

**DETERMINATION OF PTG STATUS &
FEASIBILITY OF MICROPROJECT
FOR THE KOYA TRIBE
IN SELECTED POCKETS OF ODISHA
(UNDER CSS 2015-16)**

KOYA

**SCHEDULED CASTES AND SCHEDULED TRIBES RESEARCH AND TRAINING INSTITUTE
(SCSTRTI)**

BHUBANESWAR

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PREFACE

During the Fifth Five Year Plan (FYP) a sub-category was created within Scheduled Tribes to identify groups that are considered to be at a lower level of development. This special category was named "Primitive Tribal Group" (PTGs). In 2009, Government of India (Gol) decided to re-designate "Primitive Tribal Group" (PTG) as "Particularly Vulnerable Tribal Group (PVTG)" considering the complaints that the term 'primitive' is value loaded.

By the end of the Eighth Five-Year Plan, a total 75 groups were identified as PTGs in the Country on the basis of recommendations made by the respective state governments. Among the states and UTs, Odisha is home to the largest number of PTGs, 13 in number, identified from the 5th Five Year Plan (FYP) and onwards. However, four more tribal communities including Koya, identified as primitive on the basis of the Gol guidelines, furnished by the Ministry of Home Affairs during 6th FYP have not been recognized as PTG by Government of India till date.

Consequently, acting upon the persistent demand of the public representatives of concerned areas, the State Government decided to re-examine and recommend once again the cases of Koya for PVTG status though, the case of Koya have been rejected by Gol during nineteen nineties. Another important reason behind this decision is that the habitat of the tribe in Malkangiri district has turned highly sensitive for being affected by Left Wing Extremists (LWEs) under the pretext of underdevelopment. Hence, SCSTRTI was asked by the State Government to conduct a socio-economic study and submit a report on feasibility of inclusion of Koya tribe in the PVTG list of Odisha so that special micro-project can be constituted for their all round development.

Taking into consideration the prescribed criteria and guidelines laid down by Gol for identification of PTGs and setting up of Micro Projects, the case of Koya community was examined as to whether they qualify for PVTG status and if so, if a Micro Project can be feasibly set up for their all round development.

For the study SCSTRTI deployed a team led by Ms. Padmini Pathi as Consultant who conducted in-depth study under the guidance and supervision of the undersigned and Shri Sarat Chandra Mohanty, OSD (Research). The findings as placed in this report is a result of extensive and intensive field studies in remote Koya habitations of Malkangiri district and desk reviews at SCSTRTI.

I express me thanks to Ministry of Tribal Affairs, Government of India; Department of SC & ST, Government of Odisha; Shri Sarat Chandra Mohanty, OSD (Research) and Ms. Sanghamitra Das, Assistant Director, Research at SCSTRTI; Ms. Padmini Pathi, Consultant and the study team members; Sri M.K. Samantray, Librarian and other staff members of this institute; concerned officers at the study district level for their direct and indirect contributions, unstinted support and cooperation in completion of the study as was cherished.

Last but not the least, I extend my gratitude to the key informants, Peoples' representatives, NGO functionaries and researchers for their active cooperation and contributions to the study.



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ABBREVIATIONS USED

| | |
|----------|---|
| APL | Above Poverty Line |
| ASCAD | Assistance to States for Control of Animal Disease |
| ASHA | Accredited Social Health Activist |
| ATM | Automated Teller Machine |
| ATMA | Agriculture Technology Management Agency |
| BPL | Below poverty Line |
| CC Road | Cement Concrete Road |
| CCD Plan | Culture-Cum-Development Plan |
| CHC | Community Health Center |
| DPEP | District Primary Education Program |
| FGD | Focus Group Discussion |
| FYP | Five Year Plan |
| Gol | Government of India |
| GP | Gram Panchayat |
| HDI | Human Development Index |
| IAY | Indira Awas Yojana |
| ICDS | Integrated Child Development Scheme |
| IGA | Income Generation Activity |
| IMR | Infant Mortality Rate |
| INRM | Integrated Natural Resources Management |
| LWE | Left Wing Extremists |
| MDM | Mid Day Meal |
| MGNREGS | Mahatma Gandhi National Rural Employment Generation Scheme |
| MMR | Maternal Mortality Rate |
| MWS | Micro Watershed Project |
| NFSM | National Food Security Mission |
| NLM | National Livestock Mission |
| NMPS | National Mission for Protein Supplementation |
| NPMSHF | National Project on Management of Soil Health and Fertility |

| | |
|---------|---|
| NRHM | National Rural Health Mission |
| NPCBB | National Project on Cattle & Buffalo Breeding |
| NRLM | National Rural Livelihood Mission |
| NTFP | Non Timber Forest Produce |
| OBC | Other Backward Castes |
| OTELP | Odisha Tribal Empowerment and Livelihoods Programme |
| PDS | Public Distribution System |
| PHC | Primary Health Center |
| PMKSY | Pradhan Mantri Krishi Sichai Yojana |
| PTG | Primitive Tribal Group |
| PVTG | Particularly Vulnerable Tribal Group |
| RKVY | Rastriya Krishi Vikas Yojana |
| SC | Scheduled Castes |
| SSA | Sarva Sikhya Abhiyan |
| ST | Scheduled Tribes |
| SCSTRTI | Scheduled Castes & Scheduled Tribes Research and Training Institute |
| SHG | Self Help Group |
| SMC | School Management Committee |
| SPREAD | Society for Promoting Rural Education and Development |
| SRI | System of Rice Intensification |
| TSP | Tribal Sub Plan |
| UMWSDS | Utkal Minority and Weaker Sections Development Society |
| VEG | Vulnerable Ethno-Cultural Group |
| WHT | Water Harvesting Trench |

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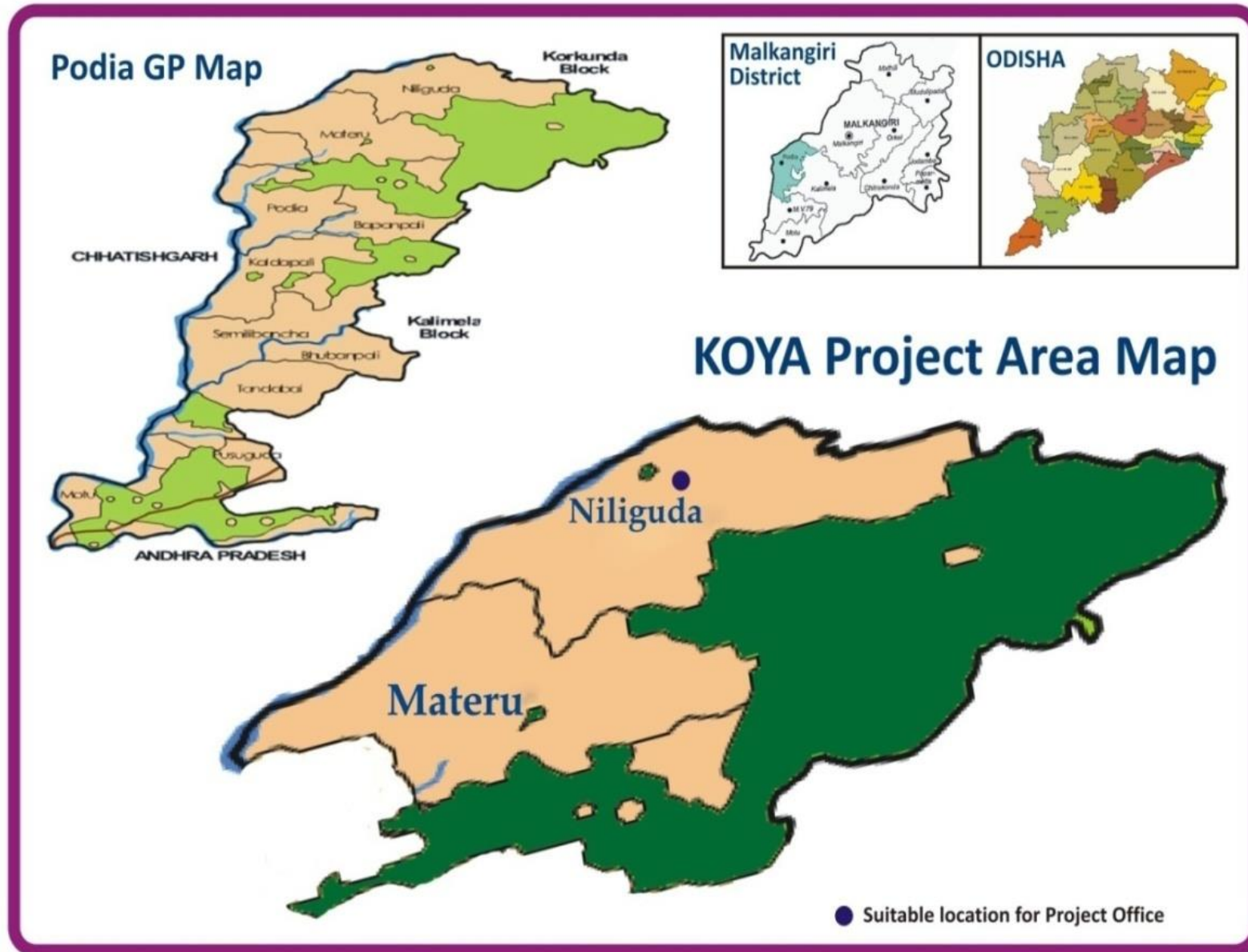
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- 1 Map of Proposed Project Area

MAP OF PROPOSED PROJECT AREA



EXECUTIVE SUMMARY

The Dhebar Commission (1960-1961) stated that within Scheduled Tribes there existed an inequality in the rate of development. During the Fifth Five Year Plan (FYP) a sub-category was created within Scheduled Tribes to identify groups that are considered to be at a lower level of development. This special category was named "Primitive Tribal Group" (PTGs). The features of such a group include a pre-agricultural system of existence, i.e. practice of hunting and gathering, zero or negative population growth, extremely low level of literacy in comparison with other tribal groups.

By the end of the Fifth Five Year Plan, 52 communities were identified as "Primitive Tribal Groups", 20 groups were added in the Sixth Five Year Plan and 2 more in the Seventh Five Year Plan, 1 more group was added in the Eighth Five-Year Plan, making a total 75 groups as PTGs. These communities were identified on the basis of recommendations made by the respective state governments.

In 2009, Government of India (GoI) decided to re-designate "Primitive Tribal Group" (PTG) as "Particularly Vulnerable Tribal Group (PVTG)" considering the complaints that the term 'primitive' is value loaded.

The commonly agreed cultural traits of primitive people are (1) homogeneity, (2) small population, (3) relative physical isolation, (4) social institutions are cast in a simple mould, (5) absence of a written language (6) relatively simple technology and (7) a slower rate of change in the present context. The group of aboriginals who continue to pursue an archaic way of life and absorb the changes slowly are distinguished as **PTGs**.

These 'Primitive' (Particularly Vulnerable Tribal Groups) people are diverse in character and live in different environments of more interior and less accessible pockets and their traditional sources of sustenance are declining. As such, they languish in very fragile conditions of backwardness and deprivation. This has made them more vulnerable to food insecurity, malnutrition and ill-health. Their socio-economic and educational conditions are much worse than other tribal groups. Besides, their remote habitat lacks the required minimum administrative set up and infrastructure back up. Their needs and problems are different from other scheduled tribes and hence deserve special attention. With the adoption of the Tribal Sub Plan (TSP) approach since the 5th Five Year Plan, Government of India has been taking steps to identify the **PVTGs** in different parts of the country and implement special projects and programmes for their all-round development.

During the 5th FYP, **Government of India issued guidelines to the State Government** for identification of Primitive Tribal Groups (PTG). Earlier the **Dhebar Commission** and the **Shilu Ao Team** had indicated a list of such communities, **in their respective reports**, based on these information and guidelines.

In the state of Odisha the 13 PTGs identified from the 5th Five Year Plan (FYP) and onwards were 1. BONDA (5th Plan), 2. JUANG, 3. DONGRIA KONDH, 4. KUTIA KONDH, 5. PAUDI BHUYAN, 6. LANJIA SAORA (SERANGO), 7. SAORA (Plan Holiday, 1978-79), 8. DIDAYI, 9. HILL KHARIA, 10. MANKIRDIA, 11. BIRHOR, 12. LODHA (7th Plan) and 13. CHUKTIA BHUNJIA (8th Plan). Thus among the states and UT, Odisha has the largest number of PTGs.

At the beginning of 6th FYP five more tribal communities identified as primitive on the basis of the Gol guidelines, furnished by the Ministry of Home Affairs. Those are:

- i. Paudi Bhuyan of Bansapal Block
- ii. Birhor of Bonai Block
- iii. Gadaba of Semiliguda Block
- iv. Erenga Kolha of Koiria Block
- v. Koya of Podia Block

Apparently due to change of Policy, except the Birhor, other 04 groups were not recognized as PTG by Gol though the State Government recommended their cases to the latter at different points of time.

Acting upon the persistent demand of the public representatives of concerned areas, the State Government has decided to re-examine and recommend once again the cases of Koya for PVTG status though, the case of Koya have been rejected by Gol during nineteen nineties. Another important reason behind this decision is that the habitats of the Koya tribes of the Malkangiri district have turned highly sensitive for being affected by Left Wing Extremists (LWEs) under the pretext of underdevelopment. Hence, comes the need for study for determination of PVTG status and the feasibility for Micro Project which have been sponsored by Gol.

Now, SCSTRTI has been asked by the State Government to conduct a socio-economic study and submit a report on feasibility of inclusion of Koya tribe in the PVTG list of Odisha so that special micro-project can be constituted for their all round development.

Taking into consideration the prescribed criteria and guidelines laid down by Gol for identification of PTGs and setting up of Micro Projects, the case of Koya community was examined as to whether they qualify for PVTG status and if so, if a Micro Project can be feasibly set up for their all round development. The study has employed appropriate methodology to elicit adequate information from both primary and secondary sources.

Objectives of the Study

The study has three overarching objectives as follows

1. To determine the PVTG status of Koya community in the selected contiguous area of their habitations of Malkangiri district where the tribe has large concentration.

2. To examine the feasibility of micro-project for all round development of the PVTG qualified Koya community in the defined contiguous area where their population remains within the range of 5000 to 10,000.
3. To study their socio-economic life and living conditions, assess their felt needs and suggest appropriate schemes and programmes to develop their conditions to the level of the mainstream communities.

The Study Coverage

The study covered the Koya communities in the areas where they are thickly concentrated. After a pilot visit to the target pockets of Malkangiri district, and subsequent to mapping out the contiguous settlements, it was decided to cover the Koya in the Materu GP and Niliguda GP under Podia Block. Both the GPs that constituted Koya area are geographically contiguous and hence stood out to be the fit cases for the study coverage. The study covered 2510 Koya households and their population figuring out 10812 in 28 habitations.

Methodology of the Study

Anthropological study methods were principally employed for study on the communities. Field work with the communities was conducted in Koya areas to elicit adequate and relevant information for purpose of the study by effectively administering the research tools. Statistical methods were also employed to record and interpret information contextually. Secondary information from government offices were also gathered and libraries were consulted that helped gather invaluable information in relation to the study.

The following tools and techniques were used for collection of data and its processing.

- Household schedules for socio-economic survey
- Individual interviews with target communities and other stakeholders
- Focus Group Discussions following FGD guide
- Non participant observation
- Informal interaction with key informants using unstructured interview guide
- Using language interpreters
- Preparing master sheet on excel format
- Following simple statistical methods on excel to generate output tables
- Visual documentation by still photography

Limitations of the Study

The study has been conducted within scope of limited time and resources. The local language posed great barrier to the study that limited the research to a reasonable extent. Further, the study was initiated in the month of October and continued till January, especially at a time when the tribals under study were busy with agricultural and ritual activities. It had a bearing on availing quality time and feedback from key respondents. Last but not the least, since the study areas are severely infested by Left Wing Extremists (LWE), it posed limitations in movement into

the area and night halts in the village. The research team could not get out of apprehensions of confrontation with the LWE folks. The study therefore has reasonable limitations on data collection, especially, in validation of information with larger audience.

FINDINGS FROM THE STUDY

As per study findings as explained above, the Koyas of the study area fulfill the following four criteria prescribed by Government of India to be designated as PVTG.

(i) **Stagnant or diminishing population:** The comparison of Koya growth rate with its neighboring PVTG like Bondo, Didayi and also with the total Scheduled Tribe population at the State level between 2001 and 2011 census reveals that the Koya growth rate is lower compared to its neighboring tribes although it is higher compared with the population of STs at State level (Table -42). However, when the growth rate of Koya females is compared with that of its neighboring PVTGs it depicts that Koya female growth rate is higher than that of Didayi but lower than that of Bondo.

In the surveyed villages, the growth rate between the census 2001 and 2011 shows that the Koyas had a growth rate of 16.07% for total, 13.58% for males and 18.43% for females. As per primary information, between 2011 and 2015 the Koya growth rate has been 22.09% for total while it is 22.38% for males and 21.82% for females. It is indicating that the female growth rate is in a reducing trend compared to the male growth rate of Koya which is also reflected in their sex ratio which was 1097.09 in 2001 and 1092.11 in 2015. Thus, it may be stated here that although the growth rate is not declining, yet the marginal increase in total growth rate and the reducing growth rate of females in the study area is a point of concern and deserves consideration in favour of the Koyas to be designated as PVTG.

(ii) **Very low level of literacy:** The Koya literacy rate, as per census 2011 was 24.29% which was far below compared to literacy level of all tribes at the State level which stood at 43.96%. In the same census year the Koya literacy rate in the study area also lesser compared to the neighboring PVTGs Bondo and Didayi (Table 41). From the primary survey in 2015, although it is evident that there has been marginal increase in the literacy rate compared to 2011 census, yet it is not adequate in the current context. Thus, they are still at a low level of literacy.

(iii) **Low level of techno-economy:** Despite tremendous development in the area of agricultural development and priority on agricultural production during this phase of second green revolution the Koyas are continuing with their age old modes of livelihood pursuits. They are still at a pre-agricultural level of technology traditionally based upon shifting cultivation, animal husbandry and forest collections. The multiple cropping systems under shifting cultivation still continues despite renaissance in the agricultural technology in the current context. Thus they fulfill the criteria of low level of techno-economy i.e., subsistence level of economy associated with pre agricultural stage of foods gathering and shifting cultivation

(iv) **Relative physical isolation:** The Koyas have been living in relative isolation historically,

geographically and also administratively leading to their underdevelopment. Their homeland has been encapsulated by the Left Wing Extremists and, over recent years, their violent activities have badly impacted the local self governance and administrative functioning leading to consequent isolation and underdevelopment. The fear psychosis generated in the mind of government servants, peoples' representatives and general public has its typical impacts resulting in consequent isolation of the Koya community from accessing their rights and entitlements under various government schemes and programs.

Hence they deserve PTG status and for their all round development a microproject needs to be established in the proposed project area, i.e the study area under Materu and Niliguda GP of Podia Block of Malkangiri district.

Critical issues of the Koyas

For the Koyas there are many critical issues hindering their development and mainstreaming. These issues need to be addressed systemically and systematically towards ensuring sustainable development of this vulnerable tribal group:

- Poverty and consequent malnutrition
- Nutritional Deficiencies and Diseases, especially among women and children leading to low HDI
- Poor water and sanitation, and so poor in social and preventive healthcare
- Inadequate and inaccessible health care services
- Vulnerability to specific and endemic diseases
- Deforestation and loss of forest resources
- Socio-Economic exploitation, land alienation and indebtedness
- Low literacy and alarmingly high drop-out rates
- LWE menace

INTRODUCTION

The Dhebar Commission (1960-1961) stated that within Scheduled Tribes there existed an inequality in the rate of development. During the Fifth Five Year Plan (FYP) a sub-category was created within Scheduled Tribes to identify groups that considered to be at a lower level of development. This special category was named "Primitive Tribal Group" (PTGs). The features of such a group include a pre-agricultural system of existence, i.e. practice of hunting and gathering, zero or negative population growth, extremely low level of literacy in comparison with other tribal groups.

By the end of the Fifth Five Year Plan, 52 communities were identified as "Primitive Tribal Groups", 20 groups were added in the Sixth Five Year Plan and 2 more in the Seventh Five Year Plan, 1 more group was added in the Eighth Five-Year Plan, making a total 75 groups as PTGs. These communities were identified on the basis of recommendations made by the respective state governments.

In 2009, Government of India (GoI) decided to re-designate "Primitive Tribal Group" (PTG) as "Particularly Vulnerable Tribal Group (PVTG)" considering the complaints that the term 'primitive' is value loaded.

1. Classification of Scheduled Tribes in Odisha

The term Scheduled Tribe is a product of the Constitution of India and consequent upon the promulgation of the Scheduled Tribes Order, 1950 and subsequent amendments as many as 62 ethnic groups have been enlisted as Scheduled Tribes for the state of Odisha.

1.1 Distribution of the Scheduled Tribes

There are many ways in which the tribes can be described: (i) by region, (ii) by language, (iii) by race, (iv) by their level of integration with rural folk to which they are connected, (v) by their economy, (vi) by their cultural pattern as a whole and (vii) by their level of education.

1.1.1 Geographical Distribution of scheduled tribes

The tribes in Odisha are spread over mainly two geo-physical zones such as the Northern Plateau (25.5%), and Eastern Ghats Region (29.2%) out of four geo-physical sections, and the other two sections such as Central Table Land (24.1%) and Coastal Tract (21.2%) having dispersed tribal population. The tribal Sub-Plan areas of the state lies in the first and second geo physical section which covers about 55% of total geographical area of the State (Ota & Mohanty, Demographic Profile of Scheduled Tribes in Odisha, 2015)

1.1.2 Ethno-linguistic identity of the Tribes:

Linguistically the tribes of Odisha fall under three broad categories, namely, *Indo-Aryan* speakers, *Dravidian* speakers, and *Austro-Asiatic* speakers.

1.1.3 Socio-cultural levels of STs of Odisha

The tribes in Odisha have been categorized under three levels as follows:

- a. Particularly Vulnerable Tribal Groups (PVTGs): Birhor, Bondo, Chuktia Bhunjia, Didayi, Dongaria Kondh, Hill Kharia, Juang, Kutia Kondh, Lanjia Saora, Lodha, Mankirdia, Paudi Bhuyan, Saora
- b. Tribes in transition: Santal, Kharia, Oraon, Kisan

- c. Assimilated tribes: Savar, Gond, Bathudi, Bhuyan, Saunti

1.1.4 Techno-Economic categories of STs of Odisha

By techno-economic categories of STs in Odisha, they have been grouped under four main categories viz. hunter-gatherers, pastoral groups, settled cultivators and industrial workers.

2. PARTICULARLY VULNERABLE TRIBAL GROUPS (PVTG)

There are some groups who are relatively more isolated, archaic, vulnerable, deprived and backward. The commonly agreed cultural traits of PTGs are (1) homogeneity, (2) small population, (3) relative physical isolation, (4) social institutions are cast in a simple mould, (5) absence of a written language (6) relatively simple technology and (7) a slower rate of change in the present context. The group of aboriginals who continue to pursue an archaic way of life and absorb the changes slowly are distinguished as **PTGs (PVTGs)**.

2.1 General Characteristics of PTGs and Identification of PTGs

“In general terms, it is essential to note some basic characteristic features of primitive tribal groups. They constitute simple and small scale societies. They are culturally homogenous and have simple social organisation. Each group in its lifestyle exhibits uniqueness and distinctiveness. Their economy is simple and generally subsistence-oriented. Through simple economic pursuits, they struggle hard for basic survival. They live mostly in relatively isolated and inaccessible tracts which are eco-inhospitable. They usually inhabit in the areas full of mountains, hills, forests, terrains and undulating plateaus. In terms of their economic status, they are regarded as the weakest of the weaker section of communities. But they maintain a high profile in so far as their rich heritage, tradition and culture are concerned. They have their own ethos, ideologies, world view, value orientations etc. which guide them for sustenance amidst challenging situations and various oddities.” (Mohanti, 2007)

Government of India (GoI) has prescribed four main criteria for identifying Primitive Tribal Groups. The criteria are: (1) pre-agricultural level of technology and economy, (ii) very low rate of literacy, (iii) declining or near stagnant population, and (iv) general backwardness due to seclusion, and consequential archaic mode of living. Most of these groups are small in number and generally, live in remote habitats, with poor administrative and infrastructure back up. In fact, the PVTGs are considered a special category in view of their distinctly different social, cultural and occupational practices and traits.

During the 5th Five Year Plan, GoI decided to plan and implement specific development programmes focused on the all-round development of the PTGs. The programmes were mainly addressed to deliver packages of services consistent with their cultural, social, educational and occupational background with a view to facilitate and gradually align themselves with the mainstream of society and enhance their social and economic status.

With the vision of comprehensive development of the PTGs, the concept of micro level planning by constitution of Micro Projects was introduced in the country in the year 1975-76. This envisages integrated and comprehensive development of the Micro Project areas in which various programmes irrespective of the sources of funding can be implemented in unison to achieve the

common goal of bringing the area at par with other areas and to improve the quality of life of the primitive tribes. (Ota, 2015)

2.2 Problems of PVTGs

These 'Primitive' (Particularly Vulnerable Tribal Groups) people are diverse in character and live in different environments of more interior and less accessible pockets and their traditional sources of sustenance are declining. As such, they languish in very fragile conditions of backwardness and deprivation. This has made them more vulnerable to food insecurity, malnutrition and ill-health. Their socio-economic and educational conditions are much worse than other tribal groups. Besides, their remote habitat lacks the required minimum administrative set up and infrastructure back up. Their needs and problems are different from other scheduled tribes and hence deserve special attention. With the adoption of the Tribal Sub Plan (TSP) approach since the 5th Five Year Plan, Government of India has been taking steps to identify the **PVTGs** in different parts of the country and implement special projects and programmes for their all-round development.

2.3 Critical Areas of Concern

Although several schemes and programmes have been extended for the PTGs through the micro-projects from the fifth plan period onwards, empirical studies have shown that their pace of development has been exceedingly slow and the achievement level is far low than the set objectives. Government of India and Planning Commission has fully realized the situation and accordingly have changed the strategy during the 11th Plan Period for the development of the PTGs through an innovative scheme captioned Conservation of Culture -cum- Development Plan (CCD Plan).

However, it needs to be spelt out very clearly the various critical issues that plague the people belonging to the PVTGs and which need to be addressed for ensuring sustainable development of these vulnerable groups are indicated below:

- Poverty and consequent malnutrition
- Nutritional Deficiencies and Diseases, especially among women and children leading to high IMR and MMR
- Inadequacy of safe drinking water
- Poor sanitation and poor hygiene
- Inadequate and inaccessible health care services
- Vulnerability to specific and endemic diseases like G-6 PD deficiency, Yaws, Malaria etc.
- Deforestation and loss of traditional rights on forests
- Socio-Economic exploitation
- Land alienation, indebtedness and debt bondage
- Rehabilitation of Displaced tribals
- Decline of Pristine Culture
- Low literacy and alarmingly high dropout rates

3. KOYA TRIBE IN CONTEXT

During the 5th FYP, **Government of India issued guidelines to the State Government** for identification of Primitive Tribal Groups (PTG). Earlier the **Dhebar Commission** and the **Shilu Ao**

Team had indicated a list of such communities, **in their reports**. Based on these information and guidelines nine (9) tribal communities have been identified as PTGs till the end of 1979-80. These tribes are Bonda, Kutia Kondh, Juang, Lanjia Saora, Saora, Kharia, Mankirdia, Paudi Bhuyan, Dongaria Kondh. **Schedule Areas and Scheduled Tribe Commission, in 1961**, considered Bonda, Kutia Kondh, Juang and Lanjia Saora as the most underdeveloped.

Besides these primitive groups there are a few other tribal groups who also qualify equally to be identified as PTGs. They are the Birhor, the Didayi, the Gadaba, the Erenga Kolha, the **Koya**, the Lodha and the Paroja. Among them, Birhor, Didayi and Lodha were subsequently declared as PTGs by Gol whereas the Gadaba, the Eranga Kolha, the **Koya** and the Paroja were not.

It is in this context, the Shilu Ao Team Study Team (1969) and the Dhebar Commission (1961) viewed that those tribes, who occupy the lowest layer in the evolutionary sequence of development, should receive special attention of the State Governments and brought immediately within the ambit of intensive development. **They suggested that the State Government should make an objective study of these weakest communities and on that basis frame separate schemes for their economic and educational development.**

At the beginning of 6th FYP five more tribal communities identified as PTGs on the basis of the same guideline, furnished by the Ministry of Home Affairs. Those are:

- Paudi Bhuyan of Bansapal Block
- Birhor of Bonai Block
- Gadaba of Semiliguda Block
- Erenga Kolha of Koiria Block
- **Koya of Podia Block**

However, not a single Micro-Project was set up for the development of these primitive groups.

3.1 EARLIER ASSESSMENT FOR DEVELOPMENT OF KOYA

The Scheduled Caste and Scheduled Tribes Research and Training Institute (SC & ST RTI) had taken up certain studies earlier on Koya communities for their inclusion in the list of PTGs. In a letter to the Director (ST) & Additional Secretary to Government, SC & ST Department (No. 2499 dated 05.12.2013 in response to SSD letter no. 13651 dated 08.04.2013), the Director of SC & ST RTI mentioned about the status on subject of inclusion of Koya in PVTG list.

In this letter, it was made clear that since nineteen eighties, acting upon Govt. instructions SCSTRTI has conducted many socio-economic studies and submitted several reports to Government on the Koya of Malkangiri district to assess their status for inclusion in the list of PVTG and the feasibility for setting up micro project for their development as detailed below.

| <u>Year</u> | <u>Name and Brief of the Report</u> |
|-------------|---|
| 1983-84 | <p><i>Action Plan for Koya Development Agency (Podia), Karafuto District (1983-84 to 1987-88)</i></p> <p>This is the 1st feasibility study report that clearly mentioned that the community inhabits remote inaccessible areas, cut off from the mainstream of culture, have very</p> |

| | |
|-------------|--|
| | <p>low level of literacy that is found below 5%, have pre-agricultural level of techno-economy by practicing the age old method in shifting cultivation and depend on hunting gathering for their subsistence. Hence, the community may be identified as PTG and a Micro Project named Koya Development Agency may be set up with its headquarters at Podia of Malkangiri covering 5 villages and 726 Koya households with 2069 population of 2 GPs in Podia block for which an Action Plan was prepared.</p> |
| 1995 | <p><u>Feasibility Study for Formulation of Micro- Project for Development of Koya Tribe in Malkangiri District</u></p> <p>This is the 2nd feasibility study on formulation of Micro Project for development of Koya tribe conducted in two villages of Podia block to assess the PTG characteristics of the Koya. It reveals their socio-economic status with reference to the criteria to identify Koya as a PTG. It stated that, the Koyas are settled in four blocks; Koruna, Podia, Malkangiri and Kalimela of Malkangiri district and their population is approximately 87 260. In the changing socio-economic scenario and due to the restricted access to the natural resources like forest and land, the Koya face difficulty to make their both ends meet. It recommended for setting up of a Micro-Project covering 500-700 Koya households of Podia block who are more primitive than the Koyas of neighbouring blocks)</p> <p>The report was submitted to Govt. vide Letter.No. 8397, dt.28.12.95. In response Govt. vide Letter. No.TD (I)12723/W, dt.9.5.97 intimated that Govt. of India had regretted for identification of Koya as a PTG. Hence, a special scheme for Socio-Economic and Educational development of Koya tribe was asked for.</p> |
| 2000 | <p>In compliance, necessary survey was conducted and a report titled <u>Action Plan for Socio-Economic and Educational Development of the Koyas of Podia block</u> was prepared laying reasonable emphasis on horticulture, fishery, animal husbandry, minor irrigation programs and also for educational development, cooperatives, health and sanitation, etc. The report stated that Koyas are primarily hunter gatherers and depend on shifting cultivation to supplement their livelihood. They are educationally backward. Special plans and schemes should be implemented to improve the socio-economic and educational status of the tribe.</p> |

Now again, SCSTRTI has been asked by the State Government to conduct a socio-economic study and submit a report on feasibility of inclusion of Koya tribe in the PVTG list of Odisha so that special micro-project can be constituted for their all round development.

4. OBJECTIVE OF THE STUDY AND KEY RESEARCH QUESTIONS

4.1 Objectives

The study has three overarching objectives as follows

4. To determine the PVTG status of Koya community in the selected contiguous area of their habitations of Malkangiri district where the tribe has large concentration.
5. To examine the feasibility of micro-project for all round development of the PVTG qualified Koya community in the defined contiguous area where their population remains within the range of 5000 to 10,000.
6. To study their socio-economic life and living conditions, assess their felt needs and suggest appropriate schemes and programmes to develop their conditions to the level of the mainstream communities.

4.2 Key Research Questions

The objectives have been clearly broken down into workable research questions in order to guide the research in proper direction and as well as the key research questions would guide the Focus Group Discussions. The following questions have been, by and large, followed.

1. If the Koya are living in the most remote, inaccessible and eco-inhospitable areas?
2. Whether the Koya community is a vulnerable Ethno-cultural Group? Or do they show the trend of stagnant or declining population?
3. Whether the Koya are struggling hard for their basic survival?
4. If the economy of the Koya is purely subsistence-oriented and less monetized?
5. Whether the Koya still depend upon pre-agricultural modes of production by practice of primitive agriculture like swidden cultivation, food-gathering and hunting?
6. Whether the Koya have been experiencing relative deprivation causing economic backwardness?
7. Do the Koya have any command over resources or lack means for resources mobilization?
8. Whether the material culture status of the Koya is simple with crude and hand-made tools, implements, weapons and appliances?
9. Whether health condition and nutritional status of the Koya are low and far from the minimum standards?
10. Whether the Koya are characteristically isolated with unique and simple life-style?
11. If the Koya represent small societies with cultural homogeneity?
12. If the Koya still constitute preliterate society with shallow history?
13. If the social and economic organization of the Koya meet the standards to label them Particularly Vulnerable Tribal Groups?

4.3: The Study Coverage

It was decided to study the Koya communities in the areas where they are thickly concentrated. After a pilot visit to the target pockets of Malkangiri district, and subsequent to mapping out the contiguous settlements, it was decided to cover the Koya in the Materu GP and Niliguda GP under Podia Block. Both the GPs that constituted Koya area are geographically contiguous and hence stood out to be the fit cases for the study coverage. The study covered 2510 Koya households and their population of 10812 distributed in 28 habitations.

5. Methodology of the Study

Anthropological study methods were principally employed for study on the communities. Field work with the communities was conducted in Koya areas to elicit adequate and relevant information for purpose of the study by effectively administering the research tools. Statistical methods were also employed to record and interpret information contextually. Secondary information from government offices were also gathered and libraries were consulted that helped gather invaluable information in relation to the study.

5.1 Research Tools and Techniques

The following tools and techniques were used for collection of data and its processing.

- Household schedules for socio-economic survey
- Individual interviews with target communities and other stakeholders
- Focus Group Discussions following FGD guide
- Non participant observation
- Informal interaction with key informants using unstructured interview guide
- Using language interpreters
- Preparing master sheet on excel format
- Following simple statistical methods on excel to generate output tables
- Visual documentation by still photography

6. Limitations of the Study

The study has been conducted within scope of limited time and resources. The local language posed great barrier to the study that limited the research to a reasonable extent. Further, the study was initiated in the month of October and continued till January, especially at a time when the tribals under study were busy with agricultural and ritual activities. It had a bearing on availing quality time and feedback from key respondents. Last but not the least, since the study areas are severely infested by Left Wing Extremists (LWE), it posed limitations in movement into the area and night halts in the village. The research team could not get out of apprehensions of confrontation with the LWE folks. The study therefore has reasonable limitations on data collection, especially, in validation of information with larger audience.

AREA AND PEOPLE

KOYA

1. MALKANGIRI – THE KOYA HABITAT

The Malkangiri district lies between 17° 45'N to 18° 40'N latitudes and 81° 10' E to 82° E longitudes, with a height of 641" (feet) from the sea level. It is one of the border districts of Odisha and touches the frontiers of Andhra Pradesh and Chhattisgarh. The district is bounded by Koraput district and Vishakhapatnam and East Godavari districts of Andhra Pradesh in the East, Bastar district of Chhattisgarh in the West, Koraput district on the North and East Godavari and Khaman districts of Andhra Pradesh in the South. This district is spread over an area of 5,791 sq. kms.

1.1 Topography: The district is part of the Eastern-Ghats and is characterized by undulating topography. It has both hill and flat terrains. The hilly terrains are mostly located in the North East part, in the borders of districts Koraput, Sukuma (Chhattisgarh), Vishakhapatnam (Andhra Pradesh).

1.2 Geology: Geologically this Division forms the part of the Indian Peninsula, one of the oldest rock masses on the earth. The many hills and valleys and resulting undulating uplands are covered with an extensive capping of laterite. The district is endowed with significant mineral deposits like soap stone, limestone, black granite, mica and kainite etc. Bauxite is available at places like Korukonda, Podia and Kotameta, Limestone at Nandiwada, Uskalbag, Mica at Motu, Tin at Mathili and Marble at Kottameta in Malkangiri district.

1.3 Hills, Forests, Flora and Fauna: The chief hills of the Malkangiri District are those that hedge in the valley of the Machkund throughout its sources. These usually stand about 1000 feet above the bed of the river. Forest occupies 57.95% of the total geographical area of the district. The district is possessing dense forest of dry deciduous type. 51.96% of the entire district is covered with forests. The major forest species and forest products of the district are Sal, Bija, Teak, Mundi, Sisam, Kusum, Bamboo, Tamarind, Mango, Kendu Leaves and Oil Seeds. The major species seen in the district are Teak, Sal, Bija, Sisoo, Kurum, Mundi, Sahaj, Tangini, Mahaneem, Gambhar, Bandhan, Simul, Khair, Borangi, Harda, Bahada, Kusum, Mahul, Kamalagundi, Tentuli, Arjun, Sidha, Dhoura, Kendu, Karanja, Muktamunja, Bheru, Panasa etc. are the secondary species in this Division. Major fauna of the district includes barking deer, wild boar, jungle dog, bear, monkeys, pythons, etc.

1.4 Climate: The entire district comes under South Eastern Ghat Agro climatic region of the state. The year is divided into four Seasons. The hot season is from March to June, the monsoon season starts from July to September, the post monsoon season from October to November and the winter season from December to February. Overall the weather is hot except during the winter season and except some hilly tracts.

1.5 Rainfall: About 80% of the rainfall is received during monsoon months (July to September). Average rainfall of the district is 1446.49 mm. with 98 rainy days (approx.)

1.6 River System: The major rivers in the district are Sabari, Silleru, Potteru, Kolab and Machhkund. River Sabari forms the natural boundary between Malkangiri and Sukuma district of Chhattisgarh in Mathili and Podia blocks. On the other side Sileru flows along the Southeastern side of Malkangiri, forming the boundary between Malkangiri and Andhra Pradesh and merges with Sabari at Motu trijunction. River Potteru originates within Malkangiri and flows into Sabari.

2. MAJOR TRIBES IN THE DISTRICT

There are 56 Scheduled Tribe (ST) communities residing in Malkangiri district. The Koyas constitute the principal tribe of this district. The Bhumia and Parojas constitute the second and third highest populations respectively. Bondos are one of the most PVTGs and are known as the wildest among all. The Gadbas live permanently in large villages mixed with other tribes and castes. The Didayis are the 2nd PVTG of the District. The Holvas came to this region from Bastar District of Chhatisgarh State. The Kandha, Bhumia, Matia, Dharua also form major tribal groups. Madia, Lodha, Kulis, Koli, Malhar, Kolah, Kol, Baiga are some of the tribes migrated from other districts of the state.

Table- 1: Demographic Profile of Major Tribal Communities (>3000 Population) of Malkangiri District (2011 Census)

| DEMOGRAPHIC PROFILE OF MAJOR TRIBAL COMMUNITIES (>5000 population) OF MALKANGIRI DISTRICT | | | | |
|---|--|---------------------------------|---------------|--------------|
| Sl. | Name of the Tribe | Population (2011 Census) | | |
| | | Male | Female | Total |
| 1 | Bhumia | 34894 | 36258 | 71152 |
| 2 | Bondo Poroja, Bondo Paroja, Banda Paroja | 5327 | 6247 | 11574 |
| 3 | Dharua, Dhuruba, Dhurva | 3972 | 4156 | 8128 |
| 4 | Didayi, Didai Paroja, Didai | 4080 | 4655 | 8735 |
| 5 | Gadaba, Bodo Gadaba, Gutob Gadaba, Kapu Gadaba, Ollara Gadaba, Parenga Gadaba, Sano Gadaba | 5697 | 6119 | 11816 |
| 6 | Khond, Kond, Kandha, Nanguli Kandha, Sitha Kandha, Kondh, Kui, Buda Kondh, Bura Kandha, Desia Kandha, Dungaria Kondh, Kutia Kandha, Kandha Gauda, Muli Kondh, Malua Kondh, Pengo Kandha, Raja Kondh, Raj Khond | 10573 | 11251 | 21824 |
| 7 | Kondadora | 3891 | 4046 | 7937 |
| 8 | Koya, Gumba Koya, Koitur Koya, Kamar Koya, Musara Koya | 70224 | 75428 | 145652 |
| 9 | Paroja, Parja, Bodo Paroja, Barong Jhodia Paroja, Chhelia Paroja, Jhodia Paroja, Konda Paroja, Paraja, Ponga Paroja, Sodia Paroja, Sano Paroja, Solia Paroja | 18683 | 20043 | 38726 |

The district is divided into two distinct physical divisions. The eastern part is covered with steep Ghats, plateaus and valleys, sparsely inhabited by primitive tribes, notable among whom are Bondos, Koyas, Parojas and Didayis.

2.1 Human Development Indicator of the District

Apart from the per capita income of the people, education, Health and Income are important indicators that decide the human development of a nation or state or district. According to State Human Development Report, Odisha, 2004, the value of Human Development Index [HDI] for Malkangiri district is 0.370 and 0.579 for state as whole. Of the three components of the Human Development Indicators (HDI), income index bears the highest weight [0.497] whereas the health index bears the lowest weight [0.122] and the education index [0.491] lies in between. The Human Development Index (HDI) of Malkangiri is 30th rank among the districts in the State (Human Development Report, Odisha, 2004). The health, income, education and human development index of Malkangiri district is given in the table.

Table -2 : Human Development Indicator of the District

| District/ State | Health Index | Income Index | Education Index | HDI Value | HDI Rank |
|-----------------|--------------|--------------|-----------------|-----------|----------|
| Malkangiri | 0.122 | 0.497 | 0.491 | 0.370 | 30 |
| Odisha | 0.468 | 0.545 | 0.723 | 0.579 | |

Source: State Human Development Report, Odisha, 2004 (p: 194)

LITERACY: As per the indicators of demographic profile, Malkangiri was having the lowest literacy rate of 30.53% in census-2001 and now in census 2011, it has increased to 49.49 %.

As per 2011 census, Malkangiri is the 13th district in terms of size and 24th in terms of population and in terms of population per Sq. Km it is 29th densely populated district in the state. Malkangiri has 6th rank in terms of sex ratio in the state.

2.2 Koyas in the History of Malkangiri

History of Malkangiri says that the 'Pandavas' of 'Mahabharata' had spent one year during their 'Agyantvasa' (exile) in the dense forests of Malkangiri. In the Koyas villages "Pandaboeru" (Pond) are found which are believed to have been used by the Pandavas. During the month of January; the Koya celebrate 'Pata Khanda Parab', in which a sword is worshipped. It is believed that this sword belonged to the Pandavas. They also celebrate 'Bhimudu Parab' during January, in which 'Bhima' the middle Pandava is worshipped with the belief that 'Bhima' will protect their families. Kanamaraju (Lord Krishna), Balaraju (Arjuna) and Poturaju (Bhima) are the three famous deities of this area, who are being worshipped by the people on every alternative year in 'Badayatra', festival celebrated throughout the district.

In the year 1880, Tama Dora, a brave Koya young man led the Koya troops, defeated British Police of Malkangiri and declared himself as the ruler of Podia and Motu. In this incident, one Police Inspector and six police men of Podia Police station were killed. This incident was famous as

'Koya Revolution', and had its great impact throughout the Koya country. Colonel Macquid of Hyderabad with his contingent marched with 100 forces to protect but failed by the severe attack of the Koya army under the leadership of Tama Dora. However the brave Youngman was brutally killed by the military police of Hyderabad in the Rampa Forests near Motu on 28.07.1880 and the Koya army was fragmented lacking a dynamic leadership.

2.3 The Koya Habitat in Podia Block

Podia Block is well known for the picturesque tribe called Koya. The geographical area of this Block is 902.14 Sq Km comprising of 10 Gram Panchayats. There are 66 Revenue Villages with a population of 57577 as per the 2011 census. The Block has significant tribal population, cent percent of which belong to Koya community only. Of the total population in the Block, as per 2011 census, STs figure out 33,779, SCs figure out 15,515 and 8283 belong to other communities.

Out of the total number of families, 8472 are BPL and 5937 are APL. This Block has 7 Ashram Schools, 67 Primary Schools, 27 NPS, 32 PUPS, 12 High Schools, and 2 Colleges. This Block is coming under Podia, M.V-79 Motu and part of Kalimela Police Station. One CHC and 04 PHCs are available in the Block. One LAMPCS and Utkal Gramya Bank are functioning in the block headquarters.

The Podia Block comes under South Eastern Ghat Agro Climate Zone and the Agro Ecological Situation is called I (1230 mm rainfall). Part of the block is covered by a major irrigation project called Potteru Irrigation Project (PIP). The block comes under Kalimela Agriculture District covering Kalimela and Podia blocks. Red soil is the prevalent soil type in the Block and falls under 5.1-5.5 acidic range. The main vegetables grown are pointed gourd, tomato, brinjal, cole crop and chilli. Mango, banana and jack fruits are the common horticultural crops. Total irrigated area in the Block is 14,721 ha out of 21,995 ha of cultivable area which makes 66.93% which is much higher than the district level which stands at 42.73% (Irrigation Department, Malkangiri).

On land holding aspect, majority of farmers in the block fall under marginal and small landholding categories. In Podia, out of 10562 farm families, 2345 are marginal farmers (<1 ha), 6655 are small farmers (1-2 ha), 1188 are semi-medium farmers (2-4 ha), and 374 are medium farmers (4-10 ha) (DDA, Malkangiri).

2.4 Pockets of Concentration of Koya in Podia Block

The Koya in Podia block is mainly concentrated in Materu and Niliguda Gram Panchayats. Both the Gram Panchayats are relatively remote and can be approached from district headquarters Malkangiri via Sikhpalli and from block headquarters at Podia. While Materu GP headquarters is about 7 Km from Podia, Niliguda is about 15 Km away. The Koya villages are found scattered in these two GPs.

Both Materu and Niliguda GPs are severely infested with the Left Wing Extremists. In the recent past the extremists had burnt down the Niliguda and Materu GP office, and also the Podia Block office to demonstrate their presence and strength. Because of the presence of the LWEs in the said area the development activities in the area had altogether come to a halt. This has left the communities to strive through vulnerabilities.

3. EHNOGRAPHY OF KOYA

3.1 Distribution

The Koya inhabits the hills in the north of the Godavari district and it is also the principal tribe in Malkangiri district. They belong to the great Gond family. It is said that about two hundred years ago they were driven from the plateau in the Bastar country by famine and disputes.

Table -3 : Land Utilization Pattern (in thousand hectares) of Podia Block

| | |
|----------------------------|--------|
| Geographical Area | 902.14 |
| Forest Area | 48 |
| Misc. Tree & Groves | 0.05 |
| Permanent pasture | 3.6 |
| Culturable waste | 0.8 |
| Land Put Non Agril Use | 2.6 |
| Barren & Unculturable Land | 2.1 |
| Current Fallow | 1.2 |
| Other Fallow | 1.6 |
| NET Area Sown | 21.0 |

The Koyas are found in Kalimela, Podia, Malkangiri and Korukonda blocks of Malkangiri District. The total Koya Population is 1,44,786 in 2011 Census out of which 69,724 are males and 45062 are females. As less as 866 Koya people live in urban areas of the district. It is said that they do not settle at any place permanently because of some religious belief.

3.2 Language

The Koyas of Malkangiri district were known to have come from Bastar areas of Chhattisgarh and speak a language called Koya which is said to be a dialect of Gondi of Dravidian origin. This dialect also differs between the two groups of North and South. There have been incorporations of Odia, Hindi, Telugu words in the language of Southern and Northern Koyas respectively. The language has no separate script.

3.3 The Koya Villages

The Koya villages are situated on patches of clearings in the midst of forests. Approaches to villages are by narrow footpaths diverging from the Kachcha road. In the Northern part of the Koya region the approach to a village is indicated by the presence of a cluster of stone menhirs of 'ues klk' raised in memory of the dead ancestors. The villages vary in size, the largest consisting of 40-50 houses and the smallest, 4-5 houses. In every village, one finds two or more clusters of houses indicating the late or early settlers of the village. The Koyas very often shift from one village to another either in search of new land or for fear of supernatural elements which cause, as they believe, natural calamities to their health and prosperity.

In Koya villages certain trees like 'lk' or Mahul (*Madhuka longifolia*), Salap (*Caryota urens*) are commonly seen. All these trees provide liquor to the Koya, which they are very fond of.

3.4 The Koya House

Each house consists of one or two small huts which are used as sleeping rooms. The walls of are made of branches of trees and bamboos which are thickly plastered with mud. The roofs are

thatched with a type of jungle grass 'sindi' (*Phoenix acaulis*) collected from the nearby jungles. Houses are also thatched by tiles made by them or available locally. The houses are rectangular in size and are partitioned into rooms by means of walls of bamboos plastered with mud without windows. The hearth is situated in one corner of this house. The boundary of each house site is demarcated by bamboo fencing. Apart from the sleeping rooms there are raised small sheds for pigs, goats and fowls. Attached to the house there is always a verandah almost on all sides for purposes of sitting and doing domestic work. The grain and forest collections are stored inside the sleeping room on bamboo or wood made loft.

In each village one *Bijagudi* or house of god is established. Besides, there are shrines amidst groves of Mahul trees where the village goddess *Gudimata* is enshrined. In past, the villages were having separate dormitories for boys and girls which are not seen these days.

Each house has a kitchen garden where the Koya grows tobacco, mustard, vegetables and also crops like maize and millet. The roofs of almost all the houses are covered with creepers and vegetables like Sikud Koya or the beans (carpet beans), pumpkins and bottle gourd.

The wide open space before each house is used for keeping their cattle which are tethered by long ropes to posts or trunks of nearby trees. They do not have sheds for their livestock owned either by individuals or groups. The cattle are always exposed to the weather.

3.5 The Koya Family

A family is called 'Lotam' in Koya language. It consists of the parents, their adult sons with their wives and children and unmarried daughters. Sometimes the family also includes the 'Olam' or the *Ghar Jwain* who stays in father-in-law's house with his wife. A son after marriage lives separately with his wife in a new house but the cooking for the whole family is made in one place. A son may live separately as a nuclear family taking his share of land from father.

Though monogamy is the rule, a wealthy Koya may marry three to four wives. So, polygamy is socially approved. Besides, a Koya feels himself a man of position and status by marrying more than one wife.

3.6 Units of Kin Group

The Koyas distinguish between two types of kin group which they call as Kutumum or the consanguineal kin and the Wiwalwand or the affinal kin. A person cannot marry a girl of the same Phratery to which he belongs. Phratery consists of a number of clans with different names.

3.7 Koya System of Marriage

Koya marriage or Pendul is one of the important social functions. The Koyas attach little importance to the physical beauty of a prospective bride. They give importance to her sound health and capability of undertaking arduous labour in economical as well as social activities. The criteria for a good husband lie in the fact of his being able to support the family and having a large number of cows and bullocks, physically tall and healthy. Freedom in the selection of spouse is limited and it is only the parents who take initiative for marriage negotiation. Freedom in marriage is tolerated but after a much complicated method concerning the payment of bride price.

3.8 Child birth and Socialisation

When a woman is conceived it is thought that god has put the child inside the mother's womb. A pregnant woman carries on her routine work till the expected month of delivery. Delivery is done in a hut erected behind the main house. After six to seven days of child birth she returns to her home. Delivery is mostly assisted by some experienced woman of the village. Naming ceremony is done after a few days of birth of the child.

The Koya boys learn to use their traditional knowledge of making bows and arrows and other things early even before they are adolescents. The boys in a group go for hunting small birds, if they happen to find any, bring them, and eat after roasting them in fire.

3.9 Religious Beliefs and Practice

The Koyas have evolved and organized their own system of beliefs and practices to propitiate the supernatural powers and earn their favours, which means happy life and well being without any misfortune, mishaps, crop failure, diseases and the like.

Koyas believe that *Deud* is their supreme god – the Creator and *Bhumata* or *Adimata* i.e. the Mother Earth is their supreme goddess. Other important supernatural powers are Sun, Moon, Rain, Wind, etc. Apart from the *Deud* and *Bhumata*, the most important god in Koya pantheon is the rain God called *Bimud* who is related to their agriculture and food production.

Their belief systems centers around the Earth Goddess and the Village Goddess called *Gamma* or *Gudi Mata* who is established under a Mahul tree or Tamarind tree inside the village. She is worshipped in all rituals and festivals for protection of the village from all diseases and pestilence. The forest goddess is known as *Lely* who is represented by a stone erected under a Mahul tree inside the village and is worshipped for provisioning of forest produces, successful hunting and protection against snake bite and harm from wild denizens.

Koyas believe in ancestral spirits called *Gandi* who are housed in one corner of the kitchen. The household head offers prayer with food and liquor to their ancestral spirits during all important rituals and festivals to preserve their good will and get their blessings. At the clan level, the mythical ancestor is called *Pen* who is worshipped during rituals and festivals.

All kinds of rituals in Koya society are performed by male priest called *Perma* or *Pujari* and some particular rituals are conducted by *Wadde* – the magician. Participation of women is limited to a supporting role like washing, cleaning and helping the male members in arrangements. The role of women is more during dance and song performance during rituals.

The important festivals of Koya includes *Itt Pandu* (tamarind collection festival) during February – March; *Sikud Pandu* (new beans eating) during February; *Ikk Pandu* (collection of Mahua flower) during March; *Marka Pandu* (mango new eating) during May-June; *Bija Pandu* (agricultural festival) in the month of June (Jyestha – Asadha); *Bimud Pandu* (Rain festival) during June-July; *Kurum Pandu* (millet new eating) in August-September; *Karta Pandu* (new rice eating festival) during September-October, etc.

3.10 Koya Livelihoods Scenario

The Koyas are mainly shifting cultivators. Shifting cultivation in their terminology is known as *Lankapodsend* or *Yelka Chaas*. After years of cultivation on a particular patch of land or hill slopes when they realize reduced yield from the fields, usually they shift to some other place both for setting a settlement and taking up cultivation on the new site. However, over the years, as on now, they are not generally shifting from place to place, rather have settled down permanently in a habitation (Mohapatra, 1992-93).

The lands located on the foothills and plains are ploughed in the beginning of the rainy season for growing paddy. They supplement their rice based diet with collection of roots and fruits from the forest and millets and pulses from the shifting cultivation. Settled cultivation seems to be a recent development spanning over last two to three decades. The Mahul tree abound in the Koya area and during the months of March and April large quantities of Mahul are collected, dried and stored for future use.

The Koyas are fond of hunting. Throughout the year they are found in the forest in the pursuit of wild birds, hares, squirrels and wild rats. Fishing in the rivers is done communally. They use different types of fishing implements and sometimes use poison for catching fish.

The Koyas own large herds of cows and bullocks. However, they do not properly maintain their cattle wealth. No shed is constructed for them and they are exposed to weather throughout the year. The livestock are left for open grazing throughout the year. Small units of Animal Husbandry are there in each family. They rear Pigs, Goats, Cows and country birds.

Koyas depend substantially on Non Timber Forest Products (NTFPs) for their livelihood. They collect fibers from Palasa, Jai sandha and Siali; they gather and sale oil seeds like Karanja, Kusuma, Kochila, Mahua, Neem, Sal; they collect gums and resins from Dhouda, Genduli, Babul, Khair, Salai, Sal; they gather fruits of Amla, Mango, Aswastha, Bahada, Bara, Babul, Bela, Bhalia, Dimiri, Borkoli, Kendu, Mohua, Neem, Panas etc. for domestic consumption and sale in market.

3.11 Koya Socio-political system

Leadership, both political and social, revolves round the traditional village headman called Peda. Even in religious matters he takes the first initiative to ask the priest and villagers to perform religious ceremonies on various occasions.

Usually the office of the Peda is hereditary. After his death his eldest son succeeds him. However, an assessment of his leadership qualities, abilities to deal with government officers, impartial decision making and conflict resolution abilities are given due consideration before certain rituals are conducted to make him the new head man. In every Koya village the headmen are found to be wealthier than others.

The Peda takes decides the disputes that arise within that village. He also sits in Kula Panchayat i.e. Clan Panchayat even though he does not belong to that clan. In Kula Panchayat the clan members can only sit and discuss about any disputed matter, mainly concerning incest. By virtue of

being the village headman he is asked to decide any dispute that arises within his own village. The Peda's decision is never challenged. If he becomes unpopular due to some reasons the villagers sit together and select another man. As matter of routine, the villagers sit together once a year to discuss about the Peda's activities. The headman sits listening to what the people discuss. If he is abused or depreciated for some reason he tries to rectify himself accordingly. This occasion is known as Peda Gudam.

Apart from the village as a political unit there is another wider regional unit known as Mutha Panchayat. A Mutha Panchayat consists of members who are headmen of different villages of a particular area. It consists of five headmen of five villages. The Mutha Panchayat controls a number of villages of that region with regard to disputes of serious nature which involves persons of several villages. The members of the Mutha Panchayat are selected by all the headman of a particular region. Mutha Panchayat mainly deals with cases, like taking away of another's wife by somebody which is considered as Barhiya Tapu or big crying. The aggrieved person asks the headman of his village to call for the Mutha Panchayat to get the compensation from the accused person. Crimes like witchcraft and sorcery are also dealt with by the Mutha Panchayat if it happens to involve persons belonging to more than one village.

Next to the headman, the priest of a village called Perma or Pujari assumes immense importance as a leader. Although his functions are mainly religious the Koyas have a great regard for this leader. He is believed to have power of communication with the super natural beings and as such, he acts as an intermediary between the human beings and the unseen powers. The Koya performs religious rituals to get relief from natural calamities, preserve well being of the community members with good agricultural harvests, protect the people from diseases and sickness caused due to wrath and anger of gods and goddesses. The priest, as such, is the person who is to attend to all the needs of the supernatural beings by way of worshipping or propitiating them with the help of his villagers.

The office of the priest in a village is usually hereditary. In case the priest dies without leaving an heir, a son of his brother is looked for assuming the post. Before becoming a priest a person has to undergo a series of initiation rituals and is asked to observe sexual continence. He then is taught by another priest of some other village in case his father is dead.

Apart from his religious duties he also attends the meetings of village Panchayats and always has a say with regard to any types of dispute. He is, of course, treated as one of the village elders in these cases. At the time of the spread of small pox which is believed by the Koyas to be caused by the goddesses the priest gives orders to the villagers to observe certain taboos.

Wadde or magician occupies equally important position in Koya society like the headman and the priest. A man becomes Wadde when he is supernaturally bestowed with the qualities necessary to become a magician. After the birth of a child if Jatel or matted hair is observed on the head of the child he is destined to become a magician in Koya society. From the childhood he is kept under the special care of his parents and certain taboos are observed with regard to his food habits. From his boyhood he is kept under the training of an adult magician who teaches him

the ways of doing his duties as a magician. Like the priest he also possesses power to communicate with the supernatural beings. As a member of the society he enjoys equal rights with other Koyas in a village. The Koyas usually bear an ambivalent attitude towards him. He is liked as well as dreaded and as such hated. But his services are believed by the Koyas to be indispensable.

The Katwal is usually considered to be just useful because he helps the headman in assisting him in his work. The headman calls for his help when a meeting of villagers is to be held. At the time of religious festivals in a village, the Katwal goes round the village to call the villagers to gather before the headman to decide the work to be done communally. In matters of inter village gatherings the Katwal is sent to other villages as a messenger. When an outsider remains in a Koya village, the headman makes arrangement for the guest with the help of Katwal. He enjoys equal privilege with others as a member of the society.

4. KOYA AGRICULTURE LAND USE

The Koya agricultural land use practice is unique and distinct. The community has identified four different kinds of lands on which different types of crops are grown in different combinations and compositions as well as pure cultures. The agriculture practice is sort of coded in respect of crops specific to land use units. They identify four kinds of lands suitable for agriculture. They are: Lamta Bhoom or wet lands; Yelka Bhoom or moderate to gentle slopes; Gop Bhoom or uplands; and Khaal Gundke Bhoom or stony and pebble lands. The different lands are characterized by slope mainly. While the wet lands are suitable for paddy and jute, the moderate to gentle slopes are suitable for pulses and vegetables. While cereals including hill paddy and millets along with tree crops are cultivated on the uplands, in the stony-pebble lands certain kinds of millets and oil seeds are cultivated. Vegetables are cultivated where they are suitable. Koyas do not eat a wide range of vegetables and hence only such vegetables are cultivated which suits to their traditional food habit. Hence a small diversity of vegetables are grown, most of which are grown in kitchen gardens. That apart, the kitchen garden or back yard of house favours cultivation of any kind of vegetables, root and tuber crops, fruit trees, and mainly vegetables that are by habit creepers such as pumpkin, carpet legumes and such.

4.1 Paddy cultivation

The paddy lands of Koya are relatively bigger in size and rectangular in shape located on a gentle slope and they are not terraced. They lay field bunds only on the downstream side of the field. In the wet lands paddy is cultivated as pure crop. The Koya cultivates a wide range of traditional paddy varieties in different types of land.

4.2 Cultivation on the slopes

On the slope lands mixed cropping system is usually followed. The multiple cropping in a shifting cultivation system is very important in the context of food security, crop harvest security, and above all in a larger context helps preservation of crop germplasm that are specific to the terrain and conditions. Koyas take up mixed cropping in all slope lands except the somewhat leveled paddy lands. Crops ranging up to 30 varieties are cultivated on the slope lands under rain fed conditions.

On the slopes a wide range of cereals, pulses, oil seeds, vegetables, and spices are cultivated. In a typical Koya shifting cultivation fields one would find hill paddy, little millets like suan, koda, kangu, finger millet or ragi (tall and dwarf varieties), maize, sorghum, fox tail millet, etc among cereals; arhar, horse gram, black gram, green gram, varieties of cow pea, bargudi, other legumes like varieties of carpet legume, etc among pulses; niger, sesame, castor etc among oil seeds; tubers like Nangelmati (yam), Pandemati (sweet potato), hema (colocacia), tapioca, etc; vegetables like appa (brinjal), wanga (tomato), sukar bhenda (ladies finger), wekum (cucumber), burkha (Lau), Gumad (pumpkin), Nirgumad (ash gourd), Vira (ribbed gourd), Kankad (spine gourd), Benda (small ladies finger like fruit, sour in taste), etc.

4.3 Crops grown in Kitchen Gardens

In the kitchen gardens Koya cultivates traditional varieties of brinjal, tomato, chilli and carpet legumes. Amongst these crops the carpet legume (samba/ sembi) has many varieties like Bami Semi (long, slender with twisted ends), Bariha semi (medium length, flat, looks like ear of wild boar), Goti semi (appear as singlets, small but with compact seeds), Aat semi (its seeds are only eaten), Jhata semi (clustered fruiting, common type), Ganthi semi (fruits at nodes and internodes, yields well), Ranga semi (purple colored legumes, yields well). Semi is the most common vegetable in the backyard and kitchen garden of Koya. Similarly, a type of traditional tomato variety is raised by the Koya which is locally called Bhejiri which in mainstreams is known as cherry tomato. The Koyas are very fond of this vegetable. Along with that a variety of chilli, of the bird chilli type, is grown by them which are very hot.

4.4 Preservation and conservation of crop germplasm

The Koyas carefully preserve the seeds of their traditional crop varieties employing traditional wisdom and technology. Usually they stock the paddy seeds in large sized bamboo containers. The containers made with bamboo splits are called Doli whose inner and outer side is smeared with cow dung. After storing paddy in the containers they are sealed with bamboo split made lids whose inner and outer side is properly smeared with cow dung. The containers are stored in moisture free places and are usually kept on a stage or platform.

The cow pea, *bargudi*, *semi* and other legume type seeds are dried and bundled with the pods and are stored in a basket above the hearth so that the smoke emanating from the hearth keeps the seeds safe from the insect and pest infestations. Similarly they store the maize seeds without peeling the maize and without dislodging the seeds from the cob. The vegetable seeds are removed from the ripe vegetables, washed properly, mixed with ash, dried properly and stored in better conditions away from moisture.

Other types of cereals and pulses seeds are dried properly, stored in containers; mixed with some herbal insect repellents that keep them free from any damage from pests and insects. Ash and cow dung are considered very important as insect repellents.

4.5 Koya women in agriculture

Koya women are very adept to their traditional agriculture. They have good knowledge of the crops suitable for different types of land units such as upland, medium-up lands, low lands, backyards and kitchen gardens. They play a very important role starting from land preparation

to harvesting through mid-term agricultural processes like seeding, transplanting, weeding, manuring, plucking and reaping etc. They particularly play the most important role in storing and maintaining seeds in storage conditions for cropping in subsequent years. The Koya women have a very strong and conservative stance on preservation of traditional crops in field and at home. They have a profound knowledge on the biological and climatic indicators through which they forecast the productivity and yield of the field crops.

FINDINGS OF THE STUDY

1.1 Distribution of Koya

The Koya community is distributed in different districts of Odisha as per census reports. However, their largest concentration is seen in Southern part of the State and especially in the Malkangiri district from where they have spread to the different districts of the state in very insignificant numbers. Till 1991 census, the Koyas were being enumerated as inhabitants of erstwhile Koraput district. After division of the erstwhile Koraput district, the Koyas are found in the largest concentration in Malkangiri district which accounts for 98.99% of Koya population as per the census 2011. The following table on district wise distribution of Koya population since the census year 1961 till 2011 depicts the picture.

Table -4 : District wise Distribution of Koya Population (1961-2011)

| Sl. No. | Name of old District | Name of New District | YEAR | | | | | |
|---------|----------------------|----------------------|-------|-------|-------|--------|--------|--------|
| | | | 1961 | 1971 | 1981 | 1991 | 2001 | 2011 |
| 1 | Balasore | Balasore | 89 | - | 05 | 02 | 82 | 42 |
| 2 | | Bhadrak | - | - | - | - | 57 | 22 |
| 3 | Bolangir | Bolangir | - | - | - | 30 | 04 | 100 |
| 4 | | Sonepur | - | - | - | - | 02 | 0 |
| 5 | Cuttack | Cuttack | - | - | 09 | 07 | 08 | 1 |
| 6 | | Jagatsinghpur | - | - | - | - | 07 | 0 |
| 7 | | Jajpur | - | - | - | - | 04 | 77 |
| 8 | | Kendrapara | - | - | - | - | 28 | 1 |
| 9 | Dhenkanal | Dhenkanal | 58 | - | - | - | 04 | 23 |
| 10 | | Angul | - | - | - | - | 20 | 28 |
| 11 | Ganjam | Ganjam | 711 | 03 | 72 | 78 | 470 | 6 |
| 12 | | Gajapati | - | - | - | - | 59 | 130 |
| 13 | Kalahandi | Kalahandi | - | 11 | 22 | 07 | 10 | 23 |
| 14 | | Nuapara | - | - | - | - | - | 54 |
| 15 | Keonjhar | Keonjhar | 165 | 1 | 04 | 113 | 06 | 39 |
| 16 | Koraput | Koraput | 53590 | 58912 | 87052 | 141509 | 92 | 341 |
| 17 | | Malkangiri | - | - | - | - | 120911 | 145652 |
| 18 | | Nawarangpur | - | - | - | - | 17 | 17 |
| 19 | | Rayagada | - | - | - | - | 459 | 27 |
| 20 | Mayurbhanj | Mayurbhanj | 87 | - | 03 | 25 | 56 | 87 |
| 21 | Phulbani | Kandhamal | 48 | 20 | - | - | 116 | 13 |
| 22 | | Boudh | - | - | - | - | - | 46 |
| 23 | Puri | Puri | 153 | 219 | 46 | 80 | 03 | 3 |
| 24 | | Khurda | - | - | - | - | 59 | 93 |
| 25 | | Nayagarh | - | - | - | - | - | 1 |
| 26 | Sambalpur | Sambalpur | 383 | - | 22 | 45 | - | 59 |
| 27 | | Baragarh | - | - | - | - | 01 | 6 |

| | | | | | | | | |
|--------------|------------|------------|--------------|--------------|--------------|---------------|---------------|---------------|
| 28 | | Deogarh | - | - | - | - | - | 5 |
| 29 | | Jharsuguda | - | - | - | - | - | 15 |
| 30 | Sundargarh | Sundargarh | - | 2 | 26 | 31 | 60 | 226 |
| Total | | | 55284 | 59168 | 87261 | 141927 | 122535 | 147137 |

Source: Census of India – 1961, 1971, 1981, 1991, 2001, 2011

1.2 Distribution of Koya tribe in Malkangiri District

In Malkangiri district the Koya households are spread all over 5 blocks, namely Kalimela, Korkunda, Malkangiri, Mathili, Podia. The blocks where they do not have presence are Khairput and Kudumulguma. They are mainly concentrated in Kalimela and Podia blocks. Podia block is considered as the main Koya habitat because, as per 2011 census, Podia block accounts for 59.83% of the total population of the Koyas of the state where they are the only tribe. Within the block, out of its total population of 57 751, the total ST, i.e., the Koya population is 34 555. Within Podia Block, Koya are thickly pocketed in the Materu and Niliguda Gram Panchayats. These two Panchayats share border with the Sukuma of Chhatisgarh State geographically separated by the Saberi river system.

Table-5 : Block wise presence of Koya in Malkangiri District

| Block | TSP/ Non-TSP | Tribes |
|--------------|-------------------------|---|
| Kalimela | TSP | Koya , Kondadora, Paroja, Gadaba, Kandha, Kotia, Bhuyan, Banjara, Perenga |
| Khairput | TSP | Bondo, Bhumia, Gadaba, Kandha, Paroja, Didayi, Matya, Saora |
| Korkunda | TSP | Koya , Paroja, Gadaba, Holva, Dharua, Bhumia, Kora, Kotia, Kandha, Kondadora, Didayi, Bondo, Matya, Dal, Bhottada |
| Kudumulguma | TSP | Paroja, Kandha, Bhumia, Didayi, Gadaba, Kondadora, Kotia, Saora, Gandia, Dharua, Shabar, Lodha, Bondo, Matya, Kandha Gouda, Bhottada, Perenga |
| Malkangiri | TSP | Koya , Bhumia, Paroja, Matya, Gadaba, Kandha, Bondo, Kotia, Banjara, Bhuyan, Kondadora, Bhottada |
| Mathili | TSP | Bhumia, Koya , Dharua, Holva, Gandia, Paroja, Gadaba, Matya, Kandha, Kotia, Bhuyan, Bhunjia, Banjara, Kondadora, Bhottada |
| Podia | TSP | Koya, Kandha, Paroja, Kandha Gauda |

1.3 Positioning of Koya in the State on Demographic Parameters

If one looks at the decadal growth rates of the tribe from 1961 census to 2011 census, they have registered positive growth in 04 decades i.e., 1961-71 (+7.02%), 1971-81 (+47.48%), 1981-91 (+62.64%) and 2001-11 (+20.08%) of which the positive growth rates of 1971-81 and 1981-91 are phenomenal and in the remaining decade of 1991-2001 the growth rate is negative ie, 13.66%. This kind of fluctuating growth rates raises many questions and assumptions. The in-migration or influx of Koyas from the neighbouring Chhatisgarh and Andhra Pradesh and the vice versa could be the reason. This is also supported by the available reference literatures. Traditionally being pastoralists and shifting cultivators, they tend to change their residence according to the demands of their economic life.

1.4 Comparison of Decadal Growth Rate of Koya and their Sex Ratio

The Koya decadal growth rate (+20.08) during 2001-2011 presents that it is well above that of total population decadal growth rate of the State level (+14.05%) while it less than, the decadal growth rate of Malkangiri district (+21.62%).

Similarly, the sex ratio of the community is fairly well placed at 1072 per thousand males and the corresponding figure for the State is 979, for Malkangiri district, 1020, and for Podia block it is 1066. This indicates that the Koyas at the state level are well up in the sex ratio in comparison with that at Block level, District level and State level. The sex ratio of Koya is also very encouraging as compared to any other tribe in the State.

Table-6 : Demographic Profile and Parameters of Koya

| Sl. No | Parameters | | Census Year | | | | | | |
|--------|--|-----------------------|------------------|--------|--------|--------|---------|--------|-------|
| | | | 1961 | 1971 | 1981 | 1991 | 2001 | 2011 | |
| 1 | Population | Total | 55284 | 59168 | 87261 | 141927 | 122536 | 147137 | |
| | | Male | 27417 | 30137 | 43632 | 73966 | 60975 | 71014 | |
| | | Female | 27867 | 29031 | 43629 | 67961 | 61560 | 76123 | |
| 2 | | Decadal growth rate | | 7.02 | 47.48 | 62.64 | - 13.66 | 20.08 | |
| 3 | Sex Ratio | | 1016 | 963 | 1000 | 919 | 1010 | 1072 | |
| 4 | Literacy Rate | Total | 1.00 | 1.20 | 4.90 | 11.55 | 11.73 | 29.87 | |
| | | Male | 1.43 | 2.10 | 7.68 | 19.96 | 17.19 | 36.46 | |
| | | Female | 0.21 | 0.25 | 2.24 | 2.32 | 6.36 | 23.77 | |
| 5 | Workers | Total | 32376 | 16517 | 36861 | 75608 | 66241 | 80288 | |
| | | Workers | Male | 17714 | 15838 | 26307 | 44096 | 35516 | 40618 |
| | | | Female | 14662 | 679 | 10554 | 31512 | 30725 | 39670 |
| | | | Main workers | - | - | 30231 | 64550 | 40963 | 46127 |
| | | | Marginal Workers | - | - | 6630 | 11058 | 25278 | 34161 |
| 6 | WPR | | 58.56 | 27.92 | 42.24 | 53.27 | 54.06 | 54.57 | |
| 7 | Marital Status | Never married | 21560 | 28809 | 44462 | 74394 | 61232 | - | |
| | | Married | 31426 | 28004 | 39240 | 61303 | 54846 | - | |
| | | Widow | 2139 | 2201 | 3344 | 5223 | 6061 | - | |
| | | Divorced or Separated | 137 | 153 | 193 | 1007 | 396 | - | |
| | | Un-specified | 22 | 1 | 22 | - | - | - | |
| 8 | Dependency Ratio | | 0.91:1 | 1.27:1 | 0.90:1 | 0.84:1 | 0.78:1 | - | |
| 9 | *Child population | Population Ratio to | 20072 | 25275 | 11875 | 32925 | 21522 | 27504 | |
| | | Total Population | 0.36:1 | 0.43:1 | 0.14:1 | 0.23:1 | 0.18:1 | 0.19:1 | |
| 10 | ** Population in the working age group | | 28944 | 26105 | 45929 | 77097 | 69001 | - | |

*Child population for 1961 & 1971 = 0-14 yrs, for 1981 = 0-4 yrs, for 1991 & 2001 = 0-6 yrs

**Working Age Group Population for 1961 & 1971=15-44 yrs, for 1981, 1991 & 2001= 15-59 yrs

Source: Population Profile of Scheduled Tribes in Odisha, 2015, SC & ST RTI

Table – 7 : Comparison of Koya with the State, District and Block of Concentration

| State/ District/ Block/ Tribe | Decadal Growth Rate | Sex Ratio |
|-------------------------------|---------------------|-----------|
|-------------------------------|---------------------|-----------|

| | | |
|---------------------|---------|------|
| Odisha State | + 14.05 | 979 |
| Malkangiri District | + 21.62 | 1020 |
| Podia Block | - | 1066 |
| Koya Tribe | + 20.08 | 1072 |

1.5 Comparative Growth Rates for the Study villages of Koya

The Table-8 presents the variation in growth rate of Koya in the study area i.e. in villages of Materu and Niliguda Gram Panchayats in Podia Block. While the decadal growth rate of Koya in the study area between the census 2001 and 2011 is 16.07%, the growth rate between the census 2011 and the primary survey during December 2015 stands at 22.09%. The corresponding figures for Koya male and female growth rate is presented in the following table.

Table – 8 : Comparative Growth Rate -Koya Study villages

| | Census 2001 | Census 2011 | Growth rate | Survey 2015 | Growth rate |
|--|-------------|-------------|-------------|-------------|-------------|
| Koya Total | 7630 | 8856 | 16.07 | 10812 | 22.09 |
| Koya Male | 3718 | 4223 | 13.58 | 5168 | 22.38 |
| Koya Female | 3912 | 4633 | 18.43 | 5644 | 21.82 |
| Growth rate calculation Formula e.g. growth rate during 2001 to 2011 = (2011-2001)/ 2001 *100 | | | | | |
| <i>Note: Since in the study villages the Koyas are the only ST community so the total ST population of census 2001 and census 2011 has been taken as Koya population. This has been ascertained during the field survey in December 2015</i> | | | | | |

1.6 Comparison of Sex Ratio of Koya

As stated in Table-6 the Koya sex ratio is very appreciable which stands at 1072 females per 1000 males as per census 2011 for the whole community. The following Table-9 presents a comparison of sex ratio of Koya in the study area between the census years 2001 and 2011, and also between the census year 2011 and the primary survey during December 2015. It may be observed that the sex ratio of the Koya has been much better in the study area which was 1052 during 2001, 1097 during 2011 and 1092 in 2015.

Table – 9 : Comparative Sex Ratio during census year and Primary Survey - Study villages

| Census 2001 | | | Census 2011 | | | Survey 2015 | | |
|---|-------------------|-----------|-----------------|-------------------|-----------|-----------------|-------------------|-----------|
| Total Koya Male | Total Koya Female | Sex Ratio | Total Koya Male | Total Koya Female | Sex Ratio | Total Koya Male | Total Koya Female | Sex Ratio |
| 3718 | 3912 | 1052.18 | 4223 | 4633 | 1097.09 | 5168 | 5644 | 1092.11 |
| Formula - Total Female/ Total Male x 1000 | | | | | | | | |

1.7 Literacy Status of Koya and its comparative account

Koya community is not very well placed on literacy as compared to the literacy of the Scheduled Tribes as a whole in the State. With reference to the Census 2011, while the literacy rate of STs

as a whole is 43.96% the same for Koya stands at 24.29% **indicating their very lower literacy level among the STs of the state.** The Koya literacy rates for men (29.52%) and for women (19.41%) are also at a lower level compared to that of the total ST male (53.35%) and total ST female (34.82%) in the State.

Coming to the Podia block level, the Koya literacy rate is 37.02%. It is lower than the Koya literacy rate of the State (43.96%) and of the Malkangiri district (48.54%) and higher than that of the STs in Podia block (22.85%). But interestingly, the Koya literacy rate of the Malkangiri district is higher than that of the State and it is more than two times of that of Podia block which **indicates extreme educational backwardness of the Koyas of Podia block within the district itself.**

As regards the literacy rate of Koya women which is an important indicator of development, it reveals the same trend at different levels. As compared with that of all ST females of the state i.e., 34.82%, the corresponding figures for the Koyas of the State and Malkangiri district, the STs and only Koyas of Podia block are 19.41%, 38.28%, 18.97% and 30.50% respectively.

Table – 10 : Comparative literacy rate of Koya as per 2011 Census

| Levels | Population | Literate | Illiterate | Total | Percent |
|-------------------------------|--------------|-------------|------------|-----------|---------|
| Literacy of ST at State level | Total | 42,15,630 | 53,75,126 | 95,90,756 | 43.96 |
| | Male | 25,22,307 | 22,05,425 | 47,27,732 | 53.35 |
| | Female | 16,93,323 | 31,69,701 | 48,63,024 | 34.82 |
| Koya | Total | 35,733 | 1,11,404 | 1,47,137 | 24.29 |
| | Male | 20,961 | 50,053 | 71,014 | 29.52 |
| | Female | 14,772 | 61,351 | 76,123 | 19.41 |
| Podia Block | Total | 21,378 | 36,373 | 57,751 | 37.02 |
| | Male | 12,528 | 16,203 | 28,731 | 43.60 |
| | Female | 8,850 | 20,170 | 29,020 | 30.50 |
| ST in Podia Block | Total | 7898 | 26,657 | 34,555 | 22.85 |
| | Male | 4515 | 12,210 | 16,725 | 26.99 |
| | Female | 3383 | 14,447 | 17,830 | 18.97 |
| | Literacy gap | | | | 9.81 |
| Malkangiri | Total | 2,44,706 | | | 48.54 |
| | Male | 1,47,001 | | | 59.07 |
| | Female | 97,705 | | | 38.28 |
| State | Total | 2,67,42,595 | | | 72.87 |
| | Male | 1,50,89,681 | | | 81.59 |
| | Female | 1,16,52,914 | | | 64.01 |

LITERACY RATE OF KOYA IN THE STUDY AREA

The absolute literacy rate of the Koya in the study area presented in the following table (Table - 11) shows a gradual improvement between the census 2011 and the primary survey conducted in

the study villages in 2015. The indicative result depicts that the Koya literacy rate remains as a development concern for the community.

Table – 11 : Comparative absolute literacy rate of Koya in the Study Area

| Absolute Literacy Rate (Total Koya) | | | | |
|--|------------|---------------|--------------|---------------|
| | Total Koya | Literate Koya | 0-6 yrs Koya | Literacy Rate |
| 2011 | 8856 | 2040 | 1766 | 28.77 |
| 2015 | 10812 | 2997 | 1403 | 31.85 |

| Absolute Literacy Rate (Koya Male) | | | | |
|---|-----------------|--------------------|-------------------|---------------|
| | Total Koya Male | Literate Koya Male | 0-6 yrs Koya Male | Literacy Rate |
| 2011 | 4223 | 1167 | 810 | 34.19 |
| 2015 | 5168 | 1692 | 706 | 37.92 |

| Literacy Rate (Koya Female) | | | | |
|------------------------------------|-----------------|--------------------|-------------------|---------------|
| | Total ST Female | Literate ST Female | 0-6 yrs ST Female | Literacy Rate |
| 2011 | 4633 | 873 | 956 | 23.74 |
| 2015 | 5644 | 1305 | 697 | 26.38 |

Source: Census 2011 and Primary Survey 2015

1.8 Koya Study Villages: Contiguity and Feasibility for Micro project

Primarily, the Koya villages were studied to assess the status of the community for being considered as Particularly Vulnerable Tribal Group (PVTG) in a selected contiguous pocket of larger concentration. Based upon the available primary and secondary data on their development indicators and the prescribed criteria for PVTG, the following Koya villages in the Materu and Niliguda Gram Panchayats (GPs) of Podia Block were purposively selected, visited and studied. Both the GPs are located along the road connecting Sikhpalli with Podia Block headquarters through the damaged RD road. On the same road Niliguda GP headquarters lies at a distance of about 15 Kms and the Materu GP headquarters, at about 22 Km from Sikhpalli. From Materu the Podia Block lies at a distance of about 8 Km.

Both the Gram Panchayats are geographically contiguous. Their headquarters lie beside the road connecting Sikhpalli to Podia. In the two GPs there are as many as 28 habitations where the Koya are living as the only tribal community. The habitations are organically linked. In certain habitations the Koya live with the SCs and other communities

In all, the two GPs have 14 Revenue villages and 14 hamlets. The Materu GP has 6 Revenue villages and 10 hamlets- total 16 habitations. The Niliguda GP in contrast, has 12 habitations including 8 Revenue villages and 4 hamlets. The habitations are very scattered by location. Land area of each Koya revenue village being fairly good these are distantly located amidst the forest landscape stretching up to the Saberi river crossing which one would land in Chhatisgarh. The villages like Erbanapali, Ramaguda, Nunurguda, Iralgundi, Khilaguda are situated in close proximity with the Sialkota Reserve Forest which stretches over a vast area.

Table-12 : Geographically contiguous Koya Study villages in Materu and Niliguda GPs

| GP | Revenue village | Village location code (Census) | Area in hectares | Hamlet |
|----------------------------|------------------------|--|-------------------------|-------------------|
| Materu | Materu | 431069 | 1733 | Telamaguda |
| Materu | | | 0 | Madiguda |
| Materu | | | 0 | Tekalguda |
| Materu | Parsanapalli | 431072 | 1576 | |
| Materu | Tegdapalli | 431067 | 1544 | |
| Materu | | | 0 | Niliguda |
| Materu | Batanwada | 431068 | 874 | Jhilliguda |
| Materu | | | 0 | Kamarguda |
| Materu | Erbanapalli | 431084 | 2472 | Madiguda |
| Materu | | | 0 | Karamguda |
| Materu | | | 0 | Bandaguda |
| Materu | Ramaguda | 431077 | 0 | Metaguda |
| Niliguda | Niliguda | 431074 | 945 | Old Niliguda |
| Niliguda | | | | Kumbaguda |
| Niliguda | Iralgondi | 431081 | 1025 | |
| Niliguda | Dharmapalli | 431080 | 733 | |
| Niliguda | Dumaguda | 431076 | 0 | |
| Niliguda | Nunurguda | 431075 | 0 | |
| Niliguda | Uskalbag | 431078 | 1076 | Pujariguda |
| Niliguda | Cherkuguda | 431073 | 964 | Kamarguda |
| Niliguda | Nandiwada | 431079 | 820 | |
| 14 Revenue villages | | | 12942 | 14 Hamlets |

The total Koya habitation area of the two GPs, as per revenue records, comes around 13,000 hectares that is an ideal land area for commissioning a microproject or special project for the all round development of the Koya community living in the two GPs. There are certain villages like

Ramaguda, Duguda, Dumaguda and Nunurguda who have been converted to Revenue village but their land area has not been finalized. The table below details the total land area respective to the revenue villages of both the GPs. The Koya villages are at different levels of development, with the development programs being implemented by the line departments under Malkangiri district administration and also by certain NGOs like Utkal Minority and Weaker Sections Development Society working as Facilitating NGOs for operating the Odisha Tribal Empowerment and Livelihood Programme (OTELP) program in the area. Almost all the villages in these two GPs are covered under development program by OTELP.

The location of study villages, ethnic composition, households and population of the target community:

During ethnic status study of the community in the study villages, their population as well as the ethnic composition of their settlement was recorded, and presented in the **Table-43 (Annex-1)**.

1.9 Present Status of development in the Study villages

The Socio-economic survey conducted in 28 Koya habitations presents the scenario of existing development infrastructure available in the study area s relating to education, health, drinking water & sanitation, housing, agriculture, irrigation, communication, electrification and others.

1.9.1 EDUCATION

The information on the existing educational infrastructure has been plotted in a purposeful manner to assess the accessibility of school education for children from the study villages. The availability of educational institutions from primary level to Degree College level and Vocational Education, irrespective whether the educational institutions are run by School and Mass Education Department or SC&ST Department or by any other agencies, is given in the following table for the study area.

Table-13 : Status of educational infrastructure

| Education | Type of institution | Location | Number | Percentage |
|-----------|------------------------------|-----------------|--------|------------|
| | Primary school (P) | In same village | 14 | 50.00 |
| | | Less than 5 Km | 12 | 42.86 |
| | | Between 5-10 Km | 2 | 7.14 |
| | | Beyond 10 Km | 0 | 0.00 |
| | Middle school (M) | In same village | 12 | 42.86 |
| | | Less than 5 Km | 14 | 50.00 |
| | | Between 5-10 Km | 2 | 7.14 |
| | | Beyond 10 Km | 0 | 0.00 |
| | Secondary School (S) | In same village | 1 | 3.57 |
| | | Less than 5 Km | 8 | 28.57 |
| | | Between 5-10 Km | 12 | 42.85 |
| | | Beyond 10 Km | 7 | 25.00 |
| | Senior Secondary school (SS) | In same village | 0 | 0.00 |

| | | | | |
|--|--|-----------------|----|--------|
| | | Less than 5 Km | 0 | 0.00 |
| | | Between 5-10 Km | 0 | 0.00 |
| | | Beyond 10 Km | 28 | 100.00 |
| | Degree college of Arts, Science & Commerce (ASC) | In same village | 0 | 0.00 |
| | | Less than 5 Km | 0 | 0.00 |
| | | Between 5-10 Km | 0 | 0.00 |
| | | Beyond 10 Km | 28 | 100.00 |
| | Vocational training school /ITI | In same village | 0 | 0.00 |
| | | Less than 5 Km | 0 | 0.00 |
| | | Between 5-10 Km | 0 | 0.00 |
| | | Beyond 10 Km | 28 | 100.00 |
| | Special school for disabled (SSD) | In same village | 0 | 0.00 |
| | | Less than 5 Km | 0 | 0.00 |
| | | Between 5-10 Km | 0 | 0.00 |
| | | Beyond 10 Km | 28 | 100.00 |

The information indicate that for the primary and secondary education, most of the institutions are available in the village itself or at a distance below 5 Kms, except for some remote villages for secondary schools at a distance of 5-10 Kms. There are geographical barriers for many villages to reach and access educational institutes. Yet the children cover longer distance to reach the school.

The Senior Secondary Schools, Degree Colleges, vocational education institutions and school for differently abled are located distantly. Such institutions are available at Block headquarters or beyond. But there is no infrastructural problem for primary and secondary education in the area.

The Koya villages have been well provisioned with Primary to ME schools. In the Materu GP there are 14 schools and in Niliguda GP there are 11 schools. That apart, residential schools opened by SSD department are also there. There are two 40 seated girls residential schools located at Dharmapalli and Silakota villages, one 40 seated residential school for boys at Niliguda, a residential co-education school with the intake capacity of 40-200 students is there at Materu. A residential co-education school with intake capacity of 200 to 500 students is also located at the Block headquarters at Podia. The Koya children are mainly enrolled in the residential schools in the aforementioned places.

1.9.2 DRINKING WATER AND SANITATION

All the study villages depend on tube wells for drinking water which are enough to meet the domestic requirements of potable water in Koya villages. Hardly people depend on seepage water or streams. However, People suffer from frequent outbreaks of malaria, diarrhea, and skin infection problems, due to unhygienic living conditions in the villages.

Table – 14 : Status of Drinking Water and Sanitation

| Facility | Yes | No |
|----------|-----|----|
|----------|-----|----|

| | | |
|---|----|----|
| Tap water (Treated/Untreated) | 0 | 28 |
| Well water (Covered / Uncovered well) | 12 | 16 |
| Tube wells / Bore well | 28 | 0 |
| Spring | 2 | 26 |
| River / Canal | 1 | 27 |
| Tank / Pond / Lake | 0 | 28 |
| Community toilet including bath | 0 | 28 |
| Community toilet excluding bath | 0 | 28 |
| Community bio- gas or recycle of waste for productive use | 0 | 28 |

The Koya are of opinion that all the tube wells are not quite functional, though there is no shortage of water. In villages coming under Materu GP there are 100 tube wells and in Niliguda GP the number of tube wells is 82. On an average each village has about 3-4 tube wells. Hence, availability of good drinking water is not an issue. However, since the houses in villages remain scattered here and there, the distance covered by the members of each household to the source of water varies from near to little far. In the dry season water supply from tube wells reduce to a reasonable extent. Also, in about 43% of villages there are open wells which supplement to required quantity of water in dry seasons although the water level in the wells goes down in summer season. The Koyas use the water from tube wells for drinking, bathing, meeting other household requirements and also for use by their livestock. Even then they suffer from water borne diseases due to unhygienic environment.

More importantly, in none of the villages the sources of drinking water has ever been treated and the Koya also do not have their traditional ways for treating drinking water. Only when one falls sick, very occasionally, people boil water and drink. People are also not used to the use of water filters.

Almost all people go for open defecation. In none of the villages community toilets and bathrooms are available. There are two reasons why people go for open defecation, one it is one of their old habits and two, there is no water facility for toilet even if one would change his habit. As a matter of fact, the development trend warrants interventions for provisioning of pipe water supply in villages; both for drinking, domestic, toilet and other purpose.

1.9.3 ACCESSIBILITY & COMMUNICATION

Table-15 : Status of accessibility and communication in Koya study villages

| Type of Amenity | Location | Number | Percentage |
|-----------------------|-----------------|--------|------------|
| Post office(PO) | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Sub post office (SPO) | In same village | 2 | 7.14 |
| | Less than 5 Km | 6 | 21.42 |
| | Between 5-10 Km | 10 | 35.71 |

| Type of Amenity | Location | Number | Percentage |
|--|-----------------|--------|------------|
| | Beyond 10 Km | 6 | 21.42 |
| Post & Telegraph office (P&TO) | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Mobile phone coverage | In same village | 11 | 39.28 |
| | Less than 5 Km | 17 | 60.71 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 3 | 10.71 |
| Bus service (Public & Private) | In same village | 0 | 0 |
| | Less than 5 Km | 12 | 17.85 |
| | Between 5-10 Km | 8 | 28.57 |
| | Beyond 10 Km | 8 | 28.57 |
| Railway stations | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Connected to national highway(NH) | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Connected to state highway(SH) | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Connected to major district road (MDR) | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Connected to others district road | In same village | 8 | 28.57 |
| | Less than 5 Km | 12 | 42.85 |
| | Between 5-10 Km | 6 | 21.42 |
| | Beyond 10 Km | 2 | 7.14 |
| CC roads | In same village | 15 | 53.57 |
| | Less than 5 Km | 9 | 32.14 |
| | Between 5-10 Km | 4 | 14.28 |
| | Beyond 10 Km | 0 | 0 |

As evident from the above Table, only in two villages, i.e. the Gram Panchayat headquarters, the Sub Post Office is available. However, for various purposes Koya people go beyond 10 Km to

avail postal services like drawing and depositing money, making money order and other such requirements. The local Sub Post Office are not equipped enough for multiple transactions. Even for drawing wages availed from work participation in MGNREGS, people need to visit Post Office at Block headquarters. So also for transactions related to individual benefit schemes availed from the government, people visit Post Office or bank at Block headquarters in Podia or Kalimela.

Road infrastructures are also a point of concern. There are CC roads inside villages, but excepting few cases in large number of habitations there are no inter-habitation connecting roads. Because of that several problems starting from easy accessibility to goods transportation or handling medical emergencies remain a very difficult task to be handled.

The Koya villages in Materu and Niliguda are sort of cut off from the mainstream. One of the major district roads connecting Sikhpalli with Podia is so much damaged that at places the road is not jeep able. Only motor cycles are better means of communication next to a commander or tractor. Hence, people face lot of difficulties in commuting between the block headquarters or nearest places of importance. Within the GP there are no black top roads. The villages have been connected to each other, by and large, by foot path through the forests or agricultural lands. The major reason attributed to such poor road infrastructure is the destructive activities of LWEs. The local contractors are also not willing to take up any infrastructure work in the area.

The bridge over the river Saberi near Podia has not been completed yet. The Koyas commute between Podia and Sukuma by boat through the river. There are also some other places like near Tegdapalli from where Koyas visit Sukuma by small country boats. Although the district administration has plans for roads and culverts to facilitate the connectivity of Koyas to the outer world, yet the LWE menace comes on the way of execution of the plans.

1.9.4 Provisioning of Electricity and Power

All the Koya villages except Kumaguda in Niliguda GP have been electrified. As regards, electrification of individual households in the electrified Koya villages, only 904 households out of 2510 have taken electricity connection which is 36% of the total households surveyed in the area. However, there is no power supply for agricultural use or commercial use. If such provisioning is made possible then irrigation facilities through pump lifts would be possible to ensure round the year agriculture in Koya farm lands and at the same time to open power based local enterprise for self-employment and income generation.

Table-16 : Provisioning of Electricity to Koya study villages

| Provision | Yes | No |
|---|-----|----|
| Power Supply for Domestic Use (ED) | 28 | 0 |
| Power Supply for Agricultural Use (EAG) | 0 | 28 |
| Power Supply for Commercial Use (EC) | 0 | 28 |
| Power Supply for All Uses (EA) | 0 | 28 |

1.9.5 MISCELLANEOUS FACILITIES

The Koya villages have not been able to catch up with the development trends of the modern times as regards to availability of very essential miscellaneous public facilities like **banking**, access to financial institutions, credit linkage, agricultural credit, trade and commerce. In the era of financial inclusion, the Koya villages are still far from accessing banking services within 10 Km. Due to distant location of commercial or Co-operative banks, not all the people have been used to bank transactions. Under Government schemes when individual benefit oriented programs are being operated the Koyas like any other in the mainstream are required to be used to bank transactions but that is where they are lagging behind. The Koyas have been facing difficulties in receiving wages under MGNREGS, agricultural subsidies, dealing with insurance, transacting with government aid like housing assistance, educational scholarship and pension related, to name a few, transactions.

In the same manner, the non-availability of **ATMs** within a distance of 10 Km is also not conforming to the real time development. The Koyas' bankability is hindered with that. Similar is about the **Agricultural Cooperative Society** which is far from their village. At time of need, especially during the Kharif and Rabi seasons the Koyas fail to utilize the availability of agricultural loans and subsidies also. In such situations the **Self Help Groups** operate with local thrift and credit which helps the Koyas to avail soft loan for agricultural purposes. In about 40% of the villages functional women SHGs are there who have been handling thrift and credit within the villages, especially during agricultural seasons. However, many potential SHGs have not been able to grow up to a proper functioning standard due to lack of hand holding and intellectual support. The Podia Block and so the Koya villages have not been able to cash on the economic empowerment of women SHGs through NRLM provisions. The Block being categorized under non-intensive NRLM blocks, the provisioning of microcredit from sources is very poor. The women SHGs also are not efficient enough to deal with banks for credit linkage. However, the operationalization of OTELP in the area has increased the pace of SHG formation and strengthening. Since the Koyas are not able to take opportunities with the banks and agricultural cooperatives they are at a low level of farm mechanization and diversification in agriculture. The level of financial literacy of the SHG members, leave apart the lay persons, is very poor. It is very important therefore to develop their financial literacy in order to bring them to the ambit of development through economic empowerment.

Except the **weekly haat** the Koyas have opportunity to interact with big **Mandi** at Kalimela and Sikhpalli but their participation is negligible. The paddy Mandi operated by the district administration is hardly visited by the Koya. They are at a very subsistence level of economy and hence it is very unlikely for them to participate in paddy Mandi. As such, there is no vegetable Mandi nearby although the area has tremendous potential to develop with vegetable cultivation and marketing.

The Koya villages are somehow able to access provisions under **Integrated Child Development Scheme (ICDS)**. Although during the current survey **Anganwadi Centers** are not found in every habitation or locations, the administration is seriously looking at provisioning of Anganwadi Centre

or Mini Anganwadi Centers in almost all habitations. However, the supplementary nutrition provisions in existing Anganwadi Centers are to be made better. For women and child related matters, each village has access to **ASHA workers** in own village or nearby. The ASHA workers are really a great help to the Koya communities. However, since the appropriate and referral health care centers are distantly located, and the communication facilities from habitations to the mainstream are poor, the ASHAs also face a tough task in handling situations. One good situation is there with provisioning of **emergency 108 ambulance service** despite poor connectivity from the Koya pocket to district headquarters for which serious medical problems are to some extent realized. It again depends on awareness of the Koyas about procedural steps for accessing the provisions. Most of the villages are **out of mobile connectivity**.

The **Public Distribution Services** is a big relief for the Koyas for whom the PDS has become sort of life line. However, the PDS shops are not available in every village but are accessible in the locality. Usually the Koyas visit the GP headquarters to collect their PDS quota twice every month. There is no government run fair price shop.

Looking thus, from various grounds the Koya villages are at a disadvantageous situation from point of view of reach and access to miscellaneous facilities, infrastructure and provisions. Compared to the development at the mainstream, at least at the level of nearby sub-urban areas the Koya habitations are about decades backward. Hence, there is an urgency to seriously look at the minimum standards of infrastructure and facilities in Koya villages so as to improve the Human Development Indicators.

Table-17 : Miscellaneous facilities in Koya study villages

| Type of Facility | Location | Number | Percentage |
|---------------------------------------|-----------------|--------|------------|
| Commercial & Co-operative Banks | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| ATM | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 28 | 100 |
| Agricultural Credit Societies | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| | Between 5-10 Km | 6 | 21.42 |
| | Beyond 10 Km | 22 | 78.57 |
| Self-Help Group (SHG) | In same village | 11 | 39.28 |
| | Less than 5 Km | 2 | 7.14 |
| | Between 5-10 Km | 0 | 0 |
| | Beyond 10 Km | 0 | 0 |
| Public distribution system (PDS) shop | In same village | 0 | 0 |
| | Less than 5 Km | 6 | 21.42 |

| Type of Facility | Location | Number | Percentage |
|--|-----------------|--------|------------|
| Mandi / Regular market | Between 5-10 Km | 15 | 53.57 |
| | Beyond 10 Km | 7 | 25 |
| | In same village | 0 | 0 |
| | Less than 5 Km | 7 | 25 |
| Weekly Haat | Between 5-10 Km | 15 | 53.57 |
| | Beyond 10 Km | 6 | 21.42 |
| | In same village | 0 | 0 |
| | Less than 5 Km | 6 | 21.42 |
| Agricultural marketing society | Between 5-10 Km | 17 | 60.71 |
| | Beyond 10 Km | 5 | 17.85 |
| | In same village | 0 | 0 |
| | Less than 5 Km | 0 | 0 |
| ICDS (Nutritional Centers) | Between 5-10 Km | 6 | 21.42 |
| | Beyond 10 Km | 2 | 7.14 |
| | In same village | 0 | 0 |
| | Less than 5 Km | 16 | 57.14 |
| Anganwadi Centre (Nutritional Centers) | Between 5-10 Km | 6 | 21.42 |
| | Beyond 10 Km | 6 | 21.42 |
| | In same village | 16 | 57.14 |
| | Less than 5 Km | 5 | 17.85 |
| ASHA (Accredited Social Health Activist) | Between 5-10 Km | 7 | 25 |
| | Beyond 10 Km | 0 | 0 |
| | In same village | 10 | 35.71 |
| | Less than 5 Km | 12 | 42.85 |
| | Between 5-10 Km | 5 | 17.85 |
| | Beyond 10 Km | 3 | 10.71 |

1.10 Land Use Scenario in Koya Villages

The land use categories as provided in the following table presents the fact that the land use practices are still not very productive. Out of the total land under the villages which comes around 13,000 ha, the net sown area is less than 50%. The category of barren and uncultivated lands does not really remain uncultivated; rather a vast chunk of land is cultivated and cropped during Kharif season for major and minor millets. The total irrigated area in the villages shows a dismal figure which clearly indicate that the Kharif is the main agriculture season. In order to increase the gross cropping area it is required that small irrigation sources with creation of adequate water bodies can help promoting better agricultural land use in Koya villages. Through this only their economic empowerment can be better attempted.

Table-18 : Land use categories in Koya villages

| Area and | Category | Area (ha.) |
|----------|----------|------------|
| | Forests | 4284.2 |

| | |
|--|--------|
| Area under Non-agricultural Uses | 1662.5 |
| Barren and Un-cultivable land | 144.6 |
| Permanent Pastures and Other Grazing Lands | 645.2 |
| Land Under Miscellaneous Tree Crops etc. | 7.6 |
| Culturable Waste Land | 786.8 |
| Fallow lands other than current fallows | 0 |
| Current Fallows | 0.3 |
| Net Area Sown (Cultivable area) | 5410.7 |
| Total Irrigated Land Area | 0 |
| Total Un-irrigated Land Area | 5410.7 |
| Total Area of villages | 12,942 |

1.11 Sources of Irrigation

The Koya study villages are fully deprived of any irrigation facility. There are no perennial water bodies, no gravity flow has been tapped, canal irrigation has not been provided, and above all hardly there are adequate field channels to aid irrigation to the agricultural lands. Hence, the agriculture is by and large rain fed and Kharif is the main agriculture season. Efforts are going on through operation of schemes like OTELP to create irrigation facilities by constructing individual farm ponds, agriculture wells, and by tapping the gravity flow, although, however, they would not be sufficient. What is important here is to plan for series of community tanks along the stretch of recharge zone and discharge zones for facilitating percolation to storage. The in-situ water conservation in an attempt to develop the soil moisture profile of the Koya villages is very important in this connection. This can be and should be expedited.

Table-19 : Sources of Irrigation in Koya villages

| | | |
|--------------------------------------|------------------------|---|
| Area irrigated by source in hectares | Canals (C) | 0 |
| | Wells/Tube-wells(W/TW) | 0 |
| | Tanks/Lakes(T/L) | 0 |
| | Water Falls(WF) | 0 |
| | River lifts | 0 |
| | Others(O) | 0 |

1.12 Social Security Schemes and entitlements in Koya study villages

The social security programs and provisions are regarded as a life line by the Koya community members. Almost all the Koya households in both the GPs studied here have been covered under social security schemes starting from PDS to kinds of pension provisions. The following table presents an account of the Koya households who have been benefited with the various social security schemes. Although in the BPL list of 1997 some families were found left out because such families were just not there when the BPL 1997 enlisted eligible families, yet in the recent National Food Security Scheme all the Koya households have been covered in both the Panchayats. All the eligible families under different pension schemes have been covered without a single left out family as attested by the Sarapanch of Materu and Niliguda GPs.

Table-20 : Social Security Scheme entitlement status of Niliguda and Materu GP

| Categories | NILIGUDA GP | MATERU GP | Remarks |
|---------------------------|-------------|-----------|------------|
| Total Pension Holders | 373 | 545 | |
| IGNOP | 152 | 273 | |
| IGNWP | 7 | 29 | |
| IGNDP | 5 | 9 | |
| MBPY (OAP + WP + DP) | 209 | 234 | |
| PDS | | | |
| BPL | 576 | 748 | |
| APL | 224 | 373 | |
| Antodaya Anna Yojna (AAY) | 15 | 18 | 35 Kg@Re.1 |
| RDP (Disable) | 3 | 5 | 10 Kg@Re.1 |
| PLO (Disable) | 14 | 23 | 25 Kg@Re.1 |
| School | 11 | 16 | |
| Anganwadi | 11 | 14 | |
| Asha | 10 | 12 | |
| Total Tube wells | 82 | 100 | |

Source: PEO of Materu and Niliguda GP Office

Table-21 : Koya Pension Holders in different revenue (study) villages

| Village | IGNWP | IGNOAP | NOAP | ODP | MBPY | MBPY (WP) | MBPY (OAP) | IGNDP |
|--------------|------------|-----------|------------|-----------|------------|------------|------------|-----------|
| Materu | 26 | 23 | 49 | 3 | 14 | 11 | 3 | 7 |
| Telamguda | 10 | 9 | 20 | 1 | 11 | 11 | 0 | 4 |
| Madiguda | 6 | 5 | 19 | 0 | 2 | 2 | 0 | 0 |
| Tekalguda | 15 | 8 | 23 | 4 | 12 | 11 | 0 | 0 |
| Parsonapalli | 15 | 10 | 25 | 2 | 13 | 12 | 1 | 3 |
| Tegdapalli | 8 | 2 | 10 | 2 | 18 | 17 | 1 | 0 |
| Niliguda | 2 | 0 | 2 | 0 | 1 | 1 | 0 | 1 |
| Batanwada | 12 | 11 | 23 | 1 | 23 | 23 | 0 | 0 |
| Jhilliguda | 5 | 5 | 10 | 1 | 11 | 8 | 3 | 0 |
| Kamarguda | 5 | 1 | 15 | 0 | 2 | 2 | 0 | 0 |
| Madiguda | 6 | 5 | 0 | 0 | 0 | 0 | 0 | 0 |
| Erbanapalli | | 1 | 1 | 4 | 7 | 3 | 4 | 0 |
| Karamguda | 18 | 4 | 0 | 1 | 0 | 12 | 1 | 0 |
| Bandaguda | 9 | 3 | 0 | 4 | 4 | 2 | 2 | 0 |
| Ramaguda | 1 | 1 | 2 | 0 | 3 | 1 | 2 | 1 |
| Metaguda | 6 | 4 | 0 | 1 | 10 | 3 | 7 | 0 |
| Pedaguda | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| | 145 | 92 | 199 | 24 | 131 | 119 | 24 | 16 |

Source: Block Office, Podia, as on 16 December 2015

2.1 Wellbeing ranking analysis and vulnerability mapping

To understand the wellbeing situation of the families, wellbeing ranking was conducted during socio-economic survey through focus group discussions (FGDs) with men and women of the study villages. The categorization has been based on overall wellbeing of the family at present, which included food availability from own land, food security through different months in a year, income from different sources, number of working hands, condition of the house etc. The ranking indicated that on an average about 12% of Koya families has food availability for the whole year who have been brought under manageable category, while about 78 percent families have food available for 6-9 months are considered poor. Leaving apart the above about 11% of families who have food availability for less than 3 months are considered poorest of the poor.

Table-22 : Well-being ranking of Koya households

| Poorest of Poor (POP) | % to total surveyed HH | Poor | % to total surveyed HH | Manageable | % to total surveyed HH | Well off | % to total surveyed HH |
|-----------------------|------------------------|------|------------------------|------------|------------------------|----------|------------------------|
| 263 | 10.48 | 1957 | 77.96 | 290 | 11.55 | 0 | 0 |

Total households surveyed = 2510

Source: Primary socio-economic survey

Table-23 : Access to poverty line cards

| Ration card Type | Surveyed Villages | |
|------------------|-------------------|---------------|
| | Koya HHs | % to total HH |
| BPL | 1324 | 52.74 |
| APL | 597 | 23.78 |
| Antodaya | 33 | 1.31 |
| No Cards | 556 | 22.15 |
| Total | 2510 | 100 |

Source: Primary survey

The Public Distribution System is an important mechanism for the people to survive through their food deficient months. There is a relative mismatch between the data provided by the Podia Block as compared to the data obtained through primary socio-economic survey. The result of primary socio-economic survey, as conducted on 2510 households, indicates that 52.74% of households have BPL cards while 23.78% have APL cards. Although the Antodaya card holders are negligible which stands at 1.31%, as good as 22% are not having any PDS entitlements which puts them in a very vulnerable situation. However, in the recent food security survey conducted by Government of Odisha is said to have covered all the surveyed households as legitimately entitled to food security provisions.

The well-being and vulnerability situation is further expressed in the conditions of living of Koyas as evidenced from the primary survey data on their house types as presented in the following table. Out of total 2510 households, as good as 76.29% households have thatched houses with mud walls, while 11.31% have tile roofed houses with mud walls. Only 10.59% households have pucca houses under Indira Awas Yojana (IAY) and only 1.79% of the households have asbestos roofs with pucca walls that are considered little well off compared to the average Koya families. From the Block sources it has been understood that plans are underway to cover cent percent of the Koya families under the Rural Housing schemes which includes Indira Awas Yojna, Mo Kudia and Biju Pucca Ghar Yojana. However, due to the LWE activities the government programs have been taken up at a very lower scale.

Table-24 : Type of housing

| Type of House | Koya | Percentage |
|---------------|------|------------|
| Thatched | 1915 | 76.29 |
| Tile | 284 | 11.31 |
| IAY | 266 | 10.59 |
| Asbestos | 45 | 1.79 |
| Total | 2510 | 100 |

Table – 25 : Landholding of Koya in study villages

| Land Type | Low land in Ac | Medium Land in Ac | Up land in Ac | FRA land in Ac |
|-------------------------------------|----------------|-------------------|---------------|----------------|
| Extent | 1171 | 3401 | 686 | 81.95 |
| Average per HH (Total HH - 2510) | 0.46 | 1.35 | 0.27 | |

The Koyas own three types of land such as low land, medium land and upland. Besides, some families have been granted titles on forest land under Forest Rights Act. The land holding of the 2510 surveyed households have a total extent of 1171 acres of low land making an average of 0.46 acres per household, 3401 acres of medium land making an average of 1.35 acres per household and 686 acres of upland making an average of 0.27 acres per household. The low land is valued higher compared to others because the low lands favour paddy cultivation. From the FGDs it was understood that the families who own low lands have a better food security compared to those having medium lands and up lands. The poorest of poor families usually have up lands. Up lands are valued low because only Kharif cultivation is possible on up lands and usually millets are grown there depending on the mercy of nature.

In terms of land holding by individual families the survey indicated that 263 families, which makes 10.48% of the surveyed households (2510) have less than one acre of land which is the smallest size of land holding. As regards medium size of land holding, 1957 households accounting for 77.96% of the surveyed households own lands between 1-3 acres, and the remaining 290 households i.e 11.55% have larger size of lands above 3 acres. In well-being context the

households having less than one acre of land are categorized as poorest of poor, the ones having 1-3 acres of land are regarded as poor and those having more than three acres of land fall under manageable category.

The landholding does not necessarily reflect the economic well being of the Koyas because without irrigation facilities the agriculture is rain fed and hence Kharif is considered as the main agricultural season.

2.2 Livelihood Scenario

The landscape of Koya study villages is composed of undulating tracts of high ridges and low valleys. In these terrain different types of lands like hill slopes, foothills, high land, up land, medium and lowlands are found within the village boundary and the water of this area is drained by a main drainage line. From the hilly lands soil erosion is very high and land condition is very poor having very low moisture holding capacity. Agriculture is the main source of livelihoods supplemented with wage earning, animal husbandry and collection of NTFPs. Over the years some Koya youths have migrated out in search of livelihood opportunities in the cities, far and near, in the states of Andhra Pradesh, Karnataka, Kerala and Chhattisgarh. However, observations on the current livelihood scenario indicates that in case of Poor and Very poor families the major livelihood is agriculture followed by wage labor, where as in case of Poorest of the Poor the number of families depending on agriculture or agri-labor as main livelihood is low as compared to other sources. The Koyas always have a preference for wage from working as agricultural labour. They are not very adept to works like roads and buildings and earth work for which they have limited choice for wage earning.

2.2.1 Typical average annual household income of different category of people:

Table-26: Koya average annual household income (Rs)

| Category | Agriculture | Agri Labor | Wage Labor | NTFP | *Migration |
|----------------------------|-------------|------------|------------|------|------------|
| Poorest of the poor | 1000 | 1000 | 2000 | 2000 | 3000 |
| Poor | 7000 | 1000 | 2500 | 2000 | 3000 |
| Manageable | 12,000 | 2000 | 2000 | 2000 | 1000 |
| Relatively Well off | 18,000 | 1000 | 2000 | 2000 | 3000 |

Source: FGD

*applicable for those who are migrating

Amongst the Koya community adult members from about 10 -15% households migrate out under distress conditions arising out of landlessness, very low land holding, crop failures, indebtedness and such in different seasons including rainy season. They migrate to nearby cities like Raipur in Chhattisgarh and Hyderabad in Andhra Pradesh. The migrants are usually unskilled and work in sectors of manual work for wage earning.

2.2.2 Typical average expenditure of different category of people:

Table-27: Koya average annual household expenditure (Rs)

| Category | Food | Agriculture | Social | Cloth | House repairing | Health | Education |
|----------------------------|--------|-------------|--------|-------|-----------------|--------|-----------|
| Poorest of the Poor | 2000 | 1000 | 500 | 1000 | 500 | 1000 | 0 |
| Poor | 5000 | 2000 | 1000 | 1000 | 1000 | 1000 | 0 |
| Manageable | 8000 | 3000 | 1500 | 1000 | 1000 | 1000 | 500 |
| Relatively well off | 10,000 | 5000 | 2000 | 2000 | 1000 | 1500 | 500 |

Source: FGD

The income and expenditure pattern in the villages shows that there is no much difference among different type of categories. Almost all are at the same level. Families those have relatively more land, or more human resource are better off.

2.3 Credit Situation

Table-28: Credit and Loan system

CREDIT SYSTEM

| Season | Reasons | Institution | Collateral | Interest rate | Item as credit | Repay-ment period |
|-----------------|-----------|---------------------|--|--|----------------|------------------------|
| All time | Emergency | Well off neighbours | Up to Rs. 1000 | 10-15% as negotiated | Money & grains | 1 month |
| All time | Emergency | Well off neighbours | Depends on negotiations, usually no mortgage | 10-15% as negotiated payable every month | Money | Flexible |
| All time | Emergency | SHG | | 36-48% pa | Money | In the promised period |

Very few families have taken loan from external agencies, as most of the times they manage inside the village itself and in case of large expenditures such as marriage etc. they sell part of their land to meet the expenses. Mostly loans are taken for agricultural purpose, followed by for health related issues.

2.4 Migration

Many Koya youths have migrated out to nearest big cities like Visakhapatnam, Vizianagaram, Hyderabad, Raipur, Kochi, and also to many other cities for working in different sectors of wage employment. The exact number of migrants could not be properly ascertained because there is no record at Panchayat level and some people frequently travel between their village and place of work in other cities. The migrants usually leave their village during May-June and come back by September-October. Discussions with some youths revealed that they earn in the range of Rs. 10,000/- to Rs. 15,000/- per month and they manage to save up to a maximum of Rs. 2500-3000/- per month which they send home or bring with them when they visit home.

Only the Koya male youths migrate out. When they return they spend their savings on priority items at their family level. These items include household assets, land, utensils, implements, etc. However, the real time expenditure like rituals and healthcare demands substantial amount of expenditure. One to one discussion with the migrant families, made us to understand that, they are migrating because of small land holdings and negligible income from land compared to the need of the family and also after Kharif agriculture there is no other source of income for their families. The villagers are more interested in developing their land and cultivate the lands throughout the year to eke out a living rather than migrating out.

2.5 Skills and Services

The Koya do not have much skill base. However, they are learners of skills like masonry, tailoring, and petty trading especially in agro and NTFP items. Further, as the locals opine, if they are provided adequate training on various marketable skills then they would not need to visit distant places in search of livelihoods, rather would stay in their own villages with their families.

2.6 Market Analysis

The Koya villages have good access to nearby markets, in Sikhpalli and Podia where it would be easy for them to sell their agriculture produce. However, in the current scenario when agriculture is confronted with crisis of smaller land holdings, poor land quality and no irrigation facility, such market potential holds no meaning.

2.7 Coping Mechanisms

During stress periods most of the families sell their livestock, some take loans from relatives as shown in the table 28 and some households migrate out to earn livelihood.

3. Livelihood Activity analysis and Plan

3.1. Agriculture

From household survey and from focused group discussion it was found that, the most crisis period is from April to November of each year. Therefore, villagers want to learn new techniques of agriculture through which, they can increase the production of upland paddy and millet, and thus can meet their food security from their land.

Table-29: Season wise Agriculture of Koya

| | |
|--------|---|
| Kharif | Paddy, Finger Millet, Coarse millet, Maize, Niger, tomato, chilli |
| Rabi | Potato, tomato |
| Summer | Paddy |

Agriculture is mostly rain-fed. There is no agriculture in Rabi season. The major food crops grown in Kharif are finger millet, coarse millets and paddy, which are mostly grown in traditional manner. From last year onwards with the help of Utkal Minority and Weaker Sections Development Society (UMWSDS) a NGO working in the area, some new techniques have been introduced in agriculture and horticulture including WADI. In the low lands some families have grown summer paddy depending on the availability of seepage water.

3.1.1 Crop wise coverage

From FGDs it has been ascertained that the crop coverage in more than 50% of lands usually includes varieties of traditionally grown millets, while paddy occupies about 20%, oil seeds and pulses and vegetables, 15% of lands. The rest of lands remain fallow or abandoned.

3.1.2 Agriculture equipments

The agricultural implements and equipments used by the Koyas are very simple and of traditional type. For cultivation, plough is the main implement. In addition to that hand hoes of various shapes and designs are also used. The ploughs used by the Koyas are of two types, big and small. The big-share-plough is used to till plain and low lands where soil depth is good while the small-share-plough is used on moderate slopes requiring low tillage. For areas under shifting cultivation the small share plough is used in order not to disturb the soil much to check soil erosion. The accessory implements with plough are yoke and harrow, wooden weeders of very traditional type. On higher slopes they follow very low tillage practice. These shows, the Koyas still practising very traditional agriculture, and they are not financially sound to own and use different modern agricultural equipments.

3.1.3 Crop analysis

The Koyas do not grow many crop varieties. Their agriculture is mainly limited to cereals like millets, paddy, maize; pulses like *arhar* and cow pea, oil seeds like niger, mustard and ground nut in low scale and in certain areas. The area requires new crop introduction and diversification integrating the traditional varieties and improved varieties so as to sustain their economy.

Table-30: Analysis of crops grown by Koyas

| Crop | Varieties | Remarks |
|--------|--|---|
| Paddy | Enormous varieties of variable durations | Some more traditional paddy varieties are grown in extremely small quantities |
| Millet | <ul style="list-style-type: none"> • Finger millet • Little millet | The traditional varieties are cropped |

| | | |
|-------------------|--|---|
| Vegetables | Tomato, Chilli, Potato local varieties | So small in scale, production could not be ascertained |
| Maize | Local | So small in scale, production could not be ascertained |
| Groundnut | Local | Cultivated in riverside alluvial soil, not in large scale |
| Pulses | Local | Arhar and cow pea are the main crops, mostly on uplands |

Source: FGD

Table-31: Traditional varieties of paddy grown by Koyas in different types of lands

| Up lands | | Medium up lands | | Low lands | |
|------------------|----------|-----------------|----------|----------------|----------|
| Variety | Duration | Variety | Duration | Variety | Duration |
| Basana Kaveri | 100 days | Badamanji | 120 days | Bagura | 150 days |
| Dayabuti | 90 days | Benda | 120 days | Asamchudi | 150 days |
| Govinda | 100 days | Budma | 120 days | Barengi | 150 days |
| Kandiribali | 100 days | Chudi | 150 days | Batachudi | 150 days |
| Kakudimanji | 120 days | Dhega Chinamali | 120 days | Bayaganda | 150 days |
| Kata chudi | 90 days | Godabanda | 120 days | Buda Chenamali | 150 days |
| Mahulkochi | 90 days | Gatia | 120 days | Baiganmanji | 150 days |
| Matidhan | 100 days | Kania | 120 days | Bagudi | 150 days |
| Siklakali | 90 days | Kaniangabuda | 120 days | Tikilikata | 150 days |
| Satka | 60 days | Kaparbela | 120 days | Dulardei | 100 days |
| Telkasu | 90 days | Kandamali | 120 days | Gudman | 150 days |
| | | Lal Dhana | 130 days | Guruji | 150 days |
| | | Muliapati | 120 days | Gatasaria | 150 days |
| | | Nadia rasa | 120 days | Ghalaka | 150 days |
| | | Sana Bayagonda | 130 days | Kalakas | 150 days |

| Up lands | | Medium up lands | | Low lands | |
|-----------------|-----------------|------------------------|-----------------|------------------|-----------------|
| Variety | Duration | Variety | Duration | Variety | Duration |
| | | Saguri | 120 days | Kinuri | 150 days |
| | | Sindur | 120 days | Kalajira | 150 days |
| | | Telatia | 120 days | Kalakhadika | 150 days |
| | | | | Kaliapalsi | 150 days |
| | | | | Khajurikoli | 150 days |
| | | | | Lalkhadika | 150 days |
| | | | | Maguramundi | 150 days |
| | | | | Mandiamanji | 150 days |
| | | | | Methi | 150 days |
| | | | | Memalmatu | 150 days |
| | | | | Machhakanta | 150 days |
| | | | | Mahipal | 150 days |
| | | | | Nageni | 150 days |
| | | | | Osabal | 150 days |
| | | | | Pande | 150 days |
| | | | | Poda | 150 days |
| | | | | Punjidhana | 150 days |
| | | | | Ratanchudi | 150 days |
| | | | | Renga | 150 days |
| | | | | Suru | 150 days |
| | | | | Suruja | 150 days |
| | | | | Sikanhirate | 150 days |
| | | | | Singapura | 180 days |

3.1.4 Situation analysis of agriculture

The Koya villages offer very good scope for expanding the Integrated Natural Resource Management (INRM) based agriculture to expand the portfolio of their agriculture based livelihood. The opinions articulated in the FGDs suggest the following for a face lift in status of Koya agriculture along with a perspective as given in the following table for development.

- Productivity enhancement of existing food crop- paddy and millet following SRI principles
- Introducing pulses along with millets in 20% of agricultural lands to regain fertility
- Introduction of off season vegetables in the cropping system (options are Potato, Tomato, Chilli, Sweet Potato, Creepers)
- Second cropping in 25% of total agricultural lands
- Financing through SHGs, Linkage with local banks and SC & ST Finance Corporation
- Field bunding, construction of farm-pond, dug-well, WHR and diversion channels
- Plantation in forest for fuel wood and fodder
- Capacity building of all famers on improved agricultural practices
- Linkage with seed shops and agri departments
- WADI
- Introduction of people friendly agricultural equipments such as power tiller, ridger, digger, weeder, harvester etc.
- Construction of compost pits for bio manure
- Cattle shed renovation for collecting dung and urine to be used as biofertilizer

Table-32: Koya agriculture: current status and future perspectives

| Issue | Current status | Causes | Opportunities | Proposed solutions |
|-----------------------|--|---|---|--|
| Low Production | <ul style="list-style-type: none"> • Local seeds • Traditional practices • High soil erosion • No modern agricultural equipments | <ul style="list-style-type: none"> • Limited resource for inputs • Lack of availability of good seeds • Low level of awareness among villagers | <ul style="list-style-type: none"> • Many government schemes are operating for agricultural promotion • Provision of land development through MWS programme | <ul style="list-style-type: none"> • Financing through SHGs, Linkage with local banks • Linkage with SC and ST financing corporation • Bunding of all lands • Capacity building of all famers on improved agricultural practices • Linkage with Seed shops and agri departments • Introduction of people friendly agricultural equipments such as power tiller, ridger, digger, weeder • Construction of compost pits |
| Only Kharif | No irrigation | No much attention | • Tapping gravity flow from | • Construction of farm-pond, dug-well, WHT and |

agriculture source have been certain streams diversion channel given for • OTELP Plus • Fencing creation of programme and MGNREGS through which irrigation infrastructures sources such as well, and diversion channels can be created

3.2 Forest Collections

The villages had good forest cover around their habitations. Over the years, deforestation has reduced the forests into bushes. Almost all Koya families depend on the forests for fuel. At present the forests do not provide enough NTFP for a livelihood. However, our survey data shows that 90% of the households collect some NTFPs for domestic consumption & for market.

Table-33: NTFP availability, collection and marketing

| Season | Items | Used for | Remarks |
|-------------------|---|---------------------------------|--|
| Different seasons | Leafy vegetables, tubers, shoots, flowers, etc | Domestic consumption for food | Not taken to market |
| Winter | Harida, bahada, amla | Mainly for market | Amla sells well |
| Summer | Tamarind, Mahua, Mango, Jackfruit, black berry, gums & resins | Mainly for market | Mahua flowers fetch good price in market |
| Rainy season | Bamboo shoots, mushroom | Domestic consumption and market | Good market demand |
| All seasons | Siali leaves | For market | For Khali pressing |

Very less number of families in the village get some cash benefits by selling forest produces. Nevertheless, they get lot of products as listed above, which are mostly used for household purposes. The village forest has denuded over the years, therefore, do not provide any NTFP at a scale which could be sold in the market for a livelihood purpose.

3.3 Animal Husbandry

Traditionally being pastoralists, Koya households keep varieties of livestock like cattle, buffaloes, goats, pigs and country fowls. However, the cattle and buffaloes are treated as work animals as well as sacrificial objects and when required they sell them for money. They do not milk the cows

and buffaloes. They also do not care for the cattle and buffaloes as better as they care the small ruminants like goats. On livestock rearing matters Koyas may surpass other tribal communities.

Pig rearing is a common affair. They do not need to take care of the pigs. But the number and intervals at which the pigs add numbers in shape of piglets, adds value to the household economy. The Koyas are of opinion that the animal is a good economic resource. They are used as sacrificial objects, for meat and for market.

Poultry birds are used both for home consumption and selling to add to household income. But there is no effort to take poultry on commercial basis. This is mainly because of lack of fund, technical knowledge and market linkage.

Recent additions of many improved varieties of ducks, goose and poultry are projected as new economies for the Koya families. Through the OTELP program many new livestock categories are being added to the existing varieties with Koya households.

In the 2510 surveyed households, the total number of cattle heads is counted to be 4659 which makes per household average of 1.85 cattle heads. Similarly the average per households for buffalo is 0.26, for goats it is 0.73, for poultry it is 1.10 and for the pigs it is 0.49.

Table-34: Livestock rearing by Koyas

| Cattle | Buffalo | Goat | Poultry | Piggery |
|---------------|----------------|-------------|----------------|----------------|
| 4659 | 666 | 1837 | 2783 | 1247 |
| 1.85 | 0.26 | 0.73 | 1.10 | 0.49 |

3.3.1 Diseases in livestock

The livestock reared by the Koya remain prone to diseases in mainly summer and rainy seasons. The various diseases that affect the livestock are presented in the following table.

Table-35: Diseases in livestock

| Season | Livestock |
|---------------|--|
| Summer | Cattles - Guvlia, Phatua/Chapka, Sahana, Enterotoxaemia |
| Winter | |
| Rainy | Goat pox, worm infection, anthrax, bajabajia, ranikhet, Dhala Jhada, fowl pox, |

As there is no veterinary service available at village level, villagers have to depend on Podia to avail the service for them as well as for their livestock. Also, villagers are not aware of the methods or vaccines through which, diseases could be prevented; therefore, villagers lose a lot of livestock.

3.3.2 Situation Analysis of Livestock

Table-36: Status of animal husbandry and future perspective

| Issue | Current status | Causes | Opportunities | Proposed solutions |
|-----------------------|---|---|---|---|
| High Mortality | <ul style="list-style-type: none"> • Livestock suffer from different disease • Very unhygienic sheds • Mixed grazing • In summer high water stress for livestock • In rainy season, overflowing of drainages make it difficult to take animals to forest for grazing | <ul style="list-style-type: none"> • Limited resource for shed construction • No disease preventive measures • Lack of awareness about diseases and vaccinations • Lack of fodder for stall feeding | <ul style="list-style-type: none"> • Vaccinations are available for most of the diseases • Provisions in programs such as MGNREGA for Shed construction | <ul style="list-style-type: none"> • New shed construction for livestock for all households under MGNREGA program • Awareness campaign and veterinary camps on different livestock diseases and its preventions • Skill building of youth to work as para-vets. • Construction of check dam and LBS to limit the overflowing of drainages • Introduction of fodder cultivation |

4. Healthcare

The status of availability of health infrastructure in the Koya villages under the two GPs has been presented hereunder. For the purpose of presenting the information, only the revenue villages have been taken because in each of the revenue villages the Gaon Kalyan Samiti, an institution under National Rural Health Mission is functioning.

The Community Health Center (CHC) is beyond 10 Km for all the villages excepting one in reference here. In other words the CHC is accessible within 10 Km for only 7.14% of villages and for the rest 92.86% of villages it lies beyond 10 Km. Similarly, the Primary Health Centre (PHC) is located in only one of the Koya villages (7.14%), for 50% of villages the PHC falls within a distance of less than five kilometers, for 35.71% of Koya villages the PHC is far between five to ten kilometers. For only one village (7.14%) the PHC is beyond 10 Km.

The Koyas suffer a lot while on medical emergency. To handle such emergency they need to visit the district headquarters at Malkangiri. There are no medicine shops available nearby for which the community members depend on Kalimela or Malkangiri. There are not many medical service providers in the area. Due to the vulnerability of the area from LWE point of view, the Government Health Officers are also not staying in the area. However, the Anganwadi and ASHA workers are handling most of the minor health issues like cold, cough, fever, loose motion, etc. There are 11 Anganwadi workers in Niliguda GP and 14, in Materu GP who provide some timely primary medical aid for minor ailments. Similarly there are 10 Asha workers in Niliguda GP and

12, in Materu GP who provide medical referral services and accompany the patients to medical centers, especially on women and child health matters.

Similar situation prevails for all other health facilities. The mobile health center is far away and the quality of health care services is poor. As a result, the people still rely on their traditional ethno-medicine, the traditional birth attendants and the quacks visiting their villages. Although there have been regular attempts on the part of the government and through National Programs like NRHM, what is important is that the health seeking behavior of the Koyas has not improved because of lack of awareness. Hence, interventions for raising the awareness of the community and the motivation to seek institutional health facilities are badly required for the community. Through periodical health camps and community counseling the health seeking behavior of Koya can be promoted.

Table-37: Location of healthcare infrastructure in the Koya study villages

| Type of institution | Location | Number | Percentage |
|--|-----------------|--------|------------|
| Community health centre (CHC) | In same village | | 0 |
| | Less than 5 Km | | 0 |
| | Between 5-10 Km | 1 | 7.14 |
| | Beyond 10 Km | 13 | 92.86 |
| Primary health centre (PHC) | In same village | 1 | 7.14 |
| | Less than 5 Km | 7 | 50 |
| | Between 5-10 Km | 5 | 35.71 |
| | Beyond 10 Km | 1 | 7.14 |
| Primary health sub centre (PHS) | In same village | 2 | 14.29 |
| | Less than 5 Km | 2 | 14.29 |
| | Between 5-10 Km | 7 | 50 |
| | Beyond 10 Km | 3 | 21.43 |
| Maternity and child welfare centre (MCW) | In same village | | 0 |
| | Less than 5 Km | | 0 |
| | Between 5-10 Km | | 0 |
| | Beyond 10 Km | 14 | 100 |
| Veterinary hospital (VH) | In same village | | 0 |
| | Less than 5 Km | | 0 |
| | Between 5-10 Km | 1 | 7.14 |
| | Beyond 10 Km | 13 | 92.86 |
| Mobile health clinic (MHC) | In same village | | 0 |
| | Less than 5 Km | | 0 |
| | Between 5-10 Km | 1 | 7.14 |
| | Beyond 10 Km | 13 | 92.86 |
| Family welfare centre (FWC)/ ANM Centre | In same village | | 0 |
| | Less than 5 Km | | 0 |
| | Between 5-10 Km | | 0 |

| | | | |
|---|-----------------|----|-----|
| | Beyond 10 Km | 14 | 100 |
| Charitable non Govt. hospital/Nursing home. | In same village | | 0 |
| | Less than 5 Km | | 0 |
| | Between 5-10 Km | | 0 |
| | Beyond 10 Km | 14 | 100 |

The status of villagers' health in general and health of the children and women is particular raises concern. Apart from this the most prevalent and commonly reported disease in the villages is malaria, types of skin disease, joint pain, diarrhoea, acidity, cataract, eye diseases, cough, headache, foot diseases, cold, fever etc. Women are most affected at the time of pregnancy because the nearby hospital is located at a distance beyond 10 kms i.e. Community Health centre (CHC) at Podia.

Villagers are not aware of the methods through which, diseases could be prevented, and therefore, villagers end up spending a lot of money on health purpose. Asha didi also do not visit the village regularly or do not provide any awareness on different diseases.

The health situation in the villages is not very encouraging. Villagers suffer from the outbreak following diseases in different seasons.

Table-38 : Seasonality of diseases

| Season | Major human diseases |
|--------|--|
| Summer | Malaria |
| Winter | Cold, cough, skin diseases |
| Rainy | Diarrhoea, Kadakira - wound in leg, eczema, scabies, Itching, skin infection |

4.1 Situation Analysis of Health

Table-39 : Health status and future perspectives

| Issue | Current status | Causes | Opportunities | Proposed solutions |
|--|---|--|--|--|
| Rampant outbreak of Malaria, diarrhea, skin infection, and stomach upset problems | <ul style="list-style-type: none"> • No proper drainage in the village • Open ditches where mosquito breed • People do not use mosquito nets • People amass cow | <ul style="list-style-type: none"> • No proper drinking source available in the village • People are unaware of safe drinking practices • Due to financial constraint | <ul style="list-style-type: none"> • Drinking water source could be created from MGNEGA funds • Mosquito nets available free of cost from NRHM | <ul style="list-style-type: none"> • New tube well construction • Proper shed for livestock • Compost pits • Filling up all open ditches • Awareness creation among people regarding safe drinking water • Awareness creation among people regarding prevention of malaria |

dung in open places there are no proper cow sheds

- Creation of health committee to look after the above issues proper services

5. Gender

In Koya society women enjoy a better status in a different way very much unlike to the women of the caste society. However, in the current scenario of development, the Koya women have not been able to imbibe the mainstream traditions and hence their empowerment remains an important development issue. Awareness, financial literacy, leadership, skill enhancement, employment in organized and unorganized sectors may be considered as the needed aspects of gender empowerment. Entrepreneurship development in women through community based institutions like SHGs would be ideal in this regard. On the basis of FGD the following table provides the current status and development perspective for gender empowerment in the long run.

Table-40 : Current status and future perspectives for gender empowerment

| Issue | Current status | Causes | Opportunities | Proposed solutions |
|--|---|---|---|--|
| <ul style="list-style-type: none"> • Status of women in family and village is subjugated • High discrimination against women | <ul style="list-style-type: none"> • Heavy workload • No say in decision making • Women are not very confident • They are not assertive • Very less participation in public forums | <ul style="list-style-type: none"> • Patriarchal system • Societal upbringing | <ul style="list-style-type: none"> • Women self help groups • 2-3 vocal women leaders | <ul style="list-style-type: none"> • Orientating both men and women regarding the discrimination • Facilitating discussion regarding gender issues in SHGs • Keeping gender issue as a compulsory item in institutional meetings • All assets provided by government in women name |

6. Visioning for future

Through various FGDs perception of people regarding how they envision their future was attempted to understand their development priorities. It was understood that they emphasize on human and financial resources which they understand as important aspects of development. Hence, some vision points of the Koya community for their development have been placed hereunder. It is clear that what they are emphasizing is to secure stable land and agriculture based livelihood. This indicates their simplicity as well as worldview that are so unique in the era of changing economic and materialistic world immediately outside their territory.

People

- Increasing yield from land so that food sufficiency is ensured to all families from their own land on a sustainable basis.
- Have extra cash income in hand for the wellbeing of families on sustainable basis.
- Ensuring basic education to all children.
- Capacity building of all men and women in improved agricultural practices.
- Capacity building of all the community folks so that people will be able to access the rights and entitlements, instead of bribing officials for the same.
- To reduce the incidence of malaria through adoption of preventive practices.

Resources:

- Restoring ecological balances by conserving and developing natural resources that is Land, Water, Vegetative cover.
- Adequate numbers of irrigation structures and field channels to benefit the lands with irrigation and thereby bring cent percent of lands under improved agriculture.
- Plantation and afforestation with endemic and new varieties and protection of forest.
- Providing clean and hygienic sheds for livestock and also taking good care of them.
- Water source creation for livestock's drinking water during summer.

7. Observation from Interviews

On the basis of interviews with the stakeholders in the area that included development workers, government officers, tribal development functionaries and public representatives of PRIs it is indicated that given the socio-economic backwardness of the community, their low level of literacy and relative isolation the Koyas deserve to be considered as a Particularly Vulnerable Tribal Group.

7.1 PA ITDA, Malkangiri, *Mr. Ramakrushna Gond*

- The Koyas meet qualifications and criteria to be considered as Particularly Vulnerable Tribal Group and a special project should be in place to ensure all round and comprehensive development of Koyas.
- Koyas cannot be considered to be developed in any aspect as compared to other designated PVTGs in the district
- Koyas are still at a very low level of literacy although lot of initiatives has been taken to improve their level of literacy.
- Motivations and persuasions for education with Koya community have not yielded expected results
- They are forest dependents and occasionally take to food gathering for their survival
- For the Koya population the Materu and Niliguda GPs are homogenous, backward and contiguous, hence ideal for locating proposed microproject within.
- The Matapaka GP of the Korukenda Block contiguous with Niliguda GP may also be brought under proposed microproject.

- Steps should be taken for culture conservation of the community which is very important otherwise the Koyas might suffer from an identity crisis in future.

7.2 Sunil Thanapati, PMRDF

Mr. Thanapati, working in the area as a development professional designated as Prime Minister Rural Development Fellow considers the Koyas as very backward in all aspects of development. His observations are that the Koyas are a very inward looking community and self-confined with very limited exposure and worldview on development. They have undergone no exemplary change over the decades of target driven development and policy initiatives comprising and concerning the tribals in Odisha. Many aspects of their life and livelihoods are still looking archaic. They are indifferent towards the development programs of the government and are the least to be called self-initiated with a drive.

The critical indicators are education, health, agriculture and allied livelihoods, skill and technology, market linkage and culture contact in which the Koyas are very low. In order to facilitate holistic development of the community and also basing on the criteria evaluation of their stage of development they should be designated as a PVTG. There is enough rationale in favour of their consideration as PVTG.

It is also to be considered that without giving special focus to the agricultural and educational development of the community only, the Koyas cannot live to a standard quality of life. The agricultural scenario in the Koya area is very bad. People have sound landholding but due to lack of irrigation, appropriate modern technology and other facilities their land is remaining unutilized. They have the privilege of claiming their rights under Forest Rights Act but due to lack of awareness and community initiatives they have not been able to cash on the entitlements provisioned for them by the government. Their agricultural development should be given top priority as the current stage of development is clearly showcasing primitive traits and traditions. Thus, according to Mr. Thanapati, the Koyas should be designated as PVTG, and the earlier is the better. Comprehensive and holistic development projects, dedicatedly for Koya, taking the Koya villages as units should be launched and expedited over a longer period of time for development of Koyas.

7.3 Sudarshan Maharana, PEO Materu and Niliguda

Koyas have been far below the current development scenario as regards to various aspects of their life and livelihood in the area, stated Mr. Sudarshan Maharana who is working as PEO for Materu and Niliguda GPs where the Koyas are largely concentrated. According to him, a rational logic for considering Koyas under the PVTG category emerges from their being designated as PVTG in the neighboring Andhra Pradesh. Further, although they are considered as a migrant population, it should be noted that they migrated into this land about 200-250 years ago and hence are in no way to be considered not originals to this area. Their development is not even at par with the Bondo and Didayi in this district in certain respects. Since, they live in almost the same way like Bondo and Didayi, although with little cultural differences, they should be designated as PVTG. They have been designated as PVTG in neighboring Andhra Pradesh and their area is contiguous with their area in Malkangiri. Hence from point of view of PVTG administration and

development at a National level, the Koyas deserve to be designated as PVTG and in the same fashion like in case of Bondo and Didayi, microproject for Koya should be formed for the all round development. Sri Maharana also holds that, in the current scenario there are numbers of development projects operating in the State with clear focus on development at individual and community level. The functioning of the microproject or any special project should by and large emphasize upon coordinating all the government development programs for successful implementation of the micro project for the Koyas in the said two GPs, which if materialized, would facilitate development of Koya coherently with the development in the mainstream.

There are certain title groups within the Koya communities who have built the impression as if the community has advanced a lot over time, Mr. Maharana viewed. According to him, the Madkami and Padiami title groups are well-to-do people among the Koyas. They have good amount of landholding, they have marital relationship with their community folks living in Andhra Pradesh and Chhatisgarh; they have adequate exposure to the mainstreams and they have exhibited good participation in active politics, being part of political parties in the State, in the area. Hence, the larger Koya community should not be seen as only Madkami and Padiami. The title groups like Karami, Kamram, Madi, Benjami, Kunjami, Rawa, Padami, Sodi, etc. are far below in development standards as compared to the Madkami and Podiami.

7.4 Kalpana Madkami, Sarpanch, Niliguda

Kalpana Madkami, a young Koya lady aged 25 years holds the office of Sarpanch of Niliguda. Her observations on whether the Koyas meet the criteria to enjoy the PVTG status clearly articulated that the Koyas should have been designated as PVTG since last many years. According to her, there has been no touch of development in the area over the years as on now. People have been living in the same way as they lived years ago. Women still leave for forest to collect wild edibles and NTFPs for the family to be fed. Girls of school going age are following their mothers to help them in household chores, forest collections, agricultural activities and livestock rearing. That is the everyday state of affairs. Since last many years no significant improvement has been seen in the agriculture and livelihoods portfolio of the community. Koyas are still treated as a hunter-gatherer-pastoral-shifting cultivator community.

The minimum educational attainment that has been possible for a very small section of the young people has been possible because of certain residential schools. In the name of Naxal problems, the government has closed its eyes from planning for development of the area. These conditions warrant that there should be special plans for development of the area and to make that happen the Koyas should first be considered as a PVTG. According to her, the term 'vulnerable' holds the key to drag the development programs into the area. Commenting on certain initiatives like OTELP, she held that such programs are very much target driven and the development plans are not very much aligned with the typical lifestyle of Koyas. Again, these programs operate for a short term and the involvement of the Koyas in it is very limited. Hence, what is required is that a project for the Koyas where the Koyas involve themselves, actively participate in planning and implementation and consulted for decision making. For all these to happen the Koyas need to be designated as a PVTG first.

7.5 Community Leaders

Sri Ranganath Madhi, a veteran Koya knowledge specialist residing at village Tegdapalli is renowned in the area as Koya Samaj Representative. The Koyas have a larger institution called Koya Samaj which has offices in Hyderabad and Raipur. Sri Madhi reserved his opinion whether the Koyas meet the criteria to be considered as a PVTG stating that designating a community as a PVTG is government's job. They may study the community from various grounds, and if the Koyas fall in line to be considered as a PVTG, the government may declare it as PVTG. However, what matters to the community is their identity. As long as the Koya society is there the Koyas would continue to adhere to their age old rich cultural heritage and traditions. Sri Madhi, however, appeared to be more concerned about the cultural erosion of the community due to inadequate attention of the State Government. According to him the Koyas in Odisha are fast losing their culture. The villages where the musical instruments were seen to be hanging on many walls have turned museum specimens now. It has a direct bearing on the Koya culture. The dance forms of Koya are fading away as the costumes and instruments are seen the least now a days. The Koya dance and other cultural affairs that contributed to the Koya solidarity and cultural identity are declining day by day. In such a situation it has become imperative that the government lay adequate focus on culture conservation of the community.

Sri Madhi made some observations on the community as – the Koyas who have long been known as a livestock rearing community are gradually distancing themselves from the animal husbandry activities. A livestock rearing community has tremendous potential to contribute to development and expansion in animal husbandry. The Koyas have preserved many traditional breeds of livestock although they are not very consciously linking the livestock rearing to economic development. The government should organize special projects to expand animal husbandry in this region along with other priority development requirements. A special micro project for Koyas, therefore, would be a very relevant and welcome step in this regard.

Sri Ramachandra Kurumi of village Ramaguda, **Sri Singha Telami**, ex-Sarapanch of Materu GP belonging to village Batanwada endorsed the views of Sri Madhi.

SUMMARY FINDINGS AND CONCLUSION

1. Background

- During the Fifth Five Year Plan (FYP) a sub-category was created within Scheduled Tribes to identify groups considered to be at a lower level of development. This special category was named "Primitive Tribal Group" (PTGs). The features of such a group include a pre-agricultural system of existence i.e. practice of hunting and gathering, zero or negative population growth, extremely low level of literacy in comparison with other tribal groups.
- In 2009, Government of India (Gol) decided to re-designate "Primitive Tribal Group" (PTG) as "Particularly Vulnerable Tribal Group (PVTG)" considering the complaints that the term 'primitive' is value loaded.
- By the end of the Fifth Five Year Plan, 52 communities were identified as "Primitive Tribal Groups" by Government of India (Gol), 20 groups were added in the Sixth Five Year Plan and 2 more in the Seventh Five Year Plan, 1 more group was added in the Eighth Five-Year Plan, making a total 75 groups as PTGs in India. These communities were identified on the basis of recommendations made by the respective state governments.
- In the state of Odisha the PTGs identified from the 5th Five Year Plan (FYP) and onwards were 1. BONDA (5th Plan), 2. JUANG, 3. DONGRIA KONDH, 4. KUTIA KONDH, 5. PAUDI BHUYAN, 6. LANJIA SAORA (SERANGO), 7. SAORA (Plan Holiday, 1978-79), 8. DIDAYI, 9. HILL KHARIA, 10. MANKIRDIA, 11. BIRHOR, 12. LODHA (7th Plan) and 13. CHUKTIA BHUNJIA (8th Plan). Thus among the states and UT, Odisha has the largest number of PTGs.
- At the beginning of 6th FYP five more tribal communities identified as primitive on the basis of the Gol guidelines, furnished by the Ministry of Home Affairs. Those are:
 - vi. Paudi Bhuyan of Bansapal Block
 - vii. Birhor of Bonai Block
 - viii. Gadaba of Semiliguda Block
 - ix. Erenga Kolha of Koiria Block
 - x. Koya of Podia Block
- Apparently due to change of Policy, except the Birhor, other 04 groups were not recognized as PTG by Gol though the State Government recommended their cases to the latter at different points of time.
- Acting upon the persistent demand of the public representatives of concerned areas, the State Government has decided to examine and recommend once again the cases of Koya and Gadaba for PVTG status though, the case of Koya have been rejected by Gol during nineteen nineties. Another important reason behind this decision is that the habitats of both the tribes of the former undivided Koraput district have turned highly sensitive for being affected by Left Wing Extremists (LWEs) under the pretext of underdevelopment. Hence, comes the

need for study for determination of PVTG status and the feasibility for Micro Project which have been sponsored by Gol.

- Taking into consideration the prescribed criteria and guidelines laid down by Gol for identification of PTGs and setting up of Micro Projects, the case of Koya community was examined as to whether they qualify for PVTG status and if so, if a Micro Project can be feasibly set up for their all round development. The study has employed appropriate methodology to elicit adequate information from both primary and secondary sources.

2. The Study Coverage

It was decided to study the Koya in the areas of their thick concentration. After a pilot visit to the target pockets of Malkangiri district, and subsequent to mapping out the contiguous settlements, it was decided to cover the Koya in the Materu GP and Niliguda GP under Podia Block. Both the GPs that constituted Koya stronghold area are geographically contiguous and hence stood out to be the fit cases for the study coverage.

3. Criteria Evaluation for Determination of PVTG Status of Koya

Government of India has prescribed for the purpose of classification and identification of a tribe or a section of it as PTG on the basis of the main four criteria, like:- (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 study, by and large, emphasized upon examining the four criteria set by Government of India to determine the PVTG status of tribal communities in India.

3.1 Criteria 1: *Pre-agricultural level of technology and economy*

- The Koyas of our study area conform to this criterion. Despite tremendous development in the area of agricultural development and priority on agricultural production during this phase of second green revolution, the Koyas are more-or-less continuing with their age old modes of livelihood pursuits. They are still at a pre-agricultural level of technology traditionally based upon shifting cultivation, animal husbandry and forest collections.
- They have been continuing shifting cultivation despite stringent policy actions on forest conservation and management. Shifting cultivation is just not a way of their life it should also be seen as the best land use practice in hilly and mountainous regions of the country where plain lands are scarce and so very precious. The multiple cropping system under shifting cultivation still continues despite renaissance in the agricultural technology in the current context.
- The Koyas have a favourable land to man ratio. But the lands are located at different terrains which require mixed technologies to be adopted in order to maintain a coherent relation between production from land and management of the land. However, the rain fed

agriculture is still the only and best means and practice. Except the Kharif season there is no return from their lands.

- No artificial measure is taken and no careful and scientific crop rotation practice is followed and technology is employed to boost or restore fertility of soil. Innovations in agriculture and recommended package of practices are still unknown to them. They only believe in the benevolence of nature in terms of securing them the minimum production and yield from agriculture. All the traditional methods, wisdom and perceptions put together hardly contribute to their food security. Negative microclimatic change has been adding to their woes rather.
- Their subsistence based agriculture is miles away from farm mechanization. The community still uses their traditional and simple farm implements like the plough and its associated implements, the hand hoes and many related miniature implements for soil working. For sowing and weeding they still follow the manual methods and harvesting and post-harvest technology is still in rudimentary form. In the age of farm mechanization to reduce labour inputs and generate optimum output, the Koya agriculture is still very labour intensive and also intensive in terms of seed inputs under conditions beyond their control. For example, after sowing the seeds it may so happen that a heavy rain might wash away the seeds or there may be no rain at all leading to draught. Thus the input in terms of seeds is high in Koya agriculture for which they are always at a state of typical vulnerability.
- In their fields they are cultivating a few known varieties of traditional crops since ages. There has been no significant change in crop introduction or diversification or intensification over the many decades as of now. Most of their paddy crops are of long duration type. There is no attempt for multiple cropping and introduction of high yielding varieties of crops in order to maximize the production. The selection of crops to be cultivated is still determined by their food habit and taste.
- The subsistence based agriculture today cannot even promise food security for most part of the year. Dependency on forests – a major supplementary source in the past, though reduced now for gradual deforestation is still the most important supplementary source for food. The men and women extract wild edibles from the forests nearby to supplement their food in different seasons, especially during the rainy season which is well known as their lean period. Their dependency on NTFP items is still the same as has always been there since the hoary past.
- The watershed development measures for higher agricultural productivity have not been very successful to change their traditional multiple cropping system as done under shifting cultivation. The concepts like WADI and horticultural development have not been able to push through a market bias in their mind.
- The Koyas still have not been able to integrate their primary production systems in a farming system perspective. They still look at each system as unique and a complete. For example,

they do not draw a direct relationship between agriculture and animal husbandry as well as horticulture and farm forestry on a subsistence ground. Hence, they look at each system separately as a complete primary production base which is the essence of a primitive subsistence based agriculture. **Thus they fulfill the criteria of low level of techno-economy i.e., subsistence level of economy associated with pre agricultural stage of foods gathering and shifting cultivation**

3.2 Criteria 2: *Very low rate of literacy*

As per census 2011, the Koya literacy rate was 24.29% which is much lower than the literacy rate of STs at the State level which stood at 43.96%. Gender wise, the Koya male literacy rate was 29.52% and the female literacy rate was 19.41% while the corresponding figure for all STs at State level was 53.35% and 34.82% for male and female respectively. The literacy rate of Koyas was lesser compared to the same of their neighboring PVTG communities like Bondo and Didayi. During the same census period the total literacy rate of Bondo was 28.44%, the male literacy rate was 35.01% and female literacy rate was 22.75%. The Didayi registered total literacy rate at 26.99% with male literacy at 33.58% and female literacy rate of 21.15%.

Their literacy rate is less compared to the general literacy rate at the Block level which stands at 37.02%. The literacy of Koya compared to the literacy rate of the State (72.87%) and the district (48.54%) shows a great contrast. The literacy rate also indicates the educational attainment of the community. With a low literacy rate like this the educational attainment of Koya has remained far below compared to other population in the State.

Table – 41: Comparison of Koya literacy with others

| Literacy | State (2011) | District (2011) | Block (Podia) (2011) | Study Area (2015)* |
|---------------------|--------------|-----------------|----------------------|-----------------------------------|
| Koya (Total) | 24.29 | | | 27.72 (crude) 31.85 (Absolute) |
| Koya (Female) | 19.41 | | | 23.12 (Crude) 26.38 (Absolute) |
| Bondo (Total) | 28.44 | | | |
| Bondo (Female) | 22.75 | | | |
| Didayi (Total) | 26.99 | | | |
| Didayi (Female) | 21.15 | | | |
| All Tribes (Total) | 43.96 | 28.47 | 22.86 | |
| All Tribes (Female) | 34.82 | 21.34 | 18.97 | |

*Primary survey, December 2015

With the coming of Sarva Sikhya Abhiyan (SSA) in India there has been many developments in literacy and educational scenario, especially the primary education, elsewhere in the blocks, districts and the State. A number of steps have been taken towards universal enrolment and absolute retention of students in schools. In order to achieve this infrastructure for primary education have been given highest emphasis and such infrastructure have been brought to the door step of school going children. The SSA has put in place many strategies like sensitizing the community, forming parent-teacher associations and rolling out strategies with them, pedagogical training to teachers to create a different ambience and ensure quality education in schools, special focus for education of girl child, early childhood care education, and so many other strategies and methodical steps in order to strengthen the primary education in especially low literacy pockets elsewhere in the State. As a result today, after about two decades of efforts through special programmatic arrangements like District Primary Education Program (DPEP) and Sarva Sikhya Abhiyan (SSA) the Koya literacy rate in the State as well as in Koya concentration pockets is far less from the desired level of accomplishment.

Apart from the DPEP and SSA, the Scheduled Caste and Scheduled Tribe Department (SSD) of the State has given special emphasis for opening of residential schools in low literacy tribal dominated areas. In the Materu and Niliguda GP where the Koya have been concentrated and studied shows that there are four 40 seated residential schools for girls only and for boys and girls together are operating within and nearby the GP headquarters. There is even a bigger coeducational residential school complex with intake capacity up to 500 children has been running at the Block headquarters at Podia. In the residential schools the children have the privilege of free schooling, free hostel and food, uniforms and all. These infrastructures, however, have not been able to boost the literacy status of Koya. Although, if looked age group wise, the age group between 6 to 14 and 15 to 30 would show a better literacy rate, yet is not absolute. This clearly indicates that there are many children who have been enrolled but not attending schools.

In the surveyed areas it has been found that the schools are running full in enrolment status but the dropout rate is higher. Both boys and girls have been discontinuing primary education during class V although their enrolment continues in the schools. The DISE data of the district also shows absolute enrolment. Supplementary nutrition program as Mid Day Meals is continuing in every school. But these arrangements are just not enough to get the Koya children becoming regular with the schools.

From the Focus Group Discussions, it was clearly understood that the indifference and insensitivity of parents towards school education of their children is at the crux of the low literacy. Parents are not very much interested in sending their children to schools. Many parents, rather prefer and encourage the labour force participation of their children in livelihoods earning pursuits. The children are better companions of parents for NTFP collection, food gathering and caring the livestock. What is thus imperative here is to look for special arrangements to strengthen literacy

and education scenario of Koyas starting from parents counseling to ensuring absolute retention of children in school and imparting quality education with tribal language primers.

There has been considerable effort in strengthening the early childhood care and pre-primary education through Anganwadi centers. Anganwadis and mini Anganwadis have been useful in many low literacy pockets has contributed positively to betterment of literacy rate and encouraging school education. However, in the study villages, parents' indifference towards their children's education is still the case.

Thus, the Koyas with very low literacy can be attributed to many factors; awareness level of parents, availability of infrastructure, community initiatives to strengthen primary education, geographical barriers, etc. the primary education program has been very much communitized in the current scenario. The governance of educational program has been carefully integrated with local self governance. Every school has a management committee and the immediate community members are office bearers in the School Management Committee (SMC). They have been endowed with responsibilities to ensure enrolment and retention of children in schools, supervise the Mid Day Meal (MDM) programs, supervise teachers' attendance and quality education, etc. However, in a scenario like that is in Materu and Niliguda Panchayats where the office bearers to the SMC are also illiterates and assuming positions by dint of their status in traditional socio-political system, the literacy and education of the children in their community is destined to show miserable progress.

A very important reason for low literacy is also attributed to the activities of Left Wing Extremists who are concentrated well in the Koya areas. Their presence in larger numbers has its own typical impact on education and literacy in the locality. For years together the Naxal menace had created sort of phobia among the government servants working in the area. Schools were vacated by the Naxals and the violent activities definitely have had a negative impact on the education scenario in the area. Although the Naxal menace has greatly subsided in the current scenario still the apprehensions continue to be there.

It does not need any elaboration to state that the Koya literacy rate is very low and is very far from the literacy rate of the mainstream tribal communities. Special care with innovative programs for boosting their literacy is need of the hour. On this literacy attribute, however, the Koyas deserve to be considered under the Particularly Vulnerable Tribal Communities and such consideration would, undoubtedly, create scope for diagnostically rationalized special programs and initiatives in place.

3.3 Criteria 3: Declining or near stagnant population

The Koya community registered a decadal growth rate of (+)7.02% as enumerated in the census year 1961, a whopping rise with the figure (+)47.48% in 1981, again a sharp accent in growth rate with (+) 62.64% in 1991, an abrupt fall in growth rate as recorded in census year 2001 with the figure (-) 13.66, and the growth rate recorded in 2011 shows the figure (+) 20.08. These figures indicate that the growth rate of the Koyas show a very erratic and fluctuating trend. What is significant here is to note that during the decade 1971-1981 and subsequently during

the decade 1981-1991 the Koyas have registered highest growth rate, very unlikely to growth rate of any other tribal community or total population of the State. Further, it is interesting to note that the variation in population growth rate was very stark and contrasting during the decade 1981-1991 and the decade 1991-2001 when from as high as (+)62.64% of growth rate in the former decade it fell down to as low as (-)13.66% in the later decade.

However, the comparison of Koya growth rate with its neighboring PVTG like Bondo, Didayi and also with the total Scheduled Tribe population at the State level between 2001 and 2011 census reveals that the Koya growth rate is lower compared to its neighboring tribes although it is higher compared with the population of STs at State level. However, when the growth rate of Koya females is compared with that of its neighboring PVTGs it depicts that Koya female growth rate is higher than that of Didayi but lower than that of Bondo.

Table – 42: Comparison of Koya Growth Rate with others

| | | Population 2001 | Population 2011 | Decadal Growth Rate |
|--------|--------|--------------------|-----------------|------------------------|
| State | Total | 8,145,081 | 9,590,756 | 17.75 |
| | Male | 4,066,783 | 4,727,732 | 16.25 |
| | Female | 4,078,298 | 4,863,024 | 19.24 |
| Bondo | Total | 9,378 | 12,231 | 30.42 |
| | Male | 4,598 | 5,669 | 23.29 |
| | Female | 4,780 | 6,562 | 37.28 |
| Didayi | Total | 7,371 | 8,890 | 20.61 |
| | Male | 3,516 | 4,175 | 18.74 |
| | Female | 3,855 | 4,715 | 22.31 |
| Koya | Total | 122,535 | 147,137 | 20.08 |
| | Male | 60,975 | 71,014 | 16.46 |
| | Female | 61,560 | 76,123 | 23.66 |

In the surveyed villages, the growth rate between the census 2001 and 2011 shows that the Koyas had a growth rate of 16.07% for total, 13.58% for males and 18.43% for females. As per primary information, between 2011 and 2015 the Koya growth rate has been 22.09% for total while it is 22.38% for males and 21.82% for females. It is indicating that the female growth rate is in a reducing trend compared to the male growth rate of Koya which is also reflected in their sex ratio which was 1097.09 in 2001 and 1092.11 in 2015.

3.4: Criteria 4: Relative Isolation and consequential archaic mode of living and General backwardness

The Koyas constitute the principal tribe of the Malkangiri district. Historically, the Koyas have been living in remote isolated pockets of the district. Although they have been in prominence for Koya Revolution during the colonial government, yet they have not been covered under any specific development scheme and as such they have been living in forested areas of Podia, Malkangiri, Kalimela and Korukanda blocks in relative isolation and consequent backwardness.

The Human Development Indicator is a testimony to the fact that the district is ranked 30th, the lowest rank, in the State in terms of development. The Koyas who traditionally pursued a livelihood as pastoralists, hunter-gatherers and shifting cultivators have not been provided any special attention for development. Unlike the neighboring PVTG communities, hardly any attempt has been made to mainstream them by extending adequate development interventions.

Their homeland, scattered through the mountainous areas of the district, itself has been to their disadvantage as it created a geographical barrier for development activities.

Their level of culture contact and economic transactions with the outside community was virtually not there. They are, therefore, have become very backward in terms of educational attainment, income from various sources, exposure to the outer world, livelihood and life skills, and technological development. With a limited worldview and lacking a future perspective, they just lead a life to survive in the present conditions. Their isolation and ignorance has resulted in their lack of awareness and insensitivity to the various entitlements and provisions available for them under government programs for their development.

The Koyas live in a compact geographical and cultural boundary where their traditional norms, networks and traditions are operating. They have thus clear social and cultural boundary as well as delineable ancestral domain because they religiously believe and practice the cult of ancestral worship even today as evident from the menhirs found around their village boundaries. Being a homogenous population of the locality, they live in relative seclusion from other communities in their habitat which conforms to their seclusion and consequent archaic mode of living.

Adding to their survival through years of isolation and deprivation, their homeland has now been infested by Left Wing Extremists (LWEs). The LWE activities have further contributed to their isolation from the mainstream and have put blockades against development activities. This has made their situation further vulnerable. The LWE activities have become so intense and violent over the recent years that the development functionaries have developed a fear psychosis to reach out to the community for welfare and development. As a stratagem the LWEs have been trying to create anarchy by dismantling local self governance system and government systems through extortions and abduction of Panchayatiraj institution functionaries and government servants. The extortion of one time Collector of Malkangiri district Mr. Vinil Krishna is a testimony to the kind of fear psychosis the LWEs have been trying to create among general public. In the past they burnt down the Gram Panchayat offices at Materu and Niliguda, and also the Block office at Podia. That apart, several public infrastructures including roads, telecommunication infrastructure have been damaged causing disruptions in communication resulting in consequent isolation of the communities from outer world. Over the years the local Panchayatiraj system has become defunct because of their interference in Panchayat affairs for which the flow of development has been disrupted. Precisely, the LWE activities in the area has badly impacted the functioning of government, local self government and disrupted the development interventions in the area causing consequent isolation of the Koyas from the mainstream and their underdevelopment.

As per study findings as explained above, the Koyas of the study area fulfill the following four criteria prescribed by Government of India to be designated as PVTG.

- (v) **Stagnant or diminishing population:** The comparison of Koya growth rate with its neighboring PVTG like Bondo, Didayi and also with the total Scheduled Tribe population at the State level between 2001 and 2011 census reveals that the Koya growth rate is lower compared to its neighboring tribes although it is higher compared with the population of STs at State level (Table - 42). However, when the growth rate of Koya females is compared with that of its neighboring PVTGs it depicts that Koya female growth rate is higher than that of Didayi but lower than that of Bondo.

In the surveyed villages, the growth rate between the census 2001 and 2011 shows that the Koyas had a growth rate of 16.07% for total, 13.58% for males and 18.43% for females. As per primary information, between 2011 and 2015 the Koya growth rate has been 22.09% for total while it is 22.38% for males and 21.82% for females. It is indicating that the female growth rate is in a reducing trend compared to the male growth rate of Koya which is also reflected in their sex ratio which was 1097.09 in 2001 and 1092.11 in 2015. Thus, it may be stated here that although the growth rate is not declining, yet the marginal increase in total growth rate and the reducing growth rate of females in the study area is a point of concern and deserves consideration in favour of the Koyas to be designated as PVTG.

- (vi) **Very low level of literacy:** The Koya literacy rate, as per census 2011 was 24.29% which was far below compared to literacy level of all tribes at the State level which stood at 43.96%. In the same census year the Koya literacy rate in the study area also lesser compared to the neighboring PVTGs Bondo and Didayi (Table 41). From the primary survey in 2015, although it is evident that there has been marginal increase in the literacy rate compared to 2011 census, yet it is not adequate in the current context. Thus, they are still at a low level of literacy.

- (vii) **Low level of techno-economy:** Despite tremendous development in the area of agricultural development and priority on agricultural production during this phase of second green revolution the Koyas are continuing with their age old modes of livelihood pursuits. They are still at a pre-agricultural level of technology traditionally based upon shifting cultivation, animal husbandry and forest collections. The multiple cropping systems under shifting cultivation still continues despite renaissance in the agricultural technology in the current context. Thus they fulfill the criteria of low level of techno-economy i.e., subsistence level of economy associated with pre agricultural stage of foods gathering and shifting cultivation

- (viii) **Relative physical isolation:** The Koyas have been living in relative isolation historically, geographically and also administratively leading to their underdevelopment. Their homeland has been encapsulated by the Left Wing Extremists and, over recent years, their violent activities have badly impacted the local self governance and administrative functioning leading to consequent isolation and underdevelopment. The fear psychosis generated in the

mind of government servants, peoples' representatives and general public has its typical impacts resulting in consequent isolation of the Koya community from accessing their rights and entitlements under various government schemes and programs.

Hence they deserve PTG status and for their all round development a microproject needs to be established in the proposed project area, i.e the study area under Materu and Niliguda GP of Podia Block of Malkangiri district.

4. Critical issues of the Koyas

For the Koyas there are many critical issues hindering their development and mainstreaming. These issues need to be addressed systemically and systematically towards ensuring sustainable development of this vulnerable tribal group:

- Poverty and consequent malnutrition
- Nutritional Deficiencies and Diseases, especially among women and children leading to low HDI
- Poor water and sanitation, and so poor in social and preventive healthcare
- Inadequate and inaccessible health care services
- Vulnerability to specific and endemic diseases
- Deforestation and loss of forest resources
- Socio-Economic exploitation, land alienation and indebtedness
- Low literacy and alarmingly high drop-out rates
- LWE menace

4.1 The Schemes that hold significance for development of Koya

A. State Plan Schemes

1. RIDF-JALANIDHI-1 (Bore well, Dug-well, River lift)
2. Capacity building and skill enhancement training for agriculture extension
3. Management of acid soil
4. Input Subsidy
5. Popularization of Agriculture Implements and farm mechanization
6. Promotion of System of Rice Intensification

B. Centrally Sponsored Plan Schemes.

1. Work Plan (Micro Management Mode) Rice Development., Ragi Development, farm Mechanization,
2. National Mission on Oil seeds, Oil Palm.
3. Agricultural Technology Management Agency (ATMA) support to agricultural extensions
4. National Project on Management of Soil Health and Fertility (NPMSHF).
5. National Food Security Mission. (NFSM) Rice, Pulse.
6. Rastriya Krishi Vikas Yojana (RKVY).

C. Central Plan Scheme.

1. Promotion & strengthening of Agriculture mechanization through training, testing and demonstration.
2. Support to state extension programme for extension reform.
3. National project on promotion of Organic Farming.
4. Development & strengthening of infrastructure for Production and Distribution of Quality seed.
5. Agril-Clinic/Agricultural Business Centers.
6. Strengthening & Modernization of Pest Management.

4.2 Schemes operational for Animal Resources Development

- *Conservation Of Native Breed Of Cattle – Motu*

The district is very rich in bio-diversity in terms of domestic animals and birds. There is a very good population of indigenous cattle namely 'Motu' registered nationally found in large numbers in blocks like Podia, Kalimela. The breed is well known for its unique traits which are not found in other cattle breeds of our country.

- National Project on Cattle & Buffalo breeding (NPCBB)
- Assistance to States for Control of Animal Disease (ASCAD)
- Poultry activities & establishment of hatchery
- Calf Rearing Scheme under RKVY
- Mobile Veterinary Unit under RKVY
- National Mission for Protein Supplementation (NMPS)
- National Livestock Mission (NLM)

5. FOCUS AREA FOR DEVELOPMENT OF KOYA

Owing to geographical conditions of the Koya area, the villages have remained underdeveloped in respect of connectivity, health care system, education, social welfare etc. To improve the socio-economic condition of Koya and to bring them to the mainstream of development, it is necessary to provide adequate and appropriate infrastructure so that administration can reach those pockets.

Based on Focus Group Discussions, the priority areas and issues for development of Koya has been identified as presented hereunder to be brought under the focus area of development.

| Issues | Proposed solution |
|---|---|
| Low Productivity: During the FGD, the community shared that due to lack of knowledge and skill the productivity of the land is decreasing and due to their low purchasing power they are not able to meet the cost of fertilisers, high yielding seeds for enhancement of production. Further, they depend upon rain fed agriculture and taking a single crop in a year. Sometimes the rainfall becomes uncertain and erratic. | The community suggested that, to improve the productivity of the land measures like land development, farm pond, farm bund, water harvesting structures and soil conservation need to be taken. |

The majority of the people are facing the drought like situation because there are no assured irrigation facilities.

Food Scarcity: During the FGD, the community expressed concern over food scarcity throughout the year. The average period of food security of them is for 6 to 9 months only. The marginal farmers and the poorest of the poor aren't getting sufficient food throughout the year. The community by and large supplements their income with wage earning.

Poor implementation of Government programmes and facilities: Many government schemes are not reaching to the actual beneficiaries. In the village the people are illiterate and have no understanding and knowledge to interact with government officials directly to put forth their problems and grievances.

Poor Primary Health Care Services: The healthcare infrastructure is least accessible to the Koyas. The Disari and Traditional Birth Attendants are still the first people referred to in case of a sickness or disease. Apart from the healthcare infrastructure, the absence of qualified health care service provider is the other problem. Whatever qualified health providers are there are not very attuned to Koya culture for which indifference on their part to Koya problems aggravates the problems further. In order to improve the Koya HDI the healthcare is to be seen as the most important required development intervention.

Problems of Education: The villagers analyzed that there the primary schools in villages are not functioning properly. The teachers remain absent for long time. They are not coming regularly to the school. There is school management committee in the village but the office bearers have no knowledge about the role and responsibilities of the committee. As a consequence of these situations the literacy rate of the Koya is not improving.

The community proposed for implementation of various development schemes & income generation activities (IGA) in the village such as MGNREGA, collective marketing, rice processing as well as collective marketing of NTFP. Again, the community proposed to implement the livestock development as a livelihood option

The people proposed to strengthening and empowering the village institutions through conscious and concerted capacity building interventions. Enhancement of knowledge and skill for claiming their rights and entitlements justifies for a frontier development intervention.

The people suggested for establishing a dispensary or health aid center in Materu or Niliguda GP headquarters, at least to ensure proper immunization and vaccination.

The villagers propose regular supervision of schools by the higher authorities to ensure presence of teachers in schools. Further, since the Koyas who hold office of School Management Committee need hand holding support and counseling to better understand their roles and responsibilities.

No Fair Price for NTFP: The villagers stated that they have been collecting different kinds of forest produce (NTFP) such as, Mahua, Tola, Kendu leaf, myrobalans, gums and resins, and many other items from the local forests. However, they do not have institutions to facilitate organized selling and value bargaining. There is no fair price shop where they would be able to sell their forest collections, of whatever small quantities they may be, at a fair price. They also do not have better space for storing the forest collections. To meet the scarcity at the time of emergency, they are compelled to dispose of the collected NTFPs to the middle men at a throw away price.

The villagers suggested for adequate capacity building measures to make the existing but defunct women SHGs function properly and encourage formation of more SHGs in the area. There is also need for a NTFP godown where the community members can store their forest collections.

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TABLE- 43

| Sl. No | G P | Study village | Ethnic composition | All Communities | | | | | | KOYA | | | |
|--------|--------|---------------|---|-------------------|----|----|------------------|----|----|-------------------|------------|-----|-----|
| | | | | Total house holds | | | Total Population | | | Total house holds | Population | | |
| | | | | ST | SC | OC | ST | SC | OC | | M | F | T |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 1 | Materu | Materu | Koya, Harijan (Damba) | 127 | 9 | 0 | 545 | 39 | 0 | 127 | 278 | 267 | 545 |
| 2 | Materu | Telamguda | Koya, Harijan (Damba) | 71 | 3 | 0 | 316 | 12 | 0 | 71 | 146 | 170 | 316 |
| 3 | Materu | Madiguda | Koya, Harijan (Damba) | 82 | 3 | 0 | 362 | 6 | 0 | 82 | 173 | 189 | 362 |
| 4 | Materu | Tekalguda | Koya | 114 | 0 | 0 | 484 | 0 | 0 | 114 | 222 | 262 | 484 |
| 5 | Materu | Parsanapali | Koya | 101 | 0 | 0 | 453 | 0 | 0 | 101 | 215 | 238 | 453 |
| 6 | Materu | Tegdapalli | Koya | 112 | 0 | 0 | 446 | 0 | 0 | 112 | 227 | 219 | 446 |
| 7 | Materu | Niliguda | Koya, Harijan (Damba) | 57 | 7 | 0 | 245 | 32 | 0 | 57 | 125 | 120 | 245 |
| 8 | Materu | Batanwada | Koya, Harijan (Damba) | 121 | 2 | 0 | 534 | 5 | 0 | 121 | 255 | 279 | 534 |
| 9 | | Jhiliguda | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 10 | Materu | Kamarguda | Koya | 123 | 0 | 0 | 535 | 0 | 0 | 123 | 230 | 305 | 535 |
| 11 | Materu | Erbanapali | Koya, Harijan (Damba), Kamar, Kumbhar | 149 | 1 | 4 | 651 | 2 | 13 | 149 | 281 | 370 | 651 |
| 12 | Materu | Madiguda | Koya, Harijan (Damba), Mandal (Bengali), Kamar, Kumbhar | 82 | 3 | 0 | 362 | 6 | 0 | 82 | 173 | 189 | 362 |
| 13 | Materu | Karamguda | Koya | 123 | 0 | 0 | 535 | 0 | 0 | 123 | 230 | 305 | 535 |
| 14 | Materu | Bandaguda | Koya | 76 | 0 | 0 | 308 | 0 | 0 | 76 | 145 | 163 | 308 |

| | | | | | | | | | | | | | |
|----|----------|-----------------|--|-------------|-----------|----------|--------------|------------|-----------|-------------|-------------|-------------|--------------|
| 15 | Materu | Ramaguda | Koya | 52 | 0 | 0 | 215 | 0 | 0 | 52 | 106 | 109 | 215 |
| 16 | Materu | Metaguda | | 146 | 3 | 3 | 609 | 7 | 13 | 146 | 259 | 314 | 609 |
| 17 | Materu | Kataguda | Gola (Telugu), Mandal (Bengali), Kamar | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 18 | Niliguda | Niliguda | Koya, Harijan (Damba) | 108 | 2 | 0 | 469 | 5 | 0 | 108 | 219 | 250 | 469 |
| 19 | Niliguda | Old Niliguda | Koya, Harijan (Damba) | 65 | 17 | 0 | 282 | 64 | 0 | 65 | 151 | 131 | 282 |
| 20 | Niliguda | Kumbaguda | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21 | Niliguda | Iralgundi | Koya, Harijan (Damba), Mandal, Badhei | 170 | 3 | 2 | 737 | 9 | 6 | 170 | 352 | 385 | 737 |
| 22 | Niliguda | Dharmapali | Koya, Harijan (Damba) | 124 | 6 | 0 | 524 | 29 | 0 | 124 | 236 | 288 | 524 |
| 23 | Niliguda | Dumaguda | Koya | 49 | 0 | 0 | 195 | 0 | 0 | 49 | 99 | 96 | 195 |
| 24 | Niliguda | Nunurguda | Koya | 33 | 0 | 0 | 138 | 0 | 0 | 33 | 71 | 67 | 138 |
| 25 | Niliguda | Uskalbag | Koya, Harijan (Damba) | 60 | 2 | 0 | 275 | 5 | 0 | 60 | 143 | 132 | 275 |
| 26 | Niliguda | Pujariguda | Koya | 82 | 0 | 0 | 369 | 0 | 0 | 82 | 182 | 187 | 369 |
| 27 | Niliguda | Cherkuguda | Koya | 71 | 0 | 0 | 299 | 0 | 0 | 71 | 135 | 164 | 299 |
| 28 | Niliguda | Kamarguda | Koya | 75 | 0 | 0 | 320 | 0 | 0 | 75 | 171 | 149 | 320 |
| 29 | Niliguda | Nandiwada | Koya | 137 | 0 | 0 | 604 | 0 | 0 | 137 | 308 | 296 | 604 |
| | | | | 2510 | 61 | 9 | 10812 | 221 | 32 | 2510 | 5132 | 5644 | 10812 |