and Porja. Among the PVTGs in Andhra Pradesh, Kondh is living in extreme backward condition and experiencing with most vulnerability and severity of social exclusion, added with high rate of illiteracy, poverty and food insecurity. Majority of its population are lack of proper livelihood resources, living in scanty of energy source based degraded forest environment, where they forced to practice shifting (*Podu*) cultivation a crude method of age old agricultural practice. The yields of the crops which they grow in this type of cultivation are not meeting their subsistence requirement throughout the calendar year and starving for food at least a minimum of three to four months especially during the agricultural lean period. In general tribal ecology is known as

ecology of malnutrition and endemic zone for Malaria. The incidence of Malaria is very high in many PVTGs habitats of Andhra Pradesh in general and in specific to visakha agency area where this research study was carried out at both macro and micro levels. As per 2011 census , the PVTGs population in Andhra Pradesh state was 354156, which constitutes 12.93% to total tribal population of the state. The Kondh tribe population in A.P was 10,4,348 which constitutes 29.46% to total PVTGs population and 3.81% to total tribal population of the state respectively. This tribe population is distributed in all 13 districts of Andhra Pradesh with varied in number, but large majority of them found to live in visakha agency area. The tribal sub-plan area of ITDA Paderu is otherwise locally known as “Visakha Agency”, considered it as abode for tribal population. Visakha agency is part of the eastern ghats forest environment, tribals who inhabits in it have established symbiotic relationship with forests since age immemorial. They are referred as *adivasis* (aboriginals) and *vanavasis* (forest dwellers). In Andhra Pradesh state ‘visakha agency’ is known for tribal population, about 16 tribes inhabits in it. Large chunk of tribal population in Visakhapatnam district is concentrated mainly in eleven tribal mandals namely Arakuvalley, Ananthagiri, Dumbriguda, Paderu, Hukumpeta, Pedabylu, Munchingput, Gangaraju Madugula, Chintapalle, Gudem Kothaveedhi and Koyuru. The Kondh tribe population is distributed in all these mandals with varied in number from one to another. The empirical study on the problem among Kondhs of Kolapari village was conducted at micro level by following ethnographic methodological procedure along with holistic, *etic* and *emic* approaches. The material related to the title of this research paper presented in the following few pages with qualitative and quantitative explanations of Anthropological relevance.

### About Kolapari Village

The village Kolapari is a multi tribal village, located at a distance of 4 kilometres towards south eastern side from the mandal head quarters of Chintapalle. It is a hamlet of kommangi panchyat and revenue village. For all practical purposes this hamlet village attached to the panhcyat raj and revenue administrations of kommangi. For development purpose it is attached to Chintapalle mandal development administration and Integrated Tribal Development Agency of Paderu respectively. This tribal habitat falls under the tribal sub-plan area of Visakhapatnam district. The tribal groups found in the village are Bagata, Konda Dora, Kondh and Valmiki. This hamlet village consists of 78 households with the population of 397. Out of the total households 50 households (64.10%) belongs to Kondh tribe. About 69.26% population in Kolapari village belongs to Kondh tribe , the rest 30.74%

of population in the village belongs to the tribes like Bagata, Konda Dora and Valmi. Around 70% of population in the village belongs to Kondh tribe, hence it is referred as the habitat of Kondhs based on numerical strength and dominance. Even though, it is numerically dominant but politically and economically inferior to that of the Bagata tribe. In visakha agency area Bagata tribe is a dominant tribal group, once the leaders of it acted as Mokashdars (*muttadars*) under Madugula region. Even today most of the political position at local and regional levels hold by the key leaders of this community. This tribe is occupying highest social position in the tribal hierarchy of visakha agency and tribal sub-plan area of the district Visakhapatnam.

Kolapari is a scattered homestead type of village with three clusters. Each cluster has its name of specific tribe locality, such as *Bagata veedhi* (Street), *Konda Dora Veedhi* (street) and *Kondh Veedhi* (street). A single Valmiki family is found to live at the outskirts of the village on the western side, some physical distance exists in between this family dwelling area (locality) and other tribes habitations within the territorial boundary of Kolapari village. In visakha agency the valmikis are treated as socially inferior why because their forefathers originally belongs to domb and pydi scheduled caste communities of plain area who migrated to the agency area during colonial period and permanently settled here subsequently and got the scheduled tribe status. The social evil of untouchability stigma is very much attached to this tribe because of its ancestors originally belongs to the scheduled castes in plain areas of Visakhapatnam district and also neighbouring state of Odisha. This village has infrastructural facilities like, Katcha road, electricity, primary school, Anganwadi centre, community hall and a condiment shop. It is surrounded by agricultural fields, forest and hillocks. A hill stream water flows throughout the year which is located adjacent to the village at the entry point on the northern side. Springs and the stream are the main water source to the residents of the village and using it for both domestic and agricultural purposes. The households in the village are situated in the plain area and on the hill slopes. Bagata and Konda Dora tribes households are found in the plain area where wet land cultivation seen, whereas kondh tribe households are situated on the hill slope where in dry and shifting (*podu*) cultivation is in vogue. The Kondhs are still largely depending on shifting (*podu*) cultivation in this village. This crude method of cultivation is practiced by almost all the tribes who inhabits in the tropical forest zones, including visakha agency of Eastern Ghats forest environment. At present large majority of the tribes are resorted to settled cultivation due to stringent forest rules (laws) imposed on them by the forest officials as per the 1952, 1988 and 2006 forest policies. However,

some of the tribal families inhabiting in the forested zones forced to practice it due to no other alternative arrangements for their livelihood. The practice of shifting (*podu*) cultivation still persists among the Kondhs of Kolapari village due to non-availability of plain land scape in and around of their habitation. This village still lacking certain infrastructure facilities like protected drinking water sanitation, health centre post office, metal road and marketing. At present an ASHA worker is providing health service to the residents by providing medicine to minor ailments. The residents of this village forced to drink the polluted stream and spring water without any kind of hesitation and in turn they are very badly affected with various kinds of water borne diseases. The energy resources available in and around the village are not meeting the subsistence requirement of entire population, but starving for food at least 30% of Kondh population during agricultural lean period. Food insecurity and poverty are the major economic problem to Kondh tribe in Kolapari. The ecology shifting (*podu*) cultivation is prone for malnutrition which is a dominant characteristic feature of Kondhs in this village in specific and visakha agency in general. The kondh habitat ecology is otherwise known as 'ecology malnutrition' and it has attributed to many tribal habitats all over India located specifically in hill tracts, mountains forests deserts and islands.

### Population Structure of Kolapari Village

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The table shows about age and sex wise population in the village. From the table it is noticed that the sex ratio is not balanced the males population in many tribes and tribal habitats in Visakha agency. But in this village it is exceptionally in reverse trend. The number of aged people are also very less in number in Kolapari. In general, life span of an individual in tribal society is very less when compared with that of caste based agrarian and industrial societies. The data presented in the **table- 1** clearly indicates that about 38.28% of the population in the village falls in the age group of 1-15 years, 29.98% of them falls in the age group of 30 years and 17.64% of them falls in the age group of 31-45 years. Around 7.55% of them falls in the age group of 46-55 years, 4.53% of them falls in the age group of 56-60 years, the rest 2.02% of them falls in the age group of 61 and above years. The data clearly indicates that children and youth population are more in number when compared to adult and older population in the village. It is observed that in tribal society women survival longer period than men. In the study area it is noted that the life span period among the particularly vulnerable tribes like Gadaba, Kondh and Porja comparatively very less with that of the advanced tribes namely Bagata, Kotiya, Konda Dora and Valmiki.

**Table 1: Age and Sex wise population in Kolapari**

<i>S. No</i>	<i>Age Group</i>	<i>Males</i>	<i>% to total</i>	<i>Females</i>	<i>% to Total</i>	<i>Total males and females</i>	<i>% to total population</i>
1	1 years and above	5	1.26	3	0.78	8	2.01
2	2-5	22	5.54	24	6.05	46	11.59
3	6-10	33	8.31	25	6.30	58	14.61
4	11-15	18	4.53	22	5.54	40	10.07
5	16-20	12	3.02	24	6.05	36	9.07
6	21-25	24	6.05	18	4.53	42	10.58
7	26-30	21	5.29	20	5.04	41	10.33
8	31-35	15	3.78	12	3.02	27	6.80
9	36-40	9	2.28	10	2.26	19	4.80
10	41-45	15	3.78	9	2.52	24	6.04
11	46-50	5	1.26	13	3.27	18	4.53
12	51-55	8	2.01	4	1.01	12	3.02
13	56-60	9	2.26	9	2.26	18	4.53
14	61+above years	4	1.01	4	1.01	8	2.02
	Total	200	50.38	197	49.62	397	100.00

### **Socio-Economic Background of Tribes in Kolapari**

The social divisions found at each tribe level are clan, lineage and family. Family is the primary social group. A clan group consists of number of lineages and a lineage comprises of several families. The clan and lineage are exogamous in nature whereas tribe is an endogamous group, which means marriage within the group only permitted. However, inter-tribal marriages are also in practice now, such cases are very few in number. The **table 2** shows about tribe wise family types in Kolapari. From the table it is noted that 59% of the families are nuclear type all the four tribes put together, it is followed by 21.8% joint type of families and 19.2% extended type of families. It is interesting to note that joint and extended type of families are more in number among Kondhs when compared to other tribes. Polygamous extended type of families are found in Bagata, Konda Dora and Kondh tribes. Now only polygyny is in practice among the tribal communities of Kolapari. In general sororal polygyny is in vogue among almost all the tribes in visakha agency. Joint family system was once in practice especially among many Hindu castes but

now it is replaced by nuclear type of family system due to modern education and employment. However, still the persistence of joint family system noted in Kolapari village due to limited land property ownership rights to many Kondh families in the village.

**Table 2: Tribe wise family types in Kolapari**

S. No	Type of family	Name of the Tribe				Total number of families	% to total families
		Bagata	Kondh	Konda Dora	Valmiki		
1	Nuclear	5	29	11	1	46	58.97
2	Joint	1	12	4	-	17	21.80
3	Extended	3	9	3	-	15	19.23
	Total	9	50	18	1	78	100.00

The **table 3** presents the data pertaining to tribe wise family size in Kolapari. From the table it is noted that 53.8% of consists of 5-6 numbers, 10.3% of families consists of seven members, 5.2% of families consists of 8-9 members, the rest 30.7% the families consists of 1-4 members size. The average family size is 5.09 members in all the tribes put together in the entire villages, whereas the family size in specific to Kondh tribe is 5.4 members. The data also clearly reveals that large size families and joint type of families are more in number in Kondh when compared with that of other tribes in Kolapari. The fertility rate is also very high among the PVTGs when compared to other tribes in visakha agency why because family planning (sterilization) is exempted PVTGs including Kondh. It is observed in the study area, that infant, child and maternal mortality rates also very high among PVTGs in comparison to other hill tribes in the tribal sub-plan area of visakha agency. This is primarily due to poor health and nutritional status added with the problems of poverty and food insecurity. Majority of the PVTGs populations are underfed and experiencing with the livelihood problems due to scanty of agricultural land resources in their habitats. They forced depend on the physical environment of forest flora and fauna by way of collecting NTFP items, besides practicing the crude method of swidden or shifting (*podu*) cultivation. Government initiated public distribution is also not yet solved the food problem among PVTGs population including Kondh people of Kolapari village.

The **table 4** shows about the occupational background of head of households according to tribe wise. In general the economy of the tribes in Kolapari is agro-forest based and largely considered as subsistence economy. The data presented in the table clearly indicates that about 91% of the head of households primary



**Table 3: Tribe wise family size in Kolapari**

Family size(in persons)	Name of the Tribe				Total number of family	% to total families
	Bagata No	Kondh No	Konda Dora No	Valmiki No		
1	-	-	1	-	1	1.28
2	1	1	1	1	4	5.13
3	-	2	2	-	4	5.13
4	1	8	6	-	15	19.23
5	5	17	4	-	26	33.34
6	2	12	2	-	16	20.51
7	-	7	1	-	8	10.26
8	-	2	-	-	2	2.56
9	-	1	1	-	2	2.56
Total	9	50	18	1	78	100.00

occupation is agriculture and 7.69% of the head of households primary occupation is agricultural labour. A single Valmiki family head is a traditional messenger. And also he will be paid for his service in both cash and kind annually by earn same additional money through fire wood collection and selling. In Kolapari a Konda Dora family owns a condiment shop, its head of household has taken up petty business in addition to agriculture. Except Valmiki tribe family, the other tribes families primarily depending on agriculture of both shifting (*podu*) and settled cultivation. Almost all the families in the village collect the N.T.F.P items and sell it to G.C.C and the weekly market at Chintapalle. In all the tribes almost all the families have livestock wealth. A few Kondh families rear the goats and sheep's and a considerable number of Kondh families rear swineherd. In the past piggery was largely confined to Kondhs in agency tracts, now a few families in Gadaba and Porja are also rearing pigs. At present piggery has become part of the livelihoods of certain number of families among PVTGs in Visakha agency. Almost all the families in Kondhs who rear pigs also make it use for sacrificial purpose. The Kondhs who rear pigs also make it use for sacrificial purpose during socio-ceremonial and religious festival occasions apart from the sacrificial of fowls in such occasions.

The **table 5** shows about the educational status of head of households in Kolapari village. The data presented in the table clearly illustrates that about 66.67% of them are illiterates, 21.79% of them have primary school level education, 8.98% of them have secondary school level education, one (1.28%) have intermediate level of

**Table 4: Tribe wise occupational background of families in Kolapari**

S. No	Occupation	Name of the Tribe				Total families	% to total families
		Bagata	Kondh	Konda Dora	Valmiki		
1	Agricultural (shifting and settled cultivation)	7	47	17	-	71	91.03
2	Agricultural labour	2	3	1	-	6	7.69
3	Traditional messenger/ firewood selling	-	-	-	1	1	1.28
	Total	9	50	18	1	78	100.00

education and another one head (1.28%) of household have degree level education. The data clearly indicates only 33.33% of the head of households are literate. It is noted that more number of illiterates found in Kondh tribe. Now school aged children in almost all the tribes are enrolled in local primary school because of pre-school facilities at the local Anganwadi centre as well as mid-day meal scheme and supply of free books and uniform to the students as per Right to Education Act 2009. For high school and college education, some of the tribal parents in the village are sending their children to Chintapalle, mandal head quarters where such facilities are available. Even then, still the literacy rate is very low among Kondhs, when compared to other tribes like Bagata and Konda Dora. In general, very low literacy rate was recorded among the PVTGs like Kondh, Gadaba and Porja in the study area of Visakha agency.

**Table 5: Educational status of households in Kolapari**

S. No.	Level of Education	No of Head of households	% to total head of households / families
1	Illiterates	52	66.67
2	Primary	17	21.79
3	Secondary	7	8.98
4	Intermediate	1	1.28
5	Degree	1	1.28
	Total	78	100.00

The **table 6** presents the data pertaining to land owning pattern of households in Kolapari. From the table it is noticed that 91.03% of families owns the agricultural lands, only 8.97% families falls under landless category. Among the land owning families 95.77% are small and marginal categories, only 4.23% of families are medium and large size land holding categories. In the land owning category only 26.9% of families own both wet and dry type of lands and the rest 73.1% of families own *Podu* category of lands on hill tops and slopes. About 14% of households in the village own terrace category of lands in between the two small hillocks, where spring water flows during the monsoon seasons.

The tribal farmers in the village grow mixed crops like millets, pulses and oil seeds in dry and *Podu* category of lands during rainy season and paddy crop is grown in the wet and terrace category of lands during Kharif season only. In general, the tribal peasants gets very low yields from the crops which they grow in dry and *Podu* categories of lands whereas, they gets good yields of paddy crop usually grown in wet and terrace cultivation, but the number of wetland cultivators are very less when compared to number of dry land and *Podu* land cultivators in Kolapari. In recent time about ten families belonging to Konda Dora and Bagata tribes are raising coffee and pepper in the nearby forest lands under the shades of big trees and oak plants. In general, very less extent of agricultural lands in the form of plain land scape available to the tribal communities of visakha agency including Kolapari village. Hence, almost all the tribal households forcefully depend on the flora and fauna for meeting its subsistence requirements in addition to farming and livestock.

**Table 6: Tribe wise landholding pattern of households in Kopalari**

S. No	Size of land owned (in Acres)	Name of the Tribe				Total household	% to total households
		Bagata	Kondh	Konda Dora	Valmiki		
1	landless	2	3	1	1	7	8.97
2	1-2.5	-	12	2	-	14	17.95
3	2.6-5.0	5	24	6	-	35	44.87
4	5.1 – 10.0	2	10	7	-	19	24.36
5	10.1+above	-	1	2	-	3	3.85
	Total	9	50	18	1	78	100.00

The tribal families in the village mainly depend on land, forest and livestock resources for meeting its subsistence requirement. The economy of tribes is

considered as subsistence economy. The **table 7** presents the data pertaining to tribe wise annual family income in Kolapari. From the table it is noticed that about 21.79% of families falls in the income group of rupees 3600-6000, 58.99% of families falls in the income groups of rupees 7000-10000; 16.66% of families falls in the income group of rupees 12000-18000 and the rest, 2.56% of families falls in the income group of rupees 20000-24000. The data clearly indicates that large majority of the tribal families in the village gets very low annual, income from all sources. The food materials collected by the tribals in the form of roots, tubers edible fruits and leaves are not valued in terms of money, but they considered it free gift of nature, even though manual labour of them involved in the gathering activities.

Among the four tribes in the village Kondhs considered as particularly vulnerable tribal group, majority of them mainly depending on shifting (*Podu*) cultivation and NTFP collection. However, some of the Kondh men currently getting some amount annually through wage employment as skilled labour of carpentry and masonry in house construction works of ITDA sponsored housing scheme in the tribal sub-plan area of Visakha agency. Even then, about 60% Kondh families in the village stand at below poverty line. Large majority of the Kondh families in the village are experiencing with the problems of poverty and food insecurity. In the village, the wet and terrace categories land owning families are economically better than landless, dry and *Podu* categories of land owning families in Kolapari. Most of the families in the village spent the major portion of it annual income towards meeting the expenditure of socio-ceremonial and religious activities.

**Table 7: Tribe wise annual family income in Kolapari Village**

S. No	Annual family income (in rupees)	Name of the Tribe				Total household	% to total households
		Bagata No	Kondh No	Konda Dora No	Valmiki No		
1	3600	-	-	-	-	1	1.28
2	4500	-	1	-	-	1	1.28
3	5000	-	4	-	-	4	5.13
4	6000	1	7	3	-	11	14.10
5	7000	-	3	-	-	3	3.85
6	7200	1	2	-	-	3	3.85
7	8000	2	14	2	-	18	23.08
8	9000	1	3	1	-	5	6.41

S. No	Annual family income (in rupees)	Name of the Tribe				Total household	% to total households
		Bagata No	Kondh No	Konda Dora No	Valmiki No		
9	10000	2	8	7	-	17	21.80
10	12000	1	4	2	-	7	8.97
11	15000	1	3	2	-	6	7.69
12	18000	-	1	-	-	1	1.28
13	20000	-	-	1	-	1	1.28
14	24000	-	-	-	-	-	-
	Total	9	50	18	1	78	100.00

### Brief Ethnographic Background of Tribes in Kolapari

**A) Bagata:** Bagata is the Telugu speaking native tribe of visakha agency area. It is the economically and politically dominant tribal group in the tribal sub-plan area of ITDA, Paderu. Most of the former *muttadars* and Traditional village headmen of Visakhapatnam tribal areas belongs to this tribe. The ancestors of this tribe acted as *Muttadars* to former *Zamindars* (Aristocrats) and British administrators. Bagatas are referred locally and regionally as *Baktas*. They account for their name by the tradition that they served with great devotion (*bhakti*) to the former rulers of Golugonda and Madugula. There was another version that this word might have been derived from the local word *Bugata* which means landlord. Bagatas are the traditional landowning community in visakha agency area. This tribe is divided into a number of exogamous totemic clans, which are locally called *Gotrams* or *Vamsams*. These clans are further divided into a number of surname groups. Clan regulates marriage alliances among them. They strictly observe the rule of endogamy at tribe level and exogamy at clan and lineage levels. Bagatas occupy highest social status in local social hierarchy and tribal hierarchy of the region. Monogamy is the general rule and polygamy is also rarely found in the community. They follow the patriarchal system. Patrilineal and partilocal families are generally found in this tribe. Nuclear type of families are prevalent while joint or extended type of families are rarely found. They observe birth, puberty, marriage and death rites. The dead are either buried or cremated depending on the economic condition of the family. Their economy is agro forest based, largely considered as subsistence economy.

They worship several gods and goddesses such as *Sanku Demudu Nandi Devudu*, *Jakara Devata*, *Nisani Devata*, *Bali Devata*, *Durga* etc. They have belief

in animism and superstitions. They celebrate all the festivals along with other tribal communities. The important festivals celebrated by Bagatas are *Chaitra Parbo* or *Etikala Panduga*, *Mamidikotha*, *Kandi Kotha*, *Chikkudu Kotha* and *Korra Kotha*. The festivals which they observe have much attached with their subsistence activities. *Modukondamma* is the important tribal deity to almost all the tribes of the region including Bagata tribe. A shrine of this deity is located in Paderu where the office I.T.D.A is also functioning for the welfare and development of tribes in visakha agency.

**B) Konda Dora:** Konda Doras are also known's as '*Kubis*' and '*Konda Porjas*'. They call themselves as *Kubing* or *Kondargi* in their own dialect, which is called '*kubi*' or '*konda bhasha*'. This dialect can be included in the Dravidian linguistic family, konda doras living in visakha agency (including Kolapri) can speak '*Adivasi Oriya* and the regional language Telugu'. They are basically shifting cultivators. But now they are adopting to settled cultivation due to the recent policies of conservations. This tribe is divided into a number of clans such as *korra*, *killo*, *swabi*, *kimudm*, *ontalu*, *paralek*, *pangi*, *biddika*, *mandalek*, *surrek*, *somelunger*, *oljukula*, *goolonigune* etc, levirate type of marriage is customarily practiced in this community. They eat beef and pork. Their economy is agro-forest based and largely considered as subsistence economy. The traditional "tribal head" and tribal panchyat" or council still exists apart from the statutory panchyat. They observe crop harvest festival and first yield fruit festival of various kinds like that of other tribes in the agency area. The most important festival is '*kadapandoi*' (seed charming festival) and hunting festival '*etum*' or '*itikela*', follows this festival. *Dimsa* is the traditional tribal dance in which both women and men participate. It is usually performed during socio-ceremonial and religious festival occasions. The important deities for them are *konda devata* and *sankudevudu*.

**C) Valmiki:** Valmikis living in agency tracts are only notified as scheduled tribe as per the S.C &S.T amendment Act 1976. They are predominantly found in Visakha agency area of Andhra Pradesh. They claim their descent from the sage Valmiki, the author of Ramayana. The ancestors of this community migrated into the tribal areas during colonial period and worked as *vettis*. Even today in many multi tribal villages, this community male persons acting as *barika* (messenger) who carry the inauspicious messages and messages pertaining to the officials visits to the villages. The single family head of Valmiki tribes in Kolapari is also acting as traditional messenger and having service relationship with other tribes of the village. The valmikis who inhabit in Rayalaseema region of A.P are distinct and different and they have not given S.T.status. Synonym and equalent groups in the

plain areas of north-coastal Andhra Pradesh are categorized them as scheduled castes. The Valmiki in the agency area have low social status and stands at the bottom of tribal hierarchy. The other tribes do not have commensal relations with the Valmiki. However, majority of the Valmiki in Visakha agency are benefited with education and employment. Valmiki are agriculturists and forest labourers, some of them in the community are acting as middlemen and a few of them became traders and moneylenders. The Valmiki tribe has the sub-divisions like *Gotram* and *Intiperlu* (lineages). Both *Gotra* and lineage are exogamous in nature. Inter-tribal marriages are very commonly found in between the Valmiki and other tribes like, Kondh and Gadaba. Marriage by mutual consent, marriage by elopement, widow remarriage and divorce are permissible in the community. In general, Valmiki are economically better than other tribals but enjoys low social status social stigma of untouchability was also attached to this tribe once. But now such kind of social and physical isolation not much exists. Even today, they mostly inhabit in separate colonies and hamlets, only a few of them reside in the mixed tribal localities multi-tribal villages in visakha agency area.

**D) Kondh:** Kondhs constitute one of the principal aborigines in the Eastern Ghats, distributed mainly in the hills of Orissa and Andhra Pradesh. Their habitat was the hills separating the districts of Ganjam and vizagapatnam in the then Madras presidency and continuing north wards into the Orissa tributary states of Band, Daspalla and Nayagarh and crossing the Mahanadi into Angul and the khondamals. The Kondh area further extended into the central provinces, covering the northern part of *kalahandi* and the southern part of *patna* (Thurston 1909: Vol VIII, P 357). The term kondh is derived from the Dravidian word *konda* means hill. It has ecological significance. The kondhs are considered as hill people. They are divided into several sub-divisions like *Dongria kondh*, *Kutia Kondh*, *Desikondh*, *P;engu Kondh* and *Maluva kondh*. The sub-divisions of the kondh are actually territorial divisions. Each group is further divided into a number of exogamous lineages like *Harika*, *Jakasika*, *Praska*, and *Kadeaka*. The kondhs call themselves in their own dialect as *Kuvinga* or *Kui Dora*. In Andhra Pradesh, Kondhas are mainly concentrated in visakha agency area of Paderu ITDA. They have distributed in all eleven tribal mandals of tribal-sub plan area of Visakhapatnam district. Their habitats are mostly found on the hill tops and slopes of the interior forests. The life of this tribe people is linked with the geographical factors. The habitats of the Kondhs composed of rugged hills, uninhabited jungles and deep water courses, surrounded by pathless, wilderness forests or valleys and pervaded by a pestilential atmosphere. The climate of the Kondh territories was highly insalubrious.

The climate of the Kondh habitats is dry, bracing and comparatively cool. During the cold months a fire is needed even in the day time, the rainfall starts in May and continues until the south-west monsoon regularly begin in June. The temperature is very variable, there being a sharp fall as soon as the sun disappeared behind the hills in the evening. The cold weather usually begins in October and normally lasts up to March month end. Climate plays a major role in influencing the manners, customs, predilections and usages of the inhabitants. Usually it also determines the progress of the area. It effects human occupation, modes of life and habits as well. They have different mode of life when compared with that of the people in the plains. They interact with the flora and fauna of forests. The physical stature of the Kondhs indicates that they have a higher percentage of the Caspian blood on them. They are bright tourney in complexion with wavy hair and with prominent cheek bones. They are between short and below medium in stature. Kondhs are mainly dolichocephalic, morphine people. They are a hardy war like race of men, well accustomed to jungle life. They have exhibited primitive virtues which more civilized nations must envy. At the same time they are cheerful, mobile, reserved self-possessed, generous and polite and glad to talk with one who know their language a corrupted form of Oriya. In the Kondh community, the laws of hospitality acted as a check on the custom of blood-revenge and the kondh theory of chronic war. They are shy and timid, hating contact with the inhabitants of the plains. The animal sacrifice still prevails among them.

### **Social Exclusion and Inclusion Practices among tribes of Kolapari Village**

The cultural practices of people at tribe and village levels clearly denotes about the levels of exclusion and inclusion in almost all the spheres of their day to day life and also in the ongoing development process of scheduled areas of Visakhapatnam district and tribal sub plan area as well as in specific to the village Kolapari. The research scientific explanations given in this write up is heavily dwell upon the theories of social stratification and discrimination. This research paper mainly deals with the concepts of Tribe, Village, Social Exclusion and inclusion. The meanings of these concepts given very briefly below:

### **Tribal Hierarchy, Discrimination and Inequality**

The social order of the tribes is noticed in Kolapari village. It has already mentioned the tribal composition of the village. The settlement pattern of the village itself clearly depicts the existing physical distance in-between the different tribes habitation



localities within the territorial boundary of the village. Physiography of this village shows the living area / locality of each tribe in the village. The village is divided into three clusters; each cluster is occupied by a specific tribe. On the nature of hierarchies perceived and practiced by different groups, Dumont (1970) narration of caste hierarchy at local level, where the hierarchical principle is clear in the fact that the groups own self definition is almost identical with the proclamation of the orders of preference in a similar vein, ranking order of the tribes in Kolapari village is classified on the basis of the criteria like occupation, commensality, dietary habits, power and wealth. The social order of the tribes in the village shown below:

**Table 8: Ranking order of tribes in Kolapari**

<i>Ranking Order</i>	<i>Name of the tribe</i>	<i>Traditional occupation</i>	<i>Other criteria</i>
1	Bagata	Agriculture / settled cultivation	Land lords / muttadars non-beef eating tribe, holding highest political power and owning large extent of land no. commensal relations with other tribes in tradition.
2	Konda Dora	Konda podu / shifting cultivation	Beef and pork eating practice commensal relations with Bagata and Kondh tribes, commensal restriction with Valmiki
3	Kondh	Konda Podu and piggery (swine herders)	Beef and pork eating practice commensal relations with Bagata and Konda Dora tribes, commensal restriction with Valmiki
4	Valmiki	Barika / Vetti, make musical instruments and play it during socio-ceremonial occasions / service tribe	Beef and pork eating practice accept cooked from other three tribes. In tradition no commensal relations with the other tribes, service relationship with other tribes, once untouchable caste of plain area had S.C.status.

The ranking order of tribes in Kolapari clearly reveals that existence of social inequality and discrimination in between the different tribes. Discrimination also observed among the tribes on the basis of linguistic criteria (**table 8**). The tribes like Kondh, Konda Dora and Valmiki have its own dialects; for instance the Kondh speak 'Kuvi' Konda Dora speak 'Kubi' or Konda bhasa, whereas the Valmiki speak *Kupia* or *Kichu*, apart from Adivasi Oriya and the regional language 'Telugu', Bagata is the Telugu speaking tribe, now a few Bagata people are speaking *Adivasi Oriya*, because of the influence of neighbouring Oriya speaking linguistic tribes

of the region. On the linguistic criteria the Bagata claim superiority over the other tribes. In scheduled area of Andhra Pradesh fission also observed in Kondh tribe, it has the sub-groups like Jatapu Dora, Dongria and Kutia. The Jatapu Kondh are the most advanced, whereas the Kutia Kondh is very backward, inhabiting inaccessible hills and forests. The Kondhs of Kolapari village belongs to Kutia social division. Social inequality in between the tribes and also at certain tribes level noted in the study village as well as in visakha agency area.

Social discrimination prevails in between the aboriginals and mainstream population (plain area caste population) who are assured with all kinds of amenities and facilities, designated them as most civilized people belong to elite group habitual to urban life. Exclusion is understood in terms of their locational habitation as most of the tribal settlements are small and scattered homesteads (including Kolapari) not connected well to the mandal and district head quarters as well as the so called civilized urban towns and cities. Self imposed isolation to maintain the identity and segregation features of social exclusion are much concern to the tribal communities, which inhabits in hills, forests, deserts and islands. The study village Kolapari located on hill slope, surrounded by forest ecology of eastern ghats forest environment. Some of the features of caste system are found among these groups penetrated through culture contact (acculturation) with the neighbouring caste communities, who live tribal areas along with them. The features of 'tribe' are constantly changing due to the process of acculturation, sanskritization and modernization. In this context verma (2002) explains that how the concept of tribe has under gone change from that of a political unit of olden days to a group of people identified with poverty and backwardness. Historically they were exploited and oppression has resulted in a complete loss their nerves. It is difficult to reconcile their glorious past with the present state of misery. However, they are gradually working up from centuries old slumber. The younger generation particularly, the educated class have now. Come to realise their potentiality and positive that they are equal with other groups. Education definitely considered as a means and best tool to promote inclusive growth and development among excluded tribal communities in India. Even though, social inequality and discrimination prevails in between tribes in Kolapari village, but inclusion practices appears in-between it during socio-ceremonial and religious festival occasions. All the residents of the village collectively organize the village deities festivals of *Sanku Devudu*, *Nishani Devatha* and *Konda Devat* by raising contributions. During such occasion they gather at village '*Sador*' (meeting place) and perform the traditional tribal dance '*Dimsa*'. Almost all the tribal families in the village observe '*Etum* or *Itikala Panduga*' in the

month of May in every calendar year. In such occasion the men belongs to all the tribes invariably participate in hunting game' and the caught or killed animals or birds flesh (meat) is fooled, shared equally by all the families of the entire village. Exchange of labour service and agricultural implements in between the families belonging to different tribes is very common feature. Ceremonial gift exchange and reciprocity in between different tribal families noted in Kolapari village. Service exchange prevails in between the Valmiki tribe family and other tribal families in the village. Generally, all the tribal families invariably attend almost all the rituals observed by a specific family in a cyclic (calendar) year. Certain of the egalitarian features still persists in the tribal communities of the village. Almost all the tribal families are beneficiaries of the inclusive policy measures of the Integrated Tribal Development Agency of Paderu in the forms of housing, subsidiary loan, education, health and nutrition. At present almost all the families in the village are access to the services of ASHA worker, Anganwadi worker, ANM, Grama Volunteer and Primary school education. Community participatory development approach of PESA Act and Grama Sabha definitely playing a crucial role in many tribal villages including Kolapari for paying way for the inclusive growth and development among the aboriginal people in the study area. But the particularly vulnerable tribal groups still (including Kondh) living in most economic backward condition due to the severity of social exclusion through the mechanisms on geographical isolation, segregation and spatial distribution added with the forms of exclusion such as marginalization, deprivation, illiteracy, and impoverishment.

## Conclusion

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The problem of social exclusion is considered as one of the constraints for the development of tribes in India in general and specific to the studied village Kolapari. Exploitation of tribals in the area of market by the non-tribal moneylenders and traders as well as extremists activities in visakha agency area also creating unrest among them resulting to agitations and upsurge now and then. Extremism (extremists activities) in the Kondh habitats also causing for unrest and under development, especially in the interior forests of eastern ghats. Majority of the Kondh people are not access and availing the services of government development extension agents fully due to geographical and ecological constraints which primarily linked with the mechanism of exclusion through geographical isolation. Many PVTGs settlements including Kondh, lacking proper infrastructural facilities like road, protected drinking water, sanitation, health and market. More than 60%

of its population stand at below poverty line due to lack of economic resources and experiencing with problems of livelihood and food insecurity. Still concerted effort is much needful from the tribal development administration to improve the living conditions among PVTGs population and also to achieve inclusive growth and development among them as per the priority of central government since X<sup>th</sup> five year plan period onwards in specific to marginalized and socially excluded communities including aboriginal people. Community participatory development model can be much useful for promotion welfare, development and inclusive growth among the tribal communities including PVTGs. The Anthropological tribal development approaches of isolation, assimilation or integration are still debatable issues even today in perspective of inclusive growth and development of PVTGs who stands at the bottom of human development Index.

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