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## Socio-Economic and Cultural Life of Juangs (PVTG): A Study on Keonjhar district of Odisha

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### **Abstract**

*The tribal population is identified as the aboriginal inhabitants of our Country particularly in Odisha. PVTGs are more vulnerable among the tribal groups. They have declining or stagnant population, low level of literacy, pre-agricultural level of technology and are economically backward. They generally inhabit remote localities having poor infrastructure and administrative support. They are most vulnerable section of our society living in natural and unpolluted surrounding far away from civilization with their traditional values, customs and beliefs. Among the hundreds of Tribal Communities living across the length and breadth of the Country, there are some groups who are relatively more isolated, archaic, vulnerable, deprived and backward. They have been identified and designated as Particularly Vulnerable Tribal Groups (PVTGs) for the purpose of receiving special attention for protection against exploitation and for their development. The purpose of the present study is to describe Socio-Economic and Cultural life of Juangs in Keonjhar district of Odisha. The design of the proposed study is descriptive in nature.*

**Keywords-** Socio-Economic, Cultural Life, Development, Changes, PVTG, Juangs.

### **Introduction**

Tribal communities generally live in relatively inaccessible forest and hilly regions. Their economy is simple and self-reliant. With the inroads of capital and the process of modernization, changes occurred in life and livelihood of the tribal communities. Unlike the roles of pre-independent tribal welfare measures, the democratic India approached tribal issues in terms of social justice and socio-economic development

interventions to play supportive role. There has been a shift from capital intensive of centralized economic form to labor intensive and decentralized economy. The unfortunate scheduled tribes could not avail the benefits of development like other elite section of Indian Society. To bring out a just Society, the tribal communities have been treated as preferential discriminated groups who remained at the sideline of the national development. Thus, the mainstream of life of the Nation has been cited as statutory reference for marginalized section of either by their own endeavor or by the support of the India's democratic socialistic republic sovereign government. Tribal areas in our Nation have some distinguished features and the tribal communities are animistic. In the process of development, they became subjected to vulnerable in various frontiers. As a part of democratic commitment, the leader, planners and administrators broke their heads to safe guard the interest of the poor and help the tribal to develop through the support of the governments. Many rights protected acts and schedule enshrined in constitution were enacted through rules and law-making agencies. Many development programs were curved out in favor of the vulnerable communities. The empirical response to the development initiatives were reexamined and newer strategies were created to meet the national goal of making the poor empowered.

## Objectives of the Study

The following are the broad objectives

- a) To study the Livelihood of the Juangs in the study area.
- b) To describe the Socio-Economic and Cultural life of Juangs in the sample villages and households.
- c) To provide suggestions to alleviate poverty on the basis of findings of the Study.

## Methodology

Present study is descriptive in nature. The present study was confined to primitive tribal groups i.e. Juangs as one of the primitive tribal Groups in Keonjhar district. The study was focused on their habitat, source of income, technology, religious, methods of getting food i.e livelihood etc.. The collected data was edited and processed with the help of Microsoft Excel.

## Results and Discussion

### Socio-Economic and Cultural Life of Juangs

#### Living Condition

##### *Language, Racial Affinity and Distribution of Houses:*

Juangs have been identified as one of the primitive tribal groups considering their habitat, technology, methods of getting food, low literacy rate and the like. The Juang speak language of their own which forms part of the Northern Mundari group. They show their racial affinity with the Munda (Austic) group.

In the project area, the Juangs usually converse with one another in their distorted Odia tongue as a result of their contact with Odia speaking people. Now, they have become familiar with Odia language and speak both

Odia and their own mother tongue known as Juang. However, with the spread of modern education, transport and communication, many Juangs, especially the educated youth, have learnt modern Odia and English language. When they interact with the Non tribal local people, they talk in Odia and English vividly.

### ***Dress & Ornament:***

Dress and ornaments of the Juangs are just like those of their neighboring Non-tribal peasants. The men wear Dhoti, banian and shirt, and the women wear Sari. Blouse is worn in special occasions. The ornaments worn by the Juangs women are simple and of lighter variety. Like other rural women, they are fond of silver bangles, armlets, and necklaces, and Nose-rings and ear-rings made of gold. Brass bangles and bead necklaces are most common among the Juangs. Unlike the women of the plains, the Juang women adorn themselves with a number of bangles, Nose-rings, ear-rings, toe-rings, anklets, and armlets made of brass and alloy. They cover their neck and chest with bunches of multi-coloured bead necklaces made of beads and decorate their buns with wild flowers and hair-pins with pendants. The men wear short Dhoti, but the children go naked or tie small piece of rag around their waist. The women wear Sari, but do not cover their heads. With the development of road communications and increasing contact with non-tribals and as a result of many changing circumstances such as opening of education and other complexes, the traditional dress pattern is being slowly replaced by modern style and adornment.

### ***Food:***

Rice is esteemed as the ideal food by the Juangs. Even meat and millet without rice do not constitute a hearty meal. The Juangs cultivate paddy, but their harvest is so meagre that it can hardly feed them for four or five months. To increase the stock, they exchange black gram (Biri), niger and mustard for paddy. The rice thus procured by exchange holds them for other two or three months. It should, however, not be misunderstood that the Juangs eat rice sufficiently and continuously till the stock is exhausted. It may be noted that Not all the meals are rice meals. Sufficient quantity of rice is stored for consumption during the rainy season when hard labour is put in the agricultural operations. Ragi, Suan, Guludi, Kangu and other cereals grown by the Juangs in the swiddens also supplement rice meals.

Edible roots and tubers, vegetables and mushrooms collected from the forest supplement the Juang diet to a greater extent. In fact, many poor families depend mainly on forest produce. In summer season, the Juangs live upon jackfruit and mango which grow in abundance in the area and during rainy season, mushrooms of different varieties are eaten as the most favoured dish. During winter, the forest is rich with roots and tubers which the Juang collect plenty.

Hunting and fishing are viewed more as sports than as a source of getting food. In many areas adjoining reserve forest, wild animals are hunted occasionally. The Juang catch fish from the streams and rivers but fish and meat do not constitute their principal diet.

### ***Health and Hygiene:***

Most of the Juangs are pretty strong and stout and their status varies from tall short the majority being medium in stature. The sound physique may be due to the food they eat and climate they live in. Their diet is composed of more protein than starch. The little quantity of rice which they eat is full of food value because it is hand pound and not washed before cooking so that the brown coating remains intact and the surplus rice water which remains after cooking is taken and never thrown away. The fresh green leaves and vegetables are bilked without adding much spices or oil and therefore the nutrient are not spoiled. The roots and tuber collected from the forest are eaten mostly by roasting, and the fruits which are eaten raw are of great nutritive value, Meat mutton, chicken and egg constitute a small proportion of their diet.

## **Economic Life:**

### ***Occupation and Sources of income***

The Juangseke out their living mainly by shifting cultivation which is commonly called as Kamani. Recently they have taken to wet cultivation by reclaiming lands in the valleys. The produce from agriculture is not sufficient to go round for the whole year. Therefore, they engage themselves in food collection, hunting, fishing, basket-making wage earning and other economic pursuits to supplement their income from land.

The paragraphs which follow gives an account of the land system of the Juangs, their agricultural practice, food-gathering pursuits and other source of living along with division of labour between the sexes, living-stock, trade and marketing facilities, wealth and inheritance, and other aspects of their economic life.

The main source of livelihood of the Juangs is agriculture, i.e., shifting and settled cultivation. In this connection, agricultural practices, cropping pattern, labour potentiality, division of labour between sex and age-groups, communal labour, capital for investment in agriculture and distribution of agricultural produces, etc. are described. As the produce from agriculture is not sufficient for the whole year, they spend some time in food gathering, hunting, fishing, wage earning, basket-making and such other supplementary sources of income.

## **Life Cycle**

### ***Birth***

Barrenness in women is always condemned. Barren women are looked down upon by others and they occupy low position in the society. On the other hand, women giving birth to many children enjoy considerable pride and prestige. One of the main intentions of marriage is to beget children, and in case a wife fails to fulfill this aim, the husband is socially permitted to remarry. Birth is always welcomed in Juang society, but a male child is more valued than a female child, in spite of the fact that the parents have to face acute economic strain to marry their sons. The girls, on the other hand, fetch cloth, cattle, money, grains and other items of bride wealth for their parents in marriage. Both the boys and girls equally labour hard and help their parents in agricultural pursuits, but the fact that the girls leave their parents for good after marriage, and the boys continue in the family explains perhaps why the parents are more inclined towards the sons.

From conception to the final purificatory rites, number of rites and restrictions are followed concerning birth of a child in a Juang family. The father and the expectant mother do not eat any meat of any sacrificed animal. They are also not allowed to go to the place of worship to witness the rituals. The woman does not eat curds or anything which tastes sour because it is believed that these things hinder easy delivery. She may not go to the forest or to any lonely and distant place lest the evil spirits might injure the fetus. She should not touch a corpse, or see the smoke rising from cremation fire. At the time of eclipse, the expectant mother should either confine herself inside the house, or remain outside. But if she is outside she should not come in and if she is indoors she should not come out. If she violates this taboo, the baby in the womb is likely to be displaced. Such a woman is not allowed to offer cooked-rice or Jau to the ancestral spirits at the family shrine in the Bhitara portion of the house Birth never takes place in Mulaghar where the sacred family shrine is situated.

### ***Marriage:***

In the past, the Juang villages were homogeneous and all the households in a village were related to one another by blood, therefore, intra-village marriage was forbidden. Broadly speaking, Juang villages are divided into two groups, 'bandhu' villages (cognatic) where marriage is possible and 'kutumba' villages (agnatic) where marriage is Not possible. Recently, due to in and out migration, the composition of villages has undergone a change. Now, village with both cognatic and agnatic groups are not unusual.

### **Youth Organization**

#### ***Dormitory (Majang, Mandaghar or Darbaghar):***

Bachelor's dormitory, a traditional educational institution was once in existence in many tribal communities. But it is fast disappearing as a result of the impact of modern forces. The tribe such as the Juangs and the Paudi Bhuyans are singular exceptions who have maintained the bachelor's dormitory in all its fullness and originality. The youth organization and bachelor's dormitory as prevalent among the Juangs have been described below.

The unmarried boys above 14 years and the unmarried girls above 12 years of age constitute the formal members of the youth dormitory. The boys are called Dhangada and the girls as Dhangdi. The unmarried boys and girls taken together as a group are called Sunderphul (lit, red flowers), and their association centres around the Majang or Mandaghar as it is called in Keonjhar and Darbaghar, in Sundargarh. The Mandaghar is by far the most commodious hut preferably constructed in a central position of the village. The boys sleep in this dormitory house, where as the girls do Not have any such special hut to serve as the girl's dormitory. They usually sleep in the house of a widow of the village or in different houses according to their convenience. But for other purposes their activities are associated with the main dormitory house of the village. The boys take care of thatching and repairing of the dormitory whereas the girls do the cleaning, plastering its walls and floor and sweeping the plaza. A fire is kept burning day and night in the centre of the house for which the logs are brought by the boys. On its four walls hung Changu or the tambourines played on by the boys during dance. In

a portion of the dormitory are kept bundles of grains and cereals on a raised wooden platform. The boys sleep around the fire keeping their feet towards the flame to drive out cold during winter.

## Social Life

### *Family:*

The Juangs are unique due to the absence of clan or sib organization, common to most of the tribal societies in the country. The 'family' being patrilineal, is the smallest social unit and comprises both consanguineal and affinal relation. As the family is patrilineal, descent is traced through the male line from father to son. A daughter belongs to her father's Khilli (extended lineage group) so long as she is unmarried but, after marriage, she becomes a member of her husband's Khilli. The family is mostly nuclear consisting of husband, wife and their unmarried children. In some case, dependents like parents or unmarried brothers and sisters are also found living with the nuclear family. Extended or joint families are rarely met with.

### *Kutumba:*

The next biggest social unit is the lineage 'Kutumba' formed by a group of families related to one another by blood. The relationship between the lineage groups is based on mutual help and co-operation. Exchanges of labour at the time of the construction of the home and agricultural operation, exchanges of food during festivals and the organization of joint functions and observance of birth and death pollution jointly are some of the striking features which govern the activities of the lineage members.

### *Khilli:*

Several kutumbas form an exogamous unit called a 'Khilli' or bansa. All the members of a Khilli are believed to be descended from a common ancestor.

### *Village:*

The next biggest unit is the 'village' which may comprise the members of one or several Khillis.

### *Bar or Pirh:*

Superimposed on the village organization is the larger organization called 'Bar' or 'Pirh'. For socio-political purposes, the villages are grouped into number of Bars, each Bar consisting of a number of villages, the number varying from one Bar to the other.

## Religion

Religion forms one of the broad groupings of cultural aspects, the other broad groupings being technology and economics, social organization and education, political systems and mechanism of social control and folklore, drama, music and language. The aspect of arts may be included in the groupings of religion. Each of these cultural aspects satisfies specific wants and requirements of man. For example, technology and economics fulfil the basic physiological wants of man. Social organization and education serve

to perpetuate the group and its thought-ways and work-ways, Political structure safeguards the rights of the members of a society. As against these needs and requirements, what the religion does is to adjust the man to his universe by providing security against forces more powerful than himself.

### ***Juang Pantheon:***

According to the Juangs, the universe is believed to be dominated by a number of deities and spirits with varying range and intensity of their powers. According to their faith, a social hierarchy exists among the divine beings.

The gods and spirits of the tribe may be broadly classified as the supreme deities, general tribal gods, nature deities, village deities and family and ancestral spirits.

Like most other Munda group of tribes, the Juangs esteem Dharam Devta (Sun God) and Basukimata (Earth Goddess) as their supreme deities. The Sun God shining high above the sky sustains life, on the earth by giving light and the Mother Earth provides food for all.

Dharam Devta and Basukimata or Basumata are described as husband and wife by most Juangs, but unlike the Earth Goddess, the Sun God moves around the world regularly to look after the living beings. These deities occupy the highest rank and there are No specific ceremony meant for worshipping them. But whenever liquor is taken, a few drops are first poured on the ground with the prayer 'Upere Dharam Debata, Tale Basumata' (Lit. the Sun God above and the Mother Earth below) is a common incantation expressing reverence to the Supreme Deities. While taking an oath or a vow, either the name of Sun God is uttered or a fistful of Earth is held. It is believed that nothing can be kept hidden from the Sun God who keeps a watch over the activities of the human beings and any lie or falsehood in his name is sure to bring ill luck to the offender. Likewise, if a person tells a lie by holding a handful of earth, serious calamity must befall on him leading to death after which he gets mixed in the earth. Dharam and Dharti are always viewed as benevolent deities. Boram, Birda and Kanto Kuanri are some of the general tribal deities worshiped by the Juangs. Besides, Pat deities, Gaisiri, Thakurani are important deities of the Juangs.

The ancestral spirits comprise the family deities and are offered consecrated food and incense on every ritual and festive occasions. The spirits of the unmarried persons and the children and those who died of cholera, small-pox, leprosy, snake-bite, tiger-kill and by committing suicide do Not have any place in the spiritual world. They turn into ghosts and hover around the village. These ghosts are believed to cause illness and therefore, are appeased by offering tobacco, liquor and food. The ancestors of the village in general are worshipped by the village Dihuri during all collective worship where as those of the families are worshipped separately by individual family heads.

### ***Religious Functionaries:***

The sacerdotal-head of Juangs village is called Dihuri who officiates in all communal worships of the village and propitiates the deities on behalf of the villagers. He is said to belong to the senior most branch of the original village family and his post is hereditary. There is No bar for an unmarried or young man to hold the post of Dihuri. In case a Dihuri dies without leaving any son to succeed him, the post goes to his brother. The insignia of the office of Dihuri is a basket (Dala) used for carrying consecrated materials which are offered to the deities during ceremonial occasions. This basket is considered most sacred and kept hanging in a carrying rope (Sika) from the roof of the inner house. None except the Dihuri may touch it lest the basket is defiled and replaced by a new one forthwith.

### ***Ceremonial Cycle:***

As indicated above, the Juangs like most other tribes observe a series of feasts and festivals. Besides their religious significance, most of the festivals are closely associated with the agricultural cycle and are performed to mark different phases of economic activities. Agricultural operations like distribution of forest land for shifting cultivation, felling trees, ploughing, weeding, debushing, harvesting, and eating new crops are all solemnized by performing appropriate rituals and worshipping concerned deities and ancestral spirits. Besides their economic significance, festive occasions provide scope for interaction and get-together of kith and kin.

Of all, the most important purpose of the feasts and festivals is to break the monotony and boredom of daily routine duties and to provide relaxation and leeway for enjoying life. The religious occasions come off and on in both slack and busy periods in the life of the Juangs. Some relaxation and digression from routine activities help one to feel invigorating and work with a new zeal.

Magh Podoi or Magh Parab held in the month of Magh marks the beginning of agricultural cycle of the year following which are performed such festivals as Am Nua, Kath Jatra, Akhani, Gilor Jatra, Boram Devta and Tirtia, Akhani, Bihira Puja or Asadi, Pirh Jatal Puja, Gamha, Nua Khia, Karama and Makar Jatra etc.

## **Characteristics of the Study Villages**

The study area consisting of twenty-five revenue villages is inhabited by the Juangs. They constitute 13.74 per cent of the total ST population and 4.99 per cent of the total population of Banspal block (2001 census). The village wise situation and settlement pattern of the study villages is given in the Table 4.3. It is found from the table that the Juang villages are situated in different pattern i.e. Foot hill-11, Hill slope-7, Hill top-6, Stream bank-1, Linear-10, Scattered-15, Foot hill with linear-5, Foot hill with scattered-6, Hill slope with linear-2, Hill slope with scattered-5, Hill top with linear-2, Hill top with scattered-4, Stream bank with linear-1.

It is further found that land pattern of the area is full of forest, un-cultivated waste land and less-cultivable land. The highest geographical area village is Kuanra with 2633.80 Ha and lowest is Mamalaposi with 37.91 Ha



(Table-1).

The villages are covered with different type of forest like village forest, protected forest and reserved forest. It is seen that village Jantari has the highest area of forest whereas village Kanthadas is the lowest. Village Talachampe is having zero forest land area. The detailed village wise forest situation is given in Table-2.

**Table-1**  
**Village wise land pattern of JDA, Gonasika**

1	2	3	4		5	6	7	8	9		10		11	12	13	14	
			Reserve	Village					Uncultivated Waste land	Cultivated area	Latitude	Longitude					
SI	Village Name	Geographical Area (in Ha)	Forest Area (in Ha)		Community Land	Land undue Non Agriculture Use	Permanent Pastures	Water Bodies	Temporary Fallow	Permanent Fallow	Cultivated Rain Fed	Cultivated Irrigated	Net Sown Area	Net Area sown more than once	Gross Cropped Area		
1	DUARSUNI	280.61	0.00	28.06	5.61	210.46	2.81	1.40	11.22	21.05	210.46	0.00	210.46	0.00	210.46	85°35'56"	21°30'9"
2	KUUNDHEI	686.96	0.00	38.70	13.74	515.22	6.87	3.43	27.48	51.52	515.22	0.00	515.22	0.00	515.22	85°37'2"	21°31'41"
3	KODIPASA	374.49	0.00	37.45	7.49	280.87	3.74	1.87	14.98	28.09	280.87	0.00	280.87	0.00	280.87	85°37'9"	21°34'11"
4	KUANARA	2633.80	1152.38	263.88	52.68	822.97	26.34	13.17	105.35	197.53	822.97	0.00	822.97	0.00	822.97	85°26'43"	21°30'33"
5	NIPA	473.95	0.00	47.40	9.48	355.47	4.74	2.37	18.96	35.55	355.47	0.00	355.47	0.00	355.47	85°27'25"	21°27'50"
6	KANJIPANI	785.75	285.00	78.58	15.72	304.31	7.86	3.93	31.43	58.93	301.31	0.00	304.31	0.00	304.31	85°28'32"	21°28'44"
7	PANASANASA	1432.12	775.63	143.21	28.64	298.47	14.32	7.16	57.29	107.41	298.47	0.00	298.47	0.00	298.47	85°28'50"	21°27'0"
8	HALADIPANI	1162.56	458.32	116.26	23.25	413.60	11.63	5.81	46.50	87.19	413.60	0.00	413.60	0.00	413.60	85°28'17"	21°25'37"
9	TALAPADA	704.69	256.32	70.47	14.09	272.20	7.05	3.52	28.19	52.85	272.20	0.00	272.20	0.00	272.20	85°29'37"	21°22'24"
10	SHINKULAPADA	496.26	0	49.63	9.93	372.19	4.96	2.48	19.85	37.22	372.19	0.00	372.19	0.00	372.19	85°30'51"	21°30'44"
11	GONASIKA	985.40	358.63	98.54	19.71	380.42	9.85	4.93	39.42	73.90	980.42	0.00	380.42	0.00	380.42	85°31'59"	21°30'20"
12	GUPTAGANGA	447.20	0.00	44.72	8.94	335.40	4.47	2.24	17.89	33.54	335.40	0.00	335.40	0.00	335.40	85°32'54"	21°29'54"
13	JANTARI	580.99	0.00	58.10	11.62	435.74	5.81	2.90	23.24	43.57	435.74	0.00	435.74	0.00	435.74	85°34'36"	85°34'36"
14	HATISILA	427.02	0.00	42.70	8.54	320.27	4.27	2.14	17.08	32.03	320.27	0.00	320.27	0.00	320.27	85°34'36"	85°34'36"
15	SARIA	1033.50	458.96	103.35	20.67	316.17	10.34	5.17	41.34	77.51	316.17	0.00	316.17	0.00	316.17	85°32'41"	21°27'11"
16	BALI	923.42	321.26	92.34	18.47	230.04	9.23	4.26	36.94	69.26	230.04	0.00	320.04	0.00	230.04	85°31'1"	21°26'11"
17	TALACHAMPEI	540.64	148.68	54.06	10.81	256.80	5.41	2.70	21.63	40.55	256.80	0.00	256.80	0.00	256.80	85°32'43"	21°34'36"
18	BADARADUAN	308.78	0.00	30.88	6.18	231.59	3.09	1.54	12.35	23.16	231.59	0.00	231.59	0.00	231.59	85°33'46"	21°34'19"
19	UPARAKAIPUR	265.13	0	26.51	5.30	198.85	2.65	1.33	10.61	19.89	198.85	0.00	198.85	0.00	198.85	85°32'16"	21°33'29"
20	SANAKUDARA	435.94	0.00	43.59	8.72	326.96	4.36	2.18	17.44	32.70	326.96	0.00	326.96	0.00	326.96	85°34'43"	21°33'37"
21	BAYAKUMUTI	1129.86	423.00	112.99	22.60	424.40	11.30	5.65	45.19	84.74	424.40	0.00	1.39	0.00	1.39	85°29'32"	21°32'9"
22	TALAKAIPUR	493.02	0	49.30	9.86	369.77	4.93	2.47	19.72	36.98	369.77	0.00	369.77	0.00	369.77	85°30'17"	21°34'38"
23	MAMALAPASI	37.91	0.00	3.79	0.76	28.43	0.38	0.19	1.52	2.84	28.43	0.00	28.43	0.00	28.43	85°28'37"	21°33'54"
24	PANDADARA	849.69	223.65	84.97	16.99	413.62	8.50	4.25	33.99	63.73	413.62	0.00	413.62	0.00	413.62	85°29'17"	21°33'31"
25	KANTHADASA	413.89	0.00	41.39	8.28	310.42	4.14	2.07	16.56	31.04	310.42	0.00	310.42	0.00	310.42	85°29'19"	21°30'54"

Source: JDA Office, Gonasika

**Table-2**  
**Village wise forest situation of study villages**

Village	Village Forest	Protected Forest	Reserved Forest
Duarsuni	22	15	70
Kundhei	11	12	50
Kodipasa	6	0	43
Kuanra	10.24	20	117.33
Nipa	2		38
Kanji Pani	10.72	43.47	140
Panasanasa	35	16.47	127.15
Haladipani	26.79	155.63	
Talapada	5	15	150
Sinkulapada	45.87	190.82	1867
Gonasika	155.4	6.65	80.7
Guptaganga	12.2	46.87	150.55
Jantari	58.2	115.149	38.6
Hatisila	15.17	39.98	115.53
Saria	49.2	16.63	50
Bali	75.16	15	50
Tala Champei	0	0	0
Badaradhuan	10.15	30.9	110.5
Uparkaipur	30	6.56	608.83
Sarukudar	10	9.18	
Bayakumutia	10.12	30.75	110.5
Talakaipur	25.85	20	50
Mamalaposi	31.55	15	50
Bayapandadhar	35.6	123.7	279.88
Kanthadas	0	57.91	509

Source: JDA Office, Gonasika

**Table-3**  
**G.P wise and Village wise Household distribution of Juangs, distance from G.P and JDA Headquarters and type of communication to both G.P and JDA office**

Name of the G.P with Headquarters	Name of the Revenue Village	Total Household	Distance from G.P. HQ	Distance from JDA HQ.	Type of Communication
Kodipasa	Duarsuni	115	15	14	Fully road
	Kundhei	215	22	20	Fully road
	Kodipasa	141	0	24	Fully road
Kuanra	Kuanra	471	0	12	Fully road
	Nipa	125	10	18	Fully road
	Kanji Pani	229	8	8	Fully road
	Panasanasa	141	10	13	Partly Road
	Haladipani	111	12	17	Fully road
	Talapada	158	8	4	Fully road
Gonasika	Sinkulapada	105	3	3	Fully road

	Gonasika	150	0	0	Fully road
	Guptaganga	93	3	2	Fully road
	Jantari	90	8	8	Fully road
Barhagarh	Hatisila	83	4	15	Fully road
	Saria	85	3	18	Fully road
	Bali	122	0	21	Fully road
Talachampe	Tala Champei	130	0	6	Fully road
	Badaradhuan	116	7	11	Fully road
	Uparkaipur	110	3	7	Fully road
	Sarukudar	113	6	10	Fully road
Bayakumutia	Bayakumutia	230	0	7	Fully road
	Talakaipur	94	3	10	Fully road
	Mamalaposi	170	3	11	Fully road
	Bayapandadhar	225	2	9	Fully road
	Kanthadas	83	7	6	Fully road
<b>Grand Total</b>	<b>25</b>	<b>3705</b>			

Source: JDA Gonasika

So far, the distance factor is concerned, Juangs in general cover about an average of 20 kms. to reach the JDA office. But the community of Kodipasa and Talachampe G.P. covers about an average distance of 6 kms., 29 kms. respectively and that of Barahgarh 13 kms. and Kuanra 11 kms. to reach the JDA office and 4 kms., 5 kms., 9 kms. and 3 kms respectively to reach their G.P. headquarters. It is also clear that Kodipasa G.P. area is thickly populated by the community followed by Talachampe (Table-3).

Table 3 also represents type of communication present from each village to the office of the Juang Development Agency located at Gonasika with distance in km. It shows that 72 percent of the total villages are more than 10 km. away from the Juang Development Agency office, and 1 percent of the total villages lack fully road communication facilities to reach the office. People walk on foot due to uneven surface and slopes. It also reveals that 28 per cent of the villages, having road communication to the micro project office are within 10 km. from it. The road communication has been made through the development programmes undertaken by the micro project and the gram panchayats.

From the demographic analysis of the villages, it is found that the total population is 16379 comprising 50 per cent male and 49.99 per cent female population. Thus, the male population outnumbered the female population by 0.01 percentage. As per the household distribution, most of the villages were found to be small in size. It is evident from the Table 4.7 that 6 out of the total 25 villages had less than 50 households, the lowest being 83 in case of Kanthadas village. Only in the rest 9 villages, 80 or more households were settled, the highest being 491 in the Kuanra village.

Prior to the introduction of the micro project at Gonasika, the micro project area was completely neglected so far as the education of the primitive tribe was concerned. After establishment of the micro project, 25 primary

schools, 2 Upper Primary, 3 Ashram/Sebashram, 2 High School and 1 Girls' Education Complex were set up in different villages within the micro project area and necessary measures were taken by the micro project to spread education among the people. Perhaps because of this, the literacy rate in micro project area has improved from 9.40 per cent in 1991 (1991, census) to 34.68 percent in 2019.

The data collected from the study villages during field survey show that there were 64 tube wells and 34 dug wells in 25 villages. Safe drinking water facilities are available in all the villages. It is further found that 13 ponds in 11 villages and 7 springs in 4 villages are available out of 25 villages.

These villages are located on hill top, hill slope, foot hill and more scattered having small number of households resulting in low water level and lack of communication facilities.

It was observed during the field study that in the study villages, there were mainly two types of traditional settlement pattern. Villages situated in foot hill and valley areas had lin type of settlement in which houses were constructed adjacent to each other in a line. Houses were situated in two rows with a street in between. In some villages located on hill top and slope, the settlement pattern was not linear because the houses were scattered. As regard structure of the tribal houses, there were 64.97 percent mud plastered houses compared to 35.03 percent cement plastered houses irrespective of location of the village. In respect of construction of walls, 53.05 percent of the sample households are thickly plastered of mud and twig. A thin plaster of rod / brown earth was put on the wall to protect it and to give a decorated look.

The walls were also constructed with stone pieces of differ shapes and sizes but embodied in mud in 34.70 per cent houses. In 11.80 per cent of the total houses, the walls were constructed with brick and cement. In 52.23 per cent of the total houses, the roofs were made of thatch whereas in 42.03 per cent houses, the roof was made of asbestos sheets or mud tiles and in 5.74 per cent houses, the roof was reinforced concrete cement type. It appeared from this finding that majority of the houses of the Juangs were wattlehut type. The modifications in traditional wattle hut type of house structure were mainly due to implementation of various schemes, specifically the Pradhan Mantri Awas Yojana.

An assessment was made with respect to availability of various types of facilities such as educational institutions, hospitals, banks, markets etc. in the project area. It was observed that postal facilities were available in only 4 out of 25 villages within 0-1 km. As most of the villages were situated in inhospitable and inaccessible terrain, very few Juangs availed postal facilities within 1 k.m. distance. It is evident that 88.00 per cent of the total 25 villages had a primary school within 1 km. whereas 12.00 per cent had it within 1 to 3 kms. So far upper primary school and high school facilities were concerned, the former is available within 0 to 1 km in 9 villages, 1 to 3 kms in 6 villages, 3 to 5 kms in 8 villages and 5 to 20 kms in 2 villages, and the latter is available within 0 to 1 km in one village, 1 to 3 kms in 5 villages, 3 to 5 kms in 5 villages, 5 to 10 kms in 4 villages, 10 to 50 kms in 10 villages. The college education facility was however available within 5 to 10 kms in 8 villages and 10 to 50 kms in the rest 17 villages.

It is further noticed that ayurvedic dispensary and health sub-centre facilities were available to seven villages (28.00 per cent) within 0 to 1 km. People of 7 villages were able to avail certain health care facilities within 1 km. Further, people of 2 villages within 1 to 3 kms, 7 villages within 3 to 5 kms and 7 villages were availing this facility within 5 to 10 kms and people of the rest 2 villages had to face difficulty in getting health care facilities from the health sub-centre since these villages were located beyond 10 kms.

Most of the villagers of micro project area were also facing problems to avail health care facilities from the primary health centre and hospital because of their location beyond 10 kms. It is found that 8.00 per cent of the study villages had veterinary dispensary within 1 to 3 kms, 24.00 percent within 5 to 10 kms. and the rest had within 10 to 50 kms. Cattle feed and poultry centres are located at Banspal which was 25 kms. long away from the micro project office. It implies that most of the villages lacked basic animal husbandry facilities within the project area. The absence of these facilities within the micro project area had not encouraged the tribals to take up goat-rearing, poultry, diary etc. as a profession. In addition to this, what had more discouraged the tribal people to take up diary as a profession was non-availability of the milk collection centres within the micro-project area or in the block headquarters.

## Profile of Sample Households

For the purpose of empirical study, all total 500 households were sampled from the 25 villages of the six-gram panchayats. The sample households constituted 1986 individuals out of which Male-1064 and Female- 922. Thus, the males outnumbered the females.

The sex ratio is favourable towards male. It is evident from the sample households that maximum population (54.94 per cent) were in the age group of 15 to 50 years. Education is an important parameter of an individual in determining his / her socio-economic status. It is observed that among the sample population, only 69.79 per cent were literates whereas the rest 30.21 per cent were illiterates. The education status wise break up of data further shows that comparatively a greater number of Juangs (34.36 per cent) had passed class V. The relevant point is that most of the Juangs knew more than only their signature with knowledge of alphabets. This is the outcome of the introduction of non-formal education by the micro project and primary education system by the Govt. The table further shows that 17.98 per cent of the sample population had Not passed class V, 10.83 per cent had passed class VII and a very few i.e. 4.82 per cent had passed class X and 1.80 passed above class X. It reinforces the conclusion that on educational aspect, the Juangs have not reached to the expected point in comparison to the main stream. This would call for taking suitable steps for the educational development of the primitive tribe.

## Conclusion and Recommendation

The tribal population is identified as the aboriginal inhabitants of our country. They are most vulnerable section of our society living in natural and unpolluted surrounding far away from civilization with their traditional values, customs and beliefs. As per the census report of 2001, the total tribal population of India has been

estimated as 8,43,26,240 that constitutes about 8.2 per cent of the total population of the country. Tribal groups with pre-agricultural stage of development, diminishing stagnant population and very low literacy rates are defined as primitive tribal groups. There are as many as 75 PTGs who are distributed in 14 undivided states and one Union Territory with a population of 32, 62960. Out of 62 tribal communities of Orissa, 13 have been identified as PTGs. Both the Central and State Government have pumped crores of rupees to bring desirable changes in socio-economic life and household food security of the primitive tribal group of Orissa through different schemes and projects from time to time. The economic life of the Primitive Tribal Groups revolves round the forest and the PTGs of Orissa are not out of it. Forest nurtures their life and the biotic and abiotic components of forest ecology fulfill their socio-economic, bio-social, religion-cultural and psycho-social needs. They collect their basic amenities from the forest and their economic life is interwoven with the forest ecosystem. The following findings were drawn from the field study.

## Recommendations

Broad recommendations based on the finding from the field survey of Vulnerable Primitive Tribal Groups in Keonjhar district of Odisha are presented below for consideration:

Despite State Government's continued efforts for the development of PVTGs right from the Fifth Five Year Plan, there are villages among the Juangs that have not been covered under Micro Projects. The conditions of such villages are worse even as on date. It is suggested that these left out villages may be taken under micro project.

During the study, it was found that some villages under the Micro Projects are developed and their livelihood condition is much better than before. However, some villages are not developed because of lack of communication facilities, lack of health consciousness and inadequate educational facilities. Due to the above development intervention is very slow in these villages since the inception of the Micro Projects. Therefore, the study suggests that special attention and proper planning is required for these lagging villages.

People's participation in the execution of development programmes have not been taken into consideration in most cases, though the project development works are being approved by the Gram Sabha. Participation of PVTGs in the activities/ programmes is low due to factors like; rigidity of social and cultural values prevailing among them, low level of literacy etc. as a result variation is observed between planning and implementation of the project. The most important problem lies at the implementation stage at the Micro-Project level.

The modern medical treatment is accepted if it is efficacious and is available and accessible to PVTGs. Actually, their resources do not permit them to avail the expensive treatment at distance places. As such the study suggests the strengthening of the local Sub-centre and ANMs centers to provide for immediate preventive measures at the household level.

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