

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

GADABA

**SCHEDULED CASTES AND SCHEDULED TRIBES RESEARCH AND TRAINING INSTITUTE
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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 Gadaba, 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 Gadaba for PVTG status. Another important reason behind this decision is that the habitat of the tribe in Koraput 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 Gadaba 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 Gadaba 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 Gadaba habitations of Koraput 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
BPGY	Biju Pucca Ghar Yojana
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
KFA	Koraput Farmers' Association (NGO)
LWE	Left Wing Extremists
MDM	Mid Day Meal
MGNREGS	Mahatma Gandhi National Rural Employment Generation Scheme
MMR	Maternal Mortality Rate
MWS	Micro Watershed Project
NALCO	National Aluminium Company
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
PRADAN	Professional Assistance for Development Action
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
VEG		Vulnerable Ethno-Cultural Group
WHT		Water Harvesting Trench

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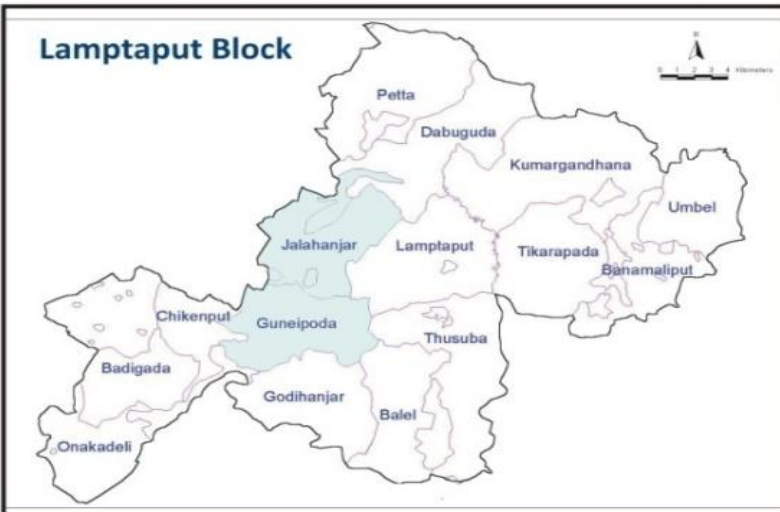
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MAP OF PROPOSED PROJECT AREA

GADABA Project Area Map



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, 2 more in the Seventh Five Year Plan and 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 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 techno-economy 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 in their identified locations 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 Gadaba and 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 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.

Now, SCSTRTI has been asked by the State Government to conduct a socio-economic study and submit a report on feasibility of inclusion of Gadaba 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 Gadaba 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 relevant 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 Gadaba community in the selected contiguous area of their habitations of Koraput district where the tribe has large concentration.
2. To examine the feasibility of micro-project for all round development of the PVTG qualified Gadaba 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 policy and programmes to develop their conditions to the level of the mainstream communities.

The Study Coverage

The study covered the Gadaba communities in the areas where they are thickly concentrated. After a pilot visit to the target pockets of Koraput district, and subsequent to mapping out the contiguous settlements, it was decided to cover the Gadaba in the Jalahanjar GP and Guneipada GP under Lamtaput Block. Both the GPs that constituted Gadaba area are geographically contiguous and hence stood out to be the fit cases for the study coverage.

Methodology of the Study

Anthropological study methods were principally employed for study on the communities. Field work with the community was conducted in Gadaba areas to elicit 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 Gadabas 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 Gadaba growth rate with PVTG like Bondo, Didayi in the neighboring district Malkangiri and also with the total Scheduled Tribe population at the State level between 2001 and 2011 census reveals that the Gadaba growth rate is lower compared to its neighboring tribes and the population of STs at the State level (Table - 42). The growth rate of Gadaba females is also lower compared with that of its neighboring PVTGs, although is at par with the growth rate of ST females at State level.

In the surveyed villages, the growth rate between the census 2001 and 2011 shows that the Gadabas had a growth rate of +4.55% for total, +2.22% for males and +5.27% for females. As per primary information, between 2011 and 2015 the Gadaba growth rate has been +14.58% for total while it is +17.50% for males and +11.91% for females. It is indicating that the Gadaba female growth rate is in a reducing trend compared to that of the males which is also reflected in their sex ratio which was 1062.32 in 2001, 1093.95 in 2011 and 1041.88 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 Gadabas to be designated as PVTG.

- (ii) **Very low level of literacy:** The Gadaba literacy rate, as per census 2011 was 32.51% 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 Gadaba literacy rate was higher compared to the neighboring PVTGs Bondo and Didayi (Table 42). From the primary survey in 2015, in the study area, the literacy rate of Gadabas was found even lesser than the literacy rate of the tribe (census 2011) as an aggregate at the State level.

- (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 Gadabas are continuing with their age old modes of subsistence. They are still at a pre-agricultural level of technology traditionally based upon shifting cultivation, forest collections and animal husbandry. 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 Gadabas have been living in relative isolation historically, geographically and also administratively resulting in their underdevelopment. Now, their habitat has been encapsulated by the LWEs 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 minds of government functionaries, peoples' representatives and general public has its negative

impacts resulting in consequent segregation of the Gadabas from accessing their rights and entitlements under various government schemes and programs.

Hence, they deserve PTG status and for their all round development and a Micro Project needs to be established in the proposed project area, i.e. the study area under Jalahanjar and Guneipada GP of Lamtaput Block of Koraput district to accomplish the task.

Critical issues of the Gadabas

For the Gadabas 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 (STs) there existed an inequality in the rate of development. During the 5th Five Year Plan (FYP) a sub-category was recognized within STs those were considered to be at a lower level of development. This special category was named "Primitive Tribal Group" (PTGs). The features of such a group are a pre-agricultural system of existence based on practice of hunting and gathering, zero or negative population growth, very low level of literacy as compared with other tribal groups.

By the end of the 5th Five Year Plan, 52 communities were identified as PTGs, 20 more were added during the 6th Plan, 2 more during the 7th Plan and 1 more in the 8th Plan, making a total 75 PTGs in the whole of India. They were identified on the recommendations of respective state governments based upon the criteria prescribed by the Central Government.

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. Scheduled Tribes in Odisha

Consequent upon the promulgation of the Scheduled Tribes Order, 1950 and subsequent amendments 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 classified : (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 mainly spread over 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

Socio-culturally, the tribes in Odisha have been categorized under three levels as follows:

- a. Particularly Vulnerable Tribal Groups (PVTGs): Birhor, Bonda, 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 organization. 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 implemented for the PVTGs through the micro-projects from the 5th Plan period, empirical studies have shown that their pace of development has been slow and the achievement level is lower than the set objectives. Government of India and Planning Commission have fully realized the situation and accordingly changed the strategy during the 11th Plan Period for their development through an innovative scheme captioned Conservation of Culture -cum- Development (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. GADABA 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, Koya and 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 by the State Government on the basis of the guidelines, prescribed by the Ministry of Home Affairs, Gol.

- 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 GADABA

With reference to the above context, excepting the views and recommendations of Dhebar Commission (1961) and Shilu Ao (1969), the State Government has not conducted any specific study on the Gadaba to assess their status and examine the rationale for their inclusion in the list of PTGs. However, certain studies were conducted through Scheduled Castes & Scheduled Tribes Research and Training Institute (SC & ST RTI) on Koya community of Podia Block during the year 1983-84, 1995, and 2000 for their inclusion in the list of PTGs.

Now, SCSTRTI has been asked by the State Government to conduct a socio-economic study and submit a report on feasibility of inclusion of Gadaba 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 Gadaba community in the selected contiguous area of their habitations of Koraput district where the tribe has large concentration.

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

4.3: The Study Coverage

It was decided to study the Gadaba communities in the areas where they are thickly concentrated. After a pilot visit to the target pockets of Koraput district, and subsequent to mapping out the contiguous settlements, it was decided to cover the Gadaba in the Jalahanjar GP and Guneipada GP under Lamtaput Block. Both the GPs that constituted Gadaba area are geographically contiguous and hence stood out to be the fit cases for the study coverage.

5. Methodology of the Study

Anthropological study methods were principally employed for study on the communities. Field work with the communities was conducted in Gadaba 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

GADABA

1. KORAPUT – THE GADABA HABITAT

Koraput district is located between 18^o13' to 19^o 10' North latitude and 82^o 5' to 83^o 23' East longitude. The district is bounded by Rayagada in the east, Bastar district of Chhattisgarh in the west, Nabarangapur district in north and Srikakulam district of Andhra Pradesh and Malkangiri district in its south. The district of Koraput derives its name from its headquarters, the present town of Koraput. On 02.10.1992 the erstwhile district of Koraput was divided into four districts namely Koraput, Malkangiri, Rayagada and Nabarangapur vide Government of Odisha, notification No. DRC-36/92-49137/R dated 01.10.1992. The total area of the district is 8807 sq km.

1.1 Topography: The district is situated in a section of Eastern Ghats, which consist of a series of mountains and high hills. The district topography is defined by hills and ravines. The district has scattered and isolated hills with thin forest cover. Physiographically the district is contiguous to the main land of Eastern ghat. The different areas in this zone are situated at an altitude in the range of 150-1000 meters above Mean Sea Level.

1.2 Geology: The district is richly endowed with mineral deposits viz. Bauxites, Black Granite, Granite, Quartz, Limestone, China Clay and Mica etc. The National Aluminium Company (NALCO) is operating in the district and is mining the bauxite ores from hills and mountains coming under Deomali mountain range. The Deomali hill range is rich in mineral resources such as bauxite, limestone and gemstones. However the number of working mines is limited, the employment generation is scanty in the district.

1.3 Hills, Forests, Flora and Fauna: Deomali Peak, with an elevation of about 1,672 m, is the highest peak in Orissa and the tallest in the whole of the Eastern Ghats. It is situated at a distance of 35 km from Koraput. Surrounded by deep green forest, the peak is rich in flora and fauna. The natural vegetation of the area comes under Northern tropical semi-evergreen type forests. Teak and Sal are predominantly found in these forests. Due to biotic interference ecological restoration the forest has degraded considerably.

The flora of Koraput has also affinities with the flora of Southern India. The interesting features of the Koraput flora are that the distribution of Teak is found in scattered patches. The Sal is almost non-existent in the central Koraput plateau. However, Sal has been invading the district from the North East. Another interesting feature is that, in the Central highlands, species such as *Pterocarpus marsupium*, *Anogeissus latifolia*, etc are very nearly evergreen in habit indicating that the climate is moisture rich. Some of the dominant tree species are *Phyllanthus emblica* (Amla), *Pterocarpus marsupium* (Piasal), *Ardina cordifolia* (Kuruma), *Tectona grandis* (Teak), *Ougeinia oojeinensis* (Bandhan), *Xylia xylocarpa* (Tangini), *Bridelia retusa* (Kasi), *Dalbergia sisoo* (Sisu), *Terminalia arjuna* (Asana), *Anogeissus acuminata* (Dhaura), *Diospyros melanoxylan* (Kendu) *Santalum album* (Chandan), *Terminalia bellerica* (Bahada),

Terminalia chebulla (Harida) and *Shorea robusta* (Sal) etc. Many of the tree species are important as Non Timber Forest Produces (NTFP), Tree Borne Oil Seeds, and for Dye, Gum, Resins, etc that sustain the local economies.

Forest Survey of India (1989) reports that forests of Koraput district are rich in variety of fauna. Some of the important wild animals found in these forests are Royal Bengal Tiger, Leopard, Gaur, Nilgai, Wild boar, Spotted deer, Sambar, Barking deer, Sloth bear, Wild buffaloes, Mouse deer and various species of primates apart from a large diversity of avi-fauna and herpeto-fauna.

1.4 Climate: The climate of the district is mainly tropical and it is effectively controlled by the South-Western monsoon and the retracting North-Eastern monsoon. The district being situated in the western fringe of Eastern Ghats, it's climate is more similar to that of the Deccan than that of the coastal plains. The climate of the area falls within the region of cyclonic disturbances of Bay of Bengal. The maximum summer temperature of this region is 40 degree centigrade and minimum winter temperature of 10 degree centigrade. May is the hottest month and December to January is the coldest months in the region.

1.5 Rainfall: The area receives high but erratic rainfall. The average annual rainfall is about 1500 mm. Most of the people depend on rain-fed agriculture for their livelihoods. High amount of rain damages crops, while at other times crops suffer due to long dry spells. Storms accompanied by heavy rains frequently occur during monsoons. The area also suffers from severe droughts caused in some years and other types of natural calamities.

1.6 River System: Kolab and Machhkund are the main rivers flowing in the area and the famous Deomali hill, the highest peak of Orissa lies in the district. The rivers Kolab and Machhkund are two major river systems of the present Koraput Forest Division, the former originating from Koraput plateau (Sinkaram Hill) and the latter entering the Division from Andhra Pradesh at Undergedda Reserve Forest of Lamtaput Range. Other important river is Jhanjhavati in Narayanpatna Range of Koraput Division. A good number of perennial streams and rivulets flowing in almost all parts of the district can be exploited for irrigation. The small and micro-irrigation projects created out of these water sources will help for bringing more areas under sustainable agriculture and vegetable production.

2. MAJOR TRIBES IN THE DISTRICT

Koraput district is the abode of several tribal communities who live amidst picturesque setting of rolling mountains, hills, green forests, plateaus of varying heights, rivers and hill streams, waterfalls, water reservoirs, etc. Tribal habitats nestle around such topographical features with scenic beauty with certain eco-hostile difficult terrains are. The important Tribes of the district are Kandha, Paroja, Kondadora, Gadaba, Bhumia, Dharua, Bhattada, Saora, Omanatya, Pentia, Bhuiyan, Holva, Manda, Chenchu, Lodha, Korua, Kotia, Matya, Jatapu and Shabar.

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

Sl.	Name of the Tribe	Population		
		Male	Female	Total
1	Bhottada, Dhotada	38727	39922	78649
2	Bhumia	25328	27248	52576
3	Dharua, Dhuruba, Dhurva	4102	4300	8402
4	Gadaba, Bodo Gadaba, Gutob Gadaba, Kapu Gadaba, Ollar Gadaba, Parenga Gadaba, Sano Gadaba	33177	35500	68677
5	Khond, Kond, Kandha, Nanguli Kandha, Sitha Kandha, Kondh, Kui, Buda Kondh, Bura Kandha, Desia Kandha, Dongaria Kandha, Kutia Kandha, Kandha Gauda, Muli Kondh, Malua Kondh, Pengo Kandha, Raja Kondh, Raj Khond	94363	100791	195154
6	Omanatya, Omanatyo	8654	8809	17463
7	Parenga	3992	4304	8296
8	Pentia	4674	4958	9632
9	Paroja, Parja, Bodo Paroja, Barong Jhodia Paroja, Chhelia Paroja, Jhodia Paroja, Konda Paroja, Paraja, Ponga Paroja, Sodia Paroja, Sano Paroja, Solia Paroja	106154	115674	221828
10	All tribes	337373	360210	697583

2.1 Human Development Indicators (HDI) 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 for Koraput district is 0.431 and 0.579 for state as whole. Of the three components of the HDI, education index bears the highest weight whereas the health index bears the lowest weight [0.122] and the income index lies in between. The HDI of Koraput is 27th rank among the districts in the State.

Table -2: Human Development Indicators of Koraput District

District/ State	Health Index	Income Index	Education Index	HDI Value	HDI Rank
Koraput	0.218 (Male), 0.224(Female)	0.599 (Male), 0.426 (Female)	0.609 (Male), 0.461 (Female)	0.431	27
Odisha	0.468	0.545	0.723	0.579	

Source: State Human Development Report, Odisha, 2004

LITERACY: As per the indicators of demographic profile, with reference to census 2011, Koraput has total 49.21% literates. While the ST literates make 50.56%, the SC literates stand at 14.25% (District Census Handbook, 2011).

As per 2011 census, Koraput is the 3rd district in terms of size and 15th in terms of population and in terms of population per Sq. Km it is 24th densely populated district in the state. Koraput has 4th rank in terms of sex ratio in the state.

2.2 The Gadaba Habitat in Lamtaput Block

Table -3	
Geographical Area	576.99 sq km
Forest Area	440 (000 ha)
Misc. Tree & Groves	7757 (000 ha)
Permanent pasture	916 (000 ha)
Culturable waste	566 (000 ha)
Land Put Non Agril Use	2515 (000 ha)
Barren & Unculturable Land	19274 (000 ha)
Current Fallow	9628 (000 ha)
Other Fallow	1641 (000 ha)
NET Area Sown	12754 (000 ha)

Land Utilization Pattern (in thousand hectares) of Lamtaput Block
Source: Odisha, Agril. Statistics (2012-13)

Lamtaput Block is well known for the concentration of Gadaba tribe. The geographical area of this Block is 576.99 Sq Km comprising of 15 Gram Panchayats having 188 Revenue villages with a total village area of 57717 and a population of 59873 (2011 census).

The Block has significant tribal population belonging to Gadaba, Paroja and Kandha communities. Of the total population in the Block, as per 2011 census, STs figures out 27284, SCs figure out 11569. Out of the total number of families, 12359 are BPL (survey 1997). This Block has 135 primary schools, 34 upper primary schools, 4 secondary schools. The number of schools per thousand children is 15. There is one PHC and two new PHCs, 18 Sub-centers, 1 mobile health unit, 161 Anganwadis, 78 ASHA, comprising the healthcare infrastructure.

The Lamtaput Block comes under Eastern Ghat Elevation I (600-1000 ft) above MSL Agro Ecological Situation. Red soil and mixed red and yellow soils is the prevalent soil type in the Block and about 16.18 thousand hectares of land has such soil. The main vegetables grown are pointed gourd, tomato, brinjal, cole crop and chilli. Mango, banana and jack fruits are the common horticultural crops. The major crops grown in the area are paddy and ragi.

2.3 Pockets of Concentration of Gadaba in Lamtaput Block

The Gadaba community in Lamtaput block is mainly concentrated in Jalahanjar, Guneipada, Chikenput and Godihanjar Gram Panchayats. However, the Gadaba households are found in larger numbers in a contiguous patch in the Jalahanjar and Guneipada GPs. Both the Gram Panchayats are relatively remote and can be approached from district headquarters Koraput via Semiliguda or Jeypore. While Jalahanjar GP headquarters is about 6 Km from Lamtaput, Guneipada is about 10 km. The Gadaba villages are found scattered in these two GPs. The area is highly sensitive for presence of Left Wing Extremists.

Google Earth imagery of Gadaba villages in Guneipada GP



Google imagery of location of Gadaba villages in Jalahanjar GP



3. ETHNOGRAPHY OF GADABA

3.1 Distribution

The Gadabae one of the most colourful and archaic tribes of Odisha are one of the early settlers of the region and trace their origin to the time of Ramayan. It is said that their original home was at Godavari from which they have derived their name Gadaba. According to Ram Doss they owe their name to the term 'Geda' in Telugu or 'Gada' in Odia meaning 'brook'.

The Gadabas are seen in adjoining mountainous tracts of Andhra, Odisha and Chhattisgarh. Their main concentration is in the district of Koraput and its central plateau stretched over from the borders of Chhattisgarh to the borders of Andhra Pradesh. They are largely concentrated in Lamtaput, Jeypore, Nandapur, Semiliguda and Pottangi blocks of Koraput. The Gadabas of Lamtaput are known as Bado Gadabas, those of Nandapur and Semiliguda are known as Sana Gadabas, and their sect living in Pottangi area is known as the Ollar Gadabas.

3.2 Language

Linguistically, the Gadaba are classified under Mundari or Kolarian language group. The tribe call themselves Gutab and speaks Gutab or Gadaba. The word Gadaba, Mitchell states, signifies a person who carries loads on his shoulders. They are one of the two Mundari speaking tribes found so far south as Visakhapatnam.

Ram Doss and Majumdar connect the Gadabas with the Munda family. Majumdar further contends that the Gadabas belong to Austro-Asiatic linguistic family. These views seems to be

correct so far as the two sections like Bado and Sana Gadabas are concerned, but the other section, namely, the Ollar falls into a different linguistic group, namely, the Dravidian.

Grierson has included their language in Munda linguistic family. A few of them living near the towns and working as labourers in farms speak Odia.

3.3. The Gadaba Village

The Gadabas live permanently in large villages situated in inaccessible mountainous areas. Almost all the villages of Koraput sub-division have Gadaba population mixed with other tribes and castes. However, typical Gadaba villages consist of two rows of houses with a broad path between having banyan trees in the centre. The headman possesses the largest house, which is generally situated at the centre of one of the rows. Every Gadaba village has stone tombstone roughly circular in plan made of horizontal slabs with vertical ones interspersed with them. These are used as general meeting places. There are stone slabs representing their deities. Generally, Gadaba villages have an average 30 -40 households.

The Gadabas have the institution of boys and girls dormitory. For this purpose, two houses, one for the boys and the other for girls are set apart in each village. The boys dormitory is managed by a young man called Bise and the girls' dormitory is managed by an elderly girl. The unmarried boys and girls sleep in their respective dormitories, since they are eight years old. They dance and sing songs in their dormitories. Gradually this institution is losing its hold and at certain places Kirtan mandals have started, the membership of which is open to all.

3.4 The Gadaba House and material culture

The houses are thatched, rectangular constructions with verandahs in front. The walls are made of bamboo, and wood plastered with mud. The more ancient structures consist of two adjacent rooms, one rectangular in plan and beyond it a circular one with conical roof.

The household articles consist of earthenware vessels, rope, wooden stick, pounding lever- Kutani, leaf and gourd containers, baskets, small nets, lamps, grinding stone, palm leaf mats, , carrying poles, broom sticks, bamboo traps for fishing, knife, bow and arrow, combs, flute, tobacco containers, etc. They have recently learnt to use stainless steel plates, jars, umbrellas, kerosene lamp, lantern, wooden mortar and pestle, which one gets usually in the advanced Gadaba families. String cots are rarely seen. They have their weaving loom.

As musical instruments they use big drum, *talmuli baja*, *madalas*, flute, *tamak*, and *mahuri*. As agricultural implements they use plough, plough share, hoe, spade, sickle and digging stick. They have bifurcated axe, bow and arrow, spear and swords as weapons used during hunting expeditions and also in religious occasions.

The dress of Gadaba males usually consisted of loin cloth, napkin, *chadar*. Very few use shirt and banyan. The women of the tribe always wear picturesque clothes. Around their waist they tie a fringed narrow cloth, called a *Kerang* woven by themselves on the most primitive loom, of which the wrap is the hand spun fiber of different jungle shrubs and the woof is cotton dyed at home with indigo, and *Morinda citrifolia* and arranged in strips of red, blue and white. Either over or under this they wear a hussle made of raw hide lasses or of strands of stout chord woven from other shrubs and tied together at the end; round the upper part of the body is another cloth

similar but smaller than the waist cloth. This traditional dress is gradually replaced by cotton clothes made by Gonds and Dombs. Mill made clothes are now extensively used. They entirely cover one of their arms from wrist to elbow with a number of brass bracelets. In the ear they wear enormous coils of thick brass ware as ornaments. On their fore head is a chaplet of cowrie shells. Round their loins they wind a girdle of rope called *Kudal*.

The hair is dressed in two coils, whose ends are plaited together at the back of the neck, bound round a piece of wood bent into the shape of a horse shoe, which is used as a stiffening material. Round the neck necklaces of beads are worn. To these bead necklaces, a coin is sometimes attached as a pendent. They wear a number of rings on their fingers and toes. Silver or brass anklets in the legs are considered fashionable ornaments. They wear a number of *Khaglas* of brass or alloy round their neck. Of course, these ornaments are gradually losing their ground and ornaments in the fashion of neighboring population are replacing them.

3.5 The Gadaba Family and Kinship

The Gadabas are divided into a number of divisions like Bado, Sana, Ollar, Kalayi, Kapu, Kateni, Jurumu and Parenga, etc. Ram Doss differentiates them on the basis of their costume and ornaments. In Odisha only three divisions like Bado or Gutab, Sana and Ollar Gadabas are seen. The Sana is also called Parenga. Bado Gadabas assume highest social status. They do not take water from the other classes. The other sections mix with one another freely.

Family is the simplest unit. It is nuclear in its structure. The son is separated from his father as soon as he is married. The family is patrilineal, patrilocal and patripotestal.

3.6 Units of Kin Group

The residences of village are divided into a number of frateries (vamsa). Each vamsa is known by its surname derived from the village of origin. For instance, those who are from the village Guneipada are called Guneipadia.

A number of such vamsa come under one group, known as clans of the Gadabas. These are exogamous and totemistic. Kora (sun), Naag (cobra), Bagh (tiger), Kora (parrot) and Collari (monkey) are a few of the clans mostly prevalent among the tribe. Though these totem objects have lost much of their importance, in the social and religious life, yet occasionally they are worshipped and mourned. They believe that the totem object will do them no harm.

The village is a social unit and the villagers behave as one for a number of purposes. The religious ceremonies, annual hunting is observed in a village jointly.

3.7 Gadaba System of Marriage

Marriage takes place after the attainment of puberty. The usual age at marriage is 18 to 21 years for boys and 15 to 18 years for girls. The cross cousin marriage is usually preferred. The marriage of widow is permitted and usually the younger brother of the deceased marries her. If she does not marry him, the second husband has to pay a sum of money called *Randa Tanka* to brother of the deceased. Polygyny is also in vogue. A divorced woman can marry again. Bride price is always paid. They adopt five forms of marriage known as arranged, *udulia*, *paisamundi*, *ghar jwain* and widow marriage.

The marriage is not a family affair only. The entire village takes an active part in it. The father of the bride groom or the bride invites the villagers to a meeting where puffed rice and jaggery are distributed. Four persons are selected to take up the responsibility of the marriage. Two remain in-charge of the store and two remain in-charge of kitchen. They are smeared with turmeric paste to be distinguished from the rest.

In recognition of their services, they are invited to a feast at the end of the marriage and are given drink and meat. They thank the host and depart. Both male and female can divorce each other. The husband pay money to the divorced wife and in case of being divorced he gets some compensation from the new husband of his wife.

3.8 Child birth and Socialization

On the birth of a child, the mother is held impure for about 15 days. The name giving ceremony is observed by 10 days. Usually the Gadabas of the hills name their children after the days or week on which they are born whereas the Gadabas of the plains consult the Disari and prefer to have low country names by selection. Hair cutting ceremony is observed after one year. The maternal uncle shaves the child and throws the hair into a water source. Ear piercing can be done on any day according to their convenience. The pregnant women do not visit burial ground and do not touch any dead body or corpse.

3.9 Death ritual

The Gadabas practice both burial and cremation. The well-to-do persons cremate the dead whereas the rest usually go for burial. The death news is sent to the relatives by a Domb. All come and mourn for the dead. The corpse is removed outside the hut, given a bath, anointed with castor oil and vermilion and is carried to the grave. In certain places, the corpse is carried in a bamboo coffin and at other places it is taken by six persons on their shoulders. In case of burial the head is kept towards the east in the case of female and west in the case of male. The nephew or the brother does the rite and in their absence, the son is compelled to do it. Persons dying of leprosy and small pox are sure to be buried. In case of death by attack of tiger the corpse will be cremated on the spot after the Disari performs a ritual. Death pollution is observed for 10 days or for 5 days; which varies across locations.

3.10 Religious Beliefs and Practices

Gadabas believe in ancestral spirits and clan gods. They worship a goddess whom they call Thakurani. Goddess is represented by slabs of stones and is worshipped by Disari. The place is known as hundi. They pay homage to Eeswar Bhairalu, Ganga Devi, etc.

They observe a few festivals. The most important of them is Chaita Parav held in the month of March-April. This is a communal festival associated with hunting. All go to forest and do not return without a prey. When they hunt, it is carried to the end of the forest and the women are called to the spot. The women dance and lead the men carrying the dead animal to the village. The animals are laid down in front of the house of the head man. The animals are cut and meat is distributed. The entire festival lasts for eleven days during which the boys and girls compete with

each other in singing duets. They dance in circles. This is a period of love making as boys and girls visit other villages.

Gadabas were observing Gottar ceremony within two or three years after the death. Many buffaloes and cows used to be sacrificed in honour of their ancestors. They believe that unless this is observed, their dead ancestors do not attain salvation or rebirth. This is observed on a day of Magha month. As many he-buffaloes as the dead spirit wants to free, are bought and treated decently. The females weep and express their sorrow. They are tied to pegs in a row in a field and are butchered by axe by the drunken Gadabas. They are hacked to death in the cruelest manner and their intestines are dragged.

Gottar is both an individual and a communal affair. In individual form it is done by the brothers of the dead. Communal Gottar is done by the entire village to get them free from all scenes, once in 20 to 30 years.

Table – 4: Gadaba Ritual Calendar

Name of ritual/ festival	Season	Remarks
Aasar parab	Asar (July)	Worship of <i>Bardauni</i> - sacrifice goat, hen
Amabaisha parab	Asar (July)	Worship of cow by making small idol of cow
Nuakhai	Asar (July)	New rice eating festival
Bandhapan parab	Bandhapan (Aug)	Rakhi festival
Durga puja	Dasahara (Oct)	Fair in Lamtaput
Diwali	Kartik (Oct-Nov)	
Gurubar parab	Panda month	Laxmi puja on each Thursday
Paus parab	Paus (Dec – Jan)	Cows are worshipped and given rice to eat
Sibaratri	Magh (Jan – Feb)	
Chaitra parab	Chaitra (Mar -Apr)	Male member go for hunting others welcome them

They observe eating of new rice in Bhadrab, *Dasahara* in Ashina, *Pusa punya* in Pusa, and eating of new mango in Falguna. On Dasahara they make offerings to the arrows and bows and sacrifice a type of fish called Magura. They eat cucumber from this day. On full moon night of Pusa month (*Pusa Punya*), the boys and girls dance, steal away vegetables and other things from the houses, and offer gruel of ragi powder and gingle seeds to the ancestors. They arrange feast of beef, pork on this occasion. They offer all their new fruits to their ancestors and goddess before they consume them.

3.11 Gadaba Livelihoods Scenario

The Gadabas practice both shifting and wet cultivation. Those who live on plains adopt some amount of shifting cultivation in a localized area. Each family divides its holding for shifting cultivation into two parts and cultivates a part when the other remains uncultivated. The places are

alternated once in every three years. They have also little paddy cultivation in valley lands and stream banks. The Gadabas of hills solely depends on shifting cultivation.

The chief agricultural products are paddy, ragi, suan, maize, several types of grams, etc. Their staple food is ragi. Rice is only a supplementary food. Since their production is insufficient, they resort to food collection in the jungles. Mango kernel, edible roots, etc support them for two months. The hill Gadabas practice hunting as a means of livelihood, whereas the plains takes it as a past time. Fishing is also carried out.

They work as labourers in different farms, and with contractors. The most important cottage industry is weaving. Women of Gadabas community make clothes for themselves out of Kerang fibers. Women in certain villages are weaving clothes which they sell in market to supplement their livelihoods. They make coarse white clothes which are more durable and expensive than mill-made cloth. They use looms of all type with push shuttle and weave mill yarn. The Gadaba weaving communities are more seen in Chikenput GP area of Lamtaput block. In addition to weaving, they adopt the occupation of palanquin bearers.

Beef, pork is taken by them. Liquor like ragi beverage (pendum), handia (rice beer), and distilled liquor out of mahula are taken extensively.

The Gadabas are held low in the eyes of their neighbours for their observances of Gottar, taking of beef and weaving of cloth. They are held superior to Dombs, Ghasi but inferior to other tribes like Bhumia, Kondh, Gond, Koya, etc. With the expansion of communication, they are gradually mainstreaming and adopting better mode of living.

3.12 Gadaba Socio-Political System

Every village has a secular head known as Naik, and attendant to Naik known as Challan, and the messenger/bearer is called Barik. The Barik is a Domb by caste. He has to communicate the declarations meant for the villagers and act as a messenger to the individual families of the village. The Challan is to entertain the outsiders, and government officials coming to the village from time to time. The headman with the other members of the village decides all the disputes and maintains order in the village. He takes up the responsibilities to distribute meat at the time of Chaita Parab. The day of new grain eating is to be decided by the Naik. The village has a Disari, who officiates as the priest for all worship in the village. He is consulted in matters of individual illness and calamities in the village.

3.13 Gadaba aesthetic life

The Gadabas are fond of dance and music. One of their most important dances is known as Dhemsas. This is a ritual dance and is performed during communal festivals like Pus Punya, Chait Parab, etc. Both men and women join the dance. Women dress themselves in Kerang sarees. The men remain in charge of orchestra with instruments like *Dhol*, *Tamak*, *Mahuri*, etc.

The Gadabas are very fond of music. They have different songs befitting to the occasion. They sing in their own dialect. Love is the main theme of most of the Gadaba songs. The 'Kanya Geeta' or bridal song are heart touching. Natural beauty is described in most of the songs. The marriage

song is simple in meaning and style. Their dance and music have some similarities with that of Koyas.

3.14 Gadaba textile

Their most important traditional craft is weaving. Out of *Kerang* fibers, Gadaba women weave clothes for themselves. In certain villages the clothes woven by women are sold to supplement their livelihoods. They make coarse white clothes which are more durable and expensive than mill-made cloth. They use looms of all type with push shuttle and weave mill yarn. The Gadaba women weavers are seen more in Chikenput GP area of Lamtaput block.

4. Gadaba Agriculture Land Use

The Gadaba people used to be exclusively dependent on shifting cultivation in past. Now they are kind of settled agriculturists. They have different kinds of land and the returns from agriculture depend on the type of land, soil and climate.

The hillocks with flattened tops, hill slopes and valleys are their agricultural land. The hillock lands are called *Atal langbo*. They are mostly used for minor millets and oil seeds like Niger. Amongst the millet varieties, *suan* – the little millet is very commonly cultivated sometimes in combination with sorghum. The upper slopes of the hills and hillocks are usually cultivated with millets. On the mid ridges, which fall under the upland category, mixed cropping is taken up that includes cereals, pulses and vegetables in stray admixtures.

4.1 Paddy cultivation

The Gadabas are well known for paddy cultivation. They cultivate paddy in uplands, medium lands and low lands. The paddy cultivation is called *Dhon* or *Kereng chasa*. The most common upland paddy variety is *Saria*, which is a 90 days crop. However, the best paddy producing areas are the valley lands, locally called *jhola jami*. They are located between hills on steep slopes through which streams flow during rains.

They cut wide open the *jholas* forming small leveled plots and properly terrace them. They divert the stream flow towards edge of the plots and thereby avert the damage to the cross bunds. They are skilled in making the cross bunds on streams with reasonable skills but in not better than the local Kondhs. The Gadabas raise paddy seedlings during February and March in a closely fenced corner of the *jhola* land to prevent losses due to livestock. The seedlings are transplanted during late April to early May. Timely transplanting before the monsoons help the crop grow well to withstand the water currents of surface run off during the monsoon.

The early growing varieties called *atal dhan* are grown on uplands and are harvested within 70 to 90 days by Dasahara. This variety is drought resistant and the production is optimum even under conditions of low fertility of soil. The medium duration paddy, with average 110-125 days duration, are grown on medium land and the long duration paddy varieties, called *Bado Dhan* is grown on low lands which remain submerged during the monsoon.

The Gadaba follows three methods in paddy cultivation

- Direct broadcasting method (*Bi Naie*)
- Sprouting seeds broadcasting method (*Gaza Bi Naie*)

- Raising seedling in nursery and then transplanting (*Palla on naie*)

Direct broadcasting method: Direct sowing method is a rigorous process and is usually taken up on uplands. Under this method, soon after the winter harvest the fields are ploughed up to damage the existing weeds and to prevent further growth of weeds. Then they wait for the summer ploughing which is very important. Usually after the first shower of rain during April the fields are ploughed up again. Depending upon the moisture content in soil a cross-ploughing may be done. The main purpose of summer ploughing is to trap moisture from the pre-monsoon rains. The field bunds are repaired or raised, weeding of the bunds is done before the third deep ploughing towards end of May. The fields are ploughed and cross ploughed, often repeatedly, to make sure that there are no clods of soil and the field condition is suitable for broadcasting. Then the seeds are broadcasted after assessing suitable moisture condition of soil. The plots sown are kept open for proper drainage of rain water so that the seedlings remain unaffected. After three weeks, the water is allowed to stand in the field to the extent that the plants are not totally submerged.

Sprouting seeds broadcasting method: This method is by and large applied to medium lands with irrigated condition and terraces. Under conditions of stagnation of water in fields, continuous rainfall, or low germination rate of seeds and high weed germination, the broadcasting of seeds is not considered appropriate. The condition as stated, symbolize that the cultivation time was delayed by the farmer, i.e. the pre-monsoon phase of agricultural operation got delayed. Under such condition the Gadabas germinate the seeds at home by soaking the seeds, then transferring the seeds to a bamboo basket after soaking for about 12 hours. Then for about three to four days, in the morning, hot water is poured on the seeds for the germination. On the 4th or 5th day the germinated seeds are sown by hand in the fields. However, before sowing the standing water is drained out from the fields. The fields are safeguarded by watch and ward to prevent the birds eating away the seeds. When the seedlings are recruited water is drained into the fields to the extent that the seedlings are not submerged. The same condition is maintained till the seedlings are established. Both men and women are adept to the method of cultivation.

Raising seedlings and transplanting: This is mainly followed for wetland cultivation and the most ideal method of the Gadabas. For this purpose they first raise the seedlings in one corner of the plot and then do the field preparation for transplanting. Both men and women do the ploughing using oxen and buffaloes. When the condition is suitable they transplant the seedlings in the field. By raising the seedlings in the same plot they make sure that the transaction time between uprooting the seedling and transplanting is conducive for survival and growth of the plants after transplantation. Further, by doing so they are at liberty to take up transplanting of seedlings in a phased manner looking at the availability of manpower in the family. By following this method they reduce their dependence on hired labours.

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.

The important crops that are being grown on hill slopes today are mainly millets and oil seeds. The suan (fox millet) is the commonly grown variety which again has two sub varieties called *Bado suan* (long duration) and *Sana suan* (short duration). The long duration suan is sown along with ragi. These millets come up well in comparatively least fertile soil, which is even unsuitable for millets. The short duration suan is sown in June and reaped in August. This millet meets the food requirements in the monsoon when there is no reserve of paddy or ragi left at home.

The other important crop grown on slopes is *Alsi* which is the only oil seed of importance. It is a short duration crop with least water requirement. The crop is grown on uplands which are very prone to soil erosion. Sometimes, *Kulthi* (horse gram) on the uplands which has a same duration life cycle as *Alsi*. Amongst the pulses, *Arhar* and *Dongarani* or *Kating* are the two main crops grown on the slopes. The name *Dongarani* (queen of hillocks) implies to its superiority on uplands. Local varieties of maize are also grown on the uplands and hill slopes.

4.3 Crops grown in Kitchen Gardens

In the kitchen gardens and available valley lands where irrigation is possible the Gadabas grow a variety of vegetables and spices during Kharif and Rabi season. During Kharif season, they grow a large number of vegetables including ivy gourd, ridge gourd, snake gourd, bitter gourd, pumpkins, creeper beans, brinjal, tomato, ladies finger, chilli, a local tomato called *bhejri*. In recent days they have learnt to grow cabbages and cauliflowers, radish and carrots, onions and potatoes, ginger and arrowroot etc. One very important crop they cultivate in their back yards is called *pipila* which is a commercial crop. The roots of the plant exude a typical aroma for which there is ready market. Traders from Chhattisgarh and Andhra Pradesh procure the roots from Gadabas at a good price (in the range of Rs. 60/- to Rs. 100/- depending on thickness of the roots and storage conditions). Every Gadaba household has this crop in their backyard grown with vegetables and also as pure cultures.

The Gadaba kitchen gardens and backyards are nicely fenced with the laterite rocks available locally. These fencings are remarkable in the entire Gadaba villages. The Gadaba fields can be very easily identified with such stone fencings. The skill of Gadabas in the stone fence making is ingenious.

4.4 Preservation and conservation of crop germplasm

The Gadabas carefully preserve the seeds of their traditional crop varieties employing traditional wisdom and technology and cultivating them year after year despite the availability of high yielding varieties in market, especially in the case of paddy germplasm. They still cultivate traditional paddy varieties. The long duration local varieties still being cultivated includes *Modo Keram*, *Sapur Keram*, *Chatialozi*, *Mali Keram*, *Angur Keram*, *Patsadi Keram*, *Bayagunda*, *Laserbutki*, *Balu Keram*, *Kulur Keram*, *Amagada*, *Paknagada*, *Goriachipti*, *Kaliachipti*, *Kendumundi*, *Chilpa Keram*, *Butki Keram*, *Bado butki*, *Alsi Dhan*, *Kerdi Keram*, etc., while the medium duration paddy includes only one variety called *Kodieser*. The short duration varieties include *Bhatta Keram* and *Kalamara*. The *Butki* and *Alsidhan* are aromatic rice but their production remains very low.

However, the Gadabas have been still cultivating these varieties and thereby contributing to the preservation of the germplasm.

Similarly, they cultivate dozen of ragi (finger millet) varieties with local names *Mami Samel, Karanga Samel, Chodigodi Samel, Leda Samel, Poda Keranga Samel, Pitti Baska Samel, Machgar Samel, Mundi Gadrada Samel, Marda Samel, Dudkaranga Samel, Kaugodi Samel, Batti Samel, etc.* There are also a dozen of varieties of suan (fox millets), locally called *Iring*, which includes *Mami Iring, Dhabli Gurji Iring, Kalia Gurji Iring, Gaja Iring, Modo Iring, Kasam Top Iring, Chitri Mundi Iring, Jhipal Iring, Kasam Dhabli Iring, Mati Gurji Iring, Loda Mami Iring, Dasara Mami Iring, etc.*

The pigeon pea or Kandul as is known has two varieties called *Siri Kandul* and *Bado Kandul*.

4.5 Gadaba 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 Gadaba 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 Gadaba in the State

The Gadaba 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 Koraput district from where they have spread to the different districts of the state in very insignificant numbers. Till 1991 census, the Gadabas were being enumerated as inhabitants of erstwhile Koraput district. After division of the erstwhile Koraput district, the Gadabas are found in the largest concentration in Koraput district and in a significant number in Malkangiri district. As per the census 2011, of the total Gadaba population in the State, 81.09% are found in Koraput district and 13.95% are found in Malkangiri district. The remaining 5% of the population is distributed in different districts. The following table on district wise distribution of Gadaba population since the census year 1961 till 2011 depicts the picture.

Table -5: District wise Distribution of Gadaba Population (1961-2011)

Sl. No.	Name of old District	Name of New District	YEAR					
			1961	1971	1981	1991	2001	2011
1	Balasore	Balasore	-	-	02	36	-	2
2		Bhadrak	-	-	-	-	-	2
3	Bolangir	Balangir	-	-	08	42	07	4
4		Sonepur	-	-	-	-	-	0
5	Cuttack	Cuttack	-	-	04	34	05	10
6		Jagatsinghpur	-	-	-	-	02	5
7		Jaipur	-	-	-	-	-	4
8		Kendrapara	-	-	-	-	03	0
9	Dhenkanal	Dhenkanal	-	-	07	43	-	1
10		Angul	-	-	-	-	03	44
11	Ganjam	Ganjam	45	204	10	15	14	5
12		Gajapati	-	-	-	-	08	6
13	Kalahandi	Kalahandi	1188	152	348	40	553	668
14		Nuapara	-	-	-	-	-	0
15	Keonjhar	Keonjhar	-	-	-	-	-	1
16	Koraput	Koraput	42560	46237	56412	66781	58559	68677
17		Malkangiri	-	-	-	-	10654	11816
18		Nawarangpur	-	-	-	-	2517	2932
19		Rayagada	-	-	-	-	495	350
20	Mayurbhanj	Mayurbhanj	17	-	-	-	-	3
21	Phulbani	Kandhamal	16	-	01	-	01	0
22		Boudh	-	-	-	-	-	2
23	Puri	Puri	-	-	04	44	01	1
24		Khurda	-	-	-	-	61	57
25		Nayagarh	-	-	-	-	28	0
26	Sambalpur	Sambalpur	24	-	06	69	10	52
27		Baragarh	-	-	-	-	08	2
28		Deogarh	-	-	-	-	-	3
29		Jharsuguda	-	-	-	-	17	1

30	Sundargarh	Sundargarh	89	1	09	34	36	41
		Total	43939	46594	56911	67138	72982	84689

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

1.2 Distribution of Gadaba community in Koraput District

In Koraput district the Gadaba households are spread all over 13 blocks except Laxmipur. However, they are mainly concentrated in Lamtaput, Pottangi and Nandapur blocks. Lamtaput block is considered as the main Gadaba habitat. As per 2011 census, Lamtaput block accounts for 45.57% of tribal population out of which the Gadaba are the majority group followed by the Paroja. Within Lamtaput block, the Gadaba are thickly pocketed in the Jalahanjar, Guneipada, Chikenput and Godihanjar Panchayats. The community has also a good presence in the blocks of Malkangiri district adjoining Lamtaput in Koraput.

Table-6: Block wise presence of Gadaba in Koraput District

Block	TSP/ Non-TSP	Tribes
Bandhugaon	TSP	Kandha, Paroja, Konda Dora, Gadaba
Boipariguda	TSP	Bhumia, Gadaba , Paroja, Kondh, Kondadora, Dharua, Bhottada, Saora, Omanatya
Borigumma	TSP	Paroja, Bhottada, Omanatya, Gadaba , Bhumia, Pentia, Kandha, Saora, Bhuyan, Holva, Munda, Chenchu
Dasmantpur	TSP	Paroja, Kandha, Gadaba , Pentia, Lodha, Korua, Bhottada
Jeypore	TSP	Paroja, Gadaba , Bhumia, Bhottada, Omanatya, Pentia, Kandha, Holva, Saora
Koraput	TSP	Paroja, Kandha, Gadaba , Lodha
Kotpad	TSP	Bhottada, Gadaba , Paroja, Omanatya, Dharua, Bhumia, Saora, Kandha, Pentia
Kundra	TSP	Bhumia, Paroja, Bhottada, Kandha, Dharua, Gadaba , Omanatya, Pentia, Bhuyan, Saora, Holva
Lamtaput	TSP	Gadaba , Paroja, Kandha, Kondadora
Laxmipur	TSP	Kandha, Paroja, Kondadora, Saora
Nandapur	TSP	Paroja, Kotia, Kandha, Gadaba , Perenga, Kondadora, Saora, Shabar, Lodha
Narayanpatna	TSP	Kandha, Paroja, Matya, Kondadora, Jatapu, Gadaba
Pottangi	TSP	Kandha, Paroja, Gadaba , Kondadora, Kotia
Semiliguda	TSP	Paroja, Kandha, Gadaba , Kotia, Matya, Kondadora

1.3 Positioning of Gadaba in the State on Demographic Parameters

The important demographic parameters of Gadaba community in the State have been presented in the following table. If one looks at the decadal growth rates of the tribe from 1961 census to

2011 census, they have registered positive growth in all 5 decades i.e., 1961-71 (+6.04%), 1971-81 (+22.15%), 1981-91 (+17.97%), 1991-2000 (+8.70%) and 2001-11 (+16.04%) of which the positive growth rates of 1971-81 and 1981-91 are appreciable.

1.4 Comparison of Decadal Growth Rate of Gadaba and their sex ratio

The Gadaba decadal growth rate (+16.04) during 2001-2011 presents that it is well above that of total population decadal growth rate of the State level (+14.05%) while it is less than, the decadal growth rate of Koraput district (+16.86%).

Similarly, the sex ratio of the community is fairly well placed at 1068 per thousand males and the corresponding figure for the State is 979, for Koraput district, 1032, and for Lamtaput block it is 1091. This indicates that the Gadabas at the state level are well up in the sex ratio in comparison with that at District level and State level. The sex ratio of Gadaba is no less encouraging as compared to any other tribe in the State.

Table-7: Demographic Profile and Parameters of Gadaba

Sl. No	Parameters		Census Year					
			1961	1971	1981	1991	2001	2011
1	Population	Total	43939	46594	56911	67138	72982	84689
		Male	22135	23600	28325	34039	36284	40953
		Female	21804	22994	28586	33099	36698	43736
2	Decadal growth rate			6.04	22.15	17.97	8.70	16.04
3	Sex Ratio		985	974	1009	972	1011	1068
4	Literacy Rate	Total	2.70	3.30	6.5	10.36	21.23	39.30
		Male	5.04	5.97	11.34	17.42	33.02	51.12
		Female	0.39	0.63	1.77	3.73	9.64	28.42
5	Workers	Total Workers	23507	17496	30853	31658	38421	45311
		Total Male	15170	15130	19150	19983	21102	23273
		Total Female	8337	2366	11703	11675	17319	22038
		Main workers	-	-	24296	26104	22916	25206
		Marginal Workers	-	-	6557	5554	15505	20105
6	WPR		53.50	37.55	54.21	47.15	52.64	53.50
7	Marital Status	Never married	18290	20796	25203	31787	32255	-
		Married	23455	23265	27991	32320	35427	-
		Widow	1947	2299	3268	2533	4718	-
		Divorced or Separated	241	222	430	498	582	-
		Un-specified	6	12	19	-	-	-
8	Dependency Ratio		1:1	1.55:1	0.68:1	0.71:1	0.75:1	-
9	*Child population	Population Ratio to Total Population	16315 0.37:1	18834 0.40:1	5651 0.10:1	13790 0.21:1	12872 0.18:1	14642 0.17:1

10	** Population in the working age group	21922	18269	33850	39271	41701	-
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*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 =15-59yrs

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

Table – 8: Comparison of Gadaba with the State, District and Block of Concentration

State/ District/ Block/ Tribe	Decadal Growth Rate	Sex Ratio
Odisha State	+ 14.05	979
Koraput District	+ 16.86	1032
Lamtaput Block	-	1091
Gadaba Tribe	+ 16.04	1068

1.5 Comparative Growth Rates for the Study villages of Gadaba

The Table-9 presents the variation in growth rate of Gadaba in the study area i.e. in the villages of Jalahanjar and Guneipada G.Ps in Podia Block. While their decadal growth rate in the study area between the census 2001 and 2011 is 4.55 %, the growth rate between the census 2011 and the primary survey during December 2015 stands at 14.58%. The corresponding figures for Gadaba male and female growth rate is presented in the table.

Table – 9: Comparative Growth Rate in Gadaba Study villages

	Census 2001	Census 2011	Growth rate	Survey 2015	Growth rate
Gadaba Total	3581	3744	+4.55%	4290	+14.58
Gadaba Male	1749	1788	+2.22%	2101	+17.50
Gadaba Female	1858	1956	+5.27%	2189	+11.91
Growth rate calculation Formula e.g. growth rate during 2001 to 2011 = (2011-2001)/ 2001 *100					

1.6 Comparison of Sex Ratio of Gadaba

As stated in Table-8 the Gadaba sex ratio is very appreciable which stands at 1068 females per 1000 males as per census 2011 for the whole community. The following Table-10 presents a comparison of sex ratio of Gadaba 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 Gadaba has been much better in the study area which was 1062.32 during 2001, 1093.95 during 2011 and 1041.88 in 2015.

Table – 10: Comparative Sex Ratio during census year and Primary Survey - Study villages

Census 2001			Census 2011			Survey 2015		
Total Gadaba Male	Total Gadaba Female	Sex Ratio	Total Gadaba Male	Total Gadaba Female	Sex Ratio	Total Gadaba Male	Total Gadaba Female	Sex Ratio
1749	1858	1062.32	1788	1956	1093.95	2101	2189	1041.88
Formula - Total Female/ Total Male x 1000								

1.7 Literacy Status of Gadaba and comparative account

Gadaba 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 Gadaba stands at 32.51% **indicating their very lower literacy level among the STs of the state.** The Gadaba literacy rates for men (41.91%) and for women (23.70 %) 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 Lamtaput block level, the literacy rate is 35.10%. The Gadaba literacy rate (32.51%) is lower compared to the literacy rate of the Block, of the district Koraput (49.21%) and higher than that of the STs in Lamtaput block (28.36%). This **indicates extreme educational backwardness of the Gadabas of Lamtaput block within the district itself.**

As regards the literacy rate of Gadaba 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 Gadabas of the State, of the Koraput district, the STs of Lamtaput block are 23.70%, 38.55% and 19.75% respectively.

Table – 11: Comparative literacy rate of Gadaba as per 2011 Census

Levels	Population	Literate	Illiterate	Total	%
Literacy of ST at State level	Total	4,215,630	5,375,126	9,590,756	43.96
	Male	2,522,307	2,205,425	4,727,732	53.35
	Female	1,693,323	3,169,701	4,863,024	34.82
Gadaba	Total	27,529	57,160	84,689	32.51
	Male	17,165	23,788	40,953	41.91
	Female	10,364	33,372	43,736	23.70
Lamtaput Block	Total	21,015	38,858	59,873	35.10
	Male	13,434	15,793	29,227	45.96
	Female	7,581	23,065	30,646	24.74
	Literacy gap				22.88
ST in Lamtaput Block	Total	7737	19547	27284	28.36
	Male	4925	8123	13048	37.75
	Female	2812	11424	14236	19.75
	Literacy gap				22.89
Koraput	Total	5,68,090			49.21
	Male	3,40,843			60.32
	Female	2,27,247			38.55
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 Gadaba in the Study Area

The absolute literacy rate of the Gadaba in the study area is presented in the following table on the basis of the primary survey conducted in the study villages in 2015. It indicates that the Gadaba literacy rate remains a development concern for the community.

Table – 12: Comparative absolute literacy rate of Gadaba in the Study Area

Absolute Literacy Rate (Total Gadaba)				
	Total Gadaba	Literate Gadaba	0-6 Yr Gadaba	Literacy Rate
2011	3744			
2015	4290	1176	233	28.98%

Absolute Literacy Rate (Gadaba Male)				
	Total Gadaba Male	Literate Gadaba Male	0-6 Yr Gadaba Male	Literacy Rate
2011	1788			
2015	2101	736	98	36.74%

Literacy Rate (Gadaba Female)				
	Total Gadaba Female	Literate Gadaba Female	0-6 Yr Gadaba Female	Literacy Rate
2011	1956			
2015	2189	440	135	21.42%

Source: Census 2011 and Primary Survey 2015

1.8 Gadaba Study Villages: Contiguity and Feasibility for Micro project

Primarily, the Gadaba 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 Gadaba villages in the Jalahanjar and Guneipada Gram Panchayats (GPs) of Lamtaput Block were selected purposively, visited and studied. Both the GPs are located along the Lamtaput-Machhkund main road. While Jalahanjar GP headquarters is about 6 Kms away from Lamtaput, the Guneipada GP Hq. is 12 Kms away from Lamtaput on the Lamtaput-Machhkund road.

Both the GPs are geographically contiguous. In these two GPs there are 49 Gadaba habitations. The habitations are organically linked. In certain habitations the Gadaba live with the SCs and other communities. Gadaba is the main tribal community although some Paroja families share space with Gadaba whose population is very insignificant.

In all, the two GPs have 32 Revenue villages and 17 hamlets those are scattered by location. The Jalahanjar GP has 19 Revenue villages and 2 hamlets- total 21 habitations. The Guneipada GP in contrast, has 28 habitations including 13 Revenue villages and 15 hamlets.

The total area of the habitations would be around 10,000 hectares. The table below details the total land area respective to the revenue villages in the Jalahanjar and Guneipada GP.

However, the land area of the village Matamput and Bayaput under Guneipada GP are not available since they have been recently declared as Revenue village.

Table-13: Geographically contiguous Gadaba villages in Jalahanjar and Guneipada GPs

GP	Revenue village	Census village code	Area in hectares	Hamlet
Jalahanjar	Adrikhal	429520	169.00	
Jalahanjar	Alangpada	429541	285.00	
Jalahanjar	Chopadi	429514	229.00	
Jalahanjar	Chutiapada	429517	90.00	
Jalahanjar	Dandabad	429518	58.00	
Jalahanjar	Gandhiguda	429521	73.00	
Jalahanjar	Gelaguda	429515	71.00	
Jalahanjar	Jalahanjar	429513	558.00	
Jalahanjar				Jalaguda
Jalahanjar				Burudiput
Jalahanjar	Kakalpada	429508	212.00	
Jalahanjar	Majhiput	429510	93.00	
Jalahanjar	Mukhiput	429523	75.00	
Jalahanjar	Muliaput	429544	57.00	
Jalahanjar	Paldaput	429522	139.00	
Jalahanjar	Parting	429509	154.00	
Jalahanjar	Patapada	429525	105.00	
Jalahanjar	Pipalput	429526	257.00	
Jalahanjar	Podapadar	429507	96.00	
Jalahanjar	Surungeipada	429543	15.00	
Jalahanjar	Tukum	429511	239.00	
Guneipada	Ambapada	429572	361.00	
Guneipada	Upapada	429573	331.00	
Guneipada				Badliguda
Guneipada				Lenjiguda
Guneipada	Bantalbiri	429547	298.00	
Guneipada				Ghodabeda – I
Guneipada				Ghodabeda - II
Guneipada	Bayaput			
Guneipada				Ranginiguda
Guneipada	Kalapada	429545	263.00	
Guneipada				Khajuriput
Guneipada	Poibeda	429577	519.00	
Guneipada				Nuaput
Guneipada				Koreiput

Guneipada				Pangiput
Guneipada	Barlipada	429546	327.00	
Guneipada				Bijaguda
Guneipada	Matamput			
Guneipada				Bairipada
Guneipada				Tikasimili
Guneipada	Baunsaguda			
Guneipada	Guneipada	429574	1,117.00	
Guneipada				Tangiguda
Guneipada				Hatapada
Guneipada	Kantipada	429542	105.00	
Guneipada	Litiput	429575	85.00	
Guneipada	Sailpada	429594	581.00	
Guneipada				Muchamput
	32 Revenue villages		6962 ha	17 Hamlets

The total Gadaba habitation area of the two GPs, as per revenue records, comes around 7,000 hectares that is an ideal land area for commissioning a Micro Project or special project for the all round development of the Gadaba community living in the two GPs. The table above details the total land area respective to the revenue villages of both the GPs. There is scope for expanding the project area to cover Godihanjar and Chikenput GPs. The Gadaba villages are at different levels of development; with the development programs being implemented by the line departments under Koraput district administration and also by certain NGOs like PRADAN is working as Facilitating NGOs for operating the Odisha Tribal Empowerment and Livelihood Programme (OTELP) in part of the project area. Other organizations like SPREAD and Koraput Farmers Association (KFA) are also working on entitlements and livelihoods issues in the area.

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 **Table-43 (Annex-1)**.

1.9 Present Status of development in the Study villages

The Socio-economic survey conducted in 28 Gadaba revenue villages presents the scenario of existing development infrastructure available in the study areas relating to education, health, drinking water & sanitation, housing, agriculture, irrigation, communication, electrification etc.

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-14: Status of educational infrastructure in Gadaba study villages

Type of institution	Location	Number	Percentage
Pre-Primary school (PP)	In same village	5	17.86
	Less than 5 Km	13	46.43
	Between 5-10 Km	10	35.71
	Beyond 10 Km	0	0
Primary school (P)	In same village	20	71.43
	Less than 5 Km	6	21.43
	Between 5-10 Km	2	7.14
	Beyond 10 Km	0	0
Middle school (M)	In same village	3	10.71
	Less than 5 Km	19	67.86
	Between 5-10 Km	6	21.43
	Beyond 10 Km	0	0
Secondary School (S)	In same village	1	3.57
	Less than 5 Km	4	14.29
	Between 5-10 Km	23	82.14
	Beyond 10 Km	0	0
Senior Secondary school (SS)	In same village	0	0
	Less than 5 Km	1	3.57
	Between 5-10 Km	15	53.57
	Beyond 10 Km	12	42.86
Degree college of arts science & commerce (ASC)	In same village	0	0
	Less than 5 Km	0	0
	Between 5-10 Km	0	0
	Beyond 10 Km	28	100
Vocational training school /ITI	In same village	0	0
	Less than 5 Km	2	7.14
	Between 5-10 Km	13	46.43
	Beyond 10 Km	13	46.43
Special school for disabled (SSD)	In same village	0	0
	Less than 5 Km	0	0
	Between 5-10 Km	0	0
	Beyond 10 Km	28	100

The information indicate that for the primary and secondary education most of the institutions are available in the village itself or at a distance of below 5 Km, except some remote villages for which the distance to secondary schools are within the range of 5-10 Km. There are geographical barriers for many villages to reach and access educational institutions. Avoiding the geographical barriers the children take a longer distance, taking the main roads, to school for which for certain habitations the educational institutions seem to be at a longer distance.

There are 6 Primary and Upper Primary (UP) Schools in Guneipada GP and 12 Primary and UP Schools in Jalahanjar GP. At Jalahanjar (GP Headquarters) and at Mattamput (Guneipada GP) there are two Upgraded High Schools, where the children from both the GPs go for secondary schooling. There are two 40 seated Sevashram Schools for boys (KBK School), one in each GP headquarters. There are also two 100 seated Girls hostel, one in each GP headquarters. However, the 100 seated girls' hostel in Guneipada GP headquarters is not utilized to its full capacity since there is no High School in the GP headquarters of Guneipada. Another 40 seated sevashram for girls is also functioning in Guneipada GP headquarters.

The location of Senior Secondary school, Degree College, vocational education institutions and school for differently abled are, of course, at a longer distance. Such institutions are available at Block headquarters or beyond. Thus for sake of primary and secondary education the area is not at a very disadvantaged situation.

1.9.2 DRINKING WATER AND SANITATION

All the villages depend on tube well and seepage water for fetching drinking water. In rainy season the open sources get dirty, therefore people have to depend on tube-well but the available numbers of tube-wells are not sufficient for meeting drinking water requirement. People suffer from frequent outbreaks of malaria, diarrhea, and skin infection problems, due to unsafe water and unhygienic condition in the village.

Table-15: Status of Drinking Water and Sanitation in Gadaba study villages

Facility	Yes	No
Tap water (Treated/Untreated)	1	27
Well water (Covered / Uncovered well)	0	28
Tube wells / Bore well	28	0
Spring	0	28
River / Canal	5	23
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

Although the findings indicate that tube wells have been installed in all the villages but the quality of water from all tube wells is not good. In the dry seasons the tube wells fail to provide the required quantity of water, Hence people continue depending on seepage water and also from river. Only one village has got the advantage of tap water. Hence it is important to expedite installation of ample number of tube wells or provide tap water connection to houses so as to restrict the water borne sicknesses and diseases away.

Almost all people go for open air defecation. In none of the villages, community toilets are available. There are two reasons for open defecation i.e., old habit and non availability of toilet facilities. Although the Swachha Bharat Abhiyan has been attempting to construct and provide individual toilets, yet its functioning would by and large depend upon availability of water and the users' convenience for getting water in toilet. As a matter of fact, the development

trend warrants interventions for better provisioning of water in villages; both for drinking purpose and other domestic requirements.

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

1.9.3 ACCESSIBILITY & COMMUNICATION

Table-16: Status of accessibility and communication in Gadaba study villages

Type of Amenity	Location	Number	Percentage
Post office(PO)	In same village	2	7.14
	Less than 5 Km	0	0.00
	Between 5-10 Km	0	0.00
	Beyond 10 Km	26	92.86
Sub post office (SPO)	In same village	0	0.00
	Less than 5 Km	2	7.14
	Between 5-10 Km	20	71.43
	Beyond 10 Km	6	21.43
Post & Telegraph office (P&TO)	In same village	0	0.00
	Less than 5 Km	2	7.14
	Between 5-10 Km	17	60.71
	Beyond 10 Km	9	32.14
Mobile phone coverage	In same village	23	82.14
	Less than 5 Km	0	0.00
	Between 5-10 Km	0	0.00
	Beyond 10 Km	5	17.86
Bus service (Public & Private)	In same village	1	3.57
	Less than 5 Km	5	17.86
	Between 5-10 Km	19	67.86
	Beyond 10 Km	3	10.71
Railway stations	In same village	0	0
	Less than 5 Km	1	3.57
	Between 5-10 Km	1	3.57
	Beyond 10 Km	26	92.86
Connected to national highway(NH)	In same village	0	0
	Less than 5 Km	0	0.00
	Between 5-10 Km	0	0.00
	Beyond 10 Km	28	100.00
Connected to state highway(SH)	In same village	1	3.57
	Less than 5 Km	5	17.86
	Between 5-10 Km	17	60.71
	Beyond 10 Km	5	17.86
Connected to major district road (MDR)	In same village	3	10.71
	Less than 5 Km	4	14.29
	Between 5-10 Km	16	57.14

	Beyond 10 Km	5	17.86
Connected to others district road	In same village	24	85.71
	Less than 5 Km	1	3.57
	Between 5-10 Km	1	3.57
Pucca roads	Beyond 10 Km	2	7.14
	In same village	24	85.71
	Less than 5 Km	2	7.14
	Between 5-10 Km	2	7.14
	Beyond 10 Km	0	0

As evident from the above Table, only in two villages, i.e. the GP headquarters, the Sub Post Office is available. However, for various purposes Gadaba people go beyond 10 Km to avail postal services like drawing and depositing money, money order etc. 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 at Block headquarters in Lamtaput or Machhkund.

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.

1.9.4 PROVISIONING OF ELECTRICITY AND POWER

All the Gadaba villages in both Jalahanjar and Guneipada have been electrified. The Rajiv Gandhi Gram Vidyut Yojna has expedited electricity connection to every village. As regards, electrification of individual households, only 557 households out of 1134 (49.11%) have taken electricity connection. However, there is no power supply for agricultural 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 Gadaba farm lands and at the same time to open power based local enterprise for self-employment and income generation.

Table-17: Provisioning of Electricity to Gadaba 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 Gadaba villages have not been able to catch up with the development trends of the modern times as regards 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 Gadaba villages are still far from accessing banking services within 10 Km.

Due to distant location of Banks- commercial or Co-operative, not all the people are acquainted with bank transactions. Under individual benefit oriented programs of Government schemes the Gadabas need to be acquainted with these financial services. As a result, the Gadabas 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 does not conform to the real time development. It hinders Gadaba's bankability. It is the same for **Agricultural Cooperative Society** which is far from their village. At time of need, especially during the Kharif and Rabi seasons the Gadabas fail to utilize the availability of agricultural loans also. In such situations the **Self Help Groups** operate with local thrift and credit which helps the Gadabas to avail soft loan for agricultural purposes. In about 50% 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 Lamtaput Block and so the Gadaba 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 Mission Shakti has maintained the pace of SHG formation and strengthening. Since the Gadabas 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 Gadaba have the least opportunity to interact with big **Mandi** at Kunduli and Padua. The paddy mandi operated by the district administration is hardly visited by the Gadaba as they are at a very subsistence level. As such, there is no vegetable mandi nearby although the area has tremendous potential for vegetable cultivation and marketing of the produce. The local petty traders collect vegetables and other agricultural produces at a low bargain and then release the procurements to bigger markets in Koraput at a profit.

The Gadaba 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 Gadaba 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** and good connectivity from the block headquarters to district headquarters for which

serious medical problems are to some extent realized. It again depends on awareness of the Gadabas about procedural steps for accessing the provisions. One important development is that almost all the villages have access to mobile phone signals which helps linking to facility centers for various purposes.

The **Public Distribution Services** is a big relief for the Gadabas 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 Gadabas visit the GP headquarters to collect their PDS quota twice every month. There is no government run fair price shop. In a developmental perspective the SHGs are being promoted to handle the PDS system in respective villages, which, however, has not been properly instituted in any of the villages.

Looking thus, from various grounds the Gadaba 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 Gadaba habitations are about decades backward. Hence, there is an urgency to seriously look at the minimum standards of infrastructure and facilities in Gadaba villages so as to improve the Human Development Indicators.

Table-18: Miscellaneous facilities in Gadaba study villages

Type of Facility	Location	Number	Percentage
Commercial & Co-operative Banks	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
ATM	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
Agricultural Credit Societies	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
Self-Help Group (SHG)	In same village	24	85.71
	Less than 5 Km	4	14.29
	Between 5-10 Km	0	0.00
	Beyond 10 Km	0	0.00
Public distribution system (PDS) shop	In same village	12	42.86
	Less than 5 Km	5	17.86
	Between 5-10 Km	8	28.57
	Beyond 10 Km	3	10.71
Mandis / Regular market	In same village	0	0
	Less than 5 Km	6	21.43

	Between 5-10 Km	13	46.43
	Beyond 10 Km	9	32.14
Weekly Haat	In same village	0	0
	Less than 5 Km	18	64.29
	Between 5-10 Km	10	35.71
	Beyond 10 Km	0	0.00
Agricultural marketing society	In same village	0	0
	Less than 5 Km	3	10.71
	Between 5-10 Km	10	35.71
	Beyond 10 Km	15	53.57
Integrated Child Development Scheme - Centers	In same village	2	7.14
	Less than 5 Km	2	7.14
	Between 5-10 Km	9	32.14
	Beyond 10 Km	15	53.57
Anganwadi Centre (Nutritional Centre)	In same village	16	57.14
	Less than 5 Km	1	3.57
	Between 5-10 Km	3	10.71
	Beyond 10 Km	8	28.57
ASHA (Accredited Social Health Activist)	In same village	23	82.14
	Less than 5 Km	2	7.14
	Between 5-10 Km	2	7.14
	Beyond 10 Km	1	3.57

1.10 Land Use Scenario in Gadaba Study 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 7,000 ha, the net sown area is little more than 10%. 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 Gadaba villages. Through this only their economic empowerment can be better attempted.

Table-19: Land use categories in Gadaba study villages

	Categories	Hectares
Area under different types of land	Forests	103.9
	Area under Non-agricultural Uses	114.2
	Barren and Un-cultivable land	4676.9
	Permanent Pastures and Other Grazing Lands	83.9
	Land Under Miscellaneous Tree Crops etc.	1023.5

	Culturable Waste Land	46
	Fallow lands other than current fallows	3.9
	Current Fallows	8
	Net Area Sown	749.5
	Total Irrigated Land Area	6.2
	Total Un-irrigated Land Area	743.3
	Total Area of villages	6810

1.11 Sources of Irrigation

The Gadaba villages are fully deprived of 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 Khariff 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 Gadaba villages is very important in this connection. This can be and should be expedited.

Table-20: Sources of Irrigation in Gadaba study villages

Area irrigated by source in hectares	Canals (C)	6.2
	Wells/Tube-wells (W/TW)	0
	Tanks/Lakes (T/L)	0
	Water Falls (WF)	0
	Others (O)	0

1.12 Social Security Schemes and entitlements in Gadaba study villages

The social security programs and provisions are regarded as a life line by the Gadaba community members. Almost all the Gadaba 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 Gadaba 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 Gadaba 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 Jalahanjar and Guneipada GPs.

Table: 21 Social Security Scheme entitlement status of Jalahanjar and Guneipada GP

Ration Card Type	Gadaba
BPL	473
APL	127
Antodaya	72
Annapurna	91
Total	763

2.1 Wellbeing ranking analysis and vulnerability mapping

To understand the wellbeing situation of the families, the ranking was made during the survey through focus group discussions (FGDs). The categorization is 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 only 2% of Gadaba families having more than 5 acres of land, domestic agricultural surplus and no worries on food availability constituted “well-off” category. 13% of families having food availability for the whole year came under ‘manageable’ category, while about 68% families having food available for 6-9 months came under “poor” category. Apart from the above about 19% of families having food availability for less than 3 months are considered “poorest of the poor”.

Table-22: Well-being ranking of Gadaba households

Poorest of Poor	% to total surveyed HH	Poor	% to total surveyed HH	Manageable	% to total surveyed HH	Well off	% to total surveyed HH
215	18.95	748	65.96	148	13.05	23	2.02
Total households surveyed = 1134							

Source: Primary socio-economic survey

Table-23: Access to poverty line cards

Ration card Type	Gadaba	Percentage
BPL	473	41.71
APL	127	11.19
Antodaya	72	6.34
Annapurna	91	8.02
No Cards	371	32.71

Source: Primary survey

The well-being and vulnerability situation is further expressed in the conditions of living of Gadabas as evidenced from the primary survey data on their house types as presented in the following table. Out of total 1134 households, as good as 69.48% households have thatched

houses with mud walls, while 13.75% have tile roofed houses with mud walls. Only 2.02% households have pucca houses under Indira Awas Yojana (IAY) and only 14.72% of the households have asbestos roofs with pucca walls that are considered little well off compared to the average Gadaba families. From the Block sources it has been understood that plans are underway to cover cent percent of the Gadaba families under the Rural Housing schemes which includes Indira Awas Yojna, Mo Kudia and Biju Pucca Ghar Yojana (BPGY).

Table-24: Type of housing

Type of House	Gadaba	Percentage
Kacha	788	69.48
Kacha pucca	156	13.75
Pucca	23	2.02
IAY	167	14.72
Total	1134	100

All households do not own the land, on which their houses are situated. Among all households, while 60% have *pattas* or Record of Rights (RORs) for their house sites, rest does not have the same. From discussion with the villagers, it was found that, the household which do not have *pattas*, were staying with their parents, when the *pattas* were made.

Table – 25: Landholding of Gadaba in study villages (Patta lands)

Land Type	Low land in Ac	Medium Land in Ac	Up land in Ac	FRA land in Ac
Extent	186	419	857	
Average per HH (Total HH - 1134)	0.16	0.36	0.75	

The Gadabas 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 (FRA). The 1134 surveyed households own land holdings measuring 1462 acres in total including 186 acres of low land (12.72%) making an average of 0.16 acre per household, 419 acres of medium land (28.65%) making an average of 0.36 acre per household and 857 acres of upland (58.61%) making an average of 0.75 acre per household. Taking together all the categories of land, the per-household average landholding becomes 1.27 acres only. 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 such lands and usually millets are grown there depending on the mercy of nature.

Each Gadaba family has access to a minimum of 2 to 3 acres of hill slopes which they have been cultivating since generations. Under the aegis of Forest Rights Act, the Gadaba families have claimed for entitlement over such lands which are gradually being settled in their favour. Thus, slope land agriculture continues to be the mainstay of their food security. It is therefore very important to expedite the claim settlements under Forest Rights Act.

2.2 Livelihood Scenario

The landscape of Gadaba villages is composed of undulating tracts of high ridges and low valleys. The different types of land like hills & hill slope, foothills, high land, up land, medium and lowlands are found in the village boundary and the water of this area is drained by a main drainage line. Because of hilly lands and un-bunded fields 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 by wage earning and collection of NTFPs. Over the years, some youth from the Gadaba villages have migrated out in search of employment opportunities in nearby cities. However, observations on the current livelihoods scenario indicate that in case of Poor and Very poor families the major livelihood is agriculture followed by wage labor, whereas, in case of Poorest of the Poor the dependence of the number of families on agriculture as main livelihood is low as compared to other livelihood options. Consequently, the number of families' dependent on wage labour or agri-labour as their main livelihood is more in the poorest of the poor category.

2.2.1 Typical Average Annual Income of different category of households:

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

Category	Agriculture	Agri Labour	Wage Labour	Migration*
Poorest of the poor	3000	1500	3000	5000
Poor	7000	1500	3000	5000
Not so Poor	11000	1000	3000	
Relatively Well off	20000	1000	1000	

Source: FGD

Amongst the Gadaba community adult members from about 10% 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 Vishakhapatnam and Vizianagaram 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 households

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

Category	Food	Agriculture	Social	Cloth	House repairing	Health	Education
Poorest of the Poor	2000	1000	1000	1000	500	1000	0
Poor	3500	1500	1000	1000	1000	1000	0
Not so poor	5000	2500	1500	1000	1000	1000	500
Relatively well off	5500	4000	2000	2000	500	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

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 and meet the expenses. Most number of loans taken is for agricultural purpose, followed by for health related issues.

Table-28: Credit and loan system

Season	Reasons	Institution	Collateral	Interest rate	Item as credit	Repay-ment period
Rainy Season	Agriculture	Lamp	Xerox of RoR (patta)	4.8% pa	Money, Fertilizer	6 months
		Mini Bank		12% pa	Money	1 Year
All time	Emergency	Well off neighbours	Up to Rs. 1000	10% pm	Money and grains	1 month
		Well off neighbours	No interest if returns within a year land, Jewellery	5% pm cumulative	Money	Flexible
		SHG		36% pa	Money	In the promised period

2.4 Migration

Many Gadaba youth have migrated out to nearest big cities like Visakhapatnam, Vizianagaram and also to Kerala 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. Those who migrate usually leave their village after Diwali in the month of November. Discussions with some youth revealed that they earn in the range of Rs. 5000/- to Rs. 8000/- per month and they manage to save up to a maximum of Rs. 2000/- per month which they send home or carry with them when visit home.

In the Gadaba community women are not allowed to migrate. Only some male members migrate to Kerala to work as labourers in pineapple fields and when they return home, they spend their savings on purchase of food grains, repairing their houses and repay the outstanding loan of their family, if any. One to one discussion with the migrant families, helped us to understand that, they are migrating because of landlessness, marginal land holdings and lower yield from farm land

that is not enough to keep their body and soul together given the fact that they have no other source of income. The villagers are not happy about migration for better earning. They are rather more interested in developing their land and cultivate the lands throughout the year to eke out a descent living than migrating out.

2.5 Skills and Services

As compared to local SC and OBC communities, the Gadaba are not skilled enough for alternative occupations with gainful skills in masonry, carpentry, blacksmithy, tailoring, tube-well repairing and fabrication, electrician works and petty trading. Further, as the locals opine, such skills are a phenomenon of recent years. Hence, skill development of Gadaba youth is an important area of concern.

2.6 Market Analysis

The Gadaba villages have good access to nearby markets in Lamtaput, Guneipada, Peta and Jeypore and Machhkund where it would be easy for them to make their market transactions. However, in the current scenario when agriculture is under crisis due to low land holding, poor land quality and no irrigation facility, such existing market facility has no meaning.

Table-29: Gadaba market relation - Inflow /outflow system

Remarks	Market	Market day	Term access		
			Buying	Selling	Exchange
High access	Lamtaput	Saturday			
	Guneipada	Tuesday	Vegetable, rice, dal, spices, cloth, cosmetics, utensils, <i>gurakkhu</i> , <i>dhumi</i> , livestock	Vegetables (Potato, beans, chilli, tomato, brinjal, cabbage, radish, cauliflower, etc), livestock	rice, paddy, <i>suan</i> , cattles and small ruminants
	Peta	Sunday			
Low access	Jeypore		Gold ornaments		

2.7 Coping Mechanisms:

Most of the family's sell of their livestock's during stress periods. Some take loans from relatives as shown in the table 28 in the credit section, and some households migrate out to places where opportunity is available during stress periods to earn their livelihoods.

3. Livelihood Activity analysis and Plan

3.1. Agriculture

From house hold survey and from focused group discussion it was found that, the most crisis period is 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-30: Season wise agriculture of Gadaba

Source:

Kharif	Paddy, Finger Millet, Coarse millet, Maize, Niger, Tomato, Chilli
Rabi	Potato, Tomato
Summer	Paddy

FGD

Agriculture is mostly rain-fed. No one does 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 PRADAN (NGO), some new techniques have been introduced such as System of Finger Millet intensification.

In addition, villagers are growing Niger and ground nut in very small scale as oil crop for consumption purpose. Also, tomato, chilli and potato are produced at very small scale for consumption purpose. In the low land (beda) some families take summer paddy, and it also depends on the availability of seepage water.

3.1.1 Crop wise coverage

From FGDs it has been ascertained that the crop coverage in all of their agriculture lands indicate that in more than 50% of lands they usually grow traditional crops ie, varieties of millets while paddy occupies about 25%, oil seeds, pulses and vegetables are grown on another 10 - 15% of lands. The rest of lands remain fallowed or abandoned.

3.1.2 Agriculture equipments

The agricultural implements and equipments used by the Gadaba are very simple and traditional. For cultivation plough is the main implement. In addition to that, hand hoes of various shapes and designs are also used. The ploughs are of two types i.e., big-knife and small-knife. The former is used to cultivate plain lands and where soil depth is good while the latter is used on moderate slopes requiring low tillage. For areas under shifting cultivation, the small-knife plough is used in order to not disturb the soil much so that soil erosion can be prevented. Basing on their traditional knowledge of tilling and agriculture cycles they maintain their ploughing interventions. Some families do summer ploughing to retain moisture out of the first showers of rain. The accessory implements with plough are yoke and harrow, wooden weeders are of very traditional designs. On higher slopes the Gadaba follow very low tillage practice and hence handle the soil working with hand hoes and digging rods.

These shows, the villagers are doing very traditional agriculture and they do not have financial resources to own and use different modern agricultural equipments.

3.1.3 Crop analysis

The Gadabas do not grow many crop varieties. Their agriculture is mainly limited to millets, paddy, maize among cereals; arhar and cow pea among pulses, niger and mustard in low scale, and at certain areas they have introduced ground nut. The area requires crop introduction and

diversification integrating the traditional varieties and improved varieties so as to sustain their economy.

Table-31: Analysis of crops grown by Gadaba

Crop	Varieties	Average production per acre	Potential per acre	Remarks
Paddy	Sapuri Khandagiri Lalat Jajati Bata	4 qtl	10 qtl	Some more traditional paddy varieties are grown in extremely small quantities
Millet	Bado Sana	2 qtl	8 qtl	The traditional varieties are cropped
Vegetables	Tomato, Chilli, Potato			So small in scale, production could not be ascertained
Maize	Local			So small in scale, production could not be ascertained
Groundnut	Local			Cultivated on stream side/ river side alluvial soil in small scale
Pulses	Local			Cropped under mixed cropping system, mainly for domestic consumption

Source: FGD

3.1.4 Situation analysis of agriculture

The Gadaba villages offer very good scope for expanding the Integrated Natural Resource Management (INRM) based agriculture to expand the portfolio of their agriculture based livelihoods. The opinions articulated in the FGDs suggest the following for development in status of Gadaba agriculture in a perspective presented in the following table.

- Productivity enhancement of existing food crop paddy and millet following Systems of Rice Intensification (SRI) principles
- Introducing pulse 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)
- Introduction of Pipala as a cash crop
- Second cropping in 25% of total agricultural lands
- Financing through SHGs, Linkage with local banks, Linkage with SC and ST financing corporation
- Field bunding
- Construction of farm-pond, dug-well, Water Harvesting Trench (WHT) and diversion channel
- Fencing
- Plantation in forest for fuel wood and fodder
- 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
- Cattle shed repair for collecting urine to be used as biofertilizer

Table-32: Gadaba 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 • Non 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 agriculture	<ul style="list-style-type: none"> • No irrigation source 	<ul style="list-style-type: none"> • No much attention have been given for creation of irrigation infrastructures 	<ul style="list-style-type: none"> • Tapping gravity flow from certain streams • OTELP Plus programme and MGNREGS through which irrigation sources such as well, and diversion channels can be created 	<ul style="list-style-type: none"> • Construction of farm-pond, dug-well, WHT and diversion channel • Fencing

3.1.5 Sample existing land use of a family and its changed land use plan

Table-33: Sample existing land use of Gadaba

Name of the Patta owner	Current user	Plot No	Type of Land	Area in Ha	Current land Use	Proposed land use	Problem	Intervention Plan
Ghadua Badnaik	Lei Badnaik	33	Upland	1.028	Millet, Suan	Millet, Pigeon pea	Soil erosion, pebbles	Land leveling and Bunding
		203	Upland	0.150	Millet, Suan	Millet, Pigeon pea	Soil erosion, pebbles	
		239	Upland	0.101	Millet, Suan	Millet, Pigeon pea	Soil erosion, pebbles	
		269	Upland	0.202	Millet, Suan	Millet, Pigeon pea	Soil erosion, pebbles	
		271	Medium	0.093	Paddy	Paddy, Vegetable	Water scarcity after Kharif	Field bunding, dug well
		315	Medium	4.972	Paddy	Paddy, Vegetable	Water scarcity after Kharif	Field bunding
		128	Medium	0.563	Paddy, Vegetable, Pipla	Paddy, Vegetable, Pipla	Soil erosion, water scarcity	
		171	Upland	3.247	Millet, Suan	Millet, Pigeon pea	Soil erosion, pebbles	Land leveling and Bonding
		311	Medium	1.611	Paddy, Vegetable, Pipla	Paddy, Vegetable, Pipla	Soil erosion, water scarcity	Field bunding
		313	Medium	1.482	Paddy, Vegetable, Pipla	Paddy, Vegetable, Pipla	Soil erosion, water scarcity	Field bunding, dug well
		314	Medium	1.417	Paddy, Vegetable, Pipla	Paddy, Vegetable, Pipla	Soil erosion, water scarcity	Field bunding
		301	Medium	0.510	Paddy	Paddy, Vegetable	Water scarcity after Kharif	Field bunding

		296	Low land	0.316	Paddy	Paddy	Water logging, over flooding	Stone patching and Drainage, Dug-well
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3.2 Forest Collections

The villages have good forest cover around their habitations. Over the year deforestation has converted the forest into bushes. Almost all Gadaba households depend on the forests around for fuel wood. At present the forest do not provide any NTFP at a scale that can be sold in the market as a livelihood option. However, in house hold survey it was found that 80% of the households collect some NTFPs for household consumption or decoration purpose.

Table-34: NTFP availability, collection and marketing

Season	Items collected	Used for	Remarks
Rainy	Kakri saag, Pit Kanda, Kardi, Mushroom, Guaba, Bila	Food and decorative	Bila is collected to decorate house
Summer	Kendu, Katkali, Charkoli, Sindikoli, Mango, Jackfruit, black berry, resins	Food	Mainly for domestic consumption, resins sold
Winter	Harida, Amla	Medicine, dye	Sold in Lamtaput
All seasons	Siali leaf, Sal leaf, Kurei leaf, Charkoli leaf, Kendu leaf	For making cups and plates	Sold in Lamtaput

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. Therefore, villagers have been organizing themselves around protection of the forest, by controlled grazing and help the forest to regenerate. In addition, villagers have decided to plant timber specie such as *Gliricidia*, subabool, perennial arhar, Gambhar in forest lands, so that, they can collect fuel wood from those lands, which would reduce further stress on forest, and also leaves of *Gliricidia* could be used for green manuring. Villagers also planned to apply for Community rights over forest land which they have been protecting, managing and utilizing since generations.

3.3 Animal Husbandry

Gadabas keep varieties of livestock including buffalo, cow, goat, sheep and pigs. All these livestock are of indigenous breed. Bullocks and buffalos are used only for agricultural purpose. Even cows are also used for ploughing and drought purpose. Milk production from cow is minimal. Dairying is not a popular business to the Gadabas. Low yield of milk, shortage of fodder and lack of access to the market makes dairying a non-profitable business. Sheep, goat and pigs are used mainly for emergency purpose and act as a coping mechanism during difficulty.

Poultry birds and ducks are used both for home consumption and selling. Earning from poultry birds and ducks add some support to the annual family income. But there is no effort to take poultry on commercial basis. This is mainly because of lack of fund and technical knowledge and linkage to the market.

3.3.1 Diseases in livestock

The livestock reared by the Gadaba remain prone to diseases in mainly summer and rainy season. The various diseases that appear in livestock are presented in the following table.

Table-35: Diseases in livestock

Season	Livestock
Summer	Cattles - chatifula, Poultry – mardi
Winter	
Rainy	Cattle and goat - dysentery, goat pox, poultry - pox, poultry – mardi, warm infestation

As there is no veterinary service available at village level, villagers have to depend on Lamtaput 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 end up spending a lot of money on health purpose, and also 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 preventive measures for diseases • Lack of awareness among villagers 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 programmes such as MGNREGA for Shed construction 	<ul style="list-style-type: none"> • New shed construction for livestock for all households under MGNREGA programme • 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 Gadaba villages under the two GPs has been presented hereunder. The Community Health Center is beyond 10 Km for all the villages in reference here. For 17.86% villages the Primary Health Center is at less than 5 Km distance, for 32% villages it is within 5-10 Km and for 50% of villages the PHC is located beyond 10 Km. Similar is the situation for all other health facilities as has been presented below. The mobile health center is far away and the quality of health care services is poor. The community members still rely on their traditional medicine prescribed by folk healers, the traditional birth attendants and the quacks who keep 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 Gadaba has not improved because of lack of awareness. Hence, interventions for raising awareness of the community and motivation to seek institutional health facilities are highly required for the community. Through periodical health camps and community counseling the health seeking behavior of Gadaba can be promoted.

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

Health	Type of institution	Location	Number	Percentage
	Community Health Centre (CHC)	In same village	0	0
		Less than 5 Km	0	0.00
		Between 5-10 Km	0	0.00
		Beyond 10 Km	28	100.00
	Primary Health Centre (PHC)	In same village	0	0.00
		Less than 5 Km	5	17.86
		Between 5-10 Km	9	32.14
		Beyond 10 Km	14	50
	Primary Health Sub centre (PHS)	In same village	2	7.14
		Less than 5 Km	2	7.14
		Between 5-10 Km	8	28.57
		Beyond 10 Km	16	57.14
	Maternity and child welfare centre (MCW)	In same village	0	0.00
		Less than 5 Km	1	3.57
		Between 5-10 Km	15	53.57
		Beyond 10 Km	12	42.86
	Veterinary hospital (VH)	In same village	0	0
		Less than 5 Km	1	3.57
		Between 5-10 Km	15	53.57
		Beyond 10 Km	12	42.86
	Mobile health clinic (MHC)	In same village	0	0
		Less than 5 Km	0	0
		Between 5-10 Km	0	0
		Beyond 10 Km	28	100
	Family welfare centre (FWC)/ ANM Centre	In same village	0	0
		Less than 5 Km	2	7.14
		Between 5-10 Km	12	42.86

		Beyond 10 Km	14	50.00
	Charitable non Govt. hospital/Nursing home.	In same village	0	0
		Less than 5 Km	0	0
		Between 5-10 Km	0	0
		Beyond 10 Km	28	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 Lamtaput.

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. As there is no health service available at village level, villagers have to depend on Orabiri and Lamtaput to avail the service for them. Asha Kiran hospital at Lamtaput also provides good primary health care, and in critical cases people go to Koraput district headquarters hospital.

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	<ul style="list-style-type: none"> No proper drainage in the village Open ditches where mosquito breed People drink seepage water 	<ul style="list-style-type: none"> No proper drinking source available in the village People are unaware of safe drinking practices 	<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

problems	<ul style="list-style-type: none"> • People do not use mosquito nets • People amass cow dung in open places • Asha didi is irregular 	<ul style="list-style-type: none"> • Due to financial constraint there are no proper cow sheds 		<ul style="list-style-type: none"> • Creation of health committee to look after the above issues proper services
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5. Gender

In Gadaba 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 Gadaba 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 needed aspects of gender empowerment. Entrepreneurship development in women through community based institutions like SHGs would be ideal in this consideration. 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
Status of women in family and village is quite low 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 govt 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 resources and financial resources which they understand as important aspects of development. Hence, some vision points of the Gadaba 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 of Rs. 50,000 in hand to address wellbeing aspect 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 reduced 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 activities with endemic and new varieties, and protection of forest.
- Providing clean and hygienic sheds for domestic animals, and also taking good care of them.
- Water source creation for livestock's drinking water during summer.

7. Observation from Interviews

In order to avail stakeholder responses on whether the Gadaba community should be accorded PVTG status personal interviews were conducted with development workers, government officers, researchers involved in research on tribal culture and development, and Gadaba community leaders. During the interview tool carried three core questions –

1. Whether the Gadabas qualify to be designated as PVTGs and why?
2. Whether a microproject should be commissioned for all-round development of Gadabas?
3. What are the priority sectors for development of Gadabas?

The interviews elicited mixed responses; while certain responses strongly advocated the need for designating the Gadabas as PVTG, certain responses presented solutions differently indicating that without designating the community as PVTG and without even a microproject, the all-round development of Gadabas would be possible through some focused initiatives. Those who responded in favour of the PVTG status and the need for microproject referred to socio-economic backwardness of the community, their low level of literacy and relative isolation as key indicators.

7.1 Ms. Amiya Suchita Tirkey, WEO, Lamtaput

- The Gadabas 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 the community. Gadabas are more or less in the same status as compared to other designated PVTGs in the neighboring district. They are forest

dependents and occasionally take to food gathering for their survival for which their livelihoods portfolio need to be expanded.

- A microproject may be commissioned to better facilitate livelihoods and culture conservation of the community which is very important otherwise the Gadabas might suffer from an identity crisis in future.
- The priority sectors for their development are education, women empowerment and livelihoods with conservation of their culture and tradition.

7.2 Bidyut Mohanty, Director, SPREAD

Sri Mohanty, who has been working in the area as a development professional focusing on rights and entitlement as well as livelihoods issues, since more than one and half decades considers the Gadabas as very backward in all aspects of development. His observations are that the Gadabas are shy and self confined with very limited exposure to outer world. According to him

- The Gadabas have undergone no exemplary change over the decades of target driven development and they are still living in the same status as any other PTG in Odisha. Many aspects of their life and livelihoods are still looking archaic. The Gadabas qualify all the characteristics as laid down to designate a community as PVTG. With a PVTG status they would have better access to rights and entitlements and development provisions.
- A microproject seems an obvious need for the development of Gadabas. In the aspects of nutrition, health, economy, ways of living they are in no way better compared to the neighboring Bondo community in Malkangiri. Gadabas live through malnutrition, poor health, dependency on forests and shifting cultivation. Logically, in the same way as the all-round development of Bondo is targeted through microproject, the Gadabas should be covered properly under a microproject.
- The critical indicators for development of Gadabas, in sequence of priority, are agriculture, land development and allied livelihoods; access to rights and entitlements; health and nutrition; and education. Education may be imparted in their own language medium to conserve their culture and traditions that is embedded in their language.

7.3 Manisha Mukherjee, Development Professional, PRADAN (NGO)

- Gadabas should not be designated as PVTG. They have been gradually moving towards development, much by their own initiatives. Their proactive participation in various development programs must be encouraged. If they are designated as PVTG their initiatives might die and they might be looked down upon by the neighboring communities.
- It would go to the larger benefit of the Gadabas if a microproject is constituted for their all round development. However, a consultative process must be followed while planning for the microproject. The Gadaba community members should be part of the participatory planning process so that the real time priorities can be duly reflected in the plans. Along with the community leaders, the SHG members, PRIs should be included in the planning process.
- The priority sectors for development of Gadabas, in sequence, are women empowerment, local self governance, and institutional strengthening of Community Based Organizations.

Particular emphasis must be given to enhance the knowledge and access of Gadaba communities to various development schemes and programs of the Government.

7.4 Dhana Muduli, Community Leader and Gadaba Knowledge Specialist

- 'We, the Gadabas should be given PVTG status as early as possible because we have retained and maintained our own culture'. Sri Muduli's point of view is that despite hundreds of development schemes being implemented by the Government there has been no remarkable development of the Gadabas. They are still living in their original condition, retaining customary traits and traditions, and above all the community is still very conservative and archaic. Apart from that the community is still a forest dependent and shifting cultivator community. In comparison to other PVTG communities, elsewhere in Odisha, the Gadabas are no better. Hence they deserve the PVTG status.
- A microproject should be constituted for all round development of Gadabas. All the government schemes are operating through different departments and thus addressing sectoral development. The shy Gadabas fail to access various provisions and entitlements due to limited knowledge and exposure of different departments and agencies. If a microproject is constituted then all the departmental interventions can be integrated and implemented through the microproject. What is more important is that the Gadabas can access all development schemes and programs through the microproject.
- The priority sectors of development for the Gadabas, in sequence of priority, are education, health and nutrition, provisioning of land and agriculture development (land development, improved agriculture, farm mechanization), and good road communication infrastructure.

7.5 Research and Academia

Prof. Dr. P.C. Mohapatra, Director, Council of Analytical Tribal Studies (COATS), Koraput

- The Gadabas should not be designated as PVTG, for they are not qualifying certain criteria based on which a community is designated as PVTG. The most important indicator is their demography showing growth in population. In the current scenario, many development initiatives in health and education have been extended to doorstep of communities living in remote and inaccessible areas. Connectivity to remote areas has been improved a lot and is also further improving. No doubt, Gadabas are lagging behind in Human Development Indicators but that do not warrant a situation to designate the community as PVTG.
- Instead of any microproject it would be better to implement some focused development plans that can comprehensively address the priorities of the Gadabas.
- Development in livelihood sector assumes top priority for the Gadabas. The livelihood sector must address the agriculture and allied activities, skill building, revamping the dying traditional skills in textile, pottery, etc. The other sectors of importance are health and sanitation, education and self-rule.

Dr. Rajendra Padhi, Adivasi Gabesana Mancha, Kundra

- The Gadabas deserve to be designated as PVTG because they have reasonably low

literacy level, their socio-economic situation is far behind the standards of their neighboring tribal communities, and they are not culturally assimilated, and still geographically isolated archaic community.

- There is every need for a microproject to care for the all round development of Gadabas. Their standard of living is much alike the Bondo. They are strongly adhering to their customs, taboos and beliefs. In such a situation, it would be optimistic to believe that they would be able to access the development schemes and programs of the government without any facilitation. A microproject may at least serve the purpose as a go-between the community and the government schemes and programs, as well as an empowering agency
- The priority sectors of development for Gadabas, in sequence of priority, are health and sanitation, education, connectivity and livelihoods with skill development.

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 Gadaba and 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 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 Gadaba 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 Gadaba in the areas of their thick concentration. After a pilot visit to the target pockets of Koraput district, and subsequent to mapping out the contiguous settlements, it was decided to cover the Gadaba in the Jalahanjar GP and Guneipada GP under Lamtaput Block. Both the GPs that constituted Gadaba 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 Gadaba

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 Gadabas 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 Gadabas 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, forest collections and animal husbandry.
- 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 systems under shifting cultivation still continue despite renaissance in the agricultural technology in the current context.
- The Gadabas have unfavourable land to man ratio. Again 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 Gadaba 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 Gadaba 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 horticultural development have not been able to push through a market bias in their mind.
- The Gadabas 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 Gadaba literacy rate was 32.51% which is much lower than the literacy rate of STs at the State level which stood at 43.96%. Gender wise, the Gadaba male literacy rate was 41.91% and the female literacy rate was 23.70% 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 Gadabas, however, is more compared to the same of PVTG communities like Bondo and Didayi in the neighboring district Malkangiri. 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 35.10%. The literacy of Gadaba compared to the literacy rate of the State (72.87%) and the district (49.21%) 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 Gadaba has remained far below compared to other population in the State.

Table – 41: Comparison of Gadaba literacy with others

Literacy	State (2011)	District (2011)	Block (Lamtaput) (2011)	Study Area (2015)*
Gadaba (Total)	32.51			27.41 (crude) 28.98 (Absolute)
Gadaba (Female)	23.70			20.10 (Crude) 21.42 (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 have 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 Gadaba literacy rate in the State as well as in Gadaba 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 Jalahanjar and Guneipada GP where the Gadaba have been concentrated and studied shows that there are two 40 seated residential schools for boys only, one 40 seated residential school for girls only and two 100 seated hostels for girls are operating within the GP headquarters. 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 Gadaba. 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 Gadaba 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 Gadabas 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 Gadabas 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 Jalahanjar and Guneipada Panchayats, especially in Gadaba dominated villages, 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 Gadaba areas, adjoining the GPs where the study was conducted. 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. 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 Gadaba 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 Gadabas 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 important demographic parameters of Gadaba community in the State have been presented in the following table. If one looks at the decadal growth rates of the tribe from 1961 census to 2011 census, they have registered positive growth in all 5 decades i.e., 1961-71 (+6.04%), 1971-81 (+22.15%), 1981-91 (+17.97%), 1991-2000 (+8.70%) and 2001-11 (+16.04%) of which the positive growth rates of 1971-81 and 1981-91 are appreciable.

The Gadaba community registered a decadal growth rate of (+) 6.04% as enumerated in the census year 1961, a whopping rise with the figure (+) 22.15% in 1981, again a decline in growth rate with (+) 17.97% in 1991, a further decline in growth rate as recorded in census year 2001 with the figure (+) 8.70%, and the growth rate recorded in 2011 shows the figure (+) 16.04%. These figures indicate that the growth rate of the Gadabas show a very erratic and fluctuating trend.

However, the comparison of Gadaba growth rate with PVTG like Bondo, Didayi in the neighboring district Malkangiri and also with the total Scheduled Tribe population at the State level between 2001 and 2011 census reveals that the Gadaba growth rate is lower compared to its neighboring tribes and compared with the population of STs at State level. The growth rate of Gadaba females is also lower compared with that of its neighboring PVTGs, although is at par with the growth rate of ST females at State level.

Table – 42: Comparison of Gadaba 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
Gadaba	Total	72982	84689	16.04
	Male	36284	40953	12.87
	Female	36698	43736	19.17

In the surveyed villages, the growth rate between the census 2001 and 2011 shows that the Gadabas had a growth rate of +4.55% for total, +2.22% for males and +5.27% for females. As per primary information, between 2011 and 2015 the Gadaba growth rate has been

+14.58% for total while it is +17.50% for males and +11.91% for females. It is indicating that the female growth rate is in a reducing trend compared to the male growth rate of Gadaba which is also reflected in their sex ratio which was 1062.32 in 2001, 1093.95 in 2011 and 1041.88 in 2015.

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

The Gadaba constitute one of the principal tribes of the Koraput district. Historically, the Gadabas have been living in remote isolated pockets of the district. However, they have not been covered under any specific development scheme and as such they have been living in forested areas of Lamtaput, Nandapur, Pottangi, Semiliguda and Koraput blocks in larger concentration in relative isolation and consequent backwardness.

The Human Development Indicator is a testimony to the fact that the district is ranked 27th, the fourth from the bottom, in the State in terms of development. The Gadabas who traditionally pursued a livelihood as shifting cultivators and hunter-gatherers have not been provided any special attention for development. Unlike the PVTG communities, in the neighboring district, 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 Gadabas 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 Sodor and Menhirs found inside their village boundaries. They live in relative seclusion from other communities, mostly as a homogenous community, 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. Several public infrastructures including roads, telecommunication infrastructure have been damaged causing disruptions in communication resulting in consequent isolation of the communities from outer world. The LWE activities also interfere with the local self governance systems making the Panchayats inactive 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 Gadabas from the mainstream and their underdevelopment.

As per study findings as explained above, the Gadabas 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 Gadaba growth rate with PVTG like Bondo, Didayi in the neighboring district Malkangiri and also with the total Scheduled Tribe population at the State level between 2001 and 2011 census reveals that the Gadaba growth rate is lower compared to its neighboring tribes and compared with the population of STs at State level (Table - 42). The growth rate of Gadaba females is also lower compared with that of its neighboring PVTGs, although is at par with the growth rate of ST females at State level.

In the surveyed villages, the growth rate between the census 2001 and 2011 shows that the Gadabas had a growth rate of +4.55% for total, +2.22% for males and +5.27% for females. As per primary information, between 2011 and 2015 the Gadaba growth rate has been +14.58% for total while it is +17.50% for males and +11.91% for females. It is indicating that the female growth rate is in a reducing trend compared to the male growth rate of Gadaba which is also reflected in their sex ratio which was 1062.32 in 2001, 1093.95 in 2011 and 1041.88 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 Gadabas to be designated as PVTG.

- (vi) **Very low level of literacy:** The Gadaba literacy rate, as per census 2011 was 32.51% 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 Gadaba literacy rate was higher compared to the neighboring PVTGs Bondo and Didayi (Table 41). From the primary survey in 2015, in the study area, the literacy rate of Gadabas was found even lesser than the literacy rate of the tribe (census 2011) as an aggregate at the State level.
- (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 Gadabas 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, forest collections and animal husbandry. The multiple cropping systems under shifting cultivation still continue 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 Gadabas 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 Gadaba community from accessing their rights and entitlements under various government schemes and programs.

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

4. Critical issues of the Gadabas

For the Gadabas 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 Gadaba

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. Land development and soil health
4. Input Subsidy
5. Popularization of Agriculture Implements and farm mechanization
6. Promotion of System of Rice Intensification (SRI)

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. Agriculture 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).
7. Pradhan Mantri Krishi Sichai Yojana (PMKSY)

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

- 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 GADABA

Owing to geographical conditions of the Gadaba area, the villages have remained underdeveloped in respect of connectivity, health care system, education, social welfare etc. To improve the socio-economic condition of Gadaba 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 Gadaba has been identified as presented hereunder to be brought under the focus area of development.

Issues	Proposed solution
Low Productivity in Agriculture: During the focus group discussion the community raised concern over the low productivity from agriculture because the lands are not irrigated, low soil depth and full of pebbles, low moisture content, undulating and soil	They suggested that to improve the productivity of the land, measures like land development, land treatment and drainage treatment, farm pond, farm bund, water harvesting structures and

<p>not suitable for different kind of crops. The lands on slopes are prone to soil erosion and nutrient deficient. The traditional methods of cultivation with local seeds are also a cause for low return from agriculture.</p>	<p>other feasible facilities for irrigation and soil conservation need to be taken. Agriculture extension and production enhancement through demonstration training, expansion of horticulture, development of animal husbandry are the areas that need immediate attention.</p>
<p>Food Scarcity: During the FGD, the community shared that the people are facing the 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 and collections from forest.</p>	<p>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</p>
<p>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.</p>	<p>They proposed to strengthen and empower 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.</p>
<p>Poor Primary Health Care Services: The Gadabas are accessing the Government health care delivery systems but they first refer to their traditional medical practices for common ailments, delivery, and also for gender specific ailments. However, the health seeking behavior of the community is not promoting because of traditional beliefs and superstitions. Water and sanitation related diseases, nutritional deficiency related sickness and vector borne diseases are rampant in their villages.</p>	<p>They suggested for regular mobile health camps in their areas. Because of language barrier they often fail to present their problems to the medical practitioners and hence suggested that youth from their community may be trained as health counselors as well as multi-purpose health workers through whom they can take benefit of public health care delivery system.</p>
<p>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</p>	<p>The villagers propose regular supervision of schools by the higher authorities to ensure presence of teachers in schools. Further, since the Gadabas who hold office of School Management Committee need hand holding support and counseling to better understand their roles and</p>

rate of the Gadaba is not improving.	responsibilities.
<p>No Fair Price for NTFP: As they stated, they have been collecting different kinds of forest produce (NTFP) such as, Siali 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 fare price shop where they would sell their forest collections, at a fare 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.</p>	<p>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.</p>

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TABLE- 43

SI No	G P	Study village	Ethnic composition	All Communities						GADABA			
				Total house holds			Total Population			Total house holds	Population		
				ST	SC	OC	ST	SC	OC		M	F	T
1	Jalahanjar	Adrikhal	Gadaba, Gauda, Rana	12	0	6	49	0	32	12	20	29	49
2	Jalahanjar	Alangpada	Gadaba, Domb, Gauda	27	21	7	123	79	42	27	53	70	123
3	Jalahanjar	Chopadi	Gadaba, Rana	56	0	2	224	0	7	56	104	120	224
4	Jalahanjar	Chutiapada	Gadaba, Domb, Kamar	16	1	8	59	2	21	16	32	27	59
5	Jalahanjar	Dandabad	Gadaba	16	0	0	54	0	0	16	33	21	54
6	Jalahanjar	Gandhiguda	Gadaba, Kumbhar	11	0	5	47	0	22	11	20	27	47
7	Jalahanjar	Gelaguda	Gadaba	52	0	0	245	0	0	52	126	119	245
8	Jalahanjar	Jolahanjar	Gadaba, Domb, Gauda, Rana	36	17	25	158	69	124	36	83	75	158
9	Jalahanjar	Jalaguda	Gadaba, Rana	16	0	11	89	0	43	16	41	48	89
10	Jalahanjar	Burudiput	Gadaba, Domb, Rana	8	2	38	36	8	100	8	20	16	36
11	Jalahanjar	Kakalpada	Gadaba, Domb, Mali	12	17	113	49	65	256	12	25	24	49
12	Jalahanjar	Majhiput	Gadaba, Kamar	12	0	22	39	0	73	12	16	23	39
13	Jalahanjar	Mukhiput	Gadaba, Rana	10	0	4	36	0	14	10	21	15	36
14	Jalahanjar	Muliaput	Mali	0			0	0	0	0			0
15	Jalahanjar	Paldaput	Gadaba, Domb, Rana	25	30	23	103	125	59	25	38	65	103
16	Jalahanjar	Parting	Domb	0			0	0	0	0			0
17	Jalahanjar	Patapada	Gadaba, Rana	17	0	6	75	0	32	17	39	36	75
18	Jalahanjar	Pipalput	Gadaba	95	0	0	341	0	0	95	181	160	341
19	Jalahanjar	Podapadar	Gadaba	7	0	0	35	0	0	7	17	18	35
20	Jalahanjar	Surungeipada	Gadaba, Gauda	3	0	21	7	0	77	3	5	2	7
21	Jalahanjar	Tukum	Gadaba, Domb, Rana	96	2	5	480	11	29	96	225	255	480

22	Guneipada	Ambapada	Gadaba, Mali	36	0	32	113	0	91	36	61	52	113
23	Guneipada	Upapada	Gadaba, Domb, Rana	4	3	80	23	15	389	4	9	14	23
24	Guneipada	Badliguda	Gadaba	7	0	0	25	0	0	7	10	15	25
25	Guneipada	Lenjiguda	Mali	0	0	38	0	0	121	0	0	0	0
26	Guneipada	Bantalbiri	Gadaba, Domb	28	13	0	42	95	0	28	18	24	42
27	Guneipada	Ghodabeda- I	Gadaba, Rana	3	0	20	8	0	85	3	4	4	8
28	Guneipada	Ghodabeda- II	Rana				0	0	0				0
29	Guneipada	Bayaput	Gadaba, Gauda	30	0	35	116	0	165	30	51	65	116
30	Guneipada	Ranginiguda	Rana	0	0	7	0	0	27	0	0	0	0
31	Guneipada	Kalapada	Gadaba, Rana	15	0	1	50	0	1	15	26	24	50
32	Guneipada	Khajuriput	Gadaba, Rana	54	0	1	177	0	4	54	88	89	177
33	Guneipada	Poibeda	Gadaba, Domb, Sundhi	36	10	3	96	24	18	36	47	49	96
34	Guneipada	Nuaput	Gadaba, Sundhi	25	0	1	58	0	3	25	22	36	58
35	Guneipada	Koreiput	Gadaba, Sundhi	3	0	16	12	0	53	3	6	6	12
36	Guneipada	Pangiput	Gadaba, Gauda	1	0	30	1	0	111	1	1	0	1
37	Guneipada	Barlipada	Gadaba	44	0	0	139	0	0	44	63	76	139
38	Guneipada	Bijaguda	Gadaba, Mali	9	0	26	40	0	109	9	19	21	40
39	Guneipada	Matamput	Gadaba, Domb, Rana, Brahman, Karan, Gauda, Mali	22	30	68	80	190	208	22	43	37	80
40	Guneipada	Bairipada	Gadaba	46	0	0	137	0	0	46	65	72	137
41	Guneipada	Tikasimili	Gadaba, Domb	12	2	0	41	5	0	12	19	22	41
42	Guneipada	Baunsaguda	Gadaba, Kupia	1	121	0	5	473	0	1	2	3	5
43	Guneipada	Guneipada	Gadaba, Domb	53	21	0	204	110	0	53	96	108	204
44	Guneipada	Tangiguda	Gadaba, Kupia, Kamar	11	16	1	36	57	4	11	18	18	36
45	Guneipada	Hatapada	Gadaba, Domb, Kupia, Sundhi	8	16	2	31	63	10	8	14	17	31
46	Guneipada	Kantipada	Gadaba, Rana	10	0	30	31	0	80	10	15	16	31
47	Guneipada	Litiput	Gadaba, Domb	15	22	0	63	89	0	15	34	29	63
48	Guneipada	Sailpada	Gadaba, Domb, Kamar	99	46	11	358	170	30	99	190	168	358
49	Guneipada	Muchamput	Gadaba	35	0	0	155	0	0	35	81	74	155
				1134	390	698	4290	1650	2440	1134	2101	2189	4290

