

Impact of Educational Programme on Social Change of Primitive Juang Tribe

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ABSTRACT

This research paper attempts to determine the effect of education development programme on social change of primitive tribes. The study is on the basis of independent variables i.e. various educational programme and dependent variables i.e., quantitative and qualitative aspects of social change. The sample consists of 60 Juang tribal households, 60 male and 60 female Juang persons, 60 School teachers, 120 tribal community members of Keonjhar district of Odisha. The help of Village Survey Schedule, Questionnaire, Interview schedule and observation schedule made the collection of data. The analysis of collected data was analyzed with the help of percentage, mean and X² (chi-square) analysis. The study's findings reveal a significant effect of educational programme on the social change of primitive Juang tribe. There is a close association between educational development programme and social change of primitive tribe in tribal of tribal districts of Odisha.

Keywords: Impact, Educational Programme, Social Change, Primitive Tribe

Journal of Teacher Education and Research (2023). DOI: 10.36268/JTER/18101

INTRODUCTION

The tribes of India constitute an important segment of Indian society known by various designations and appellations such as Adivasi, Vanuajati, Adima, Adhibasi Girijan, Janjat. After the African Continent India has the second largest concentration of tribal population, constituting 8.6 percent of the total population, the tribal population, according to 2011 census, is 10.45 crore. However, the tribes of India are spread unevenly, mainly in the central belt covering eight States Madhya Pradesh, Odisha, Bihar, Maharashtra, and Gujarat. Rajasthan, Andhra Pradesh and West Bengal. Apart from this belt the other areas where tribes abound is the Northeast which accounts for about 10 percent of the tribal population. Among the central belt States Madhya Pradesh houses about quarter (i.e., 24%) of the total Scheduled Tribes. Of the west-eastern States of Arunachal Pradesh, Assam, Manipur, Meghalaya Mizoram, Nagaland and Tripura heads the list with 94.75% the State population belonging to the tribal category, followed by Nagaland, Meghalaya and Arunachal Pradesh in that order. These tribal communities and groups spread all over the Indian mainland and in certain island of Andaman and Nicobar as well as Lakshadweep, constitute distinct dimensions of Indian life and culture.

Tribes of India (An Overview)

India has a total 573 scheduled tribes spread over most of the States and Union territories (with the exception of Punjab, Haryana, Chandigarh, Pondichery and Delhi). The over 350 tribes in India speak in over 100 languages. Though there is no definition of a Scheduled Tribes in the constitution of India, their essential characteristics include primitive, geographical isolation, distinct culture, shyness in contact with the community at large and economic backwardness. With their distinctive ways of life that are so much in the post-independence period a series of steps have been taken to promote education among people of the tribal communities and there has been quantitative expansion of educational facilities for them. In spite of making special provisions

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How to cite this article: Roul, K., Majhi, K., (2023). Impact of Educational Programme on Social Change of Primitive Juang Tribe. *Journal of Teacher Education and Research*, 18(1):1-7.

Source of support: Nil

Conflict of interest: None

for the tribal communities according to the directives of the constitution of the Indian Union and the introduction of various socio-economic programmes the tribal communities to remain traditional and very little change has taken place towards their modernization. One of the constraints for not achieving modernity in the tribal community is inadequate educational development.

Tribes of Orissa An Overview

Odisha is regarded as the homeland of the Tribals having a total tribal population about 8 million, which is 22.8% of the state's total population (2011 census). The state has the third highest tribal population in the entire country, which accounts for 9.2% of the total tribal population of India. The tribals mostly inhabit the western hilly regions of the state, mainly in or in close proximity to forests: More than 50% of Odisha tribal population is found in the individual Koraput, Sundargarh, Mayurbhanj, Keonjhar districts, while Koraput alone accounts for more than 25% of the tribal population of the state. There are 62 communities listed as a scheduled tribe in Odisha under provision of the Indian Constitution. More than 80% of them live in designated scheduled area. There are 13 sections of these tribes in the state of Odisha who have been identified as Primitive Tribes & who are very primitive in nature from cultural and technological standpoints. Twelve districts out of the total of Odisha are found to have major concentration of tribal population in the state. They are Balasore, Mayurbhanj and Keonjhar in the northern region. Phulbani, Gajapati, Koraput. Rayagada, Malkang. Nawarangpur in the southern region

and Sundargarh, Sambalpur and Kalahandi in the western region of Odisha. Tribal areas are simple and a barter system prevails in interior areas. Customary laws are operationalized in all facets of life of tribal communities. There is a high incidence of illiteracy and abysmally low among women folk including girl child. The tribals have oral literature (without scripts), including folklore, folktale, folksong, proverbs, riddles, myths perpetuate, and artistic manifestation and performing art like folk dance with indigenous musical accompaniments. (Mahapatra, K 1997)

Educational effort for tribal

One of the major contributions of the British administration in India is the creation of a public system of education to which everyone, irrespective of caste, creed, sex or religion, had to access. The British administrators established firmly and unequivocally the right of every child, irrespective of caste, sex or traditional taboos, to seek admission to all schools supported or aided by public funds (Naik, 1975). So the British administration paved the way for the education of the tribals. Equality of educational opportunity introduced and practiced by the British has rendered good service to the cause of education of the scheduled Tribes. With the dawn of their ushered a new era in the history of tribal education in India due to constitutional provisions, recommendations of various committees, commissions, study teams, working groups, and the National policy of Education 1986-& POA 1992. The Indian constitution (Article-46) envisaged special provisions in the post-independence period for the promotion of education of scheduled caste and scheduled tribes. This was the special responsibility of Central and State Governments.

The need for providing social reformers and political leaders felt education as well as bringing this section of the population into the mainstream of the development process, was inspired by Mahatma Gandhi's ideas of education. Sri Thakkar Bapa, a social reformer, initiated moves to improve the educational Standards of the tribal communities of the country and one such institution be developed was Ashram schools. Also, committee commission like Renuka Ray Committee (1959), Elwin Committee (1961) and Dhebar Commission (1962) had recommended the establishment of Ashram schools. The Education Commission (1964-66) recommended providing a five-year effective education for all tribal children by 1975-76.

The important schemes included in the programmes for the expansion of education facilities among scheduled tribes are the opening of various types of schools, awarded of scholarships, providing hostel facilities, stipends, stationary grants, boarding grants mid-day meals etc. The Central and State governments have also provided to the reservation of seats in educational institution for students belonging to scheduled tribes and same relaxation in the criteria for admission is also practiced. The educational programmes of the central Government include award of Post-Metric scholarships, provision of girl's hostels, pre-examination training centers and coaching cum guidance facilities to tribal students appearing in IAS and overseas scholarships. In addition to these, there are schemes in the state sector for the provision of pre-metric scholarships and stipends, exemptions from the tuition fees and examination fee education equipment, mid-day meal etc. Schemes are also being operated to train the tribal to work as teachers in their own area.

After independence, the centre and State Government have made hectic efforts to solve the problem of illiteracy and educate the tribal people. The programmes such as Non-Formal Education (NFE). Adult Education (AE), Operation Blackboard (OB). Early

Childhood care Education (ECCE), Mid-Day Meal (MDM). Total Literacy Campaign (TLC). Post Literacy Campaign (PLC). District Primary Education Programme (DPEP), Education Guarantee Scheme (EGS), Alternative Innovative Education (AIE), Serva Shiksha Abhivaan (SSA), Samagra Shiksha has been implemented in country to meet the needs of educationally disadvantaged groups and to strengthen the social infrastructure of education.

Identity of Juang tribe

Out of 46 tribal communities of Keonjhar district of Odisha, Juang tribe is the most primitive tribal community. They are living in 147 villages of Keonjhar district. Juang people are living in Banspal, Ghatagaon, Harichanpur, Telkai and Sadar block of Keonjhar district. The Juang people live in the hill tract called Juangpirh. The socio-economic condition is very miserable. The Juang is one of the few tribes of Odisha that has been very little by civilization. The Juangs are medium in stature with long head, high cheekbones and board nose with depression at the root. Colonel Dalton describes The community as the Stone Age survival in situ in situ in his descriptive Ethnology of Bengal. Contact with Odia speaking people they have become bilingual and speak both Odia and their own mother tongue known as Juang. The meaning of the term "Juang" is man, according to various Elwin eminent ethnographer. The Juang have a traditional system of education which is informal, practical and need based. The chief objectives toward which this type of education is directed are the maintenance of tribal solidarity and loyalty to tribal customs and traditions. The dormitory house of the Juang called mandghar is their traditional educational institution. This institution is for the bachelors. Here the juniors are taught their duties and responsibilities towards their superior, music, songs, storytelling, dances are the media of teaching. After independence, various socio-economic and educational development programmes have been implemented in the Juang area and the Juangs are now exposed to outside world to a greater extent. The Juang community is lagging behind in education compared to the mainstream people. It is matter of reach and access and availability of educational infrastructure in a locality in which the Juang community are by and large deprived, although the government has launched several policies and scheme in order to improve the status of Juang quality tribal education.

Social change

Change is a part of both the individual and social life. No society can ever exist without bringing changes. But almost always, these changes are resisted in every society. India is no exception because several factors combine before a change comes. In our society changes are bound to come. In some societies, these changes are very slow; in others these are rapid and fast. But no society can escape from changes. It is a link in the chain and those events which bring about the change can be seen with clarity. One the main reasons for social change is dynamic nature of the people. According to Jones social change is a term used to describe variations or modifications of any aspect of social processes, social patterns, social interactions or social organization. According to Gillin Social changes are variations from the accepted modes of life, whether due to alternations in geographical conditions in cultural equipment, population composition or ideologies brought about by diffusion or inventions within the group. Anderson and Parker state, "Social change involves alternation in the structure and functioning of social forms or processes them." Thus, social change is different from individual changes. Its causes and consequences are always social which makes it social. Change is not a breakpoint nor a destruction point. Through the process, the old order gets



transformed to new ones, retaining some of its earlier elements in some form or other such a phenomenon often formed as persistent patterns leaves some room for predictions; tomorrow will not be quite different and contradictory from today and yesterday. It will fall somewhere nearer.

Social change of Juang tribe

Juangs have been identified as one of the primitive tribal groups considering their habitat, technology, methods of getting food, low literacy rate and the like- they show their racial affinity with the Munda (austic) group. Now, they have become familiar with Odia language and speak Odia and their mother tongue, which is Juang. However, with modern education, transport and communication, many Juangs, especially the educated youth, have learnt modern Odia and English. The dress & ornament, food employment & Income pattern, life cycle like birth, marriage, youth organization, social life, religion and magic Juang pantheon development process, ceremonial cycle, life in village, dance and music, education, agriculture, family life, health status, political system, economic life, Rhythms of life, organization of festivals, relation with non-tribal people, educational institution, family and kinship, bank, market and banking system of Juang primitive tribe of Keonjhar district shows developing in nature. The Juangs of Odisha are no more an isolated group due to expansion of education facilities in Juang areas. There have been a lot of migration of people from and to Juang areas. The Juangs also frequently come in contact with the people of the plains in the markets and urban centres which they visit. All these have led to some changes in their way of life. The changes which are taking place among the Juangs as a result of the improvement of educational status due to the implementation of educational development programme.

Rational of the Study

Economically, educationally and socially, the Juang is one of the backward tribal community in Odisha. Prior to the fifth plan the welfare were sporadic and scanty, including opening of new schools, grain goals and pair shops, supply of reading materials and writing materials to the school children but steps have also taken to make education productive and employment oriented. Vocational training is also imparted to the adults. Owing to the implementation of educational programme in Juang area, the education status of Juang people have been improved and their quality of life has been developed. So one of the main reasons for social change is development of educational status of people. The better educated are regarded more highly than the less educated. The Juanga of Odisha is no more an isolated group. The changes which are taking place among the Juang as a result of implementation of educational development programme in Juang area of Keonjhar district. The Juangs have experienced many changes in their quality of life. Steps have also been taken to make education productive and employment-oriented vocational training is also imparted to the adults. Their contact with the non-tribal have changed their traditional social habits and cultural patterns. In this connection, the researcher has decided to undertake a research study on Junag tribe to find out the impact of the implementation educational programme on social change.

Statement of the Problem

"Impact of Educational programme on social change of Primitive Juang tribe"

Objectives of the Study

- To find out the educational status of Juang people in relation

to educational programme.

- To assess the impact of educational programme on social change of primitive Juang tribe.
- To ascertain the perception of Juang community members on social change with regard to implementation of educational programme in tribal area.

Research Question

- Has the educational status of primitive Juang tribe improved through implementation of educational development programme?
- Is there a positive impact of educational status of Juang tribe on social change?
- Is the perception of community members on social change positive?

Scope and Delimitation of the Study

- Keonjhar district.
- Two tribal blocks i.e., Banspal and Ghatagon
- Four Juang villages i.e., Two villages from each block
- 60 tribal Juang households
- Educational development programme
- Social change.

Operational definition of term used:

Impact refers to impinging or striking, especially of one body against another through forceful contact, collision.

Social change refers to changes in human interaction and relationship that transform cultural and social institutions, social institutions, social relations, modification in people's ways of doing and thinking.

Primitive tribe refers to a group of people not yet exposed to or used to modern practices contemporarily prevalent and members of such group may have primitive features in their social structures as well as practices.

Educational programme refers to a programme written by the institution or ministry of education which determines the learning progress of each subject in all the stages of formal education to develop knowledge, understanding, skills, physical, creative, moral language, cognitive and social literacy and communication and skill among people.

METHODOLOGY

The survey method has been followed for the study.

Sample and Sampling Technique

Keonjhar district has been selected as area of the study. Out of 13 blocks, only two tribal blocks i.e. Banspal and Keonjhar Sadar block have been chosen on the basis of the availability of Juang tribe for the study. Out of total Juang tribal households only 60 Juang tribal households have been included for the study. The study also included 60 male and 60 female members of the families, 120 community members, 60 school teachers of Sample two blocks. Stratified random sampling procedure has been adopted for the present study.

Tools used:

- Village survey schedule to collect village level data.
- Questionnaire for teachers to collect information on education and social change.
- Interview schedule for parents to collect information on

education and social change.

- Interview schedule for community members to collect information on educational status and dimensions of social change.
- Observation schedule (Rating scale) for investigator.

Procedure of Data Collection:

The following steps were followed for data collection.

- Baseline survey for Identification of Juang tribal villages.
- Collect information from school teachers through Questionnaire on education and social change.
- Collection of educational programme and social change related data from tribal people through interview schedule.
- Collection of information regarding effect of education on tribal change from tribal community members.
- Investigator observes the social change related information from tribal families through observation schedule.

Data Analysis

The collected data has first tabulated and then analyzed and interpreted the data with help of percentage, mean and chi-square analysis, wherever need graphical representation has been given for clear understanding the findings of the study.

ANALYSIS AND INTERPRETATION OF DATA

The table-1 shows educational facilities in Juang tribe dominated area. The analysis of above table clearly reveals that about 60.67% Juang people said about their educational facilities available in Juang dominated area. Thus now Govt. and NGO level educational institutions are functioning for educational development of Juang tribe still then more educational opportunities are needed for the primitive tribes.

Table-1 Educational Facilities Available in Juang Tribal Area

Sl. No.	Educational Facilities	No. of Respondents said 'Yes' out of 300	Percentage
1	Pre-Primary education	222	74.00
2	Primary School	256	85.33
3	Upper primary school	208	69.33
4	Secondary education	194	64.67
5	Asharam School	182	60.66
6	Vocational training Centre	131	43.67
7	Non-formal education	142	47.33
8	Adult Education	167	55.66
9	Educational facility by NGO	158	52.67
10	Alternation schooling facility	163	54.33
	Mean	182	60.67

Table-2 Perception of Juang Community Members, Teacher's on Implementation educational programme

Sl. No.	Educational Facilities	No. of Respondents said 'Yes' out of 240	Percentage
1	Educational facilities has improved in Juang dominated area	197	82.08
2	Educational status of Juang community has improved after implementation of educational programme	188	78.33
3	Positive attitude towards education of Juanga household developed	191	79.58
4	Educational facilities motivated Juang people towards primary education	202	84.17
5	New Educational development programme are implemented effectively for Juang people.	176	73.33
6	Both Govt. and NGOs based organization are working for educational development of Juang children	172	71.67
	Mean	188	78.33

Table 2 represents the perception of Juang community members and teachers on implementation of educational programme in Juang dominated area of Keonjhar district of Odisha. The analysis of the above table clearly reveals that more than 78% of Juang people opined that implementing an educational program helps improve educational facilities status and positive attitude towards education. Thus there is a positive perception of tribal community members on implementation of educational programme effectively for educational development of tribal education.

Table 3: Quantitative Social change of Juan community through educational programme

Sl. No.	Particulars	No. of Respondents	Percentage
1	Educational status increased	39	13.00
2	No. of schooling facilities increased	42	14.00
3	Population dynamics of Juanga people improved	21	7.00
4	Recreational facilities and mode enhanced	48	16.00
5	Employment and income increased	28	9.33
6	Death rate decreased	32	10.67
7	Per capital consumption of food increased	46	15.33



8	Business activities increased	11	3.67
9	Education of family member increased	33	11.00
	Total	300	100.00

Table 3 indicates quantitative aspect of social change of Juang community through educational development programme. It is revealed from an analysis of above table that improvement of educational status, schooling facilities, recreational facilities, employment and income status increased, death rate decreased, per capital consumption of food increased, improved business activities and education of family members increased. Thus there is a positive impact of implementation of educational programme on the quantitative aspect of social change of primitive tribe. The calculated value i.e., 35.265 is higher than 16.919 at 5% and 21.666 at 1% level table value at 9 degree of freedom, so it is significant. Thus there is a positive effect of educational programme on social change of Juang tribe in quantitative aspects.

Table 4: Qualitative Social Change of Juang Tribe through educational programme.

Sl. No.	Particulars	No. of Respondents	Percentage
1	Changed in social system	34	11.33
2	Use of technological process	24	8.00
3	Informal or formal association	27	9.00
4	Development of supplementary materials for education.	36	12.00
5	Socialization process	40	13.33
6	Process of social control	38	12.67
7	Moral concept i.e. ideas value, tastes and the like	46	15.33
8	Use of new source of power & energy	24	8.00
9	Change of behavior	9	3.00
10	Superstition social transformation	22	7.34
	Total	300	100.00

Table 4 shows qualitative aspects of social change of Juang tribe through educational programme. The analysis of the above table clearly reveals that through implementation educational development programme the qualitative aspects of social change has changed a great extent in form of production & social system. The X2(chi-square) analysis also reveals that calculated value i.e. 35.265 is higher in comparison to table value at 5% (16.919) and 1% (21.666) level. So it is significant. Educational status of Juang tribe has positive impact on qualitative social change so educational development programme should implemented through government and NGOs level for improvement of quality tribal education.

Table 5: Effect of Educational Status of Juang tribe on Social change

Sl. No.	Area of social change	Observed value	Mean value
1	Population Dynamics	395	3.29
2	Social system and modernization	398	3.31
3	Attitude, cultural & moral value	416	3.46
4	Superstition and Social transformation	374	3.11
5	Technology and resources and economy	336	2.8
6	Level of Living	368	3.06
7	Life cycle and Kinship	348	2.9
8	Leadership and Political system	372	3.1
9	Social mobility	354	2.95
10	Development process	342	2.85

Table 5 shows effect of educational status of Juang tribe on social change with the help of observed value and mean value. The necessary information was collected from Juang tribal community through an observation schedule. The mean analysis of above table clearly reveals that social change aspects like population dynamics, social system and modernization, attitude, cultural and moral value, superstition and social transformation, level of living and leadership and political system have improved to a great extent as the mean value indicates more than average. But technology, resources and economy, life cycle and kinship, social mobility and development process have less than the average value, indicating less improvement in social change. Thus the indicators of social change have changed positively due to the development educational status of Juang people through the implementation educational programme.

Figure 1: Graphical representation on the effect of educational status of Juang tribe on social change has been given in below.

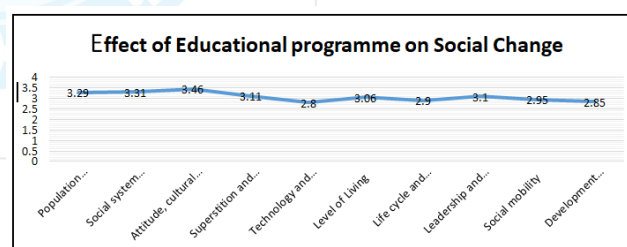


Table 6: Suggestive measures to be taken for better Educational Development and Social change

Sl. No.	Educational Facilities	No. of Respondents	Percentage
1	Educational facilities should be improved in Juang area	39	16.25
2	Residential Ashram school in every Gram Panchayat and Ashram High school in every block headquarter	32	13.33
3	Pre-primary education should be attach with every Ashram school	28	11.67

4	Juang tribal community members should be encourage for active participation in school management	42	17.50
5	Vocational, adult education and life skill training should be available in Juang area	21	8.75
6	Local teachers from Juang community should be engaged in primary school	24	10.00
7	NGOs should be worked for educational development and social of Juang people	16	6.67
8	Multi-lingual education programme should be implemented effectively in Juang area	38	15.83
	Tota	240	100.00

Table 6 shows suggestive measures to be taken for better educational development and social change. The analysis of the above table reveals that more educational facilities, residential ashram schools, pre-primary education, active participation of community members, vocational, adult education and life skill programme, local language and local teachers, NGOs and the multi-lingual educational programme should be introduced for development of education of status of Juang tribe. The X² (chi-square) analysis also reveals that the calculated value i.e. 22.339 is higher than table value at 5 and 1% level in 9 degree of freedom. So it is significant. Thus the action-oriented measures will certainly helpful for the improvement of educational status and influence the social change of primitive tribes of Odisha.

Findings of the study

Basing on analysis and interpretation of data the following findings are given About 60.67% of educational facilities are available in Juang tribe-dominated area More than 78% Juang tribal communities are opined about the effective implementation of educational development programme in Juanga living area The Quantitative social changes like: - enhance of educational status, schooling facilities, population dynamics per capital Consumption of food, and business activities has been changed in significantly in the primitive Juang community The qualitative social changes areas such as the social system, use of the technological process, development of Supplementary materials, Socialization process, Social control, superstition and social transformation, moral concept, new source of power & energy and change in behavior, insurance system have been changed significantly Most of cases in the effect of educational status on social change of Juang tribe is more than average i.e. population dynamics, social system and modernization, attitude, cultural and moral value, social transformation, level of living, leadership, and political system Suggestive measures such as provision of educational facilities, the opening of Ashram school is in every panchayat and block level, attach of pre-primary education / ECCE with Ashram schools, active participation of Juang community members in school management, vocational and adult education programme, multi-lingual classroom process and engagement of local teacher and home language should take into consideration

for better implementation of educational programme in primitive tribe dominated area.

CONCLUSION

Society's education level is considered an index of development and a nation's potential for growth. The concept of education needs to be defined in the context of its ability to meet the challenge of social change and social justice. The role of education, both at school and at home, formal and informal and of other modes of education assume a significant role in shaping the future growth of individuals and society. Moreover, education helps character formation, provide professional and vocational skills, physical development, happy life, spiritual and social change tool, ameliorates our behavior, emotional development, communication skills, power to earn livelihood etc. So the above analysis and the findings lead to the conclusion that Educational programme is more effective on social change of primitive tribe. Hence the development of education of tribal people can be applied for social change in tribal areas to improve the quality of life of Juang people.

SUGGESTION

Educational opportunities should be provided to the Juang dominated area and primary education should be given to Juang children through their own tribal language.

There should be an at least one residential Ashram school in every Grama Panchayat. Headquarters and at least two residential High School in every block ECCE / Pre-primary education should be introduced in Ashram schools in tribal-dominated area in all formats of alternative schooling Effort should be made to involve the community and alumni in tribal volunteer efforts to enhance learning by providing schooling facilities Vocational and adult literacy and life enrichment programme should be provided to Juang people in Juang language in their locality The local teachers or those with familiarity with local language should be engaged in Juang dominated area of Keonjhar district Non-Government Organizations (NGOs) should work for social reform and social change of Juang tribal and the development of education among Juang children The multi-lingual education programme should be implemented effectively to enhance Foundational Literacy and Numeracy at early grade level.

EDUCATIONAL IMPLICATION

This type of research study will helpful to the planner, educationist, sociologist, economist and administrator prepare an action-oriented plan and properly implement the socio-economic development programme for primitive tribes of Odisha in general and Keonjhar district in particular.

This type of research study will help to researchers, teachers, tribal community members and educational administrators for developing educational opportunities for enhancing the educational status of Juang tribal community This type of study will helpful to the tribal communities for creating educational opportunities for tribal people to improve the educational status of primitive tribes.

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