



**VAN GUJJAR COMMUNITY REFLECTIONS FROM THE CORBETT- RAJAJI LANDSCAPE,  
UTTARAKHAND\***

**DATES: 27TH-31ST AUGUST 2025**

## Executive Summary

The Kalpavriksh Environment Action Group, in collaboration with the Van Gujjar Tribal Yuva Sangathan (VGTYS), undertook a five-day field visit across the Corbett-Rajaji landscape in Uttarakhand from August 27th to 31st, 2025. The visit was part of the ongoing Self-Strengthening Programme aimed at enhancing community-led conservation, legal literacy, and cultural revival within the Van Gujjar community. The visit reinforced the centrality of Van Gujjar knowledge and agency in conservation while identifying opportunities for key interventions in livelihood strengthening, biodiversity documentation, and advocacy for pastoral rights.

Key outcomes from this visit included:

- Participatory reflections on ecological and livelihood challenges arising from ill-conceived government-sponsored plantation drives in different regions of the landscape.
- Strategic planning for the upcoming Van Gujjar Biocultural Festival (February 2026), aligned with the UN International Year of Rangelands and Pastoralists (IYRP).
- Capacity building on Community Forest Resource Management Committees (CFRMCs) and Community Forest Resource Management Plans (CFRMPs) under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act or FRA, 2006.
- Strengthening women's engagement through Self-Help Groups (SHGs) in areas of food security, healthcare, and livelihood diversification.
- First convening of the Youth in Tumadia Khatta for the Kumaon region for enhanced legal literacy and leadership around the FRA and Van Gujjar culture and livelihoods security.

## Day 1: Reflection meeting with the VGTYS members and Kalpavriksh fellows

Date: 27th August, 2025

Location: Malla Ganga Bhogpur, Pauri Garhwal

### Discussion Highlights:

- The team shared documentation on medicinal plants, ecological changes, and critiques of plantation schemes (Kanju Papdi, Jatropha, Eucalyptus, Poplar).
- Reported losses: Patteri grass, wild vegetables, altered riverine conditions, and livestock health issues linked to Jatropha.
- Framed documentation as both resistance and care; proposed PBR, intergenerational memory interviews, and comparative studies of plantation models.
- Noted modest institutional recognition (mixed sapling planting acknowledged at Sela Parv by the Forest Minister of Uttarakhand).
- Initial planning for a Biocultural Festival (Feb 2026) started with the VGTYS team featuring exhibitions on the way of life, a Pashu Mela, and youth activities

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Reviewed by Neema Pathak Broome and Shivira Shukla

Field visit by Kalpavriksh Conservation and Livelihood team- Pradeep Chavan and Aparna K

The field visit began with a circle of reflection among VGTYS members. The team shared updates on their documentation work, which covered medicinal plants, observed ecological changes, and critiques of plantation schemes. A recurrent concern was the ecological and cultural dissonance caused by monoculture plantations under CAMPA, Namami Gange, and other afforestation initiatives undertaken by the Forest Department.

The group shared their work on documenting Traditional Ecological Knowledge and their experiences of documenting ecological changes, and critiqued the plantation practices across the Corbett-Rajaji landscape. They observed a pattern of monoculture plantations, particularly Kanju Papdi (Karanj), Jatropha, Eucalyptus, and Poplar plantations, implemented without consultations with the community and local governing bodies, often at inappropriate sites such as grasslands, riverbanks, and water bodies, contributing to a change in the local ecosystem structures.

Community members highlighted that the Patteri and water grasses, once abundant, are now hardly found. Jatropha seeds, sometimes consumed by buffalo, have led to stomach illnesses and related health complications. Eucalyptus and poplar seemed to be degrading the soil quality and disrupting the riverine ecosystem. Md. Shamsad, one of the VFTYS members, recounted that in Tehri, saplings of native tree species were incorporated into the plantation efforts by the Forest Department officials, but only after multiple letters were submitted by the Forest Rights Committees (FRCs). Another noted that although the Forest Department rarely responded to Van Gujjar's concerns, the Forest Minister acknowledged their mixed sapling plantation during Sela Parv. While modest, this recognition was regarded as a significant step towards recognising local governance and management by the Van Gujjar community.

The group explained why documentation matters: livelihoods and health are at risk, grazing areas are being lost, and non-native plantations are replacing native plants. With grasslands fenced and access restricted, these changes need to be recorded clearly and systematically. The group proposed a multi-pronged strategy:

- Publication of findings to raise awareness and influence policy.
- Comparative studies of community-led vs. Forest Department-led plantations.
- A plantation, climate and river ecosystem study focused on the Tarai region.

During the meeting, the participants reflected on the need to document biodiversity loss through intergenerational memory. Participants proposed engaging elders, particularly those above 70 years of age, to help reconstruct ecological histories and trace changes in the landscape since the 1960s. As part of this effort, they suggested developing a People's Biodiversity Register (PBR), completed by community-drawn maps of historical land use.



*Discussion and Reflection on the activities by Kalpavriksh and VGTYS members*

Later in the day, Misra Bano, a community woman, highlighted their SHG initiatives, including kitchen gardens, improved healthcare in the form of hospital childbirths, and access to vaccinations and birth certificates, which became possible because of the awareness programmes and meetings they conducted. Another discussion focused on the declining access to wild vegetables, reduction in seasonal migration, and resulting dietary changes that affected community well-being. There was a discussion to write about these developments and document the relationships between food, forest, and health. Plans were also made to organise a foraging walk during Sela Parv, with a focus on documenting wild foods such as *lingda*, *cheleri*, *bathua*, *jebdu*, and mushrooms. Ideas discussed included Self-Help Group exchanges, the establishment of seed banks, the use of bamboo tree guards, as well as initiatives in tailoring and composting.

The day concluded with the discussion of plans for the upcoming Biocultural Festival. After considering availability and timing, the group collectively agreed to hold the festival in February 2026. Aligning the event with the United Nations' declaration of 2026 as the International Year of Rangelands and Pastoralists (IYRP) was seen as a strategic opportunity to enhance the visibility of the community and amplify the voices of the community within a global framework.

Numerous ideas emerged for the programme, including the delivery of a special address on community participation and ecological relationships, followed by a keynote session tracing the communities coexisting with the forest, their practices, knowledge, and contributions to conservation. A dedicated session on history, challenges, and the Forest Rights Act would offer space to reflect on experiences of displacement, the restriction of access to grazing grounds, and the long struggle for legal recognition. A photo exhibition, planned as a visual archive, would

capture community life, cultural practices and ecological relationships, serving as both documentation and a means to share these narratives with a wider audience. This exhibition would cover:

- Lifestyle: Depiction of cultural practices, language, food, utensils, and traditional attire, underscoring the distinct identity of the community.
- Women's Participation: Showcasing women's pivotal roles in migration, handicrafts, and sustaining household economies.
- Gojri Buffaloes: Highlighting their ecological significance, genetic resistance to diseases, and cultural centrality within Van Gujjar pastoral traditions.
- Impacts of Plantation Schemes: Examining the ecological and livelihood challenges arising from afforestation projects within traditional grazing areas.
- Traditional Land Maps: Presenting community-drawn maps that illustrate customary migration routes and grazing grounds.
- Community Challenges: Documenting shifting migration patterns, shrinking dairy markets, and ecological changes in grasslands and rivers.
- Tackling Challenges: Featuring initiatives such as the Sela Parv, Forest Rights Act (FRA) outreach campaigns, and documentation of traditional knowledge, alongside women-led and youth-led empowerment strategies.

The group also discussed plans for special events, such as a 'Pashu Mela,' a one-day fair dedicated to the Gojri buffalo, conceived not only as a platform for veterinary awareness or competitions, but to honour the buffalo's cultural and ecological significance, with songs and stories celebrating its central place in community life.

A Wild Food Festival was envisioned as a platform to showcase forest-based recipes, seed-saving practices, and women's perspectives on health and nutrition. The plans for this festival included live cooking demonstrations, seed bank exhibits, and dialogues on food sovereignty. For the youth, activities such as a bird walk and a butterfly walk were also proposed.

Funding was discussed with a sense of urgency, and potential funding sources and donors were identified. Preliminary roles were outlined for coordination, logistics, finance, research, documentation, and outreach, underscoring that the initiative would be pursued as a collective effort.



*Planning underway for the upcoming Biocultural Festival*

## **Day 2 and Day 3: Training Workshop on CFRMP-CFRMCs Formation under FRA, 2006**

Dates: 28th-29th August, 2025

Locations: Golashrot, Shyampur range, Haridwar, Uttarakhand

### **Discussion Highlights:**

- The training workshop clarified the role of CFRMC under FRA: Gram Sabha (decision-maker), FRC (claims processor), and CFRMC (CFRMP implementation).
- Participatory mapping by women, youth, and elders documented grazing areas, rivers, wildlife corridors, and plantation sites.
- Covered CFRMP steps: baseline assessment, PBR completion, seasonal-use mapping, rules for grazing/fuelwood, and community monitoring/enforcement.

Over two days, Kalpavriksh and the Van Gujjar Tribal Yuva Sangathan (VGTYS) facilitated a series of participatory sessions focused on mapping, legal literacy, and community forest governance under the Forest Rights Act (FRA). The workshops engaged members of the Van Gujjar community, including elders, youth, and women, representing five Forest Rights Committees (FRCs).

The opening session of this workshop focused on a discussion on two key components of forest governance under the Forest Rights Act (FRA), 2006:

- 1) Community Forest Resource Management Committee (CFRMC), and

## 2) Community Forest Resource Management Plan (CFRMP)

The facilitators of this session explained that under Chapter II, Section 3(1)(i) of the FRA, forest-dwelling communities have the right to protect, regenerate, conserve or manage any community forest resource which they have traditionally safeguarded for sustainable use. To operationalise this provision, communities may constitute a CFRMC, a democratically elected body under the authority of the Gram Sabha, responsible for planning and overseeing the sustainable use and protection of forest commons.

The responsibilities of CFRMC were outlined to the participants, and it was clarified that Gram Sabhas which have submitted Community Forest Resource (CFR) claims, even if formal titles are still pending, may begin preparing their CFRMPs. Such proactive steps enable communities to document their conservation practices and assert their rights, especially in response to external allegations of forest degradation.

Several participants expressed confusion about the roles of the Gram Sabha, the Forest Rights Committee (FRC), and the Community Forest Resource Management Committee (CFRMC). Through open discussion, the following distinctions were clarified:

- The Gram Sabha functions as the primary decision-making body for the community, responsible for constituting the Forest Rights Committee and all other sub-committees for specific tasks, which would report to the Gram Sabha. The Gram Sabha will also initiate the claims process, finalise the final claims and pass all resolutions.
- The Forest Rights Committee (FRC), appointed by the Gram Sabha, is tasked with doing the actual work of filing claims, carrying out the verification process, presenting the claims to the Gram Sabha and coordinating with the Sub-Divisional Level Committee (SDLC) for further processes.
- Once established, the Community Forest Resource Management Committee (CFRMC) assumes responsibility for making the CFRMP, managing the forest resource and implementing the CFRMP.
- Participants were encouraged to view these institutions not as separate entities, but as components of a shared governance framework: each with distinct responsibilities, yet all grounded in the community's collective decision-making through the Gram Sabha.



*A Van Gujjar hamlet in Golashrot*

Following the legal knowledge exchange and sharing session, the group engaged in a focused participatory mapping exercise facilitated by VGTYS, during which women, youth, and elders articulated their relationships with, and visions for, the community forest. This was the initiation of the process of preparing the management plan for the CFR.

Women identified places where they collect grass for fodder, wash clothes along the river, rest in shaded areas, gather mud for painting their homes, and observe elephant movements. Youth and elders delineated the boundaries of their Community Forest Resource (CFR) areas, nearby rivers, grazing grounds, and adjacent CFR zones. They also marked sites associated with elephant and leopard sightings, as well as plantation areas. The resulting maps reflected not only patterns of land use but also a layered understanding of habitat, movement, and coexistence.

During the map presentation session, participants engaged one another with questions which revealed a noticeable decline in grass cover and tree density, shifts in settlement patterns in response to weather and landscape conditions, historical accounts of forest conflict and displacement, and areas of ecological and cultural significance that remain absent from official records.



*Van Gujjar women presenting a hand-drawn map of the CFR area*

The next day, the workshop concentrated on the process of preparing Community Forest Resource Management Plans (CFRMPs). A template, prepared for other regions in India, was shared with Sangathan and community members to facilitate follow-up planning and documentation. The workshop was interactive, grounded, and shaped by the questions and reflections of the community members, who brought lived experience and ecological insight into every discussion. Facilitators guided participants through key steps in the process, including:

- Conducting a baseline ecological assessment,
- Completing the People's Biodiversity Register (PBR),
- Mapping forest use and seasonal patterns,
- Outlining rules for grazing, fuelwood collection, and protection, and
- Incorporating strategies for conflict resolution, monitoring, and community-based enforcement.

Following lunch, the group visited a nearby Community Forest Resource (CFR) area, accompanied by Van Gujjar youth and elders. During the walk, one youth initiated an impromptu birdwatching session, identifying local species and sharing observations of seasonal movements. As the group moved deeper into the forest, members highlighted two contrasting plantation sites: one established by the Forest Department and the other a community-led initiative undertaken during Sela Parv with mixed native species. The contrast between the two was striking and prompted reflection on soil health, grazing access, and the broader differences between externally imposed schemes and knowledge rooted in community practice.

Community members also guided the group to areas where elephants are frequently encountered and viewed as co-inhabitants. They described how they interpret elephant movements, adopt strategies to avoid conflict, and uphold practices of respect for their presence. The forest was alive with small movements: buffalo stood cooling in a pond, while children chased dragonflies. Youths shared stories of traditional foods, wild vegetables gathered during plantation visits, recipes passed down across migration seasons, and knowledge of what grows, where, and in which season. At one point, the group crossed the river and paused to observe birds. It was an informal yet meaningful act that reflected how deeply the community's relationship with the forest is embedded in lived experience - it was a part of being there, and a part of knowing the forest.



*Workshop participants engaging with the Community Forest Resource Management Plan (CFRMP) template*

## Day 4: Women's Meeting

Date: 30th August, 2025

Location: Kunao Chaur, Pauri Garhwal, Uttarakhand

### 1. Discussion Highlights:

- SHG's role in skill-sharing (handicrafts, kitchen gardening) and household home gardens.
- Challenges like declining wild vegetables, erratic rainfall, sapling damage by wildlife, and a lack of local medical practitioners.
- Discussion on priorities like basic literacy classes, seed preservation, livelihood options (dairy/ghee, bamboo guards, handicrafts), and festival stall participation.
- Elder women performed *bainth* songs in a formal gathering, a practice that is increasingly dying among women.

In recent years, women from the Van Gujjar community have increasingly begun to attend meetings and participate actively in discussions. Their presence has grown steadily, and the Self-Help Group (SHG) has emerged as a vital space not only for planning but also for listening, sharing, and collective reflection.

The fourth day of the field visit focused on a dedicated meeting with women members of the Van Gujjar community's Self-Help Group (SHG) in Kunao Chaur. The meeting commenced with a round of introductions by both the women participants and the Kalpavriksh team.

The women recounted how informal discussions, once held during daily routines, had gradually evolved into structured group sessions. These gatherings created opportunities for peer-to-peer learning, through which several women acquired new skills from one another, such as handicrafts and kitchen gardening.

Following the establishment of the SHG, home gardens were introduced in most households, supported by the collective distribution of seeds, which led to an improvement in the availability of vegetables. However, the women noted that the number of wild vegetables was declining, and rainfall patterns consistently disrupted plantation efforts. In addition, deer and other animals frequently entered the gardens, consuming young saplings and hindering their growth.

Women raised several health concerns within the community, including calcium and iron deficiencies, migraines, nerve suppression, and low blood pressure. At present, the community lacks a local medical practitioner. While women possess considerable knowledge of treating livestock with local herbal remedies, they expressed an interest in expanding this knowledge and learning to apply similar remedies for human health.

Initiating basic literacy sessions was proposed through the SHG to enable women to read, write, and independently sign their names. A community youth, who also teaches in the local community schools, was identified as a potential facilitator for weekly classes. Kalpavriksh may explore avenues for funding support to provide books and stationery for personal use and practice by the women participants.

The discussions in this session also addressed potential livelihood opportunities. Women expressed an interest in producing and selling items such as ghee and other milk products, bamboo guards for saplings (subject to training), handcrafted fans and rugs, traditional attire, and jewellery. Several women already possess expertise in these skills and indicated their willingness to train others. The group collectively agreed to explore the possibility of establishing a stall at the upcoming Biocultural Festival to both showcase and sell their products.

The conversation also covered local seed preservation practices. Women described how seeds are traditionally dried in the sun, stored in 'dabbas' or clay pots, and exchanged within the community. Participants expressed interest in documenting these methods and collectively strengthening these practices to ensure their continuity.

The meeting concluded with the older women singing *bainth* (traditional songs) for the first time in a formal gathering. This act carried deep cultural resonance, symbolising not only the preservation of oral traditions but also the growing visibility of women's voices in collective community spaces.



*Discussion and Reflection with Van Gujjar women on ongoing SHG activities*



*The SHG and Kalpavriksh team members outside a community school in Kunao Chaur*

### **Day 5: FRA meeting with the youths of Kumaon**

Date: 31st August, 2025

Location: Tumadia Khatta, Ramnagar, Uttarakhand

#### **Discussion Highlights:**

- Began with a visit to a women-led community dairy
- Youth-focused FRA sessions reviewed history of claims, evictions, and successful community legal actions; elders urged awareness and organisation.
- Discussed entitlement documents, infrastructure barriers (roads/schools), and challenges with compensation due to “encroacher” labels.
- The youth proposed forming a youth-led organisation for documentation, legal literacy, education outreach, and follow-up FRA training.

The day began with a visit to the community-run, women-led dairy, recently established by the women’s Self-Help Group (SHG) in the khatta. A SHG member highlighted that the initiative has improved household income while also opening new avenues for women’s livelihood opportunities.



*Small-scale dairy initiative by the SHG in Tumadia Khatta*

After the visit, youths, including Van Gujjar women and men from Tumadia Khatta and West Tarai, gathered for a meeting on the Forest Rights Act (FRA). This meeting aimed to foster youth leadership and strengthen legal literacy around the FRA, highlighting its importance for ecological and social well-being.

The session opened with introductions from all participants, many of whom were attending such a gathering for the first time. The discussion began with reflections on the history of the Forest Rights Act (FRA) and the long struggle for recognition and justice. Elders, including Shafi Mohammad, recounted how administrative and political pressures and tactics have been used to prevent filing of claims under the FRA, restrict agricultural practices and instill fear among the community, particularly on leaders such as himself. Despite lacking formal education, he had studied the FRA, pursued legal action, and successfully defended community rights in multiple cases. His message to the youth was unequivocal: knowledge and awareness is critical to resisting displacement and asserting legitimate claims.

Participants continued to reflect on their experiences of eviction. They emphasised the importance of remaining informed and collectively organised. The discussion also acknowledged the contributions of long-standing associations and networks of solidarity, while highlighting the ongoing need for sustained advocacy to protect community rights.

The discussions also addressed entitlement documents, including caste certificates and *Sthai Nivas* (residence certificates), highlighting how access to these documents often depends on administrative discretion, over consistent criteria. A positive instance was noted in which documents were successfully approved following the verification of the community's long-term forest residence, illustrating both the challenges and possibilities within the existing system.



*Van Gujjar community meeting in Tumadia Khatta on the Forest Rights Act*

The youth were actively engaged in the session. They stressed the need for education in their community, recognition of cultural practices and ecological knowledge, the importance of their ecological and cultural practices for the well-being of the youth, and training on proper processes for filing FRA claims. In this context, a proposal emerged to establish a youth-led organisation to document bio-cultural knowledge, strengthen education, and support cultural livelihoods and tenure security through FRA awareness and implementation.



*Women at the FRA meeting in Tumadia Khatta*

The women participants raised concerns about inadequate road access, noting that poor infrastructure often prevented children from attending school regularly. Youth highlighted challenges related to compensation, pointing out that communities are frequently denied support on the grounds of being labelled as “encroachers.”

The meeting concluded with a sense of momentum, marked by a proposal to convene a follow-up session aimed at strengthening understanding of the FRA and fostering youth leadership within the region.

### **Reflections and Learning**

- Recording plants, land use, memories and maps functions simultaneously as evidence, care for place, and resistance to external narratives, especially those that overlook community governance and lived relationship with the landscape
- Repeated examples of *Kanju Papdi*, *Jatropha*, *Eucalyptus*, and *Poplar* showed how top-down plantations reconfigure soil, water, grazing and health, producing visible losses (*Patteri* grasses, wild vegetables) and subtle losses (seasonal mobility, dietary diversity).
- Elders explain long-term changes, women show how resources affect health and daily use, and youth link this knowledge to advocacy.

- Confusion over Gram Sabha / FRC / CFRMC roles revealed a governance gap; by grounding coordination within the community, they can proactively draft CFRMPs even before formal titles are issued.
- Fostering pride in traditional knowledge and collective ways of living, Sela Parv and the proposed Biocultural Festival create political visibility, legitimize community management, and highlight coexistence with the forest, opening pathways to influence policy.
- Recognition of mixed sapling efforts and local documentation shows that steady actions like letters and public storytelling can slowly change official behaviour.
- Reduced access to migration routes and wild foods is harming nutrition and family health; strengthening SHGs with health-awareness platforms, basic literacy, seed systems, and market-linked livelihoods (dairy, ghee, handicrafts, bamboo guards) will empower women and reinforce community ecological management.
- Young people's energy and practical skills can turn elders' knowledge into practical tools such as maps, records, and community campaigns; pairing their initiative with FRA training and elder mentorship can help protect rights and manage resources locally.

### Follow-up actions

- Documentation of government-initiated plantations and their impacts:
  - Documentation of community perspectives on the monoculture plantations under the various government schemes across the landscape and their impacts on biodiversity and livelihoods. This would be done through mapping of the landscape, community testimonies, videos and will include recommendations for corrective and future actions.
  - The above documentation can be supported by an independent long-term assessment of the plantations based on the community perceptions. KV can try to bring a different proposal to compare the plantation study: Grassland and General plantation; Forest Department vs community plantation; document livestock/health effects. Also, through review of Forest Department management plans, CAMPA policies, and plantation maps

(To be discussed with Ameer Hamza if it can be done through the Coexistence Champion Fellowship)

- Community Forest Resource Management Plans:
  - Training for Gram Sabhas members on the CFRMP template.
  - Start a collection of baseline ecological assessments. (TBD)
  - Conduct a training on People's Biodiversity Registers (PBRs) and their value in preparing the CFRMPs. (KV to facilitate)
  - Identify community elders 70+, schedule oral-history sessions, digitise and map their inputs into community-drawn land-use maps. (Pranav to support VGTYS)
  - In the next phase, organise a field visit for Van Gujjar fellows to Yawal Wildlife Sanctuary to observe CFRMC-related processes, management planning, and on-the-ground implementation of community forest governance.
  - Kalpavriksh to add GPS devices for land mapping in the next budget.

- Kalpavriksh to design and deliver a dedicated training for the VGTYS team on Access and Benefit Sharing (ABS) and People's Biodiversity Register related provisions under the Biological Diversity Act (BDA), and on the international relevance (Nagoya Protocol, benefit-sharing practices).
- Women's SHG capacity and livelihoods:
  - Facilitate basic literacy classes linking with the existing forest schools run by the sangathan
  - Facilitate seed bank setting-up by facilitating organic and local varieties of vegetable seeds (possibly by connecting with Navdania).
  - Try to find organic pesticide solutions for pesticide-resistant pests
  - Training in bamboo guard production for plantations during Sela Parv as an employment generation method for women.
  - Encourage women to have a few stalls during the Bio-Cultural festival displaying their art, craft, and other products.
  - KV to provide each participating woman with a basic set of books and stationery to support weekly literacy sessions, home practice, and SHG record-keeping.
  - Provide short, hands-on workshops for women to identify, safely prepare, and document local medicinal plants for basic human care, with clear referral protocols to health services.
  - Collaborate with community health practitioners and doctors to do multiple sessions to address the reproductive health concerns of the women (1 session this year)
- Uncultivated food and awareness around them:
  - Organise guided foraging walk, record species, recipes, seasonality; add entries to PBR and festival content. (Can be done during the next Sela Festival 2026)
- Bio-cultural Festival:
  - Finalise Feb 2026 date for biocultural festival, draft programme (keynote, history/FRA session, photo exhibit, Pashu Mela, Wild Food Festival), approach donors, assign roles (coordination, logistics, outreach, finance).
  - Collect existing photographs, record oral captions, and curate exhibition themes (women, buffalo, plantation impacts, maps).
- Conduct a comparative study of the domestic vs Gojri buffalo, collect oral stories related to the 25 May 2021 COVID judgment, and investigate myths and realities of disease transmission between buffalo and wildlife. (Pranav to support VGTYS)