

**CHANGING PATTERNS OF TRIBAL LIVELIHOODS:
A CASE STUDY IN SUNDARGARH DISTRICT, ODISHA**

A Thesis Submitted for the Partial Fulfillment of Master
Degree in Development Studies

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Declaration

I, hereby declare that I have completed my project work on “**Changing Pattern of Tribal Livelihoods: A Case Study in Sundargarh District, Odisha**” at National Institute of Technology, Rourkela, Odisha in the Academic Year 2011-12. The information submitted here by me is true and original to the best of my knowledge.

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This is to certify that the dissertation entitled, “*Changing pattern of Tribal livelihood: A case study in Sundergarh district, Odisha*” submitted by **Mr. Vijay Oraon** partial fulfillment of the requirements for the degree of Master of Arts in Development Studies at the Department of Humanities and Social Sciences, National Institute of Technology, Rourkela, is an authentic work carried out by him under my supervision. To the best of my knowledge, the matter embodied in the dissertation has not been submitted to any other University / Institute for the award of any Degree or Diploma.

(Dr. Nihar Ranjan Mishra)

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Acronyms

NGOs	Non Government Organization
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
RSP	Rourkela Steel Plant
NIT	National Institute of Technology
CPRs	Common Property Resources
Ha	Hector
IAY	Indra Gandhi Awas Yojana
PDS	Public Distribution System
NAL	Non Agriculture Labor
HYV	High Yielding Variety

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Abstract

Agriculture and allied activities that support the livelihoods of nearly 70 percent of India's rural population, has lost its importance. In recent years, land based livelihoods of small and marginal farmers are increasingly becoming unsustainable. As their land has failed to support their family's food requirements they are forced to look at alternative means for supplementing their livelihoods. The rapid changes at the macro level that India witnessed since the early nineties has contributed to the instability of the livelihood systems of the poorer section of both rural and tribal households. The emergence of industry and market economy has disturbed the age old tribal and nature relation. Taking the anthropological methodology into account the present study tried to explore the traditional pattern of livelihoods and their changing scenario in a tribal dominated village of Sundargarh district, Odisha. If we look into the changing contest of livelihood of the study village it will be found that it has changed a lot in course of time. During the British period the villagers were mostly depending on forest resources for their livelihoods. They used to collect various forest based products and fuel woods from nearby forest. The villagers were managing the forest. Apart from forest resources they used to do some cultivation in forest land. Mostly it was a system of mono cropping. Their economy was subsistence in nature. They were struggling to feed them. In course of time slowly this forest got degraded because of lots of reasons. The rise of industrialization, intervention of outsiders and rise of population became major threat for these communities. The degraded resources failed to suffice the needs of the villagers. It compelled the tribal inhabitants to look for other alternatives. In the initial days it was only agriculture, which gave them an alternative source of livelihoods. But the small land holding size and traditional technology failed to meet the rising needs of villagers. Due to increase the population and requirement of industrial needs the forest depletion rate is very fast in study area. Peoples are now travelling long distance to collect the firewood. They have engaged themselves in various small industries in their locality. Most of the young children in the study area have engaged themselves in non-agriculture sector.

Keyword: Livelihood; tribal; industry

Chapter – I

Introduction and Literature Review

The life style and tradition of each indigenous community is unique and is related to the utilization of particular natural resource and particular type of work. They had been collecting resources from forest without causing any damage to it. The forest provides them with food and livelihood security.

Since tribal communities live in close proximity with biodiversity rich landscapes, they have evolved local specific and novel livelihood strategies based on their indigenous knowledge. This knowledge was passed on through generations and it played an important role in the conservation and sustainable use of biodiversity. By and large, they were depending on nature for their survival. Thus, there always existed an organic unity between humans and their surrounding environments in the traditional societies. As a result, there existed an intricate relationship between their culture and nature. Social and cultural diversity, coupled with the environmental complexity, have generated diverse approaches and technologies in the management and use of different natural resources (Mishra, 2007).

It is pertinent to note that, traditionally villagers, specifically the tribal, managed their affairs and resources on a sustainable basis (Roy Burman, 1993). Their village councils ensured strict observance of institutionalized rules and cultural practices for the sustainable use and management of natural resources. They also regulated the use of natural resources more prudently. Studies have shown that most of the tribal communities are well aware of the value of conserving biological resources, and had devised effective methods to conserve them (Gadgil and Berkes, cited from Singh et al., 1996). Indigenous peoples' knowledge, conservation beliefs and values, environmentally adaptive and sensitive land use, resource management practices, and determined defense of territory and natural resources have enabled many of them to inhabit in the natural habitats for centuries without destroying their ecosystems and biodiversity (Sterens, 1997).

Since the ages tribal communities live in the lap of the nature. Their economy and culture are closely associated with nature and the nature is like the womb of the mother. The life style and tradition of each indigenous community is unique and is related to the utilization of particular

natural resource and particular type of work. The interaction between human being and nature has always been reciprocal. This evident in tribal communities where there always exist a symbiotic relationship between their livelihood pursuits and the surrounding natural resource base like the forest, land, water bodies, mineral resource and other flora and fauna. For tribal people land is important source of livelihoods. Around 90% of tribe's populations in India were depending on land directly or indirectly for their survival (Verma 1995). Their economy was primarily agro based. Land is the only tangible asset for them. Apart from the land forest is the second source of their livelihood. They used to collect various minor forest products from forest their survival. Their economy was subsistence in nature.

Natural environment, surrounding the people, provides several goods, services and amenities to them, but using the environmental resources for one purpose always reduces its ability to supply them with other services. This limited natural resource base surroundings, the tribal societies being scarce and many conflicting demands placed on it from other sectors and other areas of society reduces their availability to the tribal communities and affects their livelihood (Mukherjee, et. all, 2012). Sometimes, the outsiders use the tribals of the locality to destroy the resources especially forest resources by encouraging overexploitation of timber, grazing lands and crop lands. Sometimes, the people in the communities are aware of the dangers of this sort of habitat destructions but they badly can influence and arrest the exploitations. They have little knowledge and little power to influence the direction of change taking place due to broader changes in society. Though their livelihood were mostly depending on forest resources, the resource was not sufficient to meet the demands of growing population. Traditionally, the options for livelihood were not much diversified. The tribal communities had no much opportunity to go out.

Since independence Government of India and Government of various states have taken lots of initiation for development of tribal livelihoods. Lots of programmes are implemented for sustaining their livelihoods. The development policy for the tribals has changed its strategy continuously in search of sustainability. The social scientists have laid emphasis on the importance of cultural fabric of the tribal world to accelerate this process (Upadhyay, 2000). The social and economic conditions of the people belonging to the Scheduled Tribes have been the

concern of Indian political and social movements in pre-independent India. Indeed to Gandhiji, the father of the Nation, freedom was not a mere political objective but the of raising the mass of people from poverty and degradation. The mainstream political and social movements, which were profoundly influenced by Gandhian approach, emphasised the imperative need to transform the Scheduled Tribes.

Soon after Independence, the basic principles for the development of the Scheduled Tribes were clearly enunciated by Pandit Jawaharlal Nehru, the first Prime Minister of Independent India, in the form of five principles known as 'Tribal Panchasheel', which was later endorsed by the Renuka Roy team (1959), Dhebar Commission (1961) and Shilu Ao Committee (1969). Starting from the Special Multipurpose Tribal Blocks of 1956, the measures taken for development of Scheduled Tribes are multifarious. The creation of separate Tribal Development Blocks in the Second Five Year Plan (1956-61) and of a Tribal Sub-plan (TSP) within the State plan in the Fifth Five Year Plan (1974-79), and formation of the Large-scale Multipurpose Cooperative Societies (LAMPS), Tribal Development Agencies, Integrated Tribal development Area Projects (ITDA), Modified Area Development Approach (MADA), Micro Projects for Primitive Tribal Groups (PTGs) reflected the course of tribal development administration in the country (Rao, 2001). A Variety of approaches and strategies like top-down approach, regional planning, target group approach, integrated development, participatory development, Joint Forest Management, watershed Management, and poverty alleviation programmes have formed part of the development approach.

In order to assist tribals enjoy their existing rights without any hindrance from others through summary process and to protect and promote their interests, the first President of Independent India had issued two orders, i.e., the Schedule Areas (part A States) order, 1950 and the Schedule Areas (part B States) order 1950 (as amended). These two orders of Scheduled Areas which are included in the Fifth Schedule of the Indian Constitution (Article- 244) declares certain tribal areas as Schedule Areas in the States of Andhra Pradesh, Orissa, Madhya Pradesh, Bihar, Himachal Pradesh, Maharashtra, Gujarat and Rajasthan. Similarly Article 244(2) provides various provisions under Sixth Schedule for the administration and control of Schedule Tribes in the North-Eastern States. On the basis of expert advice, as contained in the Bhuria Committee Report, 1995, an Amendment to the Act was enacted in December 1996 enabling extension of

the 73rd Amendment Act, 1992, in a modified form to the Schedule Areas. The Act extends Panchayat to the Scheduled Areas of eight States namely, Orissa, Andhra Pradesh, Madhya Pradesh (including recently formed State of Chattisgarh), Himachal Pradesh, Gujarat, Bihar (including the recently formed State of Jharkhand), Maharashtra, and Rajasthan, which intends to empower the Gram Sabha and Gram Panchayat in tribal societies to preserve their customs, values and traditions and ensure their traditional rights over natural resources. The main motto of all these initiatives is to bring sustainable development in tribal areas and, especially, to sustain the livelihoods of tribal communities.

The concept of sustainable development has acquired the central theme of any tribal development. The concept of sustainable development emerged in the 1980s. It propelled a paradigm shift in development thinking, and continues to dominate the development-discourse at various levels, from the local to global. The best explanation to sustainable development was given by the World Commission for Environment and Development (The Brundtland Commission) in its 1987 report, 'Our common future', as, 'the ability to meet the needs of the present without compromising the ability of the future generation to meet their own needs' (Mitra, 2005: 127). The concept of livelihood is rapidly gaining acceptance as a valuable means of understanding the factors that influence people's lives and well-being. 'It is comprised of capacities, assets, and activities required for means of living. A livelihood will be sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capacities and assets, both now and in the future, while not undermining the natural resource base' (Carney, 1998:4). Sustainable livelihood is a way of thinking about the objectives, scope and priorities for development, in order to enhance progress in poverty elimination. Sustainable livelihood aims to help poor people achieve lasting improvements against the indicators of poverty that they define.

In spite of all these development initiatives the tribal in our country are still threatened by severe poverty (Mishra 2007). During the last 50 years the planning process in India has failed to reduce the disparity between the tribal and non tribal populations. Today, the first and foremost problem before tribal communities in India is how to earn and sustain livelihoods. There are varieties of livelihoods practices by the tribal communities in different part of India and elsewhere, such as by the hunter-gatherers, pastoralist, shifting cultivators who live in different environments. A number of changes have been taking place with regard to the land use, access, control and

utilization of their resource and these changes in term have largely affected the sustainable livelihoods of the people without any sustainable replacement (Siva Prasad and Eswarappa, 2005). In tribal area this problem has assumed alarming proportion because the traditional means of obtaining livelihoods threatened. Since independence, however the access to land and control over the natural resources has under gone drastic changes. On the one hand, the state was monopolized and consolidated its ownership over nature; and the other hand non-tribal have began to use premium resources without considering the ecological balance so, the ecological degradation has continued with large volume. The present paradigm of development, emphasizing on urbanization and industrialization has not only accelerate this process but also caused displacement of tribal population from their habitats (Siva Prasad and Mishra, 2007). The forest, which was the home of many tribes, was taken out their control and in most case the tribes were even evicted in the name of development. Along with this it was noticed that the depletion of forest recourse and illegal cutting of the tree in the forest by non-tribal is affecting the tribal livelihood. (Siva Prasad and Eswarappa, 2005, 71)

The growth of industrialization, urbanization and cash economy has greatly affected tribal livelihoods. The destruction bio-mass to meet the urban and industrial needs leading to deforestation is having a major impact on the lives of peoples who live within the non-monetized, biomass based subsistence economic (Mishra, 2005). A village case study carried out by Westergaard and Hussain in Bangladesh provides the real example of changing livelihoods. The first study 1975 -1976 noted few job opportunities outside agriculture, with only a few traders and artisans. Since then the agriculture landscaped by the local government structure in the area has under gone great change resulting demand for agricultural labor and labor in the service center (1996).

Along with the introduction of different developmental policies and programmes, changes in the land tenure have brought certain changes in the traditional system of resource management in tribal India. Further, the intrusion of non-tribes into tribal areas has disturbed the age-old organic unity of tribes. All these changes have had a telling effect on the natural resource bases and their management.

The main form of decline is due to privatization of Common Property Resources (CPRs). Under various welfare programmes, CPR land had been distributed to people for private use and had also been illegally appropriated, often with subsequent legalisation. Though the stated intention of such privatization of CPRs was to give land to the poor who were landless or who had very little land, the better off in the villages occupied the CPR lands. Despite environmental imperatives supporting the need for natural resources and quantifiable evidence on their contributions to rural economy, natural resources are on the decline in every part of dry tropical regions of India (Jodha, 1986). The depletion of natural resources and its impact on the local communities are highlighted by many scholars (Jodha, 1986; Guha, 1989; Chambers, 1988, Siva Prasad, 2002). They clearly point out that a uniform process of development leads to reduction in diversity, which, in turn, leads to depletion of resources, destruction of traditional institutional arrangements and resource management systems, that earlier facilitated the sustainable use of resources (Karanth, 1992; Siva Prasad, 2002). The result is that while the human civilization is being threatened from within by its own internal conditions, the external environment is also being destroyed at a pace that outstrips its regeneration.

With the above background the present study tries to understand the changing pattern of rural livelihoods in Santoshpur village of Bisra block in Sundergarh district of Odisha state.

1.1 Objective of the Study

1. To understand the traditional pattern of livelihood of local communities.
2. To find out the changing pattern of livelihoods and their coping mechanism.

1.2 Methodology

The present study is based on an intensive fieldwork conducted in Santoshpur Panchayat of Sundargarh district, Orissa, during the months of September 2011 to January 2012. Before the commencement of fieldwork, a pilot study was conducted during the month of August 2011. Based on that pilot study, Santoshpur Panchayat of Sundargarh district was selected for final study. Purposive sampling method was used while selecting the study area.

1.3 Study Area

The project is conducted in the Sundergarh district of Odisha state. Sundergarh, one of the 30 districts of Odisha, located in the northern extremity of Orissa, lies between 21°32' and 22° 32' north latitudes and 83° 32' and 85° 22' east longitudes. Total Geographical area of Sundergarh district is 9,71,200 Hector. The population of the district is 2,080,664 and of this population, tribal constitute around 51% (Census of India, 2011).

Sundargarh district was constituted on the 1st January, 1948 out of the two ex-States of Gangpur and Bonai, which merged with Odisha on that day. True to its name, this “beautiful” district of Sundargarh with forest cover area is 4232.57 square kilometer which is about 43% of its total area and it is the second largest in accounting for 8.53% of state under forest cover. And numerous colorful tribes dotting its landscape and with abundant mining potential are bounded by Ranchi District of Jharkhand on the North, Raigarh district of Chhattisgarh on the west and North-West, Jharsuguda, Sambalpur and Angul District of Odisha on the South and South-East and Singhbhum District of Jharkhand and Keonjhar District of Odisha on the east.

Geographically the district is not a compact unit and consists to widely dissimilar tracts of expansive and fairly open country dotted with tree-clad isolated peaks, vast inaccessible forests, extensive river valleys and mountainous terrain. Broadly speaking, it is an undulating tableland of different elevations broken up by rugged hil ranges and cut up by torrential hill streams and the rivers IB and Brahmani. The general slope of the district is from North to South. Because of this undulating, hilly and sloping nature of landscape, the area is subject to rapid runoff leading not only to soil erosion but also to scarcity of water for both agriculture and drinking purpose.

Sundargarh District is recognized as Industrial District in the map of Odisha. Still then more than 60% of the people earn their livelihood from agriculture & allied sector. Sundargarh District is coming under North Western Plateau Zone as per the Agro climatic zone of Odisha. 3 Agril District like Sundargarh, Panposh, Banai and two ADAO circle like Lephripada & Rajgangpur are existing at present. Climate is hot & moist sub humid. Soil group is mixed red & yellow soil. Out of 3,13,000 Hector cultivated land, 52% is upland, 30% is medium land and 18% is low land. As paddy is the main crop, 75% of land is covered with paddy during Kharif. Due to limited irrigation facilities, 24% land is irrigated during Kharif and 8% of land is irrigated during Rabi.

Normal rainfall of the District is 1422.4mm, but there is deviation in receipt of rainfall pattern which is influencing crop product. Total Cultivated area 3,13,000 Ha. Land is divided into three category:

- (a) High Land : 1,63,000 Ha
- (b) Medium Land : 95,000 Ha.
- (c) Low Land : 55,000 Ha.

Total Paddy Area : 2,26,000 Ha.

- (a) High Land : 76,000 Ha.
- (b) Medium Land : 95,000 Ha.
- (c) Low Land : 55,000 Ha.

Total Non-Paddy Area : 87,000 Ha.

Sundergarh district's soil profile divided into two types:

- 1) Alluvial
- 2) Lateritic

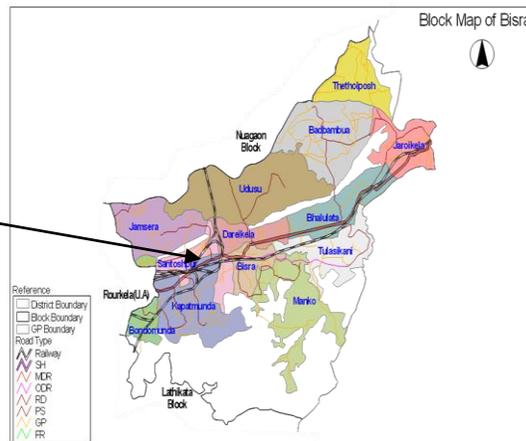
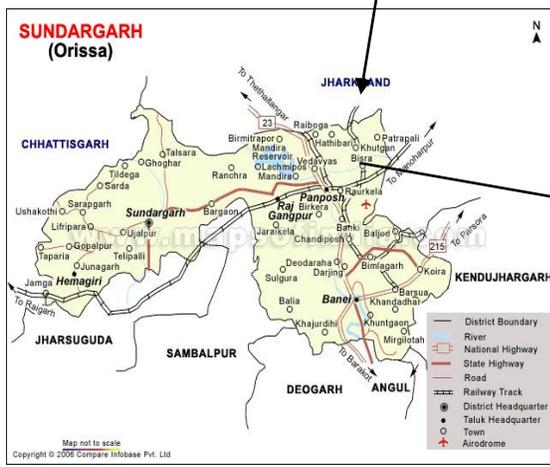
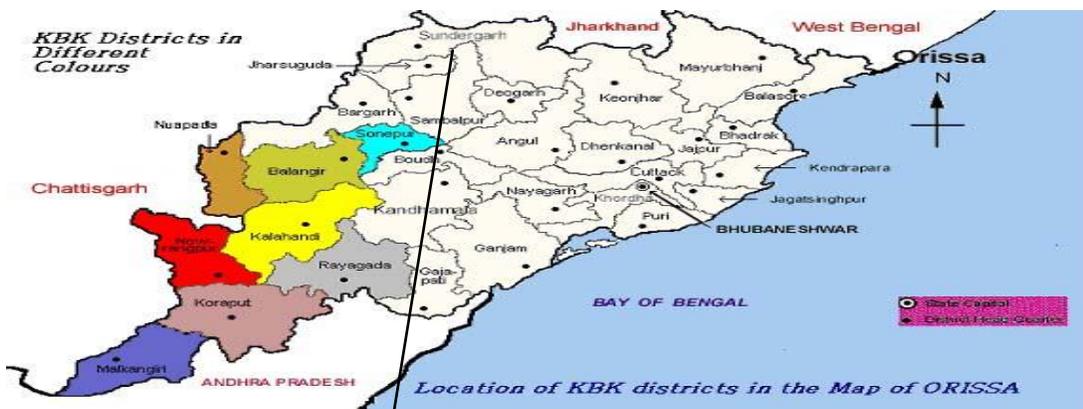
Sundergarh district is also known as their mining activity. Mining leases for mineral based industries for value addition so as to promote industrialization in the state. There are a total of 605 mining leases covering an area of 99,931.55 Ha in the state which have been granted with mining leases before 31st Dec 2005. Out of these 335 mining leases covering an area of 72,076.914 Ha are working and in operation while 270 mining leases covering an area of 27,854.63 Ha are non – working.

The top 6 districts of Orissa where mining activities are being undertaken rampantly include Keonjhar (31.28%), Sundergarh (20.03%), Angul (10.24%) followed by Jharsuguda (8.87), Koraput (6.3%) and Mayurbhanj. The largest number of mining leases (m.l) is in Sundergarh district (130m.l) followed by Keonjhar (119), Bolangir (75), Kalahandi (72), Mayurbhanj (46) and Jharsuguda (26).

The drainage system of Sundergarh mainly covers two important rivers. Major rivers are Brahamani and Sankh. Koel River is tributary of Brahamani River and IB River is tributary of Mahanadi. The Brahmami is the second largest river in Orissa. Two major rivers, the Sankh and the Koel, originate from the Chhotanagpur Plateau and join at Vedavyasa near Rourkela in

Sundargarh district of Orissa to form a major river called the Brahmani. It flows through Sundargarh, Keonjhar, Dhenkanal, Cuttack and Jajpur districts in the Coastal Plains and enters into the Bay of Bengal at Dhamra. The Brahmani is 799 km long. There are 45 major tributaries of the Brahmani, of which the important ones are Sankha, Chandrinalla, Katangamundanalla, Rukura, Badjore, Kaunishnalla, Kalanalla, Usthalinalla, Chudakhainallah, Gohira, Chilanti river, Tikira, Singadajore, etc.

Map 1.1: State and Study District



The study was conducted in tribal dominated Santoshpur village of Bisra block of Sundargarh district of Odisha state. The village divides in three hamlets Jaratoli, Pahartoli and Milltoli. These hamlets are two kilometer away from Bisra and approximately 12 kilometer from Rourkela city. Major tribes reside in these hamlets are Oraon and Munda. Other community also

resides but tribal population is in majority. The region having very less agricultural land and agricultural work is mainly seasonally happen. Only in rainy season paddy cultivation is practice.

1.4 Sampling Procedure

Sampling is concerned with the selection of a subset of individuals from within a population to estimate characteristics of the whole population.

Researchers rarely survey the entire population because the cost of a census is too high. The three main advantages of sampling are that the cost is lower, data collection is faster, and since the data set is smaller it is possible to ensure homogeneity and to improve the accuracy and quality of the data.

Sampling is the process of selecting units likes people, organizations from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen.

Using circular random sampling method around 68 households was selected for final study. Total household in study area is 225. Out of them 160 are tribal households. Remaining household are belonging to Muslim and other community.

1.5 Source of data collection:

Data are the important asset for any type of study and for policy formulation. In finding result and allocation of recourse data play important role. Data collection is depending upon the quality of questionnaire and researcher's communication skill as well presence of mind. So, we were collected both from primary and secondary sources.

1.6.1 Primary data collection

Observation:

Observation is an activity of a living being, such as a human, consisting of receiving knowledge of the outside world through the senses. The term refers to any data collected during this activity. An observation can also be the way you look at things or when you look at something.

Both the participant and non-participant observation methods were used for the collection of

data. As part of participant observation the researcher stayed few days at village and participated in their day to day activities and observed the recent happening in their daily life. The different sources of livelihoods, forest resources, water for irrigation and the land pattern were observed. Also, the cropping pattern, the traditional and modern means of water conservation and utilization, crop production, soil conservation, use of fertilizer, pesticide, and other forms of traditional and modern forms of agricultural practices were carefully observed.

Interview:

An interview is a conversation between two people (the interviewer and the interviewee) where questions are asked by the interviewer to obtain information from the interviewee. Interview is use as method for qualitative research. The qualitative research interview seeks to describe and the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. (Kvale, 1996)

Structured and semi-structured interviews were conducted with the villagers, Sarnpunch of Santoshpur, group of young boy, village shop's owner and interaction to village school's teacher. Interviewed were regarding their perceptions towards the present source of livelihoods. The villagers were interviewed to understand their changing source of livelihoods. At the time of Interviews special emphasis was given to include agricultural laborers, landless people, and women. The scope of the interviews was wide-ranging covering different cultural practices and indigenous knowledge related to resource management. Some special interviews were also held with agricultural laborers and non-agriculture laborers. Separate and joint focused group interviews were conducted for the old people and beneficiaries of the developmental scheme. Separate and mixed interview were also conducted both for men and women.

Case study:

A case study is an intensive analysis of an individual unit like a person, group, or event and given stressing developmental factors in relation to research. The case study is common in social sciences. They provide a systematic way of looking at events, collecting data, analyzing information, and reporting the results. Case studies should not be confused with qualitative research and they can be based on any mix of quantitative and qualitative evidence.

Case study method was taken to understand the traditional pattern of livelihoods. This method was also used for gathering information regarding various factors affecting their livelihood patterns.

Schedule:

It is an important tool that provides systematic information about the study area. The household schedule was designed in such a way that it captured the details of socio-cultural and economic information of the villagers in the study areas. These include demographic details, educational status, occupational and income aspects of the beneficiaries. These also helped in the collection of data regarding land-holding, irrigated, and non-irrigated fields in acres, sharecropping, multiplicity of cropping and amount of production, source of livelihoods, migration, etc.

Resource map:

For drawing resource map the researcher encouraged the villagers in all the three hamlets separately. Both men and women participated in drawing it while the researcher acted as a facilitator. Putting some marks on ground the villagers indicated the position of various natural resources in the village. This resource map drawn by the villagers was copied by the researcher to develop it into village map which helped in understanding the various natural resources in different parts of the study areas. Resource map is important method by which researcher conceptualization the available village resources direction and position.

1.6.2 Secondary data collection

The sources of secondary data are the published and unpublished reports. Data from secondary sources were gathered from books, articles, journals, published reports, Census reports, and Government documents. Quantitative information with regard to land-holding, demographic aspects, cropping pattern and irrigation system were also collected from Panchayat profile and District Statistical Hand Book. The secondary sources like books, journals, articles, etc., also provided a picture of traditional source of livelihoods and their management system of Odisha.

1.7 Significance of the study

There are a number of studies made on changing pattern of rural livelihoods by economists,

agricultural scientists. These studies, by and large, highlighted economic and technical aspects and neglected the important socio-cultural dimensions. There is a need now to look at the problem more comprehensively, in a holistic way, from a sociological prospective. The outcome of the study will help in understanding the socio-economic aspects and environmental dynamic of livelihood sources in rural and tribal India. It will highlight the adaptive and coping mechanisms and survival tactics of the people. Understanding the livelihood strategies and people's dependence on resources is crucial in building alternative sustainable livelihood strategies. social aspect of any study provide the real picture of village and to know what is the real problem in recourse allocation and problem of implementation of development policy and distribution of Government welfare scheme. In rural area, due to lack information about development scheme as well as their educational level, people are not in position to take benefit from development scheme through Block but in economic data make uniformly whether benefit take or not. In village level some needy people are not get benefit from Indra Awas Yojana (IAY) and Old Age Pension scheme.

1.8 Limitation of the study

Due to time constraint the fieldwork was carried out only for three months. People were very concise and suspected to give information for any equerries and try to give fake data in the beginning. People were knowingly gave false data because their perception that these information are become a obstacle in getting some benefit from welfare scheme like IAY, PDS, MGNREGA, Old Age Pension schemes. If I could have spent much time in field it could have better to get more information. But due to course work I was not in a position to spend much time continuously.

1.9 Chapterization

The dissertation is consists of three chapter.

The first chapter deals with introduction, literature review and methodology. The second chapter deals with the finding and analysis of data and analyzing the various source livelihoods as well as its changing scenario. The last chapter deals with conclusion.

Chapter – II

Finding and Analysis

In the era of globalization the question of sustainable livelihood has captured all the points of discussion. Various people have defined livelihood differently. Chambers and Conway (1992) define livelihoods as: “A livelihood comprises the abilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities to the next generation; and contribute net benefits to other livelihoods at the local and global levels in the long and in the short term.” (IDS Discussion Paper No 296.).

In present days the issue of livelihood has become a burning topic in the context of tribal communities. Since centuries the tribal communities who have been living in and around the forests, practicing hunting and gathering activities, fishing and shifting cultivation have faced difficulties in their survival. Traditionally they depend on forest resources for their livelihoods. Their dependence on forest was not merely for livelihood but for their cultural requirement. For these people, forests are an important source of livelihood and means of survival (Saxena 1999). Though, farming was there but it was not much prominent. Their economy was subsistence in nature. Moreover, a number of small tribal groups are completely dependent on the forest for their livelihood. Fernandes et al (1984) argue that the destruction of forests over the past few decades has deprived tribes of their livelihood, particularly source of food. It has also resulted in their impoverishment, indebtedness and in many cases land alienation and even bondage (Fernandes and Menon, 1987). These studies basically describe the economy of tribes in a changed ecological context but fail to trace the path of transition.

The changing faces of Rural Livelihoods in India

India is witnessing a series of changes since early nineties. Recently, the Sensex crossed 20000 points and simultaneously India ranked 94th position out 118 countries in the Global Hunger Index behind Ethiopia. Unprecedented number of farmer suicides, big corporate houses entering into retail business, land allocation for Special Economic Zone, boom in information technology

and IT enabled services, zero growth rates in employment are among many such events that need introspection. In recent years the Indian government has made huge investments in development of infrastructure like roads, telecommunication etc. It has passed legislation to benefit rural citizen. However, civil society organization is often unaware of such legislation and they fail to influence the benefits. Corporate house, private business houses and largely urban citizen are making effective use of the provision. Thus, the benefits are inequitably distribution between the rural and urban areas. This rural-urban divide in accessing infrastructure service coupled with inability of civil society organization to utilize the existing provision has contributed to the slow growth rate of livelihood opportunities in rural areas. Initial poverty eradication efforts in India concentrated on supply of agricultural technologies, inputs and services that were often 'production' oriented. However they were not targeted towards the poor or were largely inappropriate to the needs of the poor and the benefits were mostly captured by the wealthy. Later, the approach change towards 'capacity building' in sector organization to equip people and organization with skill and resources to do a better job but, overall little has changed since the new skills not used. All these approaches tended to be sectorial and supply driven and the results were not very encouraging.

The concept of livelihoods and livelihood analysis emerged in the mid nineties- closely associated with poverty reduction strategies. Understanding the livelihood systems of the poor is crucial to effective poverty reduction. Livelihood of the poor can never be understand in any track logic be it economic, social, technical, cultural or political. The livelihood system are made up very diverse elements which taken together constitute the physical, economic, social and cultural wherein families live (Hogger, 2006). Thus, the livelihood system is more than just a set of physic economic per condition for continued existence. It also encompasses psychosocial dimension of experience of living. The livelihood approach put households of the poor as it central focus. It take holistic consideration of things that the poor might be vulnerable to assets and resource that help then thrive and survive police and institution that impact their livelihoods, how the poor respond to threats and opportunities and what sort come out the poor aspire to . Agricultural and allied activities supported livelihood of nearly 70 percentage of India's rural population. In recent land based livelihood of small and marginal farmers are increasingly becoming unsustainable. Since their land has not has been able to support the family's food

requirement and fodder for their cattle. As a result, the rural livelihoods are forced to look at alternative means for supplementing their livelihoods.

The major tribal community in the study area is Oraon. Oraon is one of the major tribal groups in India. An importance aspect of Oraon culture is that they are primarily agriculturist. Their culture is intimately related to the surrounding environment. The usual diet consists of rice, dal and vegetables. Fish and meet are occasionally consumed. The leaves, flower, seeds, roots and foots are integral part of Oraon diets. These are procured from the forest. Only few are grown by the people themselves.

In study area people's traditional activities was mostly forest dependent and agriculture. During traditional society the size of population was small, availability of land per person was sufficient for sustaining and forest was near to their villages and able to fulfill villager's needs. They emphasize on equality and collectivity while using natural resource. Their custom and tradition were not against the natural law. They have sufficient indigenous knowledge how to use any plants or herbs as medicine.

These reflect the interaction between the Oraon community and their environment. Their dependence on nature is overwhelming. The community use the nature very sustainable way. However, the use of environmental resource is the limited to extent necessary for the community. This leads to harmony between community and environment. Such harmony is however, possible because of the overriding social value that guides Oraon society. These are the value of equality in society, collective in economy, accommodation in history, ethical living, folk tradition in literature and group participation in art and music. On account of these, the attitude of the Oraon have towards nature is one of rational adaptation and not of mastery over the Nature.

The construction of houses, household's items and other artifact too show a linkage with the environment. The Oraon house made of up mud walls and tile roof and construction required the use of timber and bamboo. For minor product that we find the greater concern among the Oraon. The Oraon household includes such items as mats, cots, wooden stools, baskets, cup plates, cushions, rope, mortar and pestle and oil presses. All of these are made from forest products. Umbrellas are made with the handle and ribs of bamboo, covered with *gungu* leaves. Even the hooded waterproof is made of the *gungu* lives.

Knowledge of treatment of the disease is another sphere where we find a close relation between the Oraon communities and its environment. Treatment of disease is invariably based on the use of medicinal herbs found in the region. These are treated medicines based on leaves, roots, the bark of tress, and the plant which grown in jungle. Some of them are grown in their fields by the people themselves.

The major custom of Oraons is connected with birth, marriage and death. The linkage of customs with ecology is best reflected in customs connected with marriage and death. As per their custom man used to go to forest to fetch firewood and women's to fetch Sal leaves for preparing cups and plates. The marriage function would be incomplete without invocation of tree and plants. During field work it was observed that the use of leave cups and plates in drinking and eating purpose is still prevalent. As per their tradition while setting up a *marwa* in a newly constructed house, they use nine Sal saplings with leaves on top were planted in three rows. The middle one of the second row differs in its height. And also covered with branches of bamboo, sidha, bhewa, mango and mahua on *marwa*. Traditionally Oraon people believe that, the mango suggests perpetuity of descendants, the bamboo symbolizes progeny, the sidha fidelity of husband and wife, the bhelwa protection from the evil eye and the mahua, love between the couple.

The spring festival known as a *Sarhul* is celebrated when the Sal tree is in full blossoms. In the festival the Oraons preform the symbolic marriage of the sky with the earth. This is done to insure the fertility of mother earth. On this day they used to sacrifice some animals to their village deity.

Traditionally they were cultivating paddy as main crop during rainy season. Even few households were practicing rabi crops focusing on pulse cultivation like urad, rahar in their field. They used to utilize the forest based minor products on their needs. The item like mats, cots wooden stools, basket, cups and plates used by Oraon households are made from forest products. But intervention of British people, introduction of modern education, modern treatment method 'allopathic', introduce Christian religion and intervention of non-tribals influenced their traditional pattern of livelihoods.

If we look into the changing contest of livelihood of santoshpur village it will be found that it has changed a lot in course of time. During the British period the villagers were mostly depending on forest resources for their livelihoods. They used to collect various forest based products and fuel woods from nearby forest. The villagers were managing the forest. Apart from forest resources they used to do some cultivation in forest land. Mostly it was a system of mono cropping. Their economy was subsistence in nature. They were struggling to feed them. In course of time slowly this forest got degraded because of lots of reasons. The rise of industrialization, intervention of outsiders and rise of population became major threat for these communities. The degraded resources failed to suffice the needs of the villagers. It compelled the tribal inhabitants to look for other alternatives. In the initial days it was only agriculture, which gave them an alternative source of livelihoods. But the small land holding size and traditional technology failed to meet the rising needs of villagers. Due to increase the population and requirement of industrial needs the forest depletion rate is very fast in study area. Peoples are now travelling very long distance to reach forest for firewood collection. Villagers earlier use fire woods, which are directly; taken from forest but now they are buying from other person. In village, firewood collection work is mostly done by women. During field work it was found that people are using coal as alternative source cooking fuel.

After independence the study area witnessed lots of change. In 1958, Setup of Rourkela steel plant (RSP) in Rourkela city was a very important incident for the local village. After that education institutions like NIT Rourkela was established as Regional Engineering College Rourkela on 15th August 1961 and small scale industries were established in periphery area of Rourkela city. The emergence of lots of industry destroyed the forest resources on which the villagers were depending. However, it paved the way for other alternative livelihood opportunities for the local skilled and unskilled labourers. The Railway that acquired sizeable land in the locality also gave some opportunity of employment to the local households. Around 6 persons are working at Bandhamunda railway station as unskilled labourer. Even the railway has created a scope for seasonal employment for the villagers.

Source of livelihood are now available in near periphery of their resident area. Non- agriculture labor, self-employed, government service, industrial work force and business are example of

various types of livelihood. Traditionally they were owner cultivator. Set up of the Utkal Steel plant in Santoshpur village and well road communication have widen the scope for the villagers to go out in search of livelihoods.

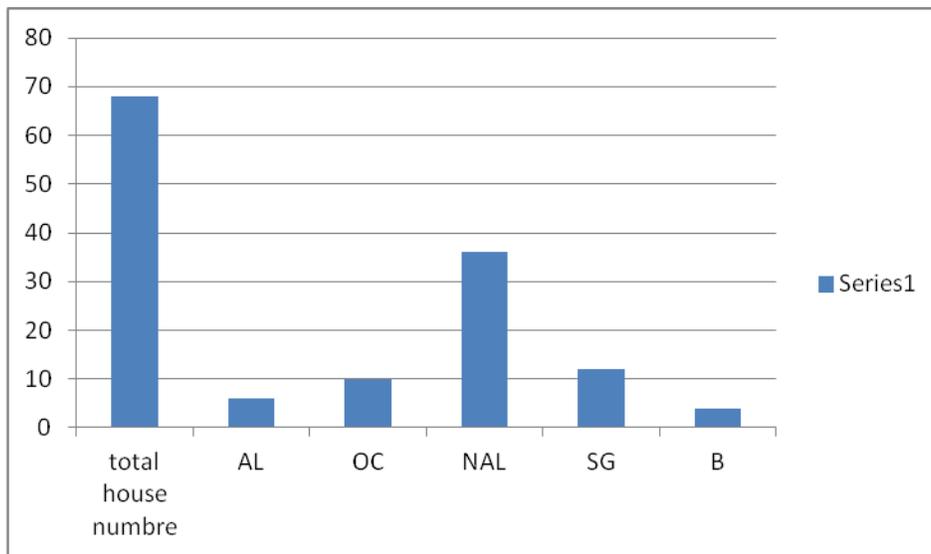
The emergence of new livelihoods in locality has attracted the labourers from other neighbouring areas. Many people have come from Bihar, Jharkhand and coastal Odisha to this area. With passage of time these migrate people became the part of Santoshpur village. In this way the demographic structure has changed. Earlier day Santoshpur village was solely a tribal village. However, at present few Muslim households who migrated from other regions became part of this village.

In the contemporary days the villagers have received lots of option for their livelihoods. The emergence of sponge industries have given a scope for moving out of village. The introduction of Mahatma Gandhi National rural Employment Scheme (MNGRES) has also brought some hope in the minds of poor tribals. The introduction of other development projects like anthodia Scheme, BPL rice and many others have widened their scope of livelihoods. It has reduced the rate of migration in the village. The villagers who used to go out of state for the search of jobs have back. At present their world of migration is mostly confined to their block and locality. However, still majority of them are depending on agriculture as primary source of livelihood. Their agriculture is not yet modernized. They are still practicing the traditional method. Their main crop is paddy and people are still practice traditional method of paddy cultivation. They are very conscious about their old paddy crops. They are not much influenced by the High Yielding Variety (HYV) seeds and chemical fertilizer. So, much change has not occurred in the case of agricultural production. Although, farming is now the chief source of livelihood for most of the households in study area the agriculture has not given them a sense of security. The main reasons include the small size of their land holdings, low productivity, inefficient agricultural methods, lack of irrigation facilities and the constant threat of wild animals (such as elephants). To avoid starvation, the most destitute have engaged in slash and burn cultivation.

Source of livelihoods

If we analyse the engagement of sample households in various activities it will be found that 52.94% households are involved in nonagricultural labour activities. They are mostly confined in construction and industrial activities. Around 14.70% household are owner cultivators, 17.64% in service sectors, 5.2% involved both agricultural labour and business activities (Figure:1.2). Those who are engaged in nonagricultural activities are working in construction site, daily wage labour under MGNREGS, construction work in Boundhamunda Railway Station, etc. The figure mention bellow reflects that now no body in the study village fully depending on forest resources for their livelihoods. A serf shift has seen from the field of agriculture to non-agriculture activities.

Figure: 2.1: Source of Livelihoods

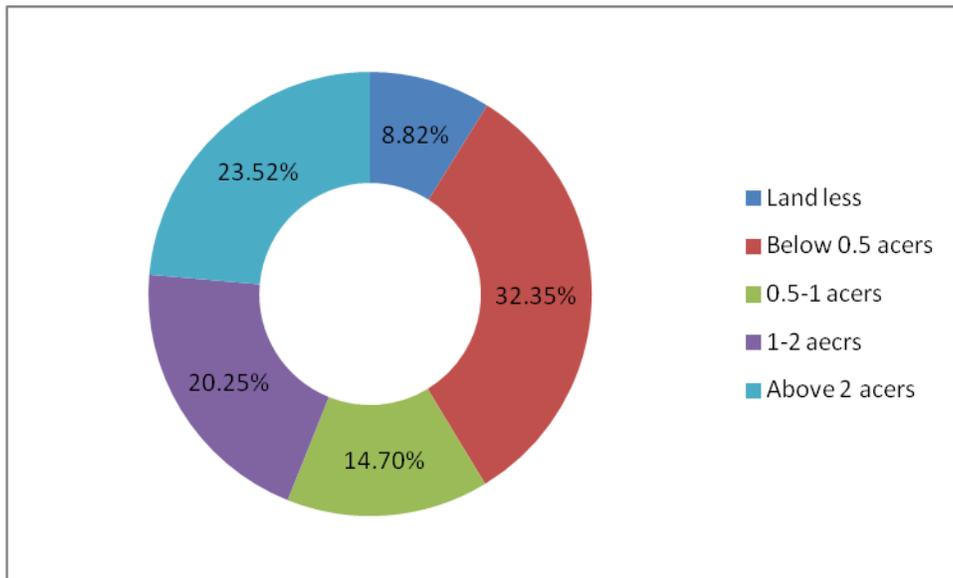


Source- Author's Calculation

If we discuss on the size of land holding in study village it will be observed that all most all the households are marginal landholders. While around 8.82% households are land less, 23.52% having land size more than 2 acres. The rest of the households are having less than two acres of land. Even around 50% landholding households in the village are having less than 1 acre of land. The fertile land, which is popularly known as *don* used for paddy cultivation. In *don* the villagers mainly cultivate kharif crops specially paddy. The villagers in study area are mostly

using traditional seeds and methods of cultivation. They used to depend on bullock for ploughing. They are not using Government funded high yielding variety (HYV) seeds.

Figure 2.2: Land holding size

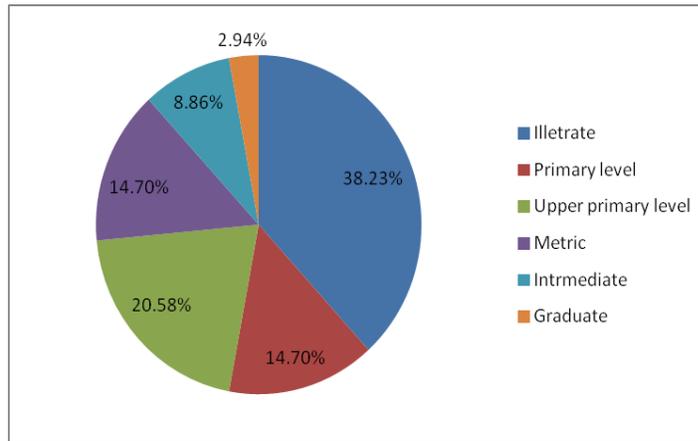


Sources: Author's calculation

In study area sizeable land comes under barren land. Here agriculture depends on monsoon. There are no irrigation facilities. No alternative irrigation facilities are being provided by Government. Though few households are cultivating wheat and other rabi crops but it is very marginal. Few tribal households are doing service in RSP and Railway. They got these jobs as compassion for their land they loss. One important thing observed in service sector that two tribal girls have joined in CISF force. This is very important and symbol for diversifying source of tribal livelihood as well as a mark of women empowerment. Village youths interacted have shown their interest in taking vocational course like ITI, polytechnic, etc.

Education level of study area is quite low. To easily understand we categories education level in six parts; illiterate, primary level, upper primary level, metric, intermediate and graduate. Figure 2.3 show the percentage level. The illiterate percentage is 38.23% and graduate percentage is only 2.94% have given the answer why majority of tribal people are engage in non agriculture labor sector.

Figure2.3: Education level



From the above discussion it was observed that a sharp change has seen in contest of source of livelihoods. At present the source of livelihoods are diversified. The villagers are no more depending on forest or agriculture only. They have so many options in front of them.

Chapter –III

Conclusion

This report begins with a review of traditional pattern of tribal livelihoods. It reflected how the tribal culture and their livelihood is closely associated with nature. The first chapter dealt with review of literature, objective and methodology of the study. Taking the anthropological methodology into account the present report had made an attempt to discuss the traditional pattern of tribal livelihoods in Santoshpur village of Sundergarh district, Odisha. It has also discussed the changing scenario of livelihood pattern in study area.

Livelihood is the dynamic term with respect to time and place, its meaning vary from place to place and depend upon availability of resource in particular geographical area, people culture and practice. The depletion of forest Changes in the external environment can affect assets, activities or outcomes. The livelihood sources are changes in behavior are known as coping strategies. If coping behavior is constantly necessary, then the livelihood strategy becomes a survival strategy, leading to erosion of assets. Poor households in risky environments adopt coping strategies to protect their livelihoods. These strategies include, intensification of existing income activities, diversification into new activities, migration, drawing upon social relationships and informal credit networks, drawing upon assets and adjusting consumption patterns etc. Many of these strategies are noticed among tribal of the present study area. Rani and Dodia (2000) considered the evidence on coping strategies in rural India. It shows that one of the most favored mechanisms is that of diversifying into non-farm activities and seasonally migrating to other areas. Diversification into non-farm activities is of a temporary and permanent nature depending upon the severity of the situation. Like the present situation, the households that are badly hit are those of small, marginal farmers, landless households are diversifying first. The better-paid of non-farming works and concluded that there are constraints on access to non-farming employment in Sundergarh. In diversifying into non-farm activities, households simultaneously draw upon social relationships and informal credit networks. The social relationships and the traditional support system along caste lines continue to serve as a means of support in various ways, though these networks are weakening. The consumption needs of poor villager for whole years are partially met by drawing upon the reserve assets, which they build up during peak seasons. As we know nonagricultural sector work are not available in whole year. These may

take the form of savings in cash or in-kind (e.g., stored grains), productive assets (such as livestock or land), and non-productive assets (such as jewelry). In unemployment period, households also reduce their consumption intake and expenditure on social and religious commitments. The reduction in consumption is more prominent among the women, land less and smaller farmers. Thus it is clear from the data that the tribal households experience quite different pressures and opportunities that adopted as livelihood and coping strategies. However many factors, which are to be studied in - depth, influence the choices of these opportunities made across the households.

The rapid changes at the macro level that India witnessed since the early nineties has contributed to the instability of the livelihood pattern of the poorer section of both rural and tribal households. While the benefits of globalisation process have largely accrued to the urban sector growth the tribal and rural sector has not been left behind. Degradation of forest resources due to industrialization have forced the villagers to look for alternative source of livelihoods. The age old symbiotic relation between nature and human being got disturbed. In study area it was observed that not even a single house hold is completely depending on forest resources for their livelihood now days. Forest has become a dream for them. The villagers who used to sell the forest product in market earlier has become the buyers of same. Agriculture, which was the most labor absorbing field for the villagers are no more a profitable business. Introduction of various development programmes by government and emergence of new industries in locality have given an alternative source of livelihood for the villagers. The rural non-farm sector has become a major source of livelihood for the poor households. It has become a primary source of income and employment for many of tribal households.

Some tradition patterns are still flow at present time but lots of changes comes in livelihood pattern of tribal people. The geographical situation and conditions of the study area like low land holding size, low fertility of land, no irrigation facilities and human factor are near to urban landscape and railway station, well communication system play an important role in influencing the trends of livelihood sources.

The villagers who were fully depending on traditional methods are coping with new technology with their traditional knowledge. Tribal people are still use levees cup and plats in their family faction. Carpet and mats are made in home by using available natural row material. Some extend they have adopted the modern life.

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