

CCA South Asia Case Study: Baripada



Baripada

Introduction

Baripada is a village situated in the Sakri block of Dhule district, in north Maharashtra, India. It lies towards the northern tip of the Western Ghats and is situated to southeast of the Satpura range. Adjacent to Baripada, lies 445 ha of dense forest that is protected by the people of Baripada. This is reserved forestlandⁱ.

This is a dry deciduous forestland, with a variety of trees like teak (*Tectona grandis*), or saag (*Tectona grandis*), devakhumba (*Leucas cephalotes*), palas (*Butea monosperma*), pangara (*Erythrina indica*), ain (*Terminalia tomentosa*), kumbha (*Careya arborea*), moha or mahua (*Madhuca indica*), neem or kadulimb (*Azadirachta indica*), karwand (*Carissa carandas*) among others. The wildlife includes animals like panther (*Panthera pardus*), wolf (*Canis lupus*), black-naped hare (*Lepus nigricollis*), fox (*Vulpous bengalensis*), and the Indian monitor lizard (*Varanus bengalensis*).

Baripada is a three hundred hectare tribal village inhabited by the Kokna tribe. This is a relatively new village as Koknas from Nasik settled here approximately seventy years agoⁱⁱ. There are currently over seven hundred people in the village, living in over a hundred households. They are a scheduled tribe (ST)ⁱⁱⁱ and speak Marathi, their own

dialect and the state language respectively. They are also conversant with Hindi. There are no castes or sub-castes within the community.

History

By 1990 the forest cover around Baripada had decreased dramatically due to illegal felling and over utilisation of forest resources by people from Baripada and the surrounding villages. Subsequently the ecology of the village was severely impacted. Land began to turn barren as the underground water tables rapidly diminished. Between the late 1980s and early 1990s a third of the wells had dried up and people had to walk three kilometres to get water.

The meagre livelihood that the Koknas used to eke out from agriculture and forest produce became impossible. Migration to towns and cities in search of jobs became common. Women produced liquor from *mahua* flowers to supplement the family income. However, this increased availability of liquor combined with a paucity of employment opportunities led to a rise in alcoholism in Baripada.

Disturbed by this spiralling situation, Chaitram Pawar, a local youth decided to help his village become self-sufficient. Under the guidance of Dr. Anand Phatak, a member of a NGO called Vanvasi Kalyan Ashram, Pawar started a process of social transformation in Baripada. After much discussion, the villagers realised that all their well-being was directly dependent on the well-being of the forest. Rules were formulated to protect the forest and improve the social condition of the village. This included a ban on firewood extraction, a ban on all vehicles from entering the forest, assigning a guard to protect the forest, a ban on grazing, a ban on alcohol, compulsory education for all children, fines for breaking the rules and many more (see annexure I). These rules came into effect by 1991 and were stringently enforced. All offenders, whether they were inhabitants of Baripada or other villages or forest officials, were duly fined for breaking the rules (see annexure 2). A forest protection committee was formed (FPC). It was decided that there would be no permanent members to allow all the people in the village a chance to become representatives in the FPC.

Using the concept of *shramdaan* (voluntary labour) and previous knowledge of water conservation the villagers built small check dams to hold rainwater for longer periods of time and prevent soil erosion. They also created a series of water reservoirs. Three large water bodies were created at different heights to conserve water efficiently. Thus extra water from one reservoir would be channelled to the next reservoir and eventually to the soil, rather than evaporating quickly.

In 1998 the Forest Department (FD) proposed to support the activities of the village by implementing a Joint Forest Management (JFM) scheme^{iv}. The money received, a hundred thousand rupees, was used to create a jaggery production unit that would employ 25 people (see annexure 3).



The Regenerated Forest

Current Status

18 years have passed since Baripada started changing. The 445 ha of forestland have regenerated with trees well over 30 feet high and a rich undergrowth. The rules, though still applicable, have changed to suit the dynamic needs of the village. Wood can be extracted for some ceremonies with prior permission, cattle can graze on certain grounds, alcohol is no longer banned and many more changes have been made (see annexure 1). The water tables have risen phenomenally. Not only is there enough water for the forest and the village but Baripada supplies water to five other villages!

Farming now takes place on 120 ha of irrigated land as opposed to the 15 ha before the rules were made. Previously they could only farm once a year, now there are three cropping rotations annually and this allows them to farm all year round. They grow some varieties of rice, Soya bean, jowar, potatoes, onion, chilli and fruits as well. These cash crops are sold to the market. Various other small business activities have also been started. The jaggery unit is running successfully. Small bee-keeping farms, poultry and lac (a resin) production are some new ventures that the people are experimenting with. Mahua flowers are an important source of income. The flowers bloom annually, and are sold to the market for oil and alcohol production. The flowers are very valuable thus when they bloom, most of the villagers live under their trees to protect the flowers from animals and thieves.

All these activities ensure employment and subsistence to the villagers. Today, almost all the villagers work in Baripada and only a handful seek jobs outside the village. This is quite an achievement from the time when most of the men left home in search of work. In fact, people from nearby villages still leave home to be labourers on construction sites or farms while Baripada is the only village in vicinity where only a miniscule number of men leave home in search of work.

To achieve all the above, decisions are made in village meetings and specific committees. Membership to these committees is open to all adult members of the village. The main committees in the village are the Forest Protection Committee (*Van Sureksha Samiti*), the

health and sanitation committee (*Arogya samiti*) that also looks into education, the electricity generation and conservation committee (*Veej Bachao*) and the conflict resolution committee.



Meeting in process

Rules – formulation and implementation

There are two methods of decision making in the village. The first is completely democratic and participatory. Open meetings are regularly conducted where different issues are discussed until the village arrives at a consensus. The second method involves committee members discussing an issue and making a decision of behalf of the villagers. This decision is then taken to the people. According to Pawar, the decision could be vetoed if the villagers didn't agree with it. The first method is predominantly used.

Public announcements about new rules or changes in the rules are made in the village and the weekly markets of the surrounding villages to ensure that people in surrounding areas also have up-to-date information. Beyond this, people are penalised with steep fines if they break the rules. If the fine is not paid, the villagers try to make the offenders understand the situation through dialogue. Under normal conditions such dialogues are usually successful and this method is predominantly used to correct situations. In the past however, when this has failed, the villagers have resorted to physical confrontations as well. In one particular instance, people from a neighbouring village refused to pay the fine and were imprisoned till their village paid it. Social sanction is another method that

is used to prevent people from breaking rules. If a person goes against the rules of the village and refuses to apologise for his actions, the individual is socially ostracised from the village. He is not invited to gatherings and other villagers refuse to go to the individual's house and ceremonies. This is a powerful tool in this small and highly cohesive village, thus motivating people to respect the rules and regulations of Baripada.

Relationship with the forest department

The unflagging dedication of the community to protecting the forest has resulted in a strong relationship between Baripada and the FD, based on respect and admiration. The FD considers Baripada as a model JFM site. In 2008 the FD conducted a workshop in the village for over a thousand people from other villages, in the hope that people would learn from Baripada. The trust in the people of Baripada allows them space to formulate and change rules according to their needs. The FD does not interfere with the rules and methods adopted by the village to protect the forest, even though the land is technically under their jurisdiction.

At one level this is excellent, but this relationship may also be constricting the activities of the village. In 2008 the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act was set to be implemented. This could have been used by Baripada to lay claim over the forest they were protecting but they were not keen to do that. The reason for this seemed unclear. This could have been a combination of ignorance of the law and a resistance to disturbing the relationship with the FD. This law could have helped them gain legal backing to their efforts towards forest conservation. Today, the people have no legal right to enforce their rules in the forest they have been protecting. If the FD so chooses, it can completely overrule the work they have taken so long to achieve.

Ecological Effects

The last eighteen years of work have had significant effects on the ecology of the area. As was mentioned earlier, the underground water tables have been replenished and provide water for Baripada and five surrounding villages. The forest has regenerated and the botany faculty of a local college has recorded several varieties of trees and plants. From the year 2004 a plant Biodiversity Register (see annexure IV) was created, documenting plants in fourteen different sites using one hundred metre quadrants. The village is now self sufficient in terms of need for firewood and other minor forest produce. There has also been a considerable increase in the local wildlife population ever since the forest has regenerated, however no study has been conducted on the matter. The soil conservation efforts in the forest undertaken by the people of Baripada and the FD have reduced the soil run offs.



Women at the biodiversity festival

Role of Women

Women act predominantly as caretakers and farmers. They are members of various committees, like the FPC and the *Arogya* (health and sanitation) committees. The *arogyas* committee consists of women. It focuses on the health of all the people of Baripada but special emphasis is given to the health of the children and the women. Improved standards of sanitation while cooking, cleaning and living has reduced the spread of diseases in the village. However, the involvement of the women in decisions made outside the realm of this committee is vague and remains to be studied. Education for girls is important and all the young girls are sent to school. As is the case with all the children of Baripada, irrespective of gender, the number of children who will complete their schooling remains to be seen.

One festival in the village is specially designed for women to improve their knowledge of the forest. A cooking festival is held, where women have to cook as many wild edible plants (fruits/vegetables/tubers/leaves) that are not found in their homes or farms. They must also know the nutritional and medicinal value of these plants. The results of this festival are stunning, with over a hundred plates in the competition in 2008. The women found plants that helped calm swellings, cuts, burns, aches, menstrual problems and petty illnesses.

Sociological Effects

The transformation of Baripada has also affected the lives of the people.

One dramatic change in the village has been the reduction of dependence on addictive substances. A comparison between the years 1992 and 2006 showed that alcohol consumption has decreased from 80% in 1992 to 20% in 2006; tobacco consumption has decreased from 80% to 40% and smoking cigarettes has decreased from 80% to 30%^v.

Education has become obligatory in the village. Teachers and children are fined if they miss school. Over a hundred children, of both sexes, were being schooled when the Kalpavriksh team visited Baripada in November 2008. Unfortunately the village school only offers primary education, for secondary and higher education the children have to go to towns and cities nearby like Pimpalner, Sakri and Nashik. The children stay in residential schools and return home only for the holidays. In a census conducted in 2006, only 18 people had studied till the 9th grade and even fewer had gone beyond that^{vi}.

Occupational education is very popular in the village. Before any new initiative is started, some of the villagers go to educational institutes to learn the ropes of the business and then apply their findings in Baripada.

Due to the efforts of Dr. Phatak and his colleagues at Vanvasi Kalyan Ashram, the advantages of having small families have become common knowledge. Men voluntarily undertake sterilisation operations after the birth of their second or third child. There is no rule forcing people to do so, but it has become a common practice. This is a huge achievement in a country like India, where a study conducted in 1993 by India's National Family Health Survey stated that only nine percent of the male population chose sterilisation as a method of birth control^{vii}.

The economy of the village has improved as well and there are many indicators of this improvement. A village once desperately trying to survive now has an abundance of food, a variety of occupations to choose from, improved standards of living and more livestock. People live within their means to ensure the longevity of this newfound prosperity. If someone does need a loan, they prefer to borrow from the community rather than take a bank loan that comes loaded with a hefty interest rate. The money received from the fines, the government awards and the profits of various business ventures is kept in a bank account. The transactions of this account are transparent and anyone from Baripada can access this information.

One new development in the village is the availability of electricity. The *Veej Bachao* (electricity generation and conservation) committee has planned to make electricity available to all the homes in the village. They are working with some institutes in Pune to form a self-contained system where the chaff collected mahua (*Madhuca indica*) from seeds used to make oil will be used to generate electricity. This system will further strengthen the bonds of the village as everyone including those who sell the seeds and the committee members who manage the process to the householder who gets the electricity will have a stake in the programme.

Strengths

The success of this site is due to a variety of reasons but one powerful advantage this village has is cohesiveness. The whole system works on trust and a desire to improve the community. This can only happen when there is a common underlying ideology of common good; otherwise all the rules, the guards and the fines cannot, in isolation, cause so much of change in an area. To safeguard this cohesiveness the people of Baripada have kept away from local politics. They do not allow politicians, involved in state or national politics, in their homes because politicians often play favourites in the village to garner votes and end up corrupting and destroying the strong foundation of trust that existed before.

The village also has excellent internal communication skills. People have continuous dialogues before coming to a consensus about a new rule or a dispute. This ability and willingness to listen and understand is essential while forming a strong community.

The people of Baripada also have a strong identity. Thus while they are open to new ideas and thoughts from outside bodies, their core belief in themselves is also strong. Thus they can balance absorbing ideas from external bodies that might help the village while standing up against powerful government authorities and other people who break their rules.

They are innovative and hardworking people, willing to try new ideas if deemed reasonable. This has allowed them to enhance their knowledge. For example, while building water reservoirs and bunds, they not only use their traditional knowledge but also that of resource people from other areas.

The tangible advantages of the village are the large amounts of land and water available. Each family legally owns the land they live on and this has reduced the chances of conflicts within the community. They have gone to great lengths to ensure that there are no landlords or encroachers in the village. When the rules were formulated, there was one landless family Baripada, so the villagers cleared some forest land and gave it to the family. Thus all the members of the community are equal and have an equal stake in the betterment of the village and its surroundings.



A water body

Weaknesses

There are no major threats to the biodiversity of the area. The threat is related to the future governance of the CCA. It is uncertain whether the current generation of youth will reside in the village and continue with this lifestyle. While the previous generation was not formally educated and were willing to stay in the village, a majority of the current generation under the age of 25 has been formally educated outside the village, causing a few potential problems. Living in towns might alienate them from their village life and get them accustomed to urban lives. In addition to this, the children may want to live in cities as a step towards upward mobility. The people of Baripada have tried to deal with this by:

- Creating occupations within the village for people.
- Annual exercises of *shramdaan*/voluntary labour along with an environmental education camp in the forest with the children to keep them connected to the practices of the village
- Organising inter-school competitions that require extensive knowledge of the area, thus motivating the children to stay connected with the area.
- Organising sports events to bring the village together.

Leadership is another problem. Currently, Chaitram Pawar is a strong and understanding leader, however it might be difficult to find another leader like him.

The forestland that they protect, as has been mentioned before, is reserved forest area. Thus the people have no legal rights over it. If any problem were to rise between the FD and the people of Baripada, the FD would have complete legal authority to overrule the wishes of the local community.

The people of Baripada are not up-to-date with changes in state and national laws that could help them in their work. If they had access to this knowledge they could get more substantial backing to their work.

There is a lack of facilities for education and health care in the village. If the village had a school that offered higher education, it would prevent children from having to leave their families at a young age and thus ensure greater cohesiveness in the community in the future as well. The *arogya* committee does a lot of work, but they lack a hospital/clinic in the village.

Unfortunately compensation for loss of livelihood due to changes in the rules was only given to people living within Baripada. One family who was highly dependent on alcohol production as a means of livelihood was allowed sole rights to fish in one water body to offset the losses caused by the change in the rules. However villagers from outside Baripada who were dependent on the forest and were denied access to it after the formulation of the rules were not compensated for their loss.

Conclusion

The success of Baripada as a CCA is rooted in the core ethics and principles the people value. Their foremost consideration, which is reflected in all their decisions, is the welfare and unity of the community. Unity in a community is often a by-product of a common goal. Once the goal has been achieved, people strive for personal goals rather than collective ones. In Baripada they have taken great care to prevent this from happening to them. They focus on activities that keep them interdependent and prevent them from drifting away from each other because the structure of development followed by Baripada demands this level of cohesiveness. Thus when they were finalising a method of electricity generation they chose the self-contained method, mentioned above, over solar panels. The panels would only generate electricity, but the method that they have chosen will require inputs from various people in the village, thus strengthening the bonds within the community and creating a direct relationship with the generated electricity.

Furthermore, they have consciously stayed away from funding agencies, unless necessary. Since the area has proved to be a success, people are willing to fund the activities of Baripada. The village, however, has stood by its belief of living within its means. They prefer people donating time and knowledge rather than money. If they need particular machines for projects, they often ask the donors to provide the machine rather than money for it. The idea of remunerating village leaders for their work was rejected because it would take away from the sanctity of the position. It could also make people wonder if the leader genuinely believed in what he said or had vested interests.

As the rules have shown, the people of Baripada are open to evaluating and reevaluating their decisions when circumstances change. For instance, during the early 1990s alcoholism was a huge problem in the village and this led to the ban on alcohol. Later however, as the rate of alcoholism dropped by half, they realised that the ban was no

longer necessary and reverted the rule. This ability to see situations as they truly are and evolve accordingly is one of the main strengths of the CCA.

In general, the forest adjoining the village would be considered the community conserved area. It is this area that has regenerated and been allowed to grow but on further inspection it becomes apparent that the CCA starts in the village itself. During the last eighteen years, Baripada has also regenerated. The changes had started in the individual homes and the collective lifestyle of the village. There is a delicate and intricate relationship between *Jal* (water) *Jungle* (forest) *Jameen* (land) and *Jivan* (life) and when this relationship is respected changes can be made in the community. This underlying core value is the basis of all the work in Baripada.



The Fields of Baripada

Annexure I: Rules

The following rules were formulated in 1991:

1. Anyone found destroying or taking anything from the forest would be punished as per the rules framed for regulating human and cattle activity in the area.
2. Only the inhabitants of the village were eligible for extracting resources from the forest, if at all.
3. Two elderly people in the village would work as watchmen and report to the FPC. The watchmen would be paid Rs 100 per month and would be changed every year.
4. Each family would pay Rs 3 in cash or 7 kg of grain to generate funds required to pay the watchmen.
5. Any person found removing any plant or animal material without permission would be penalized Rs 151 per headload and Rs 751 if taken out of the forest in any other manner. For cattle grazing in the forest the fine would be Rs 1000.
6. If someone other than the watchmen caught the culprit, then an award of Rs 501 would be given to the person.
7. Farmers whose lands lay next to the protected community forest would have the moral responsibility to report any theft they may encounter.
8. Nobody from within or outside the village would be allowed to enter the forest with a bullock cart for any reason.

Some of the rules have changed since then. For example:

1. The neighbouring villagers are now allowed to extract some resources for social and religious purposes but only if the permission had been sought in advance from Baripada village.
2. For 30 days in a year 50 acres of forestland is given for grazing. The area allocated for grazing is changed every year. Grazing for sheep and goats is not allowed.
3. Villagers are allowed to remove dead/dried wood on social occasions or community gatherings (deaths, weddings, etc). In addition one month during winter (February/March) is a free time again, when only villagers are allowed to remove fuel wood.

Annexure II: Conflicts with offenders of the rules

There have been some conflicts with various people, from the forest department, other villages and even within the village, after formulating the rules.

The first run in with the FD occurred soon after the rules were made. One of the forest guards hired some people to collect firewood. Normally this would have gone unnoticed but since the rules had been made, the villagers confronted the guard. Embarrassed by the episode he asked for a transfer. This incident, along with the continued dedication to the cause has proved to the forest department that the people of Baripada are serious about their commitment to protecting the forest.

The most aggressive run in with people outside the village occurred when some people stole timber from the forest and refused to pay the fine. They were imprisoned till their families paid the fine.

Annexure III: Jaggery production

The hundred thousand rupees received through the JFM programme was invested in a jaggery (unrefined sugar) production unit. Some of the villagers went to Nasik to study the process and worked on the unit when they returned. The unit employed twenty-five people when it started and currently employs forty individuals from the village.

Annexure IV: Biodiversity Register

Section 22 of the Biological diversity Rules, 2004 (under the Biological Diversity Act, 2002) states that 'every local body shall constitute a Biodiversity Management Committee (BMC's) within its area of jurisdiction'. The main function of the BMC of the area is preparing a People's Biodiversity Register that contains a detailed report on the biological resources and the knowledge on these resources available. This must be done in consultation with local people.

Annexure V: Contact Details

1. Chaitram Deochand Pawar

At: Baripada
Post Shendwad
Block Sakri
District Dhule 424306
Phone (c/o Madhav Pawar, Pimpalner, 02561-223930)

2. Dr. Anand G. Phatak, MD

Dr. Hedgewar Rugnalaya
Garkheda, Aurangabad 431 005
Phone: 0240-360106, Mobile: 9822435505

3. Milind Thatte

D3, Vitthal Garden
Kamatwade Shiwar
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Nashik 422010
Phone: 9421564330

This report has been written by Persis Taraporevala based on two field visits and the Baripada report from Community Conserved Areas – A Directory by Neema Pathak. The team that visited Baripada from the 27th to the 29th of September 2008 consisted of Neema Pathak, Milind Thatte and Persis Taraporevala. The team that visited the site on the second trip from the 6th to the 8th of November consisted of Neema Pathak, Pradeep Chavhan, Michael Lockewood, Graeme Worboys and Persis Taraporevala.

Photographs courtesy Graeme Worboys and Persis Taraporevala

Annexe I: Baripada

(Format for the preliminary database of CCA sites in India)

Basic data (please provide all)

Site Name (in local language and in English)	Baripada
Country (include State and Province)	Maharashtra, Dhule District
Area encompassed by the CCA (specify unit of measurement).	425 ha
GIS Coordinates (if available)	Unavailable
Main ecosystem type	Forest (dry deciduous)
Whether it includes sea areas (Yes or no)	No
Whether it includes freshwater (Yes or no)	Yes
Marine (Y or N)	No
Concerned community (name and approx. number of persons)	Kokna; around 900
Is the community considering itself an indigenous people? (Please note Yes or No; if yes note which people)	Yes. Kokna, a scheduled tribe*
Is the community considering itself a minority? (Please note Yes or No, if yes on the basis of what, e.g. religion, ethnicity)	Yes, ethnic minority.
Is the community permanently settled? (Please note Yes or No; if the community is mobile, does it have a customary transhumance territory?)	Yes
Is the community local per capita income inferior, basically the same or superior to national value? (please note how confident you are about the information)	Not Available
Is the CCA recognised as a protected area by governmental agencies? (Yes or no; if yes, how? If no, is it otherwise recognized?) If yes, legal document? Establishment date?	It is not a protected area (PA) but a Joint Forest Management (JFM) site under a government programme. Legally the forests are Reserved Forests as the JFM programme does not have a legal status
Conflicts with land tenure, natural resource use?	No
What is the main management objective (e.g. livelihood, cultural, spiritual...)	Conservation and consequently livelihood
By definition, a CCA fulfils a management objective. To which IUCN management category ¹ do you consider it	Category VI (managed protected area)

¹ http://www.unep-wcmc.org/protected_areas/categories/index.html

would best fit (this does not imply that the management objective is consciously pursued by the concerned community, but that it is actually achieved)	
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Additional qualitative information

Description of biodiversity & resources (ecosystems, species, functions) conserved by the CCA	teak or saag (<i>Tectona grandis</i>), devakhumba (<i>Leucas cephalotes</i>), palas (<i>Butea monosperma</i>), pangara (<i>Erythrina indica</i>), ain (<i>Terminalia tomentosa</i>), kumbha (<i>Careya arborea</i>), moha or mahua (<i>Madhuca indica</i>), neem or kadulimb (<i>Azadirachta indica</i>), karwand (<i>Carissa carandas</i>), etc. Wild animals found here are panther (<i>Panthera pardus</i>), wolf (<i>Canis lupus</i>), black-naped hare (<i>Lepus nigricollis</i>), fox (<i>Vulpous bengalensis</i>), Indian monitor lizard (<i>Varanus bengalensis</i>), etc.
Description of local ethnic groups and languages spoken	Koknas, a Scheduled Tribe ³ . Speak Kokni, Marathi and Hindi. A few speak Gujarathi
Broad historical context of the CCA	Started protecting the forest in 1990, became a JFM site in 1998.
Governance structure for the CCA (who takes management decisions, how?)	Mix of methods. Most decisions are made through discussions by the whole village. A few are made by the village committees and then agreed/disagreed by the whole village. First method predominantly used.
Length of time the governance model has been in place	Since 1990
Land and resource ownership in the CCA	CCA is Reserve Forest legal ownership rests with the state government.
Type of land use in the CCA	CCA land is mostly left

	<p>alone but for one month in the year, and for certain occasions (marriages, weddings, ceremonies...) firewood. Non Forest Timber Produce, like the flowers from Mahua Trees (<i>Madhuca indica</i>), is collected seasonally.</p>
Existence of written or oral management plans and specific rules for the use of natural resources in the CCA	<p>There are written rules that have been printed on flex sheets and can be viewed by those who wish to see them. Management plans are made informally, through discussions conducted in the village.</p>
Map and zoning of the CCA (please attach if available and relevant,)	Unavailable
Relevant pictures with captions (please attach if available)	Already sent
Major threats to biodiversity and/or the CCA governance system	<p>No major threat to biodiversity yet; threat to governance would be an uncertainty of whether future generations will live in the village and continue with this form of living. While the previous generation was not formally educated and were willing to stay in the village, a majority of this generation has been formally educated and might go to cities in search of different professions. They have tried to deal with this by:</p> <ul style="list-style-type: none"> -Creating occupations within the village for people like committees that look into electricity generation, creating marketable goods like <i>gur</i>, oil etc. -Annual exercises of

	<p><i>shramdaan</i>/voluntary labour to keep the children connected to the practices of the village</p> <p>-Organising school competitions which involve knowledge about the area</p> <p>-Organising sports events to bring the village together.</p>
Local CCA-relevant features, stories, names, rules and practices	<p>Chaitram Pawar is the leader (<i>official?</i>) of the village.</p> <p>Rules:</p> <ol style="list-style-type: none"> 1. Anyone found destroying or taking anything from the forest would be punished as per the rules framed for regulating human and cattle activity in the area. 2. Only the inhabitants of the village and the neighbouring villagers are allowed to extract some resources for social and religious purposes but only if the permission had been sought in advance from Baripada village. Two elderly people in the village would work as watchmen and report to the FPC. The watchmen would be paid Rs 100 per month and would be changed every year. 3. Any person found removing any plant or animal material without permission would be penalised 4. If someone other than

	<p>the watchmen caught the culprit, then an award of Rs 501 would be given to the person.</p> <p>5. Farmers whose lands lay next to the protected community forest would have the moral responsibility to report any theft they may encounter.</p> <p>6. Nobody from within or outside the village would be allowed to enter the forest with a bullock cart for any reason.</p>
Gender aspect of the CCA (elaborate)	<p>Women seem to play a smaller role in the decision making process as compared to the men, even though they are a part of the decision making committees. Girls are educated, along with boys in schools but not many can pursue education after school.</p>
Climate change attributes(elaborate)	<p>Still being studied</p>

Contact individuals and organizations: here it is vital to have names of contacts directly related to the community governing the CCA

Chaitram Pawar,
Baripada, Post Shendwad,
Block Sakri,
District Dhule 424306
Maharashtra
India
Phone Number: +91 02561-223930 (Madhav Pawar)

References: please stress references describing the conservation, cultural and socio-economic values of the CCAs.

***Definition of Scheduled tribes:** The Constitution of India, Article 366 (25) defines Scheduled Tribes as “such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to be the scheduled Tribes (STs) for the purposes of this Constitution”

Article 342 Scheduled Tribes

(1) The President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union territory, as the case may be.

(2) Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

<http://indiacode.nic.in/coiweb/welcome.html>
