

# Exploring the Rich Ecosystem of a Tribal Village in Koraput, Odisha: A Journey into Nature's Harmony

**Rajesh Mondal**

Student, The DHAN Academy, Madurai, Tamil Nadu

Email – [mondalrajesh832@gmail.com](mailto:mondalrajesh832@gmail.com)

**Abstract:** Embark on a journey through the captivating landscape of rural Odisha, where the village of Charamula stands as a testament to the enduring spirit of its people. From the vibrant festivals of the Hindu community to the solemn ceremonies of the Christian population, tradition and modernity blend seamlessly in this picturesque setting. Against the backdrop of climate challenges and economic inequalities, the villagers demonstrate remarkable resilience, forging ahead with determination and fortitude. Through an exploration of social, economic, ecological, and political dimensions, the intricate fabric of rural life unfolds, offering insights into the community's aspirations and challenges. Join this immersive exploration of rural Odisha, where the rich tapestry of culture and tradition awaits discovery, painting a vivid portrait of resilience and hope for the future.

**Key Words:** Village Ecosystem, Rural Odisha, Tradition, Resilience, Culture, Community, Challenges, Sustainability, Development.

## 1. Introduction :

Nestled amidst the verdant landscapes of Koraput, Odisha, Charamula village emerges as a sanctuary of serenity and fortitude. Defined not merely by its physical structures but by the seamless integration of nature's bounty, robust social ties, and vibrant cultural heritage, Charamula stands as a testament to the enduring ethos of rural existence. With a populace of 1010, as recorded in the 2011 census, Charamula constitutes one among the 80 villages under the Borigumma block, each weaving its distinct narrative of resilience and tradition.

Nevertheless, amid its idyllic charm, Charamula contends with the challenges of climate change, particularly cyclones, which imperil its vital natural resources and disrupt the livelihoods of its denizens. Yet, undeterred by adversity, the village perseveres, embodying the timeless wisdom transmitted through generations. Echoing the words of Mahatma Gandhi, who heralded, "The future of India lies in its villages," Charamula epitomizes this credo, preserving its heritage while embracing progressive change tailored to the aspirations of its populace and the exigencies of its surroundings. Embark on a voyage into the heart of Charamula village, as the intricate tapestry of its ecosystem unfurls, illuminating the resilience of its community and unveiling the quintessence of rural harmony where simplicity thrives, and the bonds of communal solidarity endure.

## 2. Objectives

- ✓ To Study social demography and the rural context of the village.
- ✓ To examine the economic conditions, livelihood pattern and standard of living of the village.
- ✓ To study natural resources, their changes over the years, and the people's relation with the resources.
- ✓ To understand the culture, traditional, political, and other unique practices of the Village.
- ✓ To analyse the various development issues and needs of the community.

## 3. Literature Review:

**Livelihood and Anthropology: A Study of Tribal Villages in India**

This Study of Tribal Villages in India" offers an insightful exploration into the socio-economic dynamics of indigenous communities. The article delves into the intricate relationship between livelihood strategies and cultural practices, shedding light on how traditional knowledge sustains these societies. Through meticulous fieldwork, it highlights the resilience of tribal livelihoods amidst modern challenges. A compelling read for those interested in indigenous studies and sustainable development in India.

#### **Status and problems of educational scenario among the tribals in Koraput district, Odisha**

The educational scenario among tribals in Koraput, Odisha, faces multifaceted challenges. Issues include limited access to quality schools, inadequate infrastructure, shortage of trained teachers, linguistic and cultural barriers, and low enrolment and retention rates. Socioeconomic factors, such as poverty and lack of awareness, further compound these challenges. Addressing these issues requires comprehensive strategies focusing on infrastructure development, teacher training, community involvement, and cultural sensitivity.

#### **Socio-Cultural Changes of Tribes and Their Impacts on Environment**

The article explores how socio-cultural shifts among tribes affect the environment. It examines changes in traditional practices, such as resource utilization and land management, and their ecological repercussions. These shifts often stem from external influences like globalization and government policies, leading to habitat degradation, biodiversity loss, and altered ecosystems. The article underscores the importance of understanding indigenous perspectives and integrating traditional knowledge for sustainable environmental management.

#### **Livelihood and Natural Resources: A Socio-Cultural Study of the Paraja Tribe of Koraput District, Odisha, India**

The article "Livelihood and Natural Resources: A Socio-Cultural Study of the Paraja Tribe of Koraput District, Odisha, India" explores the intricate relationship between the Paraja tribe and their environment. It delves into their traditional livelihood practices and the utilization of natural resources. Through a socio-cultural lens, it provides insights into the dynamics shaping the tribe's existence amidst environmental changes in the Koraput District of Odisha, India.

#### **Functioning of Tribal Political Structures**

The article delves into the intricate workings of tribal political structures, highlighting their decentralized nature and emphasis on consensus-building. It explores how tribal societies employ customary laws, councils, and leadership roles to govern themselves, often prioritizing community welfare over individual interests. The piece offers insights into the resilience and adaptability of these systems in navigating modern challenges while preserving cultural identity and autonomy.

### **4. Research Location and Methodology**

**Research Location:** The research location is Charamula village, situated in the Borigumma block of Koraput district, Odisha state, India.

**Study Period:** The study was conducted from 21st February 2023 to 1st April 2023.

**Sampling Design:** The sampling design for this study involved a holistic approach towards understanding the village as a whole ecosystem. Various participatory methods were employed to collect data from different segments of the community. The sample included participants from different genders and age groups to ensure a comprehensive understanding of the village dynamics.

#### **Data Collection Methodology:**

**1. Primary Data Collection:** Participatory Learning Methods (PALM): Transect Walk, Social Mapping, Resource Mapping, Mobility Mapping, Historical Timeline, Trend Analysis, Seasonal Calendar, Problem and Solution tree, Pairwise Ranking, Daily Calendar, Wealth Ranking.

**Other methods:** Focused Group Discussion (FGD), Semi-structured and unstructured interviews, Case studies, Short questionnaires, Sampling survey, Observation.

**2. Secondary Data Collection:** Data was gathered from various sources including Panchayat office, Anganwadi, Primary School, High School, Health Sub Centre (HSC), Ration shop, and Post office.

**Analysis of Data:** Primary data was compiled and analyzed using Excel spreadsheets and qualitative analysis techniques.

This comprehensive approach aimed to provide insights into the socio-economic, cultural, and environmental aspects of Charamula village, facilitating a deeper understanding of the community's needs, challenges, and opportunities for development.

## 5. Results and Discussions

Exploring Charamula village revealed a rich tapestry of social, cultural, political, ecological, and economic dimensions. Results showcase empirical findings, while discussions interpret these, sometimes drawing from existing literature. Observations and deductions deepen understanding, leading to a conclusion that identifies development challenges.

### 5.1. Social Dimension

Delving into village life reveals a rich tapestry of connections and development issues. From family units to broader societal norms, every aspect intertwines. Families form hamlets, which then shape villages and beyond. Exploring factors like caste, gender, health, education, and family setups offers a window into village dynamics. Social structures, like the caste system, play a pivotal role, reflecting traditions and customs. Understanding these layers paints a vivid picture of village life's intricate social fabric.

#### 5.1.1. History of the village

There was only one Brahmin family close to the Sarbamangala Temple 150 years ago. His two sons. One was Narayan Mishra, and he created the hamlet of Narigam under that name.

Chaitnaya Mishra was a further son, and Charamula Village was established under that name. When more individuals arrived daily, a community was developed. In these two communities, 20 ponds were dug at that time.

#### 5.1.2. Demography

Charamula is a small village in Borigumma Tehsil in Koraput District of Odisha State, India. According to the 2011 Census, the total population of Charamula Village is 1010, with 495 males and 515 females, and 257 houses. Sex Ratio is 1040. The village literacy rate is 34.5%, and the female literacy rate is 12.5%.



Figure 1 Social Map

Table 1 Demography of Charamula Village

| Census Parameter               | Census Data  |
|--------------------------------|--------------|
| Total Population               | 1010         |
| Total No of Houses             | 257          |
| Sex Ratio                      | 1040         |
| Total Literacy Rate %          | 34.5 % (348) |
| Female Literacy rate           | 12.5 % (126) |
| Scheduled Tribes Population %  | 16.0 % (162) |
| Scheduled Caste Population %   | 19.9 % (201) |
| Working Population %           | 44.5 %       |
| Child (0 -6) Population %      | 148          |
| Girl Child (0 -6) Population % | 49.3 % (73)  |

(Source – Panchayat Office)

According to Anganwadi, there are currently 1163 people living there, 574 men and 589 women, and 279 households. 1026 is the sex ratio. SC communities are more of them.

Table 2 Caste-wise distribution of males and females at Charamula village

| Caste-wise distribution of males and females at Charamula village |      |        |       |
|---|------|--------|-------|
| Caste   | Male | Female | Total |
| SC  | 230  | 223    | 453   |
| ST  | 184  | 195    | 369   |
| OBC   | 160  | 171    | 341   |
| Total   | 574  | 589    | 1163  |

(Source - Anganwadi)

### 5.1.3. Religion

There are two religions: Hinduism and Christianity. Christian people live on the north side of the village. The Hindu community occupied the rest of the village. All are living very happily. There is no religious discrimination. They all celebrate their own culture. They invite each other and enjoy themselves together.

### 5.1.4. Caste

The four main castes are general, SC, ST, and OBC. The subcastes that belong to them include Telegu, Gouda, Paico, Harijana, Dhoba, Bramhin, Bhatra, Paroja, Amanatya and Lahora. Before 30 years there was huge caste discrimination among all castes. But nowadays only Brahmins are doing little bit discriminated against by other castes.

### 5.1.5. Family structure

Baseline surveys and conversations with people reveal that 80% of families are nuclear and 20% are joint. Once the sons started earning and getting married, they started to live alone with their family. But the family does collective farming and divides the surplus among them. Once the parents become old, they join one of their sons, who takes care of them until the end. That son gets the little portion of land that the parents had before they died. In a joint family, the elder (male) member of that specific family makes all decisions. Yet they communicate with every member of the family regularly.

### 5.1.6. Health

Healthcare in the village is limited, with only one Health Sub Centre (HSC) and a few doctors. The HSC provides basic care but lacks specialists like paediatricians or gynaecologists. Pregnant women receive minimal care and are referred to Primary Health Centres (PHCs) for delivery. Medicine shops are 2 km away, offering free government-provided medicine. Anaemia, tuberculosis, and malaria are common, but HIV and malnutrition are rare. The HSC organizes camps for immunizations and provides financial aid to pregnant women, though some misuse it. Accessing proper nutrition remains a challenge.

### 5.1.7. Education

Exploring education in Charamula village reveals interesting insights. Many kids stop studying after class 8 or 9 and start working. Boys often become migrant laborers, while girls help on family farms. Although the village has good primary schools, higher studies need traveling elsewhere. Students usually attend Narigam High School, which is close by and well-equipped. Some families opt for private schools like St. Xavier High School. Despite efforts, not all guidelines for meals are followed. Overall, about 60 to 70% of the newer generation complete high school, but few pursue further education due to various reasons including lack of interest and financial constraints.

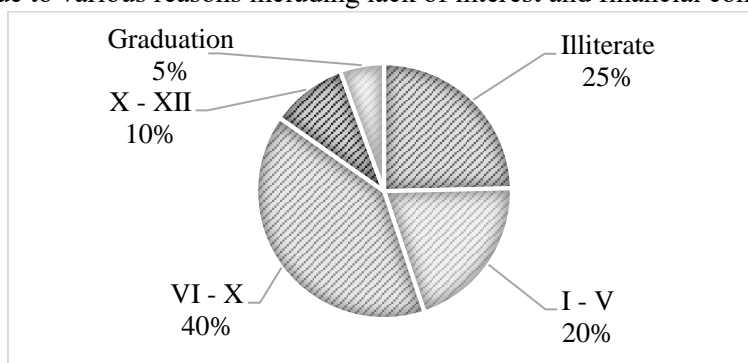


Chart 1 The literacy rate of this village

(Source – Baseline Survey)

### 5.1.8. Migration

Discovering trends during household surveys, it's evident that migration is rising in the village. Mostly happening after the paddy harvest, many men leave for work elsewhere. They travel to places like Delhi, Tamil Nadu, and Mumbai for jobs in construction, gold, or textiles. About 30% of adults between 20 and 50 are part of this migration wave. This movement, both within and outside the state, affects the village's dynamics, especially during certain months.

### 5.2. Economical dimension

The economy is the basic parameter to understand the condition of any country, state, district, or village. As it is known that Agriculture plays an important role in the Indian economy, the Same phenomena are also observed in the village of Charamula also villagers' main livelihood is agriculture and most of the villagers are involved in agriculture.

**Livelihood**

Through household surveys, it comes to know that people are involving in different kind of occupation. And people have a secondary source of income also. It is possible to observe the villagers' main livelihood in this graph.

The majority of people's primary source of income is agriculture work, according to a survey of 88 homes. The agricultural sector employs 25% of all workers. In place of 24% of the population, wage labour is referred to as Labour work. As labourers don't have own land frequently travel to other people's properties.

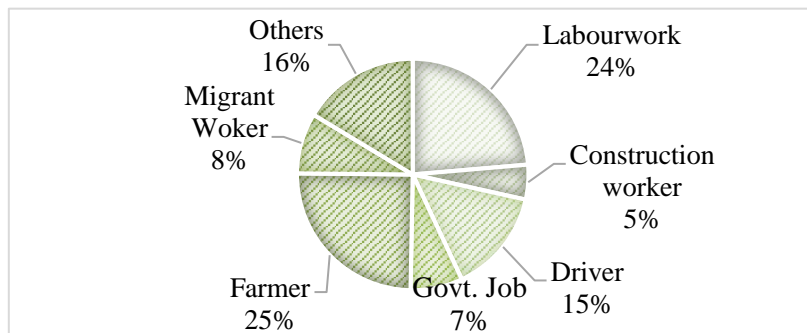


Chart 2 Livelihood

Nowadays, a lot of young people opt to work as drivers. In addition, 15% of the people in this community were employed as drivers. 7% of people work for the government, and 5% of people are employed in construction, leaving aside the 8% of people who relocate to other states during the off-season. 16% of people hold additional employment, such as conventional jobs, enterprises, etc.

**Crops**

In Charamula, villagers grow primarily paddy, along with sugarcane, cabbage, cauliflower, tomato, radish, and various vegetables.

**Paddy**

Traditionally, paddy was cultivated once a year, with seeds sown in May and harvest in January, relying on rainwater. Recently, due to canal water availability, a second paddy crop is planted in February, expecting harvest in May, reducing dependence on rain.

**Wealth ranking**

In the presence of two and three community people wealth is done. And all the criteria are set by the community people. They set 4 criteria these are-

- A. **S4-** Those who has Government job and fixed income and income is more then 10000, and those people who has big business and income is more than 15000 per month.
- B. **S3-** In this category those people are coming who has more than 5 bigha agriculture field and other source of income like small business, or who has other person in their family for income.
- C. **S2-** Under this category those people are came who are involve in agriculture work and also in construction work or other source of income like small shop, and no land.
- D. **S1-** Under this S1 category those people are coming who don't have any land and those who has no source of income.

Through a baseline survey, we can examine how the villagers' wealth is distributed here.

According to the following chart, 65% of the residents of this village are classified as poor, including those who work as daily labourers in agriculture, construction, or food shops and have no land. With a government job or higher income from a business, 18% of persons fall into the rich category. 10% of people fall into the intermediate category if they have more than 5 bighas and another source of income, such as a business. Another 7% of persons fall under the category of the very poorest of the very poor.

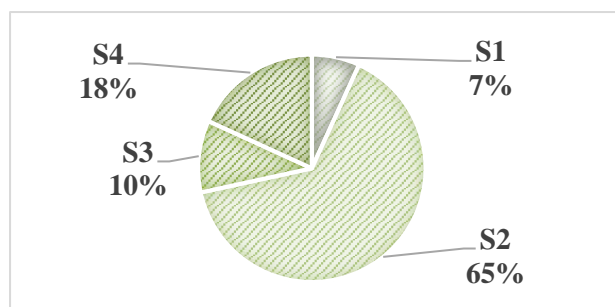


Chart 3 Wealth Ranking

**Si's of Poverty**

Poverty is not about income, poverty can be described in 5-dimension ill-health, illiteracy, incomeless, inequality, and isolation. As per the field visit it is describing that all kinds of poverty is present in this village.

**Incomeless**

It can be deduced from the sample survey of 88 families that 38% of people have incomes between Rs. 5001 to Rs. 10000, while only 25% have incomes between Rs. 0 to Rs. 5000. 22% of the population earns between Rs. 10001 to Rs. 15000. 10% of people earn between Rs. 15001 to Rs. 20000. There are 6% of residents with annual incomes over 20,000. The farmers said "For the entire year we are working hard in the field, but we couldn't get anything as we expected, so we have to leave all our relatives and land to another place for work, we don't have enough money to pay our debts." The farmers said that "Even though we are getting high yield, if we are not getting the amount, we spend on field, we have been pushed to the debt burden and family responsibility makes us look for job to survive."

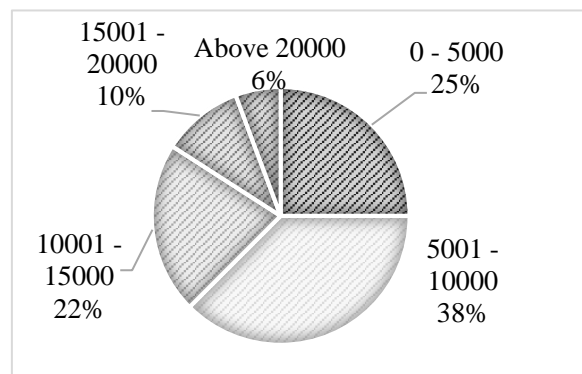


Chart 4 Income Category

**Inequality**

Before thirty years ago, inequality was high, but it is now less so. There is disparity now, primarily on the political front. Lower caste people weren't treated fairly while money was available at that time. Also, it is noticed the distribution of water tanks, which has an unequal distribution. Only two water tanks exist; one belongs to the paik colony and the other to the Amanatya colony. Some members of the lower caste didn't participate in politics; therefore, the Panchayat didn't give them a water tank. We can see the uneven wealth distribution among the villages in this Lorenz curve.

This curve makes it evident that there is an equitable distribution of wealth. It can be deduced from wealth rankings that more than 25% of people have incomes between zero and five thousand rupees, while just 6% have incomes over twenty thousand rupees. It demonstrates the degree of wealth inequality, with some people earning more than Rs. 20,000 while others get only Rs. 500.

The Gini coefficient makes it clear that the poorest 81.82% of the population receive 62.88% of the total income, while the other 15% receive 35%. And according to the Gini coefficient, the degree of inequality is 0.34, which is close to 0 and indicates that the level of inequality is not particularly high.

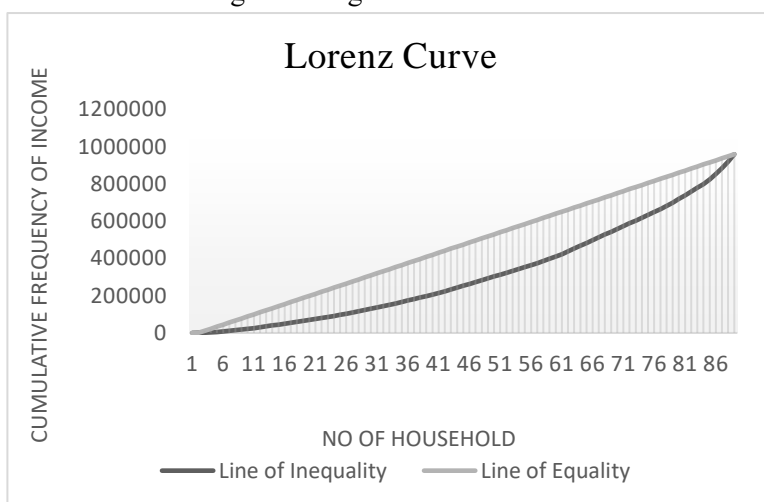


Chart 5 Lorenz Curve

**Ill-health**

People in this village do not have access to excellent healthcare facilities. According to the inhabitants, there is a shortage of medical facilities and poor sanitation. Practice continues to allow open defecation. Inside the settlement, there are no medical facilities. They would have to go 19 kilometers to Borigumma CHC if a significant problem had arisen at that moment. Anemia is the most prevalent ailment in this community, affecting more than 60% of residents.

**Isolation:**

Poverty is also a result of isolation. Casteism is not a major problem in this village. All of the work is done by persons of various castes. But they resided in a rough area. The village's east side was occupied by members of the Paik and Bhatra castes, and its north side by the Christian population. At the center of the village, there was another community.

**Illiteracy:**

The literacy rate was roughly 34% in 2011, however, it is still rising significantly nowadays. Currently, the literacy rate is 75%, and the illiteracy rate is around 25%. My interactions with people and observations of people led me to the conclusion that girls are no longer interested in pursuing higher education. After eighth or ninth grade, they dropped out.

**Infrastructure:**

**Housing Type:** Over the years, housing in the village has evolved significantly. Initially, the majority of homes were thatched, but now there's a notable shift. Around 23% of homes are now Pucca, thanks to improved economic conditions and government housing schemes like Pradhan Mantri Awas Yojana. Despite this, thatched homes still constitute 47% of the housing landscape. Most residents opt for Pucca homes with government assistance.

**Water Facilities:** Water provision has seen transformative changes. Initially reliant on wells, dwindling groundwater levels necessitated alternative solutions. Tube wells were introduced in 1990, but now, with groundwater levels dropping to 400 feet, it's economically burdensome to dig more. Government intervention includes 14 tube wells, but with approximately 20 families per well, there are supply challenges. Additionally, reliance on hand pumps exacerbates the issue, especially with infrequent water availability from the lone overhead tank. Ponds, once a water source, have dried up. Sustainable solutions are urgently needed.

**Roads:** The village boasts good road infrastructure, with concrete roads inside. The first concrete road was built in 2010, and reconstructed in 2020. The main artery, Bhairabsinghpur-Borigamma Road, connects the village to the town.

**Market:** In this village, market facilities are lacking, with only a few vendors setting up temporary stalls along the road in the early evening. For their daily needs, villagers rely on weekly markets in nearby areas like Kumuli, Ranaspur, and Kamta. These markets offer essentials like groceries, vegetables, and even a chicken shop. However, they are situated at distances of 2 to 4 kilometres from the village.

**Ration Shop:** The village's proximity to the panchayat office, where a ration store operates, provides access to essential supplies. Despite the convenience, there are concerns about corruption within the store. Villagers, mostly holding blue-coloured ration cards, should receive 5 kg of grains and 500 ml of kerosene at subsidized rates. However, reports indicate that only a portion of the allotted grains is distributed, with the rest being sold in local markets. Although corruption is evident, villagers have yet to voice their grievances.

**Banking Facilities:** Banking services in the village are inadequate, with no bank branches present. A United Gramin Bank Customer Service Point (CSP) in Narigam offers limited transactions, with larger transactions requiring a trip to the main branch in Kumuli, 4 kilometers away. The lack of cash availability and operational ATMs adds to the inconvenience. Villagers must travel to Borigamma, 19 kilometers away, for seamless banking services. Despite the presence of bank accounts among most families, ATM card usage remains low, with only 40% of families utilizing this service due to lack of awareness.

### 5.3. Cultural Dimension:

#### Festivals of the Hindu Community:

Charamula village in Odisha celebrates a plethora of Hindu festivals, reflecting the rich cultural heritage of the region. These festivals are deeply ingrained in the community's social fabric and are observed with great enthusiasm and fervour. From Makar Sankranti in January to Diwali in November, villagers partake in various rituals and celebrations, showcasing their devotion and tradition. The expenditure on these festivals amounts to approximately Rs. 38,400 per year, with significant spending occurring during months like June, September, October, and November. The festivals not only serve as religious observances but also provide opportunities for social gatherings and community bonding.

#### Practice and Custom of the Hindu Community:

The Hindu community in Charamula village upholds several customs and traditions associated with their festivals. Raja, Kumar Purnima, Dipawali, Gurubara Usha, and Sanjh are some of the key ceremonies observed with religious zeal and cultural significance. These rituals hold deep symbolic meaning and are passed down through generations, contributing to the cultural identity of the community. Each ceremony is marked by specific rituals and practices, highlighting the community's values and beliefs.

#### Ceremonies:

Life events such as marriage, birth, and death are marked by elaborate ceremonies in Charamula village. Marriage ceremonies, characterized by traditional customs and rituals, signify the union of two individuals and families. Birth ceremonies, including TELPAN and Namkaran rituals, celebrate the arrival of a new member into the community. Death ceremonies, solemn and dignified, honor the departed and provide solace to the bereaved family. These ceremonies play a crucial role in preserving cultural heritage and strengthening social bonds within the community.

#### Food Pattern:

Rice is the staple food in Charamula village, consumed thrice daily along with various accompaniments. The villagers have a diverse diet that includes vegetarian and non-vegetarian dishes made from locally available ingredients. Traditional delicacies like Pitha and Pakhala hold a special place in their cuisine and are prepared during festivals. Additionally, quick meals like Maggi and Chowmin are also popular among the villagers, showcasing a blend of traditional and modern food choices.

#### Christian Religion Festivals:

The Christian community in Charamula village celebrates several festivals throughout the year, each marked by religious significance and cultural observance. From New Year in January to Bada Dina in December, these festivals are occasions for prayer, reflection, and community fellowship. The expenditure on Christian festivals reflects the community's

dedication to their faith and tradition, with significant spending occurring during special occasions like Easter and Christmas.

#### **Ceremonies of Christian Community:**

Christian ceremonies in Charamula village, including marriage, birth, and death rituals, are conducted with reverence and solemnity. These ceremonies uphold religious customs and traditions, symbolizing important milestones in the lives of individuals and families. Whether it's the exchange of vows during a wedding or the baptism of a newborn child, these ceremonies are deeply meaningful and reflect the community's faith and values.

### **5.4. Ecological Dimension**

#### **Climate and Weather:**

Charamula experiences four distinct seasons: summer, monsoon, autumn, and winter, with some semblance of spring and late autumn. However, climate change, attributed to pollution, has altered these seasons, leading to extreme temperatures. Summers can soar up to 42 degrees Celsius, while winters see lows of around 12 degrees Celsius. Monsoon, from June to September, brings heavy rainfall, crucial for agriculture. However, erratic rainfall patterns due to climate change pose challenges to crop cultivation, impacting the villagers' livelihoods.

#### **Soil:**

The soil in Charamula comprises mainly alluvial, black, red, or mixed red and yellow soils, varying in texture. These soils support paddy cultivation, a vital aspect of the village's agriculture. While water scarcity was an issue initially, the Raniguda Dam now provides water through canals, facilitating agriculture. Some farmers also cultivate crops like tomatoes and radishes, diversifying agricultural practices.

#### **Natural Resources:**

Charamula is endowed with various natural resources, including ponds, canals, rivers, and forests.

**Ponds:** Ten ponds are spread across the community, primarily used for domestic purposes and cattle rearing. Some large ponds are leased for fish farming.

**Canals and Rivers:** Canals from the Raniguda Dam and Telgudi River serve irrigation purposes, crucial for agriculture. However, recent sand extraction from the Telgudi River raises concerns about environmental degradation and land erosion.

**Forest:** The Nilgiri forest, nurtured collectively by the villagers and the panchayat, provides firewood and other forest products for livelihood sustenance, highlighting the village's dependence on natural resources.

### **5.5. Political Dimension**

Politics in Charamula village encompasses the Biju Janata Dal, BJP, Congress, and Swadhin Dal. The ruling party, Biju Janata Dal, garners significant support. The village's Panchayat President is affiliated with the BJD, showcasing political influence at the local level.

#### **Panchayat:**

The village's Panchayat office is 1.5 kilometers away, but villagers feel neglected due to political interference. Mrs. Rebati Pujari, a native, has served as the President for the past two years. The Panchayat oversees five villages and elects its president democratically.

#### **Traditional Governance System:**

The village relies on its traditional governance for conflict resolution and decision-making. Elders convene, discussing issues and reaching consensus. If unresolved, they escalate to the Panchayat or even the police.

#### **Government Schemes and Entitlements:**

Residents actively utilize various government schemes, benefiting from state and central programs from birth to death.

Table 3 Scheme and Beneficiaries Number

| Scheme                        | Beneficiaries Number |
|-------------------------------|----------------------|
| Mamata Yojana                 | 7                    |
| Labour card                   | 15                   |
| Kalia Yojana                  | 15                   |
| PM Awas Yojana                | 40                   |
| Harishchandra Sahayata Yojana | 50                   |
| MGNREGA                       | 360                  |



|                                      |     |
|--------------------------------------|-----|
| Biju Swasthya Kalyan Yojana (BSKY)   | 100 |
| The Madhu Babu Pension Yojana (MBPY) | 50  |
| PM-KISAN Yojana                      | 20  |

(Source: - Panchayat Office)

### 5.6. Development Issues

The goal of development is to raise everyone's quality of life within society since when people are better off, society as a whole is also better off. These concerns should be various, ranging from gender inequality to poverty and unequal wealth distribution, all of which are development issues. Problems that obstruct development are referred to as development issues.

Table 4 Pairwise Ranking of Villagers

|                       | 1 | 2 | 3 | 4 | 5 |
|-----------------------|---|---|---|---|---|
| 1. Government Scheme  | @ | 2 | 3 | 4 | 5 |
| 2. Medical facility   |   | @ | 3 | 4 | 5 |
| 3. Education facility |   |   | @ | 4 | 3 |
| 4. Drinking Water     |   |   |   | @ | 4 |
| 5. Toilet             |   |   |   |   | @ |

(Source – Pairwise Ranking)

From the above table it is inferred that their main problem is drinking water and second most common problem is education facilities, third most important problem is toilet facilities.

#### Drinking Water

The village faces a significant challenge with access to clean water, as revealed in pairwise rankings and discussions. With only one hand pump serving multiple families, water quality is poor, limiting its use for drinking. Seasonal changes, lack of funds for hand pump installation, and inadequate maintenance contribute to the problem. This leads to long wait times, increased physical strain on women, inability to grow vegetables, open defecation, and occasional conflicts. Solutions include increasing water supply frequency and providing water storage tanks at taps.

#### Education Facility

The village lacks proper educational infrastructure, impacting residents' access to schooling. With only one elementary school lacking distinct classrooms and limited teacher availability, higher education options are scarce. Residents must travel to neighbouring towns for specialized courses, leading many males to forgo education for work or migrate for better opportunities.

#### Sanitation

Poor sanitation is evident, with no drainage system and insufficient bathrooms. Despite government toilet subsidies, high commission fees hinder construction. Those with toilets sometimes neglect proper usage, leading to public urination and resulting health issues.

#### Medical Facilities

Access to healthcare is limited, with only one sub-health centre staffed by a single nurse. Pregnant women are referred elsewhere for delivery, and major medical issues require a 19 km journey to the nearest community health centre, impacting timely access to care.

#### Alcohol

Alcoholism is prevalent, fuelled by a nearby wine shop and daily wage labourers' stress. Its impact on poverty and domestic violence is significant, affecting both older and younger generations, and highlighting the need for intervention and support services.

### 6. Conclusion and Way Forward

Fieldwork delved into the intricacies of life in Charamula village, shedding light on its cultural heritage, prevailing occupations, and recent transformations. This understanding underscores the necessity for development endeavors to be finely attuned to the village's specific requirements, given its classification as a less developed area. The tightly-knit community fabric offers an ideal backdrop for local development initiatives, with a strong emphasis placed on the cultivation of trust among its members. Despite the enduring presence of traditional values, the encroachment of modern influences, particularly noticeable among the younger demographic, is gradually reshaping cultural norms. Notably, PALM tools proved instrumental in identifying pressing challenges, with agriculture emerging as a focal point. Water scarcity, in particular, poses a significant threat to the sustainability and productivity of agricultural endeavors, necessitating targeted interventions to address this critical issue.

**Recommendations:**

**Water Management:** Enhance water access through improved distribution and storage facilities, mitigating scarcity issues.

**Healthcare:** Bolster healthcare infrastructure, including specialist services and round-the-clock availability, prioritizing women's and children's needs.

**Education:** Upgrade educational facilities with additional coaching centers and dedicated classrooms to enrich learning experiences.

**REFERENCES:**

1. Tripura, Biswaranjan. (2023). Decolonizing ethnography and Tribes in India: Toward an alternative methodology. *Frontiers in Political Science*. 5. 1047276. 10.3389/fpos.2023.1047276.
2. Tripathy RR (2018) Livelihood and Anthropology: A Study of Tribal Villages in India. *Anthropol* 6: 207. doi:10.4172/2332-0915.1000207.
3. Bindhani, B. K. (2021). Status and problems of educational scenario among the tribals in Koraput district, Odisha. *The Oriental Anthropologist*, 21(1), 158–163. <https://doi.org/10.1177/0972558X21990627> .
4. Guha, Subrata & Ismail, Md. (2015). Socio-Cultural Changes of Tribes and Their Impacts on Environment with Special Reference to Santhal in West Bengal. *Global Journal of Interdisciplinary Social Sciences*. 4. 148-156.
5. Negi, Dandub & Singh, Monica. (2019). Tribal Health in India: A Need for a Comprehensive Health Policy. 9.
6. Kumar Banti & Pawan (2017). Political Awareness among Tribes. Article DOI: 10.5958/2249-0035.2017.00033. X.
7. Pattanaik Jyotiraditya (2020). Livelihood and Natural Resources: A Socio-Cultural Study of the Paraja Tribe of Koraput District, Odisha, India. Paper ID: SR201022091834 DOI: 10.21275/SR201022091834.