

SOCIAL EXCLUSION AMONG TRIBES: A CASE STUDY OF GUTTI KOYAS OF WEST GODAVARI, ANDHRA PRADESH

*A Dissertation submitted to the University of Hyderabad in partial fulfillment of the requirements for the
award of the degree of*

MASTER OF PHILOSOPHY

in the Centre for the Study of Social Exclusion and Inclusive Policy

by

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December, 2022

CERTIFICATE

This is to certify that the dissertation entitled “**Social Exclusion Among Tribes: A Case Study of Gutti Koyas of West Godavari, Andhra Pradesh**” submitted by **Mr. THUNGA RAMESH** bearing Reg. No. 18SIHL01 in partial fulfillment of the requirements for the award of the degree of Master of Philosophy in the Centre for the Study of Social Exclusion and Inclusive Policy is a bonafide work carried out by him under my supervision and guidance which is a plagiarism free dissertation.

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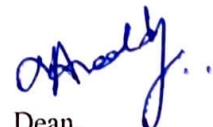

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I, **THUNGA RAMESH**, bearing Registration number 18SIHL01, hereby declare that this Dissertation entitled “**Social Exclusion Among Tribes: A Case Study of Gutti Koyas of West Godavari, Andhra Pradesh**”, submitted by me under the guidance and supervision of Professor K. Raja Mohan Rao is a bonafide research work which is free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma. I hereby agree that my dissertation can be deposited in Shodganga/INFLIBNET. Originality report from the University Librarian is enclosed.



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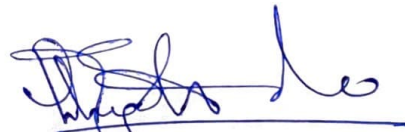
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LIST OF ABBREVIATIONS

AP	Andhra Pradesh
ASDS	Agricultural Social Development Society
ASHA	Association for Social and Humanize Action
CG	Chhattisgarh
CPI	Communist Party of India
CPI(M)	Communist Party of India (Marxist)
CPI (M-L)	Communist Party of India (Marxist-Leninist)
G.O.	Government Order
GoI	Government of India
I-DO	Indigenous Development Organization
ITDA	Integrated Tribal Development Authority
JVS	Jana Vikas Society
LHS	Livestock Holding Survey
OBC	Other Backward Classes
PESA	Panchayat (Extension of the Scheduled Areas) Act
RTI	Right to Information
SC	Scheduled Caste
ST	Scheduled Tribe
TS	Telangana State

CHAPTER – 1

INTRODUCTION

There are numerous ethnic and indigenous communities in India. The Indian Constitution recognizes 720 ethnic communities' people as "Scheduled Tribes" and are also known as the native people or Adivasi peoples of India. In India majority of Adivasi communities are recognized as Schedule tribes, which are commonly referred to as Girijans/ Indigenous people, which means Habitats of Hills/aboriginals. They account for 8.6 percent of the total population of the country, which is 1045.46 lakhs, according to the 2011 Census. However, numerous other communities could be called schedule tribes and do not have any state recognition. According to the World bank¹ "Indigenous communities are diverse ethnic communities, each with its own unique culture, language, and traditions. Their identities, customs, and means of subsistence, as well as their bodily and spiritual well-being, are strongly connected to the land and natural resources on which they rely with shared ancestral ties".

Adivasi/ scheduled tribe peoples are most concentrated in India's seven northeastern states and in central India. Every tribal community has a distinguished culture and dialect. To protect their unique lifestyle and rights there are several laws and constitutional provisions framed in the constitution of India. The fifth Schedule and Sixth Schedule are for the scheduled tribe peoples 'rights to protect their culture, land and self-governance. Northeastern states such as "Meghalaya, Mizoram, Assam, and Tripura," comes under the Sixth schedule. There are a number of problems with the laws designed to safeguard these communities, and their application is far from ideal. Indigenous peoples' movements in the nation have a long history of attempting to claim their rights. Indigenous communities across the nation experienced violent confrontations, mainly in North-East and central India, particularly in Madhya Pradesh and Chhattisgarh. Indigenous peoples' movements have been evidenced in Odisha, Andhra Pradesh, and Telangana during the pre- and post-independence periods. Some of these conflicts have persisted for years and continue to be the root of great poverty and serious violation of human rights in the communities.

¹ <https://www.worldbank.org/en/topic/indigenouspeoples#1>

World bank report on the current status of Indigenous people, World bank² “estimated that 476 million Indigenous Peoples worldwide, account for 6 % of the total world population, among them 19 % indigenous people are extremely poor”. Preservation of ethnic identities and cultures of tribal communities creates an environment of equal opportunities, and equal access and protects their basic rights; it leads to sustainable development and tribal sustainability. Since its independence Government of India particularly focused on the development of socially excluded communities like SC, ST and religious minority groups in terms of education, employment and empowerment. Particularly for the welfare and development of Tribal communities making several policies, though when compared to other socially excluded social groups such as SCs and OBC tribal communities are still struggling to get basic amenities.

The present study is conducted on the Gutti Koyas, a migrant tribal community from Chhattisgarh that moved and settled in deep forested, agency areas of the West Godavari district of AP. In Central India, Chhattisgarh state is one of the most tribal population concentrated states of India with 42 scheduled tribal communities and their subgroups, the majority of them living in deep forest and mountain areas. Due to poverty and in search of livelihood people from Chhattisgarh migrated to other states, particularly erstwhile AP. In 2005, due to the conflict between the state government-sponsored armed group “*Salwa judum*” and Maoists (Naxalites), this conflict caused a social disturbance in the regions particularly Baster, Dantewada, and Bijapur districts. To escape this conflict many tribal communities migrated to other states like Odisha, Maharashtra, and erstwhile Andhra Pradesh. This migration of tribal communities to the other states made them face social exclusion, identity loss, loss of rights on forest and land, and food insecurity, forcing many tribal people to leave their cattle, paddy, house, family members, and relatives. In erstwhile Andhra Pradesh, Khammam district was one of the high tribal population concentrated districts and one of the largest forest area districts in India. These reasons attracted the tribal people from Chhattisgarh. The Koya tribal community was the highest populated community in Khammam, their language and culture have some similar aspects to Chhattisgarh Tribal communities which made them settle near the Koya tribal villages.

To avail constitutional rights and benefits every tribal community should be recognized by the respective state. This recognition is vital for the survival of every community and its members.

² <https://www.worldbank.org/en/topic/indigenouspeoples#1>

The people who migrated from Chhattisgarh belong to various Scheduled Tribe communities, the majority of them belong to Gond and its sub-tribal groups, based on their living area in the forest they are named Gutti Koya, Maria Gond, Muria gond, and Abhuj Mariya. These communities have no recognition in Andhra Pradesh though they had tribal status in Chhattisgarh. Due to their non-recognition status, they lost the rights to forests and land in Andhra Pradesh, which they have enjoyed in their native state Chhattisgarh. The recognition as Internally Displaced Persons or as a Scheduled Tribe enables them to protect their basic rights and tribal sustainability. According to the UN IDP guidelines, the migrant state should look after the welfare of those who internally migrated and it should ensure housing with basic amenities.

Tribal Migration:

Anjali and Subhojit (2020) opined that Migration is a kind of movement in which, for a number of purposes, people relocate across clearly established territorial boundaries. Tribal migration in India refers to the movement of tribal groups from one region to another within India. This can be for a variety of reasons, including seeking better economic opportunities, fleeing conflict or persecution, or in response to environmental changes such as drought or flood and dams. These migratory flows may be “seasonal, semi-seasonal, or permanent”. Shah and Shah (2005) (2004) Their article provide an overview of the various factors that contribute to tribal migration in Madhya Pradesh, as well as the challenges and opportunities that it presents. Howard (2011) explains the kind of factors are responsible for migration and differentiated the push and pull factors as follows.

Push factors	Pull factors
The social push factors are state, religion, racism and sexism	The social pull factors are personal freedom, social equality
The political push factors are instability of Government, War	The political pull factors are having a peaceful place, proper justice with individual rights

The economic push factors are rapid poverty and no job opportunities.	The economic pull factors are the place which is developed, sufficient job opportunities, and a better life economically.
The environmental push factors are natural disasters, the absence of natural resources.	Environmental pull factors are stable climate conditions with sufficient resources

Interstate Displacement:

Interstate displacement describes the movement of individuals or groups of people inside a nation from one state to another state. This can occur for a variety of reasons, such as job opportunities, family or personal reasons, or to escape conflict or persecution. It is a common occurrence among scheduled tribes of India. It can have both positive and negative effects on individuals or communities who are displaced. The main negative effects are disconnection from the original community, native land and loved ones.

According to the UN³(1998), article-2 “*internally displaced persons are the persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence to avoid the effects of armed conflicts, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border*”. Those who managed to migrate from Chhattisgarh in search of livelihood, shelter, and protection settled in forest areas of AP and Telangana are locally notified as Gutti Koyas / Gutta Koyas.

Social Exclusion Concept:

Social exclusion is referring to the practice of which excluding a certain individual or members of particular groups from taking a more active role in society's social, economic, political, and cultural life. The process of Exclusion can occur at many different levels, including within and between individuals, families, houses, villages, towns, states, and even globally. Sometimes individuals or

³ <https://www.unhcr.org/protection/idps/43ce1cff2/guiding-principles-internal-displacement.html>

groups can choose to drop out from all forms of activities in society and become inactive.

René Lenoir French civil servant and politician coined the term Social Exclusion in 1974 and the concept was elaborated on and developed by many social scientists later. There are different definitions used to determine this concept. The term "social exclusion" encompasses a broader definition than "poor," including not only a "lack of material resources but also the difficulty of participating actively in socioeconomic, political, and cultural aspects as well as, in some interpretations, alienation and exclusion from mainstream society" (Duffy 1995).

Noble laureate and Economist Amartya Sen believes that being "excluded from social relationships can lead to other forms of deprivation, limiting our life options even more. As a result, it can be both a component of capability deprivation and a cause of other capability failures. Institutions that discriminate, isolate, shame and deprive subordinate/marginalized groups based on characteristics such as caste, tribe, religion, and gender are at the heart of exclusion in India" (Sen,2000).

According to the DFID, the concept of "Social Exclusion", is the systematic detriment of specific groups due to discrimination against them on the basis of their "ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant status, or place of residence. Discrimination happens in social institutions like the family as well as public institutions like the legal system, educational institutions, and the health care system." (DFID, 2005).

UNICEF has defined the concept "Social exclusion as the denial of equal opportunities imposed by certain groups of society upon others", which prevents an individual or group of people from taking an active part in the fundamental political, economic, social and cultural activities of the community or society and it leads to the "deprivation, poverty, and inequality" among the individual or groups (UNICEF, 2011).

According to Hilary Silver "Social exclusion is a rupturing of the social bond". It involves a decline in access, involvement, and solidarity. It shows a lack of social integration or coherence at the community level. At the individual level, it refers to the inability to take part in social activities that are customarily anticipated and to form deep interpersonal bonds. Hilary Silver claims that "Exclusion can be based on racial, ethnic, linguistic, caste, religious, and other cultural identities, as well as age, gender, sexuality, disability, poverty, unemployment, socioeconomic conditions, and place of residence, which can overlap, intersect and compound over time. Individuals who are socially excluded and society as a whole suffer from interconnected negative

repercussions as a result of their exclusion” (Silver, 2019).

“Social exclusion is a violation of the demands of social justice” Barry (1998) thus, it creates inequalities and forces disadvantaged communities into worse situations. Social Exclusion is “the method by which some people and groups are consistently denied access to opportunities and positions that would allow them to live independently in the context of the social requirements set by the institutions and values present in a given society” Castells (1998), and it concludes that the process of social exclusion resulted in disadvantaged groups away from the basic rights.

In recent years, policymakers and civil society organizations in India have begun to pay more attention to the idea of social exclusion as they have come to understand the importance of addressing the underlying causes of social exclusion and fostering more social inclusion. This has included initiatives to improve marginalized groups' access to school, employment, and other opportunities, as well as measures to reduce discrimination and create more social harmony.

Socially Excluded Communities in India:

In India, social exclusion is a major issue that affects many marginalized communities, including Dalits (formerly known as "untouchables"), Adivasis (indigenous peoples), and other disadvantaged groups. These communities often face discrimination and exclusion on the basis of their caste, religion, ethnicity, or other factors. Scheduled castes, Scheduled Tribes, religious minority groups, and women are the socially excluded groups in India. The most disadvantaged, and socially excluded communities among them are the scheduled tribes. Numerous Scheduled Tribal groups are found in densely forested regions that are abundant in minerals. The majority of Scheduled Tribes rely on hunting and other forested activities for their subsistence. The locations of Scheduled Tribes are rich in mineral resources, attracting development projects like mining, the building of large dams, national highways, nationalization of protected forests, etc. Because of their forced relocation to plain areas, they are subject to exploitation and social marginalization.

Overall, addressing social exclusion is an important goal for any society, as it is essential for ensuring that all individuals have the opportunity to participate fully in the social, economic, and political life of their communities.

Situation of Scheduled Tribes in India:

Scheduled tribes, also known as Adivasis, are an indigenous group of people in India who have been recognized as having a particularly disadvantaged socio-economic status. These communities are often isolated and live in rural areas and they often face significant barriers to education, employment, and other opportunities. As a result, they are often subject to social exclusion and discrimination.

After the African continent, India is another largest tribal populated country in the world. The Indian Constitution recognizes 720 ethnic communities' people as "Scheduled Tribes" and are also known as the native people or Adivasi peoples of India. In India majority of Adivasi communities are recognized as Schedule tribes, which are commonly referred to as Girijans/ Indigenous people, which means Habitats of Hills/aboriginals. They account for 8.6 percent of the total population of the country, which is 1045.46 lakhs, according to the 2011 Census. Scheduled Tribes are notified in 30 states/UTs in India except Punjab, Chandigarh, Haryana, NCT of Delhi, and Puducherry. The Adivasis are most concentrated in India's seven northeastern states and in central India, mainly Madhya Pradesh, and Chhattisgarh. The Fifth Schedule for central India and the Sixth Schedule for several Northeastern states ('Assam, Meghalaya, Tripura, and Mizoram') are just two examples of the many Indian laws and constitutional provisions that guarantee the rights and interests of the country's scheduled tribes.

Constitutional Safeguards for Scheduled Tribes:

The Indian Constitution has several provisions aimed at defending and improving the socioeconomic, political, and cultural rights and interests of Scheduled Tribes, enabling them to assimilate into the country's mainstream population. The Constitutional safeguards include the Fundamental Rights, Articles 14 to 17, Articles 23 and 24 about rights against exploitation. Articles 38 to 51 speak about the Economic and Social justice of every citizen of India.

Some Articles deal with tribal welfare (Article 164(1)) and Administration of Scheduled areas Article 244 and 244(A). Article 330, 333, 243- Reservation of seats in Lok Sabha and State Legislatures, Panchayats for STs respectively; Article 334- 10 years period; Article 371- Special provisions in respect of the Northeast States and Sikkim.

Situation of Scheduled Tribes in Andhra Pradesh:

Andhra Pradesh is one of the states which consists of a large tribal population in India and represents 34 different tribal communities and 6 PVTG groups with unique tribal identities and cultures.

Table-1.1 shows the district-wise population of Scheduled Tribes in Andhra Pradesh as per the 2011 census

Table -1.1 District Wise Scheduled Tribes Population in Andhra Pradesh

S. No	District name	Total Population		
		P	M	F
1	Srikakulam	166,118	81,382	84,736
2	Vizianagaram	235,556	114,687	120,869
3	Visakhapatnam	618,500	302,905	315,595
4	East Godavari	213,195	104,422	108,773
5	West Godavari	109,072	53,367	55,705
6	Krishna	132,464	66,734	65,730
7	Guntur	247,089	125,105	121,984
8	Prakasam	151,145	76,677	74,468
9	Sri Potti Sriramulu Nellore	285,997	145,168	140,829
10	Y.S.R. Kadapa	75,886	38,571	37,315
11	Kurnool	82,831	42,052	40,779
12	Anantapur	154,127	78,573	75,554
13	Chittoor	159,165	79,756	79,409
	Total	2,631,145	1,309,399	1,321,746

Source: <https://aptribes.gov.in/pdfs/table6.pdf>, Census 2011. Excluding tribal population of two mandals

Situation of Scheduled Tribes in West Godavari District:

West Godavari district has significant tribal concentrated Districts in Andhra Pradesh. “Old Godavari District was divided into West Godavari (Western delta of Godavari) District and East Godavari in 1925. has its headquarters in Eluru. District boundaries and topography: The following locations and characteristics encircle the district on all four sides. East: Godavari River, West: Krishna District, Khammam District in the north Bay of Bengal and Krishna District are in the south. The district is located between 16° 15' 00" and 17° 30' 00" North latitude and 80° 55' 00" East longitude in a tropical area "to Eastern Longitude 81°-55'-00”.

Table: 1.2 Scheduled Tribes Population in West Godavari District:

District Name	Total Population	ST Total	ST Male	ST Female	% of Male (ST) Total Population	% of Female (ST) Total Population	% of ST Total Population
West Godavari	3994410	133997	65439	68558	1.64	1.72	3.35

Source: Census 2011 including the ST population of Two mandals, transferred from Khammam district.

Table 1.3 The tribe-wise population of Scheduled Tribes of West Godavari District⁴

S.NO	Name of The Tribe	Total
1	Andh	10
2	Bagata	33
3	Bhil	
4	Chenchu	2,045
5	Gadaba	15
6	Gond/ Naikpod	5,522
7	Goudu	6
8	Hill Reddy	6
9	Jatapu	43

⁴ <https://aptribes.gov.in/pdfs/table6.pdf>, Census 2011, data excludes Schedule Tribes of two mandals transferred from Khammam district.

10	Kammara	391
11	Kattu Nayakn	4
12	Kolam	0
13	Konda Dora	1,257
14	Konda Kapu	202
15	Konda Reddy	8,218
16	Kondh	85
17	Kotia	47
18	Koya	50,133
19	Kuliya	7
20	Mali	176
21	Manne Dora	32
22	Mukha Dora	3
23	Nayak	1578
24	Pardhan	0
25	Porja	18
26	Reddi Dora	23
27	Rona, Rena	55
28	Savara	181
29	Sugali	8595
30	Valmiki	166
31	Yanadi	8159
32	Yerukula	20388
33	Nakkala	83
34	Dhulia	0
35	Generic Tribe	1591
	ST Population	109072

Source: <https://aptribes.gov.in/pdfs/table6.pdf>, Census 2011.

From above Table 1.3, the Koya Scheduled Tribe community constitutes the majority of the tribal population of West Godavari District, Yerukula and Konda Reddies occupy second and third

positions respectively. Konda Reddy community is recognized as PVTG (Particularly Vulnerable Tribal Group) and is one of the tribal communities which are going to be displaced due to Polavaram Dam.

Scheduled Tribes in Kukunoor Mandal:

Kukunoor mandal is one of the most backward and tribal people concentrated mandals in the West Godavari district. Kukunoor Mandal comes under the fifth schedule of the Indian Constitution. During the bifurcation of United Andhra Pradesh in 2014, it was transferred from the Khammam district of United Andhra Pradesh (now Telangana) to West Godavari District. There are three tribal communities in Kukunoor Mandal are Koya, Lambada and Yerukula.

Koya:

The Koyas are a Scheduled Tribe (ST) community found in the state of Andhra Pradesh in India. They are one of the largest ST communities in the state and are predominantly found in the districts of East Godavari, West Godavari, and Visakhapatnam.

The Koyas traditionally lived a semi-nomadic lifestyle, moving between forests and hills to practice shifting cultivation. They speak Koya and Telugu languages. However, in recent years, many Koyas have settled in villages and towns, and are involved in various occupations such as farming, forestry, and petty trade.

Yerukula:

The Yerukula are a Scheduled Tribe (ST) community found in the states of Andhra Pradesh and Telangana in India. Yerukula community people use the “Kurru” name to introduce themselves to another Yerukula tribe people. They are a small and marginalized community, they speak “Kurru Bahasa” and are predominantly found in the districts of East Godavari, West Godavari, and Visakhapatnam. Yerukula community's main occupation is basketry making and pig herding. Yerukula women are famous for fortune telling. Their population number is very minimal in Kukunoor Mandal when compare to the Koya tribe.

Lambada:

Lambada community is also known as “Banjara” community in both Telugu states. The Lambada community is found in many states in India. They are nomadic and their traditional occupation is trade, transportation and animal husbandry. They are famously known for their dressing style and jewellery. Many Lambada people permanently settled in permanent settlements. Like Yerukula tribe their population in Kukunoor Mandal is very less.

Migration of Gutti Koyas to West Godavari:

The present study is on the Gutti Koya migrant tribal community who migrated from the adjoining Chhattisgarh state into the border districts of Telangana, Andhra Pradesh, and Odisha states. There is no particular community recognized as a Gutti Koya or Gutta Koya in Chhattisgarh, Telangana, and Andhra Pradesh, the name is used for the identification of native tribes from the tribes who came for work and settled in deep forests areas of both Telugu speaking states. There are only two mandals in West Godavari state inhabited by Gutti Koyas are Kukunoor and Velairpadu. Kukunoor and Velairpadu mandals were the part of Khammam district of United Andhra Pradesh, during the United Andhra Pradesh state bifurcation these two mandals were transferred to the West Godavari district. Both Kukunoor and Velairpadu mandals are going to displace due to the Polavaram Project.

Some of the local tribes feel that because of the language they speak, which is the Gondi language which is quite different from the local Koya language, they are distinguished from the local tribe. Hence, they are known as the Gutti Koya tribe who come to work as agricultural labourers. This has remained in everyone's mind and thus the name Gutti Koya is used by the locals for easy identification. The study on Gutti Koya became prominent because of the problems they face at the destination, which include no security, no identity, no place to get shelter, the place could be known or unknown, people from the destination accept or reject, etc. Until they get a proper livelihood they may have to starve and may have no health facilities, etc., and these are to be studied for better policy formulation and implementation to reduce their problems.

The Andhra Pradesh state is not providing any community identity to the Gutti Koyas, though they have used the tribal status in the native state. Apart from the identity, for survival, they had confronted the forest officials, and there were several instances reported in local newspapers that the houses of the Gutti Koya community people torched and agricultural fields were damaged and

forcing them to leave the place. But still, Gutti Koyas are bearing these kinds of conflicts and are not going back to their place of origin. What could be the reason which frightened or pushed the people from their place of origin to their current destination? What are the factors that pulled Gutti Koya to this particular state and not another? The favourable conditions could be physical factors or socio-cultural or economic factors. What factors are responsible for the adjustment and what could be their impacts on culture, health, and identity? Social exclusion has now become an intellectual tool, which draws the public attention and imagination to a major social problem not captured or measure with traditional concepts such as poverty, deprivations, and inequality. In its broadest sense, the term "social exclusion" connotes a complex subjective, relational, and multidimensional process that influences the socioeconomic, political, and cultural lives of both individuals and communities.

In the present study, an attempt has been made to analyze social exclusion of Gutti Koyas of West Godavari district, Andhra Pradesh with specific reference to the socio-economic conditions, relationships between Gutti Koyas and other Scheduled tribes, and non-scheduled tribes, the pattern of social exclusion, identification of problems and suitable measures and suggestions of exclusion.

Literature Review and Research Methodology

W.V. Grigson, administrator of Bastar (1927-1931) and author of "The Maria Gonds of Bastar", which is still considered as a classic ethnographic work on the maria tribe of Chhattisgarh state. In his book "The Maria Gonds of Bastar" describes the Maria tribal culture by differentiating the culture of the Bison horn Maria and Hill Maria. He also discussed the background history of the migration of the Maria tribe to the Telugu-speaking states and he also mentioned the Telugu-speaking Zamindars who ruled the Bastar region. He also mentioned about the influence of the Telugu language on the Gondi language. The author mentioned about "Gottawaars" or "Gotta (Hill) Kois" are tribes who live in the "highlands of Bastar". In his words "*The designation Gottor is now common among the Telugus and Telugu Koyas of south Bastar for the Marias of the plateaux and the Koyas at the foot of the plateau in Konta tahsil and Sukma zamindari. No one needs to worry about it as indicating any special race; it is simply a Telugu term for Hill Koitor*" and mentioned about the migration of these tribes to Bhadrachalam agency areas.

Verrier Elwin (1991) studied the Muria tribes of Chhattisgarh's Bastar area. In his book "The Muria and their Ghotul," he compares the Muria tribal culture to that of the Maria tribes of the same Bastar district, who live on the north side of the district. He also talked about the historical migration and interrelationship between the two states (Chhattisgarh and United Andhra Pradesh (most of the people speak Telugu). Kakatiyas ruled Bastar and Warangal areas from 1150 to 1425. Today Warangal is one of the districts of the Telangana state and, Bastar is a district in Chhattisgarh state, which are separated by the Godavari River. According to the author, in the fifteenth century, Mohammedan invaders of the Deccan led by Ahmad Shah Bahmani defeated the Kakatiyas. People from two locations, Bastar and Warangal, permanently resided in two districts (Bastar and Warangal) after the defeat of the Kakatiya ruler, and people's movements were restricted under Mohammedan control. The author also discussed the distinction between Hill Maria and Muria Gonds of Bastar based on their liquor consumption habit.

“Mining and Women: The Case of the Maria of Chhattisgarh” study done by Mukherjee, S. (2014), explains the impact of mining, industrialization, and development activities on the Muria tribe of Chhattisgarh in general and women in particular. And also opined that because Naxalism or Maoism, Chhattisgarh is currently experiencing extreme unrest. The lives of the indigenous people and their economy have been severely harmed by the Naxalites and Salwa judum conflict. This conflict also stopped or prevented the development activities. Tribal peoples' already-poor and malnourished conditions have gotten worse as a result of this. Their community's sense of assisting one another in times of need has been destroyed by mining activities, which have also caused them to feel alienated from their land and denied access to communal resources. “Many Maria men, especially landless labourers, chose to leave the state in pursuit of employment, while women were unable to do so”. They suffered the most under these circumstances because they had to take care of the small amount of property in the form of land or cattle as well as provide sustenance for the family who were left behind. “Even if some of the women were able to leave, they were still the target of widespread exploitation, much of it sexual.” So, this article clearly indicates that the women were the most vulnerable and excluded among the tribes.

Salwa Judum

HLC (2014) headed by Prof. Virginius Xaxa submitted a report on the “Socio-Economic, Health and Educational Status of Tribal Communities of India” to the Government of India stated that in the Bastar region, the government launched Salwa Judum, often known as a "purification search," "peace march," or "people's resistance movement." “It was established in 2005 to combat the local Naxals' presence. Because of the civil unrest, entire villages were uprooted, rapes occurred, there were abuses of authority, there were killings, and homes were set on fire. The SPOs were projected as an essential part of the security apparatus of the state and they would act as guides, spotters, and translators, and work as a source of intelligence, and firearms were provided to them, for their self-defense. The civil strife that ensued resulted in the emptying out of villages, forced migration in many cases into neighbouring states, and the abandoning of their agricultural land, their livestock and other means of production and livelihood.” Anjali & Subhojit (2020) explains that “Main driving force of internal migration in India is employment and marriage that has led to shaping the economic, social, and political life of India’s sending and receiving regions”.

According to Goldy M George (2015), The confrontation between the state government and Maoists has harmed local tribes. In south Chhattisgarh (Bastar area), the peace search began to eradicate Maoists from the area, and in the process, civilians were purposely killed. He also noted that laws intended to be enforced (PESA- Act-1996 and Forest Rights Act-2006) are not being applied, instead of focusing on anti-Adivasi policies. “Suspected Naxalite” supporters were beaten and brutally slaughtered, their homes were set on fire, and their livestock was stolen. In quest of a safe place to protect themselves, thousands of people have left their villages. “Approximately 2, 50,000 people fled their villages out of terror and sought safety in neighbouring states like, Andhra Pradesh, Odisha, and Maharashtra.”.

Earlier research studies on Gutti Koyas:

According to Bert Suyken's (2010) study on Gutti Koya migration to Andhra Pradesh, the host governments perceive them as foreigners and deny them certain privileges as a Scheduled Tribe. Slawajudum had such an impact on the local tribal population that it drove them out from Chhattisgarh to neighboring states. Initially, members of the Forest Department cleared Gutti Kaya’s unlawful colonies within the forest. As a result of the High Court's injunction not to exhibit

discrimination, the Gutti Koya settlements have continued. During the chilly cultivation season, labour contractors assist the Gutti Koyas in entering Andhra Pradesh as seasonal migrants. The evidence clearly shows that Salwa Judum had a significant impact, however, the living conditions of IDPs are not explored in detail.

Medha Chaturvedi (2012) article published in Mainstream weekly online magazine mentioned about IDPs who settled in Chhattisgarh and Andhra Pradesh border. In this article, the author mentioned the conversation with the then chief secretary of the Chhattisgarh Government as “stated that this kind of migration has been happening from Bastar to different parts of the country for many years now” this indicates that migration from Chhattisgarh is a common phenomenon, and the author pointed out that *“Chhattisgarh’s agriculture is primarily rain-fed and thus, after the Kharif season, there is cyclical unemployment resulting in seasonal migration. The peasants are mostly landless and used to go out in search of alternate employment after the harvesting season to the Rabi States like Haryana, MP, UP and eastern Rajasthan, only to return when there is employment in the State. However, since 2008, the people who cross over to AP don’t return and search for livelihood options there. So, saying that this is an old phenomenon is incorrect”* this clearly indicates that people who migrated in search of livelihood are permanently settled in United Andhra Pradesh.

Srabani Sanyal¹ and Ramyash (2020) in their article mentioned about the Muria and Maria tribes, are the dominant tribal communities in Chhattisgarh also opined that In the Bastar region, Gonds have also been referred to as Maria and Muriya. Telugu book Aadivasula Jala Samaadhi Polavaram- Godavari Vachinappudu-Prajalu Cheppina Nadhi Charitra (Translation of When Godavari Comes- People’s History of river) by R Uma Maheshwari (2018), it’s about her journey experiences among the villages which are going to submerge due to Polavaram project. The author brings the problems and uncertainty of life of people who are residing in those villages into the mainstream media. She also mentioned about the Gutti Koyas who are living in these seven mandals and she also raises the question about borders for tribes, she didn’t describe the living conditions and problems as they are facing at the host state.

G. A. Swamy KV Rao (2018) in their paper point out that in the southern part of Chhattisgarh, there is an indigenous tribal community called Muria. They were forced to flee their houses in a desperate manner as a result of an unreported conflict between Salwa Judum and the Maoists,

which had a substantial impact on their socioeconomic situation. The Murias emigrated from their ancestral land and settled in Telangana and Andhra Pradesh's forested regions. The Murias had no claim to the land, forests, and other resources in the areas where they lived, had several challenges making enough money to sustain their families' fundamental requirements in the absence of alternative livelihoods. This paper explained in detail about distressed conditions of Murias and mentioned them as Gutti Koyas in host states.

Laxmi, K.P. (2020) explained the situation of the Gutti Koya tribal community that settled in forest areas of Khammam district of Telangana state. Gutti Koyas rely on forest products and traditional cultivation methods for a living, if forced to relocate to other locations in search of a livelihood for reasons beyond their control, is an important arena to research in the current context of conflict and survival. The causes for migration can include a lack of resources in their own country, a lack of employment opportunities, or competing situations. Depending on their own decision and other circumstances, these persons can be seasonal or permanent migrants. According to Laxmi, K. P. (2020) lack of resources was one of the strong factors for the Gutti Koyas migration to Telangana state. Sravanthi. B (2017) in her article "Living Conditions of Guthi Koya Tribes of Venkatapur Village, East-Godavari District- A Study" mentioned that the Gutti Koya people came from Chhattisgarh and settled in the deep forest areas of Chintoor mandal of East Godavari District decade ago their basic needs un-noticed by the government and mentioned about role of NGOs in Venekatapur, a field area. Many researchers/ scholars have examined the reasons for tribe's economic and political backwardness and explored the reasons for migration, poverty and social exclusion are Padel, F. (2018). Studies on Adivasi Land and Resources in Terms of 'Investment-Induced Displacement". Meher, R. K. (2019). Politics of Maoism, Adivasi Human Rights, Bhawan, Y., & Marg, S. (2010) on the migration of tribal women, Shah, A., & Sah, D. C. (2004). Poverty among tribals in South West Madhya Pradesh, Sundar, N. (2016). On Bastar tribes who struck between the Maoists and Salwa judum,

Research Gaps in the Literature

In the backdrop of the above presented review of literature, the present study has made an attempt to analyze Social Exclusion of Gutti Koyas of West Godavari District, Andhra Pradesh with a specific reference to socio-economic conditions of Gutti Koyas, nature of the relationship between other Scheduled Tribes and Non- Scheduled tribes' pattern of social exclusion, problems faced by

Gutti Koyas and remedial measures as reported by the Gutti Koyas in the study area. In this framework, it is important for understanding the processes that drive Gutti Koyas' social exclusion. There are very few studies focusing on the Gutti Koya community in Andhra Pradesh. Hence there is a need of attention to understand the present conditions and processes of social exclusion of Gutti Koyas in Andhra Pradesh.

Statement of the problem:

The state of Andhra Pradesh refuses to provide tribal identity certificates to the Gutti Koya people. Forest, revenue, and police officers compelled the Gutti Koyas to vacate the deep forest areas. However, Gutti Koya continues to face such problems and refuses to return to their homeland. What could have scared or pushed people from their homeland to their destination? What considerations drew Gutti Koya to this particular state rather than another? Physical, sociocultural, or economic elements could all contribute to favorable conditions.

OBJECTIVES:

To Analyze Social Exclusion of Gutti Koyas of West Godavari district in AP, in respect of their socio-economic conditions, social relationship between other tribes, non-Tribes, and patterns of social exclusion.

Objectives:

- To Study the socio-economic and demographic status of the Gutti Koya.
- To examine the pattern of social exclusion of Gutti Koyas in the study area.
- To examine the disadvantages faced by Gutti Koya as a result of Non- Tribe Status in Andhra Pradesh.
- To suggest suitable measures to prevent Gutti Koyas from social exclusion.

Field Area of the study

Kurumula Thogu and Kotha Gundugudem villages of Kukunoor Mandal of West Godavari are chosen for a research study. Both villages were established 22 years ago in reserved forest areas and are homogenous with only Gutti Koya families. Kurumula Thogu is 12km distance from Kukunoor Mandal headquarters, Kotha Gundugudem is 17km distance from Kukunoor Mandal headquarters.

Tools and Techniques:

The study is basically qualitative and ethnographic in nature. The observations with the participant and non-participant techniques and group discussions have been employed to understand the socio-economic and political aspects of Gutti Koyas. Observation, schedules, and case studies are employed for gathering primary data. Data includes answers to structured and unstructured questions raised on issues, situations, needs, and outcomes for the study.

Sources of Data

Both primary and secondary data are used in this study.

Primary Data

Primary data are collected from the selected respondents through a household and interview Schedule constructed for this purpose keeping in view the objectives of the study.

Sampling Method

The purposive sampling method is used for the selection of two villages.

Social Mapping

To identify the pattern of settlement of villages and facilities available in the study village researcher used this technique.

Household Schedule

The researcher employed it for the collection of demographic details like family members' details, sex age, income source, literacy, and material culture.

Interviews

The interview technique was conducted with the village heads, council members, political leaders who work in the study villages, news reporters, and farmers who employ people in their agricultural fields.

Case studies

The case study technique was used to understand the individual experiences after migration to the study area.

Secondary Data

Secondary sources of data are gathered from the government publications, records that are maintained by a non-government organization, research articles, journals census, official reports, newspapers websites, and personal details.

Data Analysis:

The responses are analyzed in tabular forms, diagrammatic and textual forms using statistical tools such as excel.

Significance of the Study:

The present study on a migrant tribal group gives an idea of present living conditions and various problems faced in the host state, and how they are dealing with and solving the problems. Some of the *Gutti Koyas* who migrated and settled in Kukunoor mandal more than 20 years ago are not recognized by the government of Andhra Pradesh as the tribe, so they are not getting any identity proof as a tribe. This mandal is going to submerge due to the ongoing Polavaram project. Some of the Gutti Koya families and their settlements will be displaced once again. The outcome of the study can be helpful in understanding the problems of Gutti Koya and planning development programs for the Gutti Koya community.

Limitations:

Kukunoor mandal comes under areas of Scheduled -V of Indian constitution, except the revenue village of Kukunoor, Kukunoor mandal. For the purpose of study two villages have been selected from this mandal that are approachable and are near to the main road which connects Kukunoor-Bhadrachalam main road. Without taking permission from forest officers, meeting Gutti Koyas at their homes is a difficult task. Due to limited literature available on this community, there is a need to explore more aspects.

Chapterization:

Chapter one deals with an introduction about the concept of social exclusion and the tribal situation in India. It deals with definitions of social exclusion, different forms of social exclusion, and a review of related literature. It also discussed the present situation of Scheduled Tribes in India in general and Andhra Pradesh in particular. It covered the Gutti Koyas' historical past and their internal migration to Andhra Pradesh.

Chapter two deals with the Ethnographic Village profile of the selected villages of Gutti Koyas. It discusses the demography of the villages that includes age, sex, literacy, housing pattern, types of family, marriage, religion, and social, political, and economic organizations.

Chapter three deals with social exclusion and Gutti Koyas. It discusses with problems faced by Gutti Koyas at the host state, particularly about non-Tribe status, experiences during beginning days at the host state, shelter, health, education, livelihood changes, interaction with local tribes, and non-tribes, relations with forest, revenue and police officers. Involvement of political parties in addressing their issues and deals with the present status of Gutti Koyas in West Godavari and it includes a Government and NGOs roles.

Chapter four deals with the findings and conclusion. Based on the findings this chapter suggests the scope for further studies.

CHAPTER -II

AN ETHNOGRAPHIC PROFILE OF GUTTI KOYA VILLAGES

This chapter describes the livelihood conditions of Gutti Koyas based on the ethnographic study. A plethora of issues delineates the socio-economic and cultural conditions of this community that have been leading their lives menially, despite the government's poor response through welfare programs. The present study is on the Gutti Koya migrant tribal community who migrated from the adjoining Chhattisgarh state into Telangana, Andhra Pradesh, and Odisha states.

Both the words Gutta Koya and Gutti Koya have origins in the Telugu language. The Telugu word Gutta means deep forest, so the meaning of Gutta Koya is a Tribal people who live in dense forest areas. The people who come from Chhattisgarh and take contract work in the agricultural fields like cutting eucalyptus trees, Mirchi harvesting, and cotton collection are also known as Gutti Koyas. The word Gutti means a contract, instead of asking for individual work they ask for work for the whole community so that everyone can get benefit from the contract. According to Swamy, G. A., & Rao, K. V. (2018) Gutti Koyas were known to migrate to the erstwhile Khammam area for shorter periods to labour in the tobacco and Mirchi crops for a living. From the state Chhattisgarh tribal people's seasonal migration was one of the main income sources to escape from chronic poverty and assist their families in the form of cash and particularly Mirchi and Tobacco for personal purposes. This is one of the reasons, erstwhile Khammam was chosen as a settlement location was because of its previous ties to this district. After livelihood search among the Gutti Koyas, Salwa judum was one of the major factors for their migration from Chhattisgarh, mainly from Bijapur, Sukuma, Dantewada, and Bastar districts to erstwhile Andhra Pradesh and Odisha. Though Gutti Koyas managed to migrate from Chhattisgarh are not identified as an Internally Displaced Person (IDP).

Map 3.1 Gutti Koyas Migration to Andhra Pradesh, Odisha, Telangana, and Maharashtra

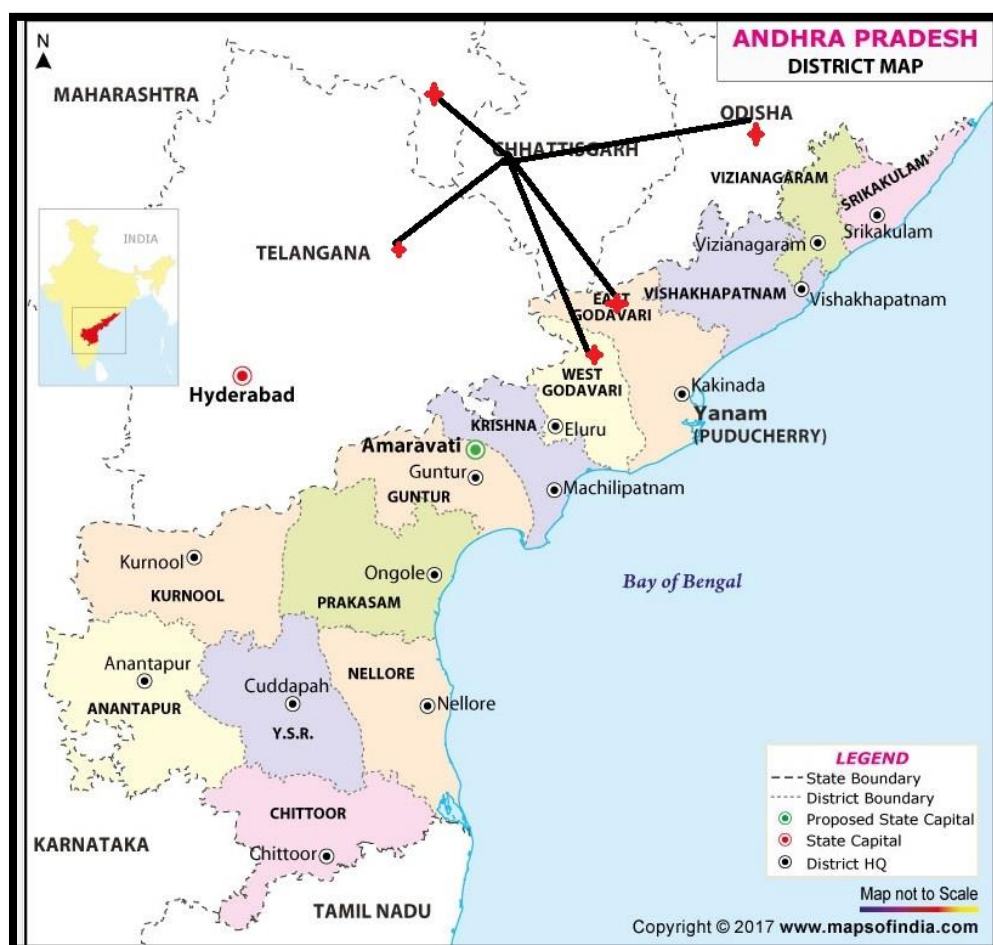
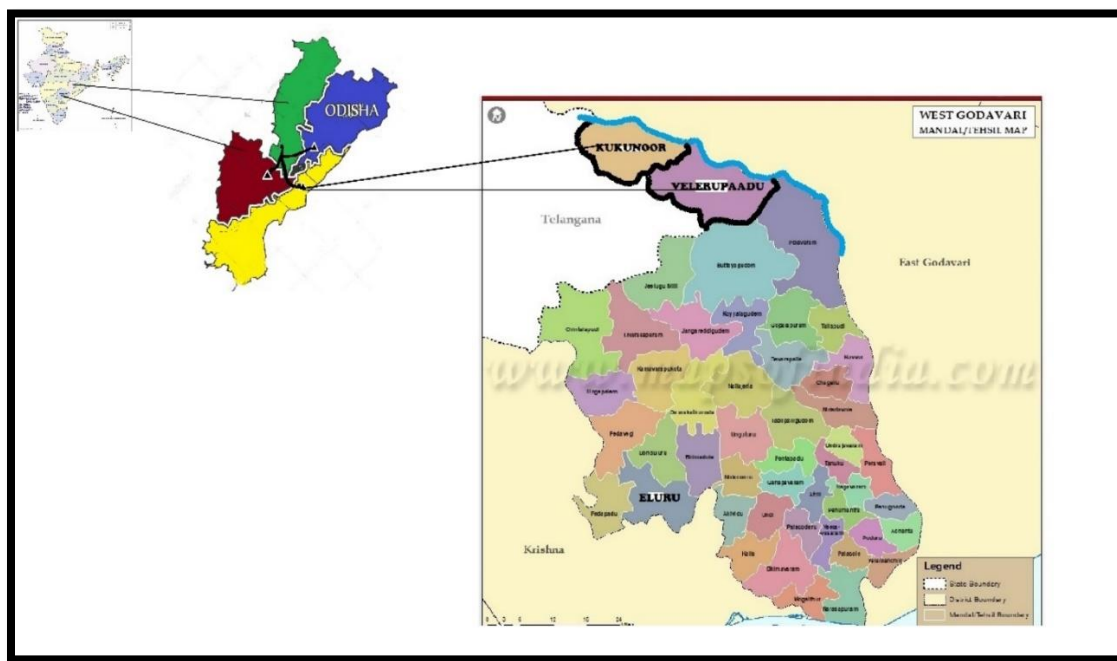


Table 3.1: Distribution of Gutti Koya Hamlets in Kukunoor and Velairpadu Mandals of West Godavari District, AP

S.NO	Mandal Name	Number of Hamlets of Gutti Koya Community
01	Kukunoor	21
02	Velairpadu	03
	Total	24

There only two mandals inhabited by Gutti Koyas are Kukunoor and Velairpadu of the West Godavari district. Kukunoor and Velairpadu mandals were the part of Khammam district of United Andhra Pradesh, during the United Andhra Pradesh state bifurcation these two mandals were transferred to the West Godavari district.



Map 3.2 Migration of Gutti Koyas to West Godavari District.

Historical Background of Kukunoor Mandal

Kukunoor mandal is one of the most backward and tribal concentrated mandals in the West Godavari district. During the bifurcation of United Andhra Pradesh in 2014, it was transferred from the Khammam district of United Andhra Pradesh (now Telangana) to West Godavari District. Earlier Kukunoor mandal was under Nizam's rule, on 1948, September 17, Kukunoor and Velairpadu mandals were merged into Indian Union along with the Nizam state. According to the greater Warangal municipal corporations' website "Khammam district was previously, part of Warangal district

Warangal was designated as the district headquarters in 1905 AD. The Warangal district was created from the taluks of Warangal, Pakala, Khammam, Yellandu, Mahabubabad, Madhira, and Palvancho as well as some territories of the former Palvancho sansthan and several jagirs. This

was larger than several districts in the previous state of Hyderabad. Other than moving certain settlements from one taluka to the next, there was no significant area rearranging in 1953. The district was subsequently partitioned to facilitate administrative administration, and the Khammam district was created on October 1, 1953. The talukas of Khammam, Yellandu, Madhira, Burgamphad, and Palvancha have been added to it. Kukunoor and Velerupadu mandals were in Burgamphad taluka. During the bifurcation of United Andhra Pradesh, Kukunoor and Velerupadu mandals were transferred from the Khammam district of Telangana to the West Godavari district of Andhra Pradesh. From June 2nd 2014 Kukunoor mandal comes under Polavaram assembly and Eluru parliamentary constituencies. Jangareddy gudem is the revenue division headquarters.

Map 3.3 Google map of Kukunoor Mandal

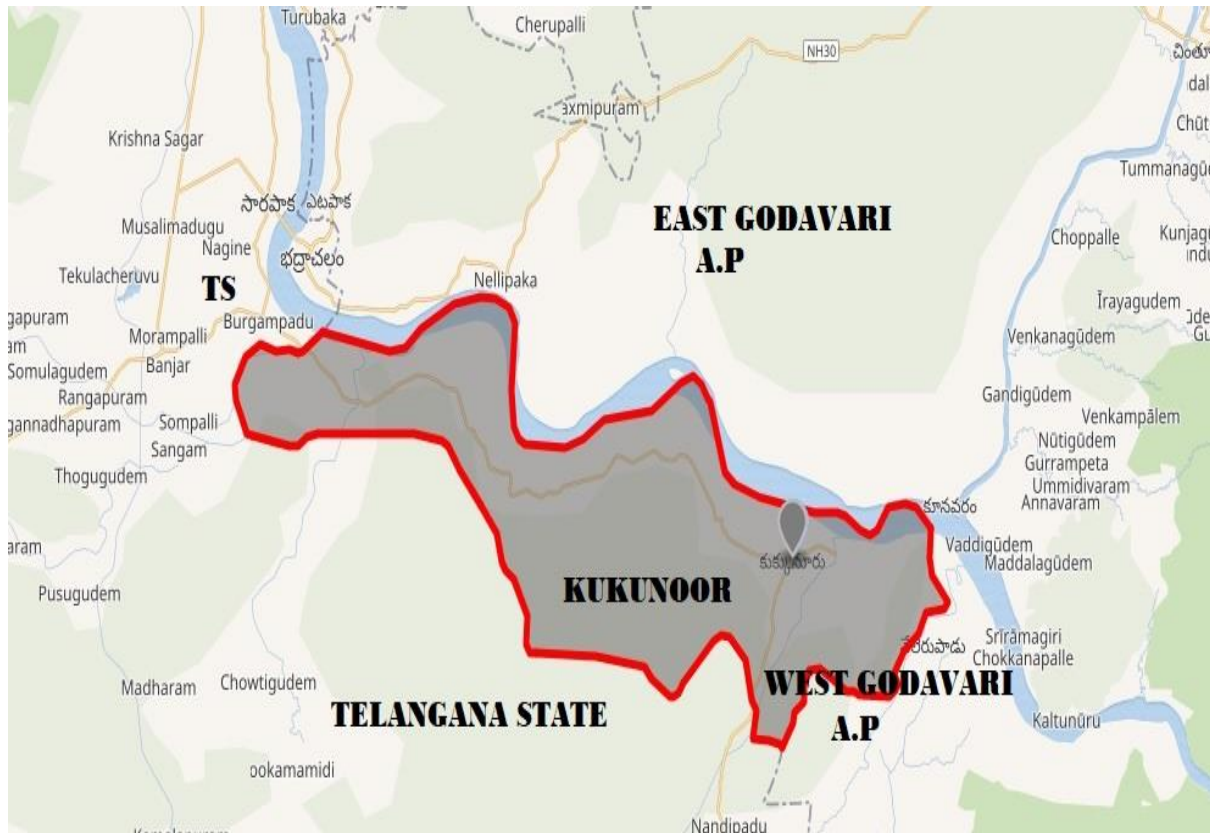


Table: 3.2 List of villages in Kukunoor Mandal and Population details

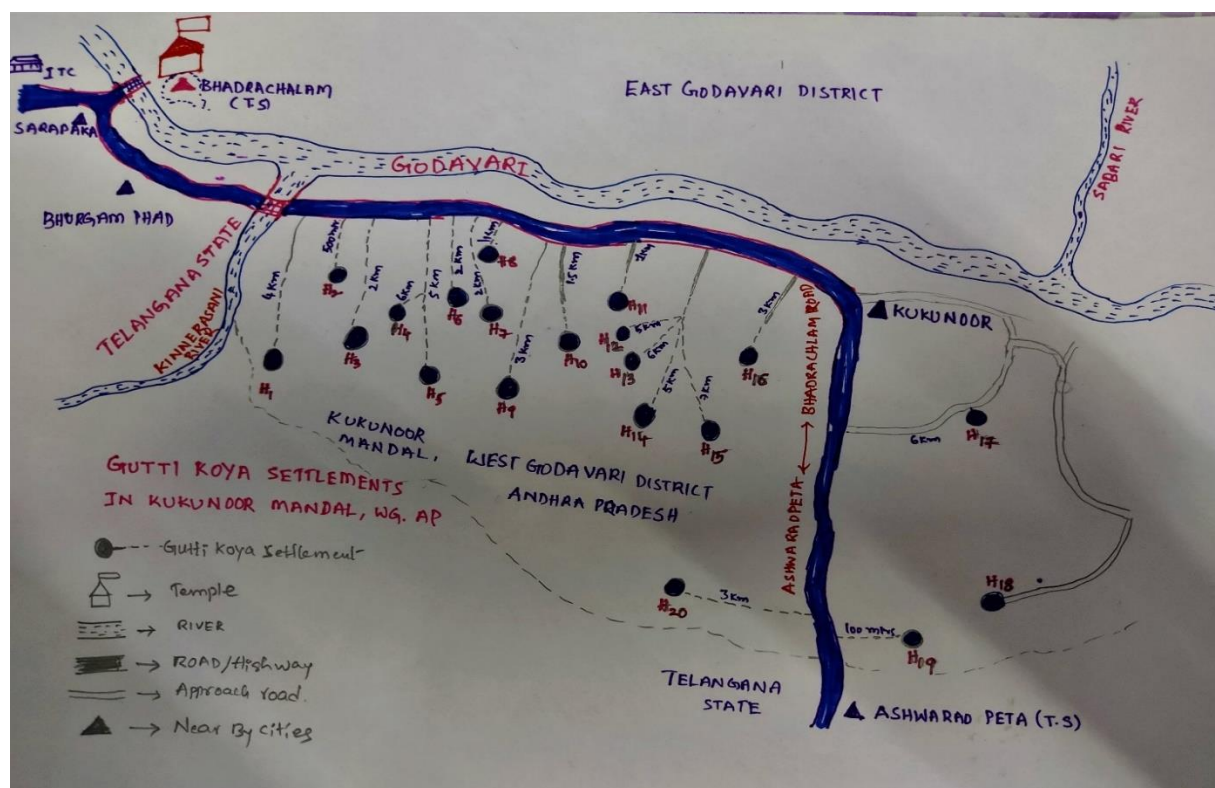
S.NO	Village Name	HH	TOTAL POP	MALE	FEMALE	0-6	SC	SC-M	SC-F	ST	ST-M	ST-F
1	Seetharama Nagar	374	1332	665	667	129	507	256	251	214	109	105
2	Sridhara	677	2166	1061	1105	222	673	338	335	594	300	294
3	Gumpanapalle	59	179	79	100	16	0	0	0	0	0	0
4	Ganapavaram	174	580	288	292	84	556	278	278	0	0	0
5	Ibrahimpeta	133	400	207	193	39	176	92	84	0	0	0
6	Ravigudem [Big]	830	2845	1418	1427	325	718	360	358	920	480	440
7	Thondipaka	615	2060	978	1082	247	306	148	158	847	403	444
8	Komatlagudem	219	795	409	386	83	195	99	96	460	238	222
9	Amaravaram	570	1834	877	957	185	528	256	272	596	272	324
10	Upperu	555	1956	936	1020	218	387	180	207	771	379	392
11	Damaracharla	511	1614	794	820	165	568	274	294	288	145	143
12	Cheeravalli	410	1475	733	742	154	400	199	201	294	153	141
13	Madhavaram	274	1064	633	431	103	152	69	83	521	371	150
14	Kowndinyamukthi	38	115	61	54	8	57	32	25	52	27	25
15	Vinjaram	483	1505	713	792	175	609	272	337	2	1	1
16	Kondapalle	450	1527	821	706	182	326	176	150	639	351	288
17	Maredubaka	358	1245	571	674	151	327	171	156	528	199	329
18	Kivvaka	435	1474	755	719	160	539	281	258	327	165	162
19	Dacharam	823	2793	1374	1419	287	689	330	359	1064	514	550
20	Ramachandrapuram	152	463	240	223	58	298	149	149	18	10	8
21	Gommugudem	167	508	253	255	81	17	8	9	0	0	0
22	Pocharam	115	324	151	173	52	3	1	2	304	141	163
23	Arvaipalle	359	1260	629	631	135	110	54	56	918	463	455
24	Kukunoor	1825	6380	3176	3204	539	1409	734	675	1542	724	818
	Total	10606	35894	17822	18072	3798	9550	4757	4793	10899	5445	5454

Source: Kukunoor Mandal Revenue office, fieldwork.

Gutti Koya hamlets in Kukunoor Mandal

The mandal comprises 21 habitations of Gutti Koyas in Kukunoor mandal and 3 habitations in Velairpadu Mandal. All habitations are exclusive and homogenous with Gutti Koya families. Some of the Gutti Koya habitations are situated between the borders of Andhra Pradesh and Telangana states and it causes a serious issue to vacate the habitation by both states' forest officers. Moreover, all Gutti Koya habitations are in reserved forest areas only. Kurumula Thogu and Kotha Gundugudem were the first Gutti Koya settlements in Kukunoor mandal, two villages were established in 1999-2000. The below map shows the Gutti Koya settlements in Kukunoor Mandal, West Godavari District.

Map 3.4 Gutti Koya settlements in Kukunoor Mandal, West Godavari District.



Source: Fieldwork

Table 3.3 List of Gutti Koya hamlets in Kukunoor Mandal

1.	Kotha Gundu Gudem	2.	Guttapu Thogu
3.	Kotha Nemali Peta	4.	Sri Ram Puram
5.	Lankaala Palli	6.	Kotha Bonagiri
7.	Tella Rai Gudem	8.	Cheepuru Gudem
9.	Chukkalloddi	10.	Bandaaru Gumpu
11.	Alli Gudem	12.	Jinnela Gudem
13.	Chiravalli Kothuru	14.	Reddi Gudem Thogu
15.	Kurumula Thogu	16.	Upperu Colony
17.	Cheepuru Chelaka	18.	Raai Gudem
19.	Regula Cheruvu	20.	Kunavaram Loddi
21.	Kotha Gundugudem		

Study Villages profile:

The ethnographic study was conducted in two villages Kurumula Thogu and Kotha Gundugudem which are in Kukunoor Mandal of Jangareddy Gudem revenue division of West Godavari district, Andhra Pradesh. Both villages are in reserved forest areas of the Kukunoor mandal. Kurumula thogu falls under Dhamaracharla Grama panchayath, which is 1 km from the study village, and Kotha Gundugudem comes under Vasanthavada Grama panchayat which is 4km from the study village.

Table-3.4 Population of Gutti Koyas in the Two study Villages

Village Name	Number of Gutti Koya Families	Total Gutti Koya Population	Gutti Koya Male	Gutti Koya Female
Kurumula Thogu	32	131	63	68
Kotha Gundugudem	34	139	76	63
Total	66	270	139	131

Location of the Kurumula Thogu Village:

It is a hamlet in Damaracharla grama panchayath in Kukunoor mandal of West Godavari district of Andhra Pradesh, situated 120 km to the district headquarters, Eluru. Along the Bhadrachalam – Burgamphad– Kukunoor road, 15 km from Kukunoor. The hamlet is located in the reserved forest and 1 Km away from the Dhamaracharla village, Kurumula thogu hamlet comes under the Dhamaracharla grama panchayat.

The village is located under the longitude of 17°34'49.5"N and the latitude of 81°03'47.1"E, the main entrance to the village facing towards North East. The village is about 120 km from its district headquarters West Godavari and around 15 KM from its mandal headquarters Kukunoor. The main centers nearby the villages are Damaracharla village where the people get ration every month and go to the weekly market (Angadi)for grocery and household materials. Dmaracharla is the nearest village to the Kurumula thogu hamlet. Sarpanch(president) of Damaracharla Panchayath hails from Yellappagudem hamlet, it is also a tribal hamlet, majority of people of this hamlet belong to the Koya tribal community. Some other villages nearby of Kurumula thogu hamlet are Upperu and Chiravelli. The main transport facility to reach the village from West

Godavari headquarters Eluru is RTC buses which run to Bhadrachalam. People can commute from Kukunoor to neighbouring villages through magic autos and auto rikshaws.

The History of Kurumula Thogu Village:

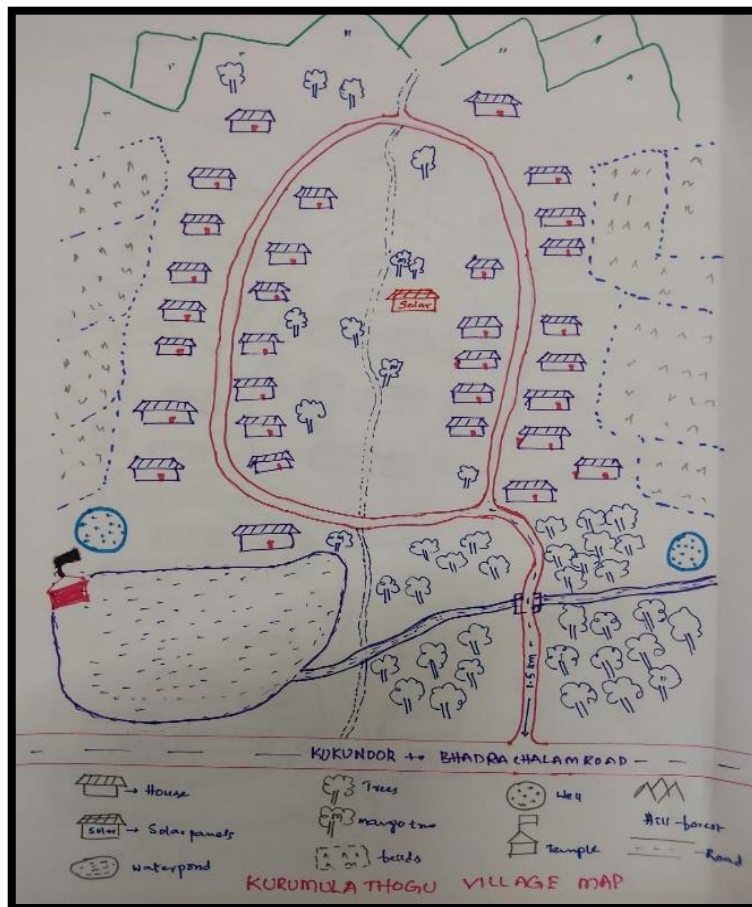
The History of the Village does not go back more than 22 years. In 1999 around 19 families from Bijapur district, Chattisgarh state had come to Damaracharla in search of livelihood and settled on the bank of Godavari River, then in 2004 the settlers of this hamlet moved and settled in the reserved forest which is 1km away from the Damaracharla bus stop and Kukunoor -Bhadrachalam main road. Village Kurumala Togu contains 32 households, the entire hamlet is of the Gutti Koya community. The villagers are mainly dependent on agriculture and daily wage earnings by engaging themselves with their human labor within the village and nearby villages. They are in the single digits of families who occupy other occupations like basketry, and there is no government employ in Kurumula Thogu.

Image 3.1 Signboard of Kurumula thogu village



Source: Field work

Map 3.5 Social Mapping of Kurumula thogu Village



Map 3.6 Google map of Kurumula Thogu Village.



Image: 3.2 Researcher interaction with Kurumula Thogu Villagers



Source: Filed work

The hamlet is in the reserved forest, it comes under the Kukunoor forest range. According to a political leader of the CPI-ML(ND) party, those who settled in the reserved forest were threatened by forest officials to vacate the village. The village is surrounded by the forest, with the help of the CPIM(L)ND party, people from the Kurumula thogu cleared some acres of forest land in 2002 and started cultivating. Agriculture is the important source of income for the Gutti Koyas of these villages. Their main crops are patthi (cotton), thogari (red gram) majorly, and jowar. Agriculture is dependent on rainfall and on average, their cropping season is for 8 months. Beside the village, a small water pond is available which is a major water source for irrigation. The dependency on the forest has become low compared to that in the past. Agriculture has taken the center stage but forest remains a part of their livelihood systems.

Image 3.3 Kurumula Thogu Villagers collecting water from the dig well.



Source: Fieldwork

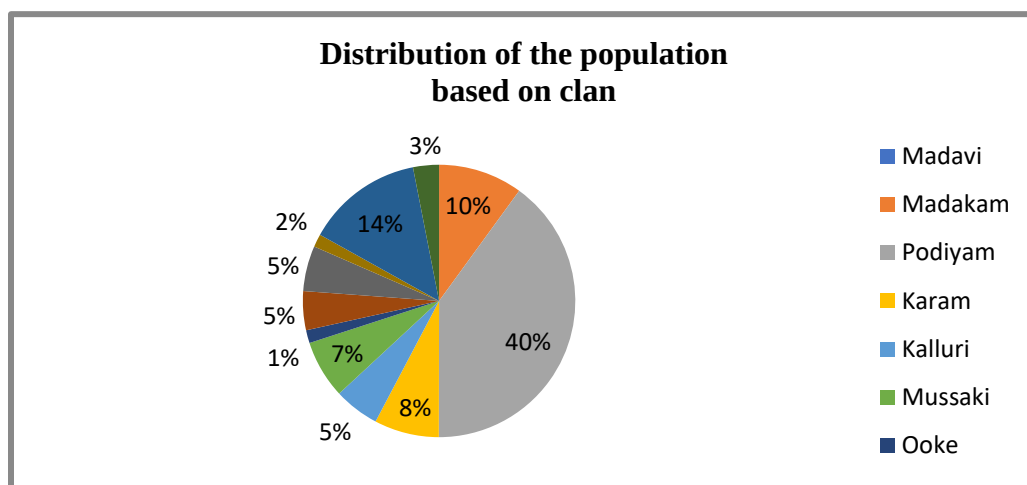
There are two wells in the village which were dug by the villagers themselves, these two dig wells are the only resource for drinking water for villagers and cattle.

Demography of Kurumula Thogu:

The hamlet population is an intermixture of people from different clans. The following is the table comprising statistics on the demographics of the Kurumula Thogu village. The below table shows the clan and gender-wise population in Kurumala Togu, where the females (51.90%) are slightly more in number than males (49.10%). Madakaam families are more in the population (39.70%) and Sode (23.71%), Madavi (09.93%), Podiyam (11.71%), Kalluri (6.85%) Karam (5.34), Punem (5.34) respectively.

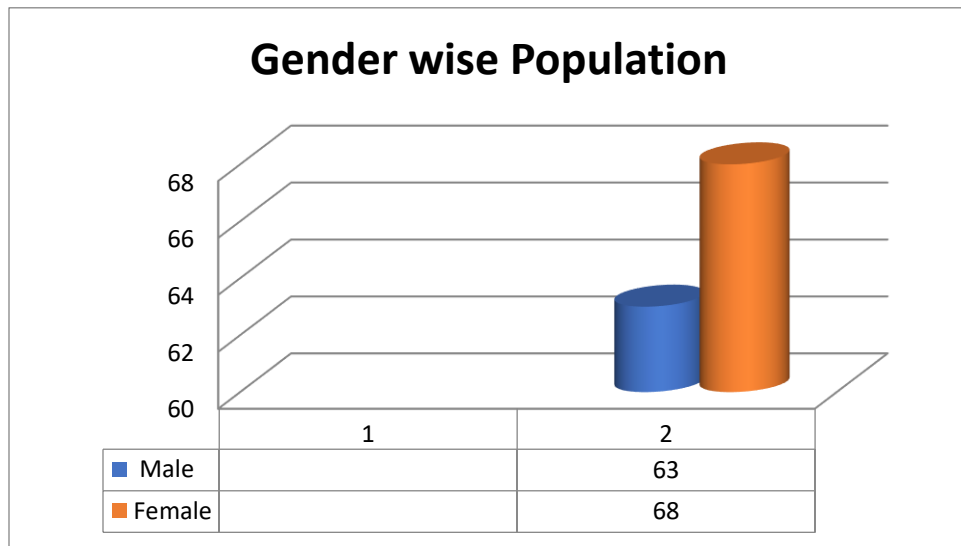
Table 3.4 Distribution of the population based on clan and gender Table Kurumula Thogu village

S.NO	Clan Name	Families	Male	Female	Children (0-6 years)	Total	% of Clan
1.	Madavi	03	05	08	03	13	9.93
2.	Madakam	13	28	24	07	52	39.70
3.	Podiyam	03	05	05	-	10	7.63
4.	Karam	01	03	04	-	07	5.34
5.	Kalluri	02	06	03	1	09	6.85
6.	Mussaki	01	1	1	-	02	1.52
7.	Ooke	01	02	04	2	06	4.58
8.	Punem	01	03	04	1	07	5.34
9.	Ravva	01	01	01	-	02	1.52
10.	Sode	04	07	11	2	18	13.74
11.	Vetti	01	1	3	1	04	3.05
	TOTAL	32	62	68	4m+11f=15	131	100



Graph: 2.1 Distribution of the population based on clan

Source: fieldwork data



Graph: 2.2 Distribution of the population based on gender

Source: Fieldwork data

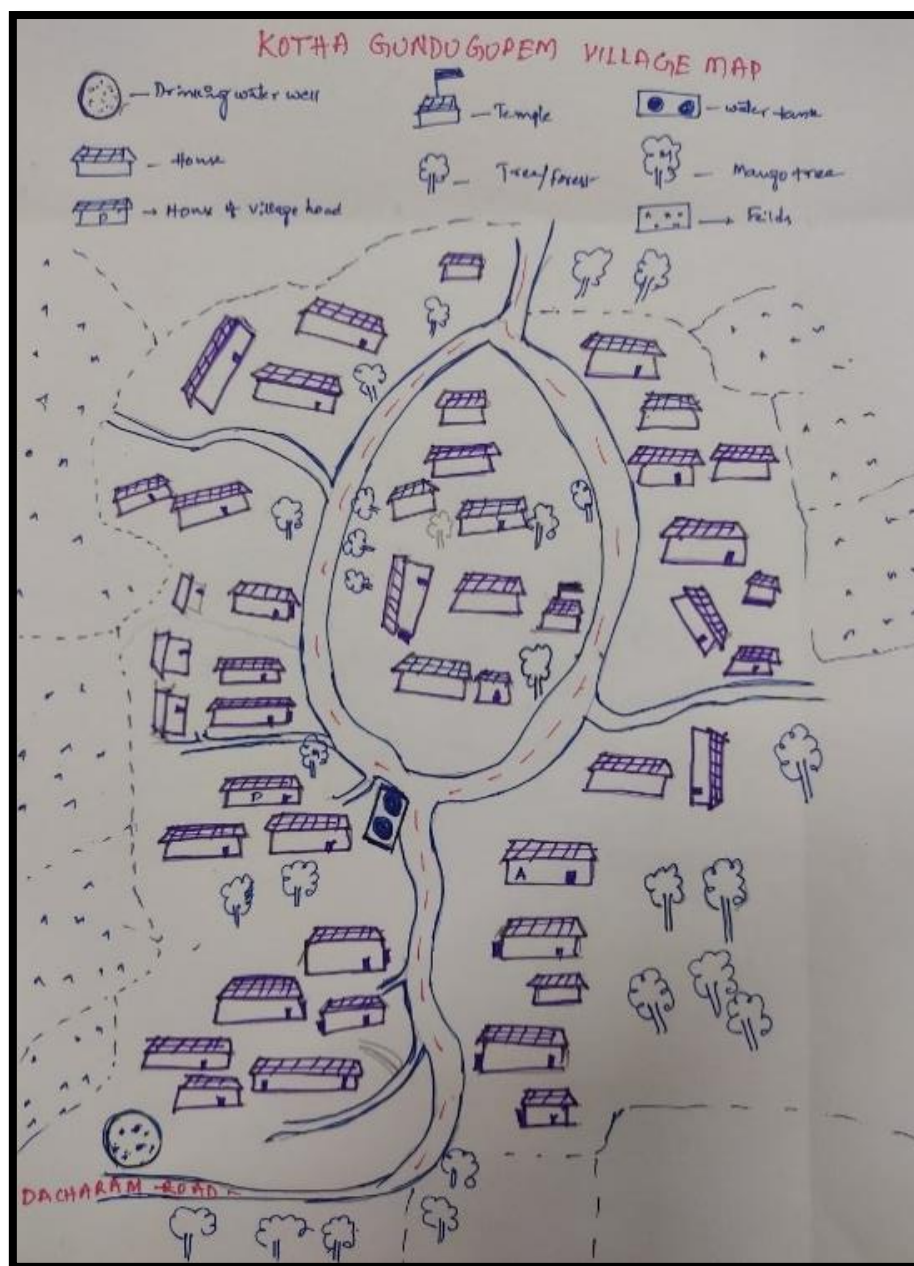
Location of the Kotha Gundugudem Village:

It is one of the Gutti Koya villages of the Kukunoor Mandal, and it is situated between the 17°29'55.1"N and 81°11'09.6"E. People of this village claim that they are in Kukunoor mandal but revenue records show that the forest is in Velairpadu Mandal.

History of the Kotha Gundugudem Village

Like Kurumula thogu village, they too came and settled in deep forest areas in 1999 around 20 families from Sukuma district, Chattisgarh state had come to Kotha Gundugudem in search of livelihood and settled. The village of Kotha Gundugudem contains 35 households, the entire hamlet is of the Gutti Koya community. The villagers are mainly dependent on agriculture and daily wage earnings by serving labour within the village and nearby villages. They are in the single digits of families who occupy other occupations like basketry, there is no government employ in Kotha Gundugudem.

Map 3.7 Social Mapping of Kotha Gundugudem Village



Source: Fieldwork

Image 3.4 Village entrance point Kotha Gundugudem



Image 3.5 Villagers collecting water at tanks.



Source: Fieldwork

Water tanks and electric bore sponsored by the Local political party but water is not drinkable due to high salinity, and only used for cleaning purposes.

Image 3.6 Gutti Koya boy collecting water from dig well.



Source: Fieldwork

The well dug by the villagers is near by the village almost 500 meters distance from the village, this is the only source of drinking water. The whole village depended on this well for drinking water.

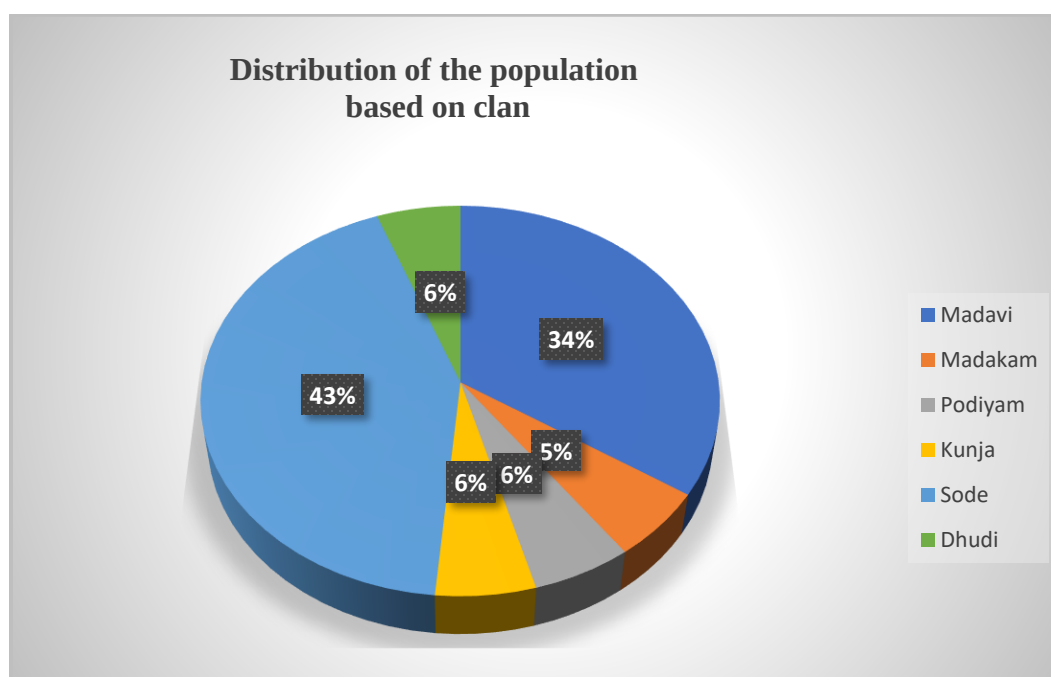
Demography of Kotha Gundugudem:

The hamlet's population is an intermixture of people from different clans. The following is the table comprising the statistics of the demographics of the Kotha Gundugudem village. The below table shows the clan and gender-wise population in Kotha Gundugudem, where the males (55%) are slightly more in number than females (45%). Madaavi families are more in the population (39.28%) and Sode (36.42%), Podiyam (7.85%), Madakam (7.14%), Kunja (5%) respectively. One Anganavadi worker from this village, she is looking after Anganavadi service works, though there is no proper shelter for Anganavadi (ICDS) school or center. Anganavadi worker made her house as playing school for children who enrolled in the Anganavadi center.

Table 3.6 Distribution of the population based on clan and gender of Kotha Gundugudem

S.NO	Clan Name	Families	Male	Female	Children	Total
					(0-6 years)	
1	Madavi	12	32	23	8	55
2	Madakam	2	4	6	4	10
3	Podiyam	2	6	5	4	11
4	Kunja	1	2	4	2	6
5	Sode	15	29	22	8	51
6	Dhudi	2	3	3	2	6
	TOTAL	34	76	68	28	139

Source: Fieldwork



Graph 2.3 Clan wise population Koth Gundugudem Village

Family:

The family is the basic unit of social and economic organization among the Gutti Koyas. Family is constituted and organized by kinship relations. The nuclear family is the most prevalent form of family types in the Gutti Koya community. The couple and their unmarried children constitute the nuclear family. There are also other forms of families, i.e., joint families, supplementary nuclear families, broken families, dependent families, two member families and collateral joint families. There is a strong bond between the families of brothers, who often live close to each other and occasionally share the land. In Gutti Koya society, the father serves as is the head of the family, and succession, inheritance, and descend all follow the male line. The family's assets are split equally among the sons, with the eldest receiving a larger part (Jesty Bhag). Although daughters typically do not inherit any portion of the father's property, they frequently do inherit a portion of the mother's jewelry. When the father passes away, the elder son takes over as the family's head of household. In Kurumula thogu and Kotha Gundugudem villages there are 32 and 34 families respectively. After marriage son separates from his parents' family within two to three years. In both villages, the percentage of nuclear families is higher than in other types of families

Table 3.7 Types of Family in the study villages:

Type of Family	Kurumula Thogu	Kotha Gundugudem
Nuclear families	17	22
Joint Families	01	07
Broken families	01	01
Dependent families	06	01
Two member families	05	03
Collateral joint families	03	00
Total	32	34

Source: Fieldwork data.

Housing:

Each Gutti Koya house consists of one or two partitioned small huts, which are used as sleeping rooms. The walls of the houses are made of bricks, made with mud and some hoes are made of wood and bamboo. House walls and ground floor thickly plastered with mud and decorate with colours. The majority of the houses are in the gable-shaped and roofs are covered with Bangalore tiles. In the beginning days at of settlements, Gutti Koyas used one type of grass that they collect from the nearby forest to cover roofs. In modern days, ash bricks are used for making walls, and roofs are made with tiles by some people. Mostly, the houses have a rectangular shape and do not have any windows for the passage of light and air. The hearth is built in one corner of the house. Each house is enclosed by a boundary wall made of neatly woven bamboo splits. In addition to the living space for human beings, each house also has small sheds for sheltering pigs, goats, ducks, and chickens. There is a small kitchen garden within the boundary wall. Along with the main house, Gutti Koyas built a separate hut for menstrual women.

Image 3.7 Uncompleted house



Source: Fieldwork

Image 3.8 Completed House in Kotha Gundugudem



Source: Fieldwork

Marriage

The Gutti Koya prefer child marriage and monogamy. But a second marriage is allowed in case of the barrenness of the first wife. However, in these situations, the first wife's agreement and the community's chief (Patel) or council's approval are essential. In some circumstances, the husband is also permitted to marry his wife's younger sister (sororate). The married women use vermilion on the forehead and lac bangles as symbols of their marital status. Well-to-do Gutti Koya males, who could afford the cost of marriage, are allowed to have more than one wife. In the past, the bride price in cash or kind was *very* much in vogue in their society as a social custom. But nowadays, this system has been reduced to a symbolic gesture. Also, due to the increased cultural contact with the neighbouring caste societies, the custom of bride price is slowly giving way to the system of dowry nowadays. Marriage is one of the major social functions performed in the Gutti Koya community. The community council fixes the date and time of marriage in return from bride side one ox or one pig and 20 bottles of saaraa (homemade liquor) and from the bridegroom side,

five thousand or ten thousand rupees should give to the community council. There is no dowry among the Gutti Koyas.

The consanguineal marriage with the maternal uncle's daughter is accepted and allowed by the community. The types of marriages prevalent in the Gutti Koya tribe. In general, is marriage by (a) negotiation, (b) mutual consent, (c) elopement, and (d) service. In the case of marriage by negotiation, the traditional council plays a vital role and the concerned family is required to take the concurrence of the traditional council. The marriage ceremony known as pendul is an important social function, without which a man or woman loses their identity in society. They accept marriage as a necessity in their community as they have to continue the line of reproduction to the next generations. In the Gutti Koya society, the wife is the indispensable partner in all spheres.

An observation and analysis of the daily work culture of the Gutti Koya men indicate the fact that a Gutti Koya man cannot do anything without the help of a wife in his ordinary daily walks of life. The criteria for an ideal wife are her sound health and ability to undertake arduous labour in economic as well as social activities. The criteria for a good husband lie in the fact that the male is physically tall and healthy. Also, his capability to support the family is seen as a major criterion. Divorce is allowed on the grounds of marital incompatibility and maladjustment with the approval of the community council headed by patel, the village headman.

Status of Women:

Though women are allowed to participate in various social, economic, and religious activities, their participation in decision-making and political activities is limited. However, the husband consults his wife on all important family matters. Women keep themselves engaged with a variety of household tasks household cleaning the house, utensils, fetching water, cooking for the family, cleaning cowshed, looking after children, selling forest produce in santha (angadi)etc. Apart from these activities, they also collect firewood, look after the domestic animals, and help the male members in agricultural operations. Beyond this, if required they also supplement the family income by working as a daily wage labourer. In real practice, the Gutti Koya women control their family expenditures. Interestingly, in comparison to some of the tribes and backward castes, the status of women in the Gutti Koya community is relatively better. A Gutti Koya girl has the freedom to have premarital intimacy with her lover and to choose her husband. As a married woman, she has also been given the freedom to divorce her husband for ill-treatment and

impotency. She is free to spend her earnings. A husband normally does not have the right to interfere in her legitimate affairs.

Image 3.9 Working Gutti Koya women



Source: Fieldwork

Life Cycle Customs:

Child Birth: Childbirth and Pregnancy: Pregnancy is a crucial aspect of every woman's life, and Gutti Koya women are no exception. However, their society severely restricts their ability to walk and eat before and after giving birth. When there is an eclipse, a pregnant lady is not permitted to leave the house or go to the crematory. Additionally, she cannot enter the shrine while still pregnant. During eclipses, a pregnant lady is not permitted to leave the house or go to the cremation site. She is also forbidden to enter the shrine during menstruation and in an advanced stage of pregnancy. The prohibition applies to taking dry fish as well. A trained midwife is needed to assist with labour during delivery. To signify birth pollution, a bonded sign made of twigs is hung at the front door of the home. For a period of 21 days after a kid is born, the entire family is expected to observe pollution. When the mother and child are moved to another room on the seventh day, known as uthiari, pollution is partially eliminated. Cow dung plaster is used to clean the delivery room or area, and fresh earthen pots are used in place of the old ones. The 21st day is dedicated to the last purification ritual. Gutti Koyas invite their traditional priest (Perma) to conduct the ritual and name-giving ceremony. The parents, maternal uncle, and other kinsmen are all consulted when he chooses a name for the child. After the rite, special meals such as khiri (rice porridge), pitha, (locally prepared cake) and other delicacies are served to the invited relatives.

Education:

In the West Godavari district, Gutti Koya hamlets are primarily found in reserved forest regions. No hamlet has adequate access to electricity or roads. There are no primary schools or Anganwadi centers in the Gutti Koya hamlets. It is challenging to get to the hamlets in an emergency situation. Many Gutti Koyas were asked to present their tribal identity documents in educational institutions, as a result of their migration from Chhattisgarh. In the beginning days of Gutti Koyas at the host state, some NGOs constructed temporary huts for the bridge schools, there some Gutti Koya people got some primary education, in the long run NGOs couldn't continue bridge schools due to economic and political issues. After state bifurcation and with the help of some NGOs Gutti Koya children managed to get admissions in local ashram schools, KGBV schools and Tribal welfare hostels. The below tables show the education details of both Kurumula thogu and Kotha Gundugudem villages.

Table 3.8 Education details of Kurumula thogu Village

Age groups	ICDS /Anganavadi School/bridge school	Primary	Higher education	
		1-5 th class	6-10 th class	Inter/ Degree
0-5	11	2	0	0
6-12	2	3	0	0
13-20	0	0	4	0
21-28	0	0	0	0
29-39	0	0	0	0
40-55	0	0	0	0
56-60	0	0	0	0
above 60	0	0	0	0
Total	13	5	4	

Source: Fieldwork

Table 3.9 Education details of Kotha Gundugudem Village

Age groups	ICDS /Anganavadi School/bridge school	Primary	Higher education	
		1-5 th class	6-10 th class	Inter / Degree
0-5	20	0	0	0
6-12	8	3	0	0
13-20	0	1	5	1
21-28	0	1	0	0
29-39	0	0	1	0
40-55	0	0	0	0
56-60	0	0	0	0
above 60	0	0	0	0
Total	28	5	6	1

Source: Fieldwork

Language

They speak their own dialect called ‘Gondi’ Srabani Sanya and Ramyash (2020). Younger generations in study areas get education in Telugu medium schools. Majority Gutti Koyas can understand Telugu and some of them can even speak it.

Household Articles:

Like most of the tribal communities, the household asset possessions of the Gutti Koya are very few and reflect a poor picture of their economy. The household articles normally constitute utensils made of earth or aluminium plates of different sizes for their daily use. They keep bamboo baskets of various sizes for storing food grains. They also have stone implements like the grinding stone (sila). Further, their household belongings include plough, leveller, yoke, spade (kodi) and crowbar (gauti) for digging bamboo basket (dola) and carrying pole (bhara). To undertake fishing and hunting activities they also keep different types of fishing and hunting tools such as fishing traps, bird traps, rabbit traps and nets, bow and arrows, etc. They also have bicycles and motorbikes for traveling.

Image 3.10 Gutti Koya man with traditional dola or gudjha



The daolas are designed and built with two types of fur: goat skin for the right side and cow hide for the left side..

Economic Organization:

The Gutti Koya have primarily settled cultivators and wherever there is the need and scope, they practice shifting cultivation to a certain extent. It is supplemented by animal husbandry and seasonal forest collections. To meet their protein needs, participate in ritual sacrifice, and provide non-vegetarian fare for their guests in marriages and death ceremonies, they domesticate pigeons, ducks, cattle, goats, and pigs. Agriculture is the main economic activity for the Gutti Koyas in Kurumala Thogu and Kotha Gundugudem villages. Their main source of income is basically cotton cultivation. Other crops grown are millets, toor dal, Jowar which are seasonal. Besides agriculture, cattle herding, hunting, fishing, wage labour, and basketry which is their traditional activity also contribute to their livelihood. Earlier there was the existence of a barter system but now payments are made in the form of cash. Money transactions are prevalent now in the marketplace, in the form of payment for services offered by others in the agricultural field and so on.

They gather and market a variety of seasonal forest products, including mahuva flowers, honey, tamarind, and tendu leaves, which are used to make a beedi and cigarette. Sal leaves and Sia leaves are used in making leaf plates (khali), a particular kind of grass is used in making

broomsticks and the forest fruits like mango, tamarind, Kendu, Char, Mango, Jackfruit, Amla, tendu fruits (tuniki kayalu), etc., are generally sold in the open market. They also collect and sell palm fruit, whose pale, juicy kernels (thaati munjalu) are a favourite summertime food among the Gutti Koya people, including non-tribal individuals who like to eat them to combat the summer heat.

As petty traders, they usually market either their surplus produce or carry the produce of others from their community or neighbouring communities for sale in the local weekly markets. Some of them are also artisans who are experts in various bamboo crafts including mats for fencing, dust bins, and baskets.

In response to the shifting conditions of the present, the Gutti Koya have gradually begun utilizing some contemporary farming techniques, such as the usage of a highly producing variety of seeds, fertilizers, and pesticides. Additionally, they irrigate their lands with some of the more contemporary agricultural instruments, such as electric motors and power sprays. However, the land they have access to for farming is reserved forest and it is under pressure due to their population expansion. Because of this, their land holdings are decreasing daily, and the majority of the Gutti Koya are now tiny or marginal farmers. The majority of people now work in various avocations, such as small-scale trading, wage-earning, working in brick industries, biscuit factories, in private security service, working as catering boys, as cleaning boys in hotels, cement work and borewell work. With the help of middlemen or brokers, they go to other places with families except for old age people and children below ten years to work in the Mirchi field for a period of two or three months. Mostly Gutti Koyas stay in groups and work in groups so they ask to work for a group, not an individual. Sometimes at the end of work instead of money, they ask Mirchi and go back to their villages. Exploitation and betrayal by the middlemen or brokers are the common experiences of Gutti Koyas.

Images 3.11 Some economic activities of Gutti Koyas



Image 01 is an image of Mahuva flowers, collected by Gutti Koyas, kept for drying until they turn from yellow colour to light black. Mahuva flowers and fruits plays important role in the economic and cultural life of Gutti Koyas. Gutti Koyas eats roasted Mahuva flowers as food and Oil from the Mahuva seeds is used in Ayurvedic medicines. Gutti Koyas use dried Mahuva flowers to make Ippa Sara (a traditional liquor from Mahuva flowers). Image 2 of Gutti Koya man making the bamboo basket. Image 3 Gutti Koya woman selling the brooms which are made with forest grass, Image 4 of Gutti Koya women peeling the eucalyptus log. Image 4, Gutti Koya people working in MGNREGS work along with Koya tribal people.

Collection of Tendu Leaves (*Diospyros tomentosa*):

Cutting of waste leaves of the tendu/beedi plants is called clearance of rotta, which is available during summer for one month. Each year the traders of beedi leaves visit the agency areas and recruit the Koyas and Gutti Koyas for the clearance of rotta, pay a wage of 100 to 300 rupees per day per head. After some days, the Beedi plant grows wider and bears good quality leaves suitable for beedi making. The Gutti Koyas then gather each beedi leaf (tuniki akulu) separately and arrange them in bundles. They receive 2.20 rupees per bundle of 50 leaves.



Image 3.12 Gutti Koya man and women making bundles of tendu leaves.

Buyers of beedi leaf make payments based on the quantity and quality of the leaf contained in each bundle. The tribes are requesting a price hike because they are dissatisfied with the current price of beedi leaves. GCC and the forest. The GCC and forest departments have failed to encourage the

tribals to collect the beedi leaves as they do not provide any remunerative price and this leads to a great loss to the tribal economy.

Food Habits:

The food habits of Scheduled Tribes in India vary significantly depending on the region and the specific tribe. Many Scheduled Tribes in India rely heavily on locally available, seasonal foods such as fruits, nuts, vegetables, grains, and green leaves such as aaku kura, pala kura gongura, bamboo shoots, honey, and mushrooms. Gutti Koyas continue to use traditional cooking methods such as roasting, boiling, and grinding to prepare their food and consume non-vegetarian foods such as fish, meat, and eggs as a source of protein. Gutti Koyas use fermented foods such as chutneys, pickles, and fermented milk products as a way to preserve food and add flavour to their meals. Gutti Koyas use medicinal plants and herbs in their diet to promote health and prevent illness. They usually grow Paddy, Maize, Jowar, Ragi, Bajra, and other kinds of millets in their fields which constitute their cereal food items.

In recent times some Gutti Koya families are also consume chapattis (wheat bread) at night instead of rice. In addition to these foods, mostly the men folk like to take Landa (rice beer), kushno modo (Mahua liquor) and Todi (Palm wine) as their drinks. Gutti Koyas work hard all day and drink only when they are at home at night. Drinking these traditional liquors is very common at festivals, weddings, birthday celebrations, and death events. They grow "Salap" or Jeeluga tree in their homes, they extract from the tree is known as 'kallu' or jeeluga kallu which is a popular traditional liquor consumed by Gutti Koyas. Gutti Koya men do smoke and eat betel leaves and nuts, and chew betel. Overall, the food habits of Gutti Koyas are often shaped by their cultural traditions, the availability of local resources, migration and their environment.

Red Ant Chutney

Red ants' collection and selling in markets are also one of the livelihoods of the Gutti Koyas, they believe that eating red ants is the remedy for headaches, backaches, and also for malaria. Gutti Koyas make red ant chutney by using red ants' eggs mixed with tomato, garlic and Mirchi, and salt. Gutti Koyas sell this red ant chutney in nearby markets.



Image 3.13 Gutti Koya women separating the red ants and eggs

Source: Fieldwork

Hunting Practices:

Hunting supplements of meat are the food requirements of the Koyas. Hunting is a part of the Koya subsistence. The Koyas also call hunting as shikaru. Hunting is entirely the activity of men. Women do not take part in hunting. Children learn hunting techniques from their fathers and grandfathers. People within the age group of 10 to 60 years go for hunting. Group hunting is a common practice among Gutti Koyas.

The villagers from Kurumala Thogu and Kotha Gundugudem are dependent on the forest for cattle grazing, bamboo, firewood, honey, gum, etc. Bamboos are collected mainly for basketry and house construction purposes. Hunting and fishing are also widely practised. For hunting, they use simple techniques like bows and stones. Hunting is usually done by men using by bow and arrow.

Image 3.14 Gutti Koya man with an arrow.



Collection of Toddy:

Toddy (juice extracted from palm trees) collection is an important part of the Gutti Koyas and they consider toddy as part of the food culture. In addition to the toddy collection, they make their traditional liquors called chiguru, ippa-sara and bellam-sara. The Gutti Koyas like their counterparts in plain areas consumes toddy irrespective of sex and age. The Gutti Koya villages have numerous toddy palms and every family has its toddy palms, and some have as many as five. They get toddy throughout the year. Youngsters are always busy with the collection of toddy. The toddy is collected almost three times a day. Toddy collected by the youngsters is brought to the gujadi (a place where the tribal villagers sit and share the toddy free of cost and chitchat together as a community). The tribals take a portion of the toddy for selling at the shandis and earn twenty rupees per Doku (a traditional container made of sora-burra).



Fishing

Fishing is one of the most important traditional hunting methods of Gutti Koyas, fishing done by both men and women. Gutti Koyas does group fishing. The below images are of Juvvadi a trap instrument used for fishing. Juvvadi made with thin bamboo sticks two meters long, it traps the fish while descending from above water. There are many instruments used for fishing are *thompel*, *ootha* , *andhe*, *esuruvala*, and *pandiri vala*



Image 3.15 Gutti Koya men doing fishing in the water pond



Source: Fieldwork

Vegetable Production:

The Koyas maintain kitchen gardens in their backyards. In the kitchen/backyard garden they produce brinjals, tomatoes, Mirchis, Gummadi-kayalu (seed gourd), sora-kayalu (bottle gourd), chikkudu (beans), radish and leafy vegetables i.e., gongura, tota-kura and pala-kura primarily for subsistence living. The surplus of these is sold by them in the shandis. The Gutti Koyas still

dependent on rainfall as their main source of agriculture and also use animal and human labour extensively. The agricultural activities are done on both dry land and wetland with the limited technology they possess.

Division of labour:

Like other tribal women Gutti Koya tribal women's responsibility is to manage domestic activities like cooking, washing clothes, plastering floors and walls and going to fields and herding goats, keeping chickens and also going to the weekly angawadis. The below images show the children assisting their parent's activities. Cooperation between husband and wife, parents and children contribute significantly to the family's integrity.

Images:3.16 Gutti Koya Girl children going to wash clothes and dishes at the water pit.



Source: Fieldwork

Image: 3.17 Gutti Koya Boy coming from the forest with his collected tendu leaves



Source: Fieldwork

Like other tribal women Gutti Koya tribal women's responsibility is to manage domestic activities like cooking, washing clothes, plastering floors and walls and going to fields and herding goats, keeping chickens, and also going to the weekly again. The above images show the children assisting their parent's activities. Cooperation between husband and wife, parents, and children plays a major role in the integrity of the family.

Even though members of the Gutti Koya households work together for the collective benefit their relative contribution varies from person to person based mainly on sex and age as well as their skill and training. In the Gutti Koya families, the head of the family will be the ability to handle the economic and religious activities. The Gutti Koya maintains respect for the opposite sex in many aspects. They believe that the women's crying is not good for the family or village. Males and females collectively do work for benefit of the family; they respect each other and influence each other in decision-making for benefit of the family. In Gutti Koya tribes, both males and females do cattle rearing.

Work Division	Male tasks	Female tasks
Agriculture	Cutting trees, burning, ploughing and night halts at fields	Sowing, weeding, and harvesting like plucking cotton, selling forest produce at the market
Hunting	Use to go hunting, honey collection, and fishing	Go fishing and some forest produce like mahouva.
Child socialization	Elder men guide the children in agriculture hunting, and honey collection. techniques,	Avva (the fathers' mother) educates the girl child in personal aspects. Guides and warns the children's behaviour with siblings and other relatives.
Economic aspects	The Male will be the head of the household he looks after the needs of household members. In any decision making, he asks the suggestions from family members and particularly from his spouse	In Gutti Koya household's male might be the head but on some issues like marriages and family problem's women role is very important, and sometimes women will be the decision-maker.
Ritual and Festivals	No Women is allowed to participate in shrines during rituals.	The ritual is performed by the Perma (village priest)

Political Organization:

The Jati Sabha, or traditional village council, is presided over by the Pedda or Patel who is aided by the messenger, or Dakua, at the village level. Senior citizens from the community serve as council members. The council's primary duty is to oversee village affairs like marriage, rituals, and festivals and to resolve conflicts that may arise. These village councils impose severe punishment on offenders in cases of adultery, incest, violation of norms and customs, disobedience to the authority of the village council, etc. Cash fines and/or jatibahar may be imposed as punishment for such offences (social boycott). All Gutti Koya villages have both traditional as well as modern political processes, though both systems co-exist in the village, it can be said that

the traditional system is of higher importance. They do participate in general elections and voters from this village are in contact with the political parties.

Religion:

The Gutti Koya practice animism and polytheism. Over time, aspects of Hinduism have permeated their belief system, and as a result, several Hindu Gods and Goddesses have been included in their religion. The goddesses Bura and 'Buri are mostly venerated as family deities. As their local god, they worship Mother Earth. The majority of residents in the village of Kurumala Thogu adhere to traditional beliefs. They do worship ancestors, and the villagers actively participate in numerous festivals and rituals to appease the gods. “Bija Pandu, Kurum Pandu, Dusshera, Itt Pandu, Ikk Pandu, Sikul Pandu, Bimud Pandu, Karta Pandu, and other major festivals are commemorated with dedication by them. On these occasions, special tasty delicacies are cooked and served to the deities. The ritual is performed by the Perma (village priest). They offer offerings of eggs, doves, pigs, fowls, goats, and buffaloes to satisfy their gods and spirits and obtain their benefits. They have now accepted certain alterations in their religious sphere. Christian missionaries provided some hand pumps and bores in some Gutti Koya villages in Kukunoor Mandal.

Image: 3.18 Gutti Koyas did puja at the Mahuva tree (sacred tree) by offering rice, coconut, bananas, and liquor to the god to look after their cattle in summer



Source: Venkatesh Jatvathi



Village Shrine in Kotha Gundugudem

Source: Fieldwork

They have life cycle rituals too and believe in the concept of pollution. Ancestor worship is seen and they are respected or honoured by putting their names to the upcoming generations. They believe in black magic and evil spirits being possessed. The Patel of the village is the one who helps them in getting rid of such evil spirits. They believe that the reasons behind the cause of a disease are due to not pleasing the gods and goddesses. They believe in totems too.

Death:

The Gutti Koya practice burial for the disposal of the dead. All concerned members and relatives of the Gutti Koya community strictly adhere to the funeral rites. It takes till the eleventh day to observe the deadly pollution. The ceremony usually begins on the fourth day. This practice involves washing garments, replacing all of the old earthen pots with new ones, and spreading cow dung water over the deceased person's home. The family's men all get their beards shaved, and the women get their nails filed. The ritual of purification is carried out on the tenth day by Perma, the traditional village priest. Near their village settlements or in forest areas or at the entry point of the village Gutti Koyas perform rites and erect stone pillars or wooden posts in memory of their dead ancestors.

Image 3.19 Stones erected in memory of their dead ancestors.



The Gutti Koyas have a strong sense of community and the death of a member is considered a great loss to the entire tribe. The tribe comes together to support the family of the deceased during a difficult time and offers comfort and assistance.

CHAPTER – III

SOCIAL EXCLUSION AND GUTTI KOYAS

Social exclusion is a process in which certain groups or individuals are denied access to resources and services, as well as the right to engage in economic, social, cultural, and political aspects. Social exclusion affects different groups at different times and at different levels. In the Indian context scheduled tribes and scheduled castes are the most vulnerable groups. Particularly scheduled tribes are the most disadvantaged and excluded groups in India. In the case of scheduled tribes, social exclusion takes different forms due to their different ethnicity from mainstream society. There are many reasons for the backwardness and social exclusion of scheduled tribes, are distinct living cultures, language, Isolated habitations, social, and economic organizations, and migration.

The present study is on the Gutti Koya tribal group, which migrated from Chhattisgarh and settled in the agency areas of the Andhra Pradesh state. Numerous studies have discussed the migration and seasonal migration of various tribal communities from Madhya Pradesh and Chhattisgarh to other states in search of survival. According to the “National Commission for The Protection of Child Rights” a visit to Dantewada and Khammam report mentioned that due to the civil unrest since 2005-2006 in Chhattisgarh around 30,000 people from Chhattisgarh migrated to Khammam, Warangal (Telangana region) and East Godavari districts of United AP. The report also mentioned that the rate of migration of tribal people from the Bastar area has increased since 2006. Some research studies are mentioning the migration of tribal people from Chhattisgarh and the factors that made them flee to neighbouring states.

The study was conducted among the Two Gutti Koya villages, Kurumula Thogu and Kotha Gundugudem of Kukunoor Mandal, West Godavari district. All the members of these two villages were recognized as scheduled tribes in their origin state. Both villages were established around 1999-2000. Before 1999 these villagers were seasonal migrants to the Kukunoor Mandal. According to Mallesh⁵ (30) active youth leader from Kurumula Thogu, his parents used to come to this area to work in Mirchi fields and built temporary shelters to stay in for 2 or 3 months on the landlord's land. After acquaintance with the people and places around their shelters, people started

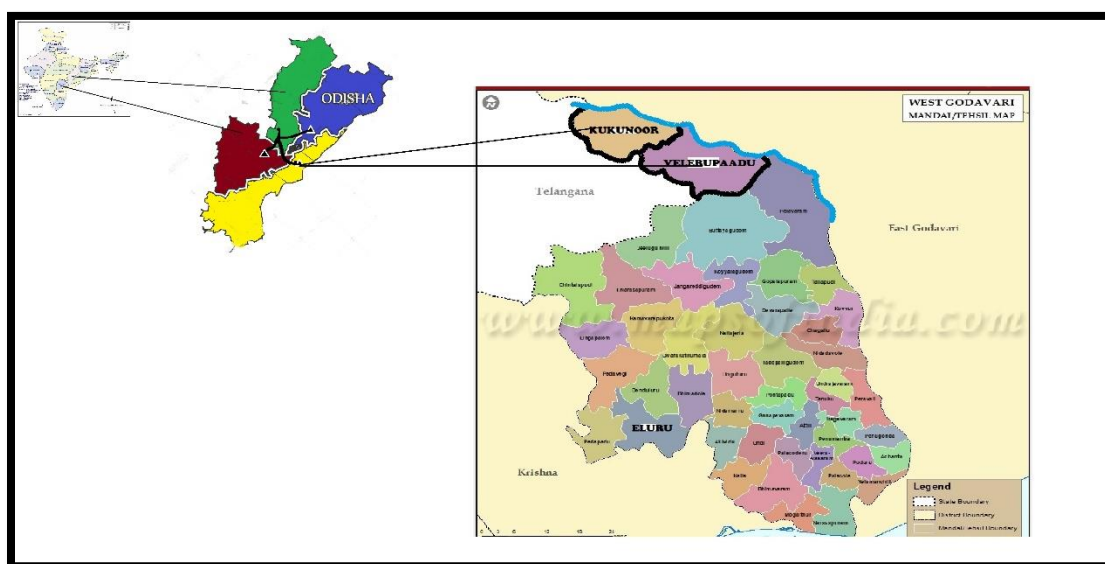
⁵ Interview with Mallesh, Kurumula Thogu.

to move into the deep forest for hunting and forest produce collection got fascinated by the abundant natural resources, availability of forest land and daily work made them settle permanently in Kurumula Thogu.

The study observed that behind the Gutti Koyas permanent settlements in Kukunoor Mandal, landlords and farmers are also one of the main reasons. Farmers, particularly Mirchi farmers who visit Chhattisgarh's Jagaadapur area for the Mirchi market also visit the labour brokers, who arrange the meeting between farmers and tribal people. Those who wish to work in Mirchi (Mirchi) fields in Andhra Pradesh get some amount of advance from the Farmer after the agreement. Then the farmer fixes their arrival date so that he could arrange shelter and facilities at his place.

The lack of availability of agricultural labour and high wages in Kukunoor is the main reason for farmers looking for Gutti Koyas. When compared to local labour wages, Gutti Koyas work for very lower wages and work more hours, this made the farmers fascinated to deploy in their agricultural fields. One of the key informants said landlords/ Farmers only encouraged the Gutti Koyas to permanently settle in Kukunoor mandal. The majority of the Gutti Koyas are migrated to Andhra Pradesh are from the Bijapur, Sukuma, Dantewada, and Bastar districts of Chhattisgarh. These four districts share borders with Telangana, Andhra Pradesh, and Odisha.

Image 3.1 Migration of Gutti Koyas from Chhattisgarh to Kukunoor and Velairpadu Mandals of West Godavari District, Andhra Pradesh.



This image shows the migration of tribal people from Chhattisgarh to Andhra Pradesh is easier than going to another part of Chhattisgarh. Seasonal migration to Andhra Pradesh is a common practice among the tribes of these four districts. Kunta, Chinturu, and Bhadrachalam are the main centers for their economic activities.

Purpose of Migration to Andhra Pradesh:

Several factors influence migration. It has been observed that the major causes of migration for the Gutti Koyas include chronic poverty, increased population, insufficient land⁶, low productivity, unemployment, drought, social unrest, and attractiveness to the destination. Andhra Pradesh state has a forest with a 29,137 sq km area. The lack of cultivable land availability and chronic poverty among the tribes, made them choose Andhra Pradesh as the best place for their livelihoods and survival.

Social Exclusion at Destination:

Scheduled tribes have frequently been treated unfairly and kept out of mainstream society. They have historically experienced prejudice, poverty, and restricted access to basic services including healthcare, education, and housing. Many scheduled tribes also experience land and resource grabs, which has forced people to relocate and made their social marginalization much worse. The problems of Gutti Koyas, which they face at the destination state are important aspects to understand the process of their “social exclusion”.

There are many reasons for the social exclusion among the Scheduled tribes, particularly Gutti Koyas of West Godavari District, Andhra Pradesh. The important causes of Social Exclusion are as follows.

Isolated Habitation:

Many scheduled tribes in are living in India in isolated habitations, often located in remote and rural areas. These habitations may be located in forests, hills, or other areas with “limited access to basic amenities such as electricity, clean water, approach roads, and healthcare facilities”. Many scheduled tribes in India also face challenges related to land rights and exploitation, as they often

⁶ Interview with Sathyam, Political party leader

depend on natural resources for their livelihoods and are most vulnerable to displacement by development projects or other economic activities. Gutti Koyas also one of the communities which migrated for survival. Most of the settlements of Gutti Koyas of West Godavari districts are in forested agency areas. There are 21 settlements in Kukunoor and three in Velairpadu mandals. No settlement has a good road link, thus getting in touch or communicating with them via any means is challenging. Due to inaccessible locations, communication has become a challenge. There are only two Primary Health Centers (PHCs) which are in Kukunoor and Amaravaram villages. There are no schools in Gutti Koya hamlets, for education purposes they have to go to other villages like Chiravalli, Kukunoor, and Veleru. As a result of the Isolated habitations visiting health workers, and other government officers is a difficult task and in the rainy season, giving services in these hamlets impossible task for them. The isolated manner of life practised by the Gutti Koyas excludes all forms of socioeconomic, cultural, and political influence.

The Impact of Cultural Contact:

The issue of cultural contact concerns the interactions that take place between various cultures and their potential effects. In the context of Scheduled Tribes, cultural contact refers to the interactions between the cultures of these tribes and the dominant culture of the society or non-tribal communities surrounded by the villages. Gutti Koyas, have their own distinct culture, language, and traditions, and often live in isolated or remote areas. The problem of cultural contact for Gutti Koyas arises when they come into contact with the dominant culture, which may be different from their own. This can lead to a range of issues, including the loss of traditional knowledge and practices, the erosion of cultural identity, and the exploitation and discrimination of these communities. One of the main ways in which cultural contact can have negative impacts on Gutti Koya is through the process of assimilation, in which members of these communities are encouraged or forced to adopt the values, practices, and beliefs of the dominant culture. As a result, there may be a loss of cultural identity and pride, as well as traditional knowledge and traditions. There are also issues of exploitation and discrimination that can arise when Gutti Koyas come into contact with the non-tribal culture. Overall, the problem of cultural contact for Gutti Koyas is a complex and multifaceted issue that requires a nuanced and sensitive approach to address. According to ethnographic data, the Gutti Koyas are far behind in modern development because

they have not been able to communicate with the rest of the society due to their isolated geographic location. The majority of the Gutti Koya hamlets in the West Godavari district are surrounded by both tribal (Koya) and non-tribal communities (SC, OBC, Muslim and Christian). The interactions that Gutti Koyas have with non-Gutti Koyas on a daily basis have some impact on their ways of life, such as imitating eating, drinking habits and dressing styles of non-Gutti Koyas. Possibilities for employment in the cotton and Mirchi fields of Telugu-speaking farmers are increased by learning and speaking Telugu. Numerous elements, such as interactions with traders, forest officers, police officers, Anganwadi workers, and NGOs, contribute to the changes in Gutti Koya tribal people's cultural life. It is important to recognize the unique cultures and traditions of these communities and to work to protect and preserve them, while also ensuring that these communities have access to the same opportunities and resources as other members of society

Economic Issues:

The Gutti Koya have primarily settled cultivators and wherever there is the need and scope, they practice shifting cultivation to a certain extent. It is supplemented by animal husbandry and seasonal forest collections.

Compared to other tribal communities in West Godavari, the Gutti Koyas have a poorer economic situation; the majority of them lack decent housing, food, and healthcare. Agriculture and forest products are the cornerstones of the economy in Gutti Koyas. Exploitation is the primary economic issue facing the Gutti Koyas and is one of their major social problems. Outsiders (Non-Gutti Koyas) take advantage of their innocence, language barrier (particularly by auto drivers) lack of education, helplessness, and lack of awareness of non-Gutti Koyas and their nature. Moneylenders, forest contractors, political party leaders, public servants, registered medical professionals (RMPs), and non-tribal farmers are the principal exploiters of the Gutti Koya tribal community. Gutti Koyas in West Godavari doing settled agriculture with some exceptions. All hamlets are in agency areas and reserved forests and their agriculture fields too. As a result, they are not granted any legal rights to the agricultural land, this is giving the forest officials an opportunity to seize the land, confiscate and damage the agricultural fields at any time without prior notice.

Case study: The following case study deals with Madavi Aadhaiah⁷, head of the Kotha Gundugudem village, a 40 years old, married man. He is not educated, a farmer by profession. He has 3 acres of podu land in Kotha Gundugudem, he is the head of the nuclear family. He is very much conscious of the economic exploitations done by the farmers and political party leaders of the non-tribal community from nearby villages. Aadhaiah said people from other villages approach him for agricultural labour from his community to work in the Mirchi cutting purpose. When compare to non-tribal agricultural labour, Gutti Koyas gets less price per day of work than non-tribals. According to Aadhaiah, due to the poverty and innocence of Gutti Koya people agree to work in their fields for less wages. Blackmailing is also one of the techniques used by political leaders and farmers. This case study is one of the examples of the Gutti Koyas exploitations. And selling their collected forest produce for less than the market price. Working for low wages and the whole community is work for a buffalo per day or two days without taking money from the farmers.

Social Problems:

Scheduled tribes, also known as Adivasis, are indigenous communities in India that have historically faced social and religious disadvantages. Some of the social and religious problems faced by Gutti Koyas include

Discrimination and prejudice: Gutti Koyas often face discrimination and prejudice from other communities, which can limit their social and economic mobility.

Lack of representation: Gutti Koyas are underrepresented in positions of power and decision-making, which can make it difficult for them to have their voices heard and their needs met. Lack of local identity and voter identity in host states lead to their political representation being nil.

Gutti Koyas are more inclined to superstitious ideas because of their distinctive culture and social norms. They continue to engage in traditional ceremonies, black magic, and animal sacrifice. One of the main contributors to their poverty is using their savings to celebrate customary festivals. Every ceremony involves drinking Landa (homemade alcohol) and sacrificing animals, therefore their ways of life are one of the reasons for their poverty and backwardness. Contractors, auto drivers, raitu cooli contractors, moneylenders, businesspeople, and RMPs are taking advantage of the neediness, innocence, and helplessness of Gutti Koya tribal members. Gutti Koyas are more

⁷ Case study of Aadhaiah, village head of the Kotha gundugudem

vulnerable to exploitation and exclusion than other tribes in Kukunoor⁸. Religious conversion: Some Gutti Koyas have been subjected to religious conversion efforts by other religious groups, which can lead to conflicts and tensions within the community. According to Gouse the culture of Gutti Koyas is quite different from other tribes. When compared to other tribes Gutti Koyas are more primitive in living style. To date, Gutti Koya women wore lungis and jackets. Based on their dressing style Gutti Koyas, particularly women humiliated and discriminated against by non-tribals. Their innocence, and language problems prone them to be more vulnerable.

Problems related to health:

In addition to the economic, social, and religious challenges faced by Gutti Koyas in West Godavari District, there are also significant health problems faced by the Gutti Koyas. Some of the health problems faced by scheduled tribes in India include:

Lack of access to healthcare: Many Gutti Koyas live in remote and deep forest areas and do not have access to quality healthcare facilities. This can lead to higher rates of illness and mortality.

Poor nutrition: Many scheduled tribes face malnutrition due to a lack of access to adequate food and clean water. This can lead to a range of health problems, including stunted growth, anemia, and weakened immune systems.

High rates of infectious diseases: Scheduled tribes have higher rates of infectious diseases such as tuberculosis, and malaria, due in part to a lack of access to preventive and treatment services.

Environmental health problems: Some scheduled tribes live in areas where they are exposed to environmental health hazards, such as toxic chemicals and pollutants, which can have negative impacts on their health. To address these health problems, the government of India has implemented various programs and policies, such as the National Rural Health Mission, which aims to improve healthcare access in rural areas. However, these efforts have had limited success in addressing the persistent health challenges faced by scheduled tribes.

Gutti Koya hamlets are all located in dense forests and lack good roads and sanitary infrastructure. The main cause of diarrhoea, malaria, jaundice and viral fevers is drinking contaminated water from streams, springs, and pits. The women and children of the Gutti Koya are prone to anaemia. Reaching and transferring patients to the local primary health centres is a challenging task because the hamlets are inaccessible. The majority of Gutti Koyas use

⁸ Interview with SK. Gouse, raitu cooli samgam leader.

conventional medical practices and hold superstitious beliefs. Physical distance to primary health centers from Gutti Koya villages is a barrier and one of the main reasons for maternal deaths. According to Saritha (Anganwadi worker), some Gutti Koya women die during childbirth due to a lack of proper medical care and proper transportation facility. Women in Kurumula thogu and Kotha Gundugudem are suffering from Anemia. Children often die during the rainy season. Many people die from malaria and dengue in two villages which were unreported.

Case study: Madavi Nandaiah, age 40 years, from Kurumula thogu village, got married to Devamma at the age of 20 years. After marriage, he separated from his parents and built his own house in Kurumula Thogu. Both are blessed with one son, name Praveen, 16 years old, studying 8th class in Dhamaracharla. In the 2016 monsoon season, Devamma died due to a common fever. During her fever days she didn't take any medicine, she completely depended on traditional methods like taking herbal medicine and offering puja to the village goddess he said. In the last minutes they tried to contact an ambulance for help, but they couldn't make it due to a lack of approach road to the Kurumula Thogu. There is no electricity in the village. Nandaiah⁹ is a podu agriculturalist who depends on the land, he doesn't know about the measurements of land, he cleared the forest along with villagers 20 years back, and there is no water source for cultivation in the village. According to Nandaiah, they do agricultural work from June to January after that they have to look for work in nearby farmers' fields for lower wages. If they met with an accident, they have to bear all expenses. Due to Chronic poverty, many Gutti Koyas couldn't go to hospitals, and if they visit any government primary health centers, they don't get the care and proper treatment because of their shyness, language barrier, and lack of health cards. The above case study clearly indicates that Gutti Koyas are facing severe health exclusion. In both villages no one family has toilets. There are no proper amenities and sanitation facilities.

Problems related to Education:

Education is a significant indicator of social marginalization and poor levels of education. Education is a key role aspect in creating and maintaining the process of Social Exclusion of an individual or group of people. Lack of Education is one of the main reasons for the marginalization

⁹ Case study with Nandaiah, Kurumula thogu

and social exclusion of Scheduled tribes particularly Gutti Koyas. Lack of education excludes individuals from mainstream society and it minimizes their social circles. In the West Godavari district, no Gutti Koya hamlets have government primary schools and government Anganwadis. The majority of Gutti Koyas believe that obtaining a tribal identification certificate from the government is challenging and that returning to their hometown and obtaining a tribal identity certificate from Chhattisgarh is an impossibility. As a result, they find it simple to drop out of school. Those who only received basic education are required to produce their tribal identity certificate in secondary education institutions. Because the Gutti Koyas are not recognized as a tribe as they are in Chhattisgarh, they are not eligible to enjoy the same tribal rights in Andhra Pradesh.

According to Ganga Raju¹⁰ only one graduate from both villages, they are Muria tribal community in Chhattisgarh. Murias are one of the groups of Gonds, that reside in the deep forest. Ganga Raju said we are known by different names in Telangana and Andhra Pradesh states as Gutti Koya or Koyas or Muria tribes or Chhattisgarhi tribes. Due to these various names given by local people, we are not recognized as any of them by the Andhra Pradesh Government as result, we are excluding/losing benefits from the government welfare schemes in general and education in particular and leading to a lack of access to education, low enrollment and high dropout rates among the Gutti Koyas he added. However, there is a need in addressing the persistent education challenges faced by Gutti Koyas.

¹⁰ Interview with Ganga Raju, Graduate from Kotha Gundugudem.

Table 4.1 Educational Scenario in Kurumula thogu and Kotha Gundugudem.

Village Name	Total Population of the Two villages	Number of people who got the education	% Of people got the education	Tribal literacy rate in AP¹¹	Tribal literacy rate in India¹²
	270	62	22.96%	49.21 %	59.95%
Kotha Gundugudem	139	40	28.77%		
Kurumula Thogu	131	22	16.79%		

The above table indicates that 22.96 % of Gutti Koya people who can read and write in both villages against 270 total population is 22.96 % which is lower than the overall literacy rate in India 59.95 and Andhra Pradesh 49.21 respectively. Village Kotha Gundugudem has 28.77% and Kurumula thogu has 16.79 % people can write and read. According to Census 2011, the literacy rate of tribals in Andhra Pradesh is lower than the overall Indian tribal literacy rate. Chronic poverty and isolated habitation of Scheduled tribes are the main and common factors for the low education levels. But in the case of Gutti Koyas along with chronic poverty and isolated habitation, social identity as a tribe is the important factor for the educational exclusion of Gutti Koyas. Ganga Raju is one of the victims of this identity issue, he managed to finish his graduation from Bhadrachalam govt degree college, and later for further studies, he had to apply for a caste and integrity certificate from the Government of Andhra Pradesh. He couldn't get the certificate and give up his master's dream and started working as wage labour in Biscuit's manufacturing company in Hyderabad, 8000/- per month as salary. Like Ganga Raju, many Gutti Koya students give up their educational dreams and started working as painters, security guards, and agricultural labourers (raitu cooli). This Ganga Raju case itself indicates how Gutti Koyas are excluded from Education.

¹¹ <https://www.census2011.co.in/scheduled-tribes.php>

¹² <https://www.census2011.co.in/scheduled-tribes.php>

Gutti Koya Women and Education:

Tribal women in India face many challenges in accessing education. Many tribal communities in India are located in remote and isolated areas, which can make it difficult for women and girls to attend school. Additionally, many tribal communities in India have traditional gender roles that can limit the opportunities available to women and girls, including the opportunity to attend school. There are also financial barriers to education for tribal women in India. Many tribal families live in poverty and may not have the resources to pay for school fees or supplies. Moreover, many tribal women and girls are expected to contribute to their families' livelihoods by engaging in agricultural or other forms of labour, which can limit their time and ability to attend school.

Gutti Koya girls are the most vulnerable and excluded group among the Gutti Koyas. The majority of Gutti Koya girls are malnourished and suffering from Anemia. Ill health and unhygienic healthcare practices hinder access to education¹³. In both Kurumula thogu and Kotha Gundugudem villages, no one girl entered in to 10th class. Most of the girls dropped their education after primary education only. However, the important thing among the Gutti Koya is still they are practising 'purity and pollution, during women's menstruating time they strictly follow some rules at that time she has to shift to a separate house for there are separate huts for the menstrual women. Women are not allowed into the house and village during the menstruating period in those times husband will take care of the preparation of food, cleaning the home, washing the clothes of the children and his clothes, and looking after the elders and children. The majority of women in Kurumula thogu and Kotha Gundugudem are illiterates and don't know how to read and write.

Case study: Sode Mamatha¹⁴ (name changed) age 31, widow, a single mother and illiterate looking after one son and daughter. She got married at 15 years old. After 10 years of married life, Mamatha's husband died in an accident, and since then she has taken care of the children. She is working as a daily wage labourer to look after the children and family needs. Earning wages is not enough for living in an entire year, particularly in monsoon season to look after her children and her health care. Due to the low wages and family expenses she had to take debts from relatives and

¹³ Interview with Saritha, Anganavadi Worker

¹⁴ Case study of Mamatha

moneylenders. To pay the debts, her daughter is also started working along with her as daily wage labour. So, the circumstances around her made her children drop from their education. This case study reveals the life of a single Gutti Koya mother and Gutti Koya girls how vulnerable they are and how family economic conditions exclude them from Education.

For tribal women, malnutrition and menstruation can be closely related. A woman's menstrual cycle can be significantly impacted by malnutrition, including irregular periods and a higher risk of reproductive health issues. Menstrual disorders themselves can contribute to malnutrition since missing periods or excessive bleeding can result in anaemia, which can result in weakness, exhaustion, and other health concerns. Numerous factors, such as poverty, food insecurity, and restricted access to nutrient-dense foods, can contribute to malnutrition among indigenous groups. Additionally, women may be discouraged from eating particular foods or engaging in activities that could improve their nutrition due to traditional beliefs and customs.

Image 4.1 Separate room for menstrual women



Source: Fieldwork

Language-related Problems:

The language barrier is also one of the factors for increasing the dropout rate and exploitation of the Gutti Koyas. Gutti Koyas speak ‘Gondi’ and Hindi languages. The majority of the Kuknoor

mandal people speak Telugu, they don't know Gondi and Hindi languages. But the majority of Gutti Koyas are exploited¹⁵ during their travel by magic/auto drivers. Gutti Koyas are not allowed inside the auto but are made to sit behind the auto, with the appearance of their poor dressing attire the owner demand more money than other passengers. Such social discrimination is prevalent in them. In the case of education, Telugu and English are the medium of languages in government schools in Kukunoor Mandal, so they have to learn Telugu and English from the childhood level, it is not at all possible at Gutti Koya homes. This is also one of the reasons for the social exclusion of Gutti Koyas.

Water Problems:

The problem of drinking water is one of the most important problems in the Gutti Koya villages. In summer, however, it is even more severe. In some villages, the government, gram panchayats, and other NGOs, out of sympathy for the migrants, provided borewells to the villages. In at least some villages, people will get at least drinking water. For the villagers, cattle are the most important property, and whenever there is an emergency or need for them, they sell cattle and meet their needs. But due to the scarcity of water in the villages, especially in the summer, due to the drying up of the streams, dig wells, and pits. Many livestock died due to a lack of access to water.

Image 4.2 Drinking water sources for Kotha Gundugudem and Kurumula thogu villages.



¹⁵ Interview with Venkatesh, Social worker



Source: Fieldwork

To solve this water scarcity problem, the migrant Gutti Koya youths have come forward and constructed small pots with cement rings, and some villagers dig up the water wells quenching the thirst of the villagers and cattle with that water. The above images indicate that one of the basic amenities, drinking water is a daydream for many Gutti Koya people.

Present Situation of Gutti Koya in Kukunoor Mandal:

In Kukunoor Mandal 21 Gutti Koya habitations are there, all are in deep forest/ reserved forest areas except the Upperu Kotha colony, remaining 20 habitations have no approach roads, no electricity, and no drinking water facility. The study village Kurumula Thogu and Kotha Gundugudem consists of 32 and 34 families respectively. No one house has a toilet facility in both villages.

Table 4.2 Ration Card holders in study villages

S.NO	Name of the Gutti Koya hamlet	Number of Families in the Gutti Koya Hamlet	The number of families with no ration cards	Number of families with no job cards (MGNREGS)
01	Kurumula Thogu	32	05	07
02	Kotha Gundugudem	34	08	04
	Total	64	13	11

The above table gives details of families with no ration cards and job cards in both villages. These families are still giving petitions to government officers.

Role of NGOs (Non-Governmental Organizations):

Non-governmental organizations (NGOs) played an important role in helping activities. Since the beginning days of Gutti Koyas in the host state, NGOs only came forward and addressed the problems of migrant tribal communities. Because of the NGOs, only Gutti Koyas got recognition in the media and government. There are some NGOs that played a major in the empowerment of Gutti Koyas in Kukunoor Mandal are ASDS (Agricultural Social Development Society) ASHA (Association for Social and Humanize Action), I-DO (Indigenous Development Organization) and JVS (Jana Vikas Society) are working on the different aspects of Gutti Koyas, particularly ASDS on Education, I-DO on healthcare provider and health education, ASHA on sanitation and amenities in tribal areas and JVS on indigenous knowledge systems. Most of the NGOs are voluntary organizations and independently work to prevent the exploitation of Gutti Koyas from Non-Gutti Koyas. Working for the development and empowerment through education and awareness programs.

Interaction with Police, Forest, and Revenue Departments:

Based on their nativity and the place from which they migrated are the main reasons for police surveillance. The majority of Gutti Koyas are from Dantewada, Sukuma, and Bijapur districts which are Maoist-prone areas. To meet relatives, and friends or to attend any religious function in Chhattisgarh, Gutti Koyas have to travel from Bhadrachalam and have to show their proof of identity to the police personnel anywhere between the Bhadrachalam and Chhattisgarh, during the time of journey. Police suspect the strangers if anyone with the Gutti Koyas. Unexpected search by the Police department in Gutti Koya hamlets is a common phenomenon. After the police department, the forest department is the immediate threat to the Gutti Koyas, because all Gutti Koya hamlets except Upperu Colony and Kotha Lankalapalli are in Reserved Forest areas, and forest officials may come at any time and search villages. Based on the fieldwork, it was observed that the Revenue department is not issuing new ration cards for the newly married couple. And also observed that the inclusion of children's names in ration cards takes months. Based on these observations Gutti Koyas are completely dependent on the mercy of the Police, Forest, and Revenue departments.

Land and Podu(shifting) Agriculture:

Gutti Koyas in both villages are doing podu agriculture. All Gutti Koyas are in Kukunoor mandal and have no legal documents on their agricultural lands and no one house has a legal patta. Gutti Koyas do Podu agriculture, which means old and traditional methods of cultivation and it gives less produce. They completely depended on rainwater for cultivation. So, they need some awareness of the new methods to adopt for cultivation to get more yield to overcome debts. One of the respondents mentioned that they have given many representations to the government of Andhra Pradesh regarding the house and land pattas.

Relationships with the other Tribes and Non-Tribes:

Koya, Yerukula, and Lambadi tribes are living in Kukunoor Mandal. Like Gutti Koyas, Koyas hamlets are also homogenous and reside in isolated habitats. Koyas are the dominant tribal

community in Kukunoor Mandal. The total tribal population in Kukunoor Mandal is 10899¹⁶ among them 5445 are males and 5454 are females. Yerukula and Lambadi families are living with other non-tribal communities. Both Koya and Gutti Koyas are dependent on forest and forest produce. Kurumula thogu and Kotha Gundugudem were the first Gutti Koya villages established in 1999-2000 up to 2005 people of these two villages didn't face any problems¹⁷ with Koyas and forest officers. In 2006, due to the Salwa judum, tribal people from Chhattisgarh came to different mandals and settled in the Khammam, Warangal, and East Godavari districts of United Andhra Pradesh. Kukunoor was part of Khammam district, one of the largest forest areas mandals in Khammam got attracted by migrant people and with the help of communist parties CPI, CPIM and CPIML-ND, migrant tribals cleared the forest and built more than 15 villages in the time of 2006-2009, This made the disputes between Koyas and Gutti Koyas, and was settled by the communist parties mainly by the CPIML-ND and now are living in harmony. Discrimination by landlords, middlemen, and moneylenders towards Gutti Koyas is very common.

Polavaram Project and Gutti Koyas:

Dams and irrigation projects have played a significant role in the development of India's economy and infrastructure. Dam construction, however, can also result in the eviction of populations, particularly those who are already neglected, such as scheduled tribes. There have been several instances of scheduled tribes being displaced by dams in India. These communities have had to adapt to their new environment and have received insufficient compensation among other problems.

The “Polavaram Project”, also known as the “Indira Sagar Project”, is a multi-purpose irrigation dam under construction in Andhra Pradesh, India. The dam is being built across the Godavari River and is intended to provide drinking water, irrigation, and hydroelectric power. Around 276 villages of eight mandals in East and West Godavari districts are going to displace due to this project.

¹⁶ Source: Kukunoor Mandal Revenue office.

¹⁷ Interview with Satyanarayana, CPIML-ND party leader

Kukunoor Mandal is one of the mandals which is going to submerge due to the Polavaram Dam in Andhra Pradesh. Kukunoor Mandal consists of 24 revenue villages with a population of 35894¹⁸ among them male population is 17822 and 18072 are females. SC and ST population is 9550 and 10899 respectively. Due to Polavaram Dam, Resettlement and Rehabilitation process has begun in 2017, Government paid compensation for lands that are going to submerge. There are 21 Gutti Koya settlements in Kukunoor, no one from these settlements gets compensation for their lands and is not on the R&R beneficiary list. According to Shanthi Priyanka, village revenue officer Kivvaka village, Gutti Koyas have not recognized tribes in Andhra Pradesh, they are living in reserved forests for the last 20 years, and they don't have any legal documents about lands and houses. And VRO mentioned that those who have legal documents, they only eligible for compensation. Gutti Koyas have temporary identity proofs like Aadhar cards, ration cards, and voter cards, but they don't have any proof of their legal rights on their lands, hoses and Tribal Identity. It's a million-dollar question for their displacement due to Polavaram Dam.

¹⁸ Source Kukunoor Mandal revenue office.

CHAPTER-IV

CONCLUSION

This chapter focuses on the important results, recommendations, and conclusions based on primary data analysis and interpretation. The present study is conducted on Gutti Koyas tribal community in an agency area of Kukunoor Mandal, West Godavari district. To combat the poverty people from Madhya Pradesh, Chhattisgarh migrated to other states and has a history in general and tribal people in particular. Sukuma, Bijapur districts share boundaries with Telangana, and Sukma district shares boundary with Andhra Pradesh and Odisha. The movement from these districts to agency areas of Bhadrachalam and West Godavari districts well known phenomenon. In Kukunoor mandal majority of Gutti Koya hamlets were established two decades ago. Studies on the migration of tribe of India in general and tribes from Chhattisgarh, in particular, found that chronic poverty, less availability of land for agriculture, low agricultural yield, debts, low wages, and forest availability in host states are the major reasons for their migration. The present study shows that the Gutti Koyas are distributed in 21 hamlets in Kukunoor mandal and three in Velairpadu mandal of West Godavari, Andhra Pradesh experienced discrimination, exploitation, and Social Exclusion. The study found that Gutti Koya women are the most exploited and excluded.

Since 2006, the movement of Tribals from Chhattisgarh has increased due to Salwa judum. The conflict between a state-sponsored program Salwajudum and Naxalites forced many tribal people to migrate to bordering districts of Telangana and Andhra Pradesh. This was one of the major reasons for Gutti Koyas's migration has increased after 2006. As a result of running away from resources, tribal people become more vulnerable and susceptible to abuse. Due to the loss of their homes, lands, means of support, and animals, they were compelled to work as daily wage labourers for far lower pay than other native daily wage labourers in the brick-making industry, eucalyptus tree cutting operations, cotton picking, and Mirchi plucking.

The socio-economic and demographic status of the Gutti Koya focuses on the present condition of Gutti Koyas in Socio-economic and demographic details, like family details, source of income, marital status, education levels, livelihoods, social mapping of villages, types of houses, health care and status of women and children between (0-6). Selling forest produce in markets is the second income source after podu agriculture.

Regarding the pattern of social exclusion, the study shows that Gutti Koyas are the most vulnerable community in the study area when compared to other tribes such as Koya, Konda Reddy, and Yerukula. The study finds that Gutti Koyas are not natives of Andhra Pradesh, they came to the study areas two decades back and settled in the reserved and deep forest. The study shows that the majority of Gutti Koya hamlets have no approach roads, electricity, drinking water facilities, no Anganavadi buildings and schools, no ration shops, and no sanitation and health care facilities. The study finds out that the majority of Gutti Koyas are unable to access public welfare schemes and services.

Regarding the disadvantages faced by Gutti Koya as a result of Non-Tribe Status in Andhra Pradesh study finds that Gutti Koyas are not recognized tribe in the Andhra Pradesh state, they are an amalgamation of different tribal groups such as Gonds and its subgroups, Muria, Madia, Maria, Dorla are recognized by the Government of Chhattisgarh but not in Andhra Pradesh. Most Two decades were completed after they migrated to the host state. Due to the Non-tribe status, Gutti Koyas are not getting a “Community, Nativity and Date of Birth Certificate” from the revenue department, which is essential for the tribal welfare scholarships, employment, concessions in employment applications, rights over forest and forest produce and passport purposes. The study finds that younger generations are dropping from higher education due to a lack of “Community, Nativity, and Date of Birth Certificate”. Old age and Widow women are not getting pensions due to a lack of proper details of the date of birth for old age pension and date of death certificates of spouse for widow pension. No woman from these two hamlets is in Self Help Groups (SHG).

The study suggests suitable measures to prevent Gutti Koyas from Social Exclusion

The recommendations made in light of the fieldwork conducted with the Gutti Koyas in West Godavari, Andhra Pradesh, focus primarily on tribal identity policy and land ownership and holding rights. Human dignity and fundamental rights must be protected. The first thing that needs to be done is to stop evicting Gutti Koyas from forest and revenue lands through force. The Gutti Koyas frequently suffer from exploitation and treachery at the hands of non-tribals, government officials, construction contractors, forest officials and political party leaders, landlords, medical practitioners. The government should implement the required measures to uphold the rights of the migrating tribal population.

Kukunoor mandal is one of the mandals which are going to be displaced due to the Polavaram dam. Findings from the fieldwork all villages in Kukunoor mandal are going to submerge and all villages are identified for the compensation for lands and R & R (Resettlement and Rehabilitation) purpose except the Gutti Koya villages. Like other tribal and non-tribals in Kukunoor Mandal Gutti Koyas also have Aadhar cards, ration cards, and voter cards which are essential for verification purposes to enlist in the compensation list. From two villages no one family enlisted for the compensation. So, without compensation and an R&R package, Gutti Koyas have to displace their villages once again.

The study on Gutti Koyas of Andhra Pradesh concluded that their existence and survival completely depended up on the kindness of the Andhra Pradesh government. Their hamlets and agricultural fields are in reserved forest areas and their basic subsistence economy depends on the forest. So, staying in a reserved forest and collecting forest produce is illegal. Gutti Koyas are not recognized tribe in Andhra Pradesh. With the help of bridge schools, NGOs, those who got an education and finished tenth and intermediates are unable to continue further studies due to lack of community certificates. Aged people and widows are not getting pensions due to lack of date of birth, integrity and residence certificates.

Promote education and skills development: Education is a key factor in empowering Gutti Koyas and enabling them to participate fully in society. Providing access to education and training programs can help them acquire the skills and knowledge they need to succeed in the workforce and participate in public life.

Provide support for economic development: Economic empowerment is an important factor in reducing social exclusion. This can be achieved through measures such as providing access to collect forest produce, training in technical and business skills, and supporting the development of small businesses.

Address discrimination and prejudice: Gutti Koyas may face discrimination and prejudice due to negative stereotypes and biases. Addressing these issues through education, public awareness campaigns, and anti-discrimination laws can help to reduce social exclusion and promote social inclusion.

Provide access to healthcare and other essential services: Gutti Koyas should have access to education, quality healthcare, provide electricity, ration cards, approach roads, clean drinking water, sanitation, Anganavadi centers in hamlets, and housing. Providing these services can help to improve the well-being of Gutti Koya community and reduce social exclusion.

Suggestions for Future Research:

The available data on Gutti Koya people of Andhra Pradesh is limited and not adequate. Data on the number of hamlets, their population, children, education and health aspects are limited. There is a great need for more theoretically grounded empirical studies, which would be useful for policymakers to consider and bring in new avenues of change.

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PROBLEMS AND PROSPECTS OF GUTTI KOYAS: A CASE STUDY OF GUTTI KOYAS OF WEST GODAVARI DISTRICT, ANDHRA PRADESH

Written by **Thunga Ramesh**

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ABSTRACT

Scheduled Tribes are the most vulnerable, under-privileged, marginalized and socially excluded communities in India. Their exclusion from socio-economic and political aspects is furthermore severe than other marginalized social groups like Scheduled Castes (SC) and Other Backward Classes (OBC). Many Scheduled Tribal communities have forest dependent livelihoods like collecting forest produce and hunting. The areas where Scheduled Tribes are living are rich in mineral resources which attracts the development projects such as mining, national highways, nationalization of reserved forests and construction of large-scale dams. This forced them to migrate to plain areas subjecting them to vulnerability, exploitation and social exclusion. This paper deals with the social exclusion of Gutti Koya tribal community, migrated from Chhattisgarh and settled in West Godavari District of Andhra Pradesh. The paper discusses various problems and prospects of Gutti Koya tribal community by understanding their situation through anthropological approach. In this context, it is necessary to begin with the brief introduction of Gutti Koya community to provide a general idea as a background to this paper.

Keywords: Livelihoods, Social Exclusion, Scheduled Tribe, Gutti Koya and Andhra Pradesh



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To whom it may concern.

Re: Participation of Thunga Ramesh

The Royal Anthropological Institute held their conference in a virtual format from 14th September to 18th September, 2020. Over 930 delegates attended for five days of panels and presentations.

This is to certify that Mr Thunga Ramesh attended the conference, and presented a paper entitled **Indigenous Communities, Subsistence Economic Systems and Nature Conservation Practices in India: An Anthropological Perspective.**

The abstracts of the paper along with other panel information was published on the Royal Anthropological Institute website at

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Mr Ramesh's participation in this event was much appreciated.

Yours faithfully,

Hanine Habig
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SOCIAL EXCLUSION AMONG TRIBES: A CASE STUDY OF GUTTI KOYAS OF WEST GODAVARI DISTRICT, ANDHRA PRADESH

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