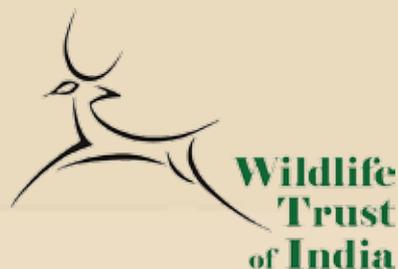


CONSERVATION ACTION SERIES 20160813

A DANCE TO FORGET



**The Story of the Eradication of Sloth Bear
(*Melursus ursinus*) Dancing from India**



supported by
World Society for Protection of Animals (WSPA)

PRINCIPAL INVESTIGATOR

Vivek Menon

PROJECT TEAM

Abhijit Bhawal
Anil Kumar Nair
Aniruddha Mookerjee
Arshad Hussain
Ashok Kumar
Bhagat Singh
Bhaskar Choudhury
Chandan Kumar
Dipanjan Naha
Indu Kumari
Jose Louies
Manali Baruah
Meetu Gupta
Mudasir Ali
Nitin Anjanikumar Sahu
NVK Ashraf
Pratyush P. Mohapatra
Rahul Kaul
Rudra Prasanna Mahapatra
Rajendra Prasad Mishra
Sandeep Kr. Tiwari
Samir Kumar Sinha
Shameem Ahmad
Sushovan Roy
Sudipto Chatterjee
Tenzin Norsang
Ujjal Kumar Sarma
Vijay Dhasmana
Vishnu Jaiswal





A DANCE TO FORGET

The Story of the Eradication of Sloth Bear (*Melursus ursinus*) Dancing from India

Indu Kumari, Aniruddha Mookerjee, Bhagat Singh, Jose Louies,
Rudra Prasanna Mahapatra and Vivek Menon



supported by
World Society for Protection of Animals (WSPA)



Wildlife Trust of India (WTI) is a leading Indian nature conservation organisation committed to the service of nature. Its mission is to conserve wildlife and its habitat and to work for the welfare of individual wild animals, in partnership with communities and governments. WTI's team of 150 dedicated professionals work towards achieving its vision of a secure natural heritage of India, in six priority landscapes, knit holistically together by seven key strategies or Big Ideas.

Citation: Kumari, I., Mookerjee, A., Singh, B. K., Louies, J., Mahapatra, R. P., Menon, V. (2016) A Dance to Forget; The Story of the Eradication of Sloth Bear Dancing from India; Conservation Reference Series No. 13, Wildlife Trust of India, New Delhi

Photo credits: Indu Kumari, Bhagat Singh, Rudra Prasana Mahapatra, Shameem Ahmed, Anil Kumar Nair, Arshad Hussain, Sandeep Kr. Tiwari, Bhaskar Choudhury, Ujjal Kr. Sarma, Vishnu P. Jaiswal, Sushovan, Jose Louies, Jeetendra Kumar, Neil D'Cruze, Manali Baruah

Cover Photo, Inside Cover, Back Cover: WTI

Copyright © Wildlife Trust of India 2016

Wildlife Trust of India

F-13, Sector-8, NOIDA - 201301,

National Capital Region, India

Website: www.wti.org.in

Layout by: Anjali Pathak

Printed at: Lipee Scan



CONTENTS

| | |
|--|-----|
| Foreword | iv |
| Preface | v |
| Acknowledgements | vi |
| Executive Summary | 1 |
| Chapter 1: A Backdrop | 9 |
| Chapter 2: In Search of Dancing Bears: A Nationwide Survey (2005-06) | 15 |
| Chapter 3: The How and Why of Bear Exploitation | 30 |
| Chapter 4: Cutting the Supply and Curbing the Demand | 42 |
| Chapter 5: Changing Mindsets | 48 |
| Chapter 6: Providing Alternative Livelihoods to Kalandars | 56 |
| Chapter 7: Post Project Evaluation, 2012 | 94 |
| Chapter 8: Conclusion | 104 |
| Annexure 1 : List of the surveyors in 2006 pan India survey | 108 |
| Annexure 2: Ownership and Details of Dancing Bears | 111 |
| Annexure 3: List of Sloth Bears surrendered and their status in 2011 | 114 |
| Annexure 4: Detailed Case Studies of rehabilitated Kalandars | 118 |
| Annexure 5: Details of Linkage of Kalandars with government schemes | 168 |
| Annexure 6: Questionnaires | 171 |
| References | 177 |



FOREWORD

DR. S.K. KHANDURI, IFS
Inspector General of Forests



Government of India
Ministry of Environment, Forests & Climate Change
Vayu Block, 5th Floor, Indira Paryavaran Bhawan,
Jor Bagh Road, New Delhi-110003
Tele : 011-2469 5269, Fax : 011-2469 5291
E-mail : igfwl-mef@nic.in

While India's cultural and societal association with wildlife is reflected in its folklore and literature, the domestication and use of wild animals in livelihoods has also been an ancient practice. Elephants, bears and monkeys have been most prominent in this tradition, apart from several bird species. Some of these creatures have been used by poor communities to earn a living, as evidenced in the folk tradition of using performing monkeys and dancing bears in street shows in large parts of the country. Yet as the capture and domestication of these animals have often involved raw handling and rough methods of training, cruelty and mortality have been a part of such traditions.

With forests and wildlife coming under immense stress as a result of the fast-changing development scenario, wild resources have been brought under protection regimes such as the Wild Life (Protection) Act, 1972, as life forms have largely seen a decline in diversity and population. The protection of numerous wild species has thus been ensured under national laws and their hunting and capture has been forbidden.

Yet practices like that of bear dancing, medieval in both its historicity and its cruelty, could openly be seen on the streets of India decades after these laws came into effect. Even when the winds of political will changed in the late 1990s and the full force of the law was brought to bear upon the Kalandars (the traditional bear dancing community) the practice could not be eradicated. Numerous community development and social welfare programmes by the government were also not inclusive enough to wean the community from their traditional occupation – bear training and dancing.

In 2005, Wildlife Trust of India (WTI) and the UK-based World Society for Protection of Animals (WSPA) began the Integrated Sloth Bear Conservation and Welfare Project to eradicate the tradition of bear dancing in India. The project identified hotspots of the Kalandar community and key areas from where bear cub were poached from the wild for bear dancing. Fifty Kalandars in Chhattisgarh, Madhya Pradesh and Bihar were, over a period of seven years, rehabilitated into voluntarily chosen Alternative Livelihoods. Kalandar women were also supported in micro-enterprise development and education was provided for their children. Simultaneously, comprehensive awareness and enforcement drives were conducted across the country. When the project wound down in 2012, none of the rehabilitated Kalandars returned to their traditional livelihood. Bear dancing was not reported in any of the key states, and incidents of bear cub poaching had dwindled to nothing.

Such a project shows us that when it comes to perceived conflicts between conservation imperatives and the lives and livelihoods of people, it is a concerted process of sensitisation and engagement, paired with effective enforcement, which has a lasting impact. It shows moreover that conservation is not only about the protection of wild species and ensuring their ecological well-being, but equally about interacting with communities and understanding the various aspects of their way of life in a more sensitive manner. So too is community development more about understanding traditional occupations and handling those with society specific circumstances and opportunities. In this context this project report is not just conservation-specific literature, but an anthropological, socio-cultural and community development case study, to be referenced in all human development contexts.

I congratulate WTI and WSPA, as well as the forest departments of Bihar, Chhattisgarh, Madhya Pradesh and Odisha for their involvement with this project and I am pleased that the government was able to lend it some support. I recommend that all individuals and organisations involved with conservation as well as rural and human development read this project report; there is much to be learned from it about engaging with communities and ensuring the benefit of all stakeholders, human and animal.

Dr SK Khanduri
Inspector General of Forests (Wildlife)
Ministry of Environment, Forests & Climate Change



PREFACE

Wildlife Trust of India, which completed 18 years of its existence in 2016, has more than 20 noteworthy conservation achievements that its Board of Trustees have deemed to be of such merit as to be termed 'Conservation Milestones'. Of these, none is as fundamental from a wildlife welfare, human welfare and wildlife conservation perspective as the eradication of the horrendous practice of bear dancing from the streets of India, and the rescue of the animals and rehabilitation of the Kalandars involved in this profession. There are other milestones that are more important for any one of these societal objectives, but none that combine all three so beautifully.

When I was a boy growing up in Delhi and Chandigarh, seeing Kalandars bring their bears to the *mohalla* and gather onlookers around was a common phenomenon, especially during the winters. Later, traversing the golden tourist circuit of Delhi-Agra-Jaipur I would often see roadside performances of scraggy bears and their masters. This was an old Indian tradition, a livelihood for the impoverished but proud community of Kalandars. It was also, most certainly, a very cruel thing for the individual bears to be pulled around by their noses and made to stand up by a yanking of the rope that led through their nasal septums. Over the years, it also became clear that with less than 10,000 sloth bears remaining in the wild and more and more cubs being caught each year for such performances, this was a conservation issue. Would the famed Jambavat of Indian mythology, the endemic Indo-Lankan bear species, face a more vulnerable future in the wild as a result of this barbaric slice of human history that had bound man and beast at either end of a rope?

WTI, along with the main international supporter for this project, World Animal Protection (WAP; formerly known as the World Society for Protection of Animals or WSPA) and the forest departments of various states undertook the massive task of rescuing bears and rehabilitating Kalandars while taking policy and enforcement measures to ensure that things didn't come back to square one. Other NGOs such as Wildlife SOS also played a major part in the geographies that they worked in. WTI-WSPA, for its part, concentrated largely on central India and parts of eastern and northern India and created a model that meant that bear dancing was a thing of the past.

Now, as I drive to Agra I know I will not see the cruel practice of bear dancing. I can be satisfied that we have played a role in bringing it to an end, while at the same time ensuring that Kalandars have a legal and socially acceptable livelihood and future as well.



Vivek Menon
Executive Director and CEO
Wildlife Trust of India



ACKNOWLEDGEMENTS

The Integrated Sloth Bear Conservation and Welfare Project (ISBCWP) was supported by the World Society for Protection of Animals (WSPA), UK, now World Animal Protection (WAP). We are extremely grateful for their generous support. We would especially like to thank Peter Davies and Michael Baker, the then Director Generals of WSPA, for their constant support to the project; Victor Watkin, Senior Wildlife Advisor and Bear Expert, for initiating the project; and Dave Eastham and Justin Gosling for their constant support and advice in project implementation. We also extend our gratitude to Neil D'Cruze, presently Head - Wildlife Policy and Research, for his valuable inputs and support in the implementation of the project, and also in the preparation of this report.

We are grateful to Forest Department officials of the states of Madhya Pradesh, Bihar and Chhattisgarh for their support in conducting the project surveys, and in the implementation of other activities related to the project during its eight-year duration. We are especially thankful to Dr HS Pabla, the then Principal Chief Conservator of Forests and Chief Wildlife Warden, Madhya Pradesh; Shri Ram Prakash, the then Principal Chief Conservator of Forests (Wildlife), Chhattisgarh; and Shri BA Khan, the then Principal Chief Conservator of Forests, Bihar, for their interest in and support of the project.

We are also thankful to the Government of India for its encouragement and support to the project, especially Dr RB Lal, the then Inspector General of Forests; Shri MB Lal, the then Additional Inspector General, Wildlife; Shri AK Srivastava, the then Inspector General, Wildlife; and Dr Jagdish Kishwan, the then Additional Director General, Wildlife.

In particular we extend our appreciation to the rehabilitated Kalandars and their families for reposing their faith and confidence in the Wildlife Trust of India, and for their cooperation towards the project's successful implementation. Their active support towards eradicating the tradition of dancing bears in India is highly commendable.



EXECUTIVE SUMMARY

Background

Bears have been exploited for entertainment by humans since ancient times. There is evidence from a thousand years ago of their capture for private menageries, and 'bear dancing' and 'bear baiting' were practiced openly until a few decades ago – the former in India and some parts of eastern Europe, and the latter in certain areas of Russia, the United Kingdom, eastern Europe, Pakistan, Kazakhstan and Turkey.

In India, bear dancing was the livelihood of a sect of nomadic entertainers called 'Kalandars'. Believed to have been patronised by the Mughal emperors, Kalandars had practiced bear dancing, primarily with sloth bears (*Melursus ursinus*), since medieval times. Called Darbesh, Qalandars or Mast Kalandars across different parts of India, they earned their living travelling across the country and making their bears perform for the public (*Figure 1*).

Sloth bear cubs were captured from the wild and traded illegally to the Kalandars, who hand-raised and trained them (often using methods that raised serious ethical and animal welfare concerns) to perform tricks and moves that were interpreted as 'dance'. Kalandars were also known to practice faith healing: they sold amulets made of animal hair, claws and teeth as cures for common ailments, and as talismans for the superstitious.

All this was happening despite the fact that the sloth bear is listed under Schedule I of the Wild Life (Protection) Act, 1972, which means its hunting or trade is prohibited.

Acknowledging the need for an intervention, the **Wildlife Trust of India (WTI)** and the **World Society for Protection of Animals (WSPA)**, UK, jointly initiated a long-term project in 2005, with



Figure 1: A Kalandar makes his bear perform for an audience, Chhattisgarh



Figure 2: Confiscated sloth bear cubs from Keonjhar, Odisha, which were being traded outside the state



the main aim of eradicating this traditional yet ghastly practice in India.

The Integrated Sloth Bear Welfare and Conservation Project (ISBWCP) began with a comprehensive pan-India survey to gauge the exact number and distribution of Kalandars and their captive bears. It must be noted that not all Kalandars were pursuing this traditional profession at the time and only a select lot adhered to it as their primary occupation. The survey, therefore, helped to identify these Kalandars for further planned conservation initiatives. It revealed that at least 346 performing bears still existed, owned by around 1235 Kalandar households settled across 12 states of India.

Utilising the statistics thus generated, three comprehensive activities were planned and initiated under the WTI-WSPA project: (1) to provide alternative livelihood schemes to identified Kalandars who voluntarily gave up the sloth bear dancing profession; (2) a study to understand the hotspots, patterns and links of sloth bear trade in identified states, followed by enforcement and protection drives; and (3) a rigorous and temporally extended awareness campaign initiative.

Livelihoods and Rehabilitation

The survey identified larger concentrations of Kalandars with dancing bears in Bhopal, Madhya Pradesh, Chhattisgarh (Bilaspur) and pockets of Bihar. The 'Alternative Livelihoods' (ALs) initiative was launched in 2006 to ensure that identified Kalandars were weaned off the tradition voluntarily; enforcement drives conducted by the State Forest Departments and interaction with WTI-WSPA teams persuaded several Kalandars to surrender their captive bears, which were placed in special lifetime care centres. Kalandars who voluntarily surrendered their bears were selectively offered a variety of alternative livelihood schemes. Once the Kalandars chose an option, they were assisted in initiating and establishing their new occupation through financial and capacity building support. About 50 identified Kalandars were approached under this initiative (*Table 1*); of these 31 were successfully rehabilitated into the

new occupation, while the remaining moved on to different professions independently.

Additionally, as it became clear that Kalandars showed more inclination towards adopting alternative livelihood schemes if the women and children from their families were also involved, Women's Self Help Groups (SHGs) were constituted and micro-enterprises were developed as proposed by these groups. Furthermore, 54 children of the rehabilitated Kalandars were provided support for pursuing formal education. Health camps were also intermittently organised for Kalandar families to ensure proper healthcare and establish greater rapport with the communities.

To monitor and evaluate the success of the programme and to assess the status of rehabilitated Kalandars, pre- and post-rehabilitation surveys were conducted in May 2006 and December 2010 respectively. These surveys provided an account of the historical aspects of the Kalandars' profession, their background and skills, sources of dancing bears, locations where performances were held, welfare concerns with regards to the dancing bears, Kalandar rehabilitation strategies, and the process of making their alternative livelihoods sustainable. The overall success of the programme in providing alternative livelihoods was monitored according to a carefully chosen set of indicators on a monthly basis.

The Alternative Livelihoods initiative not only helped rehabilitate selected Kalandars into their new occupations, it was able to elevate their economic status by increasing their average annual incomes (*Figure 3*) and motivating 98% of them to plan for the future by investing more into savings bank accounts. The initiative also successfully integrated Kalandars into the larger civic system by facilitating the acquisition of identification cards such as the Voter ID (90%), Ration Card (80%) and BPL Card (80%), which provide various democratic privileges as well as subsidies on basic amenities such as food rations.



Table 1: Kalandars approached under the Alternative Livelihoods scheme by WTI-WSPA

| States | | | | | |
|--|------------|------------|------------|--------------|------------|
| Madhya Pradesh | | Bihar & UP | | Chhattisgarh | |
| Kalandars | Dependants | Kalandars | Dependants | Kalandars | Dependants |
| 22 | 25 | 10 | 28 | 18 | 39 |
| Total: 50 Kalandars and 92 Dependants | | | | | |

The monthly monitoring sheets for each Kalandar were quantified and colour coded into green (good performance, i.e. 2 points), orange (average performance, i.e. 1 point) and red (poor performance, i.e. zero points). These were then entered into a consolidated sheet which indicated the average performance of the individual Kalandar, and subsequently, the average performance of all rehabilitated Kalandars, based on the points obtained by each of them on a 14 point scale (Figure 4).

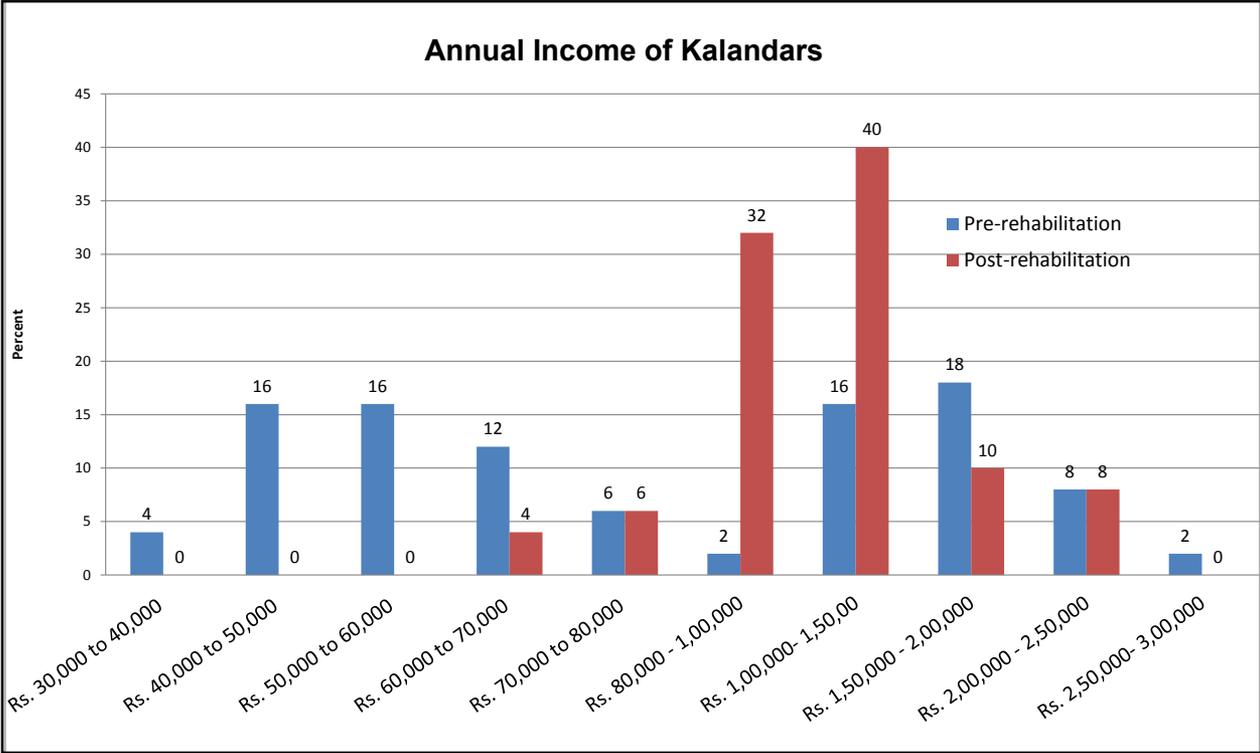


Figure 3: Annual income of Kalandars, represented here as the percentage of Kalandars earning different annual incomes before and after the implementation of the Alternative Livelihoods initiative.

An independent evaluation by Rapid Asia showed that all the performance dimensions scored between ‘Good’ and ‘Very Good’. Favourability towards the rehabilitation programme scored the highest, indicating that most Kalandars have a strong affinity towards the programme. However, their ‘confidence to succeed’ in their new livelihood scored lower on average, indicating that some Kalandars were struggling and may need further support (Figure 5).



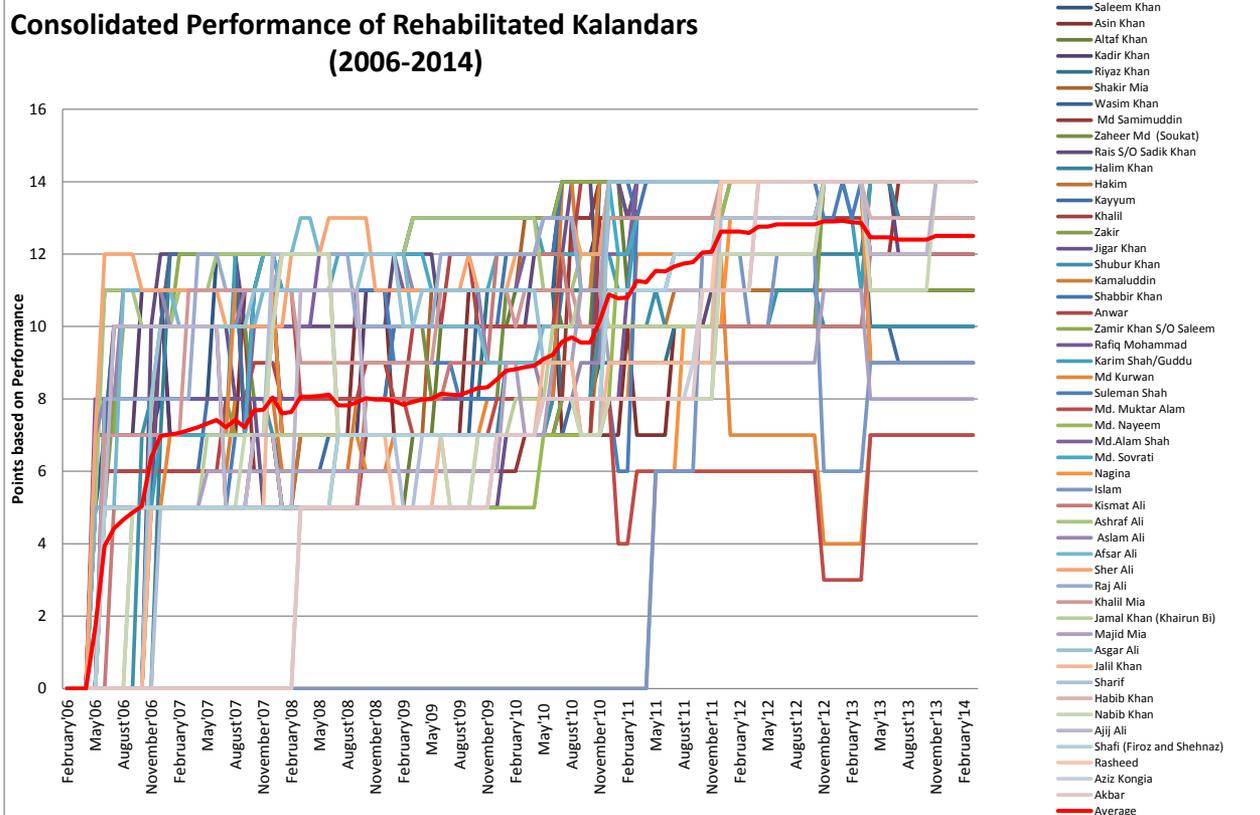


Figure 4: Performance graph of the rehabilitated Kalandars. The average line graph indicates the success of the Alternative Livelihoods initiative.



Figure 5: Individual dimension scores for the Alternative Livelihoods programme (N=49).



Disrupting the Trade Chain

In addition to the work done with the Kalandars, 409 Forest Department personnel in Jharkhand, Bihar, Madhya Pradesh and Odisha were given anti-poaching and law enforcement training, as well as field kits. A capacity building training (Module-B: Refresher) for sloth bear areas was provided after a year.

Results of the external evaluation by WSPA show that all the performance dimensions of the training scored between 'Excellent' and 'Very Good'. Favourability towards the training program scored the highest, and what was particularly encouraging was that 'confidence to implement' scored very high as well, which is reflected in law enforcement activities on the ground (*Figure 6*).

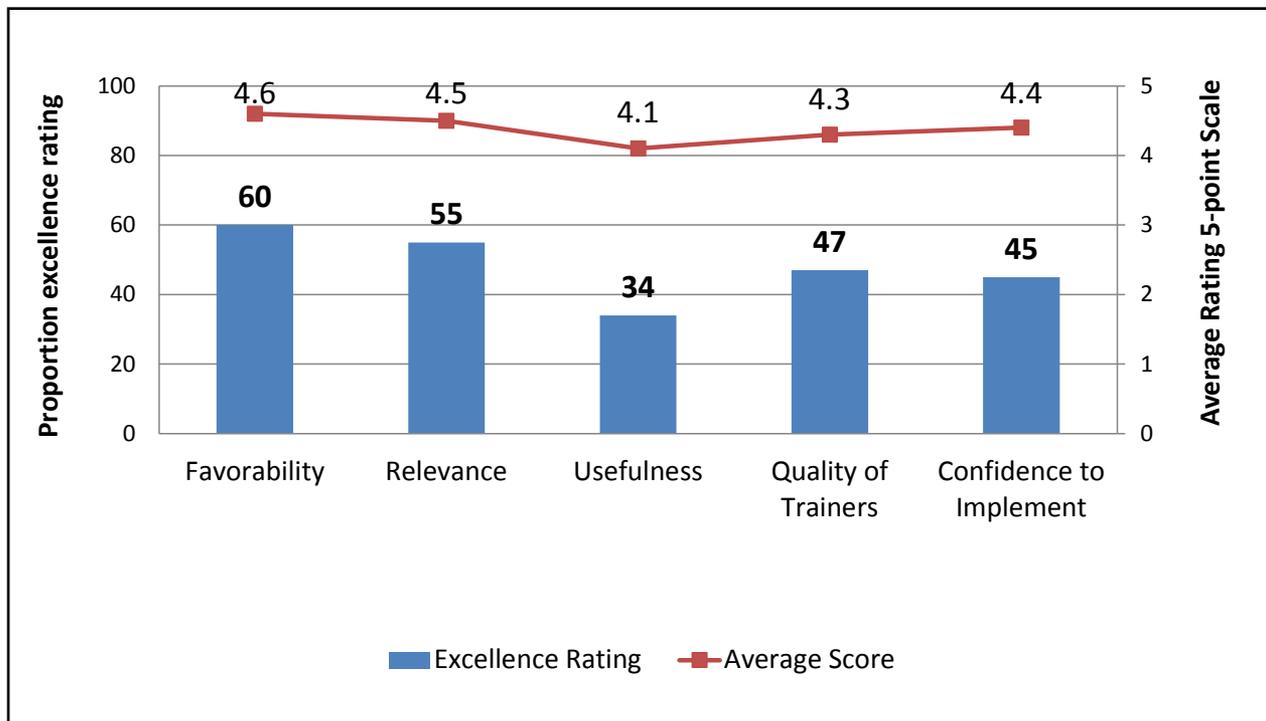


Figure 6: Results of the external evaluation of training provided to forest guards, 2012.

The study on sloth bear trade meanwhile revealed that Madhya Pradesh, Chhattisgarh and Odisha were the key states in which live sloth bear cubs were poached. These states also supplied a significant amount of poached adult sloth bear body parts, which were traded via Andhra Pradesh, Maharashtra and West Bengal to national and international destinations. Around 25 trade centres were identified across these states, besides key trading centres in Uttar Pradesh, Andhra Pradesh and Maharashtra. The trade study also revealed basic statistics on the quantum of the trade, price ranges across the trade chain, the key people involved in the trade of bears and bear parts, and poaching and trading mechanisms. This information was then used to map trade routes across the country (*Figure 7*).

Once the trade study was completed, enforcement and trade control initiatives were begun on a pilot basis to determine the efficacy of the recommendations that had been proposed. The major achievements under these initiatives included the rehabilitation of a few key bear poachers in



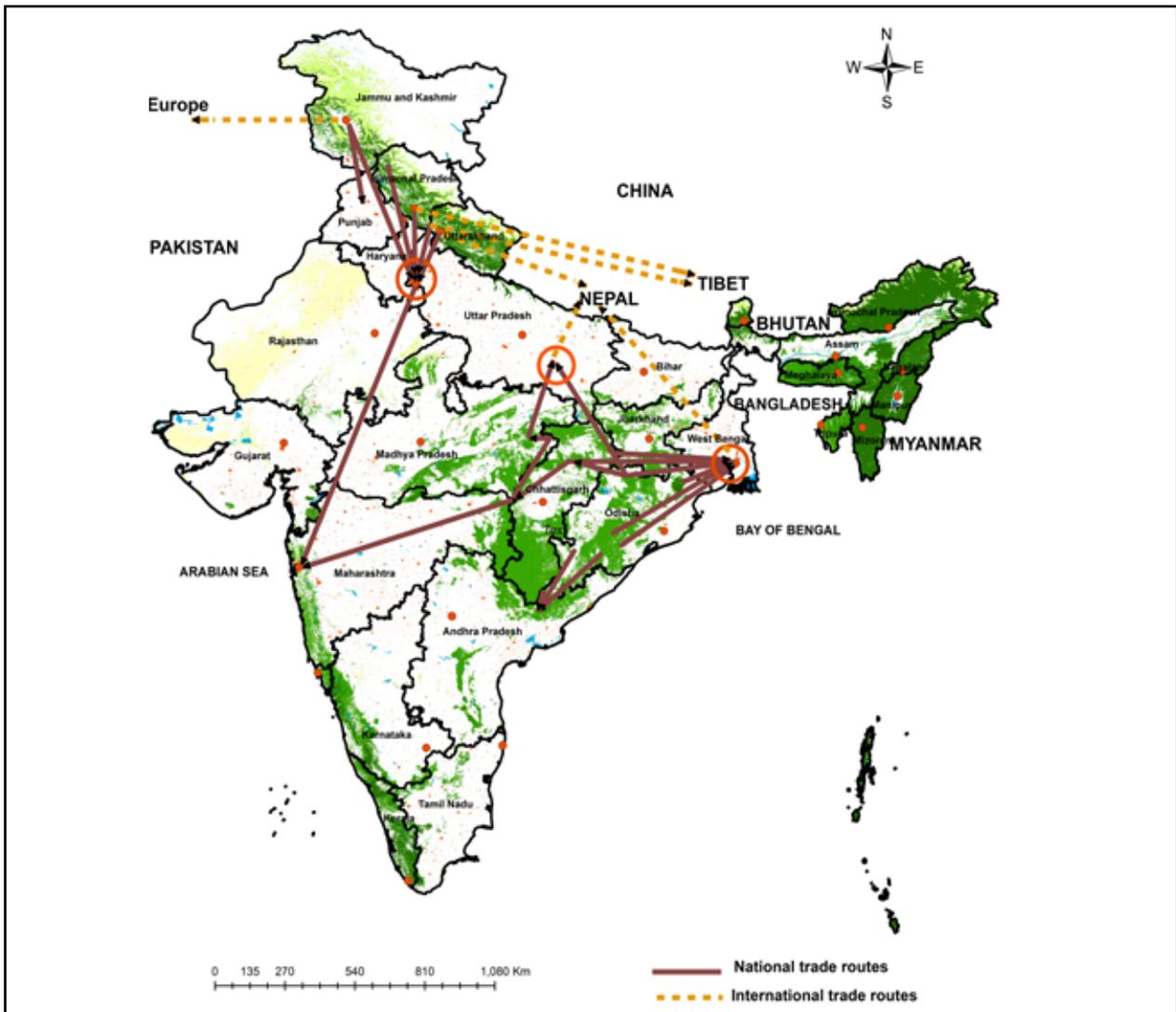


Figure 7: Trade routes for bear cubs and bear body parts, emanating from the three main identified source states: Chhattisgarh, Madhya Pradesh and Odisha.

Odisha, as well as the creation of voluntary village protection groups and an informer network across different sites in Odisha’s Sambalpur district. These activities resulted in rapid seizures by relevant enforcement authorities (such as the local Forest Department) of at least five sloth bear cubs, and of bear parts being traded to different regions of India. The establishment of the informer network and village monitoring groups, along with the capacity building of wildlife protection staff, have today resulted in a substantial reduction of the trade in live bears and bear body parts from identified source populations. This is inferred by the reduced number of seizures and of reported poaching cases.

Building Awareness

This entire effort was bolstered by a rigorous awareness campaign in Odisha’s Sambalpur district, which was identified as one of the key areas from where bear cubs were sourced. The aim of the programme was to deter poachers and Kalandars from continuing their exploitation of bears, and to garner the support of the public and policymakers to end this practice completely.

The campaign in Odisha created awareness among children and youth through street plays and other events, and proved to be very successful in sensitising local communities. In the post-campaign



assessments, when people were asked about what they had learned from the street plays, 7% said that they learnt about the law, 33% said that they believed people should be kind towards bears, 24% said that they learned why the conservation of bears is important, 12% stated that they understood that bears attack humans because humans kill them, and 19% said that they believed that bears have equal rights to live in the wild.

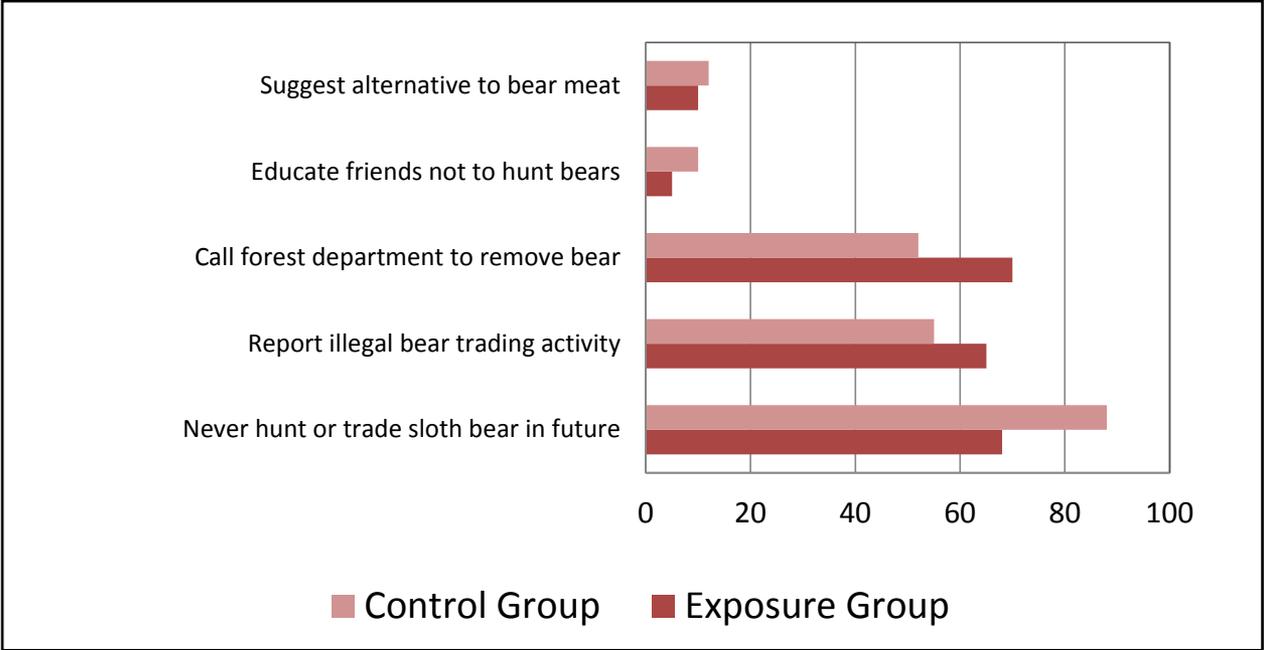


Figure 8: The post-campaign assessment survey evaluated the efficacy of awareness campaigns among local communities in Odisha, on wildlife laws and why sloth bears should not be poached and allowed to live.

Table 2: Number of sloth bears owned by Kalandars in different states, at the beginning of the project period and after implementation of the trade control, awareness campaigns and Alternative Livelihood initiatives

| State/Union Territory | Year | | | | |
|-----------------------|------|------|------|------|-----------------|
| | 1996 | 2001 | 2005 | 2010 | 2012 |
| Andhra Pradesh | 50 | 11 | 72 | 2 | 0 |
| Bihar | 86 | 31 | 27 | 5 | 1 (unconfirmed) |
| Chhattisgarh | 30 | 27 | 21 | 0 | 0 |
| Delhi | 36 | 36 | 36 | 0 | 0 |
| Haryana | 116 | 8 | 5 | 0 | 0 |
| Jharkhand | 20 | 20 | 11 | 3 | 0 |
| Karnataka | 88 | 96 | 29 | 2 | 0 |
| Madhya Pradesh | 29 | 23 | 8 | 1 | 0 |
| Maharashtra | 36 | 36 | 1 | 2 | 0 |
| Rajasthan | 126 | 90 | 10 | 0 | 0 |
| Uttar Pradesh | 430 | 258 | 89 | 13 | 8 |
| West Bengal | 51 | 32 | 37 | 0 | 0 |
| Total | 1098 | 668 | 346 | 28 | 9 |



Primarily, the 2010 survey revealed that dancing bear numbers in the country had reduced to 28 from 348 (*Table 2*). The existing dancing bear cases were reported largely from the Indo-Nepal border regions and a few other remote areas of the country. The states that had been targetted, however, reported no existing cases of bear dancing, which perhaps signifies the success of the project.

The exit policy of the project was to ensure that rehabilitated Kalandars were faring well in their new professions, through constant capacity building support as well as financial incentives, provided as and when required. The end of the project was also marked by a third-party evaluation of the entire project and its activities, to gauge the efficacy of the individual interventions and to develop the project further to make it sustainable. Lastly, in order to bring greater policy level focus on the conservation issues related to sloth bears and other bear species, especially in the context of bear dancing, bear baiting etc, the project also supported the International Bear Association

Conference in New Delhi from 26th to 30th November, 2012. Drawing from the experience and knowledge of eminent bear conservation stalwarts and scientists, this effort intended to usher in the conclusive eradication of all forms of bear exploitation in India and other parts of the world, through a comprehensive collation of information and formulation of consolidated long-term action plans.

Multi-pronged and sustained long-term conservation efforts like the ***Integrated Sloth Bear Conservation and Welfare Project*** (ISBCWP) clearly exemplify that eradication of such culturally rooted malpractices is possible, even though such projects require a greater spatial outreach. Since it is rarely possible for any single organisation to carry forward such large-scale interventions in a sustainable manner, it is expected that this project's success will serve as encouragement for other conservation and welfare groups, as well as governments, to take bold steps towards the successful protection and conservation of rapidly disappearing species.



CHAPTER 1

A Backdrop

Bears occupy a very special place in the human imagination. They are well established in native myths and folklore, and in many ancient cultures have been considered epitomes of wild nature. The Native Americans regard them as mystical or magical creatures, symbols of strength, hard work and even love (Johnson 2008). The Celts, Vikings and Greeks also have a number of myths centred on bears, portraying them as symbols of strength, protectiveness and prowess. They are considered benevolent and just spirits in Asian folklore and mythology – an outlook reflected in Rudyard Kipling’s *The Jungle Book*, which portrayed Baloo the bear as a compassionate mentor to the ‘man cub’ Mowgli. Yet these benign traditional wisdoms are fading, as burgeoning human populations exert an ever increasing pressure on wild lands. Erstwhile bear habitats have been completely usurped by or are shared with humans, who irrespective of ancient myths now perceive bears as aggressive beasts, to be driven away or killed.

The Bear Clan

Evolving around 25 million years ago (mya) as *Ursavus elemensis*, the ‘dawn bear’, a creature no bigger than a small domestic dog, bears today survive across varied habitats in the New and the Old World (Bieder, 2005).

The extraction of bear cubs for ‘bear dancing’, along with high levels of conflict with humans due to fragmented and shrinking habitats, have resulted in a reduced lifespan of sloth bears and taken a heavy toll on their already fragile population.

The genus *Ursavus*, which evolved during the early Oligocene (28-30 mya) and spread across Asia, is considered the primeval ancestor of all living bears. Most extant bear species though are believed to have directly evolved around 1.5 mya from *Ursus minimus*, a primitive African bear species (MacLellan 1994) – though the emergence of the sun bear and the sloth bear from *U. minimus* is only speculative due to a lack of well-preserved fossil evidence (Kurten 1966). Various subsequent fossil records indicate intermediate species like *Protursus symsoni* and pre *U. abstrusus* / pre *U. minimus*, from which the genus *Ursus*, *Helarctos* and *Melursus* may have originated (Hendlye 1972).

Many genera and species of bears that evolved from *Ursavus elemensis* and later *U. minimus* did not survive for long due to rapid climatic changes. Cave bears, for instance, a largely



vegetarian species weighing up to a ton and bigger than modern polar bears and Kodiak bears, apparently died off when a sharp cooling of the climate led to the eradication of the plants they ate (Patcher and Stuart 2009) – though there are also some indications that humans may have played a part in this extinction. There appear to be adaptive zones in the evolution of Ursidae which disappeared and reappeared, and which seem to determine the patterns of extinction and evolution of the various species (Martin 1989). Climate change and interspecific competition are considered to be the main reasons for these extinctions and the evolution of different species. According to MacLellan and Reiner (1994), the recent explosion in human numbers and resulting selective pressures and genetic isolation are driving bear evolution today.

Six out of eight bear species in the world are vulnerable and the habitats of all species are shrinking.

The polar bear is classified as a vulnerable species with eight of its nineteen sub populations in decline (IUCN Bear Specialist Group 2009). Recent modelling of the trends for sea ice extent, thickness and timing of coverage predicts further dramatic reductions over the next 50 to 100 years (Hassol 2004), which will severely reduce the bear's already depleted habitat and the availability of its prey. In fact the polar bear could become extinct within just 25 years due to a combination of global warming and human incursions into its habitat.

The spectacled bear of South America, closest relative to the extinct cave bear, has also declined by 30 percent over the last three decades (IUCN Red List 2013). Most oriental bear species have shown similar trends. The charismatic and Giant Panda, threatened by habitat loss and poaching, has become locally extinct in many provinces of China and there is believed to be just a small population of 2500 mature individuals in the wild. The sun bears of Asia are also threatened by habitat loss and their numbers have declined by 30 percent over the last three decades. Sloth bear and Asiatic black bear populations have

also declined by 30 to 49 percent (IUCN Red List 2013).

The Sloth Bear (*Melursus ursinus*)

The sloth bear is protected under Schedule I of the Wild Life (Protection) Act, 1972, and is listed as 'Vulnerable' by the IUCN Red List of Threatened Species. It is endemic to the Indian subcontinent – found across India, Nepal, Bhutan and Sri Lanka (and perhaps in Bangladesh), in most low-altitude, non-arid areas with good forest cover – and is highly threatened by habitat loss and poaching (Johnsingh 2003, Chauhan 2006).

In India, it is found from the southern tip of the Western Ghats up to the foothills of the Himalayas. Its western range is limited by the desert regions of Rajasthan, while its range to the east is bounded by the wet forests of the Naga Hills, where its distribution may overlap with that of the Malayan sun bear (*Ursus malayanus*) and Asiatic black bear (*Ursus thibetanus*), particularly in Assam and Nagaland (Choudhury 2011; Sathyakumar and Choudhury 2007). To the north, along the Himalayan foothills, its range overlaps partially with that of the Asiatic black bear (*Ursus thibetanus*). The area of its distribution is estimated to be about 256,000 square kilometres (sq km), of which 56,000 sq km or about 22 percent fall under the Protected Area network. Sathyakumar (1999) estimated a population of about 7300 to 8000 sloth bears in India.

In Nepal and Bhutan, the sloth bear traditionally occurred along the lowland Terai grasslands and the Shivalik hill ranges, though it has recently been extirpated over most parts of Nepal (Garshelis *et al.* 1999a). It is also suspected to thrive in the wet forested regions of eastern Bangladesh (Khan 1988, cited in Servheen 1990) bordering Mizoram, from where it has been reported (Yoganand *et al.* 1999), though it has been extirpated from the moist deciduous forests of central Bangladesh (Khan 1982, Servheen 1990). In Sri Lanka it is presently found only in the northern and eastern lowland forests, and even here may no longer occur in most of the degraded areas. In the past it was also found



in the north, central and eastern areas of Sri Lanka's southern province (Santiapillai and Santiapillai 1990).

Sloth bears occur across most of their historical range in India. However, much of their erstwhile habitat has been severely affected by shrinkage, degradation and fragmentation, resulting in increased conflict with humans. This, along with hunting, has drastically impacted their numbers, limiting them to small, insular populations (Garshelis *et al.* 1999). Yoganand *et al.*, 1999 has reported local extirpations and population declines from the north-western populations (Rajasthan); along the north-western Shivalik hills (no recent record exists of sloth bears to the west of River Ganga); isolated forests in the northern Western Ghats and adjoining areas; northern forested areas of the state of West Bengal bordering Sikkim and Bhutan; and in the north-eastern states.

The forests of the Western Ghats and the central Indian highlands are currently strongholds of the sloth bear (Yoganand *et al.* 1999, *Figure 9*). The populations in the Terai/Shivaliks and in North-east India have probably become isolated and face high poaching pressure. Ninety percent of India's remaining sloth bear population is found in dry and moist deciduous forests. Sloth bears appear to occur at higher densities in moist deciduous forests compared to other forest types. In India 30 percent of the remaining forests are of the dry deciduous type and host about 50 percent of the country's sloth bear population (Yoganand *et al.* 1999).

Why Stop Bear Dancing

Bears have been exploited for entertainment by humans since ancient times. There is evidence from a thousand years ago of their capture for private menageries, and 'bear dancing' and 'bear baiting' were practiced openly until a few decades

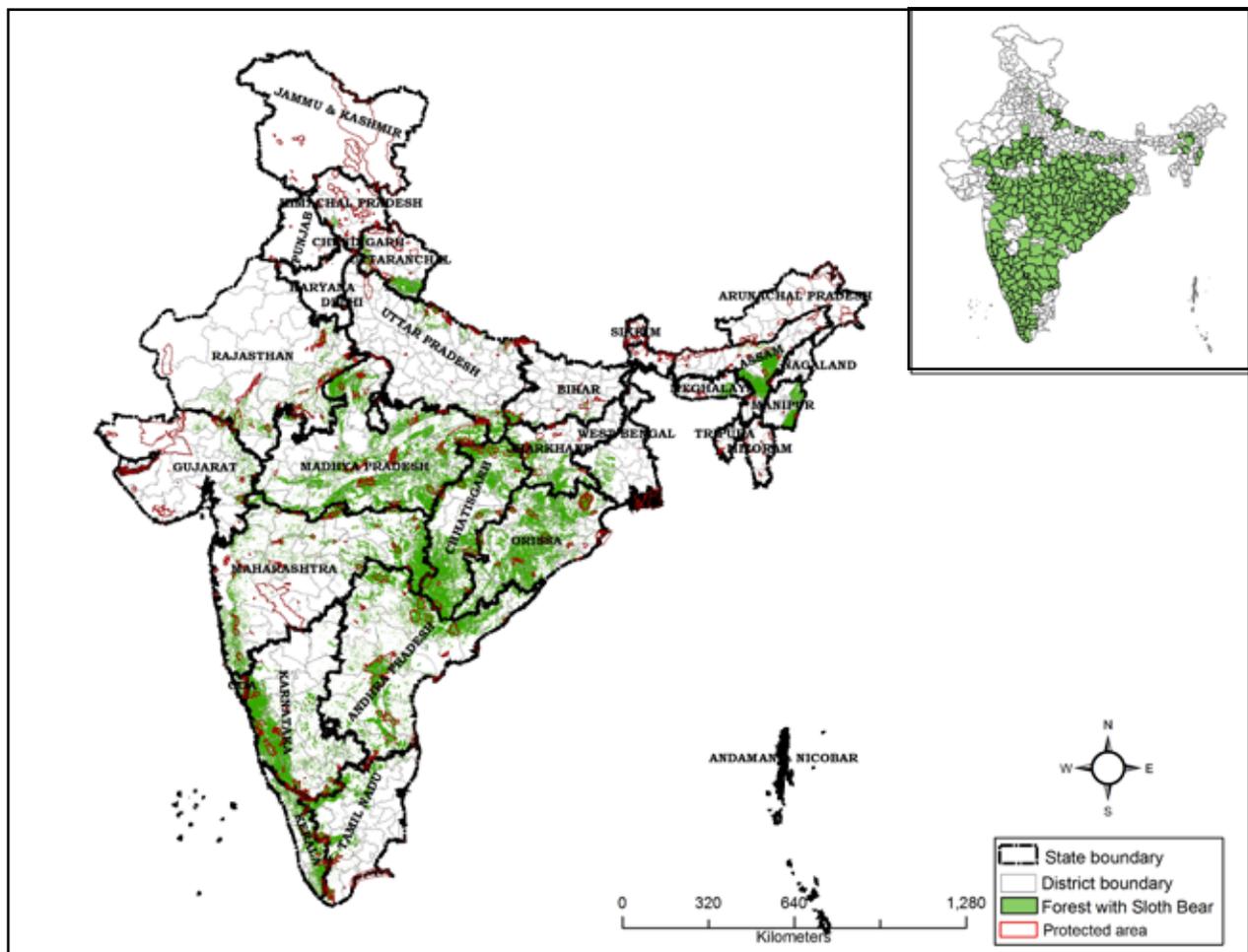


Figure 9: Distribution of sloth bears in India
(source: National Bear Conservation and Welfare Action Plan, 2012 Pg. 32)

ago – the former in the Indian subcontinent and some parts of Eastern Europe, and the latter in certain areas of Russia, the United Kingdom, USA, Eastern Europe, Pakistan, Afghanistan, Kazakhstan and Turkey.

While the baiting of bears with dogs is still practiced in some of the northern provinces of Pakistan and specifically in South Carolina, USA, bear dancing is more common and can be observed across many parts of South Asia. It is also seen in some parts of Central Asia and Eastern Europe including the Balkans, with different species of bears including brown bears. In India only sloth bears have been used for such performances.

Although performing bears and their masters may at first sight project an image of harmony, the brutality involved in training bear cubs captured from the wild and the implications of this practice on wild bear populations need to be understood.

The only natural threats to sloth bears are tigers (*Panthera tigris*) and possibly leopards (*P. pardus*). The more urgent predations today though come from the numerous anthropogenic pressures they are being subjected to. Across the range of sloth bears in India, habitats have been lost, degraded and fragmented due to over-harvesting of forest products (timber, fuelwood, fodder, fruits, honey etc.), establishment of monoculture plantations (e.g., teak, eucalyptus), human encroachments, expansion of agricultural areas, as well as larger developmental activities such as roads, railways etc. (Santiapillai and Santiapillai 1990).

Poaching, another major cause of concern, is reported to be mainly driven by the international commercial demand for bear parts (Servheen 1990, Garshelis *et al.* 1999b), but its current extent and impact on bear populations is not clearly understood. Poaching also occurs for local use, e.g. male reproductive organs used as aphrodisiacs; bones, teeth and claws used to ward off evil spirits; bear fat used for native medicine and hair regeneration (Santiapillai and Santiapillai 1990, Chauhan 2006). Additionally,

in some parts of the range, encounters between people and sloth bears have led to injuries to humans, leading in turn to fatalities of humans and bears (Rajpurohit and Krausman 2000, Bargali *et al.* 2005, Chauhan 2006). Such incidents tend to occur where people frequently use bear habitat and the habitat has become severely degraded.

In addition to these threats, the capture of live cubs for use as dancing bears perhaps has a significant impact in many parts of the species' distribution range (Seshamani and Satyanarayan 1997).

Dancing bears in India have traditionally been sourced from the wild and 'trained' by the Kalandar community. Generally, bear cubs captured in northern India were taken to Nepal to be trained and then traded back to India. This practice has been declared illegal and sloth bears are protected by wildlife laws of both India and Nepal, as well as by international treaties to which both the countries are signatories. However, factors such as lack of awareness, weak law enforcement and porous borders facilitate the illegal wildlife trade; despite the ban prohibiting capture and confinement of sloth bears, they were still in demand in India when this project was initiated in 2005-06. In Nepal too, bear dancing was commonly organised by Kalandars at various tourist hotspots.

The extraction of bear cubs for performance, along with high levels of conflict with humans due to fragmented and shrinking habitats, have resulted in a reduced lifespan of sloth bears and taken a heavy toll on their already fragile population. In this light it is imperative that conservation initiatives focus on eradication of such practices, which may be exemplars of long established cultural traditions, but are nonetheless illegal in the present wildlife conservation scenario.

The practice of bear dancing also raises severe ethical concerns. Most bears under the care of Kalandars have severely reduced lifespans owing to the harsh conditions that they are subjected to, as well as the cruel mutilations – including



the removal of teeth and claws by brute force, using primitive methods – that they suffer as part of their ‘training’. To begin with, the process of obtaining bear cubs, whether by Kalandars on their own or through commissioned bear-catchers, frequently results in the death of the mother. Then, the captured bear cubs are raised on low nutrient diets and in an alien social environment, which results in the development of abnormal temperaments. Once the bear cubs are weaned, a hot iron rod is pierced through their nasal bridge and septum, through which a thick rope is passed and secured. This rope inhibits proper healing of the wound, which is preferentially kept raw until the cub is trained completely. The ‘training procedure’ is primarily hit and trial, bolstered through strong negative reinforcements – mostly strong tugs at the rope that is run through the bear’s injured nose. This entire process not only raises concerns of animal rights and welfare, but also contravenes basic ethical premises developed around the notion of humaneness (Ramanathan et. al 2004; also Seshamani and Sathyanarayan, 1997).

The Kalandars

Kalandars are a community of entertainers who have been performing for the masses since medieval times, reportedly with the patronage of India’s former Mughal rulers. According to Joseph C. Berland (2003), “the Kalandars are popularly recognised as nomadic entertainers who travel with their trained dancing bears, monkeys, goats and dogs”. They are called by other names, viz. Darbesh in Maharashtra and Qalandars in Punjab and western Uttar Pradesh, and have traditionally earned their livelihood by travelling across the country and making their bears perform for common folk in exchange for alms (Seshamani & Satyanarayan, 1997).

Kalandars are also known to be skilled jugglers, acrobats, magicians, musicians and impersonators, and are believed to have also served as messengers on their cross country travels (Berland, 2003). Over the years, Kalendar communities have fissioned and are today recognised through their specific types of street performances: those who perform with captive

monkeys are known as Madaris, those that stage acrobatic street performances are known as Baazigars and so on. The Kalandars who still performed with bears (at the time when this project began) retained the original title of Kalandars or Mast Kalandars, and by virtue of being associated with a more charismatic and powerful animal were widely respected within their larger community (Seshamani and Sathyanarayan, 1997).

Kalandars were also known to practice faith healing by selling amulets made out of animal hair, claws and teeth. These amulets were sold mostly as good luck charms to ward off evil spirits or heal ailments (Seshamani and Satyanarayan 1997).

The government of India categorises the Kalendar community, which is largely Islamic, under the ‘Other Backward Classes’ category. Kalandars hail mainly from Madhya Pradesh, Rajasthan, Uttar Pradesh, Bihar, Chhattisgarh, Punjab and Odisha, although only a few still habitually practiced bear dancing when the project was initiated. However, it was still not clearly understood whether most Kalandars that practiced bear dancing were aggregated in certain key locations or were widely dispersed across the landscape of India.

Sloth Bear Conservation and Welfare Project

Considering both conservation and ethical concerns, and acknowledging the need for immediate interventions, the Wildlife Trust of India (WTI) with support from the World Society for Protection of Animals (WSPA), UK, in 2005 initiated the ***Integrated Sloth Bear Conservation and Welfare Project*** to eradicate the practice of bear dancing in India.

Developed around a holistic framework, the project aimed simultaneously at curbing the extraction of bear cubs through direct enforcement activities and policy interventions, and identifying Kalendar communities in the country to wean them off bear dancing. Consequently, the project was implemented through formalised partnerships with identified

Kalandar communities, local state governments, forest departments, local and international NGOs, as well as numerous resource persons. Broadly, the project was divided into three phases. The first phase consisted of a nationwide survey (*Chapter 2*) in order to:

1. Identify and map the distribution of Kalandar settlements in India
2. Estimate the number of bears in captivity with Kalandars
3. Prepare a socio-economic profile of identified Kalandar communities
4. Examine bears owned by Kalandars and determine their health and welfare status

This information, it was anticipated, would help shape the subsequent initiatives of enforcement, policy interventions, and the provision of

alternative livelihood options to identified Kalandars to wean them away from their traditional livelihood.

The second phase involved rapport building with identified Kalandar communities, designing of possible alternative livelihood schemes, and networking with local and state level forest departments and other enforcement agencies to assist in capacity building of forest staff so that they could efficiently prevent bears from being poached and captured.

The third phase consisted of following up with and keeping track of rehabilitated Kalandars, monitoring the trade of bear cubs as well as bear parts, and actioning additional awareness and sensitisation initiatives.

The end of the project was marked by a third-party evaluation of the entire project's activities, to gauge the efficacy of individual interventions and also to develop the project further to be sustainable.



CHAPTER 2

In Search of Dancing Bears: A Nationwide Survey (2005-06)

The *Integrated Sloth Bear Conservation and Welfare Project* began with a nationwide survey, primarily to identify the larger aggregations of the Kalandar community so that further conservation initiatives could be planned and developed. The survey was designed with three broad objectives in mind: to understand the distribution of Kalandars and captive bears; to discern established trade links and routes through which live bear cubs were being trafficked; and to understand the levels of awareness about wildlife laws among Kalandars and other local stakeholders.

How the Survey Happened

The survey began in September 2005 and concluded in December 2006. However, some valuable data obtained post-survey was also included in the analysis.

The process was initiated through an exhaustive reconnaissance of the 35 administrative divisions of India. Interactions with officials and other knowledgeable people from the local and state forest departments, animal welfare organisations, veterinary colleges, and over 200 registered members of WTI's Emergency Relief Network, helped in the shortlisting of 19 states where bear dancing was reported.

Procedures of nose piercing and the removal of teeth of 'dancing bears' were apparently not done under anaesthesia as they were not performed by veterinarians. This happened despite the fact that 63% of the Kalandars claimed to have access to veterinary care.

Detailed surveys were thereafter conducted in these 19 states: Andhra Pradesh, Bihar, Chhattisgarh, Delhi, Goa, Gujarat, Haryana, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Odisha, Punjab, Rajasthan, Tamil Nadu, Uttarakhand, Uttar Pradesh and West Bengal. Independent teams used pre-formatted questionnaires, as well as *ad libitum* information gathered from knowledgeable people in each place, to conduct the surveys.

Kalandar settlements were found in 12 of the 19 states. In the other seven, WTI veterinarians and the survey team inspected rescued bears in zoos and other captive facilities. Although some states were found to have no Kalandar settlements, it was believed

that they were being visited from adjoining states by itinerant Kalandars and their bears.

Covering 19 states in a little over a year required the services of one or two field personnel per state or Union Territory. Since the survey was comprised of two components – a socio-economic status assessment of the Kalandars, and the state and welfare of their bears – each state was also covered by a sociologist and a veterinarian. In all, 14 veterinarians and 16 sociologists were employed to rapidly cover all the surveyed states (see Annexure 1).

Where possible, the surveyors gathered information on the distribution of Kalendar settlements from the Chief Wildlife Warden's office in each state. This provided preliminary information on the location of some settlements; the community being very close-knit it was easier to get information on other settlements thereafter.

Where no information was available with the Chief Wildlife Warden, investigators went to the Divisional Forest Offices and visited District Veterinary Hospitals for reports of Kalandars

bringing in their bears for treatment. The investigators also visited colonies and settlements around mosques and Islamic seminaries where Kalandars were reported to stay. Field personnel also went to railway stations and slum settlements around major railway bridges to gather information on Kalandars.

Once a settlement had been identified it was called on by the project's sociologists. A community dialogue was initiated with the Kalandars and a questionnaire filled up in their presence, seeking information about their bears as well as the community's socio-economic status. It is important to mention here that in the six years preceding the survey strong enforcement measures had been taken against Kalandars, which made them reluctant to interact with outsiders. Confidence-building measures were a must, therefore, before any attempt to gather information.

About 55,000 Kalandars were found, living in 164 settlements across 85 districts of 12 states – Andhra Pradesh, Bihar, Chhattisgarh, Delhi, Haryana, Jharkhand, Karnataka, Madhya Pradesh, Maharashtra, Rajasthan, Uttar

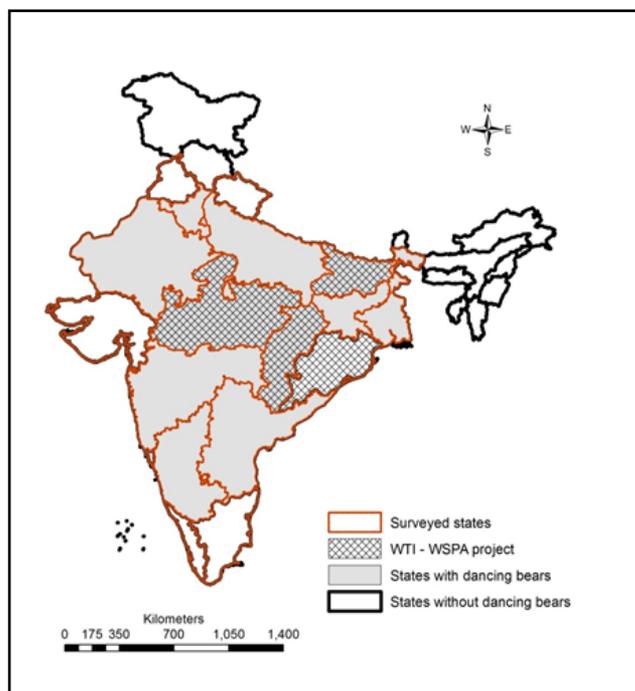


Figure10: Distribution of Kalandars in India, and focus areas of the project. WTI-WSPA, 2006



Pradesh and West Bengal. Some 4751 Kalandar households were interviewed during the survey, by 16 surveyors. The sociologists collected information on the average income of Kalandars, the extent of their dependence on bears, their social conditions, family profiles, and the alternative livelihoods they had adopted since enforcement drives began against bear dancing.

Not all of the 346 captive bears that were seen or reported could actually be examined, as most Kalandars were reluctant to allow the project's veterinarians to examine their bears. However, enough bears were examined to obtain a broad nationwide profile of the welfare and health status of the 'dancing bears'. In all, 263 bears were examined; 109 of these were with Kalandars while the rest were in zoos and rescue centres. The age, sex, body condition, mutilations, external injuries, as well as clinical and behavioural abnormalities of each bear were recorded. Data was also collected on husbandry practices followed by Kalandars and at zoos.

Kalandars of India

The economic status of Kalandars was found invariably to be very poor (*Table 4 overleaf*).

They had large families of between upto 19 members and the average income from alternative sources was just Rs 50 to 70 per day. With a single bear, however, they could boost their daily earnings up to almost Rs 500 per day, at least during seasons of high tourist influx in nearby cities and towns. (In rural areas, it was found, the Kalandars tended to earn more in kind than cash.) Moreover, they not only earned by getting their bears to perform, but also by selling talismans (*tabeez*) made from bear hair, claws and teeth.

The survey found that the number of dancing bears had reduced by 62% over the preceding decade, from 1098 in the year 1996 to 346 in 2005. This decline was most apparent in Haryana (from 116 to 5 dancing bears) and Rajasthan (126 to 10 dancing bears), though dancing bears were still present in significant numbers especially in Uttar Pradesh (89) and Andhra Pradesh (72).

Overall, however, the data showed that 92.7% of the 4751 Kalandar households surveyed across the country were opting for other livelihood avenues. This could be attributed to the wildlife law making performance with live animals illegal,

Table 3: Kalandar settlements, households, population and number of bears in 2005

| State | No. of Kalandar Settlements | No. of Districts | No. of Households | Total Kalandar Population | Reported Kalandar Bears | Kalandar Bears seen | Kalandar Bears 10 years ago |
|----------------|-----------------------------|------------------|-------------------|---------------------------|-------------------------|---------------------|-----------------------------|
| Andhra Pradesh | 8 | 5 | 210 | 1052 | 72 | 4 | 50 |
| Bihar | 25 | 14 | 141 | 2219 | 27 | 7 | 86 |
| Chhattisgarh | 2 | 2 | 21 | 228 | 21 | 5 | 30 |
| Delhi | 3 | 3 | 880 | 17140 | 36 | 0 | 36 |
| Haryana | 3 | 2 | 159 | 1850 | 5 | 0 | 116 |
| Jharkhand | 5 | 5 | 71 | 538 | 11 | 0 | 20 |
| Karnataka | 9 | 6 | 315 | 2284 | 29 | 35 | 88 |
| Madhya Pradesh | 5 | 4 | 127 | 947 | 8 | 8 | 29 |
| Maharashtra | 2 | 1 | 15 | - | 1 | 1 | 36 |
| Rajasthan | 8 | 5 | 367 | 2450 | 10 | 1 | 126 |
| Uttar Pradesh | 86 | 33 | 2213 | 24343 | 89 | 3 | 430 |
| West Bengal | 8 | 5 | 232 | 1913 | 37 | 3 | 51 |
| TOTAL | 164 | 85 | 4751 | 54964 | 346 | 67 | 1098 |

better enforcement, and to other entertainment options becoming available to the masses, especially in the cities.

The Kalandars themselves attributed the shift from bear dancing to other livelihoods to an increased awareness of the Wild Life (Protection) Act, 1972. Some also cited the high cost of maintaining bears, as well as a lack of interest in the traditional profession.

It was found that in some places Kalandars were pursuing completely different professions, whether as wage labourers (including agricultural labour) or rag pickers, hawkers, rickshaw pullers, petty shopkeepers etc. Some of them had transitioned into village doctors or 'quacks', selling Unani and traditional cures for common ailments. Only in Chhattisgarh, it was found, had some Kalandars adopted agriculture as their primary profession. In most cases, Kalandars who had moved on from their traditional profession preferred not to be called Kalandars any longer.

The Kalandars' income from the alternative sources was meagre (Rs 50-70 per day as mentioned) and made little difference to their

lives, especially since the families surveyed had an average of 10-12 dependents. Most Kalandars were landless and, as previously said, engaged in non-agricultural activities.

Conservative social norms prevented Kalandar women from working outside the home. However, in a few reported cases women were working as agricultural labourers in rural areas. There were instances as well, where due to lack of any viable alternative, they had resorted to desperate means of earning such as begging and prostitution.

Occupation profile of Kalandars in the settlements surveyed:

Andhra Pradesh: About 37% of surveyed Kalandars depended on performing bears, monkeys or snakes, 43% earned daily wages as labourers and rickshaw pullers, and 20% were hawkers or involved in petty businesses such as grocery shops.

Bihar: About 68% depended on performing bears, snakes or monkeys, 16% performed magic shows in villages or earned daily wages as labourers, and another 16% sold herbal preparations.

Table 4: Average monthly income of Kalandar households (in rupees)

| STATE | INCOME |
|-----------------------------------|--------|
| Andhara Pradesh | 3422 |
| Bihar | 3500 |
| Chhattisgarh | 2845 |
| Delhi | 4166 |
| Haryana | 3211 |
| Karnataka | 2156 |
| Madhya Pradesh | 2766 |
| Rajasthan | 1608 |
| Uttar Pradesh | 2088 |
| West Bengal | 1416 |
| Jharkhand | 2850 |
| (Data inadequate for Maharashtra) | |



Chhattisgarh: About 52% depended on bears, monkeys or snakes for their livelihood, 36% depended on agricultural activities, 8% worked as daily wage labour and 4% were involved in small businesses. Renting out tractors was a unique occupation for Kalandars in Chhattisgarh.

Delhi: About 42% ran shops or sold vegetables, 29% were engaged in rag picking, and 29% worked as labourers or rickshaw pullers.

Haryana: At least 40% depended on rag picking for a livelihood, another 40% were rickshaw pullers and 20% sold vegetables.

Jharkhand: About 29% depended on performing bears, monkeys or snakes, 33% were hawkers and ran small businesses, another 29% were daily wage labourers and rickshaw pullers, and 9% depended on rag picking to make ends meet.

Karnataka: About 23% depended solely on performing bears and monkeys, 46% were landless labourers, 18%, mostly elderly Kalandars were *fakirs* (travelling ascetics or street beggars who collect alms by invoking god), 8% were farm labourers, and 5% depended on small businesses.

Madhya Pradesh: About 10% performed with bears and monkeys, 29% were engaged in small businesses, 41% were labourers, 15% were *fakirs/beggars* and 5% were rag pickers.

Maharashtra: About 8% had performing bears, 25% reared cattle, 25% were farm labourers and 42% were *fakirs/beggars*.

Rajasthan: At least 21% performed with bears, monkeys and snakes, 34% were day labourers, 29% owned shops or sold items such as vegetables, dental powder and rings, while 10% were magicians or skilled embroidery workers.

Uttar Pradesh: About 24% depended on performing bears, snakes or monkeys, a majority (about 54%) were daily wage labourers, 2% conducted magic shows in villages and towns, and 13% ran shops or were hawkers.

West Bengal: About 36% depended on

performing bears, monkeys and snake charming, 35% were involved in small businesses such as selling semi-precious stones, Unani preparations or were hawkers, 19% worked as wage labourers in farms and other places, and about 10% were *fakirs* or exorcists.

Education and other vocational skills:

Despite the presence of schools in some of the settlements, children were mostly first-generation learners (at the most, in a few cases, second) and they were mostly educated in *madrassas* (Islamic seminaries). Vocational skills were largely absent, with scattered cases of training as automotive mechanics, or in tailoring, *bidi* (local miniature cigars made from Tendu leaves and tobacco) binding and incense making. Children were often drop-outs or had never enrolled in school, because of the Kalandars' nomadic lifestyle or due to poverty.

Representation in government records and political institutions:

About 75% of Kalandars surveyed had Voter Identity cards while 69.5% possessed Ration Cards. (These are documents are needed to avail of government welfare schemes.) It was found that despite their large numbers, Kalandars had little representation in village-level institutions or panchayats. Kalendar communities generally subscribed to their own customary laws and practices.

Procurement of bears:

According to the survey, most Kalandars procured their bears from tribal communities. The main areas for trapping bears were reported to be Odisha, Chhattisgarh and Jharkhand. However, some Kalandars claimed to have bred their bears in captivity. Captive breeding was reported in a few settlements in Uttar Pradesh, Maharashtra, Karnataka, Haryana, Madhya Pradesh and Bihar.

Kalendar settlements and population:

The survey revealed that Delhi had the highest concentration of people from the Kalendar community, with an average settlement population of 8570. The maximum concentration of Kalandars with captive bears in the country was in the state of Uttar Pradesh. The golden triangle of Delhi-Agra-Jaipur had long been the

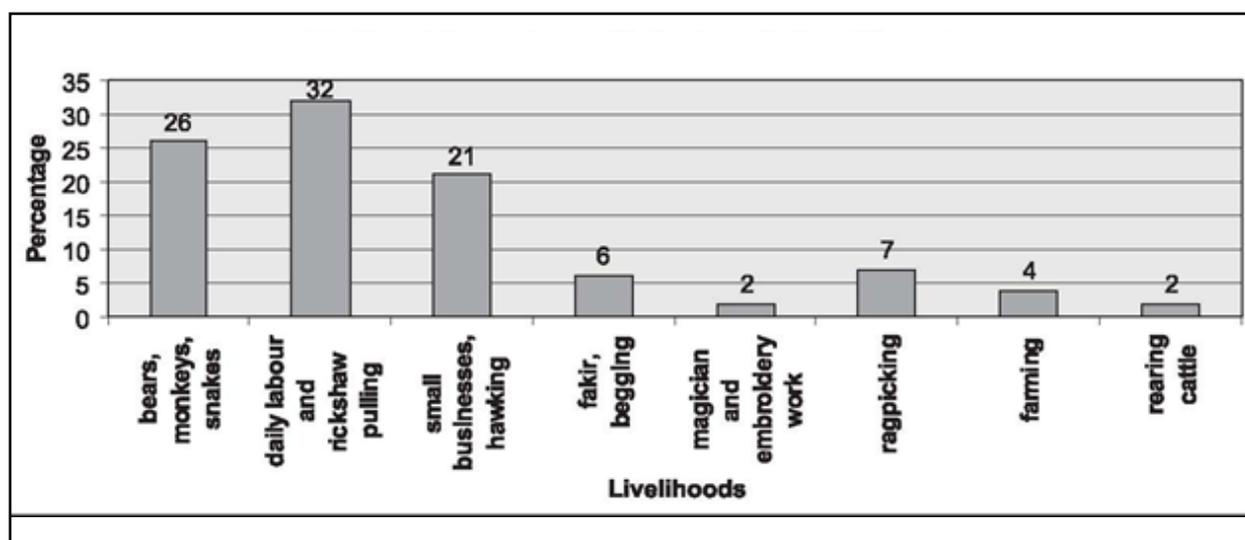


Figure 11: Livelihood dependence of Kalandars in India

hub of bear dancing as it attracted the largest number of foreign tourists. In south India the two major concentrations of Kalandars and captive bears were in Andhra Pradesh and Karnataka. In central India the highest concentration of Kalandar households with bears was found in Chhattisgarh, which had only two Kalandar settlements and 21 households, but 21 performing bears. Bihar showed the highest percentage of Kalandars dependant on bear dancing for their livelihood (68% of Kalandars depended on performing bears, snakes and monkeys).

Age of Kalandar settlements: Kalandars have lived a semi-nomadic life. Earlier, they travelled with their families and camped outside villages to perform and sell amulets. Gradually, they started settling down on the peripheries of villages. Some of the oldest Kalandar settlements in the country – located in Uttar Pradesh, Karnataka and Andhra Pradesh – are about a hundred years old. Even today, though their families might be based in one place, Kalandars travel far and wide to earn a living.

Status of household and land ownership: A majority of Kalandars did not own any agricultural land and most of them had never been engaged in agriculture. The community was traditionally not engaged in agrarian activity, though the survey revealed that many Kalandars were now working as agricultural labourers.

Only few settlements had claim over the land on which they lived. Most settlements were encroachments on forest or revenue land, but in several of these cases the land was privately owned or was a *patta*. Kalandars in Maharashtra and West Bengal had informal lease arrangements with the land owners.

The survey revealed that 46% of Kalandar settlements were encroachments, 32% were privately owned, 20% were *patta* and 2% were leased or on some form of rental arrangement.

Enforcement scenario: Because of the strict enforcement of laws against the use of performing bears, most Kalandars had shifted to keeping monkeys. There had been a drastic reduction in the number of performing bears over the course of a decade in the states surveyed: from 1098 bears to 346 as previously mentioned. Cases of confiscation, payment of fines and jail terms were reported from most states.

Health and Welfare Status of Kalandars' Bears
The team's investigating veterinarians spent 30 to 60 days in each of the 19 shortlisted states. The time spent varied with the size of the state and the number of Kalandar settlements. Since many of the bears were seen on the streets while performing, or while they were on the move, a detailed physical examination was not always possible.



Table 5: Kalandar settlements, households and captive bear population across various states of India

| Staes | No. of Kalandar Settlements | No. of Districts | No. of Households | Total Kalandar Population | Reported Kalandar Bears | Kalandar Bears, 10 Years ago |
|----------------|-----------------------------|------------------|-------------------|---------------------------|-------------------------|------------------------------|
| Andhra Pradesh | 8 | 5 | 210 | 1052 | 72 | 50 |
| Bihar | 25 | 14 | 141 | 2219 | 27 | 86 |
| Chhattisgarh | 2 | 2 | 21 | 228 | 21 | 30 |
| Delhi | 3 | 3 | 880 | 17140 | 36 | 36 |
| Haryana | 3 | 2 | 159 | 1850 | 5 | 116 |
| Jharkhand | 5 | 5 | 71 | 538 | 11 | 20 |
| Karnataka | 9 | 6 | 315 | 2284 | 29 | 88 |
| Madhya Pradesh | 5 | 4 | 1127 | 947 | 8 | 29 |
| Maharashtra | 2 | 1 | 15 | - | 1 | 36 |
| Rajasthan | 8 | 5 | 367 | 2450 | 10 | 126 |
| Uttar Pradesh | 86 | 33 | 2213 | 24343 | 89 | 430 |
| West Bengal | 8 | 5 | 232 | 1913 | 37 | 51 |
| Total | 164 | 85 | 4751 | 54964 | 346 | 1098 |

Moreover, due to recent enforcement drives, Kalandars were often wary when approached for information on ownership, health status, housing or husbandry. This explains why information on many variables could not be collected during the survey. Project veterinarians examined 263 bears (including the ones in zoos and rescue centres) between September 2005 and December 2006. Data on 11 bears from the states of Chhattisgarh and Bihar, collected in early 2007, was also considered for the analysis.

Of the bears examined by the veterinarians 109 were owned by Kalandars (*Table 7*) and the rest were in zoos and rescue centres. The maximum number of bears were examined in Madhya Pradesh (47) and the least in Uttarakhand (1). Large numbers of dancing bears were also examined in Uttar Pradesh, West Bengal, Madhya Pradesh, Chhattisgarh and Andhra Pradesh. No Kalandar bears were encountered in the states of Gujarat, Odisha, Uttarakhand and Punjab by the veterinarians during the period of survey. However, this does not mean there were no performing bears in these states, as the local community reported their presence.

Sex and age of bears: Since male and female sloth bears are similar in outward appearance, it was difficult to identify the sex of the bears without the cooperation of the Kalandars. In cases where the vets could not examine the genitalia, they had to settle for information provided by the owners. Of the 104 bears on whom information could be collected, 57.8% were males and 37.6% females. Data for the remaining 4.6% of bears was not provided by the owners. The number of males was seen to be higher, but not significantly enough to draw any conclusion on the Kalandars' preference for male bears.

The majority of the bears (51.4%) were adults, aged between 5 and 15 years (*Figure 14*). Barely 1% were less than three months old, suggesting that very few Kalandar bears were suitable for rehabilitation and release.

However, zoos continued to get sloth bear cubs, some of which were confiscated from Kalandars. Eight sloth bear cubs, all less than five months old, were confiscated by zoos in Chhattisgarh and Bihar between January 2006 and April 2007. While the three cubs brought to the Kanan Pindari Zoo in Bilaspur, Chhattisgarh, were either

Table: 6: Household ownership and land status of Kalandars in each state (by settlement)

| Staes | Patta | Private | Enchroached | Lease/Other |
|----------------|-----------|-----------|-------------|-------------|
| Andhra Pradesh | 4 | 2 | 2 | - |
| Bihar | 1 | 17 | 7 | - |
| Chhattisgarh | 2 | - | - | - |
| Delhi | 3 | - | - | - |
| Haryana | - | - | 2 | - |
| Jharkhand | - | - | 5 | - |
| Karnataka | 9 | - | - | - |
| Madhya Pradesh | 3 | - | 2 | - |
| Maharashtra | - | - | - | 2 |
| Rajasthan | - | - | 8 | - |
| Uttar Pradesh | 8 | 53 | 25 | - |
| West Bengal | 3 | 3 | 1 | - |
| Total | 33 | 76 | 52 | 2 |

confiscated from traders or rescued from the wild, the five brought to Patna Zoo in Bihar were confiscated from Kalandars. All the bear cubs had the potential to be rehabilitated, but WTI could convince only the Bihar Forest Department, not Chhattisgarh, to release the cubs into the wild under a ‘soft release programme’. (Under such a programme young bear cubs are habituated to a particular release site over a period of time, till they are independent enough to find food and fend for themselves against predators while establishing a home range.)

Body condition and health status of the bears:

Most of the Kalandars’ bears were found to be in average to good condition (Figure 15). About 11 to 12% of the bears were found to be in poor condition, which meant that one in every 10 bears with the Kalandars was diseased or malnourished. Chronic wasting (weakening of the body) due to infectious diseases like tuberculosis could have been one of the reasons for their condition. Several of the bears that died within eight to 10 months of their admission at the Sloth Bear Rescue Centre in Agra were confirmed to have had tuberculosis (pers.com. B.K. Gupta, former manager of the Sloth Bear Rescue Centre).

Bears are also prone to mange (Figure 16), of which the major symptoms are alopecia (hair loss) and pruritus (itching). Since sloth bears have shaggy coats, they tend to get tick and mite infestations as well. Conditions like mange and ectoparasitic infestations are often self-limiting and rarely life threatening. About 17% of the Kalandars’ bears had pruritus and 7.5% had alopecia. This percentage is a nationwide estimation as there is considerable difference between states; for instance more than 50% of examined bears in states like Uttar Pradesh



Figure 12: WTI veterinarian examining a dancing bear in the field



Table 7: Number of bears examined by veterinarians

| Staes | Kalandar Bears | Bears from Zoos and Rescue Centres | Total |
|----------------|----------------|------------------------------------|------------|
| Andhra Pradesh | 12 | 19 | 31 |
| Bihar | 9 | 1 | 10 |
| Chhattisgarh | 17 | 21 | 38 |
| Delhi | 2 | 6 | 8 |
| Gujarat | 0 | 9 | 9 |
| Haryana | 6 | 4 | 10 |
| Jharkhand | 2 | 18 | 20 |
| Karnataka | 7 | 5 | 12 |
| Madhya Pradesh | 18 | 29 | 47 |
| Maharashtra | 4 | 6 | 10 |
| Odisha | 0 | 19 | 19 |
| Rajasthan | 1 | 6 | 7 |
| Uttarakhand | 0 | 1 | 1 |
| Uttar Pradesh | 11 | 10 | 21 |
| West Bengal | 20 | 0 | 20 |
| Total | 109 | 154 | 263 |



Figure 13: Confiscated sloth bear cubs in Chhattisgarh

and West Bengal either had pruritus or alopecia, or both.

The survey revealed that most Kalandars gave their bears a weekly or monthly bath. However, bathing cannot get rid of ecto-parasites and mites unless supplemented with dips or sprays of ecto-parasiticides and mangicides. There is no information available on whether the Kalandars used these substances for mange or tick control, although it is highly improbable.

Mutilations: Kalandars needed to have complete control over their bears when they took them out to perform among the masses. Bears are among the most unpredictable wild mammals. In order to control them, Kalandars resorted to the practice of nose-piercing and removal of canines.

Piercing the nasal septum is a common practice followed worldwide to restrain domestic animals like cattle; the Kalandars extended this practice to sloth bears, but instead of piercing the nasal septum, they pierced the soft hairless part of the mobile upper lip around the nostrils in the region of the rhinarium. Sometimes, the bears were also muzzled with a leather strap, especially when taken out for performances (*Figure 18, left*).

More than 90% of the bears examined by the project's veterinarians had their noses pierced. Those without nasal ropes were either cubs or inspected in settlements when the ropes may have been removed temporarily, with only the muzzle in place. Nose piercing seemed to be done at an early age, soon after the cubs were procured. All five bear cubs confiscated by the Bihar Forest Department in April 2007 had their noses pierced. They were all less than five months old. Some Kalandars reported that nose piercing was done at two years, but these may have been exceptions.

It was found that removing a bear's canines at an early age was common, and even the incisors were not spared. The molars and premolars were usually left intact, perhaps because they were located far inside the mouth and difficult to reach

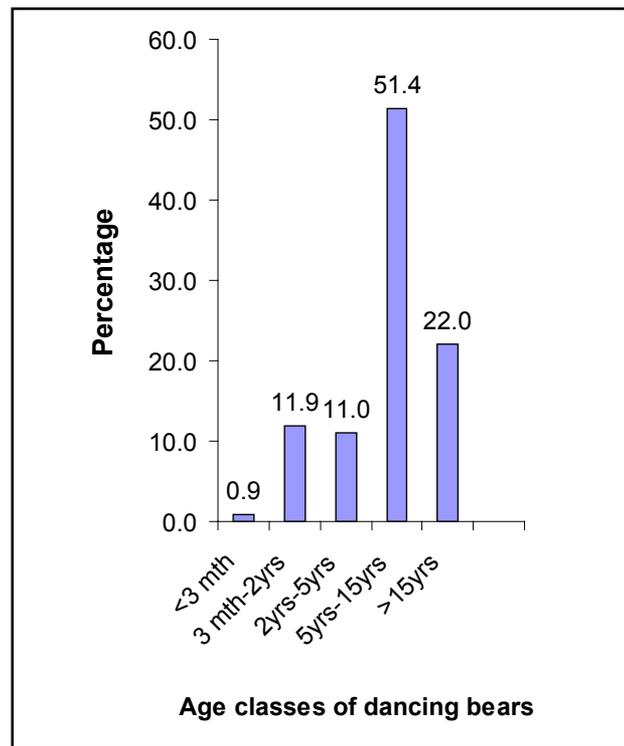


Figure 14: Proportion (%) of different age groups of Kalandars' bears recorded during the survey

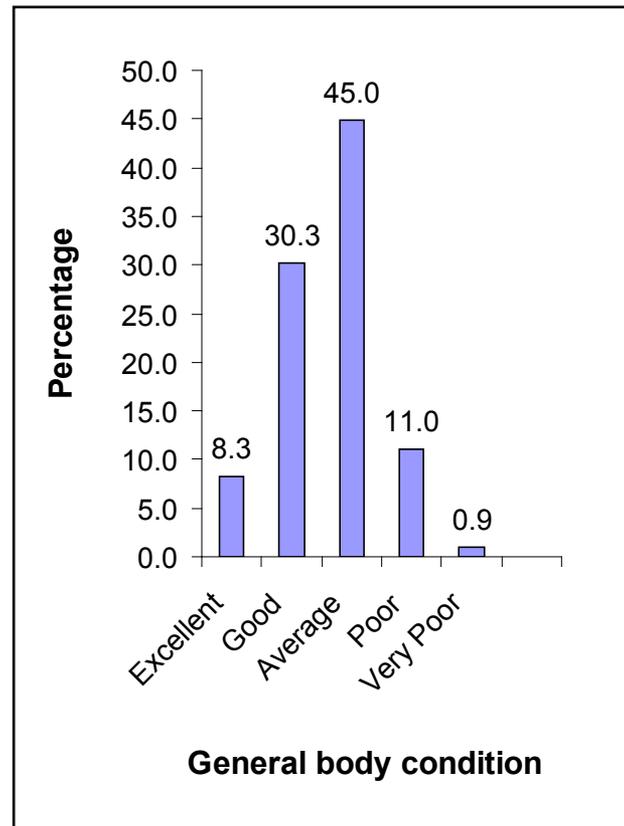


Figure 15: General body condition of bears examined during survey



for removal. Moreover, molars and premolars would not cause any major injury if a bear were to bite the handler.

Examining dental abnormalities required the Kalandars' cooperation and assistance. Since this was not always possible, only 80% of the bears could be examined for dental anomalies. Examinations suggested that incisors were pulled out using pliers, while the canines, being deep-rooted, were usually filed off using blades (*Figure 20, left*). In many cases, the stumps of the canines could hardly be seen as they were covered by the growth of surrounding soft tissue (*Figure 20, right*). Since milk teeth are deciduous, it can be assumed that the dental mutilations were carried out after the cubs reached 10 months of age and their permanent teeth had appeared. However, it seems that ignorant Kalandars also resorted to the removal of all the frontal teeth of cubs with milk dentition. All the bear cubs confiscated from Kalandars by the Bihar Forest Department in April 2007 had their canines and incisors removed (*Figure 19*), even though they were less than five months old. It is believed that poachers who caught bear cubs for Kalandars would crudely pull out or knock off the cubs' milk teeth, despite the fact that permanent teeth would anyway erupt by the time they were eight to ten months old. It is possible that the poachers or intermediaries resorted to this cruel practice to extract a higher price from the Kalandars for such pre-mutilated cubs.

Any bear cub with physical and behavioural disadvantages cannot be considered for rehabilitation and release. Nose piercing may not be as detrimental to rehabilitation as the extraction of teeth, as the wounds are likely to heal if the rope is removed at a young age. Cubs have the potential to be rehabilitated only when their teeth are intact. However, there is every chance of permanent teeth erupting when the cubs are about 10 months old.

These procedures of nose piercing and the removal of teeth were apparently not done under anaesthesia as they were not performed



Figure 16: Sloth bear infected with mange



Figure 17: Sloth bear with a good shaggy coat

by veterinarians. This happened despite the fact that 63% of the Kalandars claimed to have access to veterinary care.

Activity and behaviour: Sloth bears are by and large crepuscular and nocturnal, though it is not uncommon to see them active during the day (Menon, 2014). At the WSPA-WTI Transit Home for Sloth Bears in Bilaspur, Chhattisgarh, all the rescued bears reverted to their natural activity patterns soon after they were released into their enclosures, spending the entire day inside the den and coming out in the evenings only after about 4pm. The Kalandars, by making the bears perform during the day and remain sedentary, tied to a spot at night, were forcefully altering their natural biological cycle. In fact, during the



Figure 18: Nose piercing of captive sloth bears, sometimes reinforced with a leather muzzle (*left*), and attached sometimes to heavy metal shackles (*right*)

tourist season from October to March, nearly 30% of the bears reportedly worked for more than seven hours a day (*Figure 21*). This disruption of the bears' natural cycle, much like sleep deprivation in humans, may have potentially also influenced their mental health. A majority of performing bears worked without respite for between four to seven hours per day irrespective of seasons, and several bears were known to develop mental disorders such as stereotypy (Landrigan *et al*, 2001).

The survey results revealed that 56% of the dancing bears exhibited stereotypic behaviour at the time of inspection, like head swaying, self-biting, rope biting or chewing, and various types of food anticipatory behaviours (like swaying their head or moving about). It is possible that the remaining Kalandar bears would have also

exhibited stereotypic behaviour at some other time during their daily routine, since bears that appear to be absolutely normal at one time have been seen to exhibit stereotypy when visited later in the day. Some of the performing bears were seen engaged in paw sucking behaviour, but this is characteristic of most species of bears, especially when young. However, stereotypy is not something that will stop once the bears are placed in a lifetime care sanctuary. Various types of environmental enrichment practices are therefore essential to cease stereotypic behavior (Gupta, 2004).

Housing and husbandry: Feeding and housing are the two most important aspects to be taken into account while assessing the welfare of captive wild animals. The survey established that about 52% of performing bears were tied below





Figure 19: Crudely removed teeth of a four-month-old sloth bear cub in Bihar

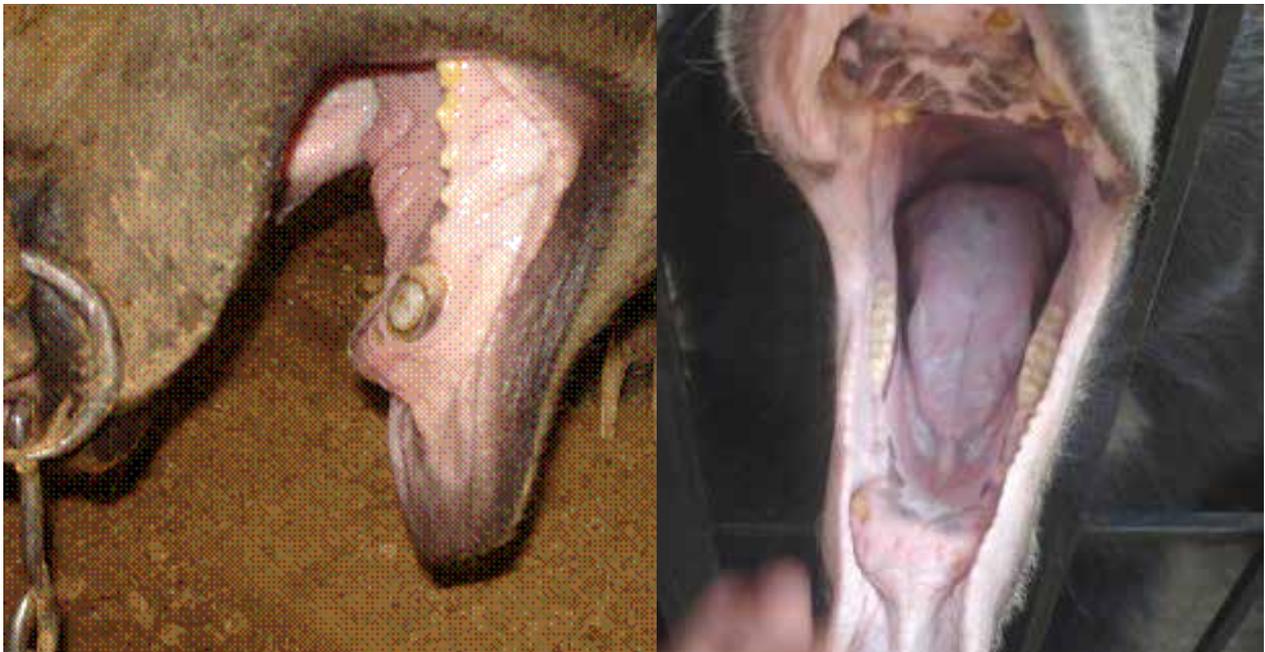


Figure 20: Captive bears of Kalandars with teeth removed. Canines were either sawed off or filed down (*left*). Sometimes, overgrowing tissue of the gums covered all existing stumps of crudely removed teeth (*right*)

a tree without proper shelter, and nearly 10% were left out in the open. However, a significant percentage of Kalandars had some sort of shelter for their bears, with some even housing them inside their homes. The most commonly seen stopgap shelter was a tent made of tarpaulin or plastic sheets (*Figure 22*).

The survey revealed that Kalandars provided their bears a varied diet with the most common items being milk, wheat and rice. Other items include gram, bread, fruits and vegetables. In the wild, sloth bears feed largely on plants, fruits, honey, ants and termites, and sometimes carrion (Bargali *et al*, 2004). However, trying to simulate the diet of wild bears in captivity is near to impossible especially in the case of sloth bears. An ideal diet for sloth bears in captivity should be a porridge comprising a mixture of cereals, pulses, honey and eggs as the concentrate, and fruits and vegetables on other occasions. The dietary items provided in zoos showed a surprising similarity to those given by Kalandars (*Figure 23*), though they differed in the frequency of use of certain dietary items.

While rice was the most commonly used cereal in zoos, it was wheat in the case of Kalandar bears. (Only 26% of zoo and rescue centre bears were fed wheat.) Further, over 50% of zoo bears got fruits, while only 23% of Kalandar bears were provided with fruits, and only occasionally. A large proportion of zoo bears were also fed vegetables and bread compared to Kalandar bears. Only 70% of Kalandar bears were provided milk, compared to a surprising 90% of bears in zoos.

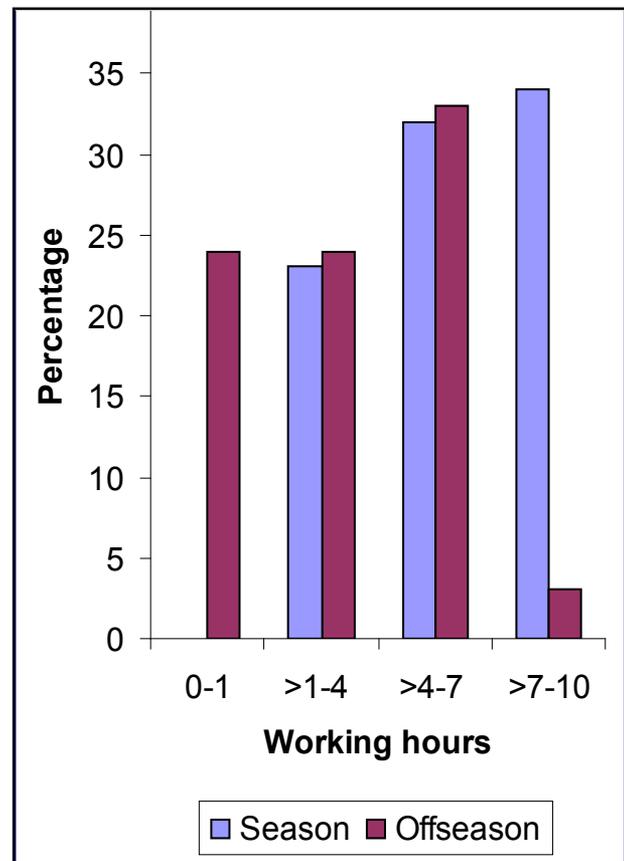


Figure 21: Hours per day that sloth bears were made to perform by Kalandars in tourist seasons and non-tourist seasons

Minor dietary items also differed considerably between Kalandar and zoo bears (*Figure 23*). Only 3% of the Kalandar bears were given honey compared to 30% of zoo bears. In both cases, jaggery appeared to be the commonly employed sweetening agent in food concentrates. Some of the Kalandars also included strange items such as coconut oil and tea in the diet of their bears. While a few zoo bears received meat and fish occasionally, none of the Kalandars reported feeding their bears any animal matter.



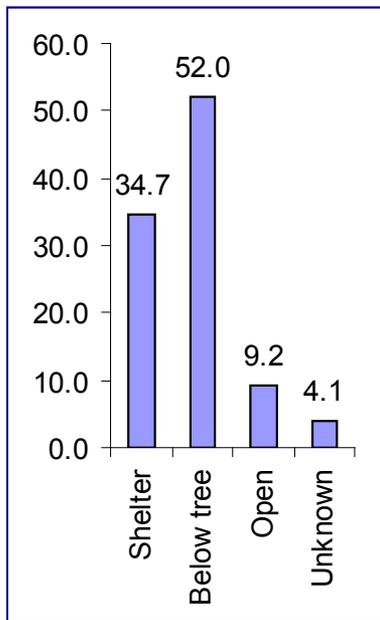


Figure 22: Different types of housing and shelter that captive bears were provided by Kalandars (*left*). An example of the most common type of shelter: a tarpaulin sheet to provide shade (*right*)

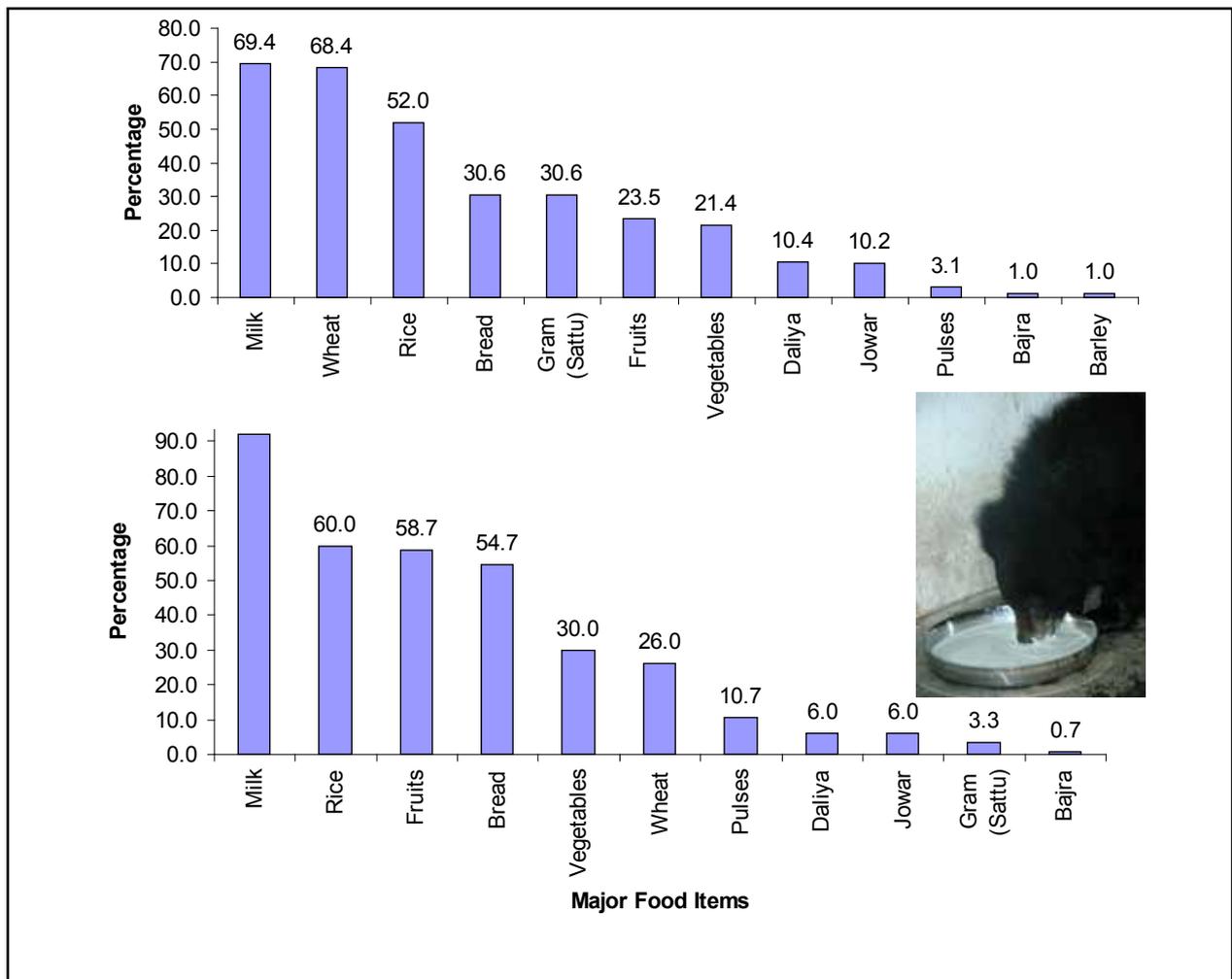


Figure 23: Proportion (%) of different food items provided to bears by Kalandars (*top*) and in zoos (*bottom*). Inset shows a bear cub being fed milk.

The How and Why of Bear Exploitation

Understanding Demand and Supply

While the project strategy was directed primarily at providing alternative livelihood avenues for Kalandars and lifetime care centres for rescued sloth bears, it was necessary, in order to provide holistic protection to the species, to also curb the supply of new bear cubs to Kalandars, and stop the killing of bears for their bile and other body parts.

To do this, the nature of the demand and the supply, and the links therein, needed to be investigated. A study of the trade in sloth bears in India was consequently initiated, to gauge not only the quantum of trade but also its modus operandi. It was believed that the study would potentially aid the enforcement of wildlife laws banning wildlife trade, thereby minimising the poaching of bears and curbing the supply of live bears to Kalandars. As a preliminary validation of this, the information gathered during the study was used to facilitate enforcement activities such as tracking of traders, execution of seizures, sensitisation and morale building exercises for protection and enforcement staff etc.

The study was conducted in 2007, with the following objectives:

- a. Identification of the source populations for live bears and bear parts
- b. Quantification of the trade in important sloth bear areas
- c. Documentation of the methods of killing bears and extraction of bear parts
- d. Documentation of live bear catching
- e. Identification of trade routes and trade centres
- f. Identification and documentation of people involved in the trade

It is important that an inter-state and trans-boundary committee be constituted to share information on bear trade, especially on trade centres, trade routes, time of trade, seizures and people involved in the trade.

Study Area and Approach

Important sloth bear habitats and trade centres in the states of Chhattisgarh, Madhya Pradesh and Odisha were targeted for the study. In Chhattisgarh the study spanned 24 forest divisions under six forest circles: Sarguja, Bilaspur, Kanker, Jagdalpur, Raipur and Durg. In Madhya Pradesh, key areas of sloth bear distribution



- Sidhi, Umaria, Mandla, Seoni, Dindoria and Balaghat - were surveyed, while in Odisha, 19 forest divisions across 17 districts were surveyed, including areas like Angul, Dhenkanal, Cuttuck, Keonjhar, Mayurbhanj, Baripada, Khurdha, Nayagarh, Phulbani, Bolangir, Gajapati, Ganjam, Kalahandi, Koraput, Rayagada and Sambalpur. Within the individual states, areas were shortlisted after a thorough review of available information on the potential source populations of poached and trapped bears; profiles of local poachers and traders; methods and seasons for poaching and trapping; volume of trade in bear bile and other parts and their local use; and trade centres and routes. The shortlisted areas were surveyed for three months on average in each state. Although the time frame to survey all sites was extremely limited, valuable information could be obtained within the allocated period using a larger number of people. Pre-designed datasheets were used to collect all the information.

Local healers and traditional practitioners were also interviewed opportunistically to collect information on the use of bear bile and other bear parts as well as the source of these products. Once a trader or poacher was identified in a particular area, information on trade links and other people involved were discerned through intensive interaction with informants. Data was also collected from the respective state forest departments on local bear population, mortality and conflict.

Findings

Seasonality of poaching / capturing of live sloth bears: In Chattisgarh, Odisha as well as Madhya Pradesh, poaching of sloth bears was found to be concentrated around the breeding season, during March to April. It is interesting to note that this is also the period when mahua trees (*Madhuca longifolia*) flower. Mahua is one of the sloth bear's key food species (Akhtar *et al*, 2004) and the flowering period is perhaps exploited by poachers to set traps for bears that come to feed.

Poaching was also reported from late November to January, when cubs are born. Most Kalandars

were also recorded visiting bear habitats or local suppliers during this period.

In Chhattisgarh and Madhya Pradesh almost 65 percent of poaching was found to be taking place in March-April and around 30% from November to January. Similarly, in Odisha almost 56.7% of all recorded poaching cases happened during March-April, followed by 36.7% during the winter months.

Methods of poaching/capturing sloth bears:

Various methods, varying from area to area, were employed for killing and capturing sloth bears.

Smoking of dens: Bears use rocky crevices or caves on hillocks as sleeping or resting sites. These dens have single or multiple openings with many compartments within a hillock. Poachers would locate a bear den with the help of local villagers, then start a fire at the den entrances using dry leaves or weeds and close the openings with boulders, killing the bears by asphyxiation. This method was also used to catch live bear cubs: one of the den openings would be left open and when the mother escaped, the young ones were caught in gunny sacks.

Firearms: These were the preferred tools for poaching. The easy availability of firearms - including 22 bore and 12 bore rifles, and country made guns - and the high success rate associated with them had increased their use in sloth bear poaching.

Trapping: Various types of traps and snares were also being used to kill or capture bears. These included spring traps, clutch wire traps and baited wooden traps, which were placed near bear dens. Wire snares were hung from tree branches in areas frequented by the bears; sometimes poachers placed snares and chased the bears into them. Leg hold or jaw traps were used similarly. The use of traps and snares was found to be most common in northern and central Chhattisgarh.

Baiting: To capture live bears poachers would sometimes use herbs with a sedative effect that lasted for 8 to 10 hours, mixed with molasses

as bait. This was also a popular method in Chhattisgarh. Poachers also used various poisons to kill bears: the poison (usually Elderin) was mixed with molasses, ficus fruit or mahua (*Madhuca indica*) flowers and placed at sites frequented by bears. Crude bombs placed within baiting materials such as honeycombs were also used to kill bears: when a bear would bite into the bait, the bomb would go off, killing or maiming it. This practice was found to be very common in Bastar and Sarguja in Chhattisgarh.

Bows and arrows: These were used by the tribal communities of south Chhattisgarh (Bastar and nearby areas). The arrowheads were usually dipped in poison.

Electrocution: This was mainly found in areas of high conflict. Electric fences were created using live wires along human habitations and agricultural areas. Such cases were mostly reported from Odisha.

Involvement of local people: Different local ethnic groups were often found to be involved in capturing sloth bears across these three states.

Chhattisgarh: Various ethnic groups were reported to be involved in the hunting and trade of bears and bear body parts in the state. The *Dhanwar* tribal folk were involved in hunting bears in Jaspur, Bilaspur and Korba. The *Bhatra* tribe from Raipur and the south of Bastar district were also known to hunt bears, although they had been mainly involved in agriculture in recent years. The *Baigas*, generally regarded as local practitioners of traditional medicine in Bilaspur and Rajnandgaon districts, were also involved in hunting and trading of wildlife. The *Kamar* tribes hailing from Bilaspur, Janjgir, Durg, Raigarh, Jashpur, Sarguja and Koriya districts also hunted bears using traditional methods. The *Pardhee* tribes in Bastar, Raigarh, Sarguja, Bilaspur and Raipur districts were mainly involved in bird hunting, but also hunted other wild animals for consumption as well as trade. Lastly, the *Pando* tribes were also involved in hunting through traditional means in the Dharamjaygarh area.



Figure 24: Seized sloth bear cubs



Figure 25: A sloth bear killed in Chhattisgarh



Figure 26: A metal jaw trap



Odisha: More than seven ethnic groups were reported to be involved in hunting of bears in Odisha. The *Majhi* from Dhenkanal and Kamakshyanagar whose primary occupation is boat making and fishing, were often involved in hunting. The *Munda*, *Santhal* and *Juang* tribes who were settled agriculturists also supplemented their economy with hunting in various parts of the state. The *Sabar* (Kharia) and *Mankidi* tribes lived in the forests of Mayurbhanj, Keonjhar and Sundargarh districts, and exclusively depended on forest resources for their livelihood. They therefore also hunted bears.

Madhya Pradesh: In Madhya Pradesh, the tribes reported to be involved in hunting were the *Gond*, *Baigas*, *Hill Maria*, *Bhaina* and the *Pardhees*.

Trade in sloth bear parts: Sloth bears are mostly killed for bear bile, and sometimes fat and skin. Information from Central India indicates that gall bladders and bile are mostly exported out of the source states, whereas other body parts and derivatives like fat, skin, bone, male genitals, claws and meat are mostly used locally.

Middlemen sold bear bile at almost double the price, from Rs 500 to Rs 2000 (US\$ 11.1-44.5)

while traders sold it at between Rs 1200 and Rs 3500 (US\$ 26.5-77.8). About 80% of people in the trade surveyed in Chhattisgarh, and 91.7% in Odisha, sold the bile in dried form.

Like bile, the gall bladder is also traded in desiccated form. The price of gall bladder could not be ascertained from Madhya Pradesh. At the hunter/poacher's level, the price ranged from Rs 800 to Rs 1000 (US\$ 17.8-22.2) in Odisha, and from Rs 3000 to Rs 4000 (US\$ 66.7-89) in Chhattisgarh. At the final level of the trader it increased almost three-fold to between Rs 2500 and Rs 3500 (US\$ 55.5-77.8) in Odisha, and Rs 8000 to Rs 10,000 (US\$ 177.8-222) in Chhattisgarh.

Most of the bile and gall bladders find their way to West Bengal (largely to Kolkata), Uttar Pradesh and Maharashtra (mostly to Mumbai), from where they are exported to international destinations.

Prices of bear body parts: As previously indicated, bear gall bladder and extracted bile are the most common products traded out of the source states, apart from live bear cubs. The trade chain can be divided into three levels: poachers/hunters, middlemen, and traders, from where products reach individual customers.



Figure 27: Pando tribes of Dharamjaygarh (Chhattisgarh) hunt with bows and arrows

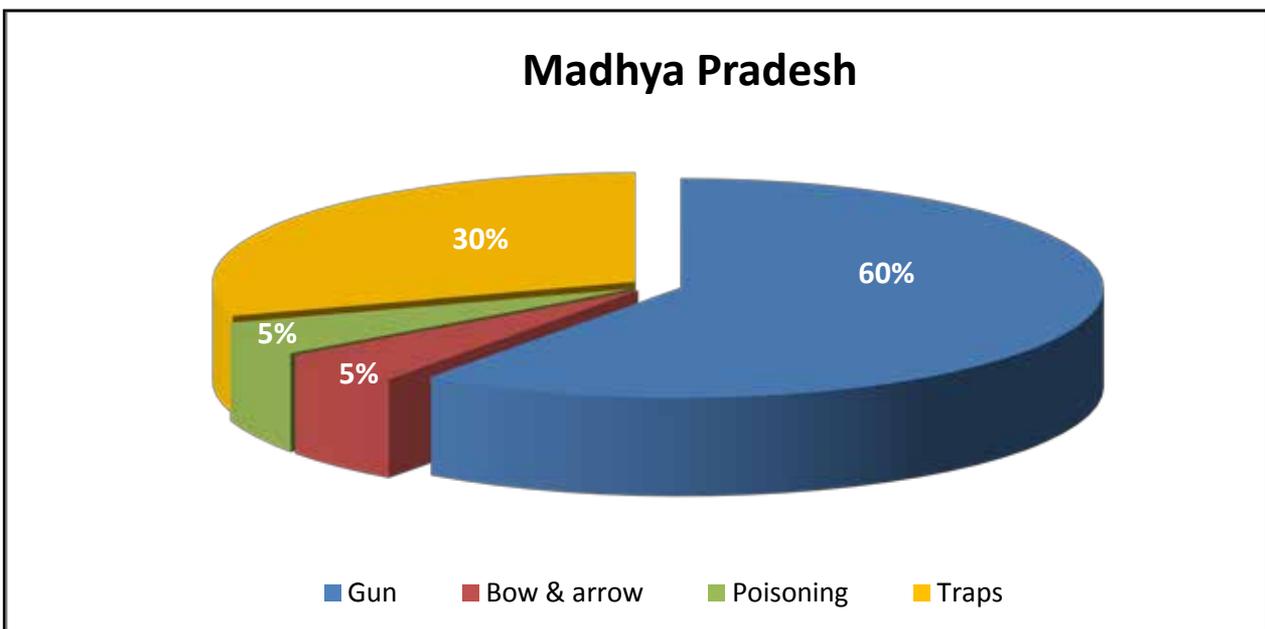
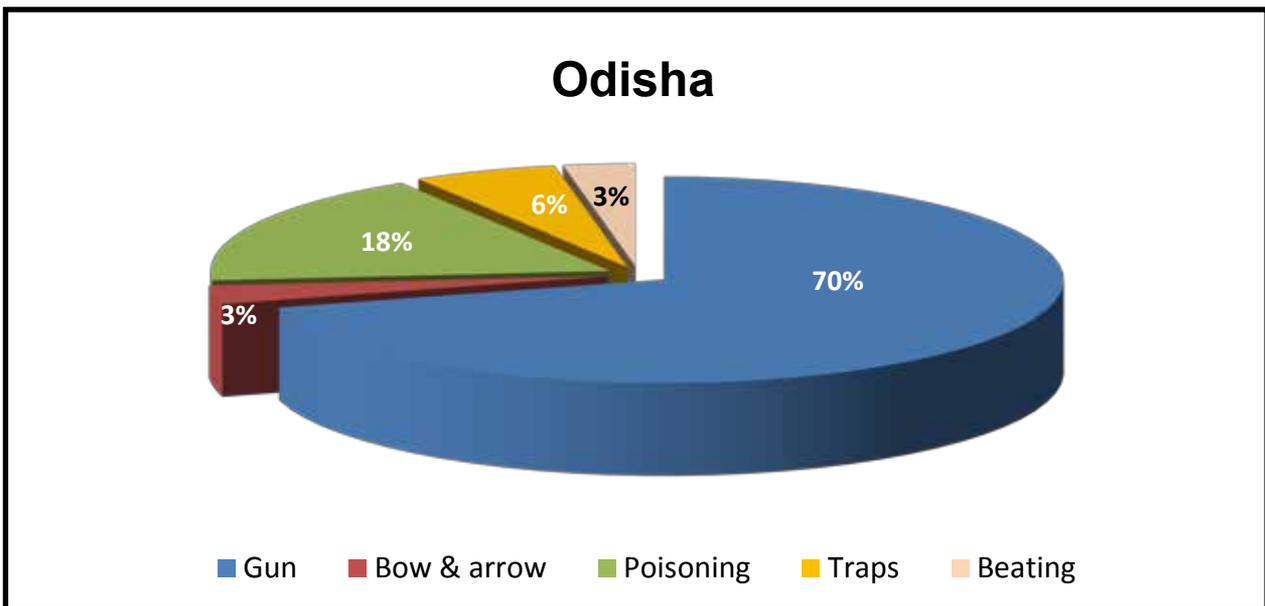
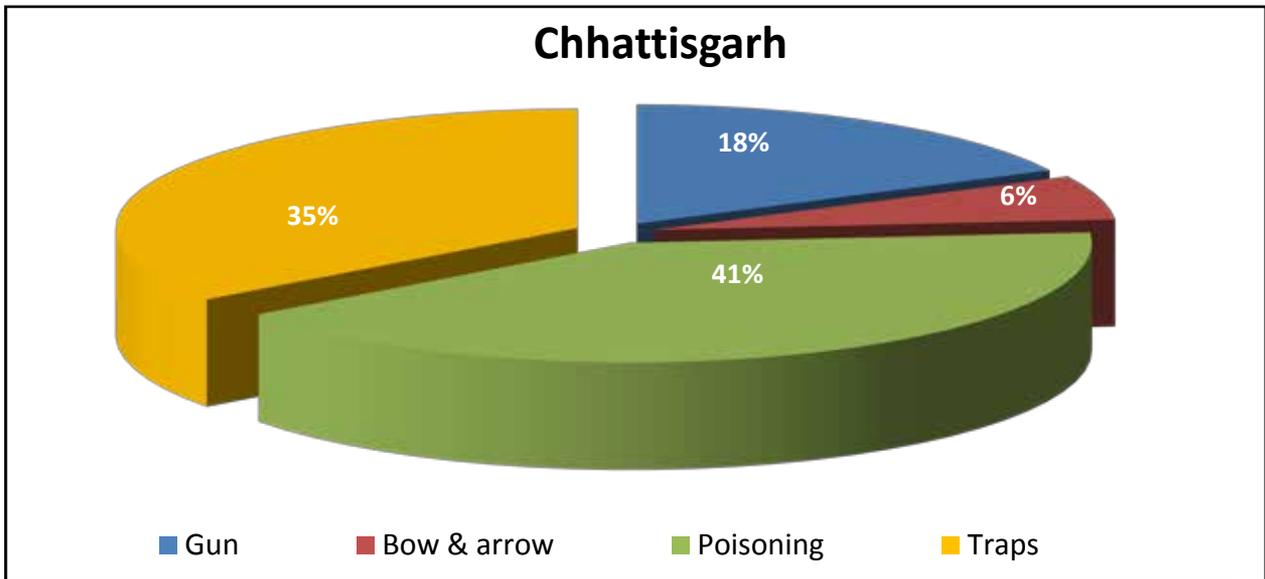


Figure 28: Method used for poaching/killing/catching sloth bears in Chhattisgarh, Madhya Pradesh and Odisha

Table 8: Uses of bears and bear parts in different states of Central India

| Bear Parts | States | | |
|-----------------------------|--|---|---|
| | Odisha | Chattisgarh | Madhya Pradesh |
| Live Bears | As dancing bears by Kalandars | As dancing bears by Kalandars | As dancing bears by Kalandars |
| Bear tongue | Treatment for mental shock | - | - |
| Bear bile | Digestive problems, jaundice (liver), asthma, epilepsy, fever, piles | Digestive and liver problems, asthma, piles | Digestive and liver problems, aphrodisiac |
| Bear fat for extracting oil | Arthritis, rheumatism | Arthritis, rheumatism | Joint pain, arthritis |
| Bear bone | Arthritis, rheumatism | Arthritis, rheumatism | Joint pain, arthritis |
| Bear testes | Aphrodisiac | Aphrodisiac | Aphrodisiac |
| Bear meat | Arthritis, rheumatism | Arthritis, rheumatism | Arthritis, rheumatism |
| Bear hair | Black magic | Black magic | Black magic |
| Male genitals | Aphrodisiac | Aphrodisiac | Aphrodisiac |
| Bear skin | Ornamental/ decorative | Ornamental/ decorative | Ornamental/ decorative |
| Claws/ Nails | Local rituals, decorative, black magic | Local rituals | Local rituals, black magic |

The price of sloth bear bile in Central India was found to vary from state to state and at various levels of the trade (*Figure 30*). At the level of poacher/hunter, the price of 10 grams of bile ranged from Rs 200 to Rs 1000 (US\$ 4.5-22.2; as per the conversion rate in 2008 of 1USD= 45 INR approx) . This price range was quite variable however, and went as low as Rs 200 to Rs 400 (US\$ 4.5-8.9) in Odisha for instance. In Madhya Pradesh, bear bile fetched between Rs 300 and Rs 500 (US\$ 6.7-11.1), while in Chhattisgarh, it was reportedly sold between Rs 800 and Rs 1000 (US\$ 17.8-22.2).

Trade centres and routes: It was found that most of the bile extracted from sloth bears in Central India reaches Kolkata (West Bengal), Uttar Pradesh, Andhra Pradesh and Mumbai (Maharashtra), from where it is sent to Nepal, Tibet, Bhutan and farther international markets. In Chhattisgarh, the important trade centres are Marwahi-Pendra, Mahendragarh, Bilaspur, Jangir, Ambikapur, Jashpur, Dharamjaigarh, Raigarh, Katghora, Raipur, Rajnandgaon, Mahasamund, Kawardha, Bachel (Dantewada) and Jagdalpur (*Figure 31*).

In Odisha the important trade centres are in Mayurbhanj, Sambalpur, Angul, Dhenkanal, Keonjhar, Ganjam and Phulbani. Bear parts from Sambalpur and Mayurbhanj are mostly sent to Kolkata. Bear bile from southern Odisha (Phulbani and Ganjam) ends up either in Andhra Pradesh or Chhattisgarh, or even Kolkata. Sambalpur (Maya Bageecha) and Mayurbhanj were found to be the important trade centers for live bears in the Odisha.

Most of the bile from neighbouring Chhattisgarh and Madhya Pradesh is sent to Sidhi, Shahdol, Katni, Mandala and Balaghat. From there it either reaches Uttar Pradesh (Azamgarh and Gorakhpur) or Gondia (Maharashtra), and is sent on to Nepal and Kolkata or Mumbai.

Prices of live bear cubs: Sloth bear cubs were also found to be traded widely from Chhattisgarh, Odisha and Madhya Pradesh. Cubs were sold at a very small age, generally within a few weeks of

birth. The price of cubs varied from Rs 200 to Rs 500 (US\$ 4.5-11) at the poacher's level in Odisha, Rs 500 to Rs 700 (US\$ 11-15.5) in Madhya Pradesh, and Rs 500 to Rs 1000 (US\$ 11-22) in Chhattisgarh. A middleman could at times, just for a bottle of liquor and a paltry sum of money, procure a cub from the local tribal folk involved in the trade.

At the level of the end-trader, cubs were sold for between Rs 1000 and Rs 2000 (US\$ 22.2- 44.5) in Odisha, or even for as high as Rs 4000 to Rs 7000 (US\$ 88.9-155.5) in Chhattisgarh.

Sloth bear meat was also being sold, with prices ranging from Rs 50-60 per kilogram in Odisha and Chhattisgarh. Bear fat was available at Rs 200 to Rs 1000 per kilogram across the three states, while male genitals sold at between Rs 1000 and Rs 4000 per piece at various levels of the trade.

Quantum of trade: It was very difficult to quantify the trade in live bear cubs and bear parts considering the short span of study in each state. However, the study was able to project the minimum number of bear cubs traded as well as the number of bears killed annually.

An estimated 20-25 bear cubs were traded annually from Chhattisgarh and Odisha, while about 10-12 cubs were traded from Madhya Pradesh. A minimum of 50-55 adult bears were estimated to be killed per year in Chhattisgarh and 35-45 bears in Odisha, for the trade in bear parts. Very little information could be gathered on the number of bears killed in Madhya Pradesh, though it was suspected that the number was similar to that of Odisha, if not higher.

Recommendations

Information exchange: It is important that an inter-state and trans-boundary committee be constituted, to share information on bear trade, especially on trade centres, trade routes, time of trade, seizures and people involved in the trade. This is necessary to keep track of bear parts being trafficked across interstate and international borders.





Figure 29: (Clockwise); Sloth bear meat being sold in Odisha; Sloth bear bile; Sloth bear hair

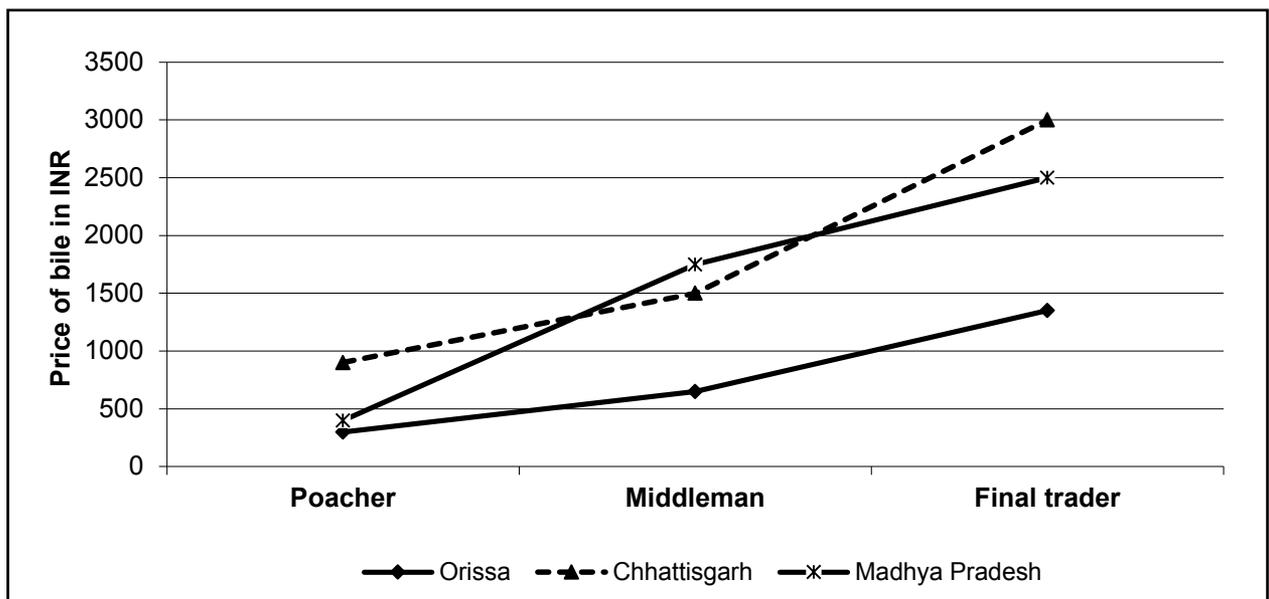


Figure 30: Rate of 10 grams of dry bear bile at different levels of the illegal trade

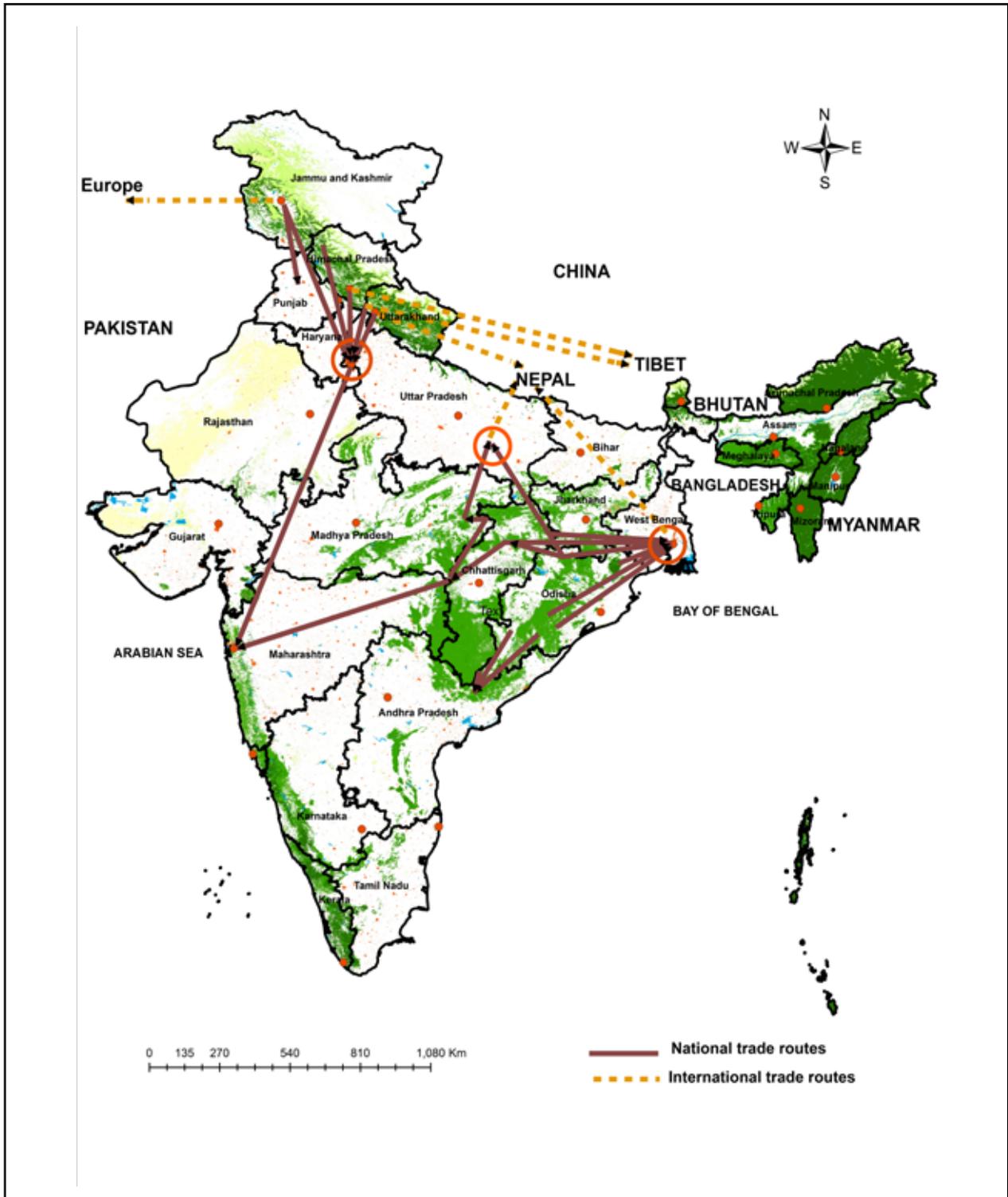


Figure 31: Major trade centres and routes of Asiatic black bear and sloth bear parts



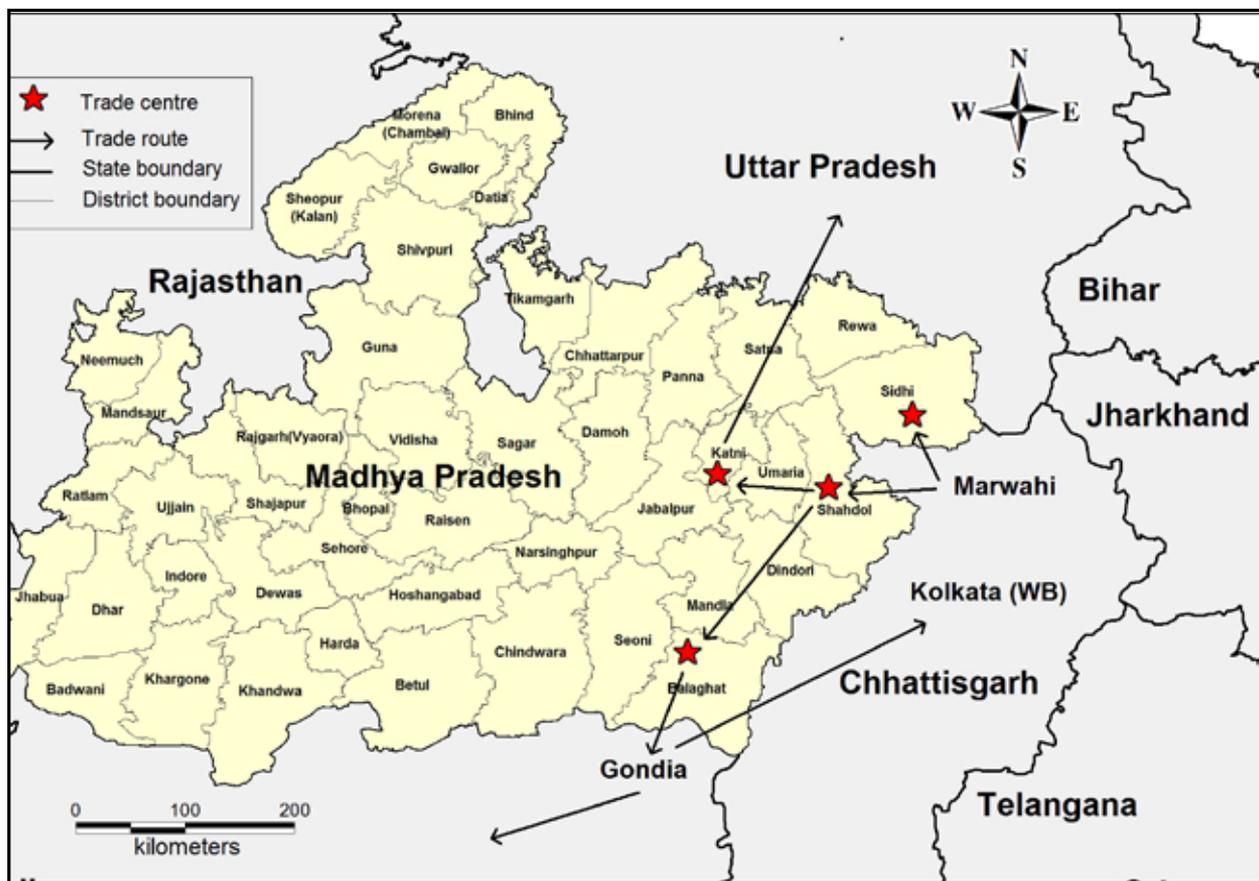


Figure 32: Trade centres and trade routes in Madhya Pradesh

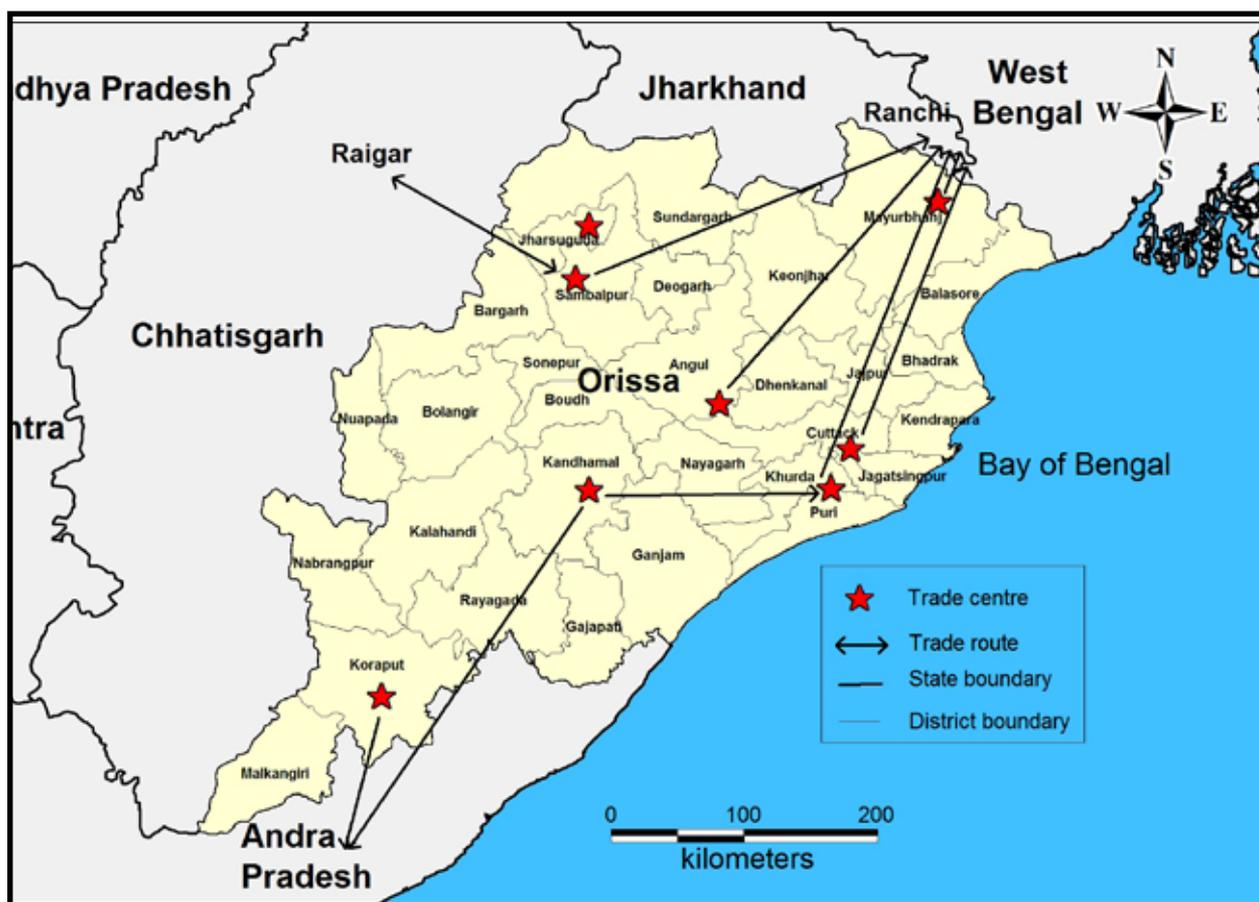


Figure 33: Trade centres and trade routes in Odisha

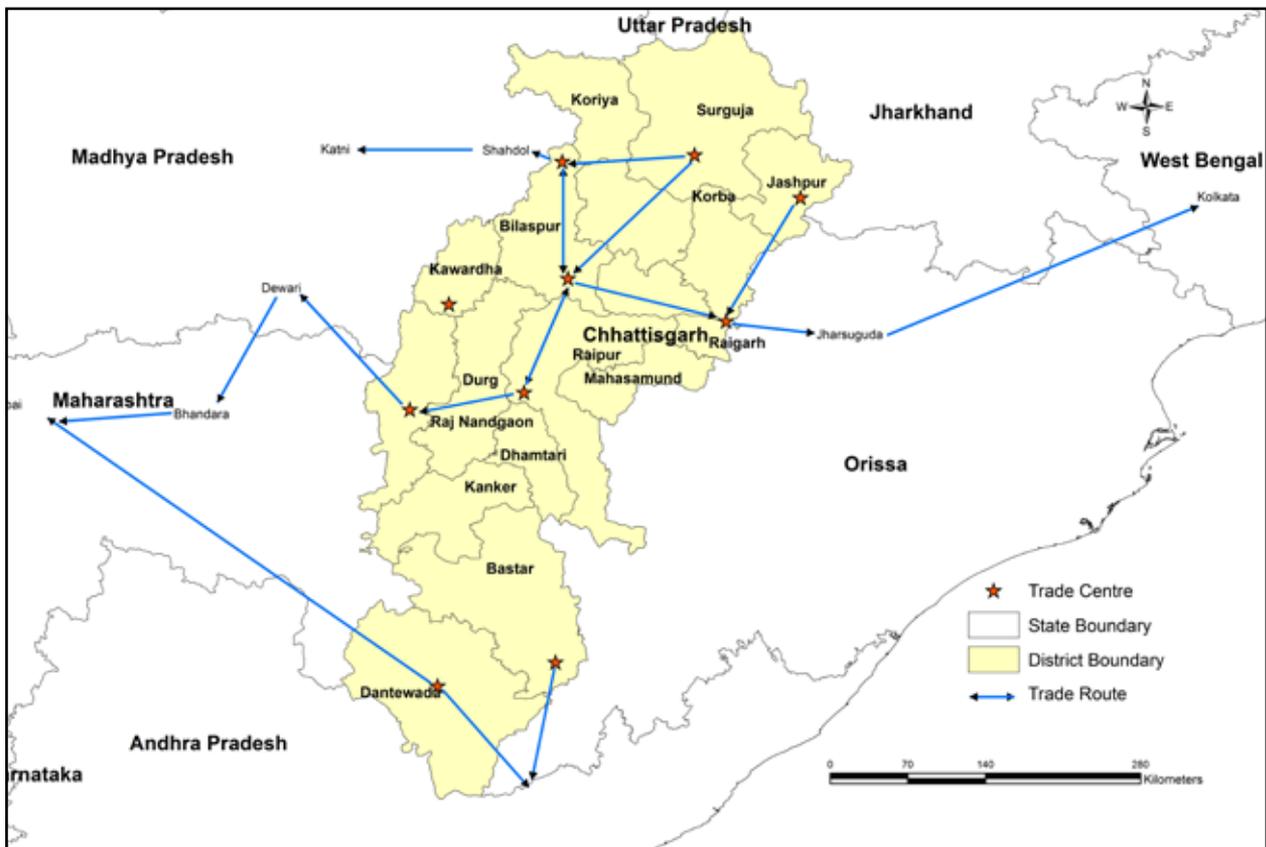


Figure 34: Trade centres and trade routes in Chhattisgarh

Capacity building of staff: Effective enforcement in source habitats can only be ensured through increased awareness and training of enforcement agencies such as the police and local forest departments, especially frontline forest staff.

WTI, through its ‘Guardians of the Wild’ project, has already initiated training of frontline staff, who need to be further bolstered in this manner in major PAs that have sloth bears and additional PAs for other bear species as well. The training should primarily inform concerned staff about the main hunting areas within forests, methods of poaching, seasons of poaching, location of local trade hubs and the legal provisions for

filing lawsuits. This would increase conviction rates, strengthening the morale of staff on the one hand and deterring wildlife criminals on the other.

Testing of bear bile and parts used in medicines: It will be worthwhile to develop kits for identification of bear parts, perhaps in partnership with the Central Forensic Laboratory of India or the Wildlife Institute of India and other such agencies. This would enable quick onsite testing of products suspected to be formulated from bear bile or any altered form of bear bile and other bear products. This kit could then be distributed to various enforcement agencies to facilitate effective testing of seized items.



Effective enforcement at state level:

The information gathered from such studies should be shared with state forest departments and state as well as national enforcement agencies, to strengthen enforcement measures at all levels.

Reducing demand for bear products: To minimise poaching and trade of bear parts, it is important that the demand for such products is reduced. One of the major uses of bear bile is in local medicines, especially in Tibet. Other body parts are also used at the local level as remedies against various ailments and disorders (*Table 8*). Firstly, awareness programmes need to be initiated for the general public, perhaps through various print and audio/visual media, about the effectiveness of cost-saving alternatives available

in the market for common ailments and disorders. This could potentially influence the demand for local alternatives that do not use bear products. Tibetan medicine practitioners especially, should be educated about both ethical and legal issues related to the trade and use of bear products.

Other factors: Apart from trade, one more reason for killing bears has been because of attacks on people or their livestock. This needs to be addressed through efficient and effective ex-gratia systems to compensate for loss, injury or death. This will help minimise retaliatory killing of bears. Further, other factors contributing to such conflicts need to be investigated and ameliorated, through well planned mitigation measures.

CHAPTER 4

Cutting the Supply and Curbing the Demand

Based on the recommendations emanating from the trade study, WTI-WSPA initiated trade control measures throughout the country, to curb the killing of bears and stop the supply of live bear cubs to Kalandars. The strategy was to create a network of informers to garner intelligence on the ongoing trade and disrupt trade mechanisms through various legal and enforcement bodies. Additionally, to bolster protection for sloth bears and their habitat, measures were taken to build capacity of frontline forest staff of the Odisha Forest Department.

The key intentions of the trade control effort were to:

- Prevent live bear cubs from being extracted and traded
- Ensure that no poaching occurs of adult bears in identified locations
- Deploy proper counter measures to ensure that the 'poacher-collector-supplier-trader network' is systematically broken down.
- Collect field intelligence about traders especially from Uttar Pradesh, Odisha and few areas in Andhra Pradesh and Karnataka.
- Persuasively reform identified traders and villagers and further the protection of identified bear dens in Odisha through them..
- Understand the pattern of poaching in Sambalpur.
- Increase the awareness of the frontline forest staff of different PAs in Odisha that have significant sloth bear populations.

Active intelligence gathering efforts led to the identification of key areas in northern and central India where bear cubs were being supplied from the northern parts of Odisha and some parts of Andhra Pradesh and Karnataka.

Methods: : Although the trade control initiative was primarily aimed at disrupting the bear cub trade, its scope expanded to include the rescue of poached bear cubs, depending on the situation.

Trade routes and locations where the trade was active were mapped and monitored. Any poaching information gathered



was shared with local and state enforcement agencies, to facilitate seizures of bear cubs and bear products. Field intelligence about traders was collected from Nepal, Eastern Uttar Pradesh, Odisha and Andhra Pradesh. In every earmarked location, informers were identified and befriended. Information gathered from these informer networks was used to monitor known traders and middlemen for indications of ongoing poaching operations or extractions. This information was passed on to the relevant enforcement agencies.

Results

Poaching: The active intelligence gathering effort led to the identification of key areas in northern and central India where bear cubs were being supplied from the northern parts of Odisha and some parts of Andhra Pradesh and Karnataka. Through the development of intelligence networks and the assistance of relevant enforcement agencies (such as the Wildlife Crime Control Bureau, international customs departments, as well as local state forest departments and police forces), several seizures were facilitated in India and Nepal, for instance:

- a bear cub seized in Chandil, Jharkhand on February 4, 2008
- a bear cub seized in Dist. Siraha, Nepal, on April 1, 2008
- Four bears seized in Nepal (one cub and three adults) on September 8, 2008

The seizures in Nepal helped to create more awareness among the relevant Nepalese authorities, and interactions between Nepalese and Indian police and forest departments also led to the initiation of mechanisms to monitor the cross-border movement of bear dancers and traders.

Protection: With the help of informers, field

personnel were able to map several poaching and conflict sites as well as villages where poaching was likely practiced, in the forests of Sambalpur. More than 15 dens in the area were visited, with 4-5 dens being found inhabited (*Figure 35*). A local group (including a reformed bear poacher) was set up in the villages neighboring these identified dens and entrusted with the task of monitoring them and relaying information about poaching activities. This effort was actioned in an experimental mode, to see if local support could be garnered to provide protection to sloth bears.

Over 400 forest department personnel from Odisha, Madhya Pradesh, Jharkhand and Bihar were also given anti-poaching and law



Figure 35: A local poacher in Sambalpur, Odisha, sitting beside a Sloth bear den from where bear cubs were poached frequently

enforcement training, and provided field kits to facilitate efficient patrolling and boost their morale. To ensure a sustained benefit from the training, refresher courses were organised for the same personnel a year later.

A two-day anti-poaching training exercise was also organised by Wildlife Trust of India and the Odisha Forest Department at the Redhakhol Forest Division office from March 3 to 4, 2011.

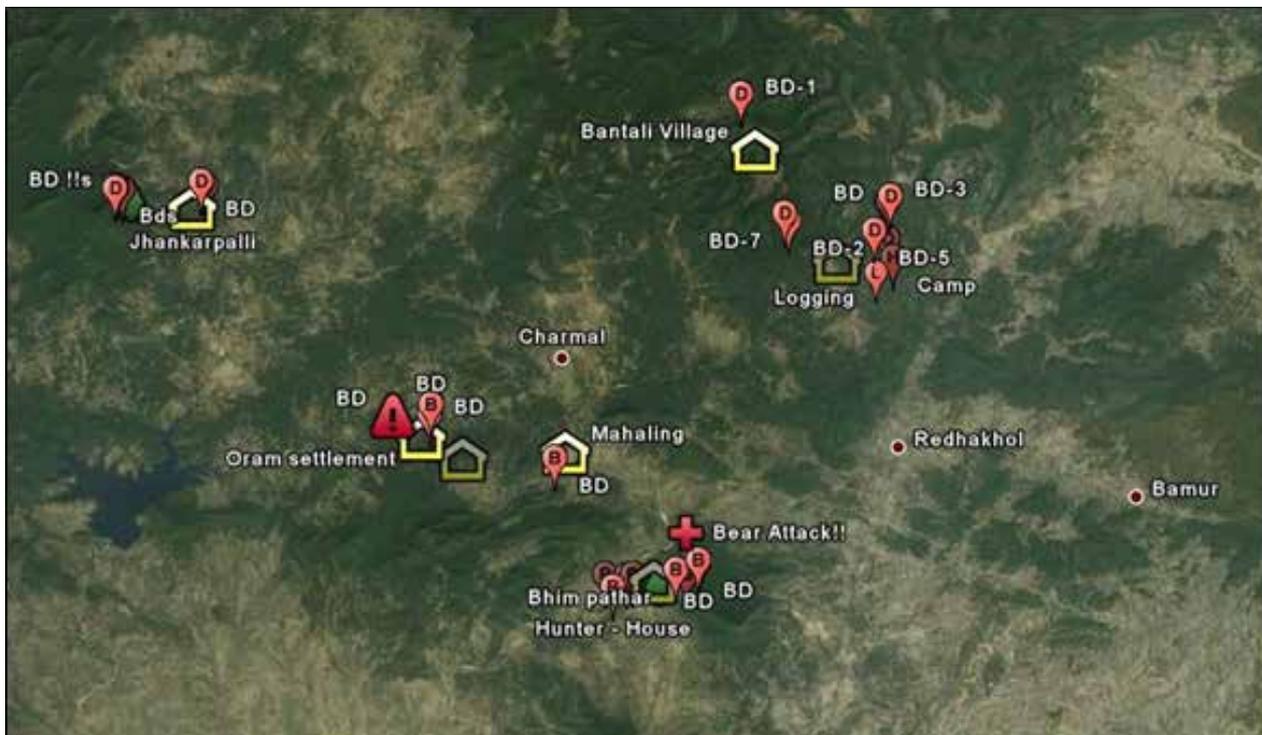
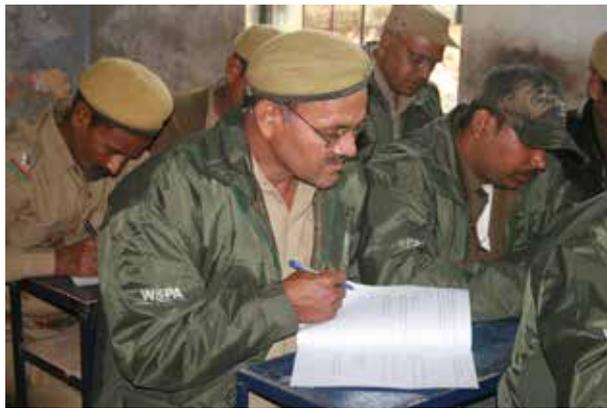


Figure 36: Locations of identified bear dens (BD), conflict sites (Bear Attack), poaching hotspots and potential villages were poaching might be practiced, in the forests of Sambalpur district, Odisha

Table 9: The particulars of the training programmes held for frontline staff of the forest department

| Year | PA Name | State Name | Trained | Equipped | Donor Name |
|---------|----------------------------------|------------|---------|----------|------------|
| 2006-07 | Koderma WLS | Jharkhand | 10 | 10 | WSPA |
| 2006-07 | Topchanchi WLS | Jharkhand | 2 | 2 | WSPA |
| 2006-07 | Parasnath WLS | Jharkhand | 4 | 4 | WSPA |
| 2006-07 | Gautam Buddha WLS | Jharkhand | 4 | 4 | WSPA |
| 2006-07 | Hazaribagh WLS | Jharkhand | 23 | 22 | WSPA |
| 2006-07 | Lawalong WLS | Jharkhand | 3 | 2 | WSPA |
| 2006-07 | Udhwa WLS | Jharkhand | 1 | 1 | WSPA |
| 2006-07 | Palkot WLS | Jharkhand | 2 | 1 | WSPA |
| 2007-08 | Bhimband WLS | Bihar | 93 | 93 | WSPA |
| 2007-08 | Kanwerjheel WLS | Bihar | 1 | 1 | WSPA |
| 2007-08 | Vikramshila Gangetic Dolphin WLS | Bihar | 4 | 4 | WSPA |
| 2007-08 | Nakti Dam WLS | Bihar | 2 | 2 | WSPA |
| 2007-08 | Nagi Dam WLS | Bihar | 2 | 2 | WSPA |
| 2007-08 | Kusheswarsthan WLS | Bihar | 3 | 3 | WSPA |
| 2007-08 | Barela Salim Ali WLS | Bihar | 2 | 2 | WSPA |
| 2007-08 | Pant WLS | Bihar | 11 | 11 | WSPA |

| | | | | | |
|---------|--|--------|-----|-----|------|
| 2007-08 | Gautam Buddha WLS | Bihar | 21 | 21 | WSPA |
| 2007-08 | Kaimur WLS | Bihar | 91 | 82 | WSPA |
| 2007-08 | Sanjay NP | MP | 32 | 37 | WSPA |
| 2007-08 | Bagdara WLS | MP | 21 | 21 | WSPA |
| 2007-08 | Son Gharial WLS | MP | 10 | 10 | WSPA |
| 2007-08 | Sanjay Dhubri WLS | MP | 39 | 40 | WSPA |
| 2010-11 | Rampur Range, Charmal Range & Redhakhhol Range | Odisha | 28 | 28 | WSPA |
| TOTAL | | 409 | 403 | 403 | |



Frontline staff undergoing an evaluation test during a training programme



Training given to the staff in Rajgir WLS



Frontline protection staff of Bhimbandh WLS undergoing training at Kharagpur



A forest guard asking questions during a training session

Figure 37: Stills from the various training programmes for frontline forest staff



Figure 38: Frontline staff being trained in Odisha

During the training, 28 forest staff from all the three ranges of the division (Redhakhhol, Rampur and Charmal) were trained on various sections of the Wild Life (Protection) Act, 1972. Training was provided in anti-poaching field techniques, crime scene investigation, procedures of evidence collection, case filing etc. All trainees also received a field kit and a certificate. This workshop enhanced the capabilities and effectiveness of the Odisha Forest Department, leading to the seizure of a leopard skin, weapons and bear meat from poachers, and the rescue of parakeets from traders.

The Aftermath

1. There were no reported cases of poaching or cub extraction in Orissa in 2009.
2. Bear cub rescues/seizures:
 - a. Two bear cubs rescued from Majhi Sahi, Routpada Village in Baud District, January 2010.
 - b. Two bear cubs were confiscated through an undercover operation with the Odisha Forest Department from Keonjhar in January 2011.
 - c. One cub was rescued by villagers and handed over to WTI voluntarily, from Puruna Garh, Odisha, in February, 2011.

3. Creation of Village Protection Committee in Sambalpur District: In February 2011, active Village Protection Committees (VPC) were set up on an experimental basis in three villages around Redhakhhol town. Their objective was to protect bear dens near the villages against poachers who used to collect cubs during the winter months. The VPC teams, which included regular jungle dwellers, would frequently patrol possible bear den areas to protect them from bear cub poachers during the birthing season. Interestingly, these were the same people who used to provide information about bear dens to city based middlemen and had often provided assistance to collect bear cubs in the past. Four dens were identified in the nearby forest areas and the villagers ensured that no one disturbed the dens throughout the season. The formation of these VPCs also helped make the villagers aware of the possible legal consequences of involvement in any kind of bear poaching in the area. Twenty-five youth were part of the VPCs formed in the three villages – Terebeda, Burda and Badmal.

The VPC at Terebeda was formally recognised by the forest department and was formed into a Van Suraksha Samiti (VSS) by Forester Chabila Kumar Pradhan in September 2011. Pramod Sahoo was named President and Chhabila Pradhan named Secretary of the committee.



4. In 2011, three poachers and two bear meat sellers were caught with guns and other equipment in the Charmal forest range of Redhakhol division.
5. Apart from this, many other animals such as barking deer, monitor lizards, hyenas and snakes were rescued and rehabilitated with the help of local communities.
6. No sloth bear cubs were reported captured for bear dancing between March 2011 and December 2012 from Odisha.
7. With assistance from the WSPA-WTI team, the Jharkhand Forest Department seized one 9-month-old female bear cub on August 26, 2011 in Phakhi Tola, near Madhupur town in Jharkhand (*Figure 39*).
8. The WSPA-WTI team and local enforcement agencies seized 25 kilograms of bear meat and arrested five people in possession of firearms on May 19, 2011.
9. Two desiccated units of bear bile and one leopard skin were seized by WTI-WSPA and the Uttarakhand Forest Department at Mori in March 2011.

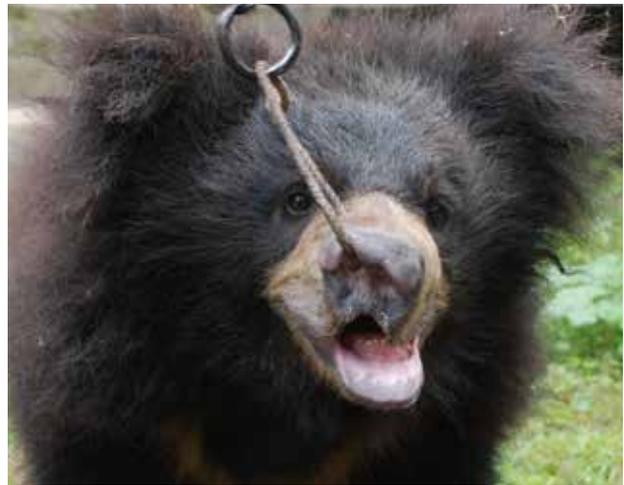


Figure 39: Female bear seized near Madhupur town, Jharkhand in August 2011



Figure 40: Bear cubs seized from Keonjhar, Odisha in January 2011

Changing Mindsets

Women from well-to-do sections of society were found not to care much for bears or the forests. They felt that the protection of forest land was detrimental to them since the forests were being reserved while village land was shrinking. On the other hand women of poorer sections believed that the preservation of forests was a good thing.

Save the Sloth Bear Campaign

Besides the trade study and the enforcement-related initiatives, the project was further bolstered through a consolidated awareness campaign planned and implemented in Odisha, specifically Sambalpur district, which was understood to be one of the key source areas of sloth bear body parts as well as live cubs. The awareness activities conducted under this campaign were aimed specifically at increasing public opposition to bear poaching and cub extraction, besides sensitising and boosting the morale of law enforcers in the state.

Strategy

Meetings were held with former traders, poachers, local villagers, village heads and forest department officials, and villages where bear cub poachers resided were identified. Certain areas had hunters who poached bears and wild boars not for trade, but for bush meat.

WTI representatives also met relevant forest officials, local youth organisations, politicians and mediapersons to brief them about the campaign and gather their support. The leaders of traditional folk performance troupes were also consulted to discuss the campaign strategy, and an existing folk song – describing the reaction of a mother bear when a hunter takes her cub from their den – that was ideal for use in the campaign was identified. A script based on these folk elements was prepared for a street play that would travel to schools and villages in the area. Sloth bear masks, illustrated posters and billboards were also prepared and distributed to create greater awareness.

The focused ***Save the Sloth Bear*** awareness campaign began in January 2009 in Terebada village. The campaign was aimed at sensitising local people to the cruelty and dangers of bear cub poaching, while also alerting them to the illegality of wildlife trade.





Figure 41: Street play performances in Redhakhol, Odisha

Street plays were performed across 40 identified villages in Sambalpur, targeting 40-100 people per performance. About a hundred performances were staged, witnessed by an audience of approximately 20,000 people.

In addition, the following awareness events were organised to create a strong student network, involve youth in future programs and strengthen the project's information network:

- 1. Painting and debate competitions:** WTI and the Odisha Forest Department jointly organised annual inter-school drawing and inter-college debate competitions every August from 2010 to 2012, at Bhima Bhoi College, Redhakhol. Topics for the competitions were 'Human Bear Relations' in 2010, 'Community Participation in Bear Conservation' in 2011, and 'Human Bear Conflict and its Mitigation' in 2012. The names of the winners were announced in the presence of the Sub-collector, Redhakhol Block, during the Block-level Independence Day celebration on August 15 each year. Students from eight schools and three colleges participated in the events.
- 2. Field camps:** Field camps were organised for select students of colleges in Redhakhol Block. These students, who were also members of the Youth Red Cross, cycled from their colleges to Terebeda where a briefing about the sloth bear project was given to them, followed by a trek into bear habitat. A demonstration on basic precautions and first aid required during jungle trips was given to the students. They were also shown the sloth bear street play and the IFAW documentary, 'Born to be Wild'. The camps ended with cultural programs by students.
- 3. Cricket Tournaments:** In collaboration with the Odisha Forest Department, WTI organised the 'WSPA-WTI Sloth Bear Cup Cricket Tournament' in 2011 and 2012 at

Kadampadia ground, Redhakhol. Eight teams from the Redhakhol sub-division participated in the two-day tournament; the event attracted an audience of 3000 people, including various government officials. The event was followed by a photography exhibition and a signature campaign to save sloth bears.



Figure 42: Inter-school painting competition



Figure 43: Inter-college debate competition



Figure 44: The winner of the debate competition receives a certificate





Figure 45: (Clockwise) A banner created for the tournament; tournament winners; and a photographic exhibition on the tournament in 2011



Figure 46: Sloth Bear Cup Cricket Tournament in 2012

4. **Travelling exhibitions:** In 2011 and 2012 travelling exhibitions and street plays were organised in 15 villages of Naktideol and Redhakhol blocks. These events, which promoted the message of sloth bear conservation and generated awareness about bear cub poaching and its legal consequences, culminated with a one-day fair.

The events were attended by some 4000-5000 villagers, 40 Village Protection Committee (VPC) members and 30 forest staff. The blocks' Chairmen, Vice Chairmen and Additional District

Magistrates (ADM), the DFO of Redhakhol and the Deputy Superintendent of Police also graced the event.

5. **Distribution of leaflets and calendars:** Leaflets and calendars carrying messages on sloth bear conservation were distributed during the awareness events. A stall was also put up during the three day Ratha Yatra (Temple Car Festival) at Redhakhol; free saplings of different medicinal plants, and handouts on methods to handle human-elephant Conflict (HEC) were also distributed to about 3000 people during the event.



Figure 47: Photo exhibition and face painting during the fair



Figure 48: Group discussion between the State Forest Department and VSS



Figure 49: Leaflet and calendar distributed during the 'Save The Sloth Bear' campaign



6. **Participation in Lok Mahotsav (Sur Ghungur):** This local festival promoting the culture of Odisha is celebrated in December each year at Redhakhol. About 5000 people were made aware about issues relating to the sloth bear cub trade in the region through a photography display.



Figure 50: People viewing pictures on sloth bear conservation issues at the Lok Mahotsava

Campaign Impact

The campaign had active participation from village communities in Sambalpur, with campaign volunteers as well as street play artistes being sourced from local groups. The campaign's use of elements like folk songs and dances helped it more effectively reach out to the people of the area.

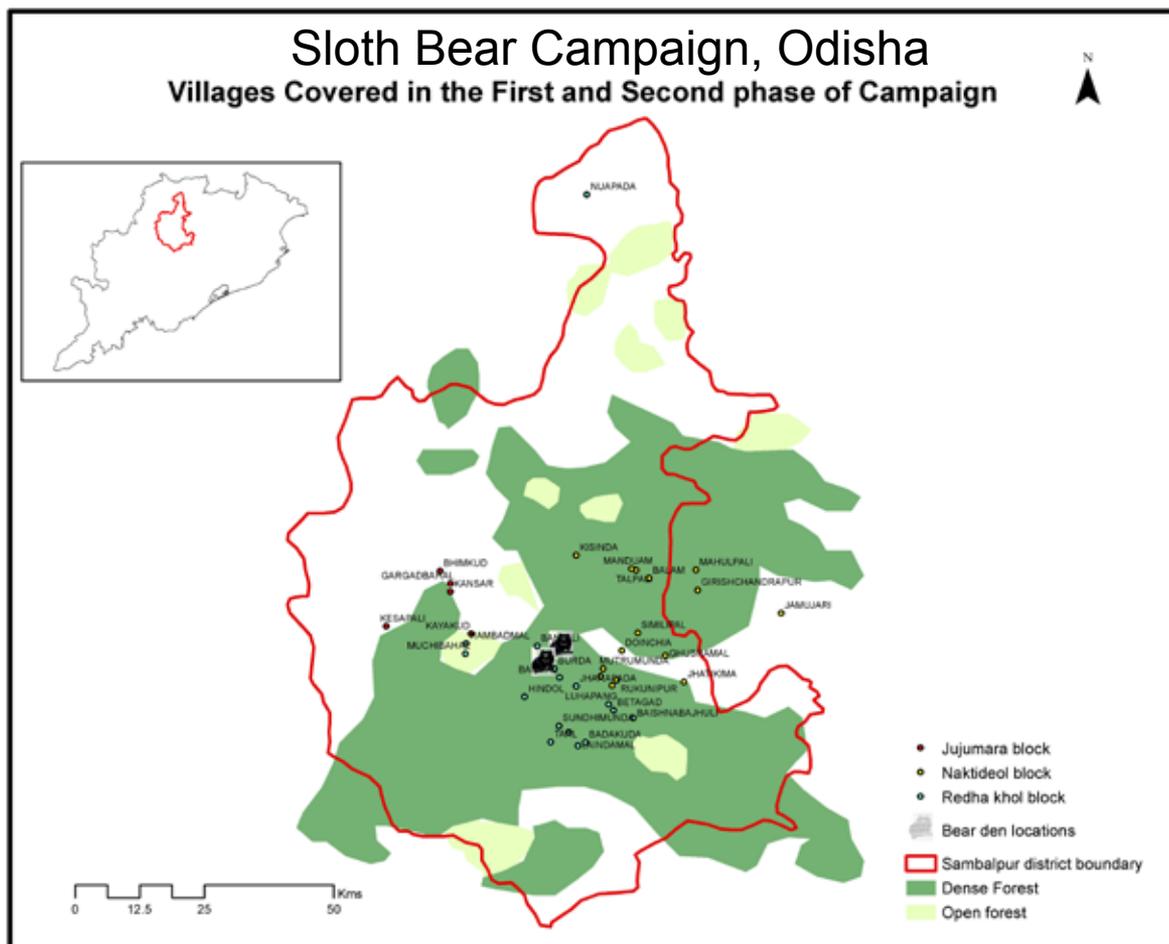


Figure 51: Location map of the sloth bear campaign and protected bear dens in Odisha

The street play performances were advertised through posters, personal invitations and word-of-mouth. The sight of artistes in bear costumes in the villages followed by the song and dance performances turned out to be a major attraction. The performances at weekly markets drew crowds in their hundreds. Apart from street plays, other activities like sports events, drawing and painting events, debate competitions, nature camps and discussions were also conducted to enhance the awareness drive. This ensured the effectiveness of the campaign in changing the mindset and attitude of the local people towards sloth bear and wildlife trade in general.

Impact Assessment (Post Campaign Survey: External)

In February 2011, TNS Global, an external agency, was entrusted with conducting an unbiased assessment of the effectiveness of the awareness campaign. The summary of this assessment is encapsulated in the following points:

1. Awareness among School children:

Linking bear awareness to fun and games rather than competitive activity was found to be more appropriate – both by students and teachers. Moreover, while the regular school curriculum had little variety and did not reflect local conditions, bear issues were discussed through extra-curricular activities like plays and song-and-dance programmes that created an impression.

Awareness regarding the issue of bear protection was high among teachers, who opined that the WTI-WSPA activities needed to be more consistent and there had to be more follow-up. They also wanted a greater role in such awareness generation programs in future.

2. Findings of Focused Group Discussions (FGDs) among adult women: Women from well-to-do sections of society were found not to care much for bears or the forests. They felt that the protection of

forest land was detrimental to them since the forests were being reserved while village land was shrinking. On the other hand women of poorer sections believed that the preservation of forests was a good thing, but thought that the government was inefficient in protecting them.

Most women, irrespective of economic class, were not very interested in what their wards learned at school regarding bears and the environment. Almost all of them were aware, however, that sloth bears were a protected species and that hunting them was illegal.

Regarding the awareness activities, women were able to recall the '*nukkad nataks*' (street plays) and the role plays.

Findings of FGDs among adult men: Men were united in pointing out the shortcomings of the government, which they thought was illegally exploiting forests and was not at all sincere in either protecting sloth bears or forests. They remained non-committal and disinterested about interacting with government departments to report bear hunting and poaching as they were convinced of the illegal felling of trees by forest departments, other government offices and miscreants. They stated that villagers were dependent on the forests for their livelihood and proper management of the same was necessary for everyone's well-being, including that of bears.

Most village families maintained firearms to protect themselves and their crops against bears and elephants.

It was also stated that tribal customs permitted the hunting of bears and bear meat was freely consumed among some sections of people. Bear cub poaching was, however, reported to be on the decline since it was very difficult to keep the cubs hidden for long.

The men were found to be unimpressed with the awareness campaign because their exposure to it was still limited. They stated however that it would be very good if young people could be involved on a more regular basis with



WTI-WSPA. The men knew of WTI and that some youngsters in the village had been involved in saving sloth bears, though they were not too certain as to the exact nature of their activities.

Campaign Exit Strategy

As part of the exit strategy to make the awareness campaign sustainable, a Self Help Group (SHG) of the 17 member street play team, named Maa

Kaitadevi Yuva Prakruti Sangha, was formed and provided one-time support. The team chose to be involved in agriculture and asked for a borewell while they continued with their street play and other stage performances.

The borewell was dug with WTI-WSPA support in January 2013 and a second-hand vehicle was provided for the team to tour the area for their street play performances.

CHAPTER 6

Providing Alternative Livelihoods to Kalandars

Kalandars still dependent on bear dancing had been identified through the all-India survey conducted in 2005-06. WTI-WSPA field personnel went to work within the relevant settlements over months and years, building a rapport with the community.

Discussions were held regarding skill sets and interests with the identified Kalandars and their families, so that suitable alternative livelihood options could be shortlisted. Feasibility studies were conducted on the chosen options – including market studies, availability of products or raw materials, profitability, trainings required etc – to properly evaluate their sustainability. An appropriate alternative livelihood was thus selected for each Kalandar and complete support provided to help him set up and succeed in his new profession.

By the end of 2012, the WTI-WSPA initiative had ensured that none of the rehabilitated Kalandars were involved in bear dancing or performance with any other animal. Sixty-four percent of rehabilitated Kalandars had successfully taken up their Alternative Livelihood and were fully dependent on the new option for their income.

The Alternative Livelihoods initiative had several components. It was executed in phases with the following logical steps:

The Alternative Livelihoods Model

Phase 1, the first step, involved identification of the Kalandar settlements. Once a settlement was identified, the project team began liaising with the state government and the concerned forest department. Further work was initiated only after the government had granted permission.

Building a rapport with the community was the next important step. It was crucial that the community be made aware of existing wildlife laws and given viable alternatives to their age-old profession. This was achieved through community consultations and dialogue with individual Kalandars and their families. This exercise took a lot of time and painstaking work, in spite of which Kalandars sometimes decided not to participate.

Where the trust deficit was successfully bridged, the skills of



the individual Kalandar were assessed and the suitability of his chosen alternative livelihood determined, for which an individual feasibility study was conducted.

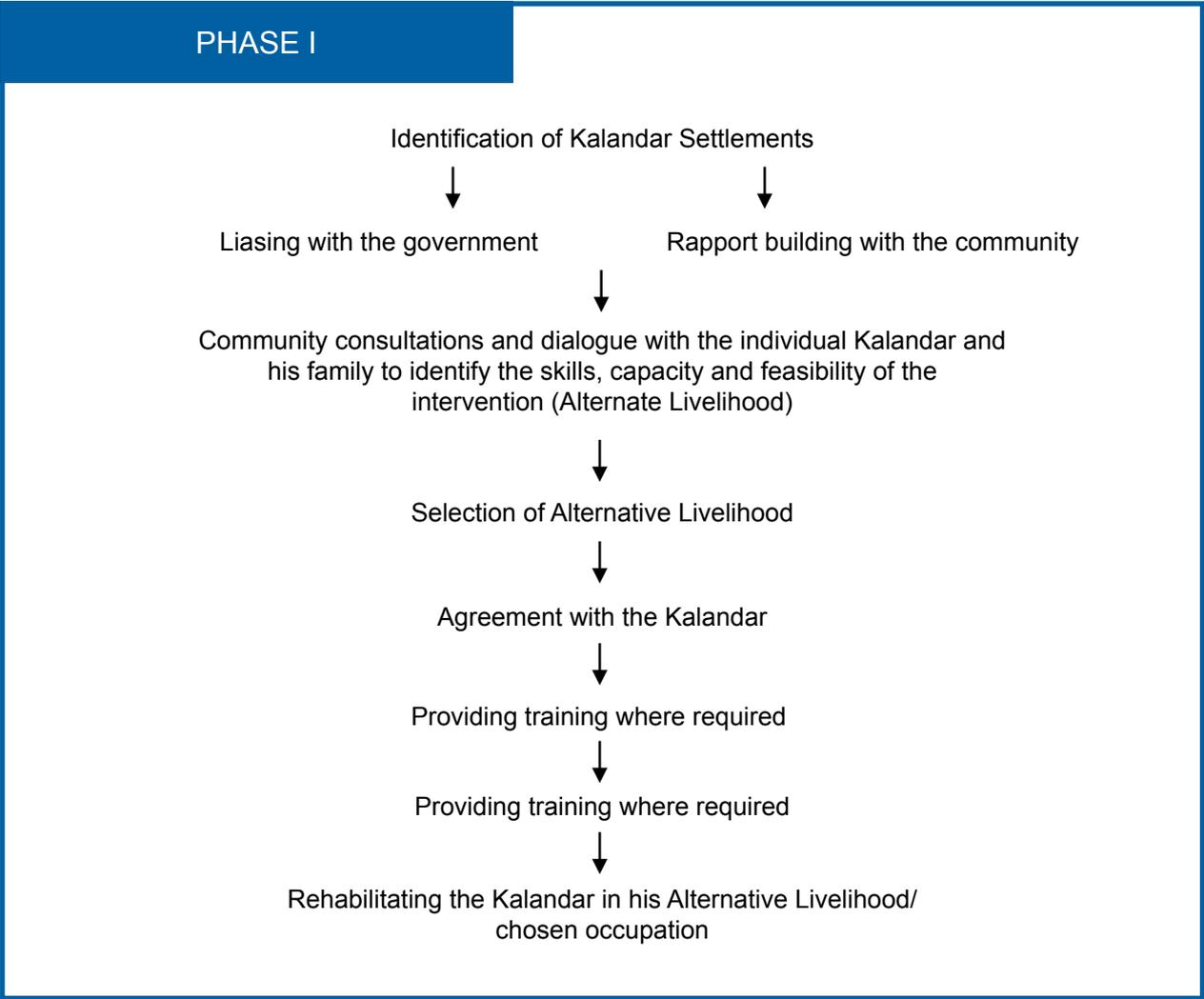
Simultaneously, the Kalandar signed an agreement surrendering his bear to the forest department. The alternative livelihood was then provided to him, with trainings conducted as determined by the skill assessment study.

Phase 2 involved regular monitoring of the livelihood interventions, including surprise checks. Support was provided to the Kalandar after a needs assessment, if he was found to be struggling in his new profession. The project

team made every effort to motivate the Kalandar to achieve success and help him expand or improve his chosen alternative trade.

Support was also provided to educate Kalandar children, so that the next generation was qualified to start new livelihoods and move away from the traditional one. It was also important to empower the Kalandar women; in order to make them part of the decision-making process in their families they needed to be economically self-sufficient. Depending on skills and interests, therefore, they were motivated and supported to start small businesses. Their progress was monitored every month by WTI field personnel and additional support provided as required.

Diagrammatic representation of the Model of Rehabilitation of Kalandars



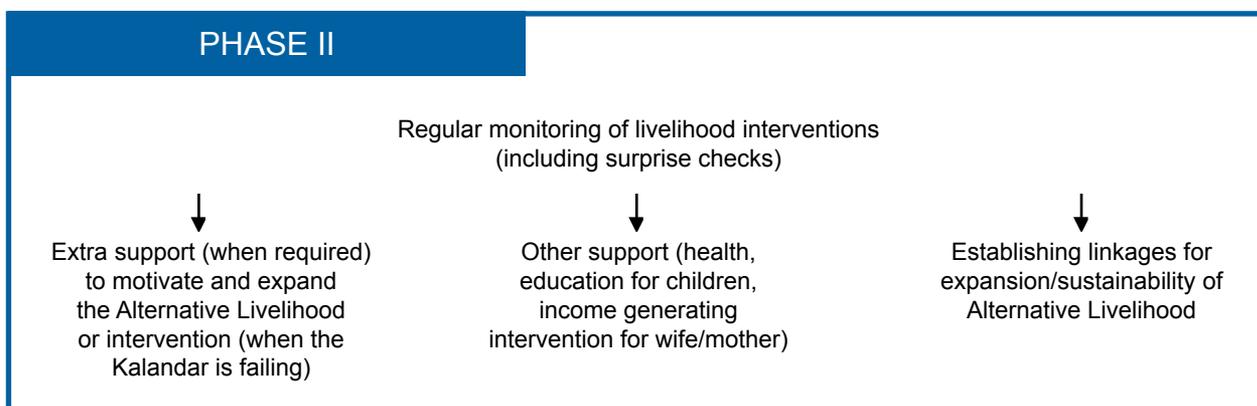


Figure 52: Model of Rehabilitation of Kalandars

Pre-rehabilitation Survey of Kalandars

To monitor and evaluate the success of the Alternative Livelihoods programme, pre-rehabilitation surveys of the 50 beneficiaries were conducted using a structured questionnaire by WTI-WSPA (*Annexure 6*). The major findings of this survey are mentioned as under:

1. **History of Kalandars:** The Kalandars are a semi-nomadic Muslim community of animal performers and entertainers with origins that may be as ancient as that of settled communities. Historical confirmation of nomadic entertainers with performing bears and monkeys are not found until the late Vedic era (ca. 1000 – 700 BC). Although often lumped under semantically thick and cognitively muddled constructs such as ‘gypsies’ or ‘*khanabadosh*’ [people who carry their houses on their shoulders], Kalandars consider themselves endogamous people (*Qom*), descended from ancient but unknown ancestors (Berland 2003). Admittedly uncertain about a natal place, their most common origin narratives place their ancestors in the Balkh and Bokara regions of Persia, then travelling into the Punjab and the rest of southwest Asia before the arrival of Sikander, aka Alexander of Macedonia (Berland 2003). Sometimes also called Darvesh, they have been performing with

bears, monkeys and other accompanying animals for many centuries.

In the pre-rehabilitation survey the Kalandars were asked about their history, profession, origin and their routes of migration in the past. The 50 participating Kalandars mentioned that they were Muslims, led a nomadic life, and were bear dancers.

They were not sure of their place of origin; 22% of them recalled that the Kalandar community was originally from Chhattisgarh; 12% were aware that the bear dancing tradition was present during the Mughal period; 34% felt that they had been performing for many generations.

They were proud of the fact that they had been accorded the status of royal entertainers during the time of the Mughal emperors.

2. **Source of Bears:** Bears were considered prized possessions as they earned the Kalandars their livelihood. In the pre-rehabilitation survey, the Kalandars declared that their sloth bears were captured from the wild as cubs to be trained as dancing bears; 36 percent said that they had sourced their bear from Odisha; the average amount paid for a bear was Rs 1020.



Who are Kalandars?

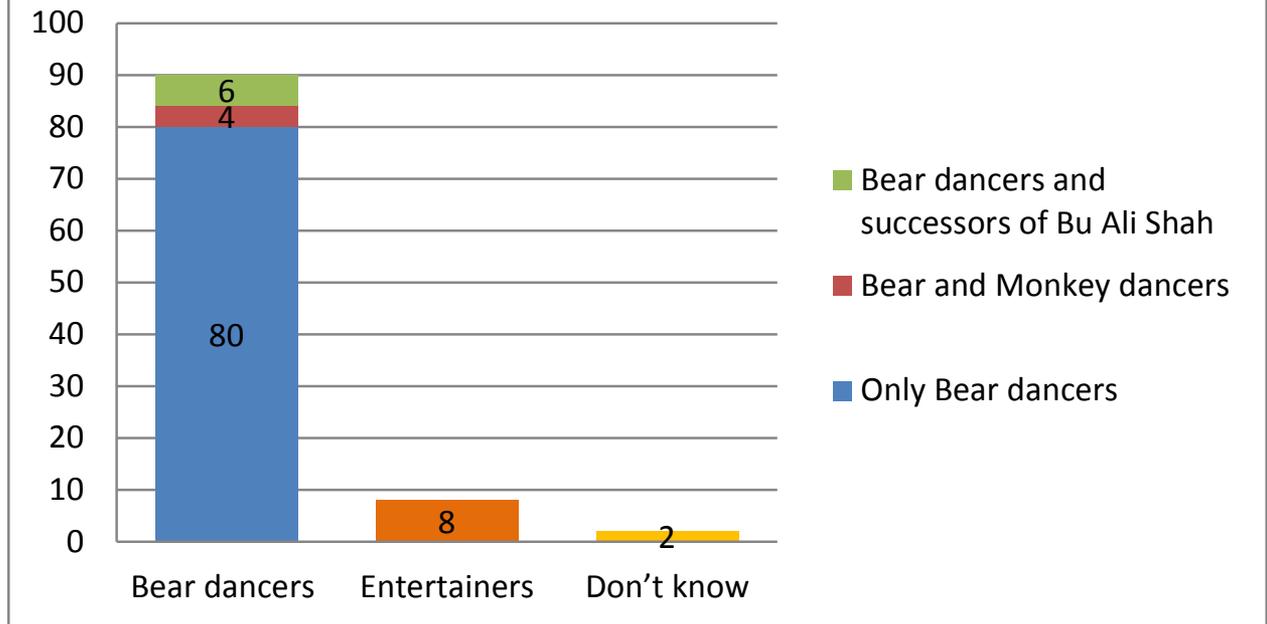


Figure 53: Who are the Kalandars

Since how long has the Kalandar community been performing with bears?

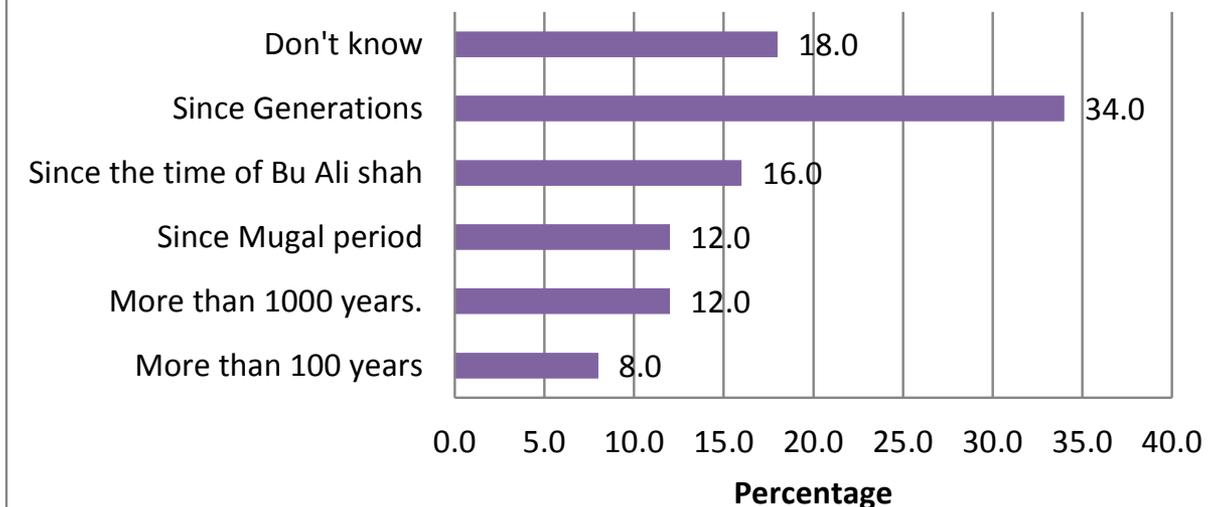


Figure 54: Origins of bear dancing

Where did you get your bear from?

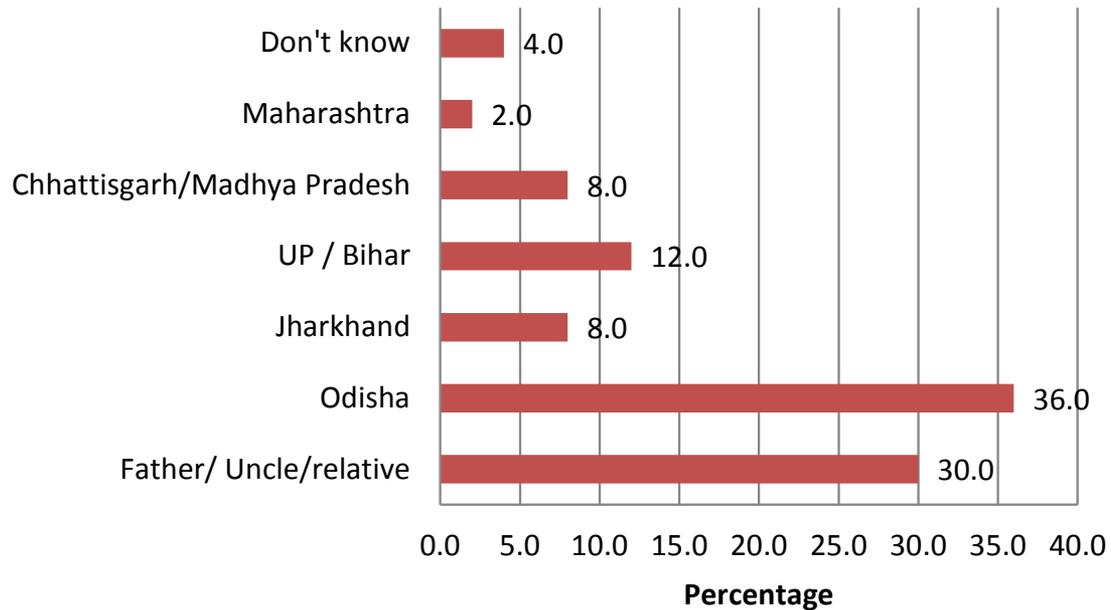


Figure 55: Source of dancing bears

For how much did you purchase your bear?

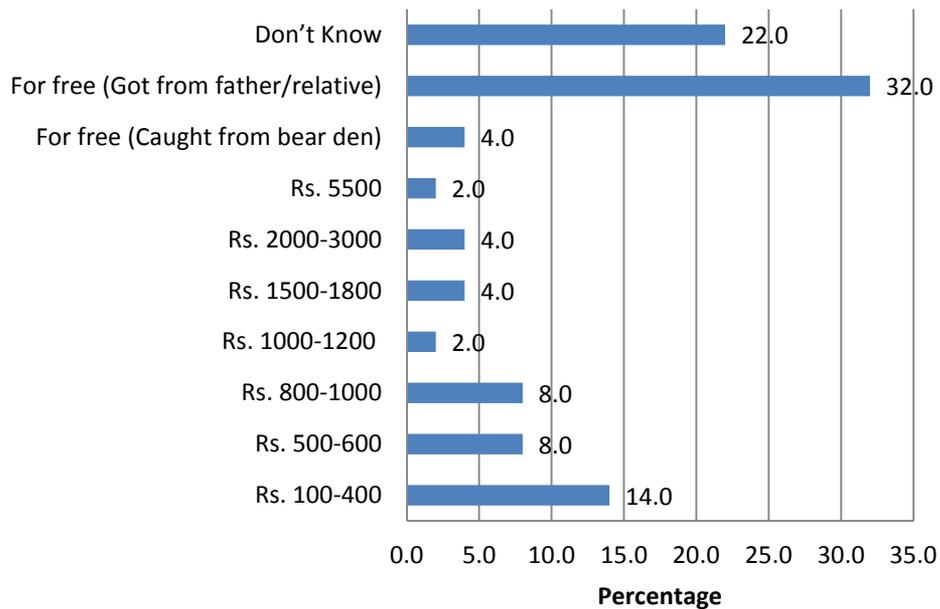


Figure 56: Price of dancing bears



3. **Bear ownership:** A bear was often shared between two or three households. Of the 50 Kalandars rehabilitated by WTI-WSPA, 31 were owners of dancing bears and 19 used to borrow bears from others. (The table in Annexure 2 provides a list of the rehabilitated Kalandars and their dancing bears.)

4. **Background of rehabilitated Kalandars**

Skill: During the pre-rehabilitation survey 98% of the Kalandars said that they had been taught bear dancing by their father or a relative, while 2% had been taught by an *ustad* (teacher). They had started performing with their bears at an early age and had been performing with their bears for between five and forty years.

Twenty-six of the 50 Kalandars revealed that they had owned or performed with a single bear while a few said that they had performed with as many as 15 to 20 bears.

Pre-rehabilitation Livelihood: The Kalandars earned an average annual amount of Rs. 100,000 from bear dancing prior to their rehabilitation. Eighty percent of them had performed for foreign tourists, for earnings ranging between Rs 50 and Rs 1000 per show.

Preferred seasons, places and audience for bear dancing: Kalandars usually did not own land or permanent shelters. They subsisted by travelling from place to place, transporting their animals and limited physical possessions. They travelled in different groups consisting of several families, often changing their routes in order to maximise the productivity of established entertainment activities.

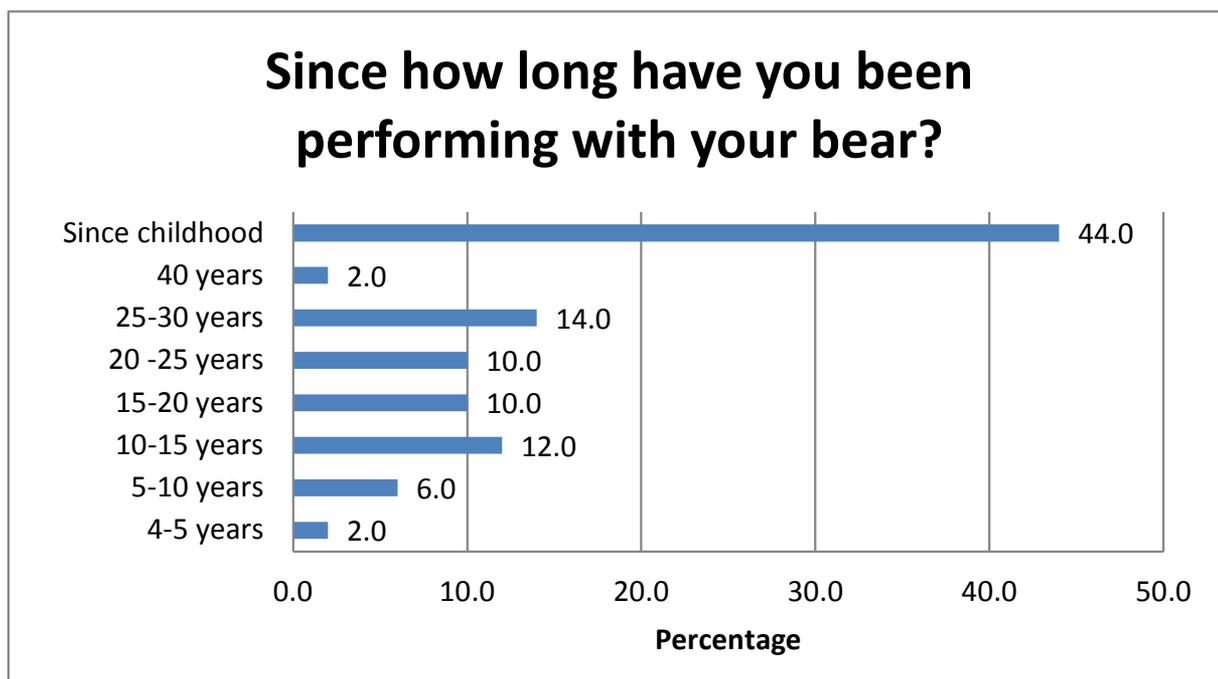


Figure 57: Number of years individual Kalandars have performed with their bears

How many bears have you owned/performed with till date?

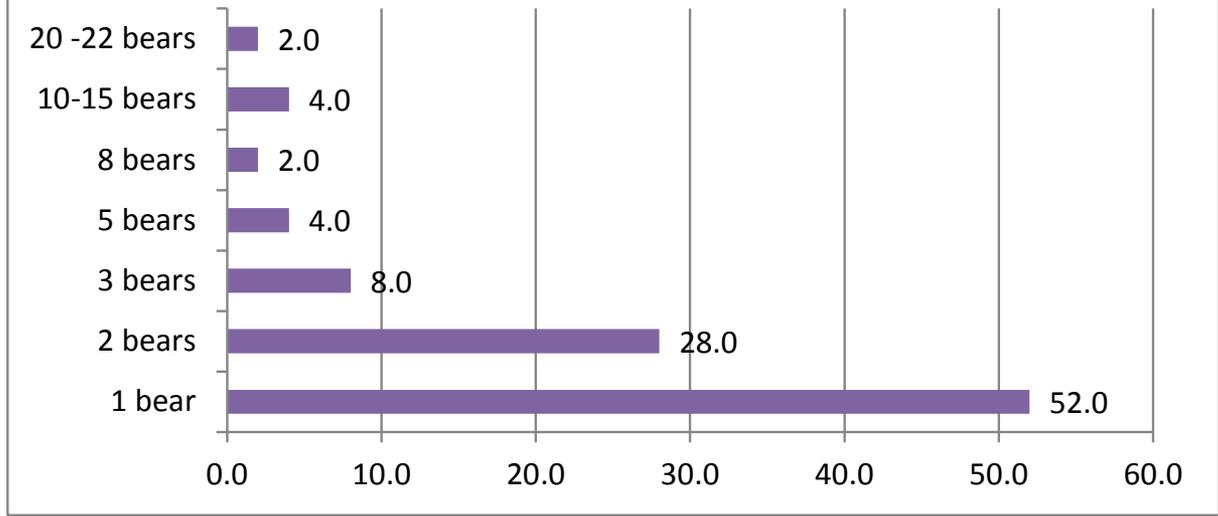


Figure 58: Number of bears owned

Have you performed for foreign tourists?

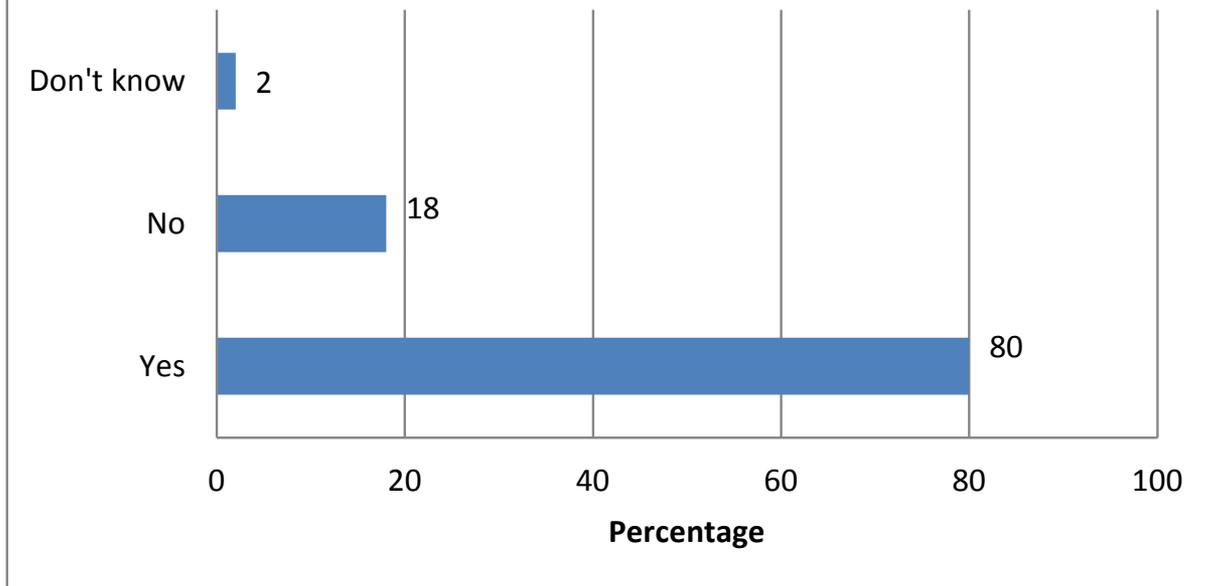


Figure 59: Bear dancing for foreign tourists



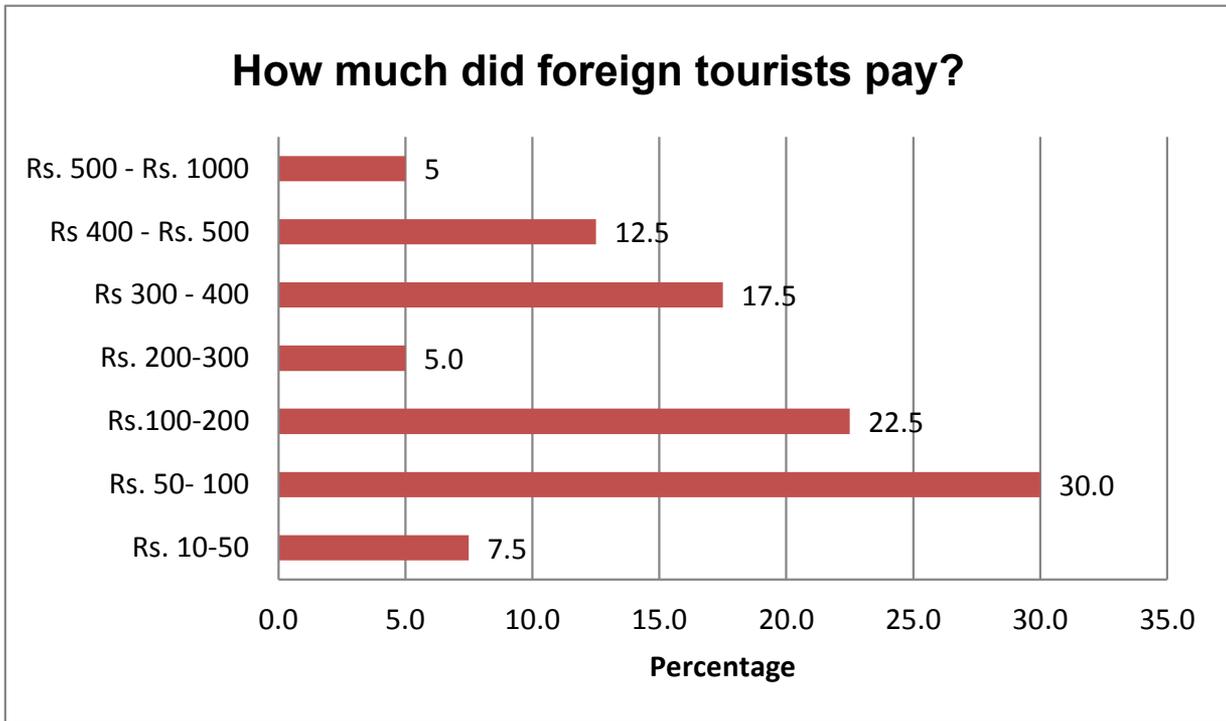


Figure 60: Payment received from foreign tourists

Figure 61 details the Kalandars' places of residence as well as the areas where they performed. Of these, the preferred performance venues were in Durgapur, Kharagpur and Asansol in West Bengal; Rajgir, Patna, Beetiah, Muzaffarpur, Munger, Gaya and Bhagalpur in Bihar; Ranchi, Gumla, Simgeda, Lahordega, Tatanagar and Darbangha in Jharkhand; Nepal and bordering districts of Uttar Pradesh; Dehradun in Uttaranchal; Nagpur in Maharashtra; Chattarpur, Balaghat, Mandla, Dindori, Shahdol, Chindwara and Betul in Madhya Pradesh; Ambikapur, Korba, Jagdalpur, Durg, Raigarh and Bastar in Chhattisgarh; Jharseguda, Sambalpur, Cuttack,

Baripada and Koraput in Odisha. According to the Kalandars, they earned well in these places and the forest department and police were less effective.

A majority of spectators, the Kalandars felt, watched bear dancing for entertainment; 20 percent said that it was because people wanted to see a wild animal.

Legality: After the Wild Life (Protection) Act of 1972 was notified, some states, as per the law, had issued ownership certificates to Kalandars for their bears. In 1998 live animal performances were completely banned by the government,

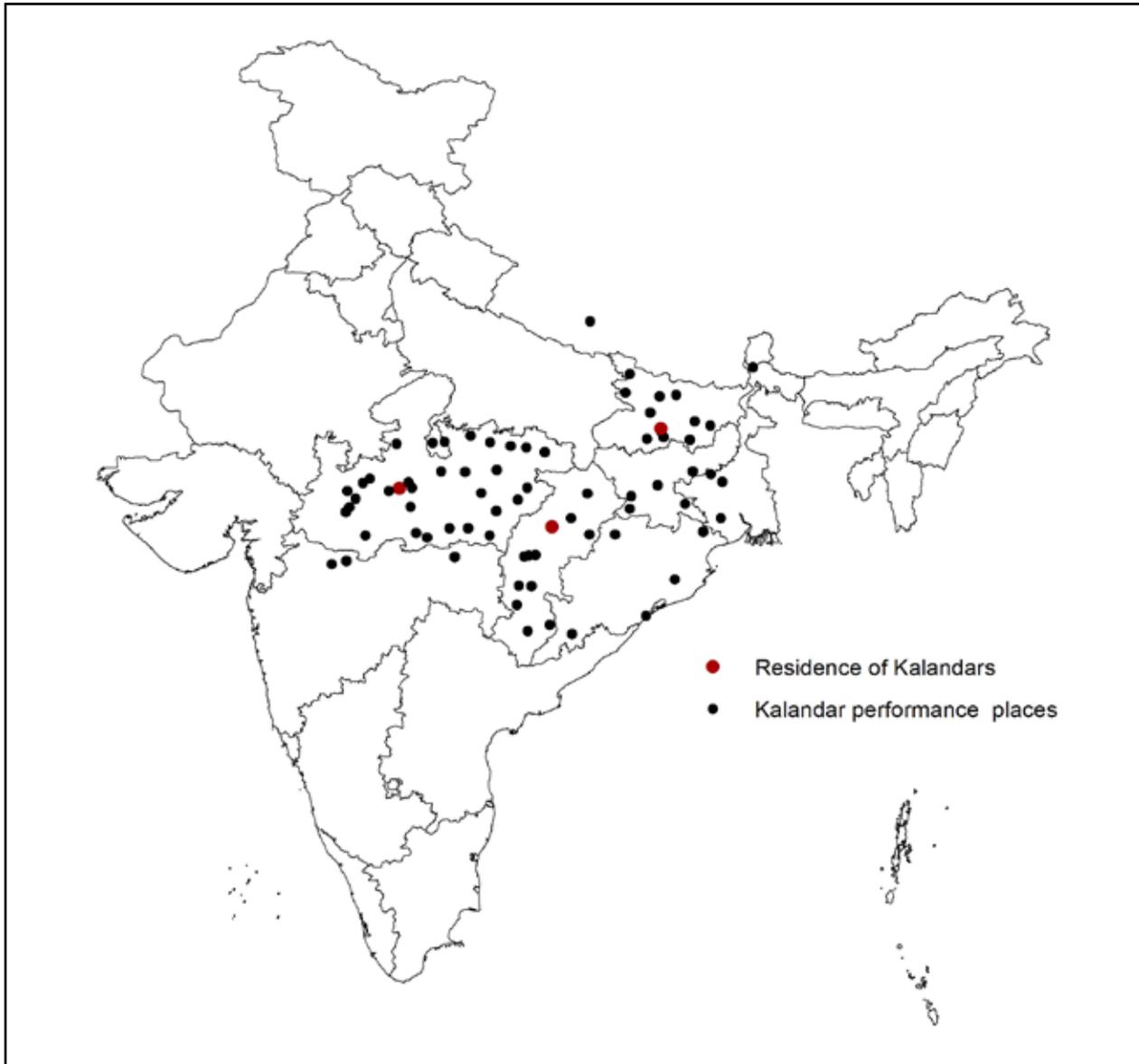


Figure 61: Places of residence and performance of Kalandars

making the bear dancing profession illegal. In the absence of alternatives and lack of support from the government, however, the Kalandars had a tough task building a new life. Poverty, illiteracy and the inability to move on to new livelihoods made them dependent on this traditional occupation.

Ninety-six percent of Kalandars participating in the Alternative Livelihoods initiative knew that bear dancing was illegal due to wildlife law, prior to surrendering their bears; 58 percent believed that the law could bring the tradition to an end.

During the pre-rehabilitation survey 74% declared that they had never encountered an enforcement authority when they were performing with bears.



Reason for preference of certain areas for bear dancing

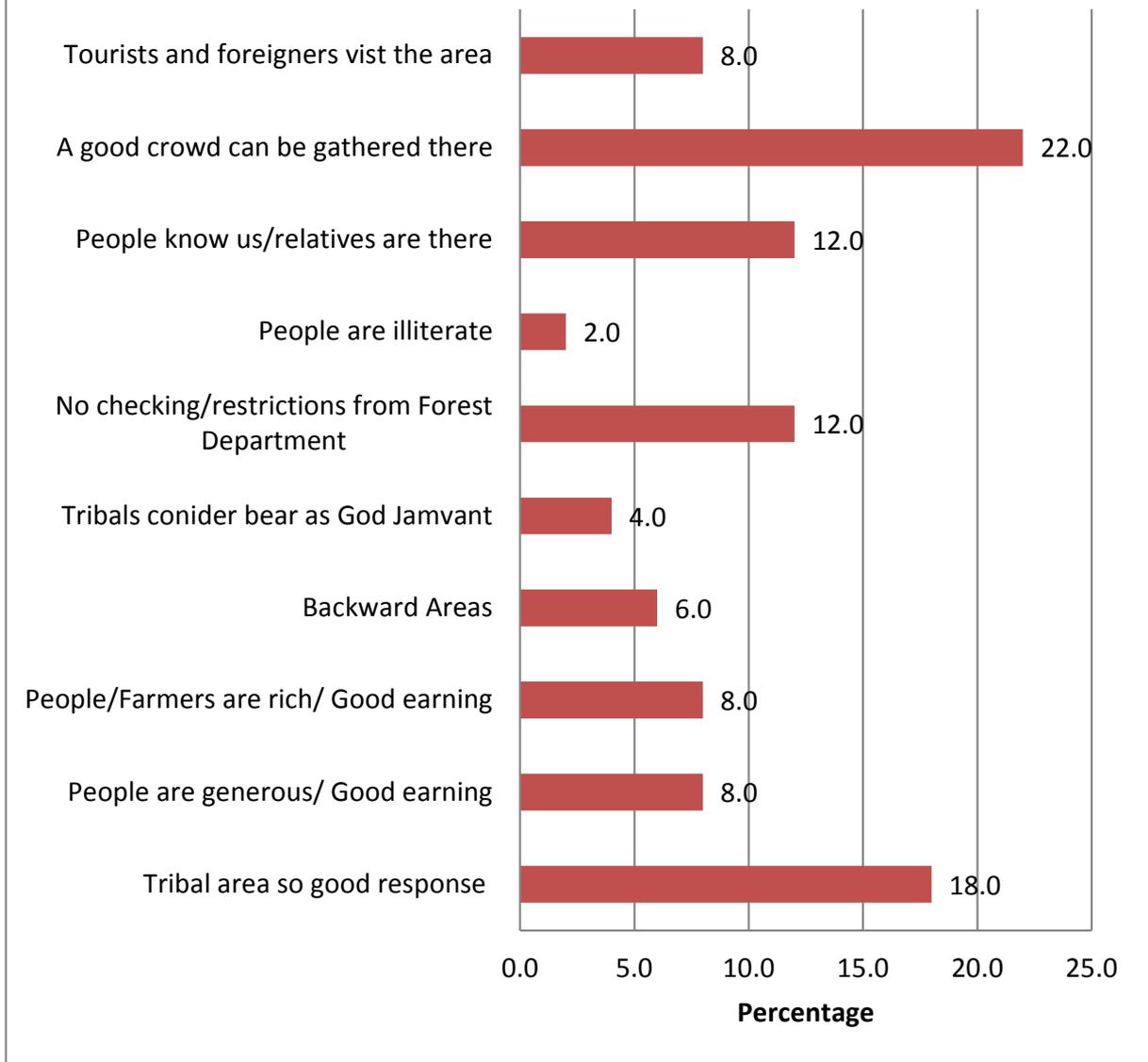


Figure 62: Reason for preference of certain areas for bear dancing

Why do you think people came to see bear dancing?

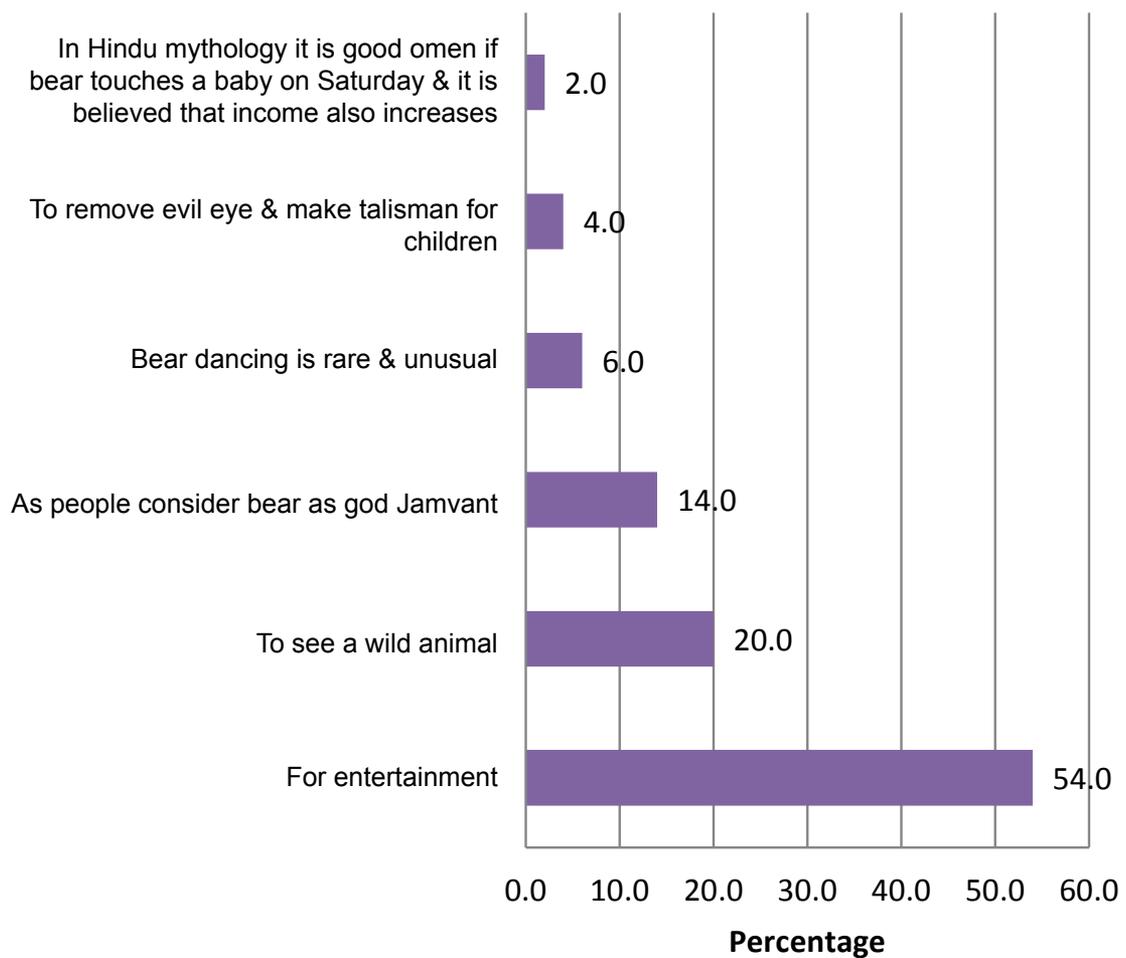


Figure 63: Reasons, according to the Kalandars, why people watched bear dancing



Why do you think bear dancing is illegal

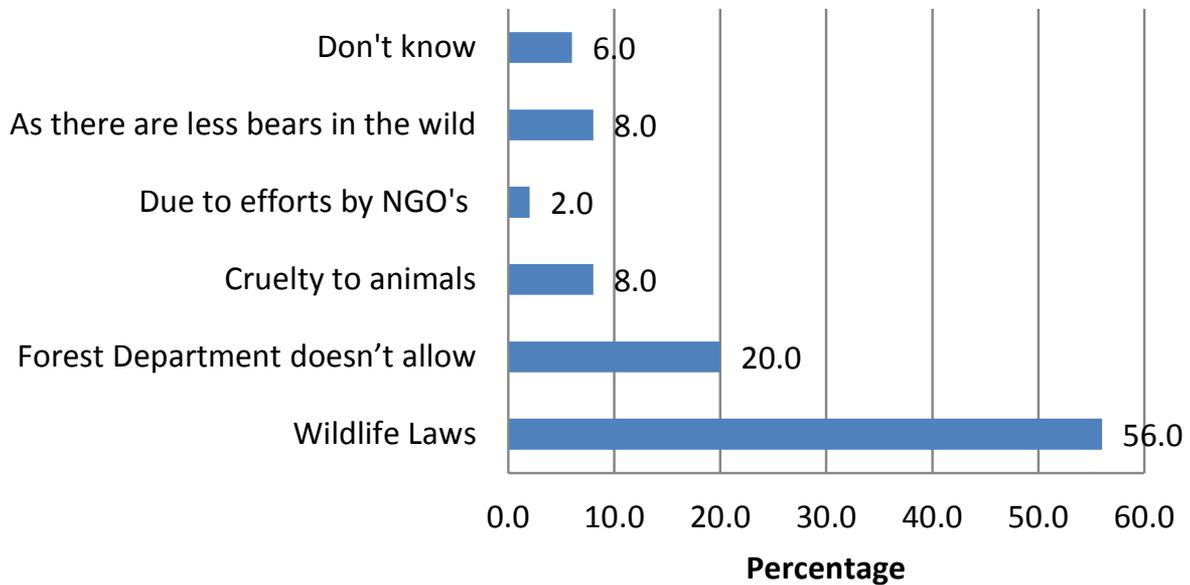


Figure 64: Perception regarding legality of bear dancing

Do you think law can stop bear dancing tradition

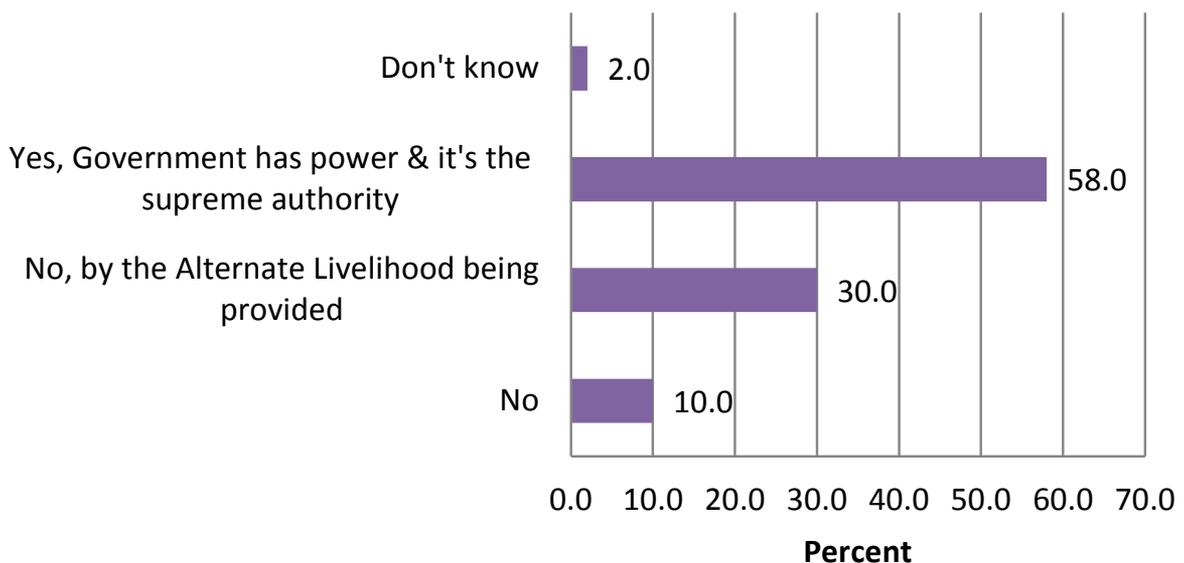


Figure 65: Opinion of Kalandars on effectiveness of law

4. Welfare of the dancing bears

Knowledge about bears: The Kalandars admitted during the pre-rehabilitation survey that bears are intelligent and can feel pain. This shows that they knew that they were inflicting pain on their dancing bears, but practiced this tradition anyway as they did not have other alternatives or skills.

Mastering the animal: The pre-rehabilitation survey showed that dancing bears were usually trained to by an *ustad* (professional), or an experienced Kalandar. The bear's nose was pierced with a needle and a nose ring put through the hole. The canines were removed by the *ustad* or an experienced Kalandar who put a hard stick covered with cloth into the bear's mouth and used a special iron tool to loosen the teeth. Using another tool or pliers, the canines were gripped and removed from the root. The bears' legs were tied and a minimum

of four people were needed to control it during this painful process.

None of the cubs of Kalandars surveyed had died during this process. A few Kalandars did however state that if the process was not done carefully, or if the cub was too small it would die due to the pain. Most of the Kalandars had never been injured by their dancing bears, nor had their bears injured anyone else.

Health of dancing bears: All the Kalandars said that their bears required proper feeding and enough space for movement in order to remain content and healthy.

The daily cost of feeding a bear averaged to Rs 150. The bears ate whatever the Kalandars themselves did on a daily basis, and sometimes they were fed milk and *daliya* (cooked wheat grain).

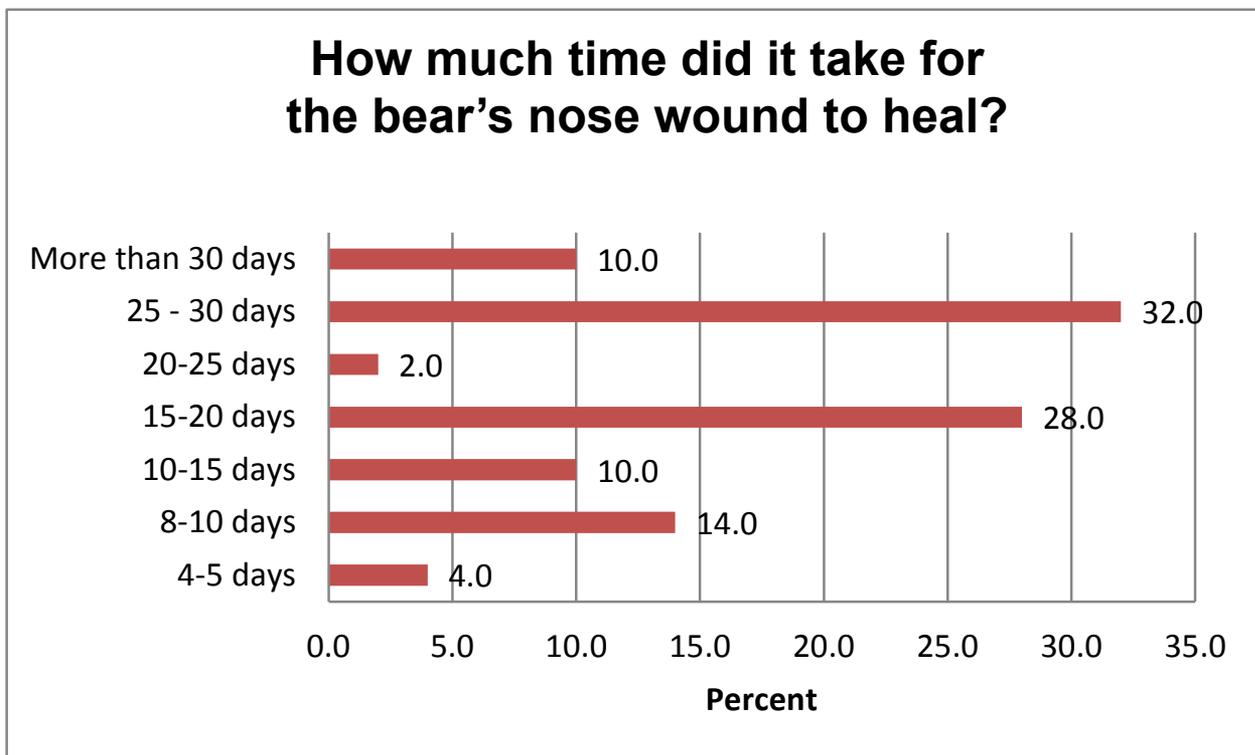


Figure 66: Time taken for the bear's nose wound to heal during training



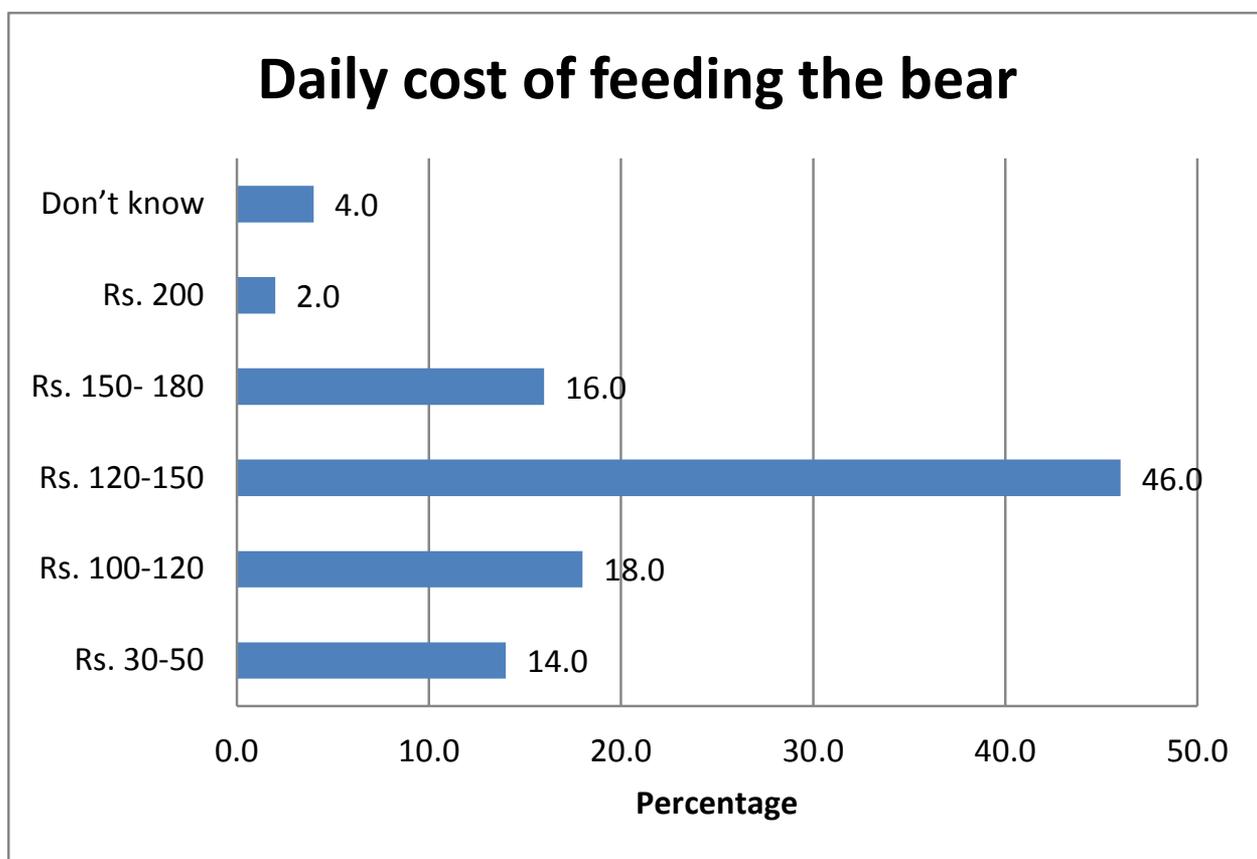


Figure 67: Cost of feeding a dancing bear

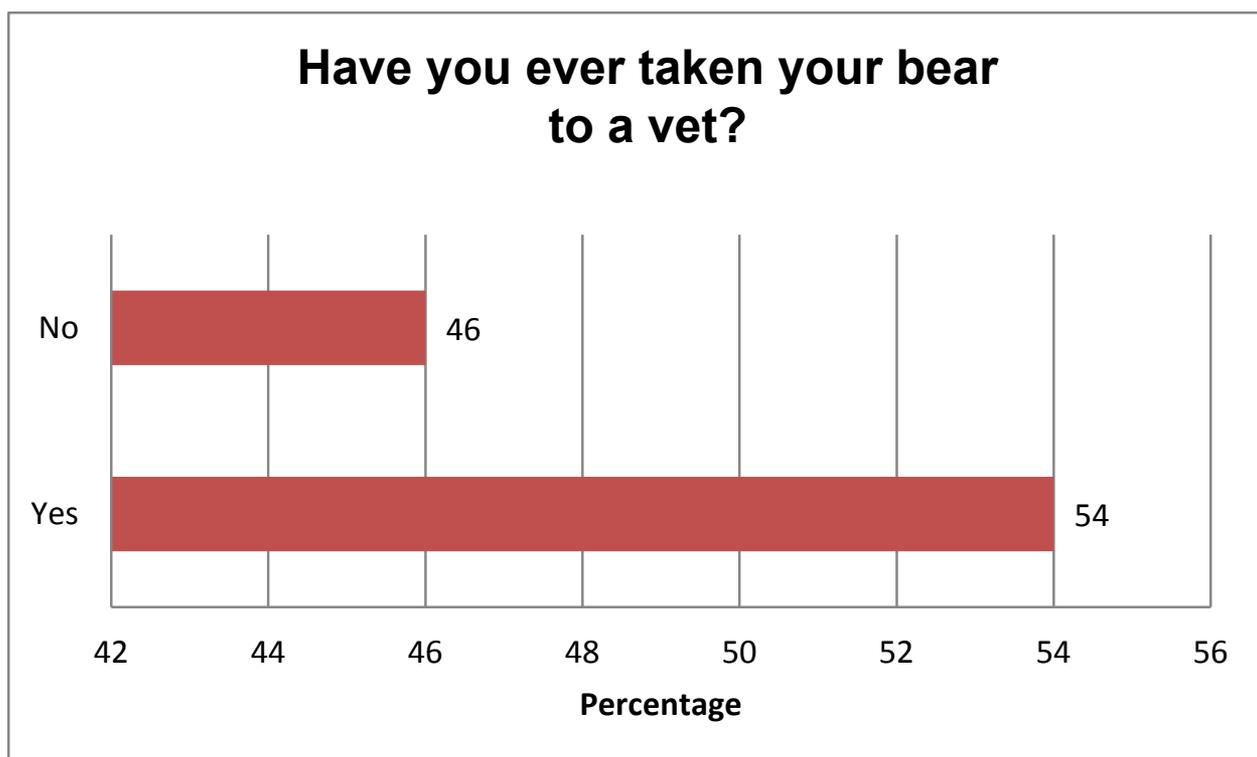


Figure 68: Medical attention provided to dancing bears by Kalandars

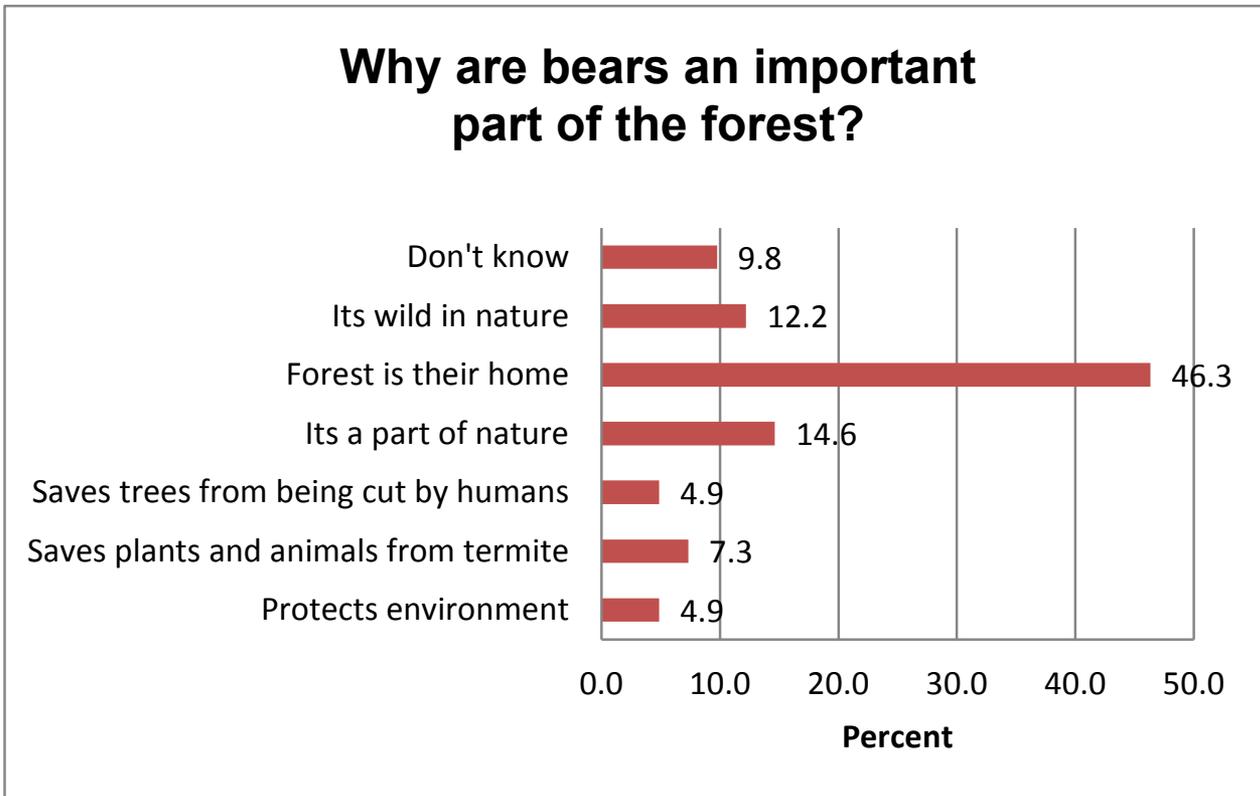


Figure 69: Ecological importance of bears

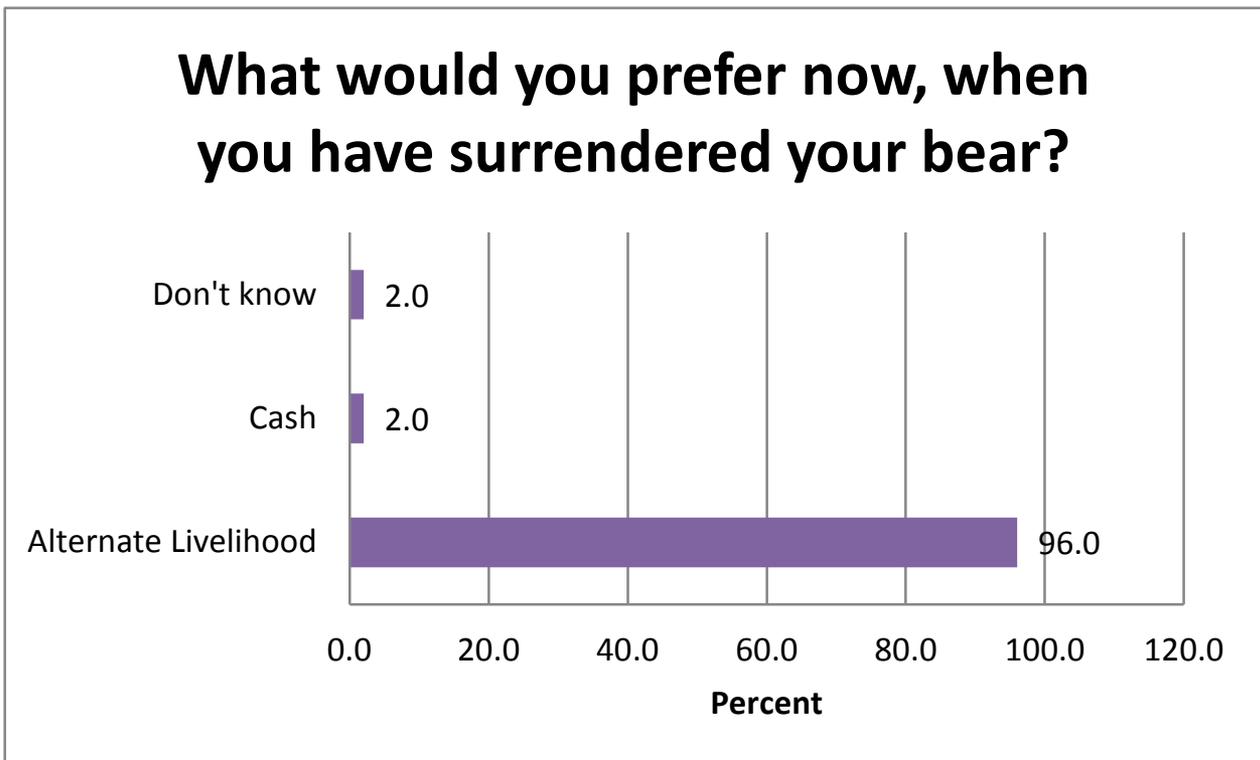


Figure 70: Preferred course of action after surrendering their bears



Ecological Significance of bears: The Kalandars accepted that their bears would be better off in the forest. They believed that bears were an important part of the forest as it was their natural environment.

Livelihood preference: During the pre-rehabilitation survey, 96% of the Kalandars who had surrendered their bears said that they would prefer an Alternative Livelihood.

Rehabilitation of Kalandars and Alternative Livelihood Sustainability

In 2006, many Kalandars who had surrendered

their dancing bears to the forest department could not shift to another livelihood source due to a lack of necessary resources or skills.

When WTI and WSPA began its initiative to rehabilitate 50 Kalandars in Madhya Pradesh, Chhattisgarh and Bihar, they used a well designed model (*Figure 52*) that not only included the provision of an alternative livelihood, but also facilitated civil society integration and health, youth, children and gender issues.

All the rehabilitated Kalandars were male and were followers of Islam. They were aged between

Table 10: Number of Kalandars and dependents to whom support was provided by WTI-WSPA

| States | | | | | |
|---------------------------------------|------------|--------------|------------|--------------|------------|
| Madhya Pradesh | | Bihar and UP | | Chhattisgarh | |
| Kalandars | Dependents | Kalandars | Dependents | Kalandars | Dependents |
| 22 | 25 | 10 | 28 | 18 | 39 |
| Total: 50 Kalandars and 92 Dependents | | | | | |

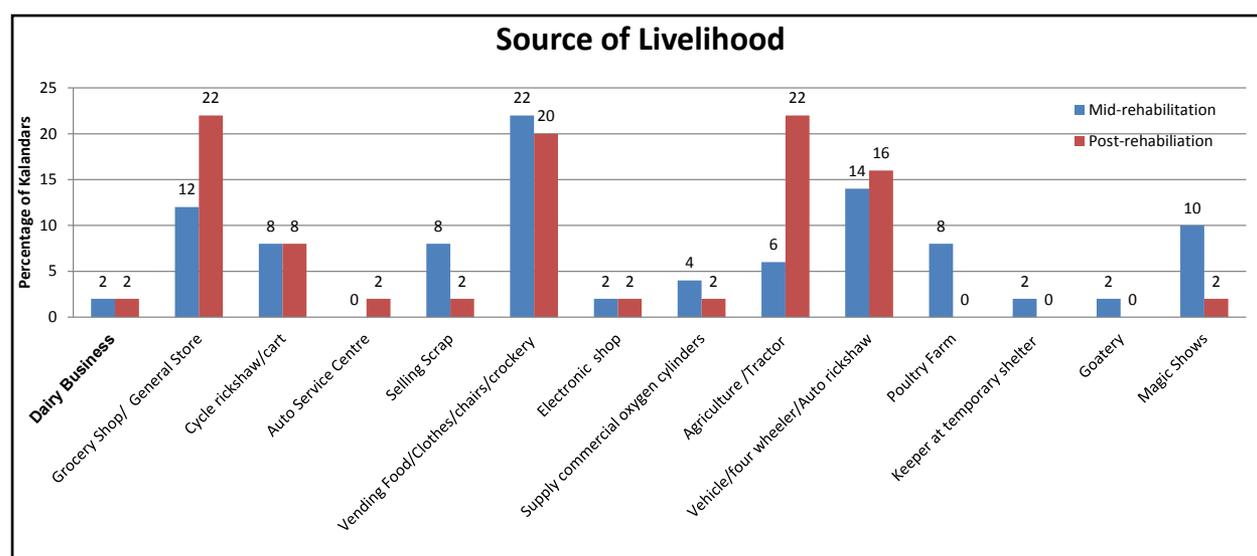


Figure 71: Source of livelihood of Kalandars (post rehabilitation)

Table 11: Success or failure of the chosen Alternative Livelihood

| Sl. No. | Name of the Beneficiary | Alternative Livelihood Provided | Success/Failure | Reasons |
|-----------------------|----------------------------------|---------------------------------|-----------------|--|
| Chhattisgarh | | | | |
| 1 | Ashraf Ali | Tractor & Agriculture | Success | |
| 2 | Asfar Ali | Tractor & Agriculture | Success | |
| 3 | Aslam Ali | Tractor & Agriculture | Success | |
| 4 | Akbar | Auto | Success | |
| 5 | Ajij (of Kongia) | Bakery Unit | Success | |
| 6 | Ajij Ali | Hosiery Shop, Agriculture | Success | |
| 7 | Asgar Ali | Hosiery Shop, Agriculture | Success | |
| 8 | Habib Khan | Agriculture | Success | |
| 9 | Jalil Khan | Footwear shop, agriculture | Success | |
| 10 | Khalil Mia | Agriculture | Success | |
| 11 | Khreeun Bee | Hosiery Shop | Success | |
| 12 | Majid | Hosiery Shop | Failure | Due to alcoholism |
| 13 | Nabib Khan | Agriculture | Success | |
| 14 | Rasheed Khan | Agriculture | Success | |
| 15 | Raj Ali | Agriculture | Success | |
| 16 | Sharif Khan | Agriculture | Success | |
| 17 | Shafi Mia | Hosiery Shop | Success | |
| 18 | Sher Ali | Agriculture | Success | |
| Madhya Pradesh | | | | |
| 1 | Altaaf Khan | Grocery shop | Failure | The shop was closed as he started doing scrap collection |
| 2 | Waseem Khan | Auto | Failure | Sold the auto and became driver in a city commuter service |
| 3 | Zakir Khan | Selling Chairs | Failure | Spent all the profits from the business in alcoholism and started selling bracelets and amulets |
| 4 | Shabeer Khan | Electric Shop | Success | |
| 5 | Zameer Khan#(son of Saleem Khan) | Auto | Success | |
| 6 | Saleem Khan# | Grocery Shop | Success | |
| 7 | Kamaaludhin | Selling clothes | Failure | Spent all the profits from the business in alcoholism and other health issues, then started working as a labourer in a factory |



| | | | | |
|----|-----------------------|-------------------------------------|---------|---|
| 8 | Shakir Khan | Grocery/cycle repair | Success | |
| 9 | Shubbur Mian | Poultry | Failure | Spent all the profits from the business in alcoholism. Started scrap collection and selling amulets |
| 10 | Rafeeq Mohd. | Selling fruits | Success | |
| 11 | Khaleel Khan | Selling Chairs | Failure | Spent all the profits from the business in alcoholism and started working in a flour shop |
| 12 | DeenMohd. (son Zigar) | Auto | Failure | Sold the auto and started working as a labourer in a factory |
| 13 | Riyaz Khan (Bhori) | Grocery Shop | Failure | Spent all the profits from the business in alcoholism and started selling threads and amulets |
| 14 | Zaheer Khan(Shoukat) | Vehicle (Tata Sumo) | Success | |
| 15 | Hakeem Khan | Selling eatables on a bicycle | Failure | Spent all the profits from the business in alcoholism and started working as a labourer |
| 16 | Qayyum Khan | Selling cups and plates | Failure | Spent all the profits from the business in alcoholism and started scrap collection |
| 17 | Anwar Khan | Commercial oxygen cylinder | Success | |
| 18 | Sadik Khan (son Raes) | Maruti Van | Failure | Sold his Maruti van and started working as a driver in a city commuter service |
| 19 | Kadeer Khan | Vehicle (Tata Sumo) and egg vending | Success | |
| 20 | Haleem Khan | Food vending cart | Failure | Spent all the profits from the business in alcoholism and started scrap collection |
| 21 | Aseen Khan | Grocery & semi precious stones | Failure | Spent all the profits from the business in alcoholism and started scrap collection |
| 22 | Shameemudhin | Auto repair shop | Success | |

| Bihar and Uttar Pradesh | | | | |
|-------------------------|-----------------------|---------------------------|---------|---|
| 1 | Md.Karim Shah (Guddu) | Dairy business | Success | |
| 2 | Md. Kurban Shah | General items store | Failure | Alcoholism, less interest in his AL |
| 3 | Md. Mukhtar Alam | Rickshaw pulling business | Failure | Alcoholism, less interest in his AL |
| 4 | Md. Suleman Shah | General & Footwear store | Success | |
| 5 | Md. Nayiem Shah | Rickshaw pulling | Success | |
| 6 | Sobrati Shah | Rickshaw pulling | Success | |
| 7 | Md. Nagina | Rickshaw pulling | Success | |
| 8 | Md. Alam | Grocery Store | Success | |
| 9 | Md. Islam | Tailoring shop | Failure | Interested in a new AL but earned more as a labourer in a brick kiln. |
| 10 | Kismat Ali | Passenger Auto | Failure | Interested in new AL but earned more income from trading horses |

35 and 70 years and most of them were related to one another, indicating a close-knit social group. The average family unit of the Kalandars was 7-10 members, though the new generation understood the importance of small families of 3-5 members. Thirty-one Kalandars were rehabilitated in 2006, 5 in 2007, 2 in 2008, 7 in 2010 and 5 in 2011. The Alternative Livelihoods provided to each is shown in *Table 11* above and detailed case studies are given in *Annexure 4*.

Activities for dependents of Kalandar families

It was realised during the course of the Alternative Livelihood (AL) implementation that Kalandars would be more motivated to succeed at their ALs if their womenfolk and children were also involved in the project.

Activities for women of rehabilitated Kalandar families:

The families of Kalandars being rehabilitated were large, with an average of 7-10 members; one or two earning members could not take care of the family's needs with their meagre income. Also, since the AL was a new profession, the earning from it was often not sufficient and additional sources of income were required.



Figure 72: Training need assessment underway in Chorbhatti and Kongia village



Micro-enterprise development in Bilaspur, Chhattisgarh: WTI initiated this aspect of the Alternative Livelihoods programme by exploring micro-enterprise development for women. A training need assessment was the first step, for which two meetings were held in November 2009 in Chorbhatti village.

WTI's research revealed that the women in Kalandar families were confined to their households. They spent their time doing household work in the first half of the day but had plenty of leisure time in the second half. While the men were initially apprehensive about the women in their family going out to work, they were prevailed upon to reconsider.

After a series of group meetings with the women of Kalandar families in Chorbhatti, a women's Self Help Group (SHG) was formed in December 2010. It had 12 members and was named 'Quadri' after a saint revered by the Kalandars.

A room was rented in the village for the training centre, six sewing machines were provided by WTI and several rounds of training in stitching – conducted from September 25, 2011 to March 30, 2012 by Ms Razia, a trainer from a nearby village – provided to SHG members. After an evaluation it was determined that seven women had completed the training successfully.



Figure 73: Meetings for Micro-enterprise Development and SHG formation



Figure 74: Training in stitching being imparted to Kalandar women

These women began getting orders from the village and working successfully at the training centre. Other women from the village and nearby villages began coming to learn stitching at the centre.

The training centre thus started providing additional income to the women of rehabilitated Kalandar families in Chorbhatti. The SHG members were also saving Rs. 30 per month per head. Training on sewing machine maintenance was also provided to 14 members of the centre on 18th December 2012 by Mr Lal of Bilaspur.

Support to women of Kalandar families, MP: An entrepreneurship awareness camp was organised between February 22 and 24, 2006 for Kalandars who had surrendered their bears to the State Forest Department of Madhya Pradesh. Twenty-five members of the community, men and women, participated.

It was found that the participants who were willing to start their own enterprises wished to receive training in the manufacture of detergents. A training programme was consequently organised by WTI for the rehabilitated Kalandars of Naya Basera, Kotra Sultanabad in Bhopal, in collaboration with the Centre for Entrepreneurship Development, Madhya Pradesh (CEDMAP). The programme was held from March 24 to April 12, 2006; 12 members – nine women and three men – of the community participated. Since most of the participants were daily wage labourers, the training was held according to their convenience, from 1pm to 4 pm. Training for tailoring and embroidery was also provided in 2006. The objective of these trainings was:

1. To develop the community's skills and encourage self employment.
2. To provide exposure by taking community members to the local markets.
3. To make trainees aware of the procedures and schemes of various loans that they



Figure 75: Training on maintenance of sewing machines

4. To develop their marketing skills.

The status of trainees was assessed in 2011 and it was found that those who had been trained in detergent and soap making were not earning as their products could not compete with other products available in the market. They were lacking in product packaging and marketing skills.

Most of those trained in tailoring and embroidery were earning individually, though not on a regular basis as the finished products were not good enough to market. They too needed further training to enhance their skills.

In February 2011, a three-day visit to a training centre at Kohe Fiza, Bhopal was organised for 10 women who had earlier been trained in stitching and embroidery. It was found during the visit



Figure 76: Trainees with their certificates



that they required a refresher course, which was duly organised from March 15 to May 14, 2011 at Naya Basera.

A Self Help Group comprising these 10 women was formed so that they could start their own micro-enterprise. A common centre was provided to SHG members to prepare the work orders and foot pedals for the sewing machines were made available. Five members of the group began stitching orders from NGOs in the locality, though other members did not have regular work. Training on the maintenance of sewing machines was also given to the group. (Due to non-maintenance and disuse, most of the stitching machines provided during the previous training were not working properly, requiring repair and replacement.)

Self Help Group formation in Bihar: A meeting was held with 52 women of the Kalandar community on December 11, 2012 at Baridargah. The importance of SHGs and their formation was discussed; 32 women agreed to participate, following which two SHGs of 16 members each were formed and their bank accounts opened in Gramin Bank.

1st Group: Called the Amna Self Help Group, this group had Mrs Aman Khatoon as its President, Mrs Asgari Khatoon as the Secretary and Mrs Jahana Khatoon as the Treasurer.

2nd Group: Called the Kalandar Self Help Group, this group had Mrs Bano Khatoon as its president, Mrs Shahina Khatoon as its Secretary and Mrs Mano Khatoon as its Treasurer.

Eighteen Kalandar women were also registered by WTI-WSPA for a four-month vocational training course in stitching, conducted by the Jan Shiksha Sansthan of Nalanda, Biharsharif. After completing the training, a centre, run by



Figure 77: An SHG meeting in Bihar

the SHGs and trainees, was established in the Kalandar community area. WTI-WSPA provided two sewing machines and a designing machine, which were used by the centre after the training.

Activities for the children of Kalandars:

In 2010, WTI conducted a survey to determine the educational status of the children of rehabilitated Kalandars. It was found that out of 78 children, 34 were going to school, 18 were drop-outs and were involved in some livelihood or household activity, seven had never been enrolled in school, while 19 were too young to go to school at present.

Education being a critical component of rehabilitation, to ensure that the next generation of Kalandars did not revert back to bear dancing, WTI-WSPA initiated support for the education of children of Kalandar beneficiaries. The following activities were organised:

Parent-teacher meetings: In December 2010 a parent-teacher meetings were organised at the schools where children of the rehabilitated Kalandars were studying, to discuss and address their specific needs.

Educational support: 29 children in Chorbhatti, Bilaspur, 12 children in Kongia, Durg, two children in Bhopal and 11 children in Bihar were provided support by WTI-WSPA in 2011 and 2012. They were enrolled in school and school uniforms, school bags, books and stationery were distributed to them at various events. WTI Field Officers also liaised with school administrations to provide quality education to these children and their progress was monitored regularly.



Children’s Awareness Activities: Animated documentaries on good health and hygiene practices, and the importance of education, nature and conservation were screened to the children, followed by on-the-spot interactive quizzes.

Activities with youth:

Celebration of World Environment Day: A cricket match was organised to mark World Environment Day on June 5, 2011, at the Kalandar settlement in the village of Chorbhatti. The intent was to spread the message of wildlife conservation among the villagers, especially youngsters.



Figure 78: Children in the school uniforms received from WTI-WSPA

The Sub-Divisional Officer (SDO) of the State Forest Department and the village head were present during the event. The SDO urged the youth to become role models of environmental conservation and suggested steps for this.



Figure 79: The SDO from the forest department interacting with the players before the World Environment Day programme



Health Camps: Free health checkups and medicines were provided to rehabilitated Kalandars and their families at health camps organised by WTI-WSPA. Seventy-two people benefitted in Bhopal, 22 benefitted in Biharsharif and 30 benefitted in Nawada, Bihar. An interaction with the local government health worker (ANM) was also held on September 21, 2011 in Bhopal, on personal hygiene, healthy food habits, health precautions during pregnancy, importance of vaccinations for children and menstrual cycle care for adolescent girls and ladies.

At the end of project duration, all Kalandar families were utilising public and private health services whenever required.

Alternative Livelihoods Exit Plan

It was ensured that the rehabilitated Kalandars had Voter IDs, BPL Cards and/or Ration Cards. These documents gave them an identity and an address, which they did not have prior to rehabilitation, and ensured benefits for them in various government schemes.

They were then linked with the following government schemes:

Mahatama Gandhi National Rural Employment Guarantee Act (MNREGA): The rehabilitated Kalandars were informed about the different government schemes through exposure visits to the District Rural Development Authority (DRDA) and talks by various government officials. Among these schemes, MNREGA promises at least 100 days of work annually.

Horticulture Mission and Farmer Pass Book: Four rehabilitated Kalandars were provided Kisan (Farmer) Pass Books through which they could take loans and other help from the Department of Agriculture. A training in agricultural activities was organised in Bilaspur in December 2012 by Mr BD Pathak, SDO, Agriculture Department; Mr RR Sahu, Program Officer, Horticulture Department; Mrs Neelima, RE, Nagar Sewa Department. The rehabilitated Kalandars who had taken up farming received



Figure 80: A doctor examining Kalandar families during the health camp in Bhopal and Bihar



Figure 81: Kalandars with horticulture department officers during an exposure visit to DRDA

in-depth and usable information about the improvement of their agricultural practice through proper selection of seeds etc. The SDO, Agriculture also informed the Kalandars about the subsidies they could avail and the process to avail them. All nine Kalandars whose AL was agriculture were given improved seeds on the occasion.

Formation of Men's SHG by the beneficiary Kalandars: Learning from the experiences of the women's SHGs, beneficiary Kalandars requested the formation of their own Self Help Group (SHG). Following a series of group meetings, the Taj Kalandar SHG was formed in Chorbhatti in Chhattisgarh in March 2012. The SHG's account was opened in the Gramin Bank and members were saving Rs 100 per month per head.

Interaction with District Employment and District Trade and Industries Centre in Bhopal: A series of interaction programmes for the Kalandar community were held with government agencies to increase their awareness and knowledge about the schemes and facilities provided by these agencies from time to time. One such meeting was held in Naya Basera on August 2, 2011. A list of 94 Kalandars was forwarded by the Employment Office to the District Magistrate for providing employment under the District Urban Development Authority (DUDA) of Bhopal.

As a result of this effort, the Kalandars of Bhopal benefitted from the Rajiv Aawas Yojna and District Employment and Trade Centre.

Interaction Programme in Bihar: A similar series of interaction programmes were held for Kalandars with government agencies in Bihar.

A meeting was organised on December 27, 2012 at Biharsharif between the Kalandars, members of the women's SHGs, and government bodies and NGOs to link them with government schemes. Discussions were held on upgrading the skills of the Kalandars and women SHG members, on various schemes offered, and on the importance of education. Mr Santosh Kumar briefed the participants on the JEEVIKA



Figure 82: Training in agricultural practices (top); rehabilitated Kalandars receiving improved seeds in Bilaspur (above)



Figure 83: Formation of men's SHG in Chorbhatti, Chhattisgarh



livelihood scheme and other training initiatives to upgrade the professional skills of women. Mrs Sumon Kumari explained that the Social Development department worked to help SHGs by providing them loans on a subsidiary basis, as well as training to start their own business enterprises; her department consequently adopted the two women's SHGs and undertook the responsibility of conducting their meetings every month. Mr Manish Kumar informed participants that Shantidoot, his organisation, monitored SHGs under the Jan Shiksha Sansthan scheme; he assured free livelihood training to the BPL families as well as the required minimum financial support to start their livelihood.

The total number of schemes that each Kalandar was linked with is depicted in *Figure 84*; details of the corresponding government schemes can be viewed in Annexure 5.

Incentive events: Kalandars had been performing with dancing bears for over four centuries before the activity was banned in India. It was understandably easy for them to revert to their traditional profession if they were not satisfied with their ALs. WTI therefore kept in constant touch with them, ensuring them of all support

and encouragement. Incentives were provided to Kalandars selected on the basis of their monthly monitoring and evaluation report, to encourage them to perform well in their AL.

Exposure Visit: An exposure visit of Kalandars from the states of Bihar, Chhattisgarh and Madhya Pradesh was organised from September 10 to 22, 2011. Two Kalandars were selected from each state on the basis of their performance in their respective ALs, and for their leadership qualities. The Kalandars all visited each other's ALs and shared their learning experiences. In Chhattisgarh, the AL based on agriculture was appreciated by Kalandars from Bihar and MP, as this was an entirely different AL from their own. Individual discussions with beneficiary Kalandars and group discussions with their family members provided the selected Kalandars enough opportunity to learn, compare and share their work.

Kalandar Meet at Gaya: A meet of the rehabilitated Kalandars was organised on December 25, 2011 in Bodh Gaya, Bihar. Beneficiary Kalandars from Bihar, Chhattisgarh and Madhya Pradesh who had performed well in their livelihoods; the street play team of the Sambalpur, Odisha

Table 12: Invitees of the interaction meeting in Bihar

| | | |
|---|-------------------|--|
| 1 | Mr. K. Jaiswal | DFO, Nalanda |
| 2 | Dr. Santosh Kumar | District Programme Manager, JEEVIKA, Biharsharif |
| 3 | Mr. Samir Kumar | Manager Livelihood, JEEVIKA, Biharsharif |
| 4 | Mrs. Sumon Kumari | Social Development Officer, Nagar Nigam, Biharsharif |
| 5 | Mr. Manish Kumar | Regional Field Officer, Shantidoot, Biharsharif |
| 6 | Mr. Shafique Alam | Principal Govt Middle School, Bari Dergah, Biharsharif |
| 7 | Mr. Javed Ahmad | Principal Glorious English Academy, Bari Dergah, Biharsharif |

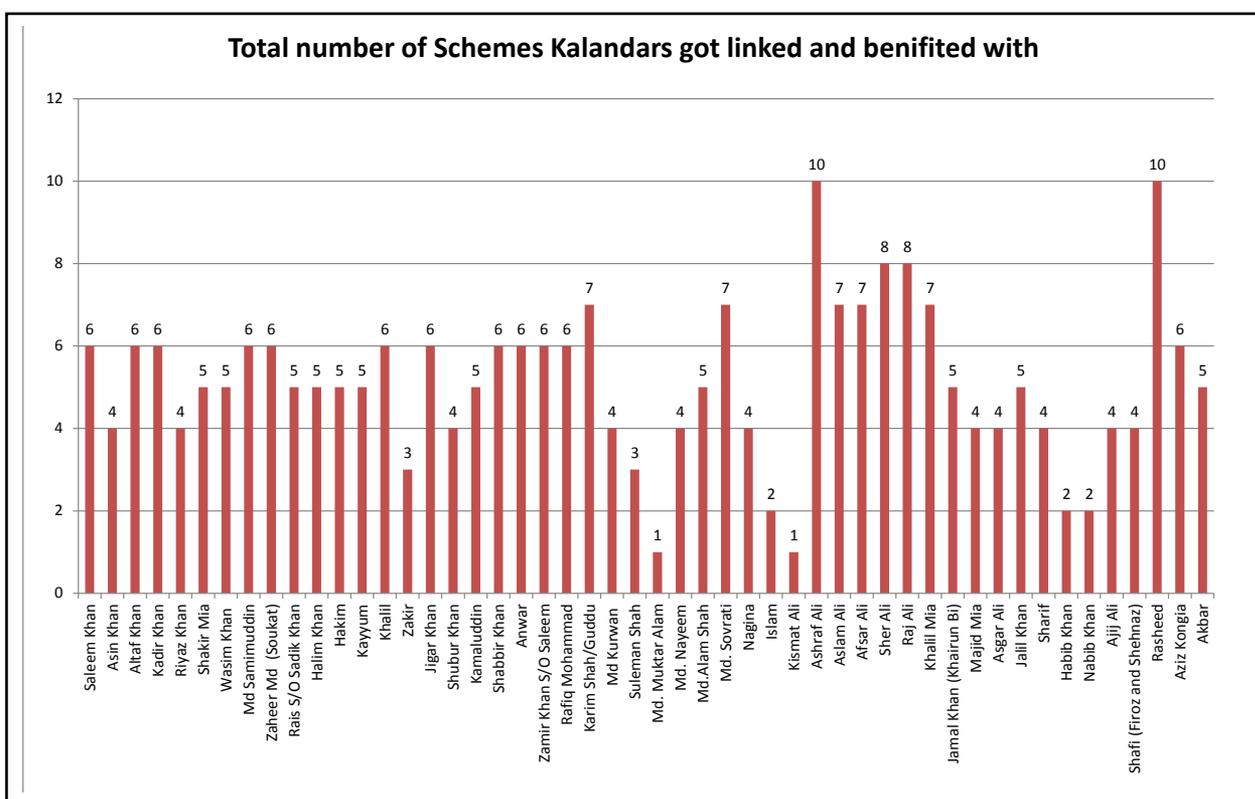


Figure 84: Total number of government schemes each Kalandar got linked with and benefited from

Table 13: List of Successful Kalandars who received incentives

| Place | Date | Incentives received |
|------------------------|----------------|---|
| Bhopal, Madhya Pradesh | June 2010 | Zamir, Rais, Waseem, Zigar and Shamimuddin |
| Bilaspur, Chhattisgarh | September 2011 | Ahsraf , Asgar, Khairun Bi and Sher Ali |
| Gaya, Bihar | September 2011 | Nayiem Shah, Sobrati Shah and Alam |
| Bemetra, Chhattisgarh | June 2012 | Habib, Nabib, Sharif, Aziz, and Akbar |
| Bhopal, Madhya Pradesh | October 2012 | Rafiq, Anwar, Salim, Shabbir, Kadir and Zahir |





Figure 85: Successfully rehabilitated Kalandars receiving incentives in Madhya Pradesh, Chhattisgarh and Bihar

awareness campaign; and WTI field officers involved with Kalandar ALs and the Save the Sloth Bear Campaign participated in this meet. The meet was organised to formally declare the exit of WTI-WSPA from the project in December 2012, and bring the Kalandars from the three states together onto a common platform.

The idea of a Kalandar committee was mooted to address the rehabilitated Kalandars' issues after WTI-WSPA's exit, including livelihood improvement for Kalandars not performing well

in the AL, linkages with government schemes etc. The Kalandars also selected a body that would coordinate with them in their respective states and link them to alternate livelihoods and government schemes.

The Kalandars understood that WTI-WSPA would eventually exit the project and that they would have to sustain their livelihoods on their own. However, after the meet, they felt an enduring connect with the project and were able to develop a link with other Kalandars.

Bear Festival (Bhalu Mahotsav):

Bihar: A two-day Bhalu Mahotsav was organised at Biharsharif, Nalanda on December 22, 2012. Ninety-one children of the Glorious English Academy participated in a flag march in Biharsharif to display messages on wildlife conservation. A mask-making competition was also organised on the school premises and 24 masks selected by the jury were given the winning prize at the district level Government & NGO Meeting on December 27, 2012. Over a hundred children of the school also participated in a rally at Rajgir, a tourist spot, during the Rajgir Mahotsav on December 23, 2012.

The rally started from Veerayatan, proceeded to the main temple at Rajgir, then to Suraj Kund, and returned to the Venu Van office, Department of Forests, Bihar. The people of Rajgir gave good support to the road show.

Bhopal: A painting competition was organised in Sunflower Public School, Bhopal, on December 12, 2012, to make placards on bear conservation and welfare issues. A rally to celebrate Madhya Pradesh being a state free from bear dancing was organised the next day; children from the Sunflower Public School and 150 children from the Kalandar community participated in the procession, which went through the Kalandar community area and the IIFM (Indian Institute of Forest Management) colony. The two-day



Figure 86: A rally during the Bear Festival celebrations in Bhopal

programme was very successful in drawing public attention towards the issue of bear dancing and conservation. Mr Parbal Roy, Director of the Regional Science Center, Bhopal, participated in the event and delivered a talk to the children. Mr Vaghmare of Van Vihar, Forest Department was also present. The best paintings were awarded prizes.

Bilaspur: A cricket match for youth from Kalandar families was organised on December 30, 2012. It was inaugurated by Mr Mohan Singh, a local politician. Mr Sbhat Ali Khan, Range Officer, Bhilai Nagar Range; Mansoor Ahmed Khan from Nature Club CG; Mr Akshay of Nature Club; and Dr Parbal Sarkar, Asst Professor, Environmental and Wildlife Department of Grughasi Das Central



Figure 87: Schoolchildren at various events during the Bear Festival in Bhopal





Figure 88: Bear Festival celebrations in Bihar

University were present on the occasion. The guests all offered their support to the Kalandar community, and Mr Mohan Singh gifted Rs 5000 to the winning team.

Monitoring and Post Rehabilitation Survey

In keeping with the exit plan, the second phase of the project, involving the monitoring of Kalandars and provision of additional support as necessary for a sustainable AL, was initiated. The overall success of the programme was monitored through a carefully chosen set of seven

indicators using a Monitoring and Evaluation format (questionnaire for monthly monitoring and evaluation given in *Annexure 6*):

Indicator 1: No bears or wild animals used (as source of livelihood)

Indicator 2: Civil society integration

Indicator 3: Economic security

Indicator 4: Income increased

Indicator 5: Income potential utilization

Indicator 6: Education of children:

Indicator 7: Healthcare provided by govt/NGOs

Analysis of Monitoring and Evaluation: The score of each rehabilitated Kalandar in the monthly monitoring sheets was entered into a consolidated sheet, where the performance against each indicator was colour coded into green (good performance i.e. 2 points), orange (average performance i.e. 1 point) and red

(poor performance i.e. zero points). Kalandars who performed well in all seven indicators would therefore score a total of 14 points.

A graph was prepared for the performance of each rehabilitated Kalandar based on these indicators to assess the progress and sustainability of the AL.



Figure 89: Celebration of Bear Festival in Chhattisgarh



Performance of Rehabilitated Kalandars: By the end of 2012, the WTI-WSPA initiative had ensured that none of the rehabilitated Kalandars were involved in bear dancing or performance with any other animal. Sixty-four percent of rehabilitated Kalandars had successfully taken up their AL and were fully dependent on the new option for their livelihood. 28 Kalandars could not perform well and efforts continued to support them. Since the programme was in the exit phase, it was not possible for the project to provide financial support to the Kalandars who had consistently failed in their AL. They were, however, linked with relevant government schemes to enable the building of a sustainable livelihood.

The monthly monitoring and evaluation of the rehabilitated Kalandars revealed the following:

1. **Indicator 1: No bears or wild animals used (a source of livelihood):** Post rehabilitation none of the beneficiaries were using bears or any other wild animal for their livelihood.
2. **Indicator 2: Civil Society Integration:** Post rehabilitation, 98% of the Kalandars had procured Voter Identity cards, and 80% had Ration Cards and Below Poverty Line (BPL) cards. Applications
3. **Indicator 3: Savings:** 98% of the Kalandars had savings bank accounts and 80% were saving their income for future use.
4. **Indicator 4: Income Increased:** The monitoring and evaluation data shows that the average annual income of the Kalandars had increased post rehabilitation.
5. **Indicator 5: Income Potential Utilisation:** Working days for livelihood of the beneficiaries averaged to five days per week.
6. **Indicator 6: Education of Children:** Out of 78 children 54 were provided support for their admission, uniform and books by WTI-WSPA, while others were either linked to government school schemes or supported by other organisations.
7. **Indicator 7: Healthcare:** All the rehabilitated Kalandars had been linked to Government Healthcare Centres and schemes.

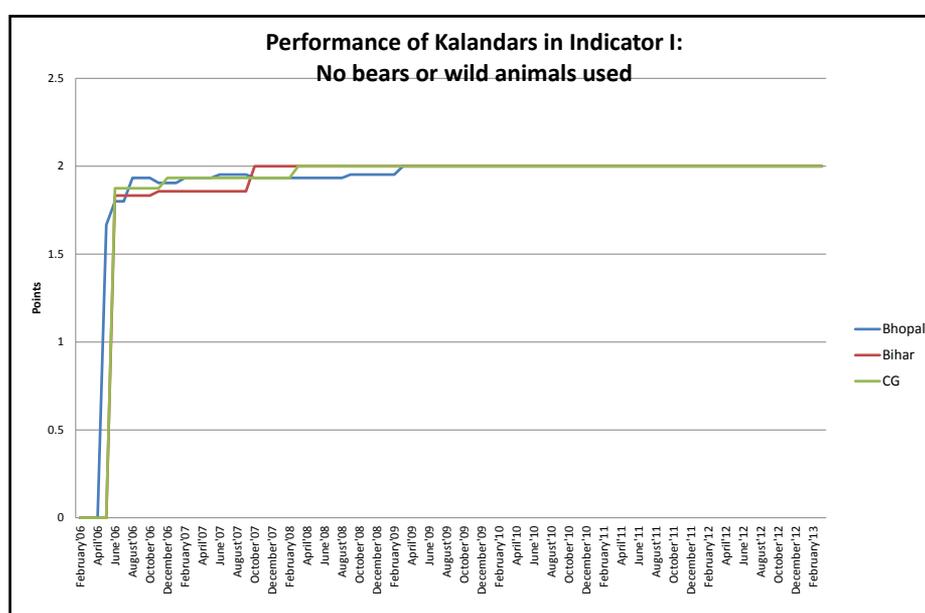


Figure 90: Performance of Kalandars in Indicator 1

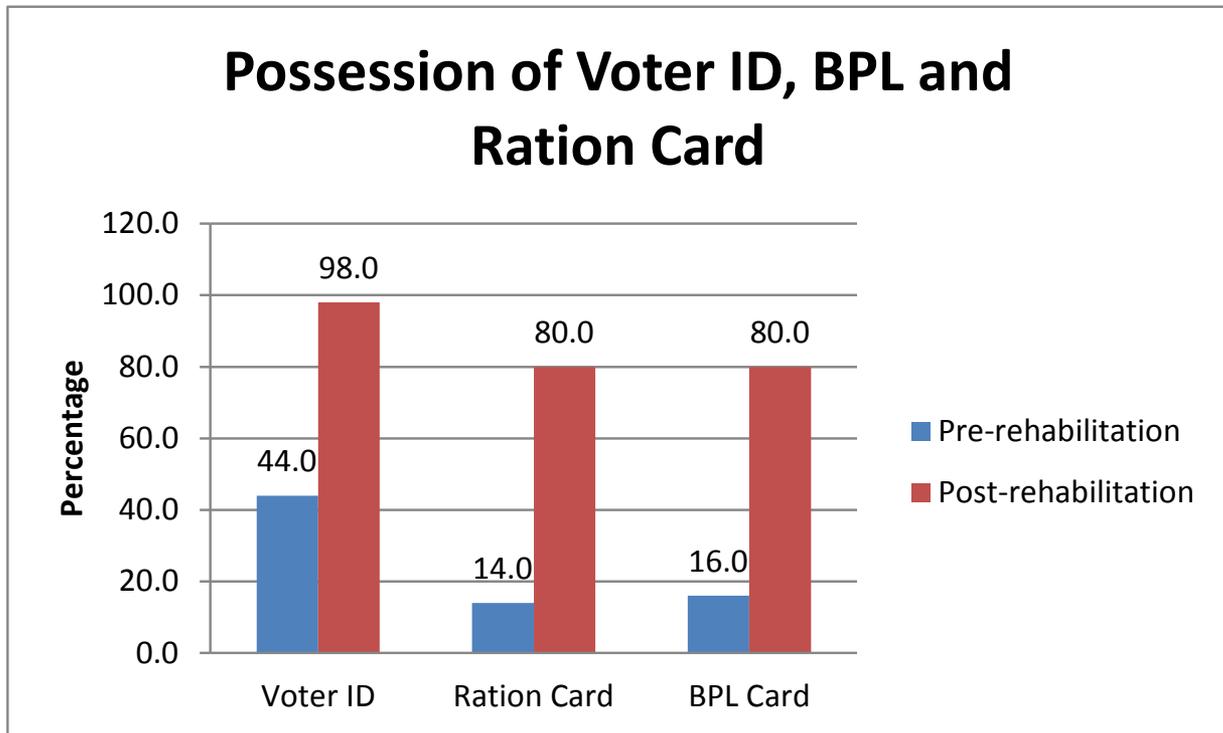


Figure 91: Possession of Voter Identity Card, BPL and Ration Card

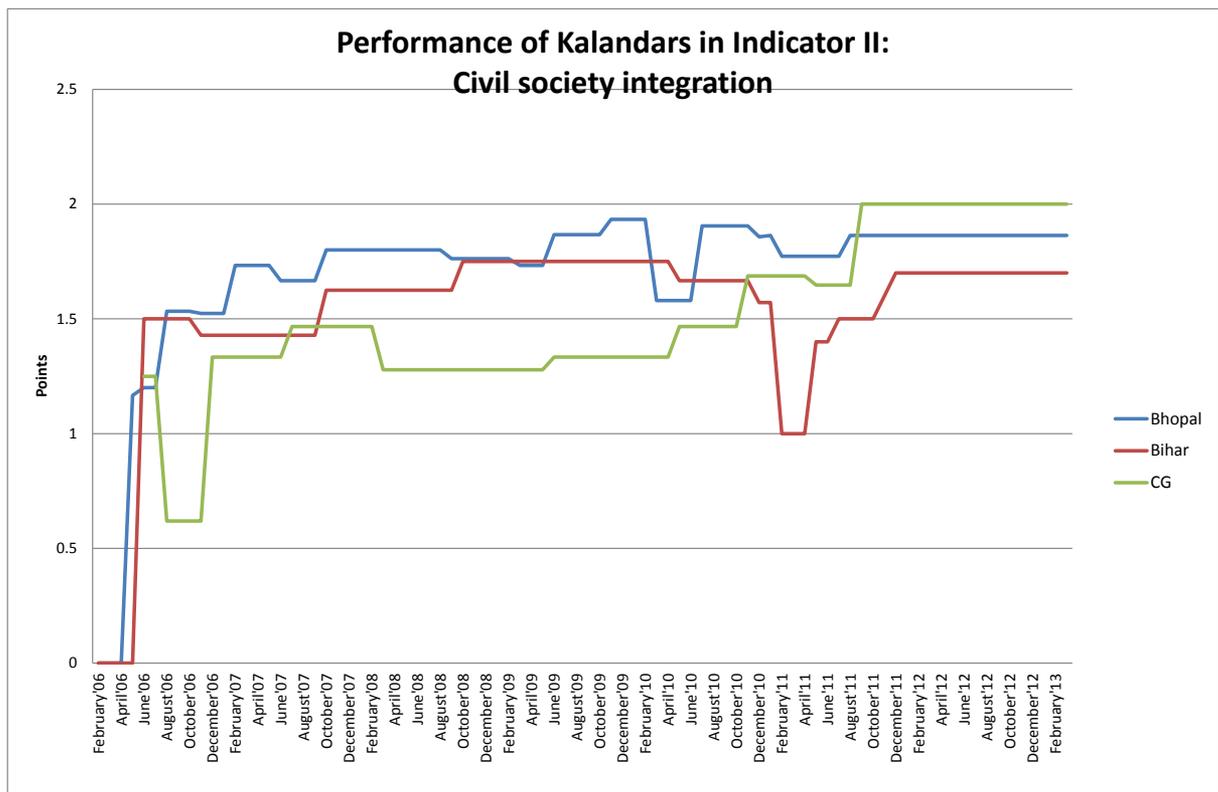


Figure 92: Performance of Kalandars in Indicator 2



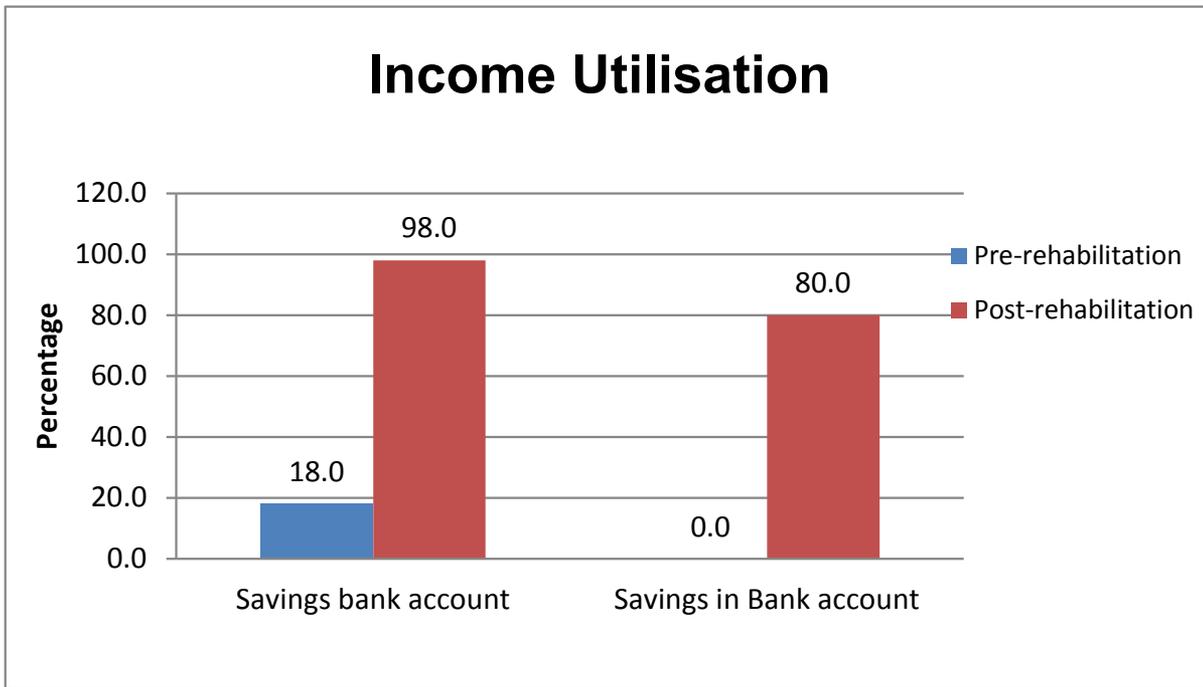


Figure 93: Income Utilisation of Kalandars

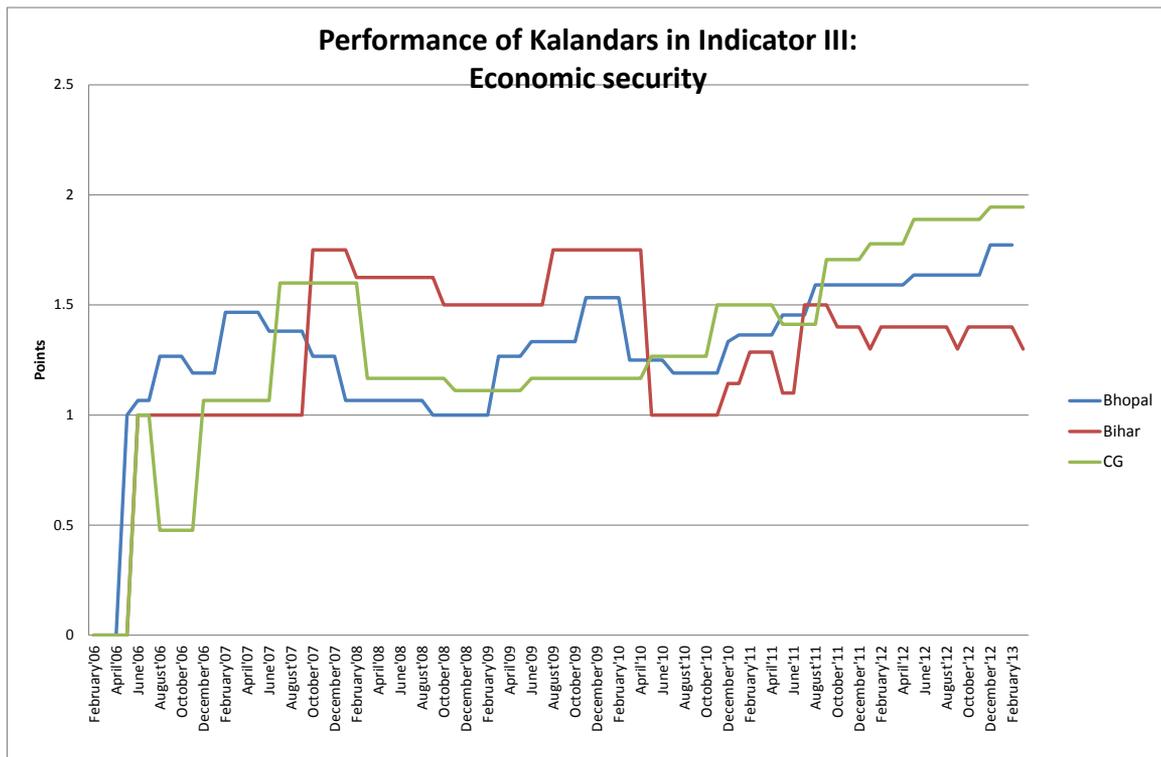


Figure 94: Performance of Kalandars in Indicator 3

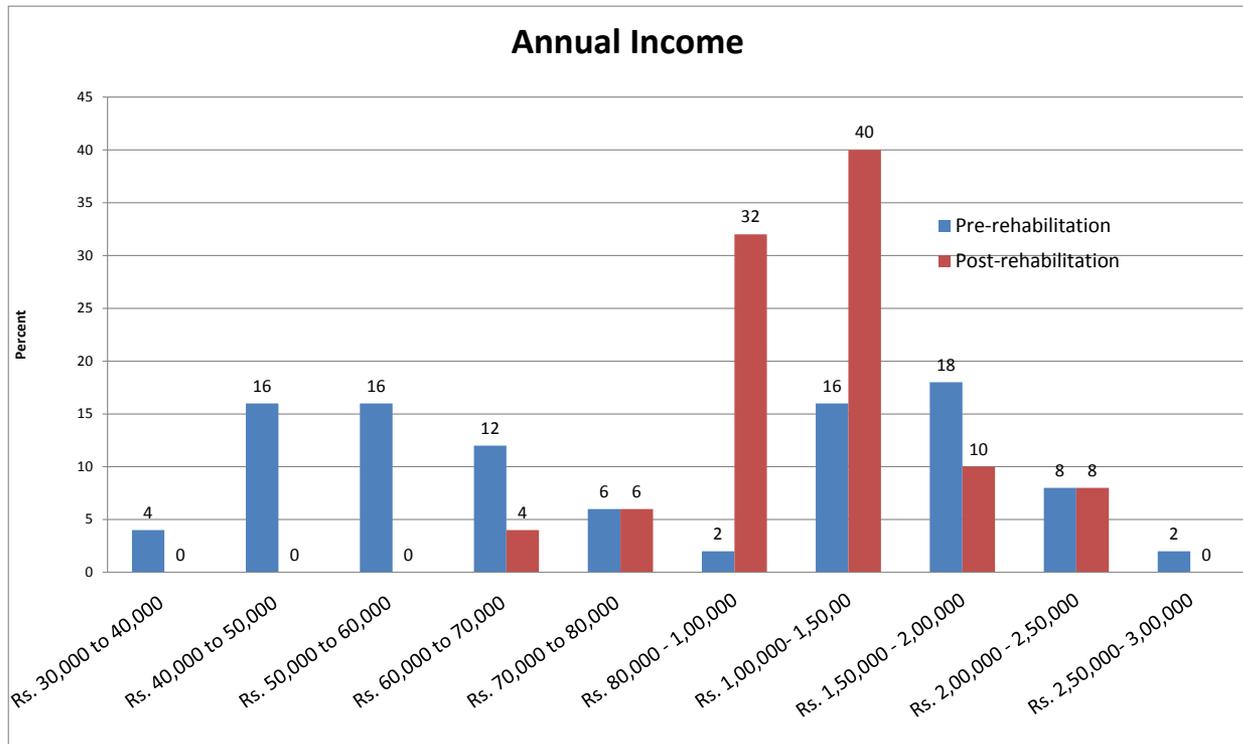


Figure 95: Annual Income of Kalandars pre and post rehabilitation

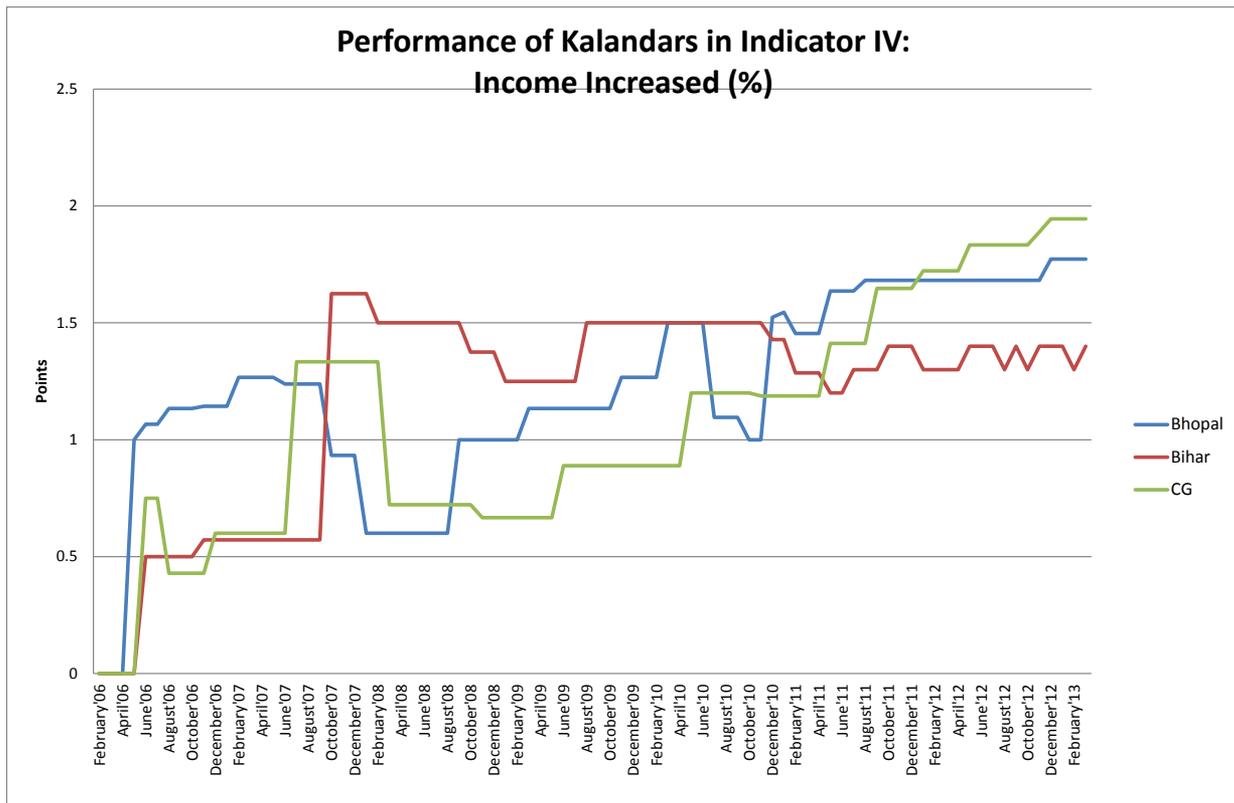


Figure 96: Performance of Kalandars in Indicator 4



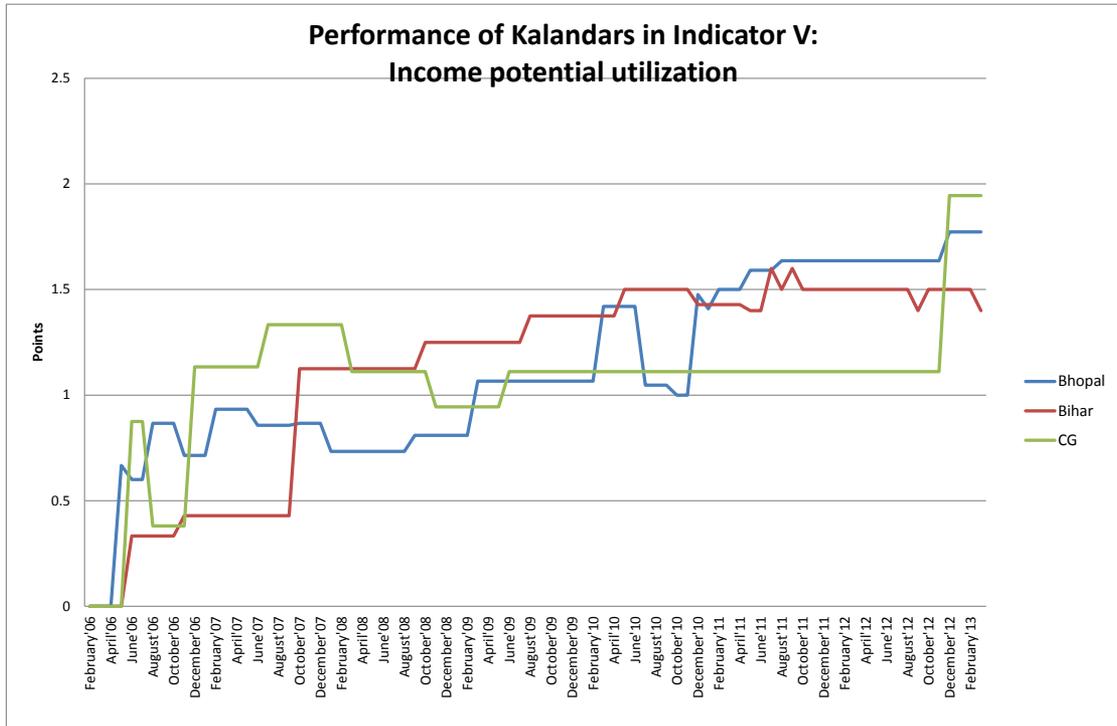


Figure 97: Performance of Kalandars in Indicator 5

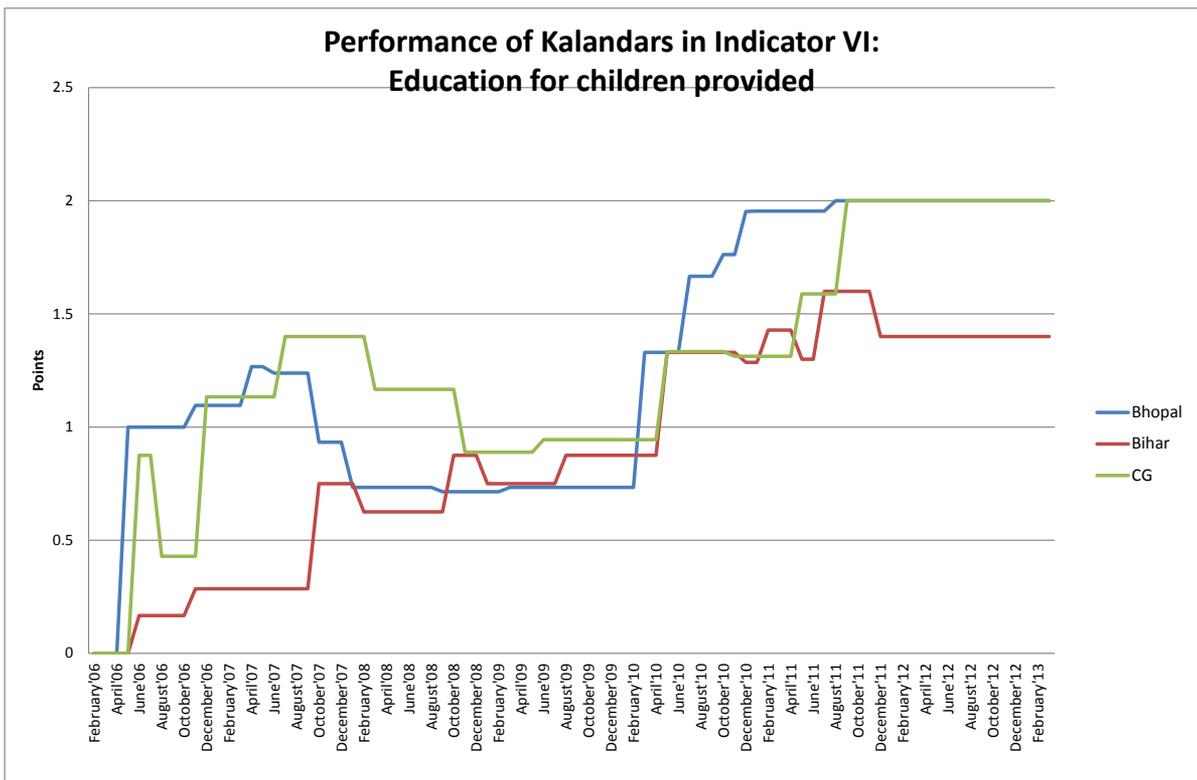


Figure 98: Performance of Kalandars in Indicator 6

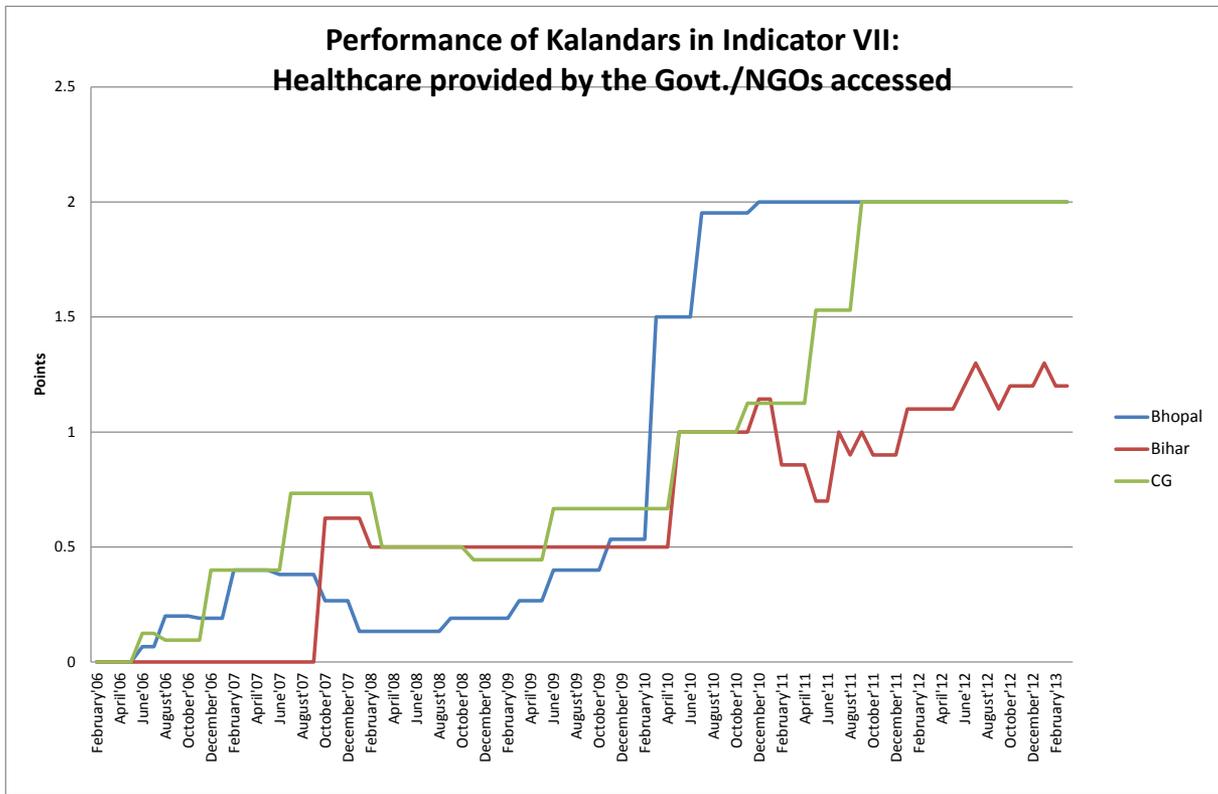


Figure 99: Performance of Kalandars in Indicator 7

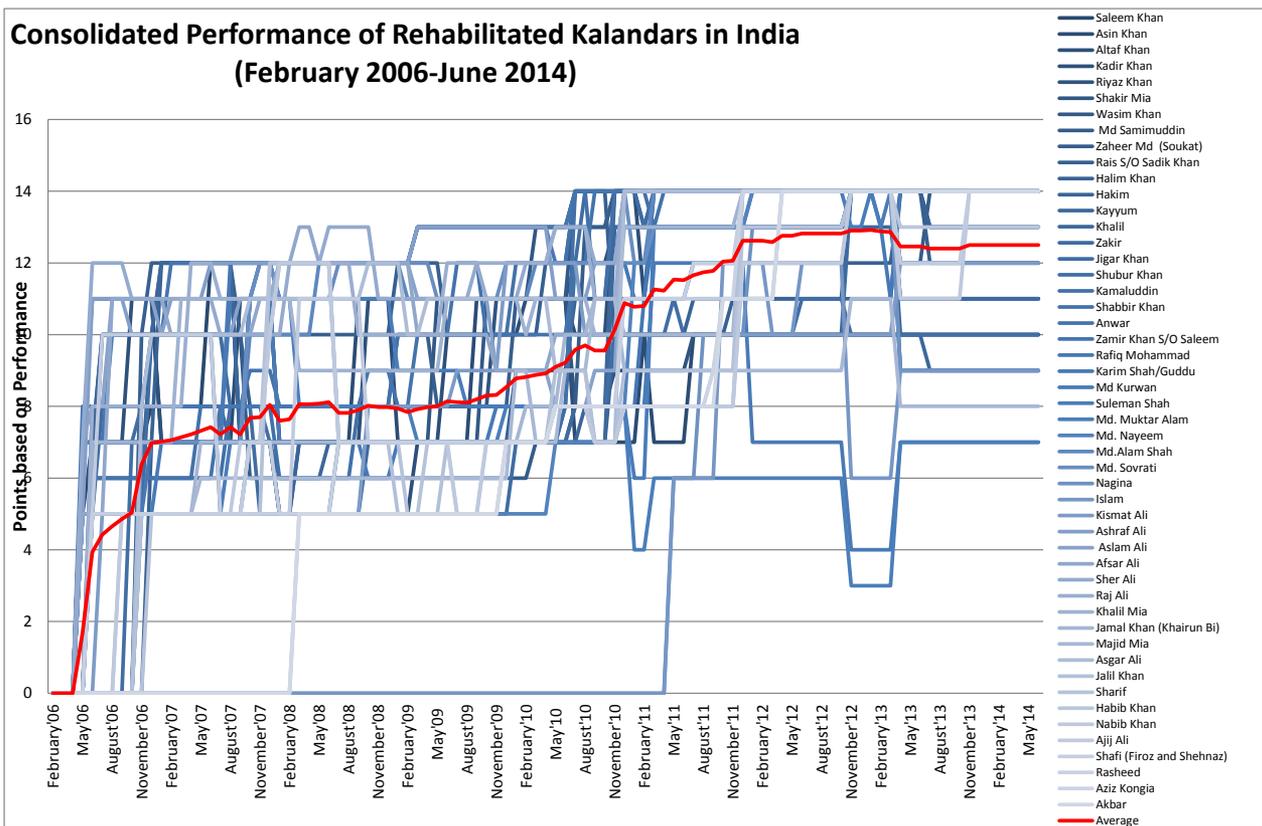


Figure 100: Consolidated performance of Kalandars during the project period



Post rehabilitation, the Kalandars were reported to believe that bears are common in wild and that their numbers have increased. This perception was perhaps due to the fact that they had been rehabilitated and they believed that no more bear cubs were being taken out from the wild for bear dancing.

Change in Attitude: 94% said that if a good AL was given by an NGO they would recommend this option to other Kalandars and coax them to surrender their bears.

The consolidated performance sheet was prepared for all the Kalandars based on the points obtained by each of them in the 14 point scale. The average result of the monitoring and evaluation of all rehabilitated Kalandars during the project period is given in *Figure 100* on the left.

The study showed that 38% of the rehabilitated Kalandars had been performing very well over the previous six months while 36% were at an average level. Twenty-six percent of the beneficiaries failed in their initiatives. Lack of education and a nomadic lifestyle made acceptability and sustainability of the AL difficult for them. Addiction to alcohol, the habit of gambling, low priority to health and hygiene and the non-participation of women were strong social issues that the programme had to address. For the sustained success of the programme, an endeavour to ensure that the children of Kalandars do not go back to bear dancing was found to be essential. It was also found in the survey that the beneficiaries still had the tendency of taking huge loans and falling into the debt trap, which again possibly made them fail in their AL.

CHAPTER 7

Post Project Evaluation, 2012

The Integrated Sloth Bear Conservation and Welfare Project appeared to have been a success. The number of dancing bears had reportedly been reduced to under 20 in 2010; the target for 2012, as the project wound down, was to have less than 10 dancing bears with Kalandars.

In order to close the project and enter the monitoring phase, WSPA-WTI needed to conduct a final, independent evaluation. Rapid Asia, based on its prior experience of wildlife conservation projects, was selected to conduct this evaluation of all three project strategies, through primary data collection with their respective target groups.

Based on this design, the following objectives were set:

General:

- To measure awareness or witnessing of recent sloth bear hunting and trading practices.
- To measure impact of the program in terms of knowledge and awareness about the negative effects of sloth bear hunting and trading.
- To measure change in attitudes towards the practice of sloth bear hunting and trading
- To measure change in behaviour or behavioural intent that could potentially affect future demand for sloth bear hunting and trading.
- To measure media penetration and consumption as an aid to the planned monitoring program.
- To develop demographic profiles and conduct segment analyses.

100% of Kalandars complied with the criteria of not using bears or wild animals to generate income, which was one of the primary indicators for their successful removal from the illegal trade.



- To make specific recommendations for future program activities, with a focus on identified strengths to build on as well as areas of key improvement.

Reducing demand for live sloth bears among local communities (campaign):

- To gain an insight into current levels of sloth bear trading as observed by people in local communities.
- To gain an insight into how people interact with sloth bears and to what extent the campaign had helped modify people's perceptions and behaviour.

Capacity development of forest guards:

- To verify whether hunting and trading of sloth bears was declining
- To measure the performance of the capacity development program and identify strengths and improvement areas for future interventions.

Sustainable livelihoods for Kalandars:

- To measure performance on specific livelihood and socio-economic indicators set up by WTI-WSPA
- To identify potential risk factors that could see a future 'flare up' of the bear dancing trade.
- To measure performance of the rehabilitation programme and identify strengths as well as areas in which continued support could be needed.

Methodology: The target criteria for the various target groups were set as follows:

Community Demand Group (Campaign): The sampling in communities was done through a multi-stage random process in Sambalpur district. For the exposure sample a total of six villages were randomly selected from the 25 areas in which past interventions had been conducted. For the control group, four villages outside the intervention areas were randomly selected. Specific sub areas were randomly selected within each village.

Forest Guards: The targets here were those who had been re-trained or trained recently. Because forest guards work in remote areas, specific locations had to be considered so that groups of them could be assembled together for the survey.

Kalandars: The 49 Kalandars who had received Alternative Livelihoods through the project were targeted and visited at their locations.

Evaluation framework

1. *KAP (Knowledge Attitude Practice)*
Score: A behavioural change without the right mindset may be short lived, without a sustainable outcome. The KAP score operates on the premise that behavioural change must be supported by knowledge as well as a supportive attitude. The KAP score framework has three core elements for ascertaining impact, namely KAP Index, Risk Segmentation and Super Belief. For this study the KAP Index and Risk Segmentation were used to understand the mindset of the Community Demand group and the forest guards.

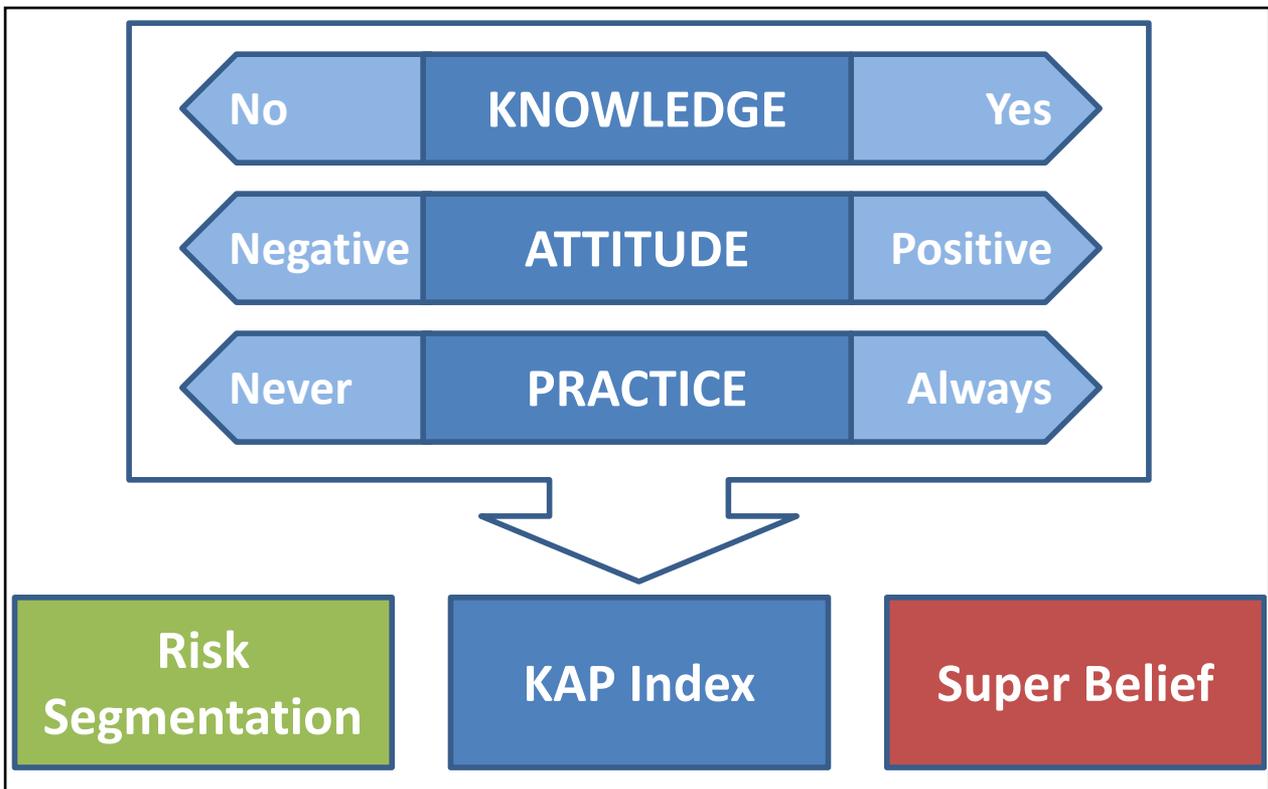


Figure 101: Evaluation Framework of the post-project evaluation survey

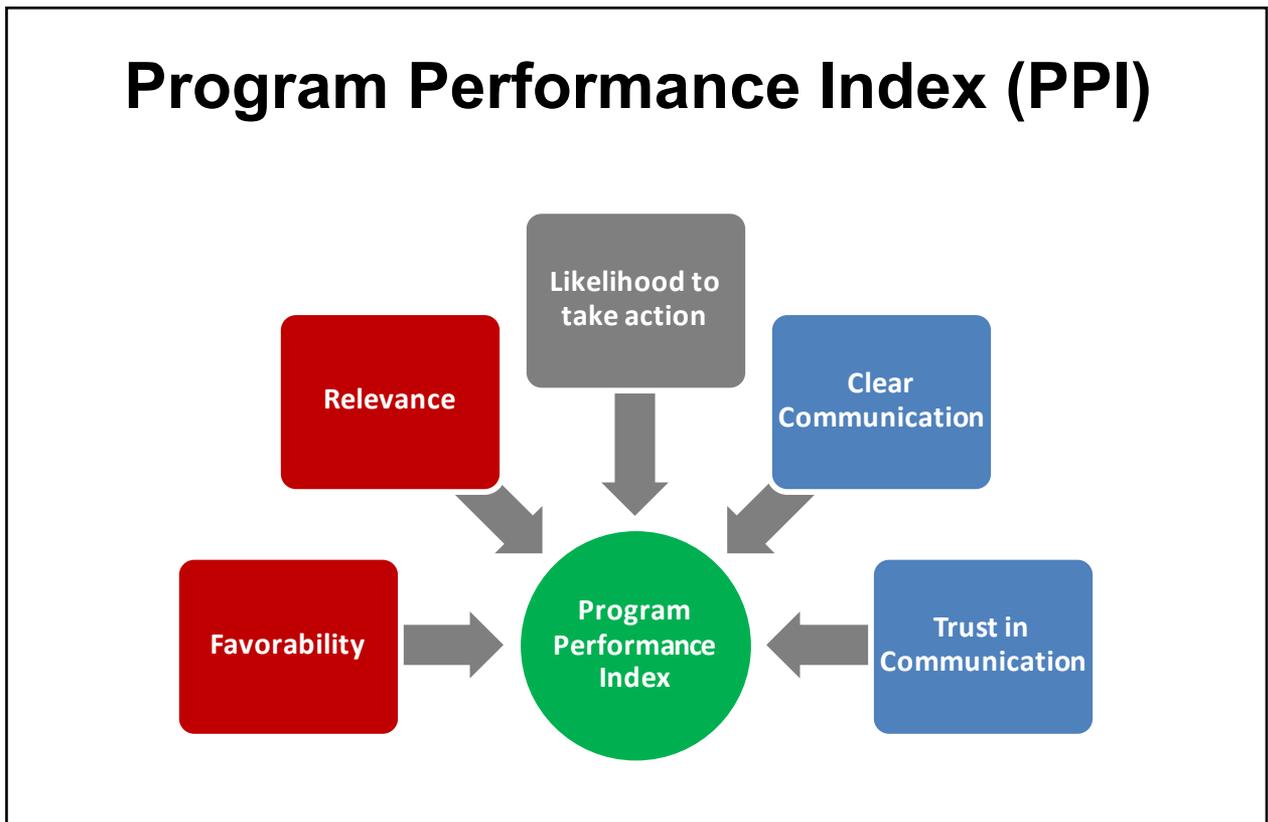


Figure 102: Program Performance Index (PPI) of post-project survey



2. *Program Performance Index (PPI):* PPI is a multi-dimensional indicator used to evaluate the effectiveness of an intervention as perceived by the receiving target audience. It has five dimensions, looking at both the affinity towards the program as well as perceived program execution.

The PPI provides for an independent measure of performance around a particular intervention.
 3. *Program Driver Analysis:* This measures the relative impact of key intervention activities. The more strongly an activity correlates with the PPI, the stronger the impact. This helps to set priorities in terms of how to best improve program performance and how to best allocate resources to different activities.
 4. *Attitude Analysis:* Attitudes were measured on an itemised four-point agreement scale, ranging from ‘Strongly Disagree’ to ‘Strongly Agree’, plus a ‘Don’t Know’ option. A set of carefully constructed statements was used, each representing a particular attitude. The statements were formulated in a third-person format, allowing participants to answer more truthfully without attaching themselves to the particular attitude. The extent to which people agreed or disagreed with the statement determined whether their attitude was generally negative or positive.
 5. *Key Performance Indicators:* To obtain a clear idea of the extent to which the Kalandars were succeeding in their new professions, a number of KPIs were measured. These related to program compliance issues such as not using bears or wild animals, economic issues including income generation, and education and other livelihood factors.
- In relation to each KPI, the potential impact of the rehabilitation program was measured by comparing the PPI score for those who complied with the KPI to those that did not comply. In cases where a positive relationship was found, there was evidence to suggest that the rehabilitation program may have had a direct impact.

Evaluation results:

SAVE THE SLOTH BEAR CAMPAIGN

Awareness of different wild animals that existed in local areas was very high and very uniform between the exposure group and the control group. Just about everybody was aware of sloth bears, and only one in five persons may not have known that wild boars or deer existed in the local forest areas.

Elephants and sloth bears were perceived to be most dangerous to humans. In the exposure area the fear of sloth bears was somewhat higher at 45% compared to 37% in the control area. This difference was linked to the fact that the exposure area had traditionally been a known hunting and trading ground for sloth bear cubs.

Just about half the participants in the exposure area had encountered sloth bears and this had mostly been in the forests. Fewer people, at 38%, had encountered sloth bears in the control area. On average, about half of the participants had heard about some form of wildlife hunting or trading, compared to 8% in the control area.

Only 3% of people in both areas had heard about sloth bear hunting or trading in the previous 12 months. Those aware, although a very small group of people, indicated that such occurrences were occasional rather than regular and happened less now compared to earlier. The reason for the decline was mostly attributed to fewer bear cubs in the forest, decline in demand, and an increased fear of being arrested.

It was positive to see that the vast majority of people had no intention to hunt or trade sloth bears in the future. Most felt it was wrong, against the law, and recognised that the bears were endangered. It was interesting to note that the law was a much stronger deterrent in the control area as compared to the exposure area. Participants were asked if bear meat was consumed in their village. Consumption of bear meat did still occur (around 8-9%) and was the same in the exposure and the control area. Hence some level of demand for bear meat did still exist.

Performance of Community-based Campaign:

Street plays were recognised by most people, with an effective reach of 79%. Field patrols and awareness events had both been seen by around one-third of the total surveyed sample.

The PPI dimensions used for the campaign performance analysis were:

- ‘Favourable Option’ towards the effort to stop hunting or trading of sloth bears
- ‘Relevance’ of what is being communicated in the campaign
- Level of ‘Trust’ in what is being communicated in the campaign
- Communication is ‘Clear and easy’ to understand
- ‘Likelihood of taking action’ as a result of the campaign

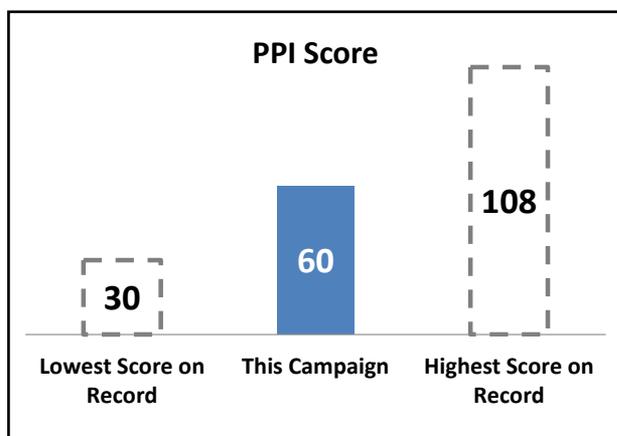


Figure 103: PPI Score of Community Campaign

The scores were average across the board but significantly lower for ‘trust in communication’. The proportion of people who rated the campaign as excellent was very low across dimensions, going down to zero in the ‘trust in communication’ dimension.

The street plays on average contributed to a higher score for the campaign as a whole. A higher PPI Index (62) can be seen for those who saw the street plays compared to those who did not see them (52). When looking at field patrols in the forest for protection of bear dens, there

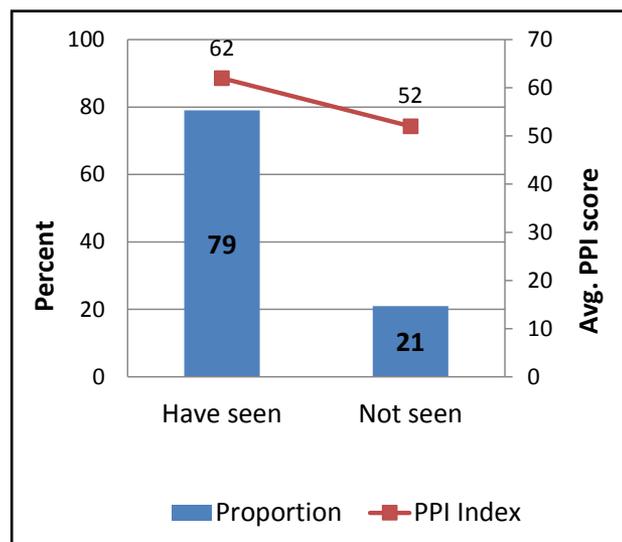


Figure 104: PPI index for street plays

was no significant difference in the overall PPI score. Hence the contribution of field patrols had been relatively neutral. Other awareness events were not seen to have contributed to the overall campaign score. In this case, those who had seen these activities actually scored the campaign somewhat lower (56).

The campaign seemed to have worked better in some regions compared to others. Dhungchali achieved the highest PPI score with 77, hence it may be worthwhile to review what was done in that region. In all other regions, performance was below average, especially in Kholagad.

Impact of Community Demand Campaign: The KAP (Knowledge Attitude Practice) Index was 91 for the exposure area and 100 for the control area. Both areas were associated with relatively high risk segments. Hence the difference we see here was most likely reflective of past interactions and exposure to sloth bears. It was not possible to say whether the campaign contributed to strengthen the mindset among the exposure group (it would have improved but from an even lower base). However, given that high risk proportion was relatively large, three quarters or more, there were potentially demand factors at work which could put the remaining bear population at risk.

The KAP Index was a bit higher for males compared to females, and across age groups there was very little difference. The KAP Index is normally higher for people with higher education, however in this case it did not differ significantly across education levels, or between those in business and those who did wage labour. Some distinct differences could be seen across regions, with the KAP Index ranging from as low as 53 up to 109. Bhaliakata and Dhungchhali should be considered for future initiatives, especially since the at-risk proportion was so high, near 100%. Comparing KAP Index results to the PPI scores for the exposure areas, no evident relationship exists, which further suggests that the impact of the campaign was not very significant.

There was a strong link between the KAP Index and behaviour in relation to bear meat consumption, with a much lower KAP Index than the average. The same applied to those saying they may hunt or trade sloth bears in future.

Nearly everyone was aware that eating and hunting sloth bears is illegal. However, when it came to understanding the relationship between bears and the ecosystem, the suffering inflicted on bears in the illegal trade, or that it is best to leave bears undisturbed, the knowledge was relatively low, and did not differ much between the exposure and control group.

It was positive to see that most respondents did not intend to hunt or trade sloth bears in future. Most were also prepared to report a crime or call the forest department should a sloth bear suddenly come onto their land. However, when it came to educating friends or suggesting to other people that they choose alternatives to bear meat, compliance was very low.

IMPROVING LAW ENFORCEMENT

All the forest guards interviewed claimed that hunting/trading of sloth bears had reduced over the previous three to five years. The main reason for the decline, they felt, was that poachers were deterred by law enforcement activities and NGO programs working hard to protect the bears. This view was consistent with that of the community demand group.

Performance of law enforcement training: The PPI construct provides for an independent measure of performance around a particular intervention, in this case the capacity development of forest guards. The PPI questions here were slightly modified to include the following five dimensions:

- 'Favourable Opinion' towards the training program
- 'Relevance' of the training program
- Perceived 'Usefulness' of the training program and tools used
- 'Quality' of the trainers
- 'Confidence to implement' what was taught in the training

The average PPI score was well above average at 118. Benchmarking performance to past programmes and interventions, this score was one of the highest ever achieved. This was very encouraging since forest guards represent a group who can really make a difference when it comes to curbing bear hunting and trading. Looking across regions, the score was well above average in all three regions. Madhya Pradesh scored a bit lower with 98%, but that was still a very high score.

This meant that the training program had been perceived to be very highly relevant and useful to participants. Looking across different time periods in which the forest guards received their most recent training, no major differences were found. If anything, the training program had improved slightly since 2008.

All the performance dimensions scored between 'Excellent' and 'Very Good'. Favourability towards the training program scored the highest and showed that the vast majority of the forest guards had developed a strong sense of affinity towards it. The 'confidence to implement' parameter scored very high, and as seen, law enforcement did appear to be working.

Given the overall high PPI score, it should be pointed out that such an activity can really be seen as excellent. Hence, the strategy should be to maintain the already high level of performance. However, it may be worthwhile to review the programme tool kits to see if any adjustments can be made that will make them more useful to the forest guards.

The trainers, it was felt, had done a good job in preparing themselves and were seen to be good communicators with the ability to engage with their audience. Other aspects were in line with expectations. The content of the training was appropriate, especially in terms of being relevant to the work of the forest guards and highlighting the importance of that work. The tool kits were certainly helping the forest guards in their work and meeting expectations in terms of motivating them to prevent poaching. But the tool kits could at times be difficult to use, and were not always appropriate for the forest guards' work.

It was good to see that the forest guards found it easy to implement what they had learned and could also communicate it to others. They also improved their proficiency in preparing Offence Reports.

Forest Guards KAP benchmarking: The KAP Index for forest guards was very high compared to 91 for the exposure group and 100 for the

control group. In the community population, the high risk group was represented by 76-86 %. In contrast 62% of forest guards could be considered low risk. Whilst these differences were expected, it clearly shows the important role that forest guards play. If indeed law enforcement is an important deterrent, then the work of the forest guards needs to be effective.

Not surprisingly, the forest guards had a higher level of knowledge, especially when it came to leaving bears undisturbed, how the removal of bears affects the ecosystem, and how bears suffer in the trade. What was worrisome, however, was that from four to 10 forest guards believed it was better to chase bears away if they encroached on someone's land, and that traded bears were well taken care of.

While it was good to see the strong positive attitudes reflected in the forest guards, which clearly showed they were the right people for the job, some negative attitudes did exist within the group, such as 'prejudice'. However, attitudes like 'oblivious', 'apathy', 'denial' and 'ignorance' were virtually nonexistent among the forest guards, which raised the question how their positive mindset could be used to influence other people. It appeared the forest guards potentially could be good spokespersons for the program, to educate and influence others.

Behavioural compliances were also, as expected, much higher for forest guards. They would certainly discourage hunting or trade of sloth bears in the future and the vast majority would also discourage consumption of bear meat. Reporting of illegal bear trading activities was on the low side but 59% of forest guards declared they would use their authority to speak to the perpetrators directly to make them stop.

PROVISION OF ALTERNATIVE LIVELIHOODS TO KALANDARS

During the external evaluation a census was taken with the 49 Kalandars who had participated in the WTI-WSPA rehabilitation program. As expected nearly all of the Kalandars were male,



with only one female. Their ages varied but most were 35 years or older. Education levels were generally very low and the majority were illiterate. Less than two-thirds had access to any mass media or social media.

The Kalandars all reported that they were no longer involved with bear dancing, but a couple of them still did magic shows. Nearly one-third were small traders, selling goods of some kind. Just over one in four did labour and some 20% were involved in agriculture. Those involved with agriculture or who drove autorickshaws earned nearly twice the income of those who were small traders and wage labourers.

Performance of the Alternative Livelihoods initiative: The PPI construct provides for

an independent measure of performance around a particular intervention, in this case the rehabilitation programme for Kalandars. For this programme the PPI questions were slightly modified to include the following five dimensions:

- 'Favourable opinion' towards the rehabilitation program
- 'Relevance' of the rehabilitation program
- Perceived 'Usefulness' of the rehabilitation program
- 'Quality' of the people running the rehabilitation program
- 'Confidence to succeed' in the new profession /livelihood

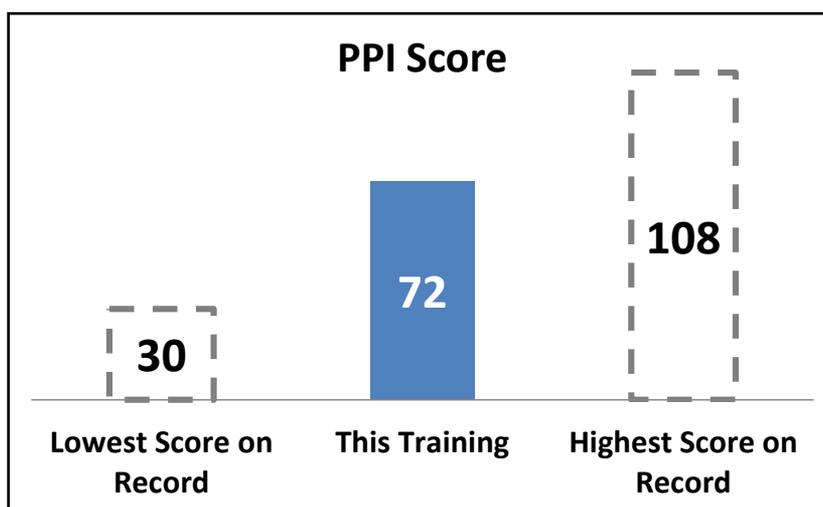


Figure 105: PPI Index for Alternative Livelihood Programme

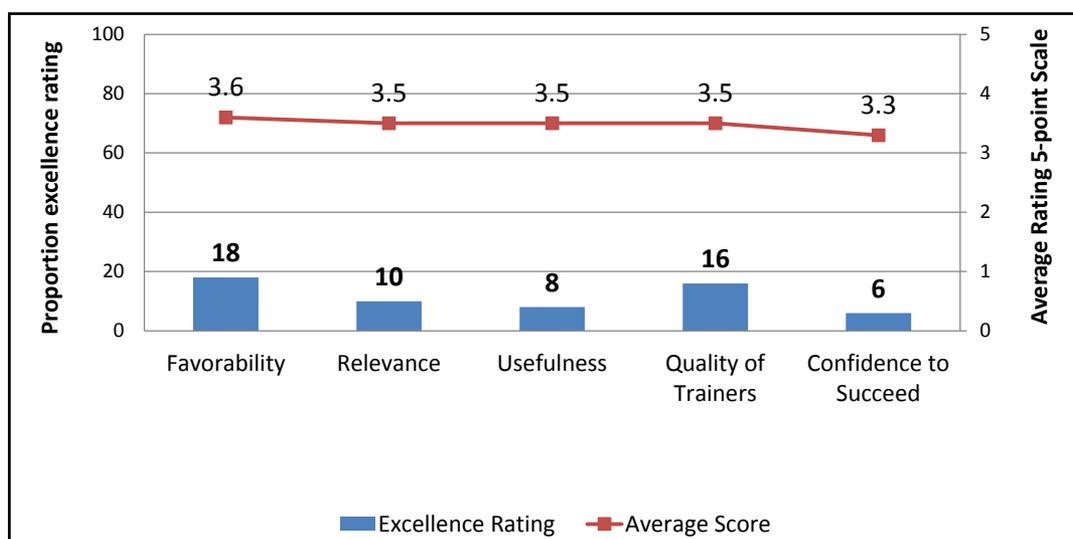


Figure 106: PPI Individual Dimension Scores for Alternative Livelihood Programme (N=49)

The average PPI score was 72. Benchmarking performance to past programmes and interventions the score was found to be average, which meant the rehabilitation programme was perceived to be working quite well.

All the performance dimensions scored between 'Good' and 'Very Good'. Favourability towards the rehabilitation programme scored the highest, indicating that most Kalandars had a strong sense of affinity towards the programme. However, 'confidence to succeed' in the new livelihoods scored on average lower, indicating that some Kalandars were struggling and needed further support.

Looking across regions it was clear that the programme had been perceived as more successful in Bihar and Chhattisgarh. It would be worthwhile to consider whether anything was done differently in those regions or whether circumstances were different for the Kalandars there.

As expected, there was a strong and positive relationship between the new livelihoods and the PPI score. Agriculture, the livelihood that earned most income, had the highest PPI with 94, followed by 77 for 'other' (shop, bakery, livestock etc) and 74 for 'rickshaw' (Autorickshaw, cycle rickshaw or cart pulling). Small traders and those involved with labour earned on an average less, and may have expected a better return from the rehabilitation programme.

Looking at the key drivers of performance, livelihood success was the strongest, followed by support during transition to the new profession, and competence of the people running the rehabilitation programme. It was interesting to see that 'selection of livelihood' did not have as much impact on how people rated the program.

To obtain a clear idea of the extent to which the Kalandars were succeeding in their new livelihoods, a number of Key Performance Indicators (KPIs) were measured. These KPIs related to program compliance issues such as

not using bears or wild animals, economic issues including income generation and education, and other livelihood factors.

100% of Kalandars complied with the criteria of not using bears or wild animals to generate income, which was one of the primary indicators for their successful removal from the illegal trade. Civil society integration was generally associated with a high level of compliance, especially in terms of casting their votes in elections. However, whilst four in five Kalandars had a bank account, many of the accounts were not active. Having an active bank account has a strong association to programme performance with a higher than average PPI score of 87. Some Kalandars still found themselves involved with illegal activities, but most of them (71%) were not. This KPI was also positively associated with PPI score (80).

It was evident that the Kalandars were experiencing some level of economic hardship or decline in livelihood conditions. Their current income was about half of what they earned through bear dancing, though they worked on average between six and seven days a week. The rehabilitation programme seemed to have a strong association with economic prosperity when looking at an increase in household savings and land ownership, however only one in four Kalandars had been able to increase their savings. It is interesting to note that both debt as well as support in the form of income from other household members were associated with a lower PPI score. (The latter is probably due to there being less pressure to succeed.)

Only one of the Kalandars did not have children; the average number was 4.5 per household, over half (2.7 on average) of whom were of school age. Some 83 % of the Kalandar households showed full school attendance by the children, which is also associated with a higher PPI score. It was good to see that 80% Kalandars held the view that both boys and girls should attend and complete school.

Health appeared to be a potential issue facing the Kalandars. Half of them had been to a health



department in the past 12 months and nearly half used government healthcare facilities. Around half had been vaccinated. However, there was no evidence to suggest that the rehabilitation programme had any impact on health seeking behaviour.

Compliance for additional livelihood factors was generally quite high, 80% or more. The only potential issue was that the new livelihood had not become a regular activity for many Kalandars.

This was linked to the fact that many did not have an expansion plan for their business.

On the positive side, there was evidence that Kalandars did remain engaged, wanted to stay in the programme and would potentially mentor other Kalandars. All the KPIs had a strong association to the performance of the rehabilitation program and showed that these were the areas in which the programme had a direct impact.

The following table summarises the KPI performance of Kalandars:

| Kalandar Performance Indicators | Performance |
|---------------------------------|---|
| No bears or wild animals used | 100% compliance |
| Civil society integration | Overall strong compliance but 47% do not have active bank accounts and 29% are sometimes involved in illegal activities. |
| Economic security | The key issue is that the average monthly income is about half of what it used to be. Agriculture and autorickshaw drivers have a stronger earning potential than small traders or labourers. |
| Education | Average number of children per household is 4.5, so potentially an economic burden. Some 83 % of households have 100% school attendance. |
| Health | Around one in two Kalandars may be facing some health issues. Average spending on healthcare is quite high, at Rs 530 per month. Three out of 4.5 children are polio vaccinated. |
| Other livelihood factors | The biggest concerns are a lack of business expansion plans, and a need for the new professions to become regular, day-to-day activities. |

CHAPTER 8

Conclusion

In the 2005 pan-India survey conducted by WTI-WSPA, 346 dancing bears were reported in the country. On an average about 20-25 bears cubs were traded annually from Chhattisgarh and Odisha, while about 10-12 cubs came from Madhya Pradesh. At least 50-55 adult bears were killed every year in Chhattisgarh and 35-45 bears in Odisha for the illegal trade in bear parts.

The summary of the findings drawn from the pre-rehabilitation study in 2005 can be listed as follows:

Post rehabilitation, a vast majority (98%) of the Kalandars had procured Voter Identity cards; 80% had Ration Cards and Below Poverty Line (BPL) cards; 98% had a savings bank account; 50% of the rehabilitated Kalandars were earning well. Overall, 38% of rehabilitated Kalandars performed extremely well in their Alternative Livelihood.

- 6% of Kalandars identified themselves as successors of Saint *Bu Ali* (approx 14th Century AD) and 22% of the rehabilitated Kalandars felt that they originated from Chhattisgarh.
- 36% of the rehabilitated Kalandars sourced their bears from Odisha, 8 % from Chhattisgarh, and 12% from Uttar Pradesh and Bihar.
- 52% of the Kalandars in MP had owned one bear, 28% had owned two bears and 4% had 10-15 bears. They earned Rs 1.5 to 2 lakhs a year, mostly during the winter and summer seasons.
- Most considered bears as god Jambavant, a mythological creature, possibly a bear, in the Indian epic *Ramayana*.
- 96% of Kalandars knew that their livelihood was illegal and the majority (56%) also knew that it was so under wildlife laws. 26% of them had encountered enforcement authorities.
- The Kalandars stated that the daily cost of feeding a bear was Rs 120-150, and that the bear's primary diet was *chapatti* and milk.



The *Integrated Sloth Bear Conservation and Welfare Project* was initiated by WTI-WSPA in 2006. Regular monthly monitoring was conducted during the project's implementation phase. In 2012, this monitoring showed that 38% of the rehabilitated Kalandars had done very well in their Alternative Livelihoods (ALs) over the previous two years while 36% were at an average level. Twenty-six percent of them had failed in their ALs. The monthly monitoring and evaluation also revealed that post rehabilitation,

none of the Kalandars were using bears or any other wild animals to earn a living. A vast majority (98%) had procured Voter Identity cards; 80% had Ration Cards and Below Poverty Line (BPL) cards; 98% had a savings bank account; 50% of the rehabilitated Kalandars were earning well. Overall, 38% of rehabilitated Kalandars performed extremely well in their AL. Their overall performance is summarised in Table 15 below.

Table 15: Performance in Alternative Livelihoods of the rehabilitated Kalandars

| State | Excellent Performance | Average Performance | Poor Performance |
|----------------|-----------------------|---------------------|------------------|
| Madhya Pradesh | 9 (40%) | 9 (40%) | 4 (20%) |
| Bihar | 4 (50%) | 2(25%) | 2 (25%) |
| Chhattisgarh | 6 (33%) | 5(28%) | 7 (39%) |
| UP | NA | 2(100%) | NA |
| India | 19 (38%) | 18 (36%) | 13 (26%) |

Table 16: Results of the pan-India survey on the number of Kalandars with dancing bears (1996-2012)

| State/Union Territory | Number of Districts with Dancing Bears | Year | | | | |
|----------------------------|--|-------------|------------|------------|-----------|--------------------|
| | | 1996 | 2001 | 2005 | 2010 | 2012 |
| Andhra Pradesh (undivided) | 5 | 50 | 11 | 72 | 2 | 0 |
| Bihar | 16 | 86 | 31 | 27 | 5 | 1 (unconfirmed) |
| Chhattisgarh | 2 | 30 | 27 | 21 | 0 | 0 |
| Delhi | 3 | 36 | 36 | 36 | 0 | 0 |
| Haryana | 2 | 116 | 8 | 5 | 0 | 0 |
| Jharkhand | 5 | 20 | 20 | 11 | 3 | 0 |
| Karnataka | 6 | 88 | 96 | 29 | 2 | 0 |
| Madhya Pradesh | 5 | 29 | 23 | 8 | 1 | 0 |
| Maharashtra | 1 | 36 | 36 | 1 | 2 | 0 |
| Rajasthan | 5 | 126 | 90 | 10 | 0 | 0 |
| Uttar Pradesh | 34 | 430 | 258 | 89 | 13 | 8 |
| West Bengal | 5 | 51 | 32 | 37 | 0 | 0 |
| Total | 89 | 1098 | 668 | 346 | 28 | 9 |

The results of the 2012 pan-India survey indicated that there were no Kalandars with dancing bears in MP and Chhattisgarh, while the one dancing bear reported in Bihar was at the Indo-Nepal border. This verified the success of the project.

Thus, from the results of the pan-India survey, it can be concluded that the practice of bear dancing was in the process of being completely eliminated in India. The few remaining Kalandars with dancing bears were mainly in Uttar Pradesh and Bihar, especially in the Indo-Nepalese border region.

The post-project survey in 2012 indicated that:

1. **Save the Sloth Bear Campaign:**

There was a very high awareness about the different wild animals that existed in local areas. Just about everybody knew about sloth bears, which were perceived to be dangerous to humans. On an average around half of the survey participants had heard about some form of hunting or trading of wildlife. Only 3% had heard specifically about sloth bear hunting or trading in the past 12 months. Such occurrences, however, were said to be occasional rather than regular and it was felt that hunting/trading happened less than before. Consumption of bear meat still occurred (around 8-9%).

Street plays had an effective reach of 79%, contributing to an overall higher score for the campaign as a whole. Field patrols and awareness events had also been seen by around one-third of those surveyed.

It was positive to see that the vast majority of respondents had no intention to hunt or capture sloth bears in the future. Most were also prepared to report a crime or call the forest department should a sloth bear suddenly venture onto their lands.

2. **Improving Law Enforcement:**

All the forest guards interviewed claimed that hunting/trading of sloth bears had declined compared to 3-5 years ago. The main reason for this was believed to

be the fact that poachers were deterred by law enforcement activities and NGO programmes meant to protect bears.

All the performance dimensions scored favourably towards the training programmes, between 'Excellent' and 'Very Good'. What was particularly encouraging was that 'Confidence to Implement' scored very high, and as was seen, law enforcement did appear to be working. The trainers were felt to have done a good job in preparing for the training sessions and were seen to be good communicators with the ability to engage with their audience.

The KAP Index for forest guards was very high, compared to 91 for the exposure group. In the community population, the high risk group was represented by 76-86%; by contrast 62% of forest guards could be considered low risk. Whilst these differences were expected, it clearly showed the important role that forest guards played, and how important a deterrent effective law enforcement could be.

Not surprisingly, the forest guards had a higher level of knowledge when it came to understanding that bears needed to be left in their natural habitat, how the removal of bears affected the ecosystem, and how bears suffered in the illegal wildlife trade. Behavioural compliances were also, as expected, much higher from the forest guards. The reporting of illegal bear trading activities was on the lower side but 59% of forest guards said they would use their authority to speak to the perpetrators directly to make them stop.

3. **Alternative Livelihoods for Kalandars:**

The average PPI of this project component was 72. Benchmarking performance to past programmes and interventions, the score was around



average and meant that the rehabilitation programme was perceived to be working quite well.

All the performance dimensions scored the highest and showed that most Kalandars had a strong sense of affinity towards the AL initiative. However, the 'Confidence to Succeed' in their new livelihoods scored lower, indicated that some Kalandars might be struggling and needed further support.

Agriculture, which was the livelihood that earned the most income, had the highest PPI with 94, followed by autorickshaws. None of the Kalandars were using bears or wild animals to generate income. Civil society integration

was generally associated with a high level of compliance, especially for participation in elections. It was evident that Kalandars were potentially experiencing some level of economic hardship or decline in livelihood conditions.

About half of Kalandar children were of school-going age and some 83% of households had full attendance in schools, which was also associated with a higher PPI score. It was good to see that 80% of Kalandars held the view that both boys and girls should attend and complete school.

Overall, it was a real positive to find that Kalandars remained engaged and wanted to remain in the AL programme, and would potentially encourage and mentor other Kalandars who joined it.

ANNEXURE 1

List of the surveyors in 2006 pan India survey

A. Veterinarians

| S. No | State | Veterinarian |
|-------|----------------|-----------------------------------|
| 1. | Andhra Pradesh | Dr. Nishant Mohan |
| 2. | Bihar | Dr. Om Prakash |
| 3. | Chhattisgarh | Dr. Gopesh Singh Yadav |
| 4. | Delhi | Dr. Pradeep Kumar Yadav |
| 5. | Haryana | Dr. Neelesh Sindhu |
| 6. | Jharkhand | Dr. Rajeeb Roy |
| 7. | Madhya Pradesh | Dr. Sanjay Singh Tomar |
| 8. | Maharashtra | Dr. Suvarnagowri Santosh Mallapur |
| 9. | | Dr. Kishore Parate |
| 10. | Orissa | Dr. S. Vaikuntha Rao |
| 11. | Rajasthan | Dr. Ranjit Pal |
| 12. | Uttar Pradesh | Dr. Suresh Chandra |
| 13. | | Dr. Pradeep Kumar Yadav |
| 14. | West Bengal | Dr. Pradeep Kumar Yadav |



B. Sociologists

| | | | STATES | DISTRICTS | TIME | SURVEYORS | |
|-----------|-------------|------------|----------------|-------------|--------------|-----------|------|
| 1 | SURVEY | TEAM ONE | Delhi | North West | 3 months | Two | |
| | | | | East | | | |
| | | | Haryana | Ballabhgarh | | | |
| | | | | Sonepat | | | |
| | | | Rajasthan | Jaipur | | | |
| | | | | Tonk | | | |
| | | | | Bundi | | | |
| | | Kota | | | | | |
| | | TEAM TWO | Madhya Pradesh | Bhopal | 3 months | Two | |
| | | | | Dewas | | | |
| | | | | Raisen | | | |
| | | | | Shivpuri | | | |
| | | TEAM THREE | Jharkhand | Maharashtra | Ahmednagar | 4 months | Four |
| | | | | Bokaro | East Singhum | | |
| | | | | | Ranchi | | |
| | | | | | Deoghar | | |
| | | | | | Dhanbad | | |
| | | | Chhattisgarh | Raipur | | | |
| | | | | Bilaspur | | | |
| | | | West Bengal | Hooghly | | | |
| | | | | Burdwan | | | |
| Birbhum | | | | | | | |
| Howrah | | | | | | | |
| Bihar | Kolkata | | | | | | |
| | Patna | | | | | | |
| | Muzzafarpur | | | | | | |
| | Munger | | | | | | |
| | Purnia | | | | | | |
| | Nalanda | | | | | | |
| | Siwan | | | | | | |
| | Chhapra | | | | | | |
| | Sitamarhi | | | | | | |
| Bhagalpur | | | | | | | |
| Nawada | | | | | | | |
| Banka | | | | | | | |

| | | | | | | |
|--|--|-----------|----------------|------------|----------|-----|
| | | | | Rohtas | | |
| | | | | Aurangabad | | |
| | | TEAM FOUR | Andhra Pradesh | Khamman | | |
| | | | | Cuddapah | | |
| | | | | Karimnagar | | |
| | | | | Cuddapah | | |
| | | | | Kurnool | | |
| | | | Karnataka | Dharwad | 3 months | Two |
| | | | | Koppal | | |
| | | | | Bellary | | |
| | | | | Haveri | | |
| | | | | Belgaum | | |
| | | | | Kolar | | |
| | | | Orissa | Sambalpur | | |



ANNEXURE 2

Ownership and Details of Dancing Bears

| Sl. No | Name of the Beneficiary | District | Owner/ Borrower | Bear Details/ Name/ Age/ Sex | Microchip number | Ownership certificate available |
|--------|-------------------------|--------------|-----------------|------------------------------|------------------|---------------------------------|
| 1. | Ashraf Ali | Bilaspur, CG | Owner | Basanti/ 12 yr/ Female | 0006835A6C | Yes |
| 2. | Asfar Ali | Bilaspur, CG | Owner | Veeru/ 6 yr/ Male | 0006835A6C | No |
| 3. | Aslam Ali | Bilaspur, CG | Owner | Banda/ 4 Yr/ Male | 000683164C | No |
| 4. | Akbar | Bilaspur, CG | Owner | Raja/ 14 yr/ Male | No | Yes |
| 5. | Ajj Kongia | Durg, CG | Owner | Chandni/ 12 yr/ Female | No | Yes |
| 6. | Ajj Ali | Bilaspur, CG | Owner | Juli/ 10 yr/ Female | 000683698D | Yes |
| 7. | Asgar Ali | Bilaspur, CG | Owner | Bijli/ 9 yr/ Female | 0006830FB1 | No |
| 8. | Habib Khan | Durg, CG | Owner | Bsanti / 10 yr/ Female | No | No |
| 9. | Jalil Khan | Durg, CG | Owner | Un-named/ 8 yr/ Male | No | No |
| 10. | Khalil Mia | Bilaspur, CG | Owner | Sheru/ 12 yr/ Male | No | Yes |
| 11. | Khairun Bi | Bilaspur, CG | Owner | Jhabbu/ 17 yr/ Male | No | No |
| 12. | Majid | Bilaspur, CG | Borrower | NA | NA | NA |
| 13. | Nabib Khan | Durg, CG | Owner | un-named/ 6 yr/ Male | No | No |
| 14. | Rasheed Khan | Bilaspur, CG | Owner | NA / 12 yr/ Male | No | Yes |
| 15. | Raj Ali | Bilaspur, CG | Owner | Tingu Master/ 8 yr/ Male | 958000000793339 | No |

| | | | | | | |
|-----|---|-----------------|----------|--|-----------------|-----|
| 16. | Sharif Khan | Durg, CG | Owner | Juli / 6 yr/ Female | No | No |
| 17. | Shafi Mia | Bilaspur, CG | Owner | Govinda/ 8 yr Male | No | No |
| 18. | Sher Ali | Bilaspur, CG | Owner | Kallu Master/ 14 yr/ Male | 958000000526506 | Yes |
| 19. | Altaaf Khan | Bhopal, MP | Owner | Lallu master/16 yrs/Female | NA | NA |
| 20. | Waseem Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 21. | Zakir Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 22. | Shabeer Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 23. | Zameer Khan#(son of Saleem Khan) | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 24. | Saleem Khan# | Bhopal, MP | Owner | Madhu/12 yrs/ Female | NA | NA |
| 25. | Kamaalud- hin | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 26. | Shakir Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 27. | Shubbur Mian | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 28. | Rafeeq Mohd. | Bhopal, MP | Borrower | Madhu/8 yrs/ Female(Bear was of Kadir but was surrendered by Rafeeq) | NA | NA |
| 29. | Khaleel Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 30. | Deen Mohd. (son Zigar) | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 31. | Riyaz khan (Bhori) | Bhopal, MP | Owner | Badal/13 yrs/ Male | NA | NA |
| 32. | Zaheer khan(Shou- kat) | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 33. | Hakeem Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 34. | Qayyum Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 35. | Anwar Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |



| | | | | | | |
|-----|---------------------------|----------------|----------|-----------------------------|----|----|
| 36. | Sadik Khan son Raes | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 37. | Kadeer Khan | Bhopal, MP | Owner | Madhu/8 yrs/ Female | NA | NA |
| 38. | Haleem Khan | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 39. | Aseen Khan | Bhopal, MP | Owner | Meera/18 yrs/ Female | NA | NA |
| 40. | Sha-meemudhin | Bhopal, MP | Borrower | Not Applicable | NA | NA |
| 41. | Md.Karim Shah alias Guddu | Nalanda, Bihar | Owner | Karu /7 years/ Male | NA | NA |
| 42. | Md. Kurban Shah | Nalanda, Bihar | Owner | Bali / 4 years / Female | NA | NA |
| 43. | Md. Mukhtar Alam | Nalanda, Bihar | Owner | Kalia/ 5years / Male | NA | NA |
| 44. | Md. Suleman Shah | Nalanda, Bihar | Owner | Kari / 12 years / Female | NA | NA |
| 45. | Md. Nayiem Shah | Nalanda, Bihar | Owner | Bholiya/ 6year/ Female | NA | NA |
| 46. | Sobrati Shah | Nawada, Bihar | Owner | Tiger / 6 years /Male | NA | NA |
| 47. | Md.Nagina | Nawada, Bihar | Owner | Raju / 6year / Male | NA | NA |
| 48. | Md. Alam | Munger, Bihar | Borrower | Raja / 9 years / Male | NA | NA |
| 49. | Md.Islam | Gorakh-pur, UP | Owner | Jamunia/13 years/Female | NA | NA |
| 50. | Kismat Ali | Gorakh-pur, UP | Owner | No name/ 6year/Male | NA | NA |

ANNEXURE 3

List of Sloth Bears surrendered and their status in 2011

A. Status of Bears surrendered in Bilaspur, Chhattisgarh

| SL. No. | State | Kalandar Name | Bear Name | Microchip Number | Age & Sex | Description | Status |
|---------|--------------|------------------------|--------------|----------------------|---------------------|---|--|
| 1. | Chhattisgarh | Sher Ali | Kallu master | 95800000 0526506 | 14 Years/ Male | Surrendered at Bilaspur, C.G in, 2007 | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 2. | Chhattisgarh | Raj Ali/ Habib Khan | Tingu Master | 95800000 00793339 | 16 Years/ Male | Surrendered at Bilaspur, C.G in, 2007 | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 3. | Chhattisgarh | Ashraf Ali | Basanti | 0006835 A60 | 16 Years/ Female | Surrendered at Bilaspur, C.G in, 2007-08 (dead in 2011) | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |



| | | | | | | | |
|----|--------------|------------|-------|----------------|---------------------|---|--|
| 4. | Chhattisgarh | Afsar Ali | Veeru | 0006830 664 | 6 Years/ Male | Surrendered at Bilaspur, C.G in, 2007-08 | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 5. | Chhattisgarh | Aslam Ali | Banda | 0006431 64C | 14 Years/ Male | Surrendered at Bilaspur, C.G in, 2007-08 (dead in 2011) | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 6. | Chhattisgarh | Asgar Ali | Bijli | 0006830 FBI | 7 Years/ Female | Surrendered at Bilaspur, C.G in, 2007-08 | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 7. | Chhattisgarh | Azij Mia | Juli | 0006836 98D | 16 Years/ Female | Surrendered at Bilaspur, C.G in, 2007-08 | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 8. | Chhattisgarh | Khalil Mia | Raja | 0006834 87F | 14 Years/ Male | Surrendered at Bilaspur, C.G in, 2008 and then transferred to Kankaria Zoo at Ahmedabad | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |

| | | | | | | | |
|-----|--------------|-------------|--------------|---------------|---------------------|--|--|
| 9. | Chhattisgarh | Jalil Khan | Jhabu | Not Available | 15 Years/ Male | Surrendered at Durg, C.G in, 2008 and then transferred to Agra Rescue Centre | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 10. | Chhattisgarh | Habib Khan | Tingu Master | Not Available | 13 Years/ Male | Surrendered at Durg, C.G in, 2008 and then transferred to Agra Rescue Centre | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 11. | Chhattisgarh | Nabib Khan | Jhabri | Not Available | 10 Years/ Female | Surrendered at Durg, C.G in, 2008 and then transferred to Agra Rescue Centre | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |
| 12. | Chhattisgarh | Sharif Khan | Kuniya Bai | Not Available | 13 Years/ Female | Surrendered at Durg, C.G in, 2008 and then transferred to Agra Rescue Centre | According Bilaspur Division Record, Bear Received in K P on 03/01/08 and was transferred to Agra Rescue centre |



B. Status of Bears surrendered in Chhattisgarh and transferred to Kankaria Zoo, Ahmedabad (2011)

| Name of Bear | Present ownership | Previous ownership | Micro chip no. | Age | Sex | Alive/Dead |
|--------------|---------------------------------------|---|----------------|--------|--------|---|
| Viru | Kamala Nehru Zoo, Kankaria, Ahmedabad | Kanan Pindari Zoo, Raipur, Chhattisgarh | 0006831BDF | 11 yrs | Male | Alive |
| Julie | Kamala Nehru Zoo, Kankaria, Ahmedabad | Kanan Pindari Zoo, Raipur, Chhattisgarh | 0006836980 | 16 yrs | Female | Died of Old age & renal failure on 4.3.10 |
| Bijli | Kamala Nehru Zoo, Kankaria, Ahmedabad | Kanan Pindari Zoo, Raipur, Chhattisgarh | 0006830FB | 7 yrs | Female | Died of TB on 12.9.11 |
| Tingu | Kamala Nehru Zoo, Kankaria, Ahmedabad | Kanan Pindari Zoo, Raipur, Chhattisgarh | 95800000793339 | 16 yrs | Male | Died of Acute enteritis on 15.4.08 |

C. Status of Bears surrendered in Madhya Pradesh

| S.no. | Name | Age during surrender | Sex | Microchip no. | Status |
|-------|--------------|----------------------|--------|---------------|--|
| 1. | Lallu master | 16 yrs | Female | Not available | All the surrendered Bears are in van Vihar Bear Rescue Centre under Wildlife SOS, Bhopal |
| 2. | Madhu | 12 yrs | Female | | |
| 3. | Madhu | 8 yrs | Female | | |
| 4. | Badal | 13 yrs | Male | | |
| 5. | Meera | 18 yrs | Female | | |

D. Status of Bears surrendered in Bihar

| S.no. | Name | Age during surrender | Sex | Microchip no. | Status |
|-------|---------|----------------------|--------|---------------|--|
| 1. | Unknown | 5-6 yrs | Female | 0006835F45 | Shifted to Van Vihar, Bhopal. Letter from Patna CWLW order dated- 18/7/08, No.1860 |
| 2. | Unknown | 5-6 yrs | Female | 0006834E35 | |
| 3. | Unknown | 7-8 yrs | Male | 0006831F75 | |
| 4. | Unknown | 2-3 yrs | Male | 00068304E5 | |
| 5. | Unknown | 2-3 yrs | Male | 0006834890 | |

ANNEXURE 4

Detailed Case Studies of Rehabilitated Kalandars

Name: Ashraf Ali

Age: 58 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur, Chhattisgarh (C.G.)

Alternative Livelihood: Agriculture, transport of material in his tractor

Family members: Married to Shareefun Bi. Seven sons and nine daughters. Four children were going to school.



Alternative Livelihood Details: In 2006 a second-hand tractor was provided to Ashraf Ali as his Alternate Livelihood (AL). He could use this to plough 3-4 acres of land as well as transport bricks and other material for fellow villagers. In August 2006 WTI-WSPA made a down payment on the tractor and Ashraf paid the rest in installments. He was provided additional support for repairing his tractor in November 2006, July 2007 and July 2009. Within a period of three years he purchased a new tractor on his own. Subsequently he also earned through property dealings in his village.

Income: Ashraf built some valuable contacts for his business and earned a good reputation, so people recommended him to others for work opportunities. He earned Rs. 84000 from tractor loading, Rs. 40,000 from ploughing and Rs. 48,000 from agriculture annually. He established a good network with the state forest department, police, banks, agriculture departments, local representatives of the village panchayat etc, which helped him in his AL.

Government and Non-government Benefits: Voter identity card, ration card and bank account.



Name: Afsar Ali

Age: 27 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternate Livelihood: Agriculture, transport of material in his tractor

Family members: Married to Faridun Bi. Two daughters; one was going to school.



Alternative Livelihood Details: A second-hand tractor was provided to Afsar jointly with his father, Ashraf Ali in 2006. He worked hard and purchased a new tractor without any further support from WTI-WSPA. In 2011 he was provided additional support of Rs. 20,000 to purchase an autorickshaw with his brother Aslam, also a rehabilitated Kalandar. He was also provided support for training as a autorickshaw driver and for a driving license by WTI-WSPA.

Income: He was able to manage and take care of all the needs of his family with whatever his earnings.

He built good linkages with several government institutions and played an active role in the local panchayat. He was well connected with service providers like banks, as well as local agriculture department and electricity department.

Government and Non-government Benefits: Voter identity card, ration card and bank account.



Name: Aslam Ali

Age: 24 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Autorickshaw, agriculture and transport of material in his tractor

Family members: Married to Rukhsana Bi.



Alternative Livelihood Details: Aslam Ali was supported for a tractor for agricultural work in partnership with Ashraf and Afsar (WTI rehabilitated Kalandars) in 2006. In 2011 he was provided additional support for a passenger autorickshaw in partnership with his brother Afsar. WTI-WSPA provided support for his training as an autorickshaw driver and for a driving license. He was plying the autorickshaw between Bilaspur city and Ganyari town in Chhattisgarh.

Income: Aslam was plying his autorickshaw and paying Rs.4000 as a monthly installment to the Gramin Bank. He had already paid half the requisite installments and was contributing to the family when the project ended.

Government and Non-government Benefits: Voter identity card, ration card, bank account.



Name: Sher Ali

Age: 43 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Agriculture

Family members: Married to Alimun Bi. Five sons and four daughters. Three children were going to school.



Alternative Livelihood Details: Sher Ali's initial AL support for a goatery in 2006 met with failure as all his goats died due to a viral disease. He then opted for agriculture as an AL, as he had four acres of agricultural land. He was provided support for a borewell that was dug in his field in 2009 and for fencing wire and fencing poles to secure the land from cattle in 2011.

Income: He was able to raise two crops a year and earned Rs. 150,000 from his paddy crop annually. He also grew vegetables, which provided a very good source of income for his family. He also began dealing in property subsequently, which provided him with a supplemental income.

Government and Non-government Benefits: Kisan (Farmer) pass book, voter identity card, ration card and two bank accounts.



Name: Raj Ali

Age: 27 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Agriculture

Information of Family members: Married to Shamshad Bi.
One daughter who was too young to go to school.



Alternative Livelihood Details: Raj Ali was provided support for the purchase of agricultural land in 2007. In 2011 he was given additional support to fence his field. He was engaged in agriculture with his father Sher Ali (also a WTI rehabilitated Kalandar), and was well settled in his eight acre land, raising crops of paddy and gram every year.

Income: He was well established, selling paddy, gram and vegetables worth Rs. 1,50,000 to 2,00,000 annually. He also opened a general store in his house from which he was able to generate extra income.

Government and Non-government Benefits: Voter identity card, ration card, bank account.



Name: Khalil Mia

Age: 45 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Agriculture

Family members: Married to Rasheeda Bi. Six sons and four daughters. Two children were going to school.



Alternative Livelihood Details: Khalil was initially supported for keeping horses in 2007, which he could not sustain as he did not properly care for the horses and was generally unhappy in that business. WTI-WSPA provided the requisite support for him to take up agriculture on his two-acre land in 2009. He worked hard and became quite successful. He was also given additional assistance for agricultural activities in which he demonstrated consistent effort. He was able to cultivate two crops a year.

Income: In addition to satisfying his family's food requirements, he earned Rs. 30,000 annually from agriculture. He was also linked with the horticulture department and a MNREGA scheme from which he earned Rs 100 for daily wage labour.

Government and Non-government Benefits: Voter identity card, ration card, bank account in State Bank of India.



Name: Asgar Ali

Age: 35 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Agriculture, cosmetics & hosiery shop

Family members: Married to Tahrun Bi. Three sons and four daughters. Three children going to school.



Alternative Livelihood Details: Kalandar Asgar was very focused in his AL. He was the sole earning member with eight dependents in his family. In 2006 he was supported with a passenger autorickshaw but he could not sustain that work due to a lack of skill and a general unwillingness. WTI-WSPA helped him purchase agricultural land in 2009. He worked hard and purchased some additional land with his own earnings. He requested further assistance for a cosmetics and hosiery shop in 2010, which he was running successfully.

Income and savings: He was earning around Rs. 300 to 400 daily from the cosmetics shop in addition to Rs. 45,000 from the paddy he cultivated. With adequate savings in the bank, he planned to soon purchase another piece of agricultural land.

Government and Non-government Benefits: Kisan (farmer) credit card, voter identity card, ration card and bank account in State Bank of India.



Name: Ajj Mia

Age: 45 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Agriculture, grocery shop

Family members: Married to Shareefun Bi. Two sons and five daughters. Four children were going to school.



Alternative Livelihood Details: Kalandar Ajj was initially provided a grocery shop in 2008, which his wife was looking after. He could not sustain that business due to certain family issues. He then began agricultural work, in which he did well. WTI-WSPA provided additional support for the grocery shop; Ajj's wife also went to the nearby village to sell products door-to-door while Ajj continued working in agriculture as well as performing magic shows.

Government and Non-government Benefit: Ration card, voter identity card and bank account at Gramin Bank, Ganyari.



Name: Majid Ali

Age: 42 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Clothing and hosiery shop

Family members: Married to Fariyad Bi. Four sons and four daughters. One child was going to school.



Alternative Livelihood Details: Majid Ali was initially provided the AL of a cloth and bangles shop in 2010. He did not succeed in this due to a general lack of willingness. He was provided additional support for a clothes and hosiery shop the same year, but failed again due to a drinking habit. His elder son Haseed was provided a vegetable shop and later a tea stall in 2012, which was functional for a few months.

Kalandar Majid's AL was a failure but he was provided access to govt schemes by WTI-WSPA. He has a ration card and a livelihood guarantee through the MNREGA scheme. His sons Haseed, Sharukh and Sial Ali also get work from MNREGA from which they are able to meet the family expenses.

Government and Non-government Benefit: Ration card and voter identity card.



Name: Khairun Bi (w/o Late Jamal Khan)

Age: 50 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Hosiery and bangles shop

Family members: Widow of Jamal Khan. Three sons and three daughters.



Alternative Livelihood Details: Khairun Bi was given a shop to sell bangles and cosmetic items in 2010, from which she earned her living. She went to nearby villages to sell her wares door-to-door. Having developed a good rapport among the local women, she was able to generate a reasonable income.

WTI-WSPA also associated her with the state horticulture department through a women's Self Help Group (SHG), as well as the employment guarantee scheme under MNREGA. At times one of her daughters worked in her stead. She also received a widow's pension from the tehsil. Her situation had improved and she had saved some money, which she planned to use for her daughter's marriage.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Jalil Khan

Age: 48 Years

Address: Village: Kongia Kalan, Block: Sajha, P.O. Kongia Kalan, District Bemetra (C.G.)

Alternative Livelihood: Agriculture, footwear shop

Family members: Married to Shahjadi Bi. Seven sons and three daughters. Five children were going to school.



Alternative Livelihood Details: Jalil was provided an AL for agricultural work in 2007. He purchased agricultural land in the village of Kongia. Since he was handicapped, his elder son handled most of the work. He was also supported with a footwear shop in 2011, which he ran successfully, earning Rs 300 to 400 per day. With a large number of dependents his household expenditure was very high.

Jalil had a very good reputation in the village and shared a good rapport with the panchayat, which agreed to provide him some land to build a house. His younger son was associated with bakery work that WTI-WSPA had provided to Aziz, another rehabilitated Kalandar.

Government and Non-government Benefits: Voter identity card (ration card not yet received)



Name: Sharif Khan

Age: 42 Years

Address: Village: Kongia Kalan, Block: Sajha, P.O. Kongia Kalan, District Bemetra (C.G.)

Alternative Livelihood: Agriculture

Family members: Married to Salim Bi. Two sons and two daughters. One child going to school.



Alternative Livelihood Details: Kalandar Sharif shifted from his native place Sarna Bhata and settled in Kongia Kalan due to a conflict. The initial AL support of agricultural land provided to him in 2007 was a failure due to this dispute. He was given another chance to start an AL in Kongia Kalan; Sharif chose agricultural work and WTI-WSPA supported him in getting some land on lease in 2011. WTI also bore the costs of paddy cultivation for one season. Sharif did well, recovering the input cost and earning a small profit. He continued this agricultural work for the next year and had paid the lease amount in advance for the third consecutive year as well.

Government and Non-government Benefits: Voter ID card, bank account (ration card not yet received)



Name: Habib Khan

Age: 32 Years

Address: Village: Kongia Kalan, Block: Sajha, P.O. Kongia Kalan, District Bemetra (C.G.)

Alternative Livelihood: Agriculture

Family members: Married to Shahida Bi. A son and a daughter. His wife and their two children had separated from him.



Alternative Livelihood Details: Kalandar Habib was provided an Alternative Livelihood of agriculture in 2007, after he surrendered his bear to the forest department. At the time he was residing in his native village, Sarna Bhata, but he shifted to Kongia Kalan after a dispute. He was given another chance to establish himself and was helped to lease agricultural land in 2011.

Habib worked hard and was rewarded with a good yield in the first season. He saved money for the next crop and also paid the advance lease amount for the next year. He also sold tamarind, which he purchased on contract from local tree owners, for extra income during the summer. Initially an alcoholic, he showed a marked improvement in his behaviour and prospects.

Government and Non-government Benefits: Bank account (ration card not yet received)



Name: Nabib Khan

Age: 28 Years

Address: Village: Kongia Kalan, Block: Sajha, P.O. Kongia Kalan, District Bemetra (C.G.)

Alternative Livelihood: Agriculture

Family members: Married to Zahira Bi. Two daughters, both going to school.



Alternative Livelihood Details: Nabib performed in magic shows and was among the few Kalandars with a healthy bank balance. The initial AL support provided to him in 2007 for agriculture was a failure, as he had to shift to Kongia Kalan after a dispute in his previous village, Sarna Bhata. He was provided with additional support for the lease of agricultural land and purchase of seeds in 2011. WTI-WSPA suggested that he purchase some land for his residence and some for agriculture. His family were initially not well received by the villagers of Kongia Kalan due to his earlier profession as a Kalandar. They gradually gained acceptability though and are now well settled.

Government and Non-government Benefits: Voter identity card, bank account (ration card not yet received)



Name: Rasheed Khan

Age: 50 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Agriculture

Family members: Married to Sahrun Bi. Four sons and two daughters. Four children going to school.



Alternative Livelihood Details: Kalandar Rasheed was provided AL support in 2011. He had been practicing agriculture previously, but on a very small scale. He had six acres of agricultural land, but lacking proper irrigation facilities he was not able to cultivate crops efficiently. He was provided with a tubewell in 2011, for which he also contributed a partial amount. Rasheed was among the most successful Kalandars, cultivating two crops as well as some vegetables.

Rasheed sold paddy worth Rs. 1 lakh to Rs 1.25 lakh annually, saving around 40% of his income. The income from the vegetables that he sold daily in the local market was enough to sustain his family.

Government and Non-government Benefits: Kisan (farmer) credit card, voter identity card, ration card and bank account.



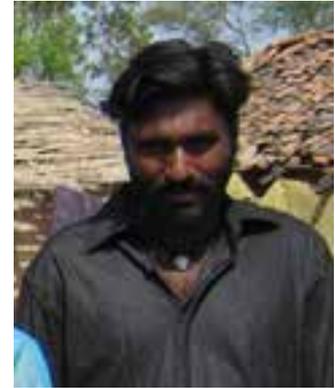
Name: Akbar Mian

Age: 40 Years

Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Passenger Autorickshaw

Family members: Married to Shareefun Bi. Two sons and four daughters. Three children were going to school.



Alternative Livelihood Details: Kalandar Akbar was the sole earning member of his family and was previously earning only from magic shows after surrendering his bear. He was supported with a passenger autorickshaw in February 2012, with half the down-payment borne by WTI-WSPA and half by Akbar himself. (The remainder of the autorickshaw's cost was financed by the Gramin Bank.) Akbar earned Rs. 500 to Rs. 700 daily from the autorickshaw and paid regular installments to the bank.

Government and Non-government Benefits: Ration card, voter identity card and bank account at Gramin Bank, Ganyari.



Name: Ajj Khan

Age: 40 Years

Address: Village: Kongia Kalan, Block: Sajha, P.O. Kongia Kalan, District Bemetra (C.G.)

Alternative Livelihood: Bakery unit

Family members: Married to Resham Bi. One son and two daughters, all going to school.



Alternative Livelihood Details: Ajj settled in Kongia Kalan after surrendering his dancing bear to the forest department, and started a scrap dealership. He is a relative of Jalil, Habib and Nabib and provided them shelter when these rehabilitated Kalandars fled from Sarna Bhata in November 2008 due to a family dispute. He approached WTI-WSPA for support in August 2011 and a bakery was set up for him. He was also imparted training in bread baking in March 2012 and his bakery was renovated. Strict norms were formulated for hygienic production, handling, packaging and storage of the products and to minimise fuel consumption.

Income: Ajj was earning Rs. 400 to Rs. 500 per day from his bakery in 2012. Since the bakery required manpower to run efficiently, he was asked to take support from family members of the other rehabilitated Kalandars in the village. The bakery unit therefore provided additional income to two other rehabilitated Kalandar families in Kongia Kalan.

Government and Non-government Benefits: Ration card, voter identity card and bank account.



Name: Shehnaz Bi

Age: 29 Years

Name: Firoz

Age: 23 Years (siblings of Shafi)



Address: Village: Chorbhatti, Block: Takathpur, P.O. Ganyari, Bilaspur (C.G.)

Alternative Livelihood: Cosmetics, bangles and hosiery shop

Family members: Shehnaz Bi had two daughters, both going to school. Firoz was unmarried.

Alternative Livelihood Details: Shafi, the eldest son of Khalil Mia, who had been a bear dancer and the owner of a bear in the past, approached WTI-WSPA for an AL in November 2010. However, since he was badly in debt due to a gambling habit, the project team considered his younger brother Firoz and sister Shehnaz for AL support instead.

After a feasibility study, WTI -WSPA helped Firoz establish a bangles and cosmetics vending shop in 2010. Shehnaz, a widow living with her father Khalil Mian (also a beneficiary Kalandar), had no previous livelihood; believing that she would be a good support for her father and family she was helped to set up a ladies items and hosiery shop in December 2010.

Income: Firoz set up shop daily in the village market, managing to earn Rs 300 to Rs 400. Shehnaz also earned Rs. 200 to Rs. 300 per day from her shop. Khalil's family therefore had multiple earning members contributing to the family income.

Government and Non-government Benefit: Shehnaz had a bank account while Firoz had a voter ID card and operated his father's bank account.



Name: Karim Shah Alias Guddu

Age: 35 years

Address: Nalanda, Bihar

Alternative Livelihood: Dairy business and cycle rickshaw

Family members: Married to Asgari Khatoon. Five sons and three daughters. Three sons were going to school; other children were young and going to an Anganwadi Centre.



Alternative Livelihood Details: Karim started with a dairy business as his AL in August 2007, with two buffalos and a cow. In April 2010 WTI-WSPA supported the construction of a cattle shed and in April 2011 the purchase of a fodder chaff machine. Due to problems during the cows' pregnancy, the milk production was low, so additional support was provided in the form of two passenger cycle rickshaws as an extra source of income in September 2012. Karim eventually became very successful in his ALs.

Income: Karim earned Rs. 200 to Rs. 250 per day from the cycle rickshaws and Rs. 200 per day from the dairy.

Government and Non-government Benefits: Voter identity card, bank account and ration card. His wife was attached to the Nalanda Municipal Corporation Board and various non-government livelihood schemes through her SHG.



Name: Kurban Shah

Age: 45 years

Address: Nalanda, Bihar

Alternative Livelihood: General store

Family members: Married to Roshanara Bi. One child, five years old, who was going to an Aanganwadi Centre.



Alternative Livelihood Details: Kurban started his AL in 2007, but his performance was poor. In June 2011 WTI-WSPA provided extra support but he still could not perform well. He was an unsuccessful beneficiary who later earned his living through street magic shows, but without using any wild animals in his performances.

Income: Kurban's income was dependent upon the magic shows; he earned Rs. 300 to Rs. 400 per day, working four to five days a week.

Government and Non-government Benefits: Since he seasonally migrated with his entire family it was difficult to attach him to any government schemes. He had a voter identity card, bank account and ration card. He also availed government hospital facilities in case of health issues.



Name: Suleman Shah

Age: 70 years

Address: Nalanda, Bihar

Alternative Livelihood: General store cum footwear store

Family members: Married to Hassena Khatoon, aged 60 yrs.
Three sons and two daughters.



Alternative Livelihood Details: Suleman started a utensil shop in Andhana village, Noorsarai, Nalanda district, but did not succeed due to a lack of knowledge of the business. WTI-WSPA provided support by purchasing woollen garments to reopen the shop, and in 2008 supported an additional egg-vending AL. Unfortunately, Suleman could sustain neither AL. In June 2011 WTI-WSPA once again helped to reopen Suleman's shop as a general store cum footwear store. Suleman was subsequently able to find some measure of success with this AL.

Income: Suleman earned Rs. 150 to Rs. 200 per day from the general store.

Government and Non-government Benefits: Voter identity card and bank account. Though he was not attached to any government schemes for his livelihood, he had a health card and could avail treatment at the government hospital.



Name: Sobrati Shah

Age: 40 years

Address: Nawada, Bihar

Alternative Livelihood: Passenger cycle rickshaw

Family members: Married to Rayeesa Khatoon, aged 29.
Three daughters and three sons.



Alternative Livelihood Details: Sobrati Shah began his AL with three passenger cycle rickshaws and one cycle rickshaw cart in October 2007. In November 2011, WTI-WSPA provided extra support for a new passenger cycle rickshaw. Sobrati was a very successful beneficiary of the project as per the monthly monitoring conducted by field staff.

Income: He earned between Rs. 350 to Rs. 450 per day from his rickshaw-pulling business.

Government and Non-government Benefits: Voter identity card and bank account. Though he was not attached to any government schemes for his livelihood, he had a health card and could avail treatment at the government hospital. He was linked with JEEVIKA, a non-governmental rural livelihoods scheme, at the end of the project.



Name: Mohammad Alam

Age: 38 years

Address: Munger, Bihar

Alternative Livelihood: General store

Family members: Married to Nasima Khatoon. Three sons and three daughters. Two daughters and two sons were going to school while one daughter, aged 4 years, was going to an Aanganwadi Centre.



Alternative Livelihood Details: Mohammad began his AL with a grocery shop in August 2008. In December 2010 and April 2011 WTI provided extra support for the renovation of his shop and for the purchase of grocery items. By May 2012 he was very successful in his AL, having developed a good rapport with customers and in the local marketplace.

Income: Rs. 250 to Rs. 300 per day.

Government and Non-government Benefits: Voter identity card and a bank account. Though he was not attached to any government schemes for his livelihood, he had a health card and could avail treatment at the government hospital.



Name: Mukhtar Shah

Age: 42 years

Address: Nalanda, Bihar

Alternative Livelihood: Cycle rickshaw

Family members: Married to Jaro Khatoon, aged 32 years.
Three daughters and five sons.



Alternative Livelihood Details: Mukhtar started his cycle rickshaw AL in October 2007 with four passenger cycle rickshaws and one four-wheeled cycle cart, but did not perform well due to his nomadic lifestyle. As of May 2012 he was performing street magic, but without the use of any wild animals.

Income: Mukhtar worked four to five days in a week, earning Rs. 300 to Rs. 350 per day from the magic shows.

Government and Non-government benefits: Voter identity card, bank account and ration card. Since he seasonally migrated with his family, it was difficult to attach him to any government schemes.



Name: Nayim Shah

Age: 70 years

Address: Nalanda, Bihar

Alternative Livelihood: Cycle rickshaw

Family members: Married to Zaibun Nisha, aged 50 years.
Two sons, both were married and settled.



Alternative Livelihood Details: Nayim was provided with one passenger cycle rickshaw for his AL in December 2010. He saved money and purchased two more old passenger cycle rickshaws. One rickshaw was in bad condition, so in November 2011 he was given additional support to renovate this cycle rickshaw. As of May 2012, his rickshaw business was running very successfully and he maintained a good customer base. Nayim was another very successful beneficiary of the WTI-WSPA project.

Income: Rs 300 to Rs. 350 per day.

Government and Non-government Benefits: Voter identity card, bank account and ration card. As he was a leprosy patient he was attached with the government leprosy scheme for treatment. Both he and his wife received Rs. 500 per month as old age pension.



Name: Nagina Shah

Age: 45 years

Address: Nalanda, Bihar

Alternative Livelihood: Cycle rickshaw

Family members: Married to Gulshan Khatoon, aged 29 years.
Four daughters and one son.



Alternative Livelihood Details: Nagina was provided AL support for three passenger cycle rickshaws and one cycle rickshaw cart in October 2011. He gave his cycle rickshaws on rent and plied the cycle cart himself in the local market. His elder brother Sobrati Shah, also a project beneficiary, supported him in his livelihood and helped him build a rapport in the market. His rickshaw business became very successful and he maintained a good customer base.

Income: Rs. 300 to Rs. 400 per day.

Government and Non-government Benefits: Voter identity card and bank account. Though he was not attached to any government schemes for his livelihood, he had a health card and could avail treatment at the government hospital. He was linked with JEEVIKA, a non-governmental rural livelihoods scheme, at the end of the project.



Name: Mohammed Islam

Age: 45 years

Address: Shakhoie, Usaka Panchayat, Siddhartha Nagar,
Gorakhpur, UP

Alternative Livelihood: Tailoring shop

Family members: Married to Shahidun Nisha, aged 45 years.
Four sons and three daughters.



Alternative Livelihood Details: Mohammed Islam was provided a tailoring shop in November 2011 as his AL. Two of his sons, along with another tailor master assisted him. By May 2012 his shop was faring well and he was eager to perform well in his livelihood. However, he subsequently failed in his AL; he mortgaged the sewing machine and started working in a brick factory as a labourer.

Government and Non-government Benefits: No identity documents.



Name: Kismat Ali

Age: 37 years

Address: Nalanda, Bihar

Alternative Livelihood: Passenger autorickshaw

Family members: Married to Sajibun Nisha, aged 29. Three daughters and three sons.



Alternative Livelihood Details: Kismat was rehabilitated in 2009 and he started his new AL driving a passenger autorickshaw. However, he sold the autorickshaw in 2010 and subsequently began working as a labourer at a brick station. He also began selling cart horses in Siddhartha Nagar, Gorakhpur.

Income: He failed in his AL but moved on to selling horses, making a profit of Rs. 5000 to Rs. 7000 per horse.

Government and Non-government benefits: Voter identity card, ration card and bank account



Name: Saleem Khan

Age: 66 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Grocery shop

Family members: Married to Kaniza Bi. Seven children, all married and settled; none were educated.



Alternative Livelihood Details: Saleem was first provided support to establish a grocery store in 2006 by WTI-WSPA. He worked hard and was successful in this venture and maintained a good customer base. During the post-rehabilitation survey in December 2010 it was found that he was earning Rs. 200 per day from his shop. In 2011, the Bhopal Municipal Corporation announced it would provide slum-dwellers with LIG flats; Saleem's slum fell under that scheme and was demolished. His shop was relocated to a different area and had to be rebuilt. Considering his situation, WTI-WSPA provided additional support for him to re-establish his shop, from which he continued to earn well.

Income: He consistently earned about Rs. 200 daily. All his sons were also working and were contributing to the family income.

Government and Non-government Benefits: Voter identity card, ration card, bank account in State Bank of India, Aadhar Card. He was also linked with the District Urban Development Corporation for the sustainability of his AL.



Name: Zameer Khan

Age: 34 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Passenger autorickshaw

Family members: Married to Tasleem Bi. Three children, two were going to a government school.



Alternative Livelihood Details: Zameer used to perform with his father's bear. Along with his father, he was given initial support of Rs. 65,000 in 2006 to buy a second-hand autorickshaw. He used his autorickshaw to transport school children and government staff for a monthly fare, and in his spare time plied the vehicle in Bhopal. He repaid the loan he had taken to buy the autorickshaw and bought a second-hand loading autorickshaw in 2010. He and his father helped mentor other Kalandars.

Income: Since Zameer's brother was dependent on him he struggled with economic security for a time, but by July 2010 he was earning Rs. 200 to Rs. 300 per day. He was also given an award by WTI-WSPA for his performance that year. Zameer's family was one of the most successful among the rehabilitated Kalandars.

Government & Non-government benefits: Driving license, ration card and bank account in Punjab National Bank.



Name: Asin Khan

Age: 38 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Grocery shop

Family members: Married to Sahida Bi. Four children; three studying in a government school.



Alternative Livelihood Details: Aseen was given Rs. 65000 in 2006 as initial support to set up a scrap business. He collected scrap from rag pickers and sometimes went door-to-door to buy scrap from houses. He closed his shop after police raided the scrap collectors in the area on charges of theft. WTI-WSPA provided him Rs. 19000 as additional support in 2009 to start a grocery shop. However, he later closed this and started selling stone material purchased from Ajmer. Subsequently he began selling amulets and collecting scrap. His wife worked as a house maid.

Income: He was earning consistently from the AL but refused to show his income to seek further help from WTI-WSPA. He subsequently failed in the AL, but was earning a living through his other businesses.

Government and Non-government Benefits: Ration card, voter identity card, and bank account.



Name: Altaf Khan

Age: 30 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Grocery shop

Family members: Married to Asheeta Bi. Two children. Altaf began sending his children to school regularly from November 2010.



Alternative Livelihood Details: Altaf was supported in a scrap business in 2006, with an initial amount of Rs. 65000. He collected scrap from rag pickers and sometimes went door-to-door to buy scrap from houses. Like Asin, he closed his shop after police raided the scrap collectors and rag pickers. He was provided extra support of Rs. 10,000 in 2009 to start a grocery shop, but failed in this venture and closed the shop. He began going to rural areas to collect scrap door-to-door. He later started to work as a helper and conductor for a passenger freight vehicle.

Income: Altaf was earning Rs. 250 daily as a helper/conductor.

Government and Non-government Benefits: Voter identity card, ration card and bank account in Bank of India.



Name: Kadir Khan

Age: 62 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Passenger vehicle

Family members: Married to Bano Bi. Four sons who were married. One son lived with him.



Alternative Livelihood Details: Kadir was provided Rs. 65000 in 2006 to purchase a tempo in partnership with Riyaz, a WTI-WSPA rehabilitated Kalandar. They were forced to sell the tempo, however, as new norms in Bhopal resulted in the ban of that particular model. With additional support of Rs. 20,000 in 2010, they brought a second-hand Tata Sumo in partnership with Shoukat (Zaheer), another rehabilitated Kalandar. They attached this vehicle to the Kalandar Samaj Sanghtan and were earning Rs. 3000 per month. Kadir's wife sells eggs and one of his sons is a bus conductor.

Income: Cumulatively, the family was earning about Rs. 300 per day.

Government and Non-government Benefits: Voter identity card, ration card and savings account in HDFC Bank



Name: Riyaz Khan

Age: 45 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Grocery shop

Family members: Married to Eisu Biya Bi. Two children; one was going to a government school.



Alternative Livelihood Details: Riyaz was provided an AL in the form of Rs. 65000 for a freight tempo in partnership with Rafeeq, another WTI rehabilitated Kalandar, in 2006. They sold their tempo due to new restrictions in Bhopal and with additional support of Rs. 10,000 in 2009, opened a grocery shop in Bhori, District Sehor. Later, they closed this shop and Riyaz began selling amulets and herbs in rural areas.

Income: Riyaz had an average performance in his AL, but since June 2010 he had not been performing well in five of the seven indicators, e.g. not maintaining a regular bank account, not economically secure.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Shakir

Age: 45 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Grocery and cycle repair shop

Family members: Married to Saira Bi. Four children; three were enrolled in a government school.



Alternative Livelihood Details: Shakir used to perform with the dancing bears of other Kalandars. He chose to set up a business selling plastic chairs in the surrounding areas of Bhopal as his Alternative Livelihood, and received initial support of Rs. 12,500 in 2006. He failed in this venture however, and in 2009, with an additional AL support of Rs. 17,000, was provided a grocery cum as bicycle repair and rental shop. The shop was managed by his wife while Shakir went into the scrap collection business. Within a year, though, due to alcoholism, he left the scrap collection business and began working in the shop.

Income: Shakir became very regular in his work and was earning Rs. 150 per day. His wife worked as a house maid in a nearby colony.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Waseem Khan

Age: 32 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Passenger autorickshaw

Family members: Married to Sayeda Bi. Four children.



Alternative Livelihood Details: Waseem was provided Rs 12,500 to start a poultry unit in 2006. He had to close this business when the hens started dying due to disease. He was provided extra support of Rs. 18000 to buy a second-hand autorickshaw. He sold it and tried to buy a new one, but eventually began driving a commuter vehicle in the city, and earning Rs. 200 to Rs. 300 per day.

Waseem initially struggled with his economic security and could not maintain a regular bank account. After continuous discussions and encouragement, however, he started saving; he was awarded by WTI-WSPA for his good performance in 2010.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Mohammed Shamimuddin

Age: 36 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Two-wheeler service centre

Family members: Married to Saira Bi. One adopted child who was enrolled in a private school.



Alternative Livelihood Details: Shamimuddin started a poultry unit with an initial support of Rs. 12,500 in 2006. He had to close down this business when his hens began dying due to disease. He started an two-wheeler repair garage with his two younger brothers and was provided additional support of Rs. 23,000 to buy a permanent shop for the garage. The garage was functional for about a year; two of Shamimuddin's younger brothers worked as mechanics while he supervised. Later, he sold the garage and began selling chicken at the Jahangirbad market.

Income: Rs. 250 Rs. 350 per day.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Zaheer

Age: 28 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Passenger vehicle

Family members: Married to Najneen Bi. Two children, one physically challenged since birth.



Alternative Livelihood Details: With his prior experience of door-to-door sales, Zaheer began selling clothes on a cart with an initial support of Rs. 12,500 provided by WTI-WSPA in 2006. Later, with additional support of Rs. 20,000 in 2010, he bought a second-hand Tata Sumo in partnership with Kadeer, another rehabilitated Kalandar. They attached their vehicle to the Kalandhar Samaj Sanghtan and were being paid Rs.3000 per month. Zaheer also worked as a driver in a city commuter service.

Income: As the driver of a TATA Magic vehicle he managed to earn Rs. 300 daily.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Sadik Khan (father of Rais Khan)

Age: 52 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Selling chairs, passenger vehicle

Family members: Married to Shabnam Bi. Four children, none had gone to school.



Alternative Livelihood Details: Sadik chose the AL of selling chairs in the areas around Bhopal, with initial support of Rs. 12,500 in 2006. He failed in this venture and in 2010 received additional support of Rs. 20,000 for his son, Rais Khan, to purchase a second-hand Maruti Van, which he used to ferry schoolchildren. Rais was earning a good income and was even given an incentive by WTI-WSPA in November 2010 for his good performance.

In the December 2010 monitoring, however, it was found that Rais had stopped this work and was spending money in unplanned manner. He had also taken loans from several persons, which he was unable to pay back. He mortgaged the Maruti Van for Rs. 15000 to a person from whom he had borrowed money. Subsequently, he began working as a driver in a city commuter service in Bhopal. In 2013 his father met with an accident and was in a serious condition.

Income: Rais was working as a driver, earning Rs. 4000 per month.

Government and Non-government benefits: Voter identity card, ration card, bank account



Name: Haleem Khan

Age: 54 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Food vending cart

Family members: Married to Guddi Bi. Six children.
Two were enrolled in a government school.



Alternative Livelihood Details: Haleem was provided a poultry farm with an initial support of Rs. 12,500 in 2006. When his hens started dying due to disease he had to close the business. He was provided extra support of Rs. 3000 in 2010 for a food vending cart taken on rent, but once again failed in this venture. Subsequently he began collecting scrap door-to-door. One of his sons worked as a bus conductor.

Income: Haleem generated an average income from his scrap business, enough for his family to get by.

Government and Non-government benefits: Voter identity card, ration card and bank account



Name: Hakeem Khan

Age: 36 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Selling chairs, scrap collection

Family members: Married to Aisha Bi. Six children; three going to a government school.



Alternative Livelihood Details: Hakeem chose the AL of selling chairs in the areas around Bhopal, receiving an initial amount of Rs. 12,500 in 2006. He failed in this venture and was provided extra support in June 2011, which he utilised to sell eatables and collect scrap door to door. He also worked as a daily wage labourer after collecting scrap in the mornings. Subsequently he began working in the Van Vihar National Park as a daily labourer.

Income: Hakeem managed to earn Rs. 150 on a daily basis and was expecting a permanent job in Van Vihar.

Government and Non-government Benefits: Voter ID card, ration card and bank account



Name: Qayyum

Age: 45 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Selling cups, plates and glasses on a handcart

Family members: Married to Zarina Bi. Five children; two going to a government school.



Alternative Livelihood Details: Qayyum selected the Alternative Livelihood of selling chairs in the areas around Bhopal, receiving an initial support of Rs. 12,500 in 2006. He failed in this business and was provided additional support of Rs. 10,000 for a handcart to sell cups, plates and glassware. However he sold the cart and became a door-to-door scrap collector. Alcoholism made him seriously ill and he was hospitalised. He gave up drinking as advised by the doctors and managed to open a small general store in his locality, selling toys and household items. He also continued his scrap collection business.

Income: He managed to earn around Rs. 50 to Rs. 100 per day from his shop, with an occasional income of Rs. 50 to Rs. 500 from scrap collection.

Government and Non-government Benefits: Voter identity card, ration card and bank account



Name: Khaleel

Age: 41 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Selling chairs

Family members: Married to Raisa Bi. Five children; one was going to a private school; two daughters had passed the 12th Standard and were going to teach at a private school.



Alternative Livelihood Details: Khaleel was provided the AL of selling chairs in the areas around Bhopal, with an initial support of Rs. 12,500 in 2006. He failed in his business and subsequently began working at a wheat flour mill.

Income: He had a steady income from the flour mill, earning around Rs. 4000 per month. His daughters also provided financial support through their jobs.

Government and Non-government benefits: Voter identity card, ration card and bank account



Name: Zakir

Age: 35 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Selling chairs

Family members: Married to Saida Bi (his second wife).
Three children; one was enrolled in a government school.



Alternative Livelihood Details: Zakir chose the AL of selling chairs in the areas around Bhopal, and was provided an initial support of Rs. 12,500 in 2006. He failed in this business and began selling women's accessories as well as amulets in nearby villages and colonies. He eventually stopped working on a regular basis and earned only through the small merchandise he sold, like amulets.

Income: Though he did not have a regular income, he managed to earn a living by selling amulets. He could not save much due to a drinking habit.

Government and Non-government benefits: Voter identity card, ration card and bank account



Name: Jigar

Age: 27 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Passenger autorickshaw

Family members: Married to Shakila Bi. They had one child who was two years old.



Alternative Livelihood Details: Jigar, who is WTI rehabilitated Kalandar Deen Mohammed's son, was provided Rs 12,500 to establish an Alternative Livelihood selling clothes on a cart in 2006. He stopped this venture and in 2010, with an additional support of Rs 16,500, bought a second-hand autorickshaw. He was provided a further investment for the autorickshaw's repair, despite which he could not maintain it. He rented it out to Zamir, a rehabilitated Kalandar, at Rs. 100 per day and began to work as a driver in a city commuter service. Zamir subsequently returned the autorickshaw and it lay abandoned.

Income: Jigar earned Rs. 300 per day through his work as a driver.

Government and Non-government benefits: Voter identity card, ration card, bank account



Name: Shubbur Khan

Age: 55 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Poultry farm

Family members: Widower. He had three children, none were going to school.

Alternative Livelihood Details: Shubbur was provided the AL of a poultry farm with an initial investment of Rs 12,500 in 2006. He had to close the business when the chickens began dying due to disease. Subsequently he sold bracelets, threads and amulets; one of his sons worked as a driver in a city commuter service and the other one did scrap collection.

Income: His sons earned around Rs 400 per day.

Government and Non-government benefits: Voter identity card, ration card, bank account



Name: Kamaluddin

Age: 41 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Door-to-door clothes salesman

Family members: Married to Irshad Bi. Eight children; three were going school.



Alternative Livelihood Details: Kamaluddin chose the Alternative Livelihood of selling clothes door-to-door, and was provided an initial investment of Rs. 10,000 in 2010. He gave up on this business and after a while began selling fried food. While this business too had a very good scope, he was unable to sustain it due to a drinking habit. He subsequently became a daily wage labourer, sold amulets, was an occasional vegetable and fruit vendor, and collected scrap.

Income: Kamaluddin worked through the year in a variety of jobs. His income was a steady Rs. 300 to Rs. 250 per day.

Government and Non-government benefits: Voter identity card, ration card and bank account



Name: Firoz (s/o Shabbir)

Age: 28 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Electronics shop

Family members: Married to Chamman Bi. Eight children; one was going to school.



Alternative Livelihood Details: Rehabilitated Kalandar Shabbir's son Firoz was provided the AL of an electronics repair shop with an initial investment of Rs 15,000 in 2010. He established his shop for a time but due to unplanned expenses and borrowings, was unable to pay the rent and had to vacate the premises. He was a very skilled electrician however, and WTI-WSPA helped him open another shop in Ekta Market.

Firoz had a good customer base and provided doorstep service to repair electronic items. He also sold electronic goods. Furthermore, he purchased a second-hand scooter to provide faster service. His father Shabbir managed the shop while Firoz did the repair work.

Income: Firoz earned consistently and managed his family well. His elder brother worked as a guard at Majidia Hospital and also contributed to the family income.

Government and Non-government benefits: Voter identity card, ration card and bank account



Name: Anwar

Age: 48 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Oxygen cylinder supplier

Family members: Married to Taj Bi. Four children, all were being educated. One of them was a 2nd Year B.Com student.



Alternative Livelihood Details: Anwar had been a volunteer with the WTI-WSPA project, helping in the initial Kalandar survey as well as the process of providing ALs to Kalandars in Bhopal. He was one of the last Kalandars to receive an AL, in 2010. Since he had prior experience working with oxygen cylinder suppliers in Bhopal, he chose to set up a business of supplying these cylinders to hospitals.

Having started with 20 oxygen cylinders, he expanded his business rapidly. By the time the project came to a close he had around 50 cylinders in his shop and had well-established contacts with doctors and hospitals throughout Bhopal. He bought cylinders at a nominal price from Gujarat and sold them at a good profit. He also sold the empty cylinders.

Income: Anwar was among the most successful and respected persons in his community and earned Rs. 400 per day from his AL.

Government and Non-government benefits: Voter identity card, ration card and a bank account in the State Bank of India



Name: Rafeeq Mohammed

Age: 49 years

Address: Kotra Sultanabad, Bhopal, Madhya Pradesh

Alternative Livelihood: Fruit vendor

Family members: Married to Mohna Bi. Six children; two were going to a private school.



Alternative Livelihood Details: Rafeeq was a community worker with the WTI-WSPA project from 2006 till 2012. In Feb 2011 he was provided an AL of supplying oxygen cylinders to hospitals. As he was not experienced in this field and was dependent on Anwar (*left*) to generate business, he failed in this AL. In 2012 he was provided a small additional investment for a fruit cart. He was successful in this business and the Municipal Corporation of Bhopal gave him a permanent and legal location from which to ply his wares at the Nehru Chowk market. He paid a daily sum of Rs 30 to the Corporation.

Income: Rafeeq was a diligent worker and managed to earn between Rs. 250 to Rs. 400 per day, which was enough for his family expenses.

Government and Non-government Benefits: Voter identity card, ration card and a bank account

Name of the surveyor:



ANNEXURE 5

Details of Linkage of Kalandars with government schemes

| Name of Kalandar | Total number of Schemes linked and benefited with | MNREGA | National Horticultural mission | Rajiv Gandhi Aawas yojna | SHG | District employment/trade centre | Ration card | BPL Card | Health Card | Kisan Credit Card | Indira Awas Yojna | Forest Department (Van Vihar) | Loan from Gramin Bank | Jeevika foundation NGO | Agri-culture department |
|------------------|---|--------|--------------------------------|--------------------------|-----|----------------------------------|-------------|----------|-------------|-------------------|-------------------|-------------------------------|-----------------------|------------------------|-------------------------|
| Saleem Khan | 6 | | | Yes | Yes | Yes | Yes | Yes | Yes | | | | | | |
| Asin Khan | 4 | | | Yes | | | Yes | Yes | Yes | | | | | | |
| Altaf Khan | 6 | | | Yes | Yes | Yes | Yes | Yes | Yes | | | | | | |
| Kadir Khan | 6 | | | Yes | Yes | Yes | Yes | Yes | Yes | | | | | | |
| Riyaz Khan | 4 | Yes | | | | | Yes | Yes | Yes | | | | | | |
| Shakir Mia | 5 | | | Yes | | Yes | Yes | Yes | Yes | | | | | | |
| Wasim Khan | 5 | | | Yes | Yes | Yes | Yes | Yes | Yes | | | | | | |



ANNEXURE 6

Questionnaires

A. Questionnaire for post-rehabilitation Survey

Date:

Name of the State, District, Block & Village:

-
1. Name of the Kalandar: Age:
 2. Did you have a voter ID/ration card/ BPL card before implementation?
 3. Religion:
 4. What was your occupation before implementation:
(i) Primary (ii) Secondary
 5. Did you own a bear?
If no, (i) from whom did you borrow (ii) your relation with him
(iii) how much did you pay?
 6. Who are the Kalandars?
 7. From where are the Kalandars originally from?
 8. How long the Kalandar community has been performing with bears?
 9. How long had you been performing with your bear?
 10. Who taught you to make a bear dance?
 11. From where did you get your bear, when and for how much?
 12. How many bears have you owned till date?
 13. Who among your family members perform or used to perform with a bear (please tick)?
(i) grandfather (ii) father (iii) uncle (iv) son (v) son-in-law (vi) others (please specify)
 14. How much did you earn from your bear annually on average?
 15. In which months were your earnings from your bear is the:



(i) MOST-

(ii) LEAST-

16. Outside your hometown, which other places have you ever performed bear dancing (states and districts)?
17. Name the places where you had the highest earnings from bear dancing (states and districts)? Why (please tick)? – People are rich / generous people/ no problem from forest department / others (specify)
18. Have you performed for foreigners?
If yes, how much on average did an individual foreign tourist pay?
19. Name the places you preferred to perform with bear (states and districts) Why?
20. Did you earn more in the past with your bear than in the last year before implementation? (Yes/ No) If YES, when?
21. Why do you think people came to see bear dancing?

22. Family

| S. No. | Name of family members | Age | Sex | Relation to the Kalandar/ ego | Educational qualification | Occupation | | Performed with an animal to earn? Which animal? | Annual income |
|--------|------------------------|-----|-----|-------------------------------|---------------------------|------------|-----------|---|---------------|
| | | | | | | Primary | Secondary | | |
| 1 | | | | | | | | | |
| 2 | | | | | | | | | |
| 3 | | | | | | | | | |
| 4 | | | | | | | | | |
| 5 | | | | | | | | | |
| 6 | | | | | | | | | |
| 7 | | | | | | | | | |
| 8 | | | | | | | | | |
| 9 | | | | | | | | | |
| 10 | | | | | | | | | |

28. Can bears feel pain?
29. Who pierced the nose of your bear? How is it done?
30. How long did it take for the wound to heal?
31. Were the canines and claws removed too? How?
32. Has a cub ever died during this process?



33. How was your bear trained and by whom?
34. Have you ever been injured by your bear? If yes, why did it injure you?
35. Has anyone else ever been injured by the bear? If yes, why did it injure?
36. What does a bear require to be content and healthy?
 - a. Freedom from hunger and thirst
 - b. Freedom from discomfort
 - c. Freedom from pain, injury etc
 - d. Freedom to express normal behavior
 - e. Freedom from fear and distress
37. Do you think that the welfare needs of your bear were being met when it was in your possession?
38. Do you think that the bear is better off in the forest?
39. Are bears common or rare in the wild?
40. Are there more, less or same number of bears in the wild as previous?
41. Are bears important part of the forest? Why?
42. If a good alternative livelihood is given by a NGO, would you recommend another Kalandar to surrender their bear? (Yes/No)
43. Are you happy with your alternative livelihood? (Yes/No)
What would you prefer as your alternative livelihood?
44. What would you prefer when you surrender your bear? (Cash/ alternative livelihood)
45. Do you know of other Kalandars who have surrendered their bear? (Yes/ No)
46. If yes

| S. No. | Name of the Kalandar | Village | District and State | When did he surrender his bear? | To whom did he surrender? | What happened to the bear? | What did he get? | What is he doing now? | Is he happy? |
|--------|----------------------|---------|--------------------|---------------------------------|---------------------------|----------------------------|------------------|-----------------------|--------------|
| 1 | | | | | | | | | |
| 2 | | | | | | | | | |
| 3 | | | | | | | | | |
| 4 | | | | | | | | | |

47. Details of bear:

Name of your bear:

Age:

Sex:

Did your bear have a microchip?

Did you have ownership certificate?

Daily cost of feeding your bear:

Did you ever taken your bear to a vet?

Common diet you give to your bear:

48. Do you have others animals in your family? Please name them and tell us what are they used for?



B. Monthly Monitoring and Evaluation Format

Name of the Kalandar:
Information collected by:

Location:
Date:

| | | Achieved indicator? (Y/N) | Comments |
|----|---|---------------------------|----------|
| | Purpose- No bears or wild animals used | | |
| 1 | Is the Kalandar using a dancing bear to generate income? | | |
| 2 | Is the Kalandar using any other wild animal to generate income? | | |
| | Purpose- Civil society integration | | |
| 3 | Does the Kalandar own a Voter ID Card? | | |
| 4 | Does the Kalandar own a Ration Card? | | |
| 5 | Does the Kalandar have a bank account? | | |
| 6 | Did the Kalandar cast a vote in the last election? | | |
| 7 | Has the Kalandar used his ration card? | | |
| 8 | Is the Kalandar maintaining an active bank account? | | |
| 9 | Is the Kalandar involved in any other illegal activity? | | |
| | Purpose- Economic security | | |
| 10 | Have the Kalandar's savings increased since last visit? | | |
| 11 | Is there any supplemental income? (family members) | | |
| 12 | Has the Kalandar overcome a demanding financial situation? | | |
| | Purpose- Income increased (%) | | |
| 13 | How much did the Kalandar earn last month? | | |
| 14 | How does this compare to his previous occupation? | | |
| | Purpose- Income potential utilization | | |





| | | | |
|----|---|--|-----------------|
| 15 | How does the current income compare to the potential income? | | |
| 16 | How many days a week does the Kalandar work? | | |
| | Purpose- Education for children provided | | |
| 17 | How many of his children are registered at school? | | |
| 18 | How many of his children attend school? | | |
| 19 | Does the Kalandar have a positive attitude towards education? | | |
| | Purpose-Healthcare provided by the Govt./NGOs accessed | | |
| 20 | Have you been in contact with health NGOs/ Govt. Health dept.? | | |
| 21 | Are his children immunized? | | |
| 22 | Is the Kalandar using free health care facilities? | | |
| | Others | | Comments |
| 1 | <i>Regularity in AL (day to day)</i> | | |
| 2 | <i>Developing and/or maintaining customer base or market opportunities</i> | | |
| 3 | <i>Development/expansion plan/potential</i> | | |
| 4 | <i>Adherence to WTI-WSPA's guidance</i> | | |
| 5 | <i>Interest to further WTI-WSPA's cause/project goal</i> | | |
| 6 | <i>Mentoring for other Kalandars in their AL</i> | | |
| 7 | <i>Endurance to peer pressure</i> | | |
| 8 | <i>Utilization of profit from AL</i> | | |
| 9 | <i>Unplanned expenses/Conspicuous consumption</i> | | |
| 10 | <i>Dependency on secondary income (other than the AL given by WTI-WSPA)</i> | | |

Remarks/Recommendations:

REFERENCES

- Bargali H.S., Akhtar N. & Chauhan N.P.S., Characteristics of Sloth bear attacks and human casualties in North Bilaspur Forest Division, Chhattisgarh, India (2005), *Ursus*, Vol.16, pp 263-267.
- Berland J.C. (1982). *No Five Fingers are Alike. Cognitive Amplifiers in Social Context*, Toronto, USA. 74-75
- Berland J.C. (2003) *Servicing the Ordinary Folk Peripatetic Peoples and their Niche in South Asia. Nomadism in South Asia. Oxford in India readings in sociology and social anthropology*. 4: 104-124.
- Chauhan N.P S. 2006. The status of sloth bears in India. *Understanding Asian bears to secure their future* (2006), pp. 26-34. Japan Bear Network, Ibaraki, Japan.
- Garshelis D.L., Ratnayeke S. and Chauhan N.P.S. (1999). *Melursus ursinus*. In: IUCN 2010. IUCN Red List of Threatened Species. Version 2010.3. <www.iucnredlist.org>.
- Gopal R., *Ethnological observation on the Sloth Bear (Melursus ursinus)* (1991) *Indian Forester* 117, pp 915-920.
- Johnsingh A.J.T., *Bear conservation in India* (2003), *The journal of the Bombay Natural History Society* 100: 190-201.
- Joshi A.R., Garshelis D.L. & Smith J.L.D., *Estimating Density and Relative Abundance of Sloth Bears* (1999), *Ursus* Vol.11, pp 87-98.
- Khan M.K.M, *Animal Conservation Startegies* (1988). Page 251-272 in Earl of Cranbrook, editor. *Key Environments Malaysia*. Pergammon Press.Oxford, Enagland
- Kumari I., Singh B., Jaiswal V.P., Chatterjee S., Menon V., Cruze N.D., *Socio-economic Survey of Rehabilitated Kalandars in India, (Pre and Post Rehabilitation)*, IBA 2011, Ottawa, Canada, 2011.
- Malhotra A.K.; *Wildlife Facts*, 2005 (Pg-120-125), Sloth Bear (*Melursus Ursinus*)
- Neil D' Cruze, Sarma U.K., Mukherjee A., Singh B., Louis J., Kumari I., Menon, V. (2011) *Dancing Bears in India: A status Report*; *Ursus*, Vol.22, Issue.2. Pp 99-105.
- Rajpurohit K.S. & Krausman P.R, *Human Sloth Bear Conflicts in Madhya Pradesh, India* (2000), *Wildlife Society Bulletin*, Vol. 28, No.2:393-399. Allen Press.



- Ramanathan A., Ashraf N.V.K., Menon V. (2004). No Mast Kalandar: The beginning to the end of dancing with bears, Occasional Report, Wildlife Trust of India.
- Santiapillai A. and Santiapillai C. Status, distribution and conservation of the sloth bear (*Melursus ursinus*) in Sri Lanka (1990). Tiger Paper 1: 13–15.
- Garshelis et al. 1999. Status and management of the Himalayan brown bear in India. In: Servheen, C., Herrero, S., IUCN/ SSC Bear Specialist Group, IUCN/ SSC Polar Bear Specialist Group and Peyton, B. 1999. Bears: Status Survey and Conservation Action Plan. IUCN, Gland, Switzerland.
- Satyakumar S.; Kaul, R.; Ashraf N.V.K.; Mookerjee A. and Menon V. (2012). National Bear Conservation and Welfare Action Plan. Ministry of Environment and Forests, Wildlife Institute of India and Wildlife Trust of India.
- Servheen C., The Status and Conservation of the Bears of the world (1990), Eight International Conference on Bear Research and Management Monograph Series No.2 (1990), International Association for Bear Management.
- Seshamani G. and Satyanarayan K. (1997). The dancing bears of India. The World Society for the Protection of Animals. London, UK.
- Yoganand K., Rice C.G. & Johnsingh A.J.T, Final Draft: Chapter for the Book “Mammals of South Asia” (Eds. Johnsingh, A.J.T & Manjereker, N (1999).



OTHER WTI PUBLICATIONS

A. OCCASIONAL REPORTS

Tribal Territories:

Impact assessment around the Jarawa tribal reserve, middle and south Andaman Islands

Captive Concerns:

Health and management of captive elephants in Jaipur

Jumbo Express:

A scientific approach to understanding and mitigating elephant mortality due to train accidents in Rajaji National Park

Fair Concern:

Health and management of captive elephants in Sonapur

Elephants in Exile:

A rapid assessment of the human-elephant conflict in Chattisgarh

Ganesha to Bin Laden:

Human-elephant conflict in Sonitpur district of Assam

Healing Touch:

Health and management of captive elephants at Kaziranga elephant festivals

Dog and Bull:

An investigation into carnivore-human conflict in and around Itanagar Wildlife Sanctuary, Arunachal Pradesh

Against the Current:

Otters in the river Cauvery, Karnataka

Making Way:

Securing the Chilla-Motichur Corridor to protect elephants of Rajaji National Park

Silent Stranglers:

Eradication of mimosa in Kaziranga National Park, Assam

Living at the Edge:

Rapid survey for the endangered Ladakh urial (*Ovis vignei vignei*) in Leh district of Ladakh Trans-Himalaya

Sighting Storks:

Status and distribution of Greater adjutant storks (*Leptoptilos dubius*) in the Ganga and Kosi river floodplains near Bhagalpur, Bihar

Search for Spectacle:

A conservation survey of the Phayre's leaf monkey (*Trachypithecus phayrei*) in Assam and Mizoram

No Mast Kalandar:

The beginning to the end of dancing with bears

Awaiting Arribadda:

Protection of Olive Ridley turtles (*Lepidochelys olivacea*) and their nesting habitats at Rushikuliya rookery, Orissa

Living with Giants:

Understanding human-elephant conflict in Maharashtra and adjoining areas

Crane Capital:

Conservation strategy for sarus Crane (*Grus antigone*) habitat in Etawah and Mainpuri Districts, Uttar Pradesh

Deadly Tracks:

A scientific approach to understanding and mitigating elephant mortality due to train hits in Assam

Carnivore Conflict:

Support provided to leopards involved in conflict related cases in Maharashtra

India at the International Whaling Commission:

A policy document on India's involvement in the IWC 1981-2003

Hunt for Hangul:

Establishing the presence of hangul outside Dachigam National Park, Jammu & Kashmir

Bait and Watch:

Popularization of alternatives to dolphin oil amongst fishermen for the conservation of the Ganges river dolphin (*Platanista gangetica*) in Bihar

Civet Chronicles:

Search for the Malabar Civet (*Viverra civettina*) in Kerala and Karnataka

Bear Necessities

A scientific approach to understand & mitigate Human-Sloth Bear Conflict in Madhya Pradesh

B. CONSERVATION ACTION REPORTS**Beyond the Ban:**

Acnsus of Sahtoosh workers in Jammu & Kashmir

Biodiversity, Livelihoods and the Law:

The case of the 'Jogi Nath' snake charmers of India

Goats on the Border:

A rapid assessment of the Pir Panjal markhor in Jammu & Kashmir distribution, status and threats



The Ground Beneath the Waves: (2 Volumes)

Post-tsunami impact assessment of wildlife and their habitats in India

Walking the Bears:

Rehabilitation of Asiatic black bears in Arunachal Pradesh

Mountain Migrants:

Survey of Tibetan Antelope (*Pantholops hodgsonii*) and Wild Yak (*Bos grunnius*) in Ladakh, Jammu & Kashmir, India

Predator Alert:

Attacks on humans by leopard and Asiatic black bear in Kashmir valley - Analysis of case studies and spatial patterns of elevated conflict

Turning the Tide:

The campaign to save Vhali, the Whale Shark (*Rhincondon Typus*) in Gujarat

Daring to Restore:

A report on WTI's collaborative efforts for the conservation of coral reef in Mithapur, Gujarat

Gujarat's Gentle Giants:

Coral reef recovery in Mithapur

Goats on the Border:

A Rapid Assessment of the Pir Panjal Markhor in Jammu and Kashmir: Distribution, Status and Threats

C. CONSERVATION REFERENCE SERIES

Wildlife Law:

A ready reckoner - A guide to the Wildlife (Protection) Act 1972

Back to the Wild:

Studies in wildlife rehabilitation

Right of Passage:

Elephant corridors in India

Poisons and the Pachyderm:

Responding to poisoning in Asian elephants - A field guide

Commentaries on Wildlife Law:

Cases, statutes & notifications

Pakke Pachyderms:

Ecology and conservation of Asian elephants in Kameng elephant reserve, Arunachal Pradesh

Bringing Back Manas:

Conserving the forest and wildlife of the Bodoland Territorial Council

Canopies and Corridors:

Conserving the forest of Garo Hills with elephant and gibbon as flagships

Hasthisiksha:

A manual on humane training of elephant calves destined for permanent captivity

Crane Constituencies:

Important Sarus Wetland Sites in the Agricultural Landscape of Eastern Uttar Pradesh

D. OTHERS**Wrap up the Trade:**

An international campaign to save the endangered Tibetan Antelope

Tiger Bridge:

Nine days on a bend of the Nauranala

Emergency Network Relief Digest 2005-2006**Emergency Network Relief Digest 2006-2007****Action Tiger:**

Tiger action plans of 12 tiger range countries

Born to be Wild:

Commemorating a decade of Wildlife Rescue and Rehabilitation

Tigers of North Kheri:

A collection of short stories and articles penned by Ashok Kumar



CONSERVATION ACTION SERIES

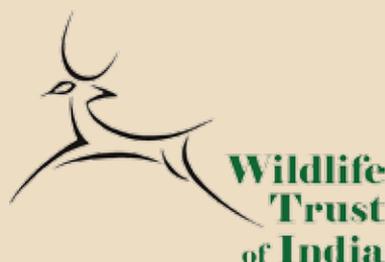


Sloth bears (*Melursus ursinus*) are one of four bear species found in India, and like most large mammals are severely impacted by habitat loss and poaching. Traditional bear dancing however compounds this generic impact, severely reducing recruitment rates within natural populations, as young cubs are extracted from forests in large numbers to be traded for bear dancing. The practice of bear dancing entails the capture of young bear cubs (the mother is often killed) and training them through brutal and archaic techniques to perform tricks and stunts in public.

In 2005, Wildlife Trust of India and the World Society for Protection of Animals (UK) began a long-term project to eradicate the tradition of bear dancing in India. This comprehensive project strategically identified hotspots of the Kalandars, the traditional bear dancer community in India, and identified key areas of bear cub extraction (for bear dancing). This was followed by a long-term drive to rehabilitate 50 identified Kalandars in Chhattisgarh, Madhya Pradesh and Bihar into new, voluntarily chosen Alternative Livelihoods. Support to Kalandar women for micro-enterprise development and to children for their education was provided to ensure that the next generation did not take up their community's traditional livelihood. None of the rehabilitated Kalandars returned to bear dancing after the project implementation.

The project also bolstered its initiatives through comprehensive awareness drives in Odisha, the main source of bear cub poaching; enforcement drives across the country; and long-term monitoring of project activities. In the last four years, bear dancing was not reported in any of the aforementioned states, and incidents of bear cub poaching from Odisha had come down to zero. The learnings from this project contributed to the preparation of a National Conservation Action Plan for Bears in India in 2012.

This was one of the few long-term projects that successfully worked to rehabilitate Kalandars and largely eradicate the tradition of bear dancing in India, and this report elucidates the project's strategic approach and success measures.



supported by
World Society for Protection of Animals (WSPA)