

JUANG



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Juang

PREFACE

This book is mainly a visual portrayal of the Juangs. It reveals an ancient tribal culture under change with kaleidoscopic depiction of the Juangs' habitat, economic life, social organisation, religion, political council, lifecycle, development and change. The Juangs are basically very simple, sober and culturally vibrant tribal people. They are quite free, frank and behave very politely. The Juangs believe in broad kinship range and community life. They enjoy the life in group and share each other's sorrows and sufferings. One can enjoy the charm and beauty of nature along with peaceful integrated life of the Juangs. Their love for area, society and culture deserve special admiration. There are still problems of education, health and economy. Government has made special provisions for their socio-economic development. Now the land is scarce and bulk of it belongs to other ethnic groups living very close to them. The government has endeavoured to develop them through multiple ways. But the strategies of development can achieve the goal provided due emphasis is given to their local self governing institutions, keeping with genius of the people in their native wisdom. The forest, land, agriculture and education are top most priority. However, there is need to emphasise as is being done, and review all plans and re-allot priorities in commensurate with requirement. During the process they have forgotten the important social values of their heritages adopting Hindu value system and other traits directly proportional to their functional utility.

There are non-tribal businessmen and entrepreneurs from outside, who have managed to own the land of the Juangs and use to procure their seasonal harvest in very low price. Formerly the Juangs were having their own traditional council of village elders, which decided the affairs of the communities but the introduction of three-tier Panchayatiraj has adversely affected their customary law. Prevalence of old barter system, consequent upon monetisation in Juang economic life, does not deter them yet from the same practice. There was no credit institution for the Juangs people, which always drove them to the money lenders. No clear picture of Juangs economy can be conceived without a visit to the local weekly market as it forms an integral part of their economic, social and cultural life. Enormous efforts have equally been made for improvement of the lot of women and children but they are still deprived of the opportunities and normal home and family life.

Now, population is growing denser and villages are becoming larger. The ever growing Juang population can not sustain for long on the primitive plough and axe cultivation. Agriculture deserves the supreme priority for sustainable development of the Juangs. There are certain plans which have little tribal bias and commensurate with requirement, therefore, failed to fit into the tribal pattern of believes, customs and environment.

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JUANG



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Juang

INTRODUCTION

The Juang is one of the primitive tribal groups and found only in Orissa State. They speak a language of their own which comes under Austric group. In their language Juang means "Man" and they reveal their identity through their rich cultural heritage and striking socio-cultural features. The Juangs are very sober and simple people. They are not quite free before the outsiders. They behave very politely and are quite shy in nature. They believe in broad kinship range and corporate community life. They love their habitat, people and respect the unseen supernatural power. They enjoy life in group and share each other's sorrows and sufferings. They are proud of their culture and value based age old social practices.



Juang



HABITAT

'Juang Pirh' of Keonjhar is considered to be the original abode of the Juangs and they confirm it through prevailing myth. In due course of time, they have migrated to adjoining areas of their area of origin and now also found in Angul and Dhenkanal districts. The Juangs of 'Juang Pirh' in Keonjhar district are known as "Thaniya" which means original settlers and others who have migrated due to different reasons and subsequently taken shelter in Angul and Dhenkanal districts are called, "Bhagudia" which means those have fled away. Juangs mainly depend on forest for their primary sustenance. However, slash and burn type of shifting cultivation in the hills is found to be most important in case of the inhabitants of Juang Pirh.



The dormitory house of the Juang popularly known as "Mandaghar" is called "Majang" in Juang language and it is the most significant traditional institution which is the nucleus of their socio-cultural hub. Other ethnic groups, like the Gauda, Teli, Khandayat and Pano are living either in separate settlement of their village or in a separate village adjoining to a Juang village. In comparison to other castes and tribes of the locality they have retained their indigenous identity and some important socio-cultural practices intact till today. Out of all the castes they have developed close intimacy with the milkmen caste people. The Paudi Bhuiyans are considered as elderly fraternal community to the Juang.





Juang

The symbiotic relationship between the Gauda and Juang deserves special mention because of the prevailing economic and socio-cultural interactions between both the ethnic groups. In some places other tribal communities, such as Bhuiyans, Bathudies, Gonds and others also live in the neighbourhood of the Juang. The socio-cultural similarities between the Juangs and the Paudi Bhuiyans reveal the main cause of their intimacy and justify their relation. It is believed that once upon a time, the Bhuiyans and the Juangs were considered to be the uterine brothers hence behave with each other with a typical intimacy.



Most of the original Juang villages are located on the hill slopes and valleys having bare minimum water facility. Each Juang village is a uniclan territorial unit and may consist of hamlets. The socio-cultural and economic relation between hamlets of a village is quite intimate. Ideally all the villages were inhabited by people of one clan each but due to several reasons they have transformed into multi-clan ones at present. Each village has its own social boundary, traditional village council and established age-old system of internal management.

The settlement pattern of a typical Juang village is dispersed by nature. In some villages, houses are located around the "Mandaghar". In front of the "Mandaghar", "Gramsiri" the village deity is enshrined with the belief that it will safeguard the people from all dangers. Juangs change their traditional village site when frequent un-natural deaths occur and inhabitants are put into unavoidable peril or when forest resources are unexpectedly diminished and survival is



Juang



found to be very difficult. While searching for a new settlement site, they mostly prefer a place where forest, perennial stream and land for cultivation are available nearby. The village priest "Nagam", the secular head "Pradhan" and other influential persons of the village play vital role for taking decision in shifting of the village. They give much importance to the matters which have direct or indirect bearings on the traditional value system of the community.



By and large, all the Juangs follow their traditional pattern and architectural design for house construction. Their single room hut is multipurposely used as bedroom, drawing room, store room and kitchen room. In its structure it is rectangular in size and wooden platforms are erected inside the house for storing various usable items. As per the prevailing tradition husband and wife with unmarried son and daughters usually live together in a house making a nuclear family.





Juang



For the sake of socio-cultural restrictions and convenience, the cowshed and pigsty are constructed a little apart. The walls are of daub and wattle type made up of wooden poles plastered with mud. A wide verandah in front of the house is used for several socio-economic purposes. The frame of roof is made up of bamboo and bamboo splits thatched with locally available grass. Due to staunch magico-religious beliefs they do not keep windows as it gives passage to malevolent spirits. The door is very short and narrow having shutters either made up of wooden planks or bamboo splits. In front of the



door or inside the house, mortar is placed for husking paddy and millets. A platform is raised opposite to the kitchen where household materials are kept for regular use. One can raise more than one platform depending on the availability of space and requirement of the house owner.



Juang



ECONOMIC ORGANISATION

Juangs were known as 'Patuas' earlier as they were using leaf made dress. Now-a-days they use clothes available in the nearby weekly market and they have imitated people of their neighbouring communities in respect of dress and ornaments. The females are very much fond of ornaments. Their Jewellery consists of bangles, anklets, armllets, ear, nose and toe rings, waist girdle, beautiful bead necklaces with red and yellow beads and betel leaf shaped metal pendants. The elderly women so far use the traditional jewellery items which they use to inherit from their grand mothers. But young girls have abandoned the use of traditional jewellery at present. However, they decorate their body with tattoo marks and decorate their hair style with traditional combs which are very often presented by their beloveds during dance and in festive occasion when they meet each other. They usually keep tobacco containers and fire making tools at hand whenever they move out. They also keep 'Changu' a type of single membrane percussion musical instruments as most valuable personal belonging. One may also find snares, traps, cages, fishing nets & rods kept hanging from the thatched roof of the verandah.



The joint families and economically well to do Juangs possess more utensils and such associated materials. However, in general, the items included in the material possession of the Juang are very much limited. One may find a few earth-





Juang



wares, gourd containers, baskets made of leaf and bamboo splits, leaf made umbrella and cap, date-palm leaves, mats, etc. Other important materials, like wooden pillow, broomstick, winnowing fan, pestle, digging stick, bow and arrow, axe, knife, plough, leveller, yoke and straw made bins are included in their material culture. Apart from all the above items, aluminium utensils, lantern, torch and trunks are also found in a Juang house.

Due to introduction of cheaper and readily available plastic appliances one can notice varieties of plastic goods used by the Juangs at present. Even their beautiful well designed combs have been replaced by plastic ones, which have restricted their ingenuity in making artistic and culturally significant traditional combs. Due to socio-cultural relevance of the traditional combs all the unmarried youths were bound to learn the technique of comb making in the past. The Juangs get up very early in the morning. The female members keep themselves busy in cooking and household chores while the male person's gossip among themselves sitting around the sacred fire burnt through out the year at the centre of 'Mandaghar'. However, all the family members usually go to the field or forest after breakfast in the morning. They carry food items for the lunch so that all over the day they can work in the field. In the evening, they come back home with sal leaves, fire wood, tubers, fruits etc.



Juang



In the evening, coming back from the field the females remain busy in cooking and male members go to 'Mandaghar' for spending their leisure hours in gossiping and warming up their body at the fire place. It is worth mentioning that fire used to burn in



'Mandaghar' day and night through out the year. After the harvest months, the male members go for hunting and females proceed to forest for gathering varieties of seasonal fruits, tuber, green leaves, fibres and several minor forest produces usually available in their local forest. They also collect honey, eggs of wild chicken and peacocks, mushrooms and varieties of tasty fruits and berries in the jungle for consumption. In the past they were absolutely depending on forest for food, clothes and shelter but due to gradual depletion of forest and introduction of modern amenities, they are compelled to reduce their dependence on forest now a days.



There is a clear cut age and sex division of labour among the Juangs though male and female members perform many of the day to day works jointly in the field and forest. Females do all indoor works connected to house & kitchen whereas males do most of the outdoor works like ploughing, thatching the house etc. All the works which need more physical strength are usually performed by the male members where as females do the rest. The boys help their father and girls remain attached to their mothers in their respective socio-economically prescribed activities. Even the old men and women are also found





Juang



busy in one way or other in day to day minor works. They usually watch the house when all are out of home and take care of the grand children in the absence of their parents.



The Juangs were hunters and food gatherers and subsequently practised slash and burn type of rotation cultivation and later on adopted wet land cultivation. Now a days some of them are very good farmers and there is good demand of their vegetable produces in the local markets. They classify land into four types namely; 'Talla' (land for shifting cultivation), 'Guda' (plains dry land), 'Badi' (kitchen garden) and 'Bila' (Irrigated wet land for paddy cultivation). They grow niger (a type of oil seed) and ragi in 'Talla' land, which are communally owned. The 'Talla' land meant for slash and burn types of rotation cultivation are

distributed annually among the household heads of the village for cultivation. Guda, the second type of land (plains dry land) are also owned by all the villagers at the community level. Taking into account the requirement at family level, plots are allotted to concerned families for cultivation. The third type of land that is 'Badi' (Kitchen garden) is located adjacent to house and owned at the family level. They grow maize, tobacco and various vegetables there. The fourth category of land which is extremely precious for them is 'Bila' which is a wet land meant for growing paddy once in every year. Now- a- days some of them are also cultivating high yielding paddy twice a year.

The slash and burn type of rotation cultivation is the most popular one among the Juang. It starts from the selection of site and distribution among the family heads of a village followed by clearing of forest, firing the dry branches, hoeing, sowing, weeding, watching the crop, to the harvesting and consumption, from the month of February-March up to December-January. As shifting cultivation cater to the fulfilment of most essential socio-economic needs the Juangs remain busy in one way or other in the 'Talla' land in most part of the year. They raise a variety of millets, legumes or pulses, oilseeds and vegetables in 'Talla'.



Juang



In spite of indiscriminate depletion of forest the Juangs depend on forest produce and hunting games because of unavoidable role of forest in their socio-economic life. During lean period forest supports them to provide basic needs for subsistence. They are very much fond of fish and fishing is a pastime rather than a regular economic pursuit. They domesticate animals and birds, like goat, cows, pig and poultry for multifarious socio-economic purposes. Like other neighbouring ethnic groups they sell their agricultural surplus in the nearby weekly markets as well as co-operative shops established in their respective area. The Juangs are not in favour of wage earning; however young male members now-a-days go to work for the local contractors. In order to retain their unity and integration they maintain labour cooperatives at the village level and render free service to all Juangs members of the village at the time of need. Some of them have also started working in Keonjhar mines and very few are engaged in government and semi-government jobs.



They regularly take boiled rice and ragi gruel. They also take non-vegetarian food in all festive occasions. However; due to various environmental crisis and economic reasons the diet of the Juangs is neither regular nor standardized. Due to such food insecurity the quantity and quality of food usually depend on its availability. Because of its abundant availability in summer, the Juangs consume jackfruits and mangoes for months together.





Juang



Usually the Juang people eat thrice a day but in the lean period they usually take twice. They eat food by frying, boiling, baking and roasting. They drink liquor prepared out of 'Mahua' flower, maize, rice, small millets, and varieties of fruits. Apart from these, sago-palm juice and date-palm toddy are not only meant for occasional or regular consumption but also most essential for bride price payment, festivities, life cycle rituals and several other important socio-economic activities. All over the Juang area ill health is the major problem. They do not get nutritive food items and treatment facilities for maintenance of good health.



The Juangs struggle very hard for the survival. Even today they depend on shifting cultivation and food gathering for subsistence. The availability of wet land meant for paddy cultivation is quite insufficient. The money lenders and wine vendors still create unavoidable economic hazards for the economically backward Juang people. Social functions, marriage ceremony, festive occasions and ritualistic observances also make them indebted. The Juangs borrow from the local moneylenders and give major part of their harvest towards the repayment of the



Juang



principal and interest. In spite of concerted efforts of the government, no substantial result could have been achieved so far for their sustainable economic upliftment as well as holistic development. The domesticated animals and unawareness among the people about the sanitation keep the surrounding of the Juang villages very dirty and unhygienic. The water they use from the near by stream is very often contaminated because the same water source is used both for human being and animals.





Juang

RELIGION

The Juangs believe in supernatural power and it has a lot of bearing on their day to day life. Broadly, the spirits are malevolent and benevolent in nature. In order to appease them the Juangs offer sacrifices and ritualistic observances at regular intervals. In the Juang pantheon 'Dharmadeota' (Sun God) is regarded as the supreme deity and 'Basumatimata' (Earth-goddess) occupies the second position. According to their belief, they are the creators and protectors of the people. 'Gramsiri' the village goddess, is enshrined and symbolically represented by a wooden post and stones adjacent to 'Mandaghar'. 'Gramasiri' is usually shifted to the new settlement when the people change their



village site. There are other spirits who have taken shelter inside the house, in the grove, at the stream, in side the forest and such other places. The Juangs have immense faith in their ancestral spirits and ghosts. The ancestral spirits are appeased in all important socio-religious occasions. The magico-religious head is known as 'Nagam' the post of which is hereditary. The 'Pradhan' who is the secular head also participate in several magico-religious institutions. Moreover, Naik, Dangua and Adhikari are some other important magico-religious functionaries, who perform their respective ascribed customary duties.



Juang

The Juangs celebrate a lot of feasts and festivals, which are directly or indirectly associated with hunting expedition, collection and gathering of jungle produces, eating of first harvested food crops and fruits of the season. Agricultural operation and life-cycle rituals of the Juangs are also linked with magico-religious practices. However, most of the rituals require the sacrifice of animals or birds, liquor, vermilion, turmeric powder, wicks, molasses, sun dried rice, leaf cups and plates etc. The women are strictly tabooed prohibited to take sacrificial food and attend such ritualistic functions. Apart from white magic, they also practise black magic, which is mostly used for



taking revenge against enemies. Under the impact of Hinduism, they also observe some important Hindu festivals. Lord Siva has occupied special place among the Juang people now. They also celebrate 'Raja Parba' and 'Laxmi Puja', but to a great extent they stick to their traditional magico-religious rites and remain very much obliged to their local Gods and Goddesses.



By and large, malaria, diarrhoea, scabies and fevers due to several reasons are some of the regular diseases prevalent among the Juangs. Although modern allopathic medicines are now made available to them, still they are emotionally attached to their traditional herbal medicine man-cum-diviner for treatment of diseases. In the existing socio-religious practices, for curing different diseases, they practise ritualistic observances and offer sacrifices to appease the spirits. Unseen powers are believed to be the mightiest, if somehow they got dissatisfied, they cause diseases and maladies in the village. When a man suffers from a chronic disease, it is believed to be the act of witch or malevolent spirit and accordingly prescribed treatments are continued.





Juang

POLITICAL COUNCIL



In spite of Panchayatiraj administration through out the country, the Juangs have yet retained their effective traditional political council. 'Pradhan' is the formal headman of the traditional political council, the post of which is not hereditary and any senior person having manoeuvring capacity can be selected by the villagers. The 'Nagam' also plays a vital role in the traditional political council and his decisions are honoured with sincerity and care. 'Pradhan' is expected to offer the final decision in all secular matters. During emergency, he convenes the meeting of the political council. 'Nagam' enjoys a special status and prestige in the community. The 'Dangua' acts

as an assistant to 'Pradhan'. He acts as a messenger, passes on message, and summons the villagers to the meeting. Apart from all these, some elderly people also take part in judicial matters and give decisions which are sometimes taken into greater account. However, the mechanism is so well devised that any culprit can never be escaped from prescribed punishment.



Whatever fines collected from the culprits are communally spent in feasting and drinking. Certain conflicts connected with two or more villages may be decided by calling upon inter-village-Juang council where the 'Sardar' plays a vital role and his judgement is final and unchallenged. The Juang 'Pirh' is divided into six 'Sub-Pirhs' and each 'Sub-Pirha' is headed by a 'Sardar'. On a special occasion, the ruling Chief of Keonjhar district appoints 'Sardar' for Sub-Pirha. All village level unsolved cases are meticulously decided by 'Sardar' which otherwise could not have been decided at the village level. No doubt, vibrating impact of modern Panchayatiraj



Juang



system has weakened the position of the most powerful 'Sardars' now. However, in each Juang village the traditional council system and modern Panchayatiraj system still co-exist firmly without much antagonistic behaviour. Of course, the ward members also play vital role in matters connected with various development programmes. Because of their frequent contact with the outsiders and Government Officials they are becoming more and more conscious and aware of facts essential for a better living. In several villages, the traditional leaders and the ward members are not pulling on well, however; the traditional political council has still retained its functions in connection with secular matters and trying its best to maintain its dignity for establishment of health and happiness of their tribesmen.





Juang

LIFE CYCLE

The life course of the Juangs is full of joys and sorrows, ups and downs, and adjustment and differences. They mainly marry to procreate and propagate the Juang population in the society. After marriage a Juang woman expects a child irrespective of gender bias. Both male and female children are welcome though Juang parents prefer male child because he is to inherit paternal property and perpetuate the family life under patrilineal order. The



moment it is confirmed that a woman is pregnant; she has to observe socially approved taboos with utmost devotion and sincerity. In the delivery process a traditional midwife performs all the duties like a nurse. However, difficult delivery cases are dealt by herbal medicine man-cum-diviner as he keeps direct contact with all spirits responsible for smooth delivery. Birth pollution continues up to six days during which all the lineage men follow prescribed social restrictions.



Juang

The unavoidable name-giving ceremony takes place after the pollution period is over. According to necessity it may be also extended up to three and four months. As per the ongoing practice, parents offer sacrifice and arrange drinks for kiths and kins as well as community people on this occasion. They usually keep the name of paternal grandfather provided the child is male. In case of the female child, paternal grand mother's name is preferred. The mother is expected to cook traditional food on this occasion for everybody.



Mother plays an important role in the process of socialisation. However, father and other family members also contribute a lot in this regard. One can find that parents are performing a lot of ritualistic observances for one reason or the other. But ultimate goal is to keep the child healthy and happy and to keep him in the good look





Juang



of the unseen power. During the late childhood, they associate him with the youth dormitory as an important part of social organisation which mostly helps in developing personality of male of youths.

The girls are inclined towards their female friends during this period. This is the time when both boys and girls learn how to live and adjust in the community as per other's expectation with due respect to social norms and values. The young ones and youths make best use of their leisure hours. They learn more about dance and songs also gain knowledge in agricultural works as well as household activities during this time. They marry usually at the age of 15 to 18 years in case of girls and 20 to 23 years in case of boys. Sometimes husband and wife are of equal age.

The Juangs are guided by certain prescribed rules and regulations for marriage. Like many other tribal communities the Juangs also demand bride price but its norms differ from one region to the other. With regard to different types of marriage, mention may be made of marriage by arrangement, marriage by capture, marriage by mutual consent and widow or widower marriage. In the Juang community, a girl after her marriage usually lives with her husband in his village.



Although divorce cases are very few, usually the wife is divorced only in unavoidable situations. By and large, husband & wife relationship is very cordial and they lead happy life in all spheres.

At the fag end of their life, the old parents are usually looked after by their sons. According to the Juangs, death is inevitable and unavoidable. In case of natural death, the dead body is cremated whereas buried if someone died unnaturally. The lineage members undergo the process of pollution. After two days of death, purification ceremony is observed. They believe in rebirth and ancestral spirits are appeased regularly in all-important occasions.



Juang



SOCIAL LIFE

Family is the smallest social unit around which major social, economic, religious and such other activities revolve round. Nuclear type of family is common and after marriage a son is expected to stay with his wife in a separate house. The family is patrilineal, patrilocal and patriarchal. Father is the head of family and his decisions relating to socio-economic matter within the family are final.



The Juangs are famous for their clans structure and kinship organisation. Each clan, locally known as Bok, has a totemic origin and members of a clan are believed to have descended from a common-mythical or totemic ancestor. All the members of a clan feel highly obliged to their totem and observe totemic taboos with reverence. The totems are usually from among the animals, birds, insects, trees, flowers, grains, mushrooms

etc. Marriage between the members of same clan is strictly prohibited. All the blood relatives are 'Kutumba' members and members with whom marriage can be possible are 'Bandhu' group of people. A woman after her marriage usually adopts her husband's clan. Joking and avoidance relationship are observed with due respect to their social values. Husband and wife cannot address each other by name. They follow social approved prescribed customary laws with utmost sincerity and devotion with topmost priority to cultural values and norms.

The most important and dynamic socio-economic institution is 'Majang' which, is popularly known as "Mandaghar". The bachelors dormitory is the main traditional informal educational institution around which the life and culture of the people revolve. The shape, size and dimension of the dormitory house are comparatively bigger than the normal Juang house. It has walls on three sides





Juang

and it opens in front with an elevated verandah. Close to this house the village 'Gramsiri' is enshrined and an open space is left at one side for the community dance.



The walls, pillars and beams of the dormitory house are beautifully decorated with culture specific traditional designs and carvings. Inside the house very big double membrane percussion musical instruments, single membrane drums, leaf umbrella, date palm mat, straw bins, wooden stools, earthen pots, gourds, etc. are systematically kept purposefully at different places inside the house. Fire is left burning throughout the year at the centre and the ritual axe is preserved with due care. The dormitory serves



several purposes. It is an informal training centre, a court house, a rest house for visitors and government officials, a store room of the villagers and a sleeping place for the unmarried male youths. Since generations they have framed certain customary laws for smooth management of different activities of the dormitory in a balanced manner.

The prescribed rules and regulations, norms and values of the dormitory are seriously obeyed by its members. During the month of February-March, on the occasion of the first mango eating festival, new members are given admission. Anybody who violates the traditional rules and regulations of dormitory, he is excommunicated or fined heavily as per the gravity of the case. Throughout the year, the dormitory remains busy in one way or other. The entire life and culture of the Juangs revolve round their dormitory and it is considered a heaven on earth for all



Juang



them. By observing whole year activities in the dormitory one can definitely conclude that life of the Juangs can never be holistic and complete deleting life experiences in the 'Majang'.



The art and craft, dance and music, enjoyment and merry-making, health and happiness of the community, peaceful heavenly life and creative impulses and all that are most vital in life are all possible because of the values, virtues, discipline and purpose based management system of dormitory life. The Juang youths make excellent comb which they present to their beloveds. They were beautifully decorated their tobacco containers and traditional lighters. During the traditional dance and music they meticulously follow traditional value based functional rules and regulations. The intimacy developed during dance between two sweet hearts of opposite sex may lead to marriage provided there is no restriction of clan rules.



Juang

DEVELOPMENT AND CHANGE

Development and change are inevitable and the Juangs are no exception in this context. The Juangs, who live in complete isolation in early nineteenth century, are in transition since last three decades. Under the impact of modernisation and acculturation they have brought immense change particularly in their adornment pattern, use of modern amenities and material culture. Hindu influence has also percolated deeper and their patron deities are losing their importance.



Juang youths are found engaged in small business, selling of fire wood in the nearby town, working as daily wage earners in the house of non tribals. The emerging new leaders behave and act like pseudo-politicians in the plains. The genius of the Juangs and their native wisdom are considered now-a-days out-dated and of no use. Dependence syndrome is increasing day by day among the Juangs due to basic flaws in planning for cumulative & sustainable development. The dynamics of 'Mandaghar,' which was once upon a time the pivotal tribal socio-cultural institution has lost its social identity and cultural lustre. Most



powerful and vibrating kinship organisation, inter and intra village relationship, are losing importance, and cooperation at family level and unity among the Juangs are changing in a negative direction.

Because of meagre harvest in slash and burn type of rotation cultivation, the Juangs have adopted modern techniques and use of high breed seeds as well as pesticides and fertilizer. During last four decades the realistic approaches for holistic development of the Juangs through Juang De-

Juang



velopment Agency as well as I.T.D.A Keonjhar have brought in a lot of positive impact on development of education, agriculture, irrigation, soil conservation, housing, communication, health and sanitation etc.



The Juangs are now heading for a new modern life at the cost of their traditional values and virtues. Perhaps, this is what we have desired. However, our endeavour is going on to preserve their unique tradition and to see them economically developed simultaneously.





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