



PARTICULARLY VULNERABLE TRIBAL GROUPS IN ODISHA: AN ETHNOGRAPHIC OF JUANG TRIBE

Minaketan Behera

Chairperson and Associate Professor of Economics,
Centre for Informal Sector and Labour Studies (CIS&LS)
School of Social Sciences, Jawaharlal Nehru University, New Delhi-110067
Email: behera.minaketan@gmail.com

The Particularly Vulnerable Tribal Groups (PVTGs) of India and Odisha are significant since they are among the most marginalized groups in the country. Due to their remote location, these tribal communities are often the first to be affected by natural disasters such as drought, heatstroke, infectious diseases, economic and cultural displacement, etc. Despite the establishment of dozens of welfare initiatives in the post-independence era, the living conditions of PVTGs in Odisha have not improved significantly. They continue to practice primitive agriculture, have the lowest literacy rates, widespread poverty, a bleak picture of income and expenditure, and rank at the bottom of the human index. The Juang is one of the thirteen Particularly Vulnerable Tribal Groups (PVTGs) identified in Odisha. The Juang Development Agency (JDA) was established as a micro project has been functioning at Gonasikain Keonjhar district since 1978 for the overall development of Juang. The paper's objective is to describe the profile of PVTGs in Odisha and an ethnographic profile of the Juang tribe.

Keywords: Odisha, Micro project, Juang, CCD Plan, Livelihood, JDA

INTRODUCTION

Tribals are the aboriginal inhabitants of India. Tribals are identified by different names. The Scholar like Hutton (1933) had used the term 'aboriginal' to denotes the term tribe. John Henry Hutton, Emile Durkheim, and Taylor had referred to the term 'primitive tribe' while Thakkar Bapa, a tribal leader who had called them 'AdiPraja'. Verrier Elwin and Virginius Xaxa denote them as indigenous people. G.S. Ghurye, an eminent sociologist, uses the term 'backward Hindus' for the tribal population in India. Various international forum such as UN, depicts tribe as indigenous (Bruman,1980). The constitution of India refers tribe as 'scheduled tribe' but no definition of 'scheduled tribe' has been mentioned in the constitution. Further, tribal people are also denoted by other names, such as Vana Jati (forest caste), Adivasi, Vanavasi, Janajati, or Anusuchita Jati. The tribal population of the country is 10.43 crore, constituting 8.6 percent of the total population and traditionally concentrated in about 15 percent of the country's geographical area (Census 2011). Certain tribes have been characterized as Particularly Vulnerable Tribal Groups (PVTGs) (earlier known as Primitive Tribal Groups) on the basis of their greater "Vulnerability" even among the tribal groups. Out of 705 tribes, 75 are identified as Particularly Vulnerable Tribal Groups (PVTGs) who live in 18 states and 1 union territory of India (Census 2011).Odisha is one of the tribal heartlands in India. As per the census report 2001, Scheduled Tribe constitutes 22.1 percent of the total population of the State and 9.7 percent of the total tribal population of India. Odisha ranked 3rd and 11th among the state and union territories in terms of tribal population of the State, respectively (Census, 2011).The highest number of the scheduled tribes live in

the State, which is 62. Tribals are among the most marginalized social groups that live in a state of acute deprivation, backwardness. Tribal communities suffer major challenges in their survival and earn their livelihood (Vidyuta and Upadhyaya 2017).

Out of 75 Particularly Vulnerable Tribal Groups (PVTGs) in India, Odisha has 62 distinct tribal groups and 13 Particular Vulnerable tribal groups (PVTGs) spread over 30 districts and 314 blocks. (Odisha Economic Survey, 2020). According to the 2001 census, the PVTGs population is approximately 27,68,322, which is 2.6 percent of India's total Scheduled Tribe population (Report of High-Level Committee, 2014). With a particular emphasis on the development of PVTGs, the Indian government has implemented many tribal welfare programmes, legislative initiatives, and developmental plans, spending billions of rupees in the process. The government initiated several Microprojects in various Five Year Plans to improve the living conditions of PVTGs and integrate them into the mainstream of development. In Odisha alone, 17 micro-projects have been established exclusively for 13 PVTGs, both in delineated Tribal Sub Plan and Non-Tribal Sub Plan regions. The Government of India provides 100 percent assistance. The purpose of this study is to present an ethnographic profile of the Juang tribe and an overview of the significant difficulties and challenges that affect their way of life.

DATA AND METHODS

Secondary data was used for the paper. The secondary data were collected from the Census of India, Annual Reports of the Ministry of Tribal Welfare, Government of India, Economic Survey of Odisha, Government of Odisha, and SCSTRTI, Government of Orissa. In addition to the documents, different census reports, various books, and journals are referred to and used.

Particularly Vulnerable Tribal Groups (PVTGs).

The Indian government has coined the term Primitive Tribal Groups (PTGs) to classify and identify a tribe or a section of it based on main criteria like (i) Stagnant or diminishing population, (ii) very low level of the economy associated with the pre-agricultural stage of hunting, food gathering and shifting cultivation (iii) relative physical isolation. In 1973, the Dhebar Commission established a separate category for primitive tribal groups (PTGs), which are the least developed tribal groups. The Indian government reclassified the PTGs as Particularly Vulnerable Tribal Groups in 2006. (PVTGs). In India, as many as 75 PTGs are distributed in 14 undivided States and 1(one) Union Territory of Andaman and Nicobar Island (Annual Report 2020-2021, MOTA).

PVTGs in Odisha

Odisha has a distinctive type of 13 Particularly Vulnerable Tribal Groups and the highest number in the entire country. They are namely the Bondo, Chuktia Bhunjia, Didayi, Dongria Kandha, Hill Kharis, Mankirdia, Birhor, Juang, Kutia Kandha, Lanjia Saora, Lodha, Paudi Bhuiyan, and the Saora. They live in hilly and remote uphill locations in the

fringes of the forest, making accessibility a problem, and the terrain poses constraints in rural infrastructure development such as roads, irrigation, electricity, communications network, and markets. Development interventions are being undertaken for these groups through Microproject, a special institution set by ST and SC Development Department, Government of Odisha. There are 17 Micro Projects in Odisha for effective implementation and overall development of 13 PVTGs. The total population in the 17 Micro Project areas is 83070 distributed in 541 villages covering 69 GPs, 20 blocks, 10 ITDAs, and 12 districts. But each of these groups has its own exclusive socio-cultural values(SCSTRTI,2015).

Conservation-cum-Development (CCD) Plan for PVTGs in Odisha

The Ministry of Tribal Affairs has a programme called "Development of Particularly Vulnerable Tribal Groups." The programme covers 75 PVTGs across 18 states and the Andaman and Nicobar Islands. The CCD plan is a five-year ambitious PVTG development strategy. The broad objectives of this programme are to alleviate poverty, raise literacy levels, promote health, infrastructure development, and food security, improve quality of life and preserve culture. Details of funds released and utilized under the Odisha scheme in the past few years are indicated in Table 1

Table 1: Amount Released under different Schemes PVTGs development in Odisha
(Rs. In Lakhs)

Year	PVTGs Development	SCA to TSS	Article 275(1)
2010-11	1226.68	11144.33	12393.00
2011-12	1224.73	11347.00	14449.15
2012-13	3260.00	11283.99	13321.00
2013-14	2000.00	14706.50	13321.00
2014-15	2500.00	12728.22	14925.04
2015-16	3373.22	15200.00	14728.52
2016-17	1379.00	11954.96	11806.27
2017-18	1297.00	15995.30	11975.00
2018-19	3626.00	21449.15	17553.22

Source: Annual Report, 2019-20, Ministry of Tribal Welfare

The Inception of Juang Development Agency (JDA)

For the overall development of Juang (PVTGs), the Juang Development Agency (JDA) was established as a micro project in the 35 villages of Banspal Panchayat Samiti in Keonjhar District. JDA Gonasika was aimed to project the vision for the socio-economic development of Juangs, for which the overall participation of the government agencies, Gram Panchayats, and other institutions who care for traditional and cultural harmony of the PTG Juang people. They follow and approve the programmes under the protocols set up by the Government Body Committee, State, and the Central Government such as SCA to TSP and Article 275 (1), Conservation- cum- Development Plan (CCD). Juang Development Agency was launched on 7 October 1978. Based on the Base Line Survey of 2015, the total geographical area of Juang, Goansika was 641.44 Sq. K.M. and the total population of the tribe were 9046 (Male- 4471 and Female- 4575).

Table 2: Profile of Juang Development Agency, Gonasika

1	Date of functioning	7 October 1978
2	Geographical Area	641.44 Sq.Km
3	Number of G.P	06
4	Number of Villages / Hamlet	35
5	Number of households	2054
6	Total number of Juang populations	9046
7	Male	4471
8	Female	4575
9	Sex ratio	1027 females/1000 males
10	Literacy rate	38.18%
11	Male literacy rate	46.31 %
12	Female literacy rate	30.05 %
13	Number of High school run by ST& SC Development Department	2
14	Number of Tribal Girls (Juang) educational Complex	1

Source: SCSTRT, 2015

JUANG: Origin and Evolution

One of the most vulnerable tribal groups in India, Juangs, originates from the hills of Keonjhar, particularly pallahara in Anugul and the plains of Dhenkanal. Based on their folklores and traditional beliefs, they claim they are the original inhabitant of the earth. The term 'Juang' proves the ancestral significance of their origin, which means "Sons of Mans" (Elwin, 1948). Unlike Santhal and Kol tribes, whose ancestors are indeterminate, they disapprove themselves to be aligned with other tribes and claim themselves to be the descendants of the Rusi (Saint) couple, who lived in Rusi Tangar, near Gonasika in Keonjhar District. Traditionally they were identified as 'Pattuas', as they used to drape leaves around their waist. But after years of interventions, first by the British and then by the Indian State, which has lasted a huge cultural impact on them, they now prefer to wear clothes purchased from the local market. Even today, a section of the Juang tribe, who inhabit the hill (Thaniya) claim to be more primitive and original than the Juangs living in the Plains called Bhagudiya, those who left the hills. The Thaniya Juangs are still practicing hunter following their traditional occupation, shifting agriculture, whereas the Juangs living in the plains have adopted settled agriculture (SCSTRTI, 2015). Juangs 'Majang or Mandaghar has fascinated many anthropologists, Manjang is a traditional dormitory for Juang unmarried youth (both men and Women) who become members of Majang, where they get training for traditional music, dance, and other art forms. This is where they also sleep, store their grains and cooking utensils. They also perform different art forms on moonlit nights with drums, and other musical instruments in front of their dormitories (Alexander E George, 1982)

The Village Settlement

The 'Pirh' organization, a territorial unit of the traditional Juang settlement, functions as a basic organization of the Juang village settlement. These 'Pirh' functions in a group of six, which gives triangular cover to all Juang villages. This system is recognized as 'the Juang pirh' that makes their system more efficient and interactive for outsiders. 'Pirh' and the 'Village' are the two important territorial units of the Juang. The villages play an important role in the making of the Juang Tribes, which McDougal categorized in three different qualities: such as incorporating or pooling labour for economic production; ritual congregation; and as an institution or space for meeting and decision-making process (McDougal, 1963). Each village is named after the traditional Juang tribe inhabitants of the forest land around them, named and delineated by the King of Keonjhar. There is an institution of Mandaghar, which functions as a training centre for imparting traditional value systems among the Juang youth. These mandaghar outline the religious, athletic, educational, aesthetic, economic, and health-related functions. This traditional training among the Juang youths enables them to work in cooperation, where each work is divided according to their age, sex, capability, and experiences. Being the Juang tradition, this holistic practice helps them develop a well-structured housing pattern for their village.

Housing Pattern

Among Juangs, the house as a residence plays an important role in both the economic and the social life of the Juang tribe; they are referred to by the word 'basa', indicating their 'residence' in it. This connotation is referred to both joint family and the nuclear family irrespectively, pre-dominantly authorized by the senior member married men of the family. While the widespread practice of nuclear family by the newly married, breaking away from their traditional joint family. Increment of nuclear families around the community house integrates the whole village. The houses are usually small in size facing any side, which proves they don't follow any architectural rituals. The normal house of the hill Juangs are eight to ten feet by ten to thirteen feet varies by one or two feet more in case of financially strong Juang. The Juang's house accommodates married couples and their infants below the age group of seven. At about the age of seven, the boys are sent to mandaghara (community house) to learn the values of the Juang tribe, whereas girls groups are sent to widow houses.

The structural design of the Juang houses is shaped based on their sustenance, needs, and occupational practices. Their home supports one door, and no window, made of paddy husks, bamboo, wood, mud, and sometimes carved or plaited husk sticks. The houses are partly partitioned; outside the door, the verandahs are coated with mud and wet cow dung. They are used for drying the grains and husks; they are also used to store raw materials and other cultivated produce. And outside their house, most of them have plastered the open ground where women do their household works, and they also lit a fire there in winters to keep them warm. This is where they also domesticate their cattle under the shelter. But recent developments have seen new settlements in the Keonjhar, where new housing projects have been taken by the TISCO, who have constructed new houses with metalroofs and stone and cement walls in some nine-ten villages.

Dialect

The Juangs are linguistically related to the Kolarians and speak a language also known as "Juang." According to Dalton, this language is more closely related to Kharia than to Kol dialects like Ho, Mundari, or Santhali (Dalton, 1872). However, due to constant contact with the Oriya and the location of schools where Oriya is the sole medium of instruction, the Juangs are in danger of losing their language.

Life Cycle

The Juang holds a number of rituals and ceremonies from birth to infancy to adulthood to marriage and at last even at the death. The sexual relationship between a Juang man and woman is considered auspicious and pertinent for the cause of the population of the Juang community. But the pregnancy is associated with taboos, and they are constrained for many acts. The Juang prefers the birth of a male child over a female because the sons are the traditional heir to take the family lineage ahead. And the birth of a girl child is also celebrated because of a number of auspicious ceremonies associated with her life like brideprice, free

meals, and other enjoyments in festivals and rituals. Juang strongly believes in the idea of rebirth and their attachment with nature and their ancestors' spirit, making them name their newly born babies after their deceased ancestors, local birds, trees, flowers, roots, tubers, animals, and birds. The traditional midwife (Satrunihari) and medicine man (Raulia) have their important place throughout life; hence they are revered for this act among the Juang community. The name-giving ceremony or 'nimincha' is organized between six days to five months from the birth of offspring. After gaining adolescence, both boys and girls get ready for their marriage, the next step in Juangs life cycle. Only the members of the Cognatic villages or the 'Bandhu Villages' of the Juangs community are eligible to get married.

There are five types of marriages prevalent among the Juang tribes, which are- marriages by negotiations and arguments (Komandiria-kania), marriage by capture (Digar-Kania), love marriage (man-mani), marriage by elopement (Surum-kania), Widow-Remarriage (Burha-Kania). And there is also a provision of divorce among the Juang community only if a particular marriage is not non-compatible.

Among Juangs, death is considered a mark of evilspirit and black magic; apart from that, there are some beliefs, rituals, and customs associated with the cremation of the Juang. Cremations are also circumstantial among the Juang tribes; for instance, if death happens because of some accident like snake-biting, suicide, labour pain or etc., then the dead body gets buried. And if death happens naturally, then the deadbodies are cremated.

Social Organization

The clan structure and kinship organization of the Juang tribe have their significance. Clans, known as 'Bok', have a totemic value, where it is believed that the clan members of each clan have a single totemic or mythological ancestor. These totemic figures are revered with prayers, offerings, and sacrifices on almost all occasions, and they are perceived with totemic taboos. Marriages are restricted among the members of the same clan, as they are considered siblings. All these members who are 'blood relatives and are considered siblings' are called 'Kutumba', and the group of members, with the marriage, is possible are called 'Bandhu'. After marriage, a woman adopts her husband's clan, and out of respect and as part of the customary laws, they don't address each other by their name; they give utmost respect to their laws and follow them along with other cultural norms and values with sincerity.

Political Organization

The political system of the Juangs has claimed to be 'advanced' and 'modern' on many grounds. As in other parts of rural India, where the Panchayati system is being established, Juangs are among the tribes who have continued their traditional political council. The head of this political council is called 'Pradhan', who is a secular man and his position is not hereditary, simply the eldest or the wisest man having the maneuvering capacity is assigned this post. Whereas the views of 'Nagam', the magico-religious chief of the village, are also respected and heard with care. The 'Dangua' acts as an assistant to the 'Pradhan'. And he is

expected to provide an appropriate solution to any situation and during an emergency; Pradhan is the one who assembles village members for an urgent solution. And in some judicial cases, village elders can participate in the judicial proceedings despite their position. And because of multiple layers of the judicial process, the process is so articulate that no culprit can defy their decisions.

Spiritual Beliefs

As a typical tribal community, Juangs believe in supernatural power; the Sun (Dharmadeota) on the top and the Earth (Basumatimata) beneath their feet are considered as their supreme and the secondary to supreme God, respectively. Apart from these two, the Juangs believe in the spirits of their ancestors, who are both benevolent and malevolent characteristically. And in order to pacify them, occasional totemic or ritualistic performances, sacrifices, and other offerings are offered to these spirits. Their traditional belief dictates that these spirits are the protectors of their life and their village. And every Juang village has its own village goddess, who is called the 'Gramsiri'. They represent the symbolic depiction with a wooden post along with some 'spiritual' stones laid in the Mandaghar. This village goddess shifts to a new place whenever there is a situation to change the village site along with the villagers. The magico-religious head of the village, called the 'Nagam' plays a vital role in the performance of these occasional ceremonies. The village chief 'Pradhan' also has a significant role to play in these ceremonies. Naik, Dangua, and Adhikari are other significant functionaries who perform their customary rituals in these magico-religious events. The Juang observe numerous feasts and celebrations related to hunting excursions, collecting and gathering jungle produce, and consuming first harvested food crops and fruits of the season. The Juangs' agricultural operations and life cycle rituals are also connected to magico-religious traditions. However, the majority of rituals call for the sacrifice of animals and birds and the use of liquor, vermilion, turmeric powder, wicks, molasses, sun-dried rice, leaf cups, and plates.

Social Life

The family is the smallest social unit and the focal point of important social, religious, and other activities. The nuclear family is prevalent, and following marriage, a son is expected to live separately with his wife. A patrilineal, patrilocal, and patriarchal family exists. Father is the family's head, and his choices about family socio-economic matters are definitive. The Juangs are renowned for their clan system and organisation of kinship. Each clan, commonly referred to as Bok, has a mythical or totemic origin, and its members are believed to be descended from a common mythical or totemic ancestor.

Education

The literacy rate among the Juang tribal population was 38.18%, in which male comprises 46.31% and in females, it is 30.05%. Juang Development Agency(JDA) is working on education, livelihood, health, and several other schemes under Article 275. Literacy among the Juang tribe has increased due to JDA's efforts, but the data indicates that this growth is

concentrated at the elementary level, where significant gender bias exists. For example, in upper primary, 313 male students were enrolled, but only 163 advanced to Matric and only 15 to class 12th.

Table 3: Literacy of Juang in Juang Development Agency(JDA) Area

Qualification	Male	Female	Total
Primary	1178	732	1910
uppprimary	313	141	454
Matric	163	67	230
+2	15	01	16
Graduate	8	NIL	8
Post- Graduate	1	NIL	1
Diploma Eng.	2	NIL	2
Grand Total			2621

Source: SCSTRT, 2015

Economic Activities

The main economic activities of Juangsare Shifting Cultivation, Horticulture, and Collection Major Forest Produce. The day starts very early in the Juang tribe; the Juang women keep themselves busy in the household chores, while the men go for their work after breakfast, mainly in the forest, and they keep their lunch along so that they can work for the whole day. And when they return, they take sal leaves, firewood, fruits, etc., for their household work. Earlier, they used to earn their living by hunting and gathering, but now they practice agriculture as a full-time occupation, and they are very good at it; some of their crops are in high demand in the local market.

Juangs divide their land into four types such as- 'Taila' (land for shifting cultivation), 'Badi' (kitchen garden), 'Guda' (dry land), and 'Bila' (wet land for paddy cultivation). Their main crops are niger (oil seeds) and ragi, which they grow in a communally owned 'Taila' land. This land is mainly used for rotational cultivation like slash and burn and distributed among the family head of the village for cultivation. While the 'Guda' land is also a community-owned land, the required plots are allotted to that family for cultivation when a family requires it. The kitchen land is the personal land owned by the family near their house for their personal use. And at last, the 'Bila' land is the land which is economically valuable for the Juangs where they grow paddy, once or twice a year.

Being agriculture and hunting their primary source of income, their fondness for fish has also developed, which they do in their pastime. Fishing is their secondary job, if not an economic

pursuit. They also domesticate birds and animals like pigs, goats, cows, and other poultry animals in their homes for different socio-economic objectives. Though traditionally Junags don't believe in wage-earning, nowadays, due to massive deforestation and meager economic opportunities, Junag youths are going for work under contractors. Juang earns a tough living; even today, they practice sustainable agriculture and gather food to survive. Their occupation is seasonal, where most of the time, they don't get wetland for their paddy cultivation. Hence, their earnings also get skewed or inflate according to the preceding season. Therefore, they are worst affected by money lenders and wine vendors. Moneylenders usually exploit them by taking the majority of their crops in response to their loans. Their festivals, marriage, and other ritualistic ceremonies are also responsible for their financial crunches. The government interventions over the years for their holistic development aren't successful in their efforts.

Health Status of Juang tribes

Not just in Juangs, nutrition has been a significant health-related concern in India. It has been widely accepted now, where physical health is measured on the basis of Body Mass Index ((WHO, 1995). Similarly, Juangs, one of the most understudied tribal groups in terms of their health. A number of 414 adult males and 423 adult females were taken to collect the anthropometric data from about fifteen villages of the Keonjhar district of Odisha. In their BMI, it was observed that the Juang males have more positive height and weight than the females. It is a consequence of chronic hunger and undernutrition, prevalent in the major parts of India. India has made some considerable achievements in socio-economic sectors, but those developments haven't trickled down to the masses as expected. And due to the concentration of wealth in the hands of the few, the majority of its population is still lagging in accessing basic health facilities (Ghosh et al., 2009).

Development and Change

As far as development and change are concerned, the Juangs are in tune with the times. For the last three decades, the Juangs have transitioned from living in solitude to joining modern society. They influenced considerable change, particularly in their ornamental patterns, their use of contemporary amenities, and their material culture, through modernisation and acculturation. Hindu influence is also more profound. Moreover, recently it has been observed that the cultures of their neighboring villages highly influence them, thereby started to wear clothes and ornaments available from nearby villages. Now, unlike traditional women, the women choose to wear bangles, anklets, armlets, ear, nose, and toe rings, etc., whereas traditional women still stick to their traditional jewellery made of beads, which they inherit from their grandmothers. Juang people have started the small business, selling firewood in the nearby town, working as daily wage earners in the house of non-tribal and MGNREGA work. The Juang started to employ contemporary techniques and high-breed seeds and pesticides and fertilizer due to a poor slash- and burn crop. Juanga Development Agency and ITDA have a positive impact on education, irrigation, soil conservation, housing and health communications, and sanitation.

Table 4: Health Status

Health Centre	Number
ANM	6
PHC	1
CHC	1
Ayurvedic Dispensary	1
Family Welfare centre	0
Homeopathic Dispensary	1
No. of Children	
0-3 yrs	
Boys	224
Girls	182
3-6 yrs	
Boys	264
Girls	200
No. of Malnourished Children	
0-3 yrs	
Boys	22
Girls	27
3-6 yrs	
Boys	3
Girls	5
No. of Pregnant Mother	113
No. of Lactating Mother	87
No. of Institutional Delivery	12

Source: SCSTRT, 2015

Development Efforts by Micro project

Juang Development Agency (JDA) was set up as a micro-project in 1978. Over the years, the JDA has done some work for the development of the Juang Tribe. This programme majorly focused on education, Drinking Water and irrigation, Protection of traditional knowledge and culture, etc. For the execution of the programme, the sum of Rs. 953.51 lakh was from 2010 to 2015. Infrastructure development projects include maintaining school and hostel buildings, constructing toilets, renovating Mandaghara (Manjang), installing solar lights in PVTG habitats, installing gravity flow water supply systems, and constructing CC roads and JDA undertakes culverts. JDA has a medical center in the vicinity of almost every village, and there are PHCs in the village panchayat units, where trained medical professionals visit them once a week.

CONCLUSION

This article presents an ethnographic study of the Juang tribe, including its origins and history, social organization, life cycle, religious beliefs, and other critical socio-cultural characteristics. The Juang tribe lacks essential development resources such as education, income-generating activities, upgrading skills, poor health, and agricultural techniques. Their subsistence is derived primarily from agriculture, horticulture, and the collecting of Minor Forest Produce. As a result, education, income-generating activities, and off-farm activities should be prioritized for tribal empowerment. It is essential to strengthening Government Agencies' institutional capacity, Panchayati Raj Institutions, Non-Governmental Organisations (NGOs), and civil society to collaborate effectively with tribal people through a participatory approach to tribal development.

REFERENCES :

- Alexander E George, (1982), TRIBAL DEVELOPMENT-A Visit to the Juang, Economic and Political Weekly. 17(27):1095-1096
- Burman, B.K. Roy.(1980). 'Tribal Identity, Globalization and Planned Development', in H.S. Sakena (ed.), Scheduled Tribes and Development. New Delhi: Sterling Publishers.
- Dalton, E.T.(1872), Descriptive Ethnology of Bengal. Office of the Superintendent of Government, India
- Elwin, V (1948), Note on Juang. Man in India, Vol. XXVII
- Government of India.(2011). Census of India 2011, Registrar General of Census, Government of India, New Delhi.
- Government of Odisha (2020)'Odisha Economic Survey 2019-2020', Planning and Convergence Department, Directorate of Economics and Statistics, Government of Odisha

- Hutton, J. H. (1933). Actuarial report in Census of India, 1931, Vol. I, Part I. Delhi: Manager of Publications
- Joshi, Vidyuta and Upadhyaya, Chandrakant (2017). The Tribal Situation in India: Issues and Development. New Delhi: Rawat.
- Ministry of Health and Family Welfare (2018), Tribal Health- Bridging the Gap and Road Map for the Future, Government of India, New Delhi
- Ministry of Tribal Affairs (2014). Report of the High Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities in India, Government of India
- Ministry of Tribal Affairs (2020), Annual Report 2020-21, Government of India, New Delhi
- SCSTRTI (2008) 'Tribes in Odisha at a Glance', Government of Odisha: Bhubaneswar
- SCSTRTI(2015), Micro Project Survey, 2015, Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRTI), Government of Odisha, Bhubaneswar
- World Health Organization(1995), Physical Status: The Use and Interpretation of Anthropometry: Report of a World Health Organization (WHO) Expert Committee. Geneva, Switzerland.