

Role of Tribal women in Community Resource Rights (CFR)

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By

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Abstract

Traditional Forest Dweller act, 2006 is a landmark legislation that sought to protect the rights of forest dwellers despite there are customary ownership rules with respect to forest areas to do usufruct, hunting or gathering alongside being bound of restrictions over customary rights. The state of Chhattisgarh does not recognize it rather manipulate local people for using the forest. The FRA act, 2006 says about that recognised rights to forest dwellers, while ensuring livelihood and food security of the forest dwelling Scheduled Tribes and other traditional forest dwellers (FRA,2006). Which it talks about the Post management plan to ensure food security and livelihood. No Community Forest Rights Management plan has been implemented yet in whole Chhattisgarh because priority is given to Individual rights rather than Community resource right (CFR), even they claim mostly for community infrastructure basic amenities. CFR there is lack of active participation of tribal women which plays significant role in customary practices, what are the grassroot role of doing CFR by tribal women. Primary data has been collected in some villages through randomly and in-depth interview where open and close ended queries were included. The Sample is taken from the villages where CFR has already been claimed. Most of the tribal women respondents not actively participated in participation, and either just attended as they are member of Gram Sabha to full fill quorum, or they have no idea that their villages have already claimed for CFR and CFRR. Further research explains about that those who are studies as higher their knowledge/awareness has level also increases. But still their full participation is missing, Gaita', 'Patel' or 'Siyani' they are the grandsons whose ancestors has discovered the villages Because they are the true ancestor's family, they know village revenue and traditional boundaries very well and they play a significance role in GS meeting, GIS mapping or any mapping, even other official departments do take advice from them. Social perspective in term of possession of land rights in the name of women is not much acceptable, family hesitate unless there is unfortunate incident happens. Manipulation of government frontline workers like revenue inspector and forest guard, To avoid boundary dispute at their own spontaneity and Because of being pressurize by state government to complete CFR therefore departments chose easier way and they recommend only few members like Gaita, Patel or male representative of FRC. Community Forest Rights Management Plan only can be successful until people cannot wear caste-gender lens. we emphasis more in including these young generational tribal girls or women, then they can play a role model as well as do advocacy and community mobilization within themselves for other tribal women for active participation.

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Abbreviation:

ST:		Schedule Tribes
FRA:		Forest Rights Act
IFR:		Individual Forest Rights
CFR:	.....	Community Forest Rights
CFRR:	.....	Community Forest Resource Rights
FRC:	.....	Forest Rights Committee
GS:	.....	Gram Sabha
CFRMP:	.....	Community Forest Rights Management Plan
PESA:	.....	Panchayat Extension of Schedule Tribes
MFP:	.....	Minor Forest Produce
GP:	.....	Gram Panchayat
NTFP:	.....	Non-Timber Forest Produce
PRA:	.....	Participatory Rural Appraisal
SDLC:	.....	Sub-Division Level Committee
TB:	s...	Traditional Boundary

Chapter 1: Introduction

The State of Chhattisgarh is home to 7.8 million tribal people. They make up roughly 30.6 percent of the state's population and are into forty-two different ST Groups, all of which were Counted in the 2001 census until 2011. The schedule tribes in 2001 census were 31.8 percent of total population of Chhattisgarh and now it has gone up to 32%. The Tribal population in Chhattisgarh is mostly situated in Bastar, Raigarh, Jashpur, Surguja, Koreya, Balrampur, Korba, Kanker, Dhamtari, Janjgir-Champa, Bilaspur, Mungeli, Kabirdham, Mahasamund districts. The most prominent tribal castes found in Chhattisgarh are Baiga, Korba, Abhuj Maria, BisonHorn Maria, Muria, Halbaa, Bhatra, Dhurvaa and Gond. Particularly Vulnerable Tribal Groups (PVTGs) most excluded tribes they constitute 1,55,057 individuals in the state (Census of India, 2011). Tribes and other forest-dwelling communities have strong and organic interdependencies, and their way of life is inextricably linked to the forest environment, with their livelihoods reliant on the usage of forest resources. Their religious, social, cultural, and economic practices demonstrate their community assets are a result of a symbiotic interaction with forests and this interdependence (7). ST live in the dense forest and Hills their subsistence depends mostly on rainfed agriculture and rest month from forest produce, they are typically impoverished, illiterate and in debt. These people have their own culture, way of life, source of income, and religious beliefs that are distinct from those of others. The scheduled Tribes and other Traditional Forest Dweller act, 2006 is a landmark legislation that sought to protect the rights of forest dweller over land for cultivation and habitation, community forest resources and habitats, and the governance and management of forests (4), and customary right over NTFPs, despite there are customary ownership rules with respect to forest areas to do usufruct, hunting or gathering alongside being bound of restrictions over customary rights. The state of Chhattisgarh does not recognize it rather manipulate local people for using the forest. Several laws like Wildlife Protection Act, 1972, India forest Act 1927, further FRA, 2006 has been enacted to displace these local people from the forest. However, dependence over the forest, as well as the shortage of different source of subsistence compels them to look over these laws.

MoTA has also envisaged guidelines to clarify that community forest resource rights recognised under section 3(1) of the FRA constitute a new category of forest to be governed and managed by the Gram Sabha under rule 4(1)(e). Nevertheless, after almost 14 years we can see there has been serious drawback in implementation of the community forest resources (CFR) rights provision of the FRA (4). Despite that Chhattisgarh

government received highest number of individual Forest Rights (IFR) claims, which accounts to more than 8.58 lakh. Out of which state government accepted 4.01 lakh claims and rejected more than 4.61 lakh claims. More than 52% of forest right claims filed by tribal and other traditional forest dwellers were rejected. 31,558 CFR claims submitted, and 21,967 CFR claims received (8). The FRA act, 2006 says about that recognised rights to forest dwellers, has been heritably living and earning which include responsibility for ecological balance and, as a result, strengthening the forest conservation regime while safeguarding the livelihood and food security of forest dwellers such as Scheduled Tribes and other traditional forest residents (FRA, 2006). Which it talks about the Post claim management plan to ensure food security and livelihood. No Community Forest Rights Management plan has been implemented yet in whole Chhattisgarh. Because priority is given to Individual rights rather than Community resource right (CFR), even they claim mostly for community infrastructure basic amenities (like health centre, school, cemetery, temple, etc.). These are things which glimpse that while processing CFR there is lack of active participation of who does play significant role in customary practices, usufruct (collecting or traditional processing) or depends on Non timber forest produce for survival other than rainfed farming, for instance tribal women. Most Cases we can observe the tribal women who especially does the collection and process traditionally of NTFPs, are ignored and voice are not heard, and being representative as member of Panchayat tribal women are just for the sake of to acquire quorum. The study will explore the role of tribal women in different stages while the claim and does CFR bring any significant change or enhanced wellbeing through local-specific sustainable livelihood other than seasonal agriculture.

Chapter 2: Review of Literature

Despite PESA Act and Forest right act envisaged to recognise and vest tribal to claim individual forest rights and community resource rights (usufruct). But in ground reality the major concern in the implementation of FRA are- 1) Tribal are still naïve and have awareness lacked. To claim CFR procedure which talks about to make Forest Rights committee withheld of Gram Sabha at their hamlets, but it was proved to be a myth only few PRI member FRC constituted duly and manipulating Gram Sabha meeting for their advantage or political revenge, The panchayat secretaries said that they were under pressure from the district magistrate to constitute FRCs on short notice. However, it was discovered that, regardless of the level at which the meetings were held, the required attendance under FRA standards is just three GPs, and that only at the stage of supervising

the application (1). Staff from the Forest Department and members of the Panchayat staffs and panchayat secretary dominates the entire procedure of FRA implementation. After GS got a directive from higher authorities in this regard, the panchayat secretary told the claiming village that it had been recognised. Because the claimant procedure was carried out by a small group of persons, there is no way of knowing whose property was provided according to their claimed certificate because the plots claimed and the plots they had been utilising for decades did not match. Furthermore, the amount of land they were using was significantly less than what was required, often as little as a few acres. On the other side, most tribals who have gotten recognition for their resource lands and can afford monetary expenditures are now exploring the choices for developing their territories because they are no longer afraid of their lands being taken back by officials (1). FRA claim given psychological boost for their livelihoods. Although every land even which dweller has been using for their livelihood purpose 'community land' of the forest are claimable but this was ignored at the initially while implementation of FRA because everybody given higher priority to individual claim rather community claim. Even in villages that claimed community right, they did it particular for basic infrastructure, like for schools, devotional places, crematoriums, playing grounds, grazing ground, ponds, road, etc. Very rarely they have demanded for forest land in which they are using forest resource for their livelihoods, this is due to lack of awareness and few people involvement in claim procedure. 2) Gender issues-M. Bandi (1) came out with the study that women representation in FRCs is either ignored or dismal and that they mostly get nominated only to fulfil the quota. Only couple of people are knowledgeable about the composition of FRCs in their villages, despite women names in FRCs are not even aware of it. However, women participation in collecting and processing is substantial (1). 3) Dependency on Forest for livelihood- the connection between tribals and the forests in terms of livelihood dependency, that is tampering away, M. Bandi (1) continues that tribals seems to depend more on agriculture and agriculture-related activities for the livelihoods. And whatever they collect from the forests most for the household consumption means tribal depend on seasonal farming other than whatever they collect from forest is for their own consumption except major forest produces. reasons for above concern are the remoteness and lack of access to amenities, it is the education level is not appreciable, reflecting their overall status. Sample size 540 Household, 18 GP or 45 villages, Tribal Household and few Other Forest Dwellers, Survey (1).

Community user rights claims are generally brought as a supply-side initiative rather than a demand-side one. Process of individual claim are easy as compared to community

resource right because it should comply multi-stakeholder like forest department, wildlife, residence of neighbouring village and their agreement. Due to lack of awareness villagers comprises infrastructure, amenities (school, road, healthcare, cemetery, religious place) excluding customary practices in their community resource rights (7).

Most of the forest produce are sold to local trades, only few produces sold to Chhattisgarh Cooperative society, because they have easily accessible, available network besides villages. People are not aware about the rights of forest produce to access, they consider as illegal activity, caught could be charged penalty from forest department. Because the monetary power of these trades can manipulate Panchayat or any department for dominance. Major workforce behind the collection of the forest produces by women but have insufficient representative at all 3-tiers of forest committee, there is lack of accountability and transparency among the representative. Further he talks about the two major interventions like improvement after post harvesting processing and marketing related interventions (6).

The Chhattisgarh Minor Forest Produce Federation is an apex organization, which dedicated towards livelihood security or the rural poor including tribal through organized production, collection, processing, and marketing of Non-Nationalized Non-Timber Forest produces, he talks about the value chain activities at different stages and role of actors involved in the activities and come out with findings , like -Timely flow of information and decentralized decision making are two crucial aspects of this whole institutional setup of five levels backward flow of value chain transition, there is need of convergence from the initial phase , forest gatherer with forest dept., and federation. And long-term continuance of group has a direct bearing on the measurable benefits of working, the remuneration comes to village collectors are very less as compared to their mentioned honorarium. Despite interventions by federation to suit demand of institution and industrial conditions, although furthermore steps have to take to develop the trade in MFPs for sustainable and valuable support to livelihoods of forest dwellers (5).

Notwithstanding the PESA 1996 and the Recognition of Forest dwellers act 2006, there is continuous deficient in devolution of powers of Gram Sabhas. There are limits in provisional strategies for social collective actions amid the asymmetric distribution of power of different government tiers. The Hasdeo Forest Movement utilised the provision of these forest rights, experimenting in Gram Sabhas not only for self-governance or local administration but also in articulating communities' views and reached out to the state- and central tiers of government. But it has own limitation in long terms sustainable policy

making. Community needs to resist and negotiate persistently to keep up actual motivation (4).

The conflict between forest department and forest claims still founds after years of PESA and FRA, 2006 enacted. 425 villages of Chhattisgarh have been converted to revenue land without the consent of Gram Sabha and witnessed of displacement from their own customary land. And the forest land is gradually changing to into mono-culture plantation for commercial purpose. And further discover that most of community rights claims are rejected and retained by Gram Shabha, reason is unclear (2).

2.1 Research Gaps

Priority is given to Individual rights rather than Community resource right (CFR), mostly villages claim for community infrastructure basic amenities (like health centre, school, cemetery, temple, etc.). This glimpse that while processing CFR there is lack of active participation of who does play significant role in customary practices (collecting or traditional processing) or depends on Non timber forest produce for survival other than rainfed farming, for instance tribal women.

2.2 Research Question

What is the role of tribal women play during or process of CFR claim or does their voice acknowledge by the Gram Sabha, as outcomes really beneficial to them or there are significant changes?

2.3 Research Objectives

- To explore the process of IFR and CFR and role of the stakeholders involved from the initiation to final agreement.
- To examine both tribal men and women perspective and representativeness towards CFR.

Chapter 3: Methodology

- Area of the Study-

Kanker District is located in Chhattisgarh's southern area. It was once a part of the old Baster district and was also known as Uttar Baster Kanker, but Kanker became a separate district in 1998. The district's entire size is 5,285.01 square kilometres, or 3.91 percent of Chhattisgarh's total area (Census 2011). Kanker is 140 kilometres from Raipur, the state capital, and is only accessible by road. Kanker is divided into seven blocks, with 389 Gram Panchayats and 995 villages, four of which are deserted. According to the 2011 census, the district has a total population of around 7.50 lakhs, with 6.72 lakhs (almost 90 percent) living in rural regions. Kanker has a total ST population of 4.15 lakhs, accounting for more than 55 percent of the district's total population. More than 95 percent of them live in rural areas and are primarily cultivators or agricultural labourers who rely on



<http://scert.cg.gov.in/pdf/researchpapers/studyreports/District%20Report%20Kanker%20May%202014.pdf>

forest produce (Vanoupaj) for a living (Census 2011). The study covered from 3 villages from District Uttar Bastar of Kanker of Chhattisgarh state. 2 villages (Gondbinapal and Khodokhagaon) from Gondbinapal Panchayat, taken from the Antagarh block, which is situated around 80km away and another one covered from village (Parrekodo) from Parrekodo Panchayat of Durgukondal Block which is around 64km away from Kanker. In these three villages the Community forests has been already done.

- Data source: Data was collected from both Primary and Secondary sources which are follows-

Primary- Personal interview with Tribal women, Gaita, Patel and elder men in village help me out to get data directly from field.

Secondary- Journals/Articles, Census 2011

- Duration of study- The Information collected in between 27th May to 18th June 2021.
- Sample size- 51 Tribal women,
- Sample characteristic-Tribal women
- Sample design- Random sampling
- Study tool- Questionnaires were prepared, which includes both open and close ended, every respondent has given their maximum to conduct In-depth interview.
- Plan of Analysis-Quantity and quality data are analysed through SPSS.

Chapter 4: Results

Table 1: Demographic of Sample

Caste of Respondents	Frequency	Percent
ST	42	82.4
SC	9	17.6
Total	51	100.0
Education of Respondents		
Illiterate	22	43.1
1 to 5 th Std	5	9.8
6 to 10 th Std	12	23.5
12 th	8	15.7
Above 12 th	4	7.8
Total	51	100.0
Marital Status		
Yes	44	86.3
No	7	13.7
Total	51	100.0
Individual Forest Rights		
yes	25	49.0
No	25	49.0
Total	50	98.0
Missing	1	2.0
Total	51	100.0
IFR relationship with owner		
No reply	26	51.0
Daughter in law	4	7.8
Father	4	7.8
Father-in-law	3	5.9
Husband	6	11.8
Own	8	15.7
Total	51	100.0
Source of Income		
Agriculture	40	78.4
Business	1	2.0
Labour	1	2.0
Agriculture & Business	6	11.8
Other	3	5.9
Total	51	100.0
Uses of Forest Resources		

Own use	5	9.8
Own and selling	46	90.2
Total	51	100.0
Type of House		
Kutch House	42	82.4
Pakka House	5	9.8
Half Pakka House	4	7.8
Total	51	100.0

Table 2-Role of Tribal women in Community Resource Rights with respect to Uses of Forest resources by them.

Uses of Forest Resources	Participation at CFR Process?				Total
	Attended only in Gram Sabha for full fill the Quorum	Participated in whole CFR process	No Idea	Not Participated	
Own use	1(20.0%)	0(0.0%)	4(80.0%)	0(0.0%)	5(100.0%)
Own use and selling to earn income.	24(52.2%)	3(6.5%)	16(34.8%)	3(6.5%)	46(100.0%)
Total	25(49.0%)	3(5.9%)	20(39.2%)	3(5.9%)	51(100.0%)

Only 5.9% respondents actively participated in participation, and 49% said they only attended as they are member of Gram Sabha to full fill quorum, 39.2% has no idea that their villages has already claimed for CFR and CFRR and rest 5.9% they know that they have claimed but their participation is null.

Table 3- Distribution of role of participation during in Community Resource Rights respect to education

Education	Participation at CFR Process?				Total
	Attended only in Gram Sabha for full fill the quorum	Participated in whole CFR process	No Idea	Not Participated	
illiterate	7(31.8%)	0(0.0%)	15(68.2%)	0(0.0%)	22(100.0%)
1 to 5 th Standard	2(40.0%)	0(0.0%)	2(40.0%)	1(20.0%)	5(100.0%)
6 to 10 th Standard	7(58.3%)	2(16.7%)	2(16.7%)	1(8.3%)	12(100.0%)
12 th Standard	6(75.0%)	0(0.0%)	1(12.5%)	1(12.5%)	8(100.0%)
Above 12 th	3(75.0%)	1(25.0%)	0(0.0%)	0(0.0%)	4(100.0%)
Total	25(49.0%)	3(5.9%)	20(39.2%)	3(5.9%)	51(100.0%)

From 6th to above 12th standard only 3 out of 29 respondents has actively participated in full process of CFRR and CFR. Their no active participation in whole process of CFR

or RR claims and among illiterate women 68.2% has no Idea it shows their unconsciousness about the act, unwillingness about land rights.

Finding out whether there is association between level of awareness about FRA with respect to education.

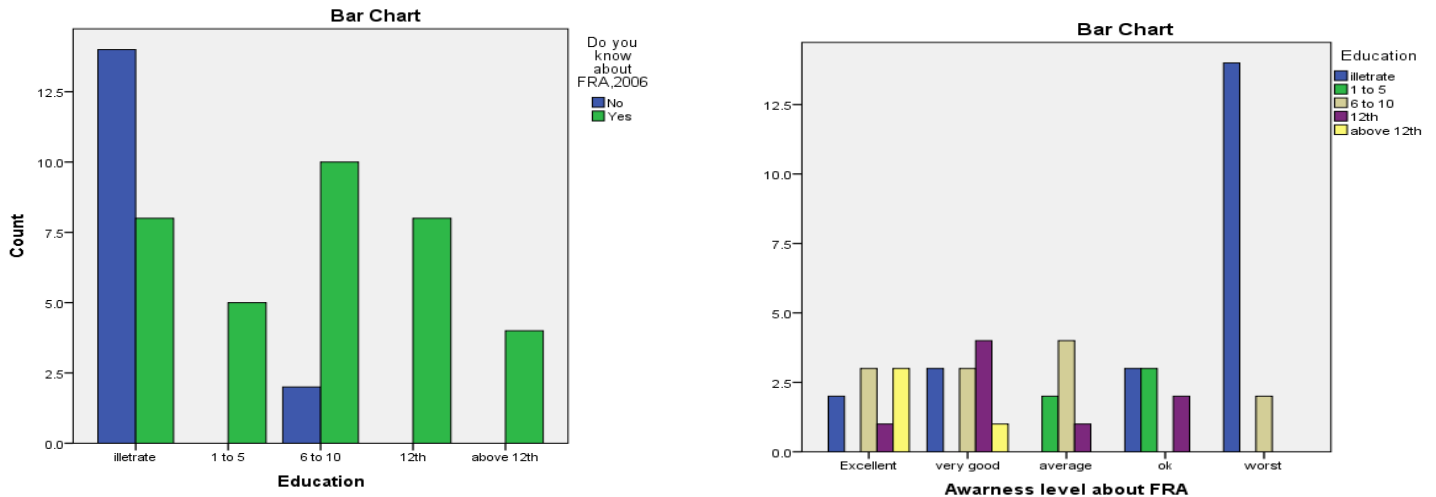


Figure: 1 These charts show that the illiterate women are less known about the act and when the education level increases, they have more knowledge about the act.

Table: 4 Distribution of level of awareness about FRA with respect to education.

Do you know about CFR or CFRR?	Education					Chi-square	P-value
	illiterate	1 to 5 th Std	6 to 10 th Std	12th	Above 12th		
Excellent	2(22.2%)	0(0.0%)	3(33.3%)	1(11.1%)	3(33.3%)	46.729	.000
Very good	3(27.3%)	0(0.0%)	3(27.3%)	4(36.4%)	1(9.1%)		
Average	0(0.0%)	2(28.6%)	4(57.1%)	1(14.3%)	0(0.0%)		
Ok	3(37.5%)	3(37.5%)	0(0.0%)	2(25.0%)	0(0.0%)		
Worst	14(87.5)	0(0.0%)	2(12.5%)	0(0.0%)	0(0.0%)		
Total	22(43.1)	5(9.8%)	12(23.5%)	8(15.7%)	4(7.8%)		

df=16, P=0.000 mathematically correcting the statement, $P < 0.001$

Alpha level or P-value= .05 so, 0.001 is less than .05

Which means we are rejecting the null hypothesis or accepting alternate hypothesis which says that there is an association between Education and awareness level of FRA. This is derived from chi-square value (46.729) which is higher than $p > 26.30$. Hence, we can say that those who are studies as higher their knowledge/awareness has level increases.

Finding out weather their association between Member of FRA with respect to their participation role in the claim process of FRA?

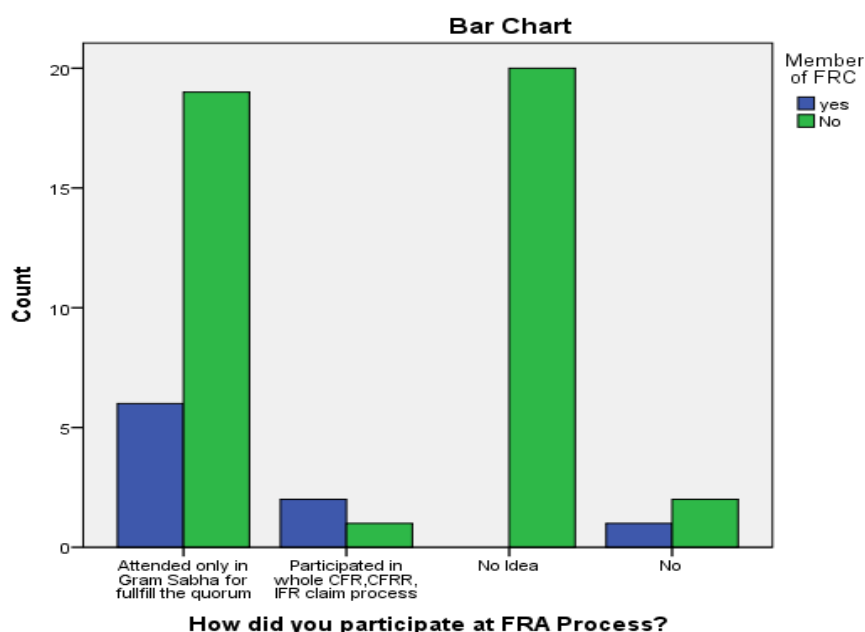


Figure 2: shows even they are member of FRC their participation more is on attending GS for the sake of quorum that is more than 50% and or even they do not know that they have claimed land rights or not.

Table: 5 Distribution of Member of FRA with respect to their participation role in the claim process of FRA.

How did you participate at CFR Process?	Do you a member of FRA?		Chi-square	P-Value
	Yes	No		
Attended only in Gram Sabha for fulfil the quorum	6(66.7%)	19(45.2%)	10.448	0.015
Participated in whole CFR, IFR claim process	2(22.2%)	1(2.4%)		
No Idea	0	20(47.6%)		
No	1(11.1%)	2(4.8%)		
Total	9(100.0%)	42(100.0%)		

df=3

P=0.015 which is higher than .05

Which means we are rejecting the alternate hypothesis which says that there is difference between these two variables. This is derived from chi-square value (10.448) which is lesser than $p < 7.81$ Hence we can conclude that there is no relationship among the member

of FRC and participation role in process of forest right claims. In other word only 1.5% probability is there that a difference is seen among the Member of FRC and their Participation role in FRA claims. Hence both variables are independent.

Chapter 5: Discussion-

Demographic profile shows why tribal women are important in the process of community forest rights, or resource rights-More than 90% tribal women uses and sells to earn and depends for their subsistence other than rainfed agriculture. More than 80% tribal women lives in katcha house, where roof tops are made from forest woods, they also bring firewood from forest. And when we talk about awareness about the Forest act it found out their role/participation is minor in the process of claim forest. The reasons are-

- a) From Table 1 most of the tribal women are illiterate, this itself lower their confidence. One of the respondents while interview said that “hum kya karenge hum uthna pade likhe nahi h” “What I can, do not know how to write and read”. While interviewing I observed that women those are illiterate aware about FRA and even some of them are member of FRC(Table-1), because of their illiteracy they only present to full-fill the quorum and provide their presence without any direct communication or dialogue in Gram Sabha with these women and because of this they cannot raise their voice and suppressed by dominants people. This also because of awareness level (Bar Chart 1).
- b) From the problem 1 or Table 4 we can understand that when standard of the education increases, they understand, participates more, most importantly they advocate other fellow tribal women to participate collectively.
- c) From Table 3 even women are well literate their participation in whole process is considerably low when we talk about full participation means other than just presence in Gram Sabha, active participation, for example make PRA of the village, resource making of village, better to see Annexure1- in Steps 3.
- d) The ‘Gaita’, ‘Patel’ or ‘Siyan’ they are the grandsons whose ancestors has discovered the villages and has been sharing their knowledge generation to generation to their grandsons if they have no sons then they share it to relatives who will lead family further. Because they are the true ancestor’s family, they know village revenue and traditional boundaries very well have possess some power and respect at village and they play a significance role in GS meeting,

GIS mapping or any mapping, even other official departments do take advice from them. While documentation of IFR, CFR, and CFRR there is declaration called 'Testimony of Elderly' which has to declare by these people, but he has to be more than 50 above age. Unfortunately, I have not seen any tribal women given Testimony. This is the major reason why women are not considered for mapping boundaries though they played major role in rearing forest resources. Therefore Problem 2 shows clearly describe that even women are member of FRC, it is not necessary that they are involve during whole procedure.

- e) Social perspective- see Table 1 when they were asked whose having IFR and who own it or what relationship you have with him? Only 15.7% respondents admitted that IFR is claimed on her own name. 25.5% said either her husband, father-in-law, father, where 7.5% in the name of daughter-in-law and 51% not interested in sharing details. If women are not married, they may not possess land because they will migrate after marriage and or even if they are married, they rarely possess land rights. Women are not considered and accepted by male as land possessor, often neglected whenever we talk about land rights. They hesitate in giving ownership of land rights to women.
- f) Manipulation by government officials- departments like forest, revenue departments they manipulate and ignores women representative how, See Annexure step 3 when mapping of GIS these staffs like forest guard from forest Dept. and patwari (revenue inspector) from revenue dept. should map traditional boundary with GPS machine, but they recommend only few members like Gaita, patel or male representative of FRC. To avoid boundary dispute at their own spontaneity and because of being pressurize by state government to complete CFR, departments chose easier way.

Chapter 6: Recommendation-

- a) Though the Act ensure equal opportunity to participate in claim process in FRA and justify the quorum but the purpose of defending the representativeness is still not succeeded by the other caste people, other gender. unless and until we do not seed a value of tribal women, why they are really need for claim process in their mind or changes behaviour as caste-gender lens both parties whether women, men, then otherwise they will not accept their presence and ignore them not only in FRA at any other collective

action. Then only we can make a holistic post CFR livelihood management plan.

- b) As results show and while observation, I found out that well literate is more aware about the act but still their participation is less in claim process, mostly these are young girls or newly got married women. If we emphasis more in including these young generational tribal girls or women, then they can play a role model as well as do advocacy and community mobilization within themselves for other tribal women for active participation.

Chapter 7: Conclusion-

FRA act, 2006 says about that recognised rights to forest dwellers, has been heritably being living and earning which include the responsibility for ecological balance and, as a result, strengthening the forest conservation regime while safeguarding the livelihood and food security of forest dwellers such as Scheduled Tribes and other traditional forest residents (FRA, 2006). Which it talks about the Post management plan to ensure food security and livelihood. No Community Forest Rights Management plan has been implemented yet in whole Chhattisgarh. Because priority is given to Individual rights rather than Community resource right (CFR), even they claim mostly villages claim for community infrastructure basic amenities (like health centre, school, cemetery, temple, etc.). These are things which glimpse that while processing CFR there is lack of active participation of who does play significant role in customary practices, usufruct (collecting or traditional processing) or depends on Non timber forest produce for survival other than rainfed farming, for instance tribal women. Most Cases we can observe the tribal women who especially does the collection and process traditionally of NTFPs, are ignored and voice are not heard, and being representative as member of Panchayat tribal women are just for the sake of to acquire quorum. The study will explore the role of tribal women in different stages while the claim and does CFR bring any significant change or enhanced wellbeing through local-specific sustainable livelihood other than seasonal agriculture.

Only 5.9% respondents actively participated in participation, and 49% said they only attended as they are member of Gram Sabha to full fill quorum, 39.2% has no idea that their villages have already claimed for CFR and CFRR and rest 5.9% they know that they have claimed but their participation is null. First hypothesis explains about that those who are studies as higher their knowledge/awareness has level increases. Only 5.9% respondents actively participated in participation, and 49% said they only attended as they

are member of Gram Sabha to full fill quorum, 39.2% has no idea that their villages have already claimed for CFR and CFRR and rest 5.9% they know that they have claimed but their participation is null. First hypothesis explains about that those who are studies as higher their knowledge/awareness has level increases. But there is no active participation in whole process of CFR or RR claims by these women. Among illiterate 68.2% women has no Idea which shows their unconsciousness about the act, unwillingness about land rights. Gaita', 'Patel' or 'Siyan' they are the grandsons whose ancestors has discovered the villages Because they are the true ancestor's family, they know village revenue and traditional boundaries very well and they play a significance role in GS meeting, GIS mapping or any mapping, even other official departments do take advice from them. Their women member itself are neglected and ignored while procedure of claims, imagine about other women in the villages. Social perspective in term of possession of land rights in the name of women is not much acceptable, family hesitate unless there is unfortunate incident happens. Manipulation of government frontline workers like revenue inspector and forest guard, to avoid boundary dispute at their own spontaneity and because of being pressurize by state government to complete CFR therefore departments chose easier way and they recommend only few members like Gaita, Patel or male representative of FRC. Community Forest Rights Management Plan only can be successful until people cannot wear caste-gender lens. we emphasis more in including these young generational tribal girls or women, then they can play a role model as well as do advocacy and community mobilization within themselves for other tribal women for active participation.

Chapter: 8 References

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Annexure: 1

Village Meeting for Awareness Development & Orientation where Discussion on basics of FRA, brief on its evolution, provisions for recognition of different traditional rights, role of GS and FRC in claim making & claim recognition process and benefits of FRA implementation etc. Ensuring participation of all sections irrespective of caste, class, gender in the meeting.

Step one- Notice by GP for FRC Con/Re-constitution, Notice may be prepared village wise or a single notice for all the villages of a Gram Panchayat (GP) specifying village wise dates for Gram Sabha (GS). The subject of the notice will be “Regarding discussion on FRA, 2006 as well as constitution/re-constitution of FRC for claim making under FRA”. The Ward Member(s) and at least one Gram Sabha member (male or female) from each hamlet(tola/basti/sahi) of the village will sign the notice.

Step Two- GS for FRC Constitution/Re-constitution, where ensuring Participation of more than 50% GS members (more than 1/3 rd women) for GS quorum. Selection of 10 – 15 members and Con/Re-constitution of Forest Rights Committee (FRC) by the GS. GS to ensure representation of at least 1/3 rd women and 2/3 rd Tribal in the FRC. Providing right and power to the FRC by the GS for receiving IFR claims from claimants & preparation of CFR (CR & CFRR) claims on behalf of the GS within a period of 3 months. Signing of the GS minutes/resolution by all the GS members present including invitees and Govt. functionaries (including the GS/PEO) if any.

Step Three- a) Traditional Boundary mapping through transit walk around the village by the FRC and where FRC need to prepare a PRA (Najri Naksa) of the traditional boundary with neighbouring villagers and to prepare GIS based traditional boundary map to calculate the total area to be recognized for Community Forest Resource Rights. Traditional/customary boundary of a GS/village may or may not be equal to its revenue boundary. In some villages, TB may spread to inside the reserve forest, protected forest, forest block, sanctuary, or a national park.

2) FRC to receive and verify IFR- The IFR claim document includes, filled in and signed “Form- A” with all required attachments like; passport size photograph, copy of Adhar card & voter ID, caste certificate, tress map of the area/parcels(s) claimed and minimum 2 proof documents.

c) Preparation of CFR claim by the FRC- The resource map needs to highlight all forest of within the traditional boundary and gather all the information regarding community forest resources, traditional use of community forest resources and resource sharing with the neighbouring villages etc. After collecting all resources information like- Traditional use of community forest resources (collection, use, sale/dispose etc). Traditional rights of access to resources of specific interest groups/user groups if any. Traditional practice of resource sharing among nabouring gram sabhas if any etc. Traditional practice of joint resource protection and management among GSs if any. Filling up of Form B and Form- “C” “see section 3(1)(i) of the act and rule 11(1) and 4(a)” for CR and CFRR claim respectively by the FRC and Collection of Proof documents (at least two numbers).

d) Notice for GS to Finalize Claim Document with Common Consent- The FRC will send a notice/inform the Gram Sabha regarding a meeting for discussion on claim document prepared by the FRC and to finalise the claim document with common consent.

e) GS to Finalize Claim Document with Common Consent- All the information collected/recorded regarding traditional boundary preparation, resource mapping, resources assessment, traditional rights of access to forest resource, resource conservation and management by Gram Sabha will be shared by the FRC. The President of the FRC will preside the meeting/Gram Sabha regarding claim document preparation/finalisation.

Step four- Notice for Joint FRC Meeting (Not required for IFR).

Step five- Joint FRC Meeting with FRCs of Nabouring Villages, All the information collected/recorded regarding (i) different patches of community forest within the traditional boundary, (ii) information of forest resources and its use, (iii) use and sharing of resources from community forest with nabouring villagers etc. will be shared in the meeting. Final decision on traditional boundary and use/sharing of resources from community forest will be taken with mutual consent of FRCs of all the nabouring villages. The secretary of the FRC will prepare the meeting minutes (resolution) of the joint FRC meeting. If there is any conflict/difference in opinion with other villagers regarding traditional boundary or use and sharing of resources from community forest then it will be discussed in the meeting and resolved with mutual consent.

Step six- Notice for Joint Verification- A copy of this notice will be send to SDLC and local tribal development/welfare department officer for information.

Step seven- Joint Verification with Forest & Revenue Dept. With mutual consent, the findings and decisions of joint verification process may be written in the register of the FRC/Gram Sabha in which all the department officials and Gram Sabha/FRC members will put their signature. In such a case also the department officials need to mention their name and designation along with seal and signature.

Step eight- Handing Over Claim Doc. & Proof Doc. by FRC to Gram Sabha.

Step nine- : Final Gram Sabha for Approval of the Claim- As per the notice the Gram Sabha will be organized on the pre-notified date with participation of more than 50% members (male and female) of the Gram Sabha. The ward member of the village will preside the Gram sabha. The Gram Sabha will present the IFR and CFR (CR & CFRR) claim documents prepared by the FRC as well as the joint verification report before its members for detail discussion on it and to take final decision.

Step Ten- Submitting the Claim to Sub-Division Level Committee.