

Subject: **Economics**

Title: **A Comprehensive Review on Status of PVTGs In North Odisha**

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Abstract: India is an Abode of PVTGs, where 75 tribes are identified as PVTGs but in Odisha 13 tribes are identified as PVTGs. In this paper an attempt has been made to have comprehensive study on status, issues relating to health, problems associated to settlement and housing pattern and role of government for the development of PVTGs, so as to bring the vulnerable tribal groups in the mainstream, hence some selected papers were reviewed to fulfil the objective of the study.

Keywords: Tribal, Livelihood, quality of living, Socio-Economic Status, PVTGs.

INTRODUCTION:

Particularly Vulnerable Tribal Groups (PVTGs) are a subset of India's tribal population, identified as being more vulnerable and marginalized than other tribal communities. The Indian government first identified these groups in 1975, under the Dhebar Commission, to address their distinct developmental needs. As of now, 75 PVTGs are recognized across 18 states and one union territory (Tyagi, 2019). These communities are characterized by low levels of literacy, declining or stagnant population growth, pre-agricultural practices, and a minimal exposure to the modern economy and social institutions (Nayak and P. K. Das, 2014).

PVTGs often reside in remote, ecologically fragile regions, relying on subsistence-based activities like hunting, gathering, and shifting cultivation. Their isolation has led to limited access to healthcare, education, and livelihoods, perpetuating poverty and vulnerability. In response, the government has implemented targeted programs under the Ministry of Tribal Affairs, aiming to improve their socio-economic conditions through the provision of housing, healthcare, education, and sustainable livelihood options (Nayak and P. K. Das, 2014). However, despite these efforts, PVTGs continue to face challenges like land alienation, displacement, and cultural erosion. Protecting their identity and ensuring their equitable development remains a crucial focus for policymakers, balancing modern development with the preservation of their unique heritage and traditional practices.

Particularly Vulnerable Tribal Groups (PVTGs) in Odisha represent some of the most isolated and socio-economically disadvantaged tribal communities in India. Identified for their distinct vulnerability, PVTGs in Odisha face challenges related to poverty, illiteracy, malnutrition, and lack of access to healthcare and education (Nayak and P. K. Das, 2014). These groups exhibit unique cultural practices, language, and lifestyles, which are often closely tied to nature and traditional livelihoods like shifting cultivation and forest gathering. Odisha is home to 13 of India's 75 identified PVTGs, including the Bonda, Dongria Kondh, and Juang communities, each with their own distinct traditions and geographical habitats (Tyagi, 2019). Most PVTGs in the state reside in remote and inaccessible regions, often in forested or hilly terrains, further contributing to their isolation from mainstream development.

The government of Odisha, along with the central government, has implemented various schemes and programs aimed at improving the living conditions of PVTGs, focusing on sustainable livelihoods, education, healthcare, and infrastructure development (Tyagi, 2019). Despite these efforts, the fragile socio-economic status of PVTGs makes them particularly vulnerable to displacement, exploitation, and loss of cultural identity, underscoring the need for sustained, culturally sensitive development initiatives.

Particularly Vulnerable Tribal Groups (PVTGs) in the districts of Balasore, Mayurbhanj, and Keonjhar in Odisha represent some of the most marginalized communities in India. PVTGs are a sub-category of Scheduled Tribes (STs), identified for their distinct vulnerability due to primitive livelihood practices, low literacy rates, stagnant population growth, and social isolation. In Odisha, 13 out of India's 75 PVTGs reside, with groups like the Juangs, Hill Kharias, and Mankirdias found prominently in these districts (Nayak and P. K. Das, 2014).

In Mayurbhanj, the Hill Kharia and Mankirdia tribes primarily depend on forest-based subsistence, practicing hunting, gathering, and shifting cultivation. Similarly, in Keonjhar, the Juangs are known for their semi-nomadic lifestyle and slash-and-burn agriculture, residing in the rugged terrains (Tyagi, 2019). These communities often face challenges like inadequate access to healthcare, education, and livelihood opportunities, compounded by environmental degradation and displacement due to industrialization and mining activities.

Government initiatives, including the Odisha PVTG Empowerment and Livelihood Improvement Programme (OPELIP), aim to uplift these communities by promoting sustainable livelihoods, improving healthcare, and preserving their cultural identity. However, ensuring these initiatives reach the grassroots remains a persistent challenge.

REVIEW OF LITERATURE:

Jyothi E Singh et al. (2023), in their study “Socio-Economic Status of Particularly Vulnerable Tribal Groups (Pvtgs) In Karnataka: A Comprehensive Study”. The study aims to evaluate the socioeconomic status of the Koraga and Jenukuruba tribes in Karnataka, India, using a descriptive research design. The majority of respondents were middle-aged, uneducated, and from low-income families. The challenges faced by these tribes include geographical and cultural isolation, lack of knowledge, malnutrition, restricted resource access, and inadequate infrastructure. By involving the government in their lives and habitat development, the government can significantly improve the quality of life for these tribes.

Kanrar et al. (2023), in their paper examined that the public health problems with emphasis on the indigenous populations living in Odisha. This study investigates the epidemiological transition, the incidence of both communicable and non-communicable diseases, nutritional status, and the dual burden of malnutrition, with a focus on Odisha's Particularly Vulnerable Tribal Groups (PVTGs). It also examines health care services' accessibility, acceptability, and availability in native communities. This study focuses on the native communities of the Indian state of Odisha. The two main factors causing epidemiological shift among them are migration and urbanization. Odisha's health situation was found to be well behind the national average in terms of disease prevalence, nutritional status, and accessibility to medical facilities. The PVTGs in this state are in the worst circumstances when compared to other groups. More action-oriented ground-level research with specific objectives that would address the health needs of the indigenous populations at the micro level is what the authors have suggested.

Shihab & Patil (2020), have studied the Struggles for Livelihood Among Particularly Vulnerable Tribal Groups (PVTGs): A Study of Koraga Tribal Youth in Kerala. A study of 50 Koraga youth in Badiyadukka division, Kerala, found that 68% of them do not own land and rely on nature for subsistence. They work as coolies, daily wage earners, and cleaners, with their schedules determined by labour availability and raw materials. The study suggests targeted programs, skill development, and capacity building initiatives are needed for these youth. The article proposes awareness campaigns to educate them about available government schemes and resources.

Abraham Mutluri (2020), the present study analyses “the livelihood practices and opportunities of the youth of particularly vulnerable tribal groups (PVTGs) living in Andhra Pradesh, India”. The PVTGs are a group of tribes under the scheduled tribes of India. The study reveals that the youth of 12 PVTG communities in Andhra Pradesh, out of 75 in India, are the least developed tribal group and most marginalized, living in isolated hill and forest areas with limited access and communication. They primarily rely on small-scale entrepreneurship, farming, and raising livestock, but face low income, poverty, and limited access. To qualify for government jobs and welfare programs, they require separate reservations and welfare corporations.

Minaketan Behera & Panigrahi (2020), The current study is based on an investigation of the difficulties in surviving and making a living faced by the Hill-Kharia and Mankadia tribes (PVTGs) in the Jashipur and Karanjia blocks of the Mayurbhanj district of Odisha, as well as the effects of social programs on their daily lives. The study reveals that the Hill-Kharia and Mankadia tribal communities have limited education and poor health, leading to vulnerability. They lack basic infrastructure, rely on human labour and forest products, and suffer from alcohol addiction. Despite tribal welfare programs, many of these communities remain at the bottom of the human development index.

Bhubaneswar Sabar (2019), in their article “Economic Life of a Vulnerable Tribal Group: Livelihood, Institutions and Changes among Chuktia Bhunjia Tribe of Odisha.” The livelihood of a small group is based on local ecology and traditional practices, with exploitation and consumption governed by institutions and customary norms. Kinship governs production, distribution, and exchange of goods and services. Women in Chuktia Bhunjia earn a living through farming, collecting MFPs, and non-farm wages. Despite the rise of market economy, state intervention, and peasant economy, their economy remains characterized by cooperation, interrelationship, and subsistence.

Maharana and Nayak (2017), in their study “Educational Status Among The Particularly Vulnerable Tribal Groups Of Odisha”. The study examines the educational status of the Hill Kharia in the Jashipur block of the Mayurbhanj district, India, focusing on their unique status. The research uses primary and secondary data, including interviews and group discussions with Hill Kharia villages. The study suggests that to address their low literacy rate and educational regression, support tribal students with dorm accommodations, stipends, book grants, and nutritious meals.

Tyagi & Padhi (2019), the sustainable livelihood strategy provides appropriate support for their research. The goal of the current study is to comprehend how the Sahariya tribe diversifies their sources of income. The study looks at the many livelihood possibilities available to Sahariya-populated communities in the Gwalior area of Madhya Pradesh. While tiny farmers embrace enterprise-based self-employment and farming, the poor Sahariya tribal people depend on low-skilled occupations and low-capital-intensive industries. Their survival is hampered by their lack of education and expertise, indicating the need for greater focus and long-term solutions.

Nayak & P. K. Das (2014), in their study “The Problem of Survival of Surviving Mankirdias: A Case Study of Particularly Vulnerable Tribal Group (PVTG) of Odisha”. The study explores the challenges faced by the Mundari-speaking Mankirdia (PVTG), remaining hunter-gatherers in Odisha. They adapt to a hunting and gathering lifestyle using primitive technology, such as rope-making, catching monkeys, and gathering insects. Seasonal variations in food items are observed in their society. However, their culture and way of life are rapidly changing, with sedentary lifestyles becoming the norm. They oscillate between wage laborer and hunter-gatherer roles in a techno-economic environment. Despite incorporating elements from other civilizations, they continue to use their ancient subsistence economy.

Dung & Pattanaik (2013), in their study examined the “socio-economic conditions of the tribal people residing in naxalite prone villages clearly indicate that the naxalism is an upshot of deprivation”. The primary objectives of the current study are to evaluate the socioeconomic status of tribal people with reference to their access to agricultural land, employment, and other sources of livelihood, as well as to investigate the quality of life of tribal people with regard to their availability of hygienic housing, sanitary conditions, clean drinking water, and other necessities of daily life. The study reveals that tribal people in vulnerable areas face various illnesses, including diphtheria, lung conditions, sickle cell diseases, TB, filariasis, and malaria. They celebrate various festivals, including Dhela puja, Pousha punei, Jitiya, Sarhul, and Karama. However, 88% of tribal households are impoverished, with 54.32 percent able to survive on one square meal per day. Due to low per capita income, most cannot afford two meals per day, leading to chronic starvation. The study recommends the establishment of schools, colleges, hospitals, fair-weather roads, electricity, irrigation facilities, and small-scale industries in these areas.

Alex et al. (2017), have studied the “livelihood opportunities among the tribes of western Attappady namely, Irula, Muduga and Kurumba were analyzed to develop an understanding about their socio-economic status”. A study involving 150 homes from nine communities found that only 4% of Irula households owned land larger than three acres, and 66% were landless. A third of Irulas possessed less than an acre of land. Kurumba had the highest literacy rate at 67%, while Muduga had the lowest at 56%. Daily wage labor was the primary source of income for Irula and Muduga populations, while Kurumbas relied on non-timber forest products. The study suggests that better education opportunities could open up new occupational opportunities and economic status for indigenous people.

Rajkishor Meher (2014), in his study “Livelihood, Poverty and Morbidity: A Study on Health and Socio-economic Status of the Tribal Population in Orissa.” In light of the vicious cycle that poverty and disease create, the current study examines whether the tribal people of Odisha also deserve appropriate access to decent health care facilities in addition to a sustainable means of subsistence. Poverty is prevalent among the tribal population of Odisha due to resource vulnerability, lack of occupational diversification opportunities, and poor health conditions. This leads to increased pauperization and debt. The study analyzes livelihood patterns, living conditions, morbidity, and healthcare services in tribal regions. It critically evaluates the state's current healthcare policy, its applicability in the current economic reform environment, and the state's decision to stop funding healthcare services. The analysis was conducted in various tribal districts for research studies and published secondary data.

DISCUSSION AND RESULTS:

There are hundreds of tribal villages spread out around the nation, but some of them are comparatively more remote, archaic, vulnerable, underprivileged, and backward. Since the 5th Five Year Plan, they have been recognized and classified as Primitive Tribal Groups (PTGs). The Government of India

has renamed them Particularly Vulnerable Tribal Groups (PTGs) in order to give them more consideration for their overall development.

The Concept of Primitive:

The word "primitive" generally refers to simplicity and antiquity. The following cultural traits are commonly acknowledged to be present in primitive people: (1) homogeneity; (2) small population; (3) physical isolation; (4) elementary social structures; (5) absence of written language; (6) comparatively primitive technology; and (7) slower rate of change. The group of Aboriginal people who continue to live an outdated way of life and gradually adjust to changes are known as PTGs in modern times (Ota & Mohanty, 2015).

General Characteristics of PVTGs:

Broadly speaking, it is critical to recognize a few fundamental traits of prehistoric tribal communities. They make up small-scale, basic communities. Sub-tribes, sections, or parts of a tribal community (such as Chuktia Bhunjia, Dongria Kandha, Kutia Kandha, Lanjia Saora, and Paudi Bhuyan) or tribal communities (such as Birhor, Bondo, Didayi, Juang, Kharia, Lodha, Mankirdia, and Saora) can all be considered primitive tribal groups. They are culturally homogeneous and have a simple social structure. Each group exhibits uniqueness and uniqueness in its lifestyle.

Their economy is straightforward and mostly focused on subsistence. They fight hard for even the most basic of survivals through menial economic endeavours. They generally inhabit eco-inhospitable, comparatively remote, and difficult-to-reach areas of land. They typically live in regions with lots of hills, mountains, woods, terrain, and sloping plateaus. They are considered to be the weakest member of the weaker group of communities in terms of economic standing. However, they continue to be well-known for their rich tradition, heritage, and culture. They are guided for survival by their own ethos, philosophies, worldviews, value orientations, etc. in the face of difficult circumstances and peculiarities (Mohanti, 2007).

Problems of PVTGs

These "Primitive" (Especially Vulnerable Tribal) people have a variety of personalities, inhabit increasingly remote and inaccessible areas, and their traditional food supplies are dwindling. They thereby linger in extremely precarious situations of poverty and regression. They are now more susceptible to hunger, malnourishment, and illness as a result of this. Compared to other indigenous groups, their socioeconomic and educational circumstances are significantly worse (Ota & Mohanty, 2015). Furthermore, their isolated environment does not have the bare minimum of infrastructure backup and administrative setup. Since their requirements and issues differ from those of other scheduled tribes, they merit particular consideration. Since the Fifth Five Year Plan, the Indian government has been using the Tribal Sub Plan (TSP) strategy to identify PTGs around the nation and undertake particular projects and programs for their development.

The Criteria for Classification and Identification of PTGs:

“For the purpose of classifying and identifying a tribe or a portion of it based on the main criteria, such as: (i) Stagnant or diminishing population; (ii) Very low level of literacy; (iii) Low level of techno-economy, i.e., subsistence level of economy associated with pre-agricultural stage of hunting, foods gathering, and shifting cultivation; and (iv) relative physical isolation, the Government of India has now adopted the

term Particularly Vulnerable Tribal Group, replacing its previous nomenclature Primitive Tribal Groups (Ota & Mohanty, 2015)".

PTGs in India

As stated below, there are up to 75 PTGs in India, who are dispersed over 14 separate States as well as 1 (one) Union Territory, the Andaman & Nicobar Islands. In 1991, they made up 2% of all S.T. population in India, with an estimated 1.36 million, according to the Ministry of Social Justice and Empowerment.

Table No. 1 State wise PVTGs in India:

Sl. No.	State	No. of PVTGs	Name of PVTGs
1	Andhra Pradesh	12	Bodo Gadaba, Bondo Paroja, Chenchu, Dongria Khond, Gatoth Gadaha, Khond Paroja, Kolam, Konda Reddy, Kutia Khonda, Konda Savaras, Parengi Paroja and Thoti
2	Bihar	9	Asurs, Birhor, Birjia., Hill Kharia, Korwas, Malpaharrias, Pahariyas, Sauria Pahariyas and Savar
3	Gujarat	5	Kathodi, Kotwalia, Padhar, Siddi and Kolgha
4	Karnatak	2	Jenu Kuruba and Konga
5	Kerala	5	Cholanaikayan, Kadar, Katunayakan, Kurumba and Koraga.
6	Madhya Pradesh	7	Abhuj Marias, Baigas, Bharias, Hill Korbas, Kamars Saharias and Birhor
7	Maharashtra	3	Katkaria (Kathodia), Kolam and Maria Gond
8	Manipur	1	Marram Nagas
9	Odisha	13	Bonda, Brhor, Didayi, Paudi Bhuyan, Lanjia Saora, Hill Khadia, Mankirdia., Kutia Kondh, Dongria Kondh, Juang, Chuktia Bhunjia, Lodhaand Saora.
10	Rajasthan	1	Saharias
11	Tamil Nadu	6	Kattu Naickans Kotas Kurunbas, Irutas, Panians and Todas
12	Tripura	1	Rianga
13	Uttar Pradesh	2	Buxas and Rajis
14	West Bengal	3	Birhor, Lodhas and Totas
Union Territory			
1	Andaman & Nicobar Islands	5	Great Andamanese, Jarwas, Onges, Sentineless and Shompens
Total		75	

Source: Annual report (2001-2002), Govt. of India, Ministry of Tribal Affairs

The table no. 1 shows that the State wise PVTGs in India. In Odisha, 13 type of PVTGs lived out of 75 which is the highest PVTGs society in India.

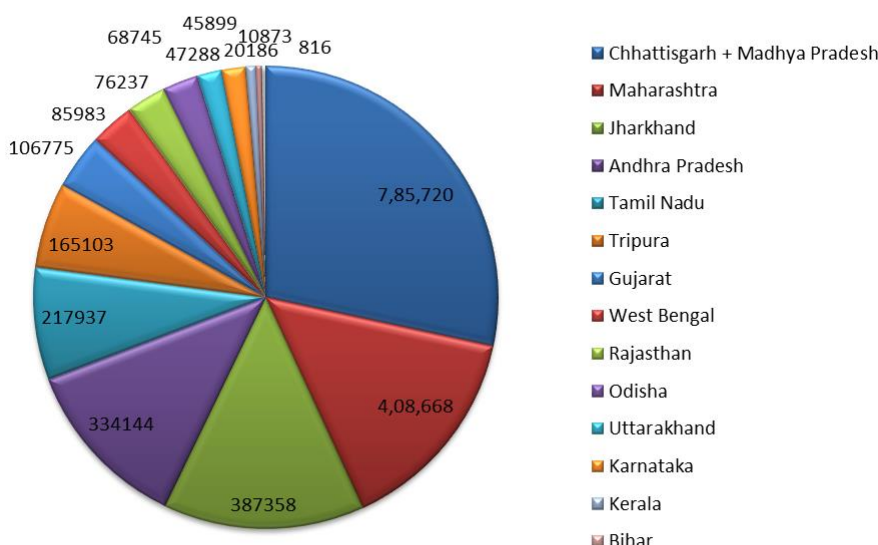
Table No.2 State wise PVTGs Population in India:

Sl. No.	State	Number of PVTGs	Population 2011 Census	Population wise Ranking
1	Chhattisgarh + Madhya Pradesh	08	7,85,720	1
2	Maharashtra	03	4,08,668	2
3	Jharkhand	09	387358	3
4	Andhra Pradesh	12	334144	4
5	Tamil Nadu	06	217937	5
6	Tripura	01	165103	6
7	Gujarat	05	106775	7
8	West Bengal	03	85983	8
9	Rajasthan	01	76237	9
10	Odisha	13	68745	10
11	Uttarakhand	02	47288	11
12	Karnataka	02	45899	12
13	Kerala	05	20186	13
14	Bihar	09	10873	14
15	Uttar Pradesh	02	5365	15
16	Manipur	01	1225	16
17	Andaman & Nicobar Islands	05	816	17
	Total	75	2768322	

Source: https://dst.gov.in/sites/default/files/Accelerated%20Development%20of%20Particularly%20Vulnerable%20Tribal%20Groups%20%28PVTGs%29_0.pdf

Table no.2 shows that, the State wise PVTGs Population in India. In five states namely, Madhya Pradesh, (including Chhattisgarh), Maharashtra, Jharkhand, Andhra Pradesh and Tamil Nadu, the PVTGs constitute more than 77% of their total population covering 38 out of 75 PVTGs. From the table we can see, 75 types of PVTGs are there in India. Chhattisgarh and Madhya Pradesh having the highest number of PVTGs i.e., 785720 population; following them Maharashtra, Jharkhand, Andhra Pradesh, Tamil Nadu having 408608, 387358, 334144 and 217937 number of PVTGs population respectively. Andaman & Nicobar Islands having the lowest number of PVTGs i.e., 816 population securing the rank of 17 among all state of India. Lastly, according to the 2011 census the total population of the 17 categories of PVTGs is 2768322.

Fig. 1 State wise PVTGs Population as per 2011 Census in India



PVTGs in Odisha

As the preceding Statement makes clear, Odisha holds the distinction of having the highest number of PTGs out of all the States and Union Territories. There are thirteen PTGs in Odisha: Hill Kharia, Juang, Kutia Kondh, Lanjia Saora, Lodha, Mankirdia, Paudi Bhuyan, Didayi, Bonda, Birhor, Chuktia Bhunjia, and Saora. The Odisha PVTGs are regional organizations. They are distributed throughout 12 districts in three administrative

zones—the western, northern, and southern regions of Odisha—in particular compact areas (Ota & Mohanty, 2015). Table 2 indicates the district wise PVTGs in Odisha Kalahandi and Nuapada districts come under western zone where Kutia Kondh, Chuktia Bhunjia and Paudi Bhuyan are found. Lodha, Hill Khadia, Mankirdia, Birhor, and Juang are situated in the northern zone, which includes the districts of Mayurbhanj and Keonjhar. Similarly, districts Kutia Kondh, Bonda, Didayi, Dongria Kondh, Lanjia Saora, and Saora are located in the southern zone, which includes Malkangiri, Rayagada, Kandhamal, Gajapati, and Ganjam.

Table No.3PVTGs in Odisha:

Sl.No	Name of the PVTGs	Name of Districts
1	Bonda	Malkanagiri
2	Birhor	Mayurbhanj
3	Chuktia Bhumija	Nuapada
4	Diyadi	Malkanagiri
5	Dongria Kondh	Rayagada
6	Hill Khadia	Mayurbhanj
7	Juang	Keonjhar
8	Kutia Kondh	Kalahandi, Kandhmal
9	Lanjia Saora	Gajapati, Rayagada
10	Lodha	Mayurbhanj
11	Mankirdia	Mayurbhanj
12	Paudi Bhuyan	Sundargarh, Anugul, Deogarh
13	Saora	Ganjam, Gajapati

Sources: Population Profile of Scheduled Tribe in Odisha 1961-2001

The table no.3 shows that the different PVTGs in different districts of Odisha.

These PVTGs were identified in Odisha in different five plan periods start from 5th Five Year Plan period (1974-79).

Table No.4 Block wise PVTGs in Different District of Odisha:

SL.No.	District	Blocks	Name & PVTG
1.	Rayagada	Bissamcuttack, Muniguda, Kalyansinghpur	Dongria Kandh
		Gunupur	Lanjia Soura
2.	Malkangiri	Khairput	Bonda
		Kudumulgumma, Khairput	Didayi
3.	Kalahandi	Lanjigarh	Kutia Kandh
4.	Kandhmal	Tumudibandh	Kutia Kandh
5.	Nuapara	Komna	Chukitia Bhujia
6.	Deogarh	Barakote	Paudi Bhuyan
7.	Anugul	Pallahara	Paudi Bhuyan
8.	Keonjhar	Banspal	Juang
9.	Sundergarh	Lahunipara	Paudi Bhuyan
10.	Balasore	Nilagiri	Ho
11.	Mayurbhanj	Suliapada, Morada	Lodha
		Karanjia, Jashipur	Hill Kharia, Mankidia & Bihor
12.	Gajapati	Mohana	Soura

		Gumma	Lanjia Soura
13.	Ganjam	Patrapur	Soura
Total Blocks		20	13 PVTGs

Source: A.B Ota & B.N Mohanty (2021)

The table no.4 revealed that, the Block wise PVTGs in Different District of Odisha.

Table No.5 Population of PVTGs in Odisha as per 2011 Census:

Sl.No	Name of the PVTGs	Population	Literacy Rate
1	Bonda	12231	36.51
2	Birhor	596	47.24
3	Chuktia Bhumija	12350	52.06
4	Diyadi	8890	34.56
5	Dongria Kondh	1627486	46.95
6	Hill Khadia	222844	58.46
7	Juang	47095	42.85
8	Kutia Kondh	8636	31.87
9	Lanjia Saora	11820	35.57
10	Lodha	9785	43.08
11	Mankirdia	2222	21.14
12	Paudi Bhuyan	306129	63.14
13	Saora	534751	54.99
Total		2804835	

Source: Census2011: https://en.wikipedia.org/wiki/List_of_Scheduled_Tribes_in_Odisha

The table no.5 indicates that the Population and literacy rate of PVTGs in Odisha as per 2011 Census. There are mainly 13 types of PVTGs seen in Odisha and among them Dongria kondh having the highest number of populations i.e., 1627486 and the literacy rate is 46.95%. Paudi Bhuiyan having the second lowest number of populations in Odisha but the literacy rate is highest among them i.e., around 63.14% from all other categories of PVTGs. Furthermore, Saora having the lowest number of population 534751 and 54.99% of literacy rate. Lastly, according to 2011 census, 2804835 of total population of PVTGs in Odisha.

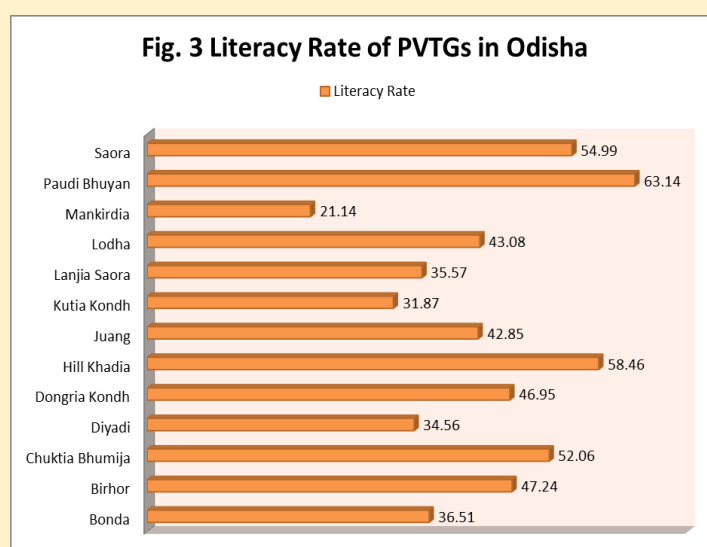
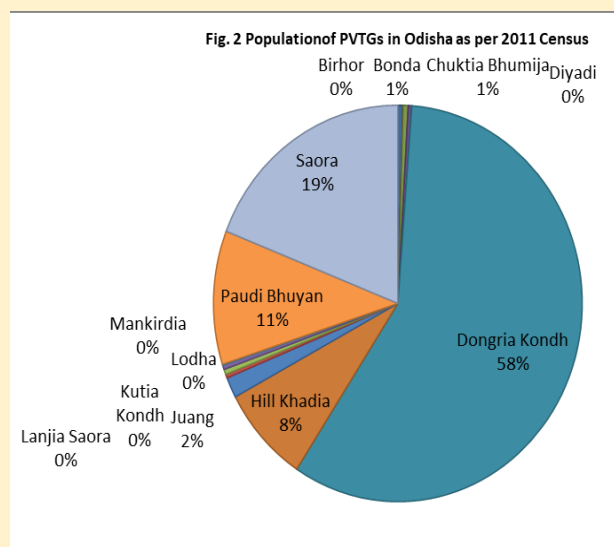


Table No.6 Five Year Plan wise list of PVTGs in Odisha:

Plan Period	Year	PVTGs
5 th Five Year Plan	1974-79	Bonda
Plan Holiday	1979-80	Juang, Lanjia Saora, Kutia Kondh, Dongria Kondh, Saora, Paudi Bhuyan, Birhor
7 th Five Year Plan	1985-90	Didayi, Hill khadia, Mankirdia, Lodha
8 th Five Year Plan	1992-97	Chuktia Bhunjia

Sources: Population Profile of Scheduled Tribe in Odisha 1961-2001

The table no.6 shows that, the Five-Year Plan wise list of PVTGs in Odisha.

Health Condition of PVTGs in Odisha:

Numerous factors, including poverty, illiteracy, a lack of safe drinking water, unsanitary conditions, challenging terrain, malnutrition, inadequate maternal and child health services, superstition, a lack of access to quality health care, and deforestation, have contributed to the poor health status of PVTGs. The PVTGs from a recently completed Health Survey are linked to conditions like anemia, upper respiratory issues, malaria, gastrointestinal illnesses like acute diarrhea, intestinal protozoa, micronutrient deficiencies, and skin infection diseases.

Occupation and Livelihood of PVTGs

Agriculture, gardening, shifting cultivation, forest collecting, food gathering, hunting, and livestock earning are the most common activities among PVTGs, according to the Socio-Economic Survey carried out by SCSTRTI, Bhubaneswar in 2001–02, 2007, 2010, 2015, and 2019. fishing, small company ownership, handicrafts, etc. (Ota & Mohanty, 2015). The forest is essential to the majority of their livelihoods. They live and work in the jungle. Honey, gum, amla, bamboo, shrubs, fuel wood, dry leaves, nuts, sprouts, wax, medicinal plants, roots, and tubes are among the many Non-Timber Forest Produce (NTFP) goods they gather. However, it is evident that the majority of PVTGs, including Bonda, Didayi, Dongria Kondh, Kutia Kondh, Paudi Bhuyan, and Saora, rely on mobile farming. However, hunting and forest collecting are the main sources of income for Hill Kharia, Mankirdia Lodha, Saora, Kutia Kondh, and Paudi Bhuyan. Saora and Lanjia Saora are two PVTGs that fall under the categories of terrace cultivation and shifting cultivation. For their livelihood, a sizable portion of PVTGs rely on land and forests. In order to survive, the Hill Kharias gather honey, arrowroot, and other small forest products, while the Birhor and Mankirdia are semi-nomadic monkey catchers. The majority of PVTGs today favor stable cultivation over shifting cultivation. The Dongria Kondh are horticulturists who rely on forest resources to augment their income. For the majority of PVTGs, each household's average land ownership is less than two acres.

Settlement Pattern and Housing

Generally speaking, there are three categories of PVTG settlement and housing patterns: dispersed housing, linear housing, and circular clusters of cone-shaped houses. Only Mankirdia and Birhor, two of the thirteen PVTGs, have a "Kumbha"-style dwelling pattern, which consists of a circular arrangement of leaf houses shaped like cones. Bonda, Didayi, Juang, Hill Kharia, Saora, Lanjia Saora, and Paudi Bhuyan all exhibit a dispersed dwelling layout (Ota & Mohanty, 2015). There is a linear dwelling design in Chuktia Bhunjia, Dongria Kondh, Kutia Kondh, and Lodha.

Major Problems:

- Endemic Malaria, T.B & Malnutrition, No health -care facilities
- Very low rate of literacy and lack of development awareness
- Undulated land
- Lack of irrigation, De-forestation, Soil erosion
- Payment of high bride price, heavy drinking habits
- Indebtedness and exploitation by money- lender and middlemen
- Lack of adequate space for constructing multiple houses in small patch and Lack of Ventilation in house
- Inaccessible areas
- Change of traditional culture
- No safe drinking water

Role of Government for Development of PVTGs

PVTGs have various kinds of identities. They reside in inner pockets in various settings. Their isolated habitats lack the infrastructural backup and minimal administrative setup that are necessary. They linger in extremely precarious states of destitution and backwardness. They are increasingly susceptible to food shortages, hunger, and illness since their conventional sources of income are dwindling. Compared to other indigenous groups, their socioeconomic and educational circumstances are significantly worse. They should receive special attention because their needs and issues differ from those of other scheduled tribes.

The Central and State Governments have been taking action to identify the PVTGs in various regions of the nation and implementing special projects and programs for their development since the 5th Five Year Plan, when the Tribal Sub Plan (TSP) approach was adopted. In Odisha, there are currently 20 Micro Projects operating for the total development of 13 PVTGs (Ota & Mohanty, 2015).

Some of the key programmes implemented in Odisha for overall development of PVTGs are given below:

- Scaling up of Odisha Tribal Empowerment & Livelihoods Programme (OTELP) in all micro projects for livelihoods support covering 13 PVTGs.
- Covering of PVTGs under Housing Scheme.
- Construction of 19 Educational Complexes for PVTGs under Article 275(I) for development of education of PVTGs.
- Implementation of Odisha PVTG Empowerment and Livelihoods Improvement Programme (OPELIP).
- Tribal Sub-Plan (TSP) receives Special Central Assistance (SCA) to implement programs that help tribal households generate income and build infrastructure in TSP regions to promote economic activity.
- The conservation-cum-development plan's implementation, which attempts to meet PVTGs' urgent requirements by enhancing infrastructure and making basic amenities easily accessible. Additionally, this seeks to eradicate poverty, raise the literacy rate, guarantee better health, and solve the issue of food insecurity.

HO:

1. Agriculture and Subsistence Farming

- **Primary Activity:** Agriculture is the backbone of the Ho tribe's economy. Most households practice subsistence farming, growing crops primarily for their own consumption.
- **Crops Grown:** Common crops include paddy, millet, maize, pulses, and vegetables. These are typically rain-fed crops, as modern irrigation techniques are less accessible in remote tribal regions.
- **Shifting Cultivation:** In some areas, the Ho tribes practice shifting cultivation (locally known as **Podu cultivation**), where land is cleared by burning forest patches, cultivated for a few years, and then left fallow.

2. Forest-Based Livelihood

- **Dependence on Forests:** The Ho people rely significantly on forest resources. They collect forest products such as fruits, leaves (sal and kendu), bamboo, firewood, and medicinal herbs.
- **Non-Timber Forest Products (NTFP):** Collection of NTFP like **tamarind, mahua flowers, and tendu leaves** contributes to their income. Tendu leaves are used in making bidis (indigenous cigarettes), providing additional economic support.
- **Hunting and Fishing:** In some remote areas, traditional hunting and fishing are part of their food-gathering activities. This has reduced over time due to stricter wildlife protection laws.

3. Animal Husbandry

- **Livestock Rearing:** The Ho people also raise livestock such as cows, goats, and chickens, which serve both economic and nutritional needs. They may sell animals during times of economic need or use them for ritual purposes.
- **Pastoral Activities:** Cattle rearing and selling milk products form a minor part of their livelihood, often supplementing agricultural incomes.

4. Wage Labor and Migration

- **Seasonal Migration:** Due to limited agricultural opportunities, some members of the Ho tribe migrate to nearby towns or cities to work as wage laborers during the agricultural off-season. This often includes jobs in construction, brick kilns, and factories.
- **MGNREGA Employment:** Government schemes like MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) also provide some employment opportunities in their home regions, often in rural development projects.

5. Artisanal and Traditional Crafts

- **Handicrafts:** Some households engage in weaving and crafting tools from natural materials, such as bamboo or wood. These are sold locally or used for personal purposes.
- **Traditional Jewellery:** Ho women often make traditional jewellery, particularly using beads, which they sell at local markets.

6. Cultural and Ceremonial Practices

- **Social Economy:** Ho tribes hold several festivals and rituals, such as **Mage Porob** (harvest festival), which are often associated with the agricultural cycle. These cultural practices also form part of their economic and social life, with mutual sharing of resources and labor during community events.

Challenges in Livelihood:

- **Land Degradation:** Shifting cultivation and deforestation contribute to land degradation, impacting their agricultural yield.
- **Limited Access to Markets:** The remote location of Ho settlements often restricts their access to larger markets, limiting their ability to sell agricultural and forest-based products at fair prices.
- **Climate Change:** Erratic rainfall patterns due to climate change pose a threat to their rain-fed agricultural systems.

Modern Interventions and Livelihood Shifts:

- **Government Schemes:** Various government programs aim to improve livelihoods by providing skill development, agricultural subsidies, and NTFP marketing facilities.
- **Introduction of Improved Farming Techniques:** With NGO and government support, efforts are being made to introduce sustainable agricultural practices, such as agroforestry and improved seed varieties, to boost productivity.

The livelihood patterns of the Ho tribe, categorized under Particularly Vulnerable Tribal Groups (PVTGs) in Odisha, are deeply intertwined with their natural environment and traditional practices. Predominantly dependent on subsistence agriculture, forest resources, and minor forest produce, the Ho tribe's economic activities revolve around shifting cultivation (podu), collection of wild edibles, and small-scale animal husbandry (Nayak and P. K. Das, 2014). However, these livelihood sources are vulnerable to external pressures such as deforestation, land encroachment, and climate change, which threaten their sustainability. The introduction of government welfare schemes and NGO interventions has contributed to diversifying their income through skills development, forest rights recognition, and improved access to health and education services. Despite these efforts, the tribe continues to face challenges in securing stable, long-term livelihoods, highlighting the need for inclusive development policies that balance traditional knowledge with modern opportunities while preserving their cultural heritage and ecological harmony (Tyagi, 2019). The livelihood of the Ho tribe is intricately linked with the natural environment, with agriculture, forest resources, and traditional practices playing a central role. However, modernization, land degradation, and migration are reshaping these patterns.

LODHA

The **Lodha tribes** in Odisha, part of the larger indigenous population in India, have distinct livelihood patterns that are closely tied to their natural surroundings, traditional practices, and socio-economic conditions. Here is an overview of their livelihood patterns:

1. Traditional Hunting and Gathering

- **Forest-Based Livelihood:** Historically, the Lodha tribe depended heavily on forests for survival. They were primarily hunters and gatherers, relying on wild animals, fruits, roots, and honey. Hunting was not just for food, but also for skins and other animal products which they used or traded.
- **Forest Produce Collection:** They also collect non-timber forest products (NTFP) like leaves, seeds, gum, bamboo, and medicinal herbs. These are either consumed or sold in nearby markets for a small income.

2. Shifting Cultivation

- **Podu (Shifting) Cultivation:** The Lodha tribe practices traditional shifting cultivation or "podu" on forested hill slopes. This method involves clearing patches of land for farming and moving to a new area once the soil fertility declines. They mainly grow crops like millets, pulses, and vegetables.
- **Seasonal Agriculture:** Given their limited agricultural land and the low productivity of the forest areas, their agricultural practices are primarily subsistence-based and seasonally dependent.

3. Daily Wage Labor

- **Migration for Employment:** With declining forest resources and restrictions on hunting due to conservation laws, many Lodhas are forced to seek employment as daily wage laborers. They often work in nearby farms, construction sites, or quarries.
- **Seasonal Migration:** During lean agricultural periods, many Lodhas migrate to urban areas or larger agricultural lands in search of temporary employment.

4. Handicrafts and Bamboo Work

- **Traditional Handicrafts:** Some sections of the Lodha community are involved in crafting tools, baskets, mats, and other handicraft items, primarily from bamboo. This has become an additional source of income for many households.
- **Artisanal Skills:** Although limited, a few Lodhas are known for their artisanal skills, which they use to create small implements like bows, arrows, and fishing tools.

5. Government Schemes and Assistance

- **MGNREGA and Welfare Programs:** Many Lodhas depend on government welfare schemes like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) for employment. These schemes provide work during off-farming seasons, offering them some financial relief.
- **Forest Rights Act:** The Forest Rights Act has enabled some Lodha families to claim land rights, giving them access to land for settled agriculture, which is a shift from their traditional practices.

6. Animal Husbandry

- **Small Livestock Rearing:** The Lodhas rear small livestock, such as goats and chickens, which serve as an additional source of livelihood. These animals are typically used for household consumption and as a buffer during times of food scarcity.

7. Challenges and Modern Shifts

- **Decline in Traditional Practices:** Due to deforestation, government restrictions on forest usage, and changing socio-economic dynamics, the Lodha tribe is gradually moving away from traditional livelihoods. The loss of forest access has particularly impacted their hunting, gathering, and shifting cultivation practices.
- **Adaptation to Modern Occupations:** A growing number of Lodhas are engaging in modern occupations like small-scale trade, working as labourers, or participating in government welfare programs for sustenance.

The livelihood patterns of the Lodha tribe, a Particularly Vulnerable Tribal Group (PVTG) in Odisha, reflect a deep connection with their environment and traditional practices. Predominantly dependent on forest-based activities like gathering minor forest produce, hunting, and fishing, the Lodhas also engage in agriculture and wage labour to sustain themselves (Nayak and P. K. Das, 2014). However, their traditional livelihoods face challenges due to deforestation, land alienation, and limited access to modern resources. Government interventions, such as forest conservation policies and development programs, have sought to improve their economic conditions, but gaps remain in implementation. Ensuring sustainable livelihood options through skill development, improved access to education and strengthening community-based initiatives is essential for their socio-economic upliftment. Addressing these needs while respecting their cultural identity can help the Lodha tribe navigate the evolving landscape and achieve a better quality of life (Tyagi, 2019). The livelihood of the Lodha tribe is therefore a mix of traditional practices and adaptation to modern economic challenges. They are increasingly relying on alternative sources of income due to the depletion of forest resources and the shift away from their original ways of life.

MANKIDIA:

One group of the Birhor tribe that is semi-nomadic is the Mankirdia. Their primary means of subsistence are hunting and gathering food. Their neighbors refer to them as "Mankidi" or "Mankidia" because of their traditional ability to make rope, trap, and consume monkeys. They are called Mankidi in Kalahandi and Sundargarh districts, whereas they are called Mankirdia in Mayurbhanj and Sambalpur districts (Nayak and P. K. Das, 2014). They capture, slaughter, and consume monkey meat from the woodlands. The locals use the Mankirdias to capture these monkeys when they wreak havoc in rural regions, destroying fruits, vegetables, and crops.

They are among the nation's and the state's most ancient and little-known nomadic and forest-dwelling cultures. They travel in small groups within forests and reside at various tandas, which are temporary makeshift towns made up of kumbhas, which are temporary leaf homes shaped like domes.

The **Mankidia tribe** is a Particularly Vulnerable Tribal Group (PVTG) predominantly found in the state of Odisha, India. They are a semi-nomadic tribe primarily concentrated in the northern and western parts of the state, especially in districts like Mayurbhanj, Sundergarh, and Keonjhar (Nayak and P. K. Das, 2014). Their **livelihood patterns** are deeply connected to the natural environment, reflecting a traditional, sustainable, and subsistence-based lifestyle. Below is an overview of their livelihood patterns:

1. Traditional Occupation: Rope-Making from Siali Fiber

- **Primary Source of Livelihood:** The Mankidia tribe is well-known for their **rope-making skills**. They harvest fiber from the **Siali creeper (Bauhinia vahlii)**, a vine that grows in the forest. Using traditional techniques, they process the fiber to make ropes, which are sold in nearby markets or traded with other communities.
- **Nomadic Behavior:** As they rely on forest resources, Mankidia families often move to areas where Siali creepers are abundant. This semi-nomadic lifestyle helps them sustain their rope-making craft.

2. Forest-Based Subsistence Activities

- **Minor Forest Produce (MFP) Collection:** In addition to rope-making, the Mankidia tribe collects various **forest products**, such as honey, wild fruits, tubers, and leaves, which they use for both personal consumption and selling in local markets.
- **Dependence on Forests:** Forests are integral to their survival. They also gather medicinal plants and other materials for domestic use, as well as for barter with other tribal communities.

3. Seasonal Wage Labor

- **Agricultural Labor:** During lean seasons, some members of the Mankidia tribe work as **agricultural labourers** in nearby villages. However, this is not their primary occupation and is only pursued when forest resources are scarce.
- **Non-Agricultural Labor:** Occasionally, they engage in non-agricultural manual work such as construction or other daily wage labour.

4. Animal Husbandry and Hunting

- **Small-Scale Animal Rearing:** Although not widespread, some Mankidia families keep small livestock, like goats and chickens, for their consumption or occasional sale.
- **Traditional Hunting Practices:** In earlier times, hunting was a significant part of their livelihood. However, due to restrictions imposed by forest conservation laws, hunting is now largely restricted or reduced, and the tribe has shifted toward other forest-based activities.

5. Shifting to Government-Supported Livelihoods

- **Livelihood Support Programs:** The Mankidia tribe is recognized as a PVTG, and as such, the government of Odisha has launched various welfare schemes aimed at improving their socio-economic conditions. These include **skill development programs** and **livelihood support initiatives** designed to reduce their dependence on forest resources and transition them to more sustainable livelihood options.
- **Forest Rights and Legal Challenges:** Despite forest conservation policies, the tribe faces challenges related to access to forest land for livelihood purposes, often leading to legal battles over forest rights.

6. Challenges and Vulnerabilities

- **Economic Vulnerability:** The tribe's dependence on forest resources makes them vulnerable to changes in the forest ecosystem, as well as to policies that restrict forest access.

- **Health and Nutrition:** Due to their remote habitat and subsistence-based living, access to healthcare and nutritious food can be limited, leading to issues of malnutrition and health risks.
- **Social Exclusion:** Mankidia people often face social exclusion and marginalization, making it difficult for them to integrate with mainstream economic activities.

The livelihood patterns of the Mankirdia tribe, one of Odisha's Particularly Vulnerable Tribal Groups (PVTGs), primarily revolve around forest-based activities and subsistence living. Traditionally, they engage in nomadic hunting, gathering, and seasonal foraging, with a strong reliance on forest resources such as honey, fruits, roots, and tubers. Over time, with diminishing forest cover and external pressures, some Mankirdia communities have transitioned to wage labor, minor agriculture, or government-aided programs like the National Rural Employment Guarantee Scheme (NREGS) for survival (*Nayak and P. K. Das, 2014*). Despite these shifts, their dependence on forests remains a central part of their cultural identity and sustenance. However, lack of access to sustainable livelihood opportunities, limited education, and health services continue to challenge their economic stability. The integration of culturally sensitive developmental initiatives is crucial to enhancing the resilience of their traditional livelihood systems while ensuring they adapt to modern socioeconomic changes.

The livelihood patterns of the Mankidia tribe are deeply interwoven with their surrounding forest environment. Rope-making from Siali fiber remains their core traditional occupation, supplemented by forest gathering, seasonal wage labor, and small-scale animal husbandry. Government interventions aim to improve their living conditions by promoting alternative livelihood options, but challenges related to forest access, economic vulnerability, and social marginalization persist.

LANJIA SOURA

The **Lanjia Soura** tribe is a prominent indigenous community in Odisha, mainly found in the southern districts like **Gajapati, Rayagada, and Koraput**. Their livelihood is deeply intertwined with their **natural environment**, and they follow traditional practices that reflect their cultural heritage (B.K & Prasad, 2022). Here's an overview of the **livelihood patterns** of the Lanjia Soura tribe:

1. Agriculture

- **Shifting cultivation (Podu farming):** One of the most significant sources of livelihood for the Lanjia Soura is shifting cultivation, locally known as **Podu**. In this system, they clear patches of forest for cultivation, use the land for a few years, and then move to another area, allowing the soil to regenerate.
- **Subsistence farming:** They primarily grow crops like **millets (ragi), maize, pulses, and rice**, which serve as their staple food. Farming is done with traditional tools and techniques passed down through generations.
- **Horticulture:** They also cultivate fruits like bananas, papayas, and jackfruit, and sometimes engage in growing vegetables, both for their consumption and to sell in nearby markets.

2. Animal Husbandry

- Animal rearing is a secondary occupation for the Lanjia Soura. They keep **cattle, goats, and poultry**, which serve multiple purposes, including helping in agricultural work, providing milk, and sometimes being used for barter or sale.

- **Pigs** are also commonly reared, and they play an important role in their cultural rituals and ceremonies.

3. Forest-Based Livelihood

- **Collection of forest produce** is vital for their survival. They gather **firewood, medicinal plants, fruits, honey, and bamboo** from the forest. These products are either used for household purposes or sold in local markets for income.
- **NTFP (Non-Timber Forest Products)**: The tribe is engaged in collecting non-timber forest products like **sal leaves, tendu leaves, and wild tubers**, which are often traded or sold to supplement their income.

4. Wage Labor and Migration

- With the gradual reduction of forest lands and increased restrictions on shifting cultivation, many Lanjia Soura individuals work as **daily wage laborers** in nearby towns and villages. They are engaged in construction, agricultural labor on others' farms, and other forms of manual labor.
- **Seasonal migration**: During off-seasons, some members migrate to urban areas or nearby states to work as laborers, returning to their villages after the work season.

5. Traditional Handicrafts

- The Lanjia Soura are skilled in making **handicrafts and traditional art**, especially **wall paintings** known as **Ittal**, which are used in their homes and for rituals. Their artwork is rich in symbols depicting their lifestyle, agricultural activities, and religious beliefs. Some of these handicrafts are sold to tourists or local markets, contributing to their income.

6. Social and Economic Exchange Systems

- **Barter system**: In remote areas where cash-based economies are less prevalent, the Lanjia Soura still practice **bartering** goods and services with neighboring communities or even within their own. This exchange system allows them to meet their needs without relying heavily on cash transactions.

7. Fishing and Hunting (Less Prevalent)

- In earlier times, **fishing** and **hunting** were common, but with the degradation of natural resources and legal restrictions, these activities have diminished. However, they still engage in occasional fishing in rivers and streams.

8. Government Schemes and NGO Interventions

- Over time, the Lanjia Soura have started to benefit from various **government welfare schemes** related to housing, education, health, and agricultural subsidies. Some NGOs also work with them to improve agricultural techniques, provide access to better markets, and promote sustainable livelihoods.

Cultural Significance of Livelihood

- Their livelihood is not just economic but deeply **interwoven with their cultural and spiritual practices**. Many of their agricultural and hunting practices are tied to **rituals** and **festivals**, which reflect their animistic beliefs and connection to nature.

The livelihood patterns of the Lanjia Soura, a Particularly Vulnerable Tribal Group (PVTG) in Odisha, reflect a deep connection with nature and traditional practices. Agriculture, particularly shifting cultivation (podu), is the primary source of livelihood, supplemented by forest gathering, hunting, and small-scale animal husbandry. Their subsistence-oriented lifestyle is closely tied to their surrounding environment, with seasonal variations influencing their economic activities. Despite modern interventions and government schemes aimed at improving their socio-economic conditions, the Lanjia Soura's dependency on traditional sources remains strong (B.K & Prasad, 2022). However, challenges like diminishing forest resources, land degradation, and climate change threaten their sustainability. While efforts to introduce alternative livelihood options like horticulture and forest-based products are ongoing, a balance between preserving their cultural heritage and promoting sustainable development is crucial for their future resilience. Empowering them through education, healthcare, and improved market access is essential to ensure their sustainable livelihoods and socio-economic upliftment.

JUANG:

The state of Odisha is the only place where the Juang tribe can be found. The district of Keonjhar has the largest concentration of them, followed by the nearby district of Angul. Their natural habitat is actually a continuous strip that stretches from the hills to the west of Keonjhar to the undivided Angul's Pallahara hill ranges and the plains that surround it.

According to the Juang, Keonjhar is their ancestral home. Juang Pirha is the district's name for their stronghold. With Keonjhar at its peak and Kuanr and Basantapur at its foot, it is a contiguous triangle region of land that is separated into four traditional maximal territorial entities, such as the Jharkhand Pirha, Sathkhand Pirha, Rebena Pirha, and Kathua Pirha. It is generally aligned north to south along a range of hills. The Juang tribe's sacred birthplace, Gonasika, is located in the middle of the Juang land and is encircled by other Juang towns. The sacred river Boitarani rises here and flows across the entire area.

The **Juang tribe**, a prominent indigenous community of Odisha, primarily inhabits the **Keonjhar** and **Dhenkanal** districts. Their livelihood patterns reflect a strong connection with nature and traditional practices (Patnaik, M., 2015). Here's an overview of the Juang tribe's livelihood:

1. Agriculture (Shifting Cultivation):

- **Shifting cultivation**, or "slash-and-burn" agriculture, is central to Juang livelihoods. This involves clearing forest patches, burning vegetation, and cultivating crops. After a few years, they abandon the land to allow it to regenerate.
- Crops grown include **millets**, **maize**, **pulses**, and **tubers**. These are primarily for subsistence, with limited surplus for sale.

2. Forest-based Livelihood:

- The Juangs are highly dependent on forest resources. They collect **non-timber forest products (NTFP)** like fruits, honey, medicinal plants, and firewood, which are either used domestically or sold in local markets.
- Forests also provide essential materials for **housing** and **handicraft production** (bamboo baskets, mats, etc.).

3. Animal Husbandry:

- Many Juang household's rear livestock such as **cattle**, **goats**, and **poultry**. These animals provide milk, meat, and a form of insurance against financial stress.

4. Wage Labor:

- Due to the seasonal nature of agriculture and forest resource availability, many Juangs engage in **daily wage labour** in nearby towns or within forest-related activities like collecting and selling forest products.

5. Handicrafts and Traditional Skills:

- Juangs are skilled in **bamboo work**, creating items such as **baskets**, **mats**, and **fishing tools**. These items are used both domestically and sold in local markets.
- **Weaving** and **pottery** are also common among the tribe, often used for self-sustenance rather than commercial purposes.

6. Cultural and Social Practices:

- Their livelihood is closely tied to their **social structure and festivals**. For example, agricultural activities are often tied to seasonal festivals, with community participation in activities like **hunting** and **fishing**.

7. Government and NGO Interventions:

- Various government programs and NGOs aim to improve Juang livelihoods through **sustainable agricultural practices**, **access to education**, and **healthcare**.
- Some initiatives also promote **horticulture** and **small-scale entrepreneurship**, focusing on enhancing their income levels without compromising traditional practices.

Challenges:

- **Deforestation**, **land degradation**, and **lack of access to modern resources** have increasingly made traditional livelihoods less viable.
- There is also pressure from developmental activities, causing a gradual shift towards **wage labor** and migration.

The Juang tribe, a Particularly Vulnerable Tribal Group (PVTG) in Odisha, follows a distinctive livelihood pattern shaped by their geographic location, cultural practices, and socio-economic challenges.

Traditionally, their primary livelihood sources revolve around subsistence agriculture, shifting cultivation (locally known as *podu*), and forest-based activities. Collection of minor forest produce such as honey, fruits, and medicinal plants remains vital for both consumption and income generation. Over the years, modernization and government interventions have introduced new livelihood opportunities such as wage labour under MGNREGA, horticulture, and poultry farming, though adoption rates vary. Despite these shifts, the Juang still rely heavily on natural resources, making them vulnerable to environmental changes and deforestation. (Patnaik, M., 2015) Furthermore, limited access to education and healthcare hampers their socio-economic mobility. Therefore, sustaining their livelihoods requires an integrated approach that blends traditional knowledge with modern practices, while ensuring environmental sustainability and addressing the tribe's development needs. The livelihood of the Juang tribe remains deeply rooted in agriculture, forest resources, and traditional crafts, although modern influences and challenges are slowly transforming these practices.

PAUDI BHUIYAN:

The Paudi Bhuiyan tribes are an indigenous community primarily inhabiting the forests and hilly regions of Odisha, particularly in the districts of Angul, Sundargarh, Keonjhar, and Deogarh. Their livelihood patterns revolve around a mix of traditional subsistence activities that are closely tied to the natural resources of the region (Bhowmick, A. 2022). Below is a summary of their livelihood practices:

1. Shifting Agriculture (Podu Cultivation)

- **Primary Source of Subsistence:** The Paudi Bhuiyan practice shifting agriculture (locally known as podu cultivation), where they clear forest patches for farming and grow crops for a few years before moving to a new area.
- **Crops:** Their staple crops include millets, pulses, maize, and vegetables. These are rain-fed crops, and the community depends heavily on seasonal rains for cultivation.
- **Sustainability:** Shifting agriculture is ecologically dependent, and they have traditional knowledge of balancing the use of forest land without causing permanent damage.

2. Forest-Based Livelihood

- **Nontimber Forest Products (NTFP):** Forests are a vital part of their livelihood. The Paudi Bhuiyan collect various NTFPs, such as fruits, roots, medicinal herbs, leaves, honey, and sal seeds.
- **Sale of NTFP:** These forest products are either used for personal consumption or sold in local markets for income. The sale of NTFPs provides additional cash to meet household needs.
- **Dependence on Forests:** Their strong relationship with the forest also includes the collection of firewood for domestic use and bamboo for making handicrafts.

3. Livestock Rearing

- **Cattle, Goats, and Poultry:** Animal husbandry is an important supplementary activity for the Paudi Bhuiyan. They rear cattle, goats, and poultry, which provide milk, meat, and manure for farming. Occasionally, these animals are also sold to meet financial needs.

- **Grazing in Forests:** Livestock graze in the forest areas, further reflecting the tribe's deep connection to the surrounding ecosystem.

4. Hunting and Fishing

- **Traditional Practices:** Hunting small animals and birds, along with fishing in nearby streams, provides protein-rich food for the tribe. However, hunting has decreased due to government restrictions and declining wildlife.
- **Cultural Significance:** Hunting and fishing are part of their cultural identity and traditional food systems.

5. Wage Labor

- **Seasonal Employment:** In recent times, due to changing environmental conditions and land pressure, many Paudi Bhuiyan have started working as wage laborers in nearby towns, forests, or agricultural fields. They engage in construction work, road building, or logging operations.
- **Migration:** Some tribe members may migrate temporarily to urban areas or larger villages for work during the agricultural off-season.

6. Government and NGO Support

- **Development Schemes:** Various government and NGO initiatives have aimed at improving the livelihoods of the Paudi Bhuiyan by introducing sustainable farming techniques, livestock development programs, and education.
- **Forest Rights Act (FRA):** The recognition of their rights over forest lands through the FRA has provided them some security in their traditional agricultural and forest-based activities.

Challenges to Livelihood:

- **Environmental Degradation:** Deforestation and changing weather patterns threaten their traditional farming and forest-based livelihoods.
- **Land Alienation:** The encroachment of outsiders and development projects sometimes results in the loss of their traditional lands.
- **Economic Vulnerability:** Limited access to markets and dependency on local traders often results in the tribe getting unfair prices for their produce and products.

The livelihood patterns of the Paudi Bhuiyan tribe, a Particularly Vulnerable Tribal Group (PVTG) in Odisha, are deeply rooted in traditional subsistence activities, primarily agriculture, forest resource collection, and shifting cultivation. Despite the modern interventions aimed at improving their economic conditions, their dependence on natural resources and forest-based livelihoods remains significant. Agricultural practices are largely rain-fed and seasonal, supplemented by the collection of minor forest produce, which provides essential food security (Bhowmick, A. 2022). However, challenges such as limited access to modern agricultural inputs, market integration, and vulnerability to environmental changes have restricted economic growth. Government schemes and programs targeting PVTGs have introduced new

opportunities, yet these efforts need further enhancement to ensure sustainable development. Strengthening their access to education, healthcare, and skill development can play a crucial role in diversifying their livelihood sources, enabling the Paudi Bhuiyan tribe to adapt to modern economic systems while preserving their cultural heritage.

KONDHA:

The **Kondha** (or **Kandha**) tribes of Odisha, one of the largest tribal groups in the state, have distinct livelihood patterns deeply rooted in their environment and cultural heritage (Painuly, p., & Goutami, k. l. 2020). Their way of life is closely tied to the forested hills and agrarian practices. Here's an overview of their livelihood patterns:

1. Shifting Cultivation (Podu Farming)

- **Primary Livelihood:** The Kondha tribes practice shifting cultivation, known locally as Podu, on the forested slopes. This traditional method involves clearing a portion of the forest for cultivation, using it for a few years, and then allowing it to regenerate by moving to a new patch of land.
- **Crops Grown:** Primarily grow millets (finger millet, pearl millet), pulses, cereals (like maize), and tubers. This method allows them to rotate land usage for regeneration of soil fertility.

2. Subsistence Agriculture

- Besides Podu farming, some Kondha communities practice settled agriculture, particularly in low-lying areas. They rely on rain-fed agriculture and grow staple crops like rice, maize, and a variety of pulses.
- **Organic Practices:** The farming techniques are largely organic, with little to no use of modern fertilizers or pesticides.

3. Forest-Based Livelihood

- **Dependence on Forests:** Forests play a critical role in their lives. They gather minor forest produce (MFP) such as honey, resin, medicinal herbs, wild fruits, nuts, and firewood, both for sustenance and to sell in local markets.
- **Non-Timber Forest Produce (NTFP):** They rely on products like sal leaves, bamboo, and tamarind, which are used for making handicrafts or as a source of income. These materials are also integral to their culture and rituals.

4. Livestock Rearing

- **Animal Husbandry:** Livestock rearing, particularly goats, chickens, and cattle, is an important part of the Kondha economy. Animals are used for both food and as an economic asset for trading or barter.
- **Supplementary Income:** In addition to agriculture, they rely on livestock for supplementary income, especially during lean agricultural seasons.

5. Wage Labor and Seasonal Migration

- Due to the seasonal nature of agriculture, some Kondha people work as wage laborers in nearby villages, towns, or even migrate to cities for employment, particularly during agricultural off-seasons.
- **Daily Wage Work:** This can include working on other people's farms, construction sites, or collecting forest produce for contractors.

6. Traditional Craftsmanship

- **Handicrafts and Art:** The Kondha are known for their craftsmanship, making artifacts from bamboo, wood, and other forest products. Many Kondha women weave traditional clothes or baskets made of natural fibres.
- **Cultural Art:** They also produce traditional artwork that often reflects their mythology, rituals, and connection with nature.

7. Cultural Festivals and Rituals as Livelihood Practices

- **Agrarian Festivals:** Their festivals often revolve around agricultural cycles and nature worship. For instance, during the Meriah festival (formerly involving human sacrifice, now with animal sacrifices), they pray for good harvests and community well-being.
- **Community Cooperation:** Many livelihood activities are collective in nature, involving cooperative labour within their village or family networks.

8. Emerging Livelihoods

- With the influence of development programs and NGOs, some Kondha have started adopting modern agricultural techniques, horticulture (fruit cultivation), and taking up roles in eco-tourism.
- **Government Schemes:** Many Kondha are now being encouraged to engage in alternative livelihoods through government schemes such as those promoting NREGA (National Rural Employment Guarantee Act), education, and skill development.

Challenges to Livelihoods

- **Land Alienation:** One of the major challenges to their livelihood is land alienation due to industrial and mining activities in Odisha, which affects their traditional land-use patterns.
- **Environmental Changes:** Deforestation, soil erosion, and climate change are posing serious threats to their traditional agricultural practices like Podu.
- **Economic Vulnerability:** Dependence on a subsistence economy, limited access to markets, and lack of infrastructure make them economically vulnerable.

The livelihood patterns of the Kandha tribe, classified as a Particularly Vulnerable Tribal Group (PVTG) in Odisha, reflect a deep connection to nature and traditional practices. Agriculture, particularly shifting cultivation or "podu," remains the primary source of livelihood, supplemented by forest-based activities like gathering minor forest produce, hunting, and fishing. Seasonal migration for labor work has also become common due to the challenges of erratic monsoons and decreasing land productivity. While government initiatives and development programs have introduced modern agricultural techniques and

alternative livelihoods, the tribe faces ongoing socio-economic challenges, including limited access to markets, education, and healthcare (Painuly, P., & Goutami, K. L. 2020). Efforts to enhance their livelihood sustainability must balance modernization with the preservation of their cultural identity and traditional knowledge, which are deeply embedded in their relationship with the environment. Strengthening forest rights, improving infrastructure, and creating inclusive growth opportunities are vital for securing the livelihood and wellbeing of the Kandha tribe. The Kondha tribe's livelihood revolves around their deep connection with nature, traditional agriculture, forest dependence, and evolving forms of economic activity. Their sustainable way of life, though facing modern challenges, still reflects a balance between subsistence and cultural traditions.

CONCLUSION AND POLICY SUGGESTIONS:

The livelihood patterns of Particularly Vulnerable Tribal Groups (PVTGs) in Odisha are shaped by their deep-rooted connection with nature, traditional knowledge systems, and socio-economic challenges. These communities, known for their distinct cultures and primitive technologies, primarily rely on subsistence agriculture, shifting cultivation, hunting, gathering forest produce, and fishing for their survival. Forests play a central role in their lives, providing them with food, fuel, and materials for constructing their homes, while also being a source of income through the sale of non-timber forest products (NTFPs).

However, these traditional livelihood systems are under pressure due to several factors. Deforestation, land alienation, depletion of forest resources, and the imposition of modern agricultural practices threaten their sustainability. The integration of these groups into the mainstream economy has been slow, and they continue to face challenges such as limited access to education, healthcare, and financial resources, further perpetuating their marginalization.

Government initiatives aimed at uplifting PVTGs, such as schemes promoting skill development, sustainable agriculture, and access to forest rights, have made some strides. However, a more inclusive approach that recognizes the unique ecological knowledge and lifestyle of these groups is essential. The introduction of alternative livelihood strategies, such as eco-tourism, sericulture, and sustainable forest management, may provide viable opportunities for income generation without compromising their cultural identity.

In conclusion, while the PVTGs of Odisha continue to preserve their traditional livelihood practices, a delicate balance is needed between modernization and cultural preservation. Ensuring their economic empowerment, while respecting their indigenous knowledge systems and ecological practices, is crucial for the sustainable development of these vulnerable communities. Tailored, community-based interventions are key to improving their livelihoods while fostering resilience in the face of modern challenges.

Policy for Livelihood Patterns of PVTGs in Odisha:

The Government of Odisha recognizes the vulnerability of Particularly Vulnerable Tribal Groups (PVTGs) and their unique socio-economic challenges. The policy aims to promote sustainable livelihood options that preserve the cultural heritage of PVTGs while improving their quality of life. Special emphasis is placed on forest-based livelihoods, agriculture, animal husbandry, and artisanal crafts. The state provides skill development programs, access to markets, and microfinance schemes to enhance their economic capabilities. Land rights, forest rights, and access to basic amenities such as healthcare and education are

prioritized to create a holistic environment for sustainable development. The policy also encourages eco-friendly tourism that supports PVTG economies without disrupting their natural habitat.

Suggestions for Livelihood Improvement of PVTGs in Odisha:

For the Particularly Vulnerable Tribal Groups (PVTGs) in Odisha should focus on a holistic and sustainable approach. Key strategies include promoting **sustainable agriculture** by providing modern tools, techniques, and seeds to enhance productivity, alongside ensuring market access for their produce. **Skill development programs** tailored to traditional crafts, forest-based livelihoods, and eco-friendly practices can diversify income sources. Promoting **livestock farming** and **community-based forest management** can further support sustainable livelihoods. Strengthening **access to healthcare, education, and social welfare schemes** ensures a healthier, more skilled workforce. Lastly, enhancing **infrastructure** like roads, communication, and renewable energy will help connect PVTGs to broader markets and services. Encouraging **microfinance** and **self-help groups (SHGs)** for savings and entrepreneurship can increase economic resilience. Any strategy should be participatory, ensuring the cultural and ecological sensitivities of PVTGs are respected and supported.

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