

CHANGES OF SOCIAL AND CULTURAL LIFE OF HILL KHARIAS OF MAYURBHANJ DISTRICT OF ODISHA IN EAST INDIA

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Abstract-

The study of changes of social and cultural life of Hill Kharias of Mayurbhanj of Odisha is an important aspect of the tribal development of India. Among the total existing 62 Tribes of Odisha, 13 tribes are Ethno-cultural Primitive Tribal Groups (PTGs). In the later, these 13 Primitive Tribal Groups (PTGs) including Hill Kharia tribe of Mayurbhanj of Odisha have been identified by Government of India as PVTGs. The Hill Kharias are mostly living Jashipur as well as Karanjia Block areas of Mayurbhanj district of Odisha and they were residing many years ago in the Similipal hill range after movement slowly they spread to other Blocks of Mayurbhanj district like Bisoi, Baripada, Suliapada, Shamakhunta, Morada, Udala, Koptipada, etc. The Hill Kharia people belong to the Sal clan organisation. Forest is the key sources for their livelihood for that they should worship different trees like Sal trees (Sala gachha), some many different trees and many others. The aim of this article is to highlight the development and change of the Hill Kharias of Mayurbhanj in respect of various aspects like their family life, educational, housing and settlement, health and hygiene, village council, economic, religious practice, dance, etc. as far as practicable on the part of present authors. For the writing of this article, both the primary and secondary sources are methodologically used by the authors.

Keywords: change, social, cultural, Hill Kharias, tribe, Mayurbhanj, Odisha, Eastern India

I. INTRODUCTION

The development and change of Hill Kharia society of Mayurbhanj is the main aspect of the development of primitive tribal groups of Odisha in Eastern India. The Government of India issued directions vide the letter. No. 20018 5/81- ITDA dated 27th April 1980 for the identification of Primitive Tribal Groups, keeping in view the facts that attention to certain tribal groups' backwardness. In India Hill Kharia is one of the primitive tribal groups living mainly in the forest and hilly covered areas of the Mayurbhanj district of Odisha in Eastern India. The state of Odisha occupies a distinct place in tribal record of India and it is the home of a number of different types of tribes, which have been considered as Scheduled Tribe numbering sixty two.

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Among the sixty-two Scheduled Tribes of Odisha, 13 are confirmed as Primitive Tribal Groups by the Governments of Odisha as well as India. These thirteen tribes are Juang, Chuktia Bhunjia, Bonda, Didayi, Poraja, Mankidia, Hill Kharia, Lodha, Birhor, Dangaria Kandh, Kutia Kandh, Paudi Bhuyan and Lanjia Saura (Hota, Mohanty, Sahoo and Mohanty, 2008, p.6). Different development programmes have been implemented through the Govt. or Non govt. agencies, like ITDAs, DRDA, Block, GPs and ICDS and NGOs and woman SHG, Mission Shakti also. The Hill Kharia & Mankidia Development Agency (HK&MDA) micro project is operating for the holistic development of the Hill Kharias including implementation of economic development programmes to raise their standard of living and to ensure quality of life. On the basis of field study made by the scholars including the present authors, the Hill Kharias are mostly residing in the Mayurbhanj district of Odisha.

The district of Mayurbhanj lies between 21° 17' and 22° 3' north latitude and between 85° 40' and 87° 10' east longitude (Senapati and Sahu, 1967, p.2). In fact, Mayurbhanja is a tribal dominated district of Odisha and as many as 45 Scheduled Tribes including Lodha are inhabiting in this district as per 1961 Census. At present 55 Scheduled tribes are noticed in the district of Mayurbhanj (*Tribes in Odisha*, 2015). In 7th Five year plan, the Hill Kharia tribe was identified as Primitive Tribal Groups of Odisha and this tribe also included in 1985-90 year for their development. The Hill Kharia & Mankidia Development Agency (The Micro Project) was established at Jashipur in the 7th Five Year Plan 1985-90. This agency is covering all the Hill Kharia & Mankirdia villages of Jashipur and Karanjia Blocks of Mayurbhanj in Odisha. In fact, the people of Hill Kharia tribe have a distinct cultural trait of their own. Now, it is found from the observation that they are maintaining a changing life style due to the introduction of various developmental schemes of both Central and State Governments. The present article attempts to focus on changes of social and cultural life of the Hill Kharias of Mayurbhanj district of Odisha in Eastern India.

II. METHODOLOGY

The data collected from both the primary and secondary sources are critically analysed and used in the writing of the present article. The primary data have been collected from Gazetteers, folk lore, folk tale, and unpublished thesis, the practical observation, public opinions, hearsay accounts and interview methods during the period of experimental field survey by the principal author. The field study, personal interview, schedules and taking photographs are made by the present authors. The general field survey has been undertaken for the collection of data relating to the changes of social and cultural life of the Hill Kharias of Mayurbhanj district of the state of Odisha in East India. The secondary data relating to the present article are *Books, Magazines, Reviews, Journals, Periodicals, Proceedings, Records, Reports*, and published theses.

III. DISCUSSION AND RESULT ANALYSIS

3. Changes of Primitive Tribal Culture of Odisha

Odisha is the State having the 3rd major number of tribal people inhabitants in the entire country and is considered as the homeland of 13 different primitive tribal groups/ communities. The Five-Year Plan during which the notion of PTGs was announced by the Government of India. A series of distinctive advance

interferences were being drawn-out for the vulnerable segment of the tribes concluded specially set up Micro Projects. ST & SC Development Department, Govt. of Odisha under the agency of Mo TA, Govt. of India have set up 17 Micro Projects in the State for implementation and all round development of the 13 PTGs. Thus a flexible scheme has been operating through the Micro Projects from the beginning of the 6th plan period and cover of the varieties schemes like accommodation for the tribal people, infrastructure development, change of the education system, health and hygiene, land-living distribution/ development, crop growing development, social safety, indemnification, etc. By the end of 10th plan period, 17 Micro Projects, covering parts of 20 blocks, and 547 settlements in 12 districts, were functioning in the State of Odisha for development of 13 PTGs with a focused approach. The one Hill Kharia and Mankindia Development Agency (HK&MDA) micro project has been established at Jahispur of Mayurbhanj district of Odisha. The Micro Projects receive the Schedule Change Authorization (SCA) funds from the MoTA, Government of India and utilize the funds on 100% subsidy by implementing PVTGs development programmes under the close monitoring of their Governing Bodies (Sinha and Sharma, 1977, pp.16-22). Though the Hill Kharias people are the primitive tribal groups, but now their some changes and development are noticed to the present scholars, which are being described below.

3.1.Changes of Socio-cultural life of Hill Kharias of Mayurbhanj

Rural development and social change are two inter-connected phenomena, but the later becomes meaningful only when the forces of developmental activities have impact of the social life of the tribal rural communities and also it is said that social change is a continuous process, which may be very slow or repaid: the conscious efforts of some thinkers give it a jolt sometimes changes are found in the structure and functions of the family, the school, the laws of marriage and inheritance, labour regulations, etc. (Soni, 2008, pp.47-48). The threads of developmental activities and networks of transport and communication system have linked almost each and every village to village in Mayurbhanj district of Odisha with developmental facilities and urban Centre's, although achievements are insufficient in few backward areas. It is hallmark of right actions to have impact on the minds of the people, thus inviting social change. There are so many Govt. schemes, NGOs and etc. who have interaction with groups of people for introduction of realistic development programs through various funding agents, either government or private schemes. Since the inception of development planning process in 1952 and intermittent reviews every five years from plan to plan basis at National level and subsequently followed at the state level, development programmes have reached unevenly to the people living in different regions of the country (Soni, 2008, pp.47-48).

The Constitution of India envisages the State will promote with special attention in the educational system as well as economic wellbeing of the pathetic segments of the tribal people of the Scheduled Caste (SC) and Scheduled Tribes (ST) and also specially more than focus on the Primitive Tribal Groups (PTGs) will shelter to them from social inequality as well as all kinds of exploitation and manipulation. The present scholars discuss about change of social and cultural life of the Hill Kharias, who are actually known as the Hill Kharias, *Paharia/ pahadi Kharias* at the indigenous level, form a Particular Vulnerable Tribal Groups (PVTGs) of Odisha and account for very less than of the total population of the primitive tribes of Odisha. It is numerically not a very big tribe, but its concentration in North Odisha, specifically in Mayurbhanj district, is remarkable (Ota, 2008, pp.2-7).

The Hill Kharia & Mankirdia Development Agency (HK&MDA) micro project is operating for the holistic development of the Hill Kharias including implementation of economic development programmers to raise their standard of living and to ensure quality of life. The multifarious development programs, such as housing under *Indira Awaas Yojana*, drinking water provision *Pania Jala Jagana*, link roads, Health and hygiene, Education system, Environment, including other and etc. infrastructure works and packages of benefit schemes both individual and in groups mode, like tailoring, goat rearing, fishing, poultry work, leaf cups and plates making have changed their outlook. The recent development interventions through Self-Help Groups (SHGs), by both men and women have brought significant change in the Socio-economic system of the Hill Kharias in the different blocks of Mayurbhanj district of Odisha (Senapati and Sahu, eds., 1967, p.356).

Change and Development planned through development interventions are inevitable. The Hill Kharias are no exception to this. Their lives are not static, or 'stuck in the past'. In recent times, like others, they have adopted new ideas and new situations. A host of factors such as their prolonged contact with their neighboring castes, tribes and other communities, impact of the protective and promotional state policies including different developmental schemes introduced by the Government as well as Non-Government Agencies have really brought noticeable changes in the life and livelihood of the Hill Kharias. These changes are reflected in their economic system, religious and social spheres of their life (Ota, 2008, pp.28-30).

3.1.1.Changes in Social sphere of the Hill Kharias

Primitive Tribal Groups are an example of traditional society of Odisha in Eastern India and they are at the various stages of transition. The people of Primitive Tribal communities have acquired traits of great Hindu traditions by participating in similar economic pursuits and adopting similar material culture. They have followed a policy of selective adoption of traits which, in their own way functionally fit the core of tribal beliefs and practices, as usual, every new trait, either because of spontaneous or direct social change, gets a mixed reception. Furthermore, the influences of the Odisha caste structure as well as of Christianity have sometimes brought a feeling or frustration of helplessness in primitive tribal of Odisha (Vidhyarthi & Upadhyay, 1980, p.215).

The Hill Kharias have been studied for last hundred years to make a total of about forty small or big referees ranging from a tow page account of Dalton (1872) to the two volumes of S.C. Roy (1937). Almost all the records are old enough to differ from the first changing canvas of the Hill Kharias life. In the present times the changes take place so rapidly that lapse of a decade is sufficient to make a description out dated. The social changes among the Hill Kharias are both vast and complex, particularly in the recent past a few decades. Marked by the advent of the modern processes like development projects tribal welfare schemes, Industrialization, communication and domestication pattern of both the State Government and Central government, etc. From the past history and records of Hill Kharias it is clearly known that present social change is the most important and significant phenomenon, which reflects their increasing consciousness on one hand and force of modern factors on the other (Report of Mid- term review of schemes, 2007-2012 of HKMA, p.35).

The present scholars observed that, as per the preparation of the CCD plan permanent nature of assets like fire proof *Pucka* houses (*Pakah gharh*), community oriented drinking water have been created but community participation not only in the selection of projects but also in implementing, supervising and maintaining of these projects has not been encouraged to the desired extent. Poverty among the targeted

vulnerable section, like Hill Kharias have been reduced marginally as all PTG families of the Micro project are covered under *Antordaya yojana* and Below Poverty Line (BPL) card holder Hill Kharias are getting 35/25 k.g.s of rice per family @Rs 2 /- per kg. The number of household which was 659 during 2007 was increased to 700; again say that it was found that cent percent households belong to BPL category all round development of the people still remains as a distant dream. As regards reducing dropout in schools, effort has been made through a focuses approach of creation of education awareness and checking seasonal out migration, productive settled farming practices though introduced before CCD plan has not been expanded aftermath of it. But the PTG development programmes under CCD plan as a whole has shown it positive impact in terms of positive population growth from 2001 to 2010 raising of literacy level from 31.1% to 42.41% and also reducing landless household from 474 to 328 and providing houses to 557 families of Jashipur and Karanjia block (Report of Mid-term review of schemes, 2007-2012 of HKMA, p.35).

House pattern change: The Hill Kharias house was one slight multipurpose quadrangular hut with wall made of varieties types of wood and wall was covered with yellow mud. Houses have no window and not provided with any ventilators. Like the local peasant communities, the Hill Kharias was showing their simplicity and they were doing art of wall paintings along with ritual diagrams. The rooftop of the hut was made out of a twofold sloped wooden and also thatched with paddy grass, straw and sabai grass. The well-to-do Hill Kharias houses were hut or thatched with *Khapper*. The house plinth was rectangular. The single room was divided by a partitions wall into a small kitchen and relatively bigger bed room. But now-a-days their house is changed so many rooms are constructed and close to the house special room for goat pen, pig sty and cattle shed are constructed separately for domestic animals house. But hen or poultry birds are kept in a corner inside the living room. And also they all Hill Kharis has been included BPL card (Below Poverty Line) and provided the house in Housing scheme of govt. in IAY (*Indra Awas Yajona*) house and *Mo Ghora Mo Kudia* and *Biju pacca ghara* ([www. Scstrit.in](http://www.Scstrit.in)). The present principal scholar has found that the people of the respective villages have participated in the construction works of the their own houses. After few years they can't repair their houses so government or HKMDA also provided some money for repairing of their houses. From the filed study by the research scholars it was found that the repair of the house taken up by village contractor or the same tribe community has not been done properly and the quality of work was not satisfactory.

Infrastructural development: In the past Hill Kharias community people were going to their relative's house on foot. If long distance has to be covered they were used to bicycle and Bullock cart. But now-a-days some Hill Kharia villages are connected with nearby town with wide P.M. road. They can go to very easy or quickly, and their houses are also found with a few changed. Many years ago they were made by hut but now a days Govt. of Odisha /Central Government provided to them *IAY*, *Biju pucca ghara*, etc. the present scholar observed that maximum people have the tile or *Ajbestor* house maximum two or three room (Report of Mid-term review of schemes of PTG Development, 2007-2012 of HKMA, p.36). Anama Dehuri, 9th Class passed, 30 years age, Gurgudia village, Jashipur block, he has been working at company in Chennai, getting 20 thousand per month, so he changed their house and everything. Sudersans Dehuri, also working at company in Chennai, same village, Haldhar Dehuri, Gurgudia, labour at company in Chennai. And also some Hill Kharias have changed everything like house, foot gather, dress maintain, behavior with any others, etc.

Change in Hill Kharia Family: The traditional Hill Kharias families undergo few changes. It has lost its traditional type by some texts. In traditional days it is found that the Hill Kharias were given more importance than joint family or non-joint family Nuclear family, exception, minimal or Broken family. This is due to lack of family unity, decline of religious control, love marriage out of society. Many of the Hill Kharias who stay outside their native land due to service or any other reasons are stayed in nuclear family (Vidhyarthi & Upadhyay, 1980, p.212). They follow the culture of other tribal people. Kalipada Bhakta, Dhenkinejia village, Godia G.P, Baripada Suliapada block, +3 passed in 2000, he is Contractor and Cultivator, and also he cultivates Sabai Grass, in 3 acre, his Family or house partner already has changed. Kinship is organization principle for social grouping. In Hill Kharias society two types of relationship exist, one is consanguine and other one is a final. Kinship terminology plays a vigorous role in the study of kinship organization. There is a change found in different aspect in family level. Due to nuclear family, it weakened the kinship relations. Changes in economic share:- in traditional days the Hill Kharias are very poor and have a very low economical standard.

Changes in Marriage system of the Hill Kharias: Marriage is a social traditional system, it is different from caste to caste, religion to religion like that Hill Kharias are also marrying according to their custom/ancestry in their marriage demand is given to system groom from bride as their ability. As interest, no of people attend in the groom marriage ceremony is twice as compare to the not person join in bride marriage ceremony from groom party. There was no arrangement of tent but with the adjustment of the society forest is their custom. Now they have adopted modern method marriage system like other tribals or non-tribal people ((Vidhyarthi & Upadhyay, 1980, p.212).

Changes in village Social unit/ Political system: At present the Panchayat system has brought an enormous change in the socio-political life of the Hill Kharias. On account of the backing of the government in power, the panchayats have a stronger power faced than the tradition councils. Consequently the panchayats are gaining in prominence while the traditional political system is waning. Education and impact of information has hastened this process. Naturally with the advent of the new political system, the traditional socio-political customs and values are changing and new and modern ideas of democracy are appearing in the tribal society. In 1996, with modification in Panchayat Raj scheme and improvement of local self-government, a new measurement in the sphere of administration as PESA (Panchayat Extension Scheduled Area) Act was passed and effected. At the level of Gram Panchayat, the the Panchayat Samiti Chairman leads the Panchayat, helped by Sarpanch, *Samiti Savya*, Naib Sarpanch as well as the ward members at the lower level. Extraordinary power was handed over to the village Gram Sabha to formulate the Action plan, which aims at all round improvement of the villages and settlements inside the Gram Panchayat at the Scheduled areas(Sinha& Behera, p.121).

Even now they have an old-style politically aware organization at all villages and area, having traditional post of Pradhan/*Dehuri*. But they also participate in the any election party. The present scholar observed during his field work one Hill Kharia was elected in the post of ward member (Bharat Chandrea Dehuri, Age-35, 10th class passed, Padagad village, Padagara G.P.). One women was elected as Sarpanchin election (Rani *Dehuri* from Chandanpur G.P, Baripada Block, Mayurbhanj District, Odisha). So, her family as well as her village will be changed definitely. Now the 21st century they also came to in front of the society, endeavor to develop for their society. (Sarpanch name, husband name). In modern days, with few exceptions, the traditional village council in all Hill Kharias localities has lost its previous dignity, popularity, power and

function. Impact of panchayat system has already been reflected in different Hill Kharias belts; also it has occupied the due position in all spheres of political organization. In practice, a few dominant persons hold the posts and rule over to initiate and conclude the discussions. Now, the Hill Kharias are forgetting their traditional council and going to modern panchayat system. Almost all political affairs, other than the most traditional secret, matters are decided in the panchayat. This system is imposed by the Govt. to keep contact with the people and accelerate the welfare programmes among the weaker sections. Different types of cases are decided by the judicial bodies known as panchayat, which is endowed with much power and runs smoothly by some elected officials. The cases of conflict and quarrel between non-tribal or other tribal and Hill Kharias are represented generally in this panchayat (Ota and Mahanty, 2008, pp.29-31).

Influence of modernization means the process of change towards a system that is efficient, effective and leads to improvement in personal-independence and standard of living. The Hill Kharias frequently came in contact with the urbanized people from the adjacent cities and towns some Hill Kharias work in industrial towns like Tatanagar, Rourkela, Ranchi, etc. and for off towns of another state of India. They naturally accept the overbearing influence of modernity around them and in turn pass it on to their own folk when they return to them. This process of change goes on continuously. A number of Hill Kharias are working in different schools and offices and come in frequent contact with the outsiders. In course of time they are influenced by them and their life style is gradually modernized. The Hill Kharias also come under influence through weekly or periodical bazars, fairs, and individual buying and selling in the contiguous cities and towns.

On account of the impact of these factors the closed and orthodox society of Hill Kharias is opening to new ideas accepting new rules. Consequently they are becoming less rigid about their beliefs and practice and more broad minded in their outlook and acceptances. In all walks of their life the traditional rigidity is disappearing and giving place to more comfortable, convenient life style. Consequently, their food and dress habits their social conduct and behavior. Their religious beliefs and practices, all have undergone tremendous change. Again, the implements and tools of modern civilization are becoming prized acquisitions in their society and becoming new symbols, while at same time creating a new status consciousness (Sinha, 2010, pp.50-51).

3.2. Drinking Water facility

Now a day drinking water facilities are also available in all villages of Hill Kharias. Tube wells and river have been installed in their all villages but in few villages also pipe line water supply is available. But the present scholar observed that rarely a few villagers of Jahsipur block, some of the tube wells provide iron water as a result they are not used by the Hill Kharias. Thus people depend on river or well for drinking, cooking and washing, bathing and other purposes. The villagers used the pure water of streams succeeding near ponds and rivers for their farming. Often the river water and ponds were used by them for the kitchen garden / any necessary of their house (Vidhyarthi & Upadhyay, 1980., pp.218-220).

The principal scholar perceived that under the CCD plan one irrigation project was targeted in the village of Gudugudia. But due to its now feasibility, the same project was diverted to another village Palguda, which was the study village. Field investigation confirmed completion of the project for which Rs. 4 lakh has been spent. But this project has not been yielding any fruitful result for the beneficiaries as the assets created are not lengthy and the earthen channel up to corn fields need to be deep and require extensive repairing. But during the month of July not a single drop of water was found in the channel. Under CCD plan the comment work of the

canals at Khejuri village of Jashipur block has been under take. A motor pump was installed for irrigations purposes in the open field as the corn field is at upper level of the *Nala*. After one year, the motor pump seized to work and become defunct. Thus this project became insignificant. The villagers are getting no benefit of this project. The villagers want a new motor pump may be supplied and installed in a house with iron outlet which would provide irrigation facility to the corn field as well as backyard plantation of Hill Kharias according to the villagers(Sinha, 2010, p.51).

3.3.Changes in Communication facilities, link Roads

There were no any good communication facilities or link roads to go their villages of the Hill Kharias in a few years ago. Only soil road even was not width road way available in their villages. Without good communication can't develop anything's. Now-a-days through govt. all villages are connected either with *Morrum/Kutchra or Pucca road and Pichu road*. It is constructed by the government of Odisah or Central India, which are washed away regularly in rainy season leading to inaccessibility to the area during that period. And also during the filed study the present scholar observed that some Hill Kharias villages are situated nearby to Similipal biosphere or in forest area. So those are surrounded by mountains and dense forest. The road condition and communication facility is not good most of the people from that area come by barefoot or bullock cart. So to visit that area one has to wait for hours and the buses and autos are overloaded so it may cause road accidents. From Jashipur town to Gudugdia village distance is about 40 kms. above and Khejuria village is 55kms from the Jashipur town (*Tribal of Odisha*, 2004, p.30).

3.4. Electricity facility

There was no electricity in any one of the Hill Kharias villages in a few year ago. Only solar light system was available in their village , provided by govt. or Hill Kharias and Mankidia Development Agency official , But now a days in every village is available electricity through the Odisha govt. has given BPL line connection and give per month 60 rupees. And those areas are not possible to provide / supply electricity in that villages have been provided Solar light at home. So that some Hill Kharias have bought TV and getting the everyday news of the all over human society. They have been trying to change their life style through the observation of their neighboring tribal or non-tribal. Gudgudia and Khejuri villages are provided with Solar light (*Tribal of Odisha*, 2004, p.30).

3.5. Animal Husbandry and Poultry

The Hill Kharias did not any care of the domestic animal, so that through the HKMDA provided to them like cattle, goat, rearing and backyard poultry units and of their house/community/multipurpose service Centre (Padagada and Badjhili village) also give for taking care of the domestic animal and also another purpose for Hill Kharias. Like meeting and sitting, performance of marriage and other social functions(Mohanta, 2014, p.49).

3.6. Change and Development of the Hill Kharia women

The Hill Kharias woman kind and adolescents were important part of the solution needed to truthfully overcome poverty. The Hill Kharia women of the 21st century pose more daring, self-conscious and outspoken. Out of more than 700 tribes of India, as many as 75 are confirmed as Primitive Tribal Groups (PTG). Centuries after centuries, the Hill Kharia women and Girls suffer from exploitation, negligence and apathy, which strangle

the spirit of them. Nature also handicapped women by creating them physically weak and by giving them the pain to bear the burden of procreating, which definitely chain women into universal helplessness. In addition to this unprecedented weakness, women are denied all privileges which the male world enjoy so freely and merrily. Again by Nature, women are gifted with power of endurances and tolerance. Their mental strength is much higher than their physical strength and so traditionally women silently bear all traumas, tortures, violence, maladjustment and still today, they are the mute persons subject to male's whims very easily. That is why, today's women need total compassion rather than damp and foolish need total sympathy to stand erect in male dominated bastion (Sinha, 2010, p.65).

So to discuss the status and empowerment of women and that also of the Kharias women is not only a very tough task but the result is also very miserable, wherever forward classes of women still do not find their footings as desired, achievements of the tribal women in mass find it more hard and troublesome. Womanhood have a habit of to transfer improvements in their peculiar survives into the lives of their families, children and communities. At what time women earn income, they reinvest ninety percent of it in their families.

The Hill Kharia women are not having same status as Kharia men. They are being dominated by male people in their society, working differentiation, and emphasis on status and classified social ordering that dominate in Hindu culture are normally absent among the tribal groups. The socio-economic condition of Hill Kharia women were very much low (Vasistha, 1976). Lack of education, early marriage, nonexistence of employment opportunities, absence of absolute property rights were considered as main reason of in equality in the socio-economic field.

Some taboos and restrictions are found in practice for women of Hill Kharias in Mayurbhanj district. The Self-Help Groups (SHGs) are the incipient powerful tool of socio-economic authorization of the poor in our countryside. A noteworthy feature of SHG is that prior its link with any economic organizations credit restraint absorbed among the members by loaning own saving within the group. In Mayurbhanj district SHGs programmes implemented for women development running/working successfully. So that gradually Hill Kharia women are changing their economic life style in the Mayubhanj district (www.odisah.gov.in).

3.7. Change in the Health and Hygiene of Hill Kharias

In the present study confirms the findings that their health was very hazards. The Hill Kharia people were an ancient tribal community. They mostly live in forest areas. They were strongly believed in supernatural spirits and black magic. For any kind of disease, they like to worship their home God/goddess or *Gram Deota*. They were sacrificing birds and animal for curing their health problems. Another way they went in to *Kabiraj* or *Guni garudi*, *Jhada Phunka* for curing disease, because they were believing in traditional folk-medicine (Devikaduar, 2014, pp.63-64).

Their popularity is low because of more than one element like scarcity, illiteracy, loss of secure consuming water, bad hygienic surroundings, hard terrain, malnutrition, superstition, and cutting down of trees. The illnesses like top breathing difficulty, Endemic Malaria (*Plasmodium falciparum*), gastrointestinal issues like severe diarrhea, stomach protozoa, micro nutrient deficiency and pores and skin contamination are not unusual place amongst them it's far indicated via way of means of the prevailing scholar. However, unique

health care help is being furnished via way of means of the state Government thru cellular fitness gadgets to enhance their health conditions (Mohanta, 2014, p.67).

The foundation experience of hygiene must be inculcated with inside the humans cleaning teeth, taking every day bath, combing the hair, final clean, the usage of boiled water for ingesting functions, etc. is a number of the primary vital recurring which must be had with the aid of using the humans. Health card for every family member indicating the info of preventive and healing remedies such as immunization programmes must be maintained. Each own circle of relatives with inside the village is to be touched with the aid of using a medical doctor or scientific group of workers at the least as soon as in a fortnight in ordinary circumstances. Nutrition improvement programmes for children, women and adults must accept due importance (Mohanta, 2014, p.68). Now a days they started to go Government hospital for their treatment of the health disease. Hill Kharia women are not conscious about their health. Before taking food they never used soap for washing their hands. Although Hill Kharia people are having no good nutritional supplements for their livelihood, but now a days, they are taking the guidance of health personnel, *Ashakarmi*, *Anganwadi karmi*, etc. During the time period of field study in village of the Hill Kharias women are founding. For those women Anganwadi Kendra had provided many preventive or health tablets like Iron Folic, acid tablet. For them Aganwadi Kendras provide *chhatu* two times per month, health checkup like checking blood presser of pregnant women, check wet or examining the fetus of pregnant women. Anganwadi also provides Iron tablets for Girls during the age of 11-18 and give B.C.G., vitamin 'A', Antiseptic injections and Polio per 10 month up to 5 years old children (Sinha & Behera., pp. 98-99)

Headquartered at Jashipur, Mayurbhanj, the Hill Kharia and Mankirdia Development Agency (HKMDA) micro Project has been working since 1987 for bringing about all round development of Hill Kharia and Mankirdia communities. The Micro Project has set up two Mankirdia settlement colonies, one at Durdura village of Jashipur Block and the other at Kendumundi village of Karanjia block under Karanjia ITDA in Mayurbhanj district. The community has shown a good response to the development programmes initiated by the micro Project and other agencies. By the impact of these interventions some of them have crossed the poverty line and have turned literate, sharecroppers, businessmen, tractor drivers and sent their children to schools. Most of them have given up their wandering habit are leading settle life. This Agency's area of operation is limited. They are other bands of Mankirdias still wandering outside the Micro Project Area. They are seen in a few localities of Kanranjia, Rairangpur, Kaptipada, Baripada ITDAs of Mayurbhanj district as well as the adjoin Similipal Biosphere Reserve area and Nilagiri ITDA area of Balasore district. In these areas, for not being permanent residents they are relatively deprived of the development interventions as a particularly Vulnerable tribal Group. There they lead a life of impoverishment coupled with illiteracy, landlessness' homelessness, etc. Influenced by the progress of Mankirdias rehabilitated in Kendumundi and Durdura colonies by HKMDA these wandering bands want to settle down. Because of the operation of forest and wild life conservation rules and regulations the free movement of these foragers deep inside the forests has been restrained and their subsistence activities have been checked. As they are yet to graduate into a settled economy, they are left without any viable alternative. The Hill Kharia tribe has been identified as a Particular Vulnerable Tribal Groups (PVTGs) by the Govt. of India and Govt. of Odisha. Different development programmes have been implemented through the different govt. agencies like ITDA, DRDA, Block, Gram Panchayats, ICDS and NGSs also. The HKMDA has been responsible for the total development of the Hill Kharia population of 18 villages. Changes have been

brought about in the life and livelihood of the Hill Kharia, because of different factors which include contact with the socio-economic, culture of neighboring caste Hindu people, own endeavor, encroachment of outsiders into traditional forest based economy of the forager, impact of forest policies. Thus the Hill Kharias have taken up other occupations such as share cropping, wood cutting, small business, wage earning in road and other construction work, contractual layout, motor driving, pickle making, leaf cup and plate making. Much of this has been possible due to the organization of orientation training by the HKMDA Micro project. A few educated youth have been engaged as teachers in the Gyan Mandirs and Education Complex, watchmen and field attendants in Forest Department and other Govt. departments and agencies. The HKMDA Micro Project has undertaken some basic developmental schemes like nursery education and primary education by opening Gyan Mandirs and one Residential Education Complex and organization of health checkup at village level have noble developing influences on the children of Hill Kharia tribe and their parents (Senapati and Sahu, eds., 1967, pp. 363-364).

The CCD plan period (2012-2017) is the motivated programme for the whole progress of the Hill Kharia & Mankindia PVTGs. Its aim is to improve the infrastructures of the Hill Kharia & Mankindia people and also creating extra implement and income of the people for removing their scarcity, elevate literacy rate, safeguard health as well as food security, improve their quality of life as well as preserve their cultural traits (Senapati and Sahu, eds., 1967, pp. 365-366).

3.8. Development of Education

The form and nature of education, the subject of study, the student and teacher relationship and above all the role of the state and individuals are promoting the education. The work reveals that the educational system was based upon ancient theory of knowledge. Its special aim was to make a man efficient to attain salvation. Which were the basic needs of life one could attain all the above said objects only through the liquidation of three rains and performance of Hill Kharia tribe. The present scholars have tried to trace it out from the character eulogy of some eminent scholar and other personalities.

All societies depend primarily upon the socialization of their members, this again, involves the conditioning of a society's members so that they absorb the norms, the knowledge, and the habits requisite to their acceptable adjustments within society. In all societies development of education coordination is to train its undeveloped generations of the tribal people. The society's develop educational systems to train to its technology are transmitted through it. The young must be deliberately skilled for their mature rules to uphold the social order. The individual possesses no knowledge or understanding of values, standards or rules of his society at birth he must be taught them, Individuals themselves cannot easily survive if they do not learn the way of adopting to the environment. They must be socialized, they must consciously and unconsciously adopt the ways of their societies. They must necessarily learn the ways of producing food, clothing, shelter or avoiding danger and illness, and of adjusting to the groups about them. There are no other ways to acquire them. Youth cannot learn well if they were left to chance. Every society, assumes that it will function more effectively if its members learn the techniques and the ideals and values that are essential for their welfare. Hence the Hill Kharia young must be presented into the culture, which he is working in their society. Education delivers sensible teaching programmes that help to teach values, customs and social skills will enable the specific to develop normally and

to withstand the social system. Education is thus broadly speaking the social process by which, one person learns the things essential to fit him for the lifecycle of his society (Senapati and Sahu , eds. ,1967,pp.363-364).

Although Hill Kharias villages have been accessed to accumulate statistics for their study, but the State government has supported the Hill Kharias and Mankidia Development Agency (HK&MDA). It seems in the end of fundamental troubles associated with the both Hill Kharia and Mankadia tribes. The Hill Kharia villages under HKMDA micro-project advanced get right of entry to state-supporter interventions, specially schooling. However, the literacy price a few of the tribes is still bleak. They trust with inside the conventional machine of schooling that is informal, useful, as well as need-based. It allows them to hold harmony and loyalty to their own traditional customs. Hence, only some have well-known the shape of college machine. The illiterate own circle of relatives individuals do now no longer have lots approximately their younger sister's schooling. Most youngsters attend instructions most effective for the mid-day meal as well as their stimulus in the direction of research may be very poor. Many far flung faculties have few lady instructors and absenteeism makes the state of affairs worse. Furthermore, the networks of individuals keep distance from different individuals of the network. For instance, if a lady or boy of Hill Kharia's own circle of relatives is going to college, the neighbor distinguish and separate them, which disapproval approximately schooling and consequences in dropout. The not unusual place has amongst Hill Kharis tribe is that mother and father have interaction youngsters in accumulating woodland product. And their lady not often visits their faculties schooling, and toddler marriage is rampant. Some households have been found to have transformed to Christianity, which performs a chief position of their college schooling. These households are greater prompted to ship their ward to faculties, each state-supported faculties, and missionary school (Samal, 2001, pp. pp.118-122). (Ram Chandra Dehuri, Padagada village, 10th passed as a work teacher in Education complex at Angarpada), Siba Dehuri, +2 ct. working as teacher at Angarpada educational complex, Barua Dehuri, village Padagarh village, B.A passed working big Contractor in their area or G.P., Kalipada Bhakta, Dhenkinejia village, Godia G.P, Baripada Suliapada block, +3 passed in 2000, Cultivator and Contractor, he cultivate Sabai Grass, in 3 acre, Bijay Dehuri, 21 year Gurgudia, , Jahsipur block, studying in Rarua collage in +3 1st years.

Under the scheme of Integrated Child Development Services (I.C.D.S.), government has also opened Anganwadi in Hill Kharias villages in Mayurbhanj district. The government has appointed one teacher and is helper. One supervisor has been appointed by the government to look after the Anganawadi , which comes under I.C.D.S. Programmes. How to they will get help / opportunity for anything like health hygiene and pregnancy treatment or delivery. Everything are trying to provide for the Hill Kharias people by the HK &MDA or ICDS, or Govt. of Odisha(Bhowmic, 2013, pp.84-90).

Hill Kharia Children in the Educational Complex: In the past it was a dream for the Hill-Kharias and Mankirdia children to access education. The Hill-Kharia and Mankindia PVTGs both tribes primarily reside in the hill slopes of Similipal forest region. There were no residential schools for the PVTGs, so the children of these Communities were deprived of the education and the literacy rate was very low varying from 0% to 15%. Since they were living in inaccessible areas there was no interest among these Communities for education. Govt. in ST &SC Development Department gave Special emphasis to bring those children to the Educational Institutions, in the 11th plan period under CCD Plan. Accordingly one Girls Education Complex was established at Angarpada village in Jashipur Block under Hill Kharia and Mankindia Development Agency (HKMDA),

Jashipur with Support from MoTA, Govt. of India and ST & SC Development Department, Odisha. In the Year 2007 -2008, all the teaching and non-teaching Staff of the Education Complex were selected from among the PVTGs Communities. This complex in addition to the formal education is also imparting the vocational and life skill education to the students. The complex is residential and now as many as 370 Hill-Kharia and Mankidia Girls are residing in the hostel complex and continuing their studies. Govt. ST &SC Development Department, Odisha Government have been pleased to upgrade the Educational Complex Class I to Class X during the year 2014-2015 and a total of 30 Hill Kharias and Makidia Girls are going to appear in the Annual HSC Exam 2016 (<https://doi.org/10>). The multi purpose workers and some general teachers and some Hill Kharias people also working in the Micro project are playing a key role in bringing the PVTGs children in to the Educational Complex. Keeping the Success of the Girls Educational Complex in view, Govt. in ST & SC Development Department, Odisha have been pleased to establish one Boys' Educational Complex at Angarpada in Jashipur Block of HK& MDA, Jashipur during the 12th plan period under CCD plan in the year 2014-15 and a total of 100 Hill Kharias and Mankidia boys have been enrolled in Class I to VII and continuing their study and staying in the Hostel. Now this has been helpful in raising their literacy rate from 14.41 % in 2007 to 31.13 % in 2015. Every things free of cost provided by Govt. of Odisha , specially how to develop own their society and how will be change their traditional thought and special economic development.

Role of KISS for Development of Hill Kharia Children: Really, education reforms the process through which students can learn something. It is categorized under Primary or Elementary, Secondary and Higher, Post Higher Secondary. There are various phases attached to the term education take Formal, Non-formal , Vocational, Adult, etc. Indigenous education as somehow similar to the expression we use as tribal education. On the basis of the National Policy on Education (NPE), emphasis has been giving on opening of Primary schools in tribal areas. Despite pragmatic policies of the government, the tribal children have been lagging behind the general children and reasons can be categorized as internal and external. While the inner limitations refer to problems related to school system, contents, medium of instruction, pedagogy, academic supervision and teacher-student relation, the outer limitations are related to difficulties at points of program, planning, application and administration (Patnaik, 2010, pp.104-105). With this backdrop, education to be imparted to the tribal children appears to be stupendous task in Odisha with 62 tribes including 13(thirteen) Primitive Tribal Groups constituting almost 23% of the total population (Patnaik, 2010, pp.104-105).Really, the tribals of Odisha including Hill Kharias speak as many languages and dialects and it becomes difficult to teach them in their own dialects. In the practical field observation, it can be said that there is need for link language to teach the Hill Kharia children of Odisha.

With the different beneficiary objectives for the tribal children including the children of Hill Kharia community of Mayurbhanj, Kalinga Institute of Social Sciences (KISS), Bhubaneswar initiated with only 125 nos. of Tribal children in the year 1993, has now turned into the largest residential Institute of Asia for the tribal children. All the tribal children of Odisha and outside state are being admitted in to different classes for getting education at KISS campus, Bhubaneswar, Odisha. Here all the tribal children including a few Hill Kharia tribe children are provided with education, food, lodging, health care, dress as well as other facilities of life absolutely free. Due to strong determination and dedication for educating the tribal children, now the KISS became the largest residential institute of India exclusively for 27,000 tribal children. Kalinga Institute of Social Sciences has got the status of University on 25th August, 2017. The KISS has become a perfect center of

learning for the poorest of the poor sections of the society having a focus on sustainable livelihood, education and scope for all round development (Patnaik, 2010, p.105). KISS is providing different types of education / opportunities for the social and educational development of tribal children. This institute is determined to provide maximum exposure to the tribal children by giving them opportunities to excel in their skills through education, extracurricular training and several vocational training courses, like preparation of saline, tailoring, fishery, handicrafts, etc. KISS serves a dual purpose, because with those activities the children remain connected to nature and the environment while vocational training instills confidence in them. The novel scheme to be paid for their work is like “earning while still learning” makes KISS unique.

The tribal children including Hill Kharias are provided with the facilities to pursue their studies from Kindergarten to Post Graduation (KG to PG, Ph. D.) level at the Kalinga Institute of Social Sciences since 1993. Although the children of Hill Kharia community at KISS is exceptional still attempts are being made by the team of KISS to motivate the Hill Kharia families for sending their children to KISS, for which the poorest Hill Kharia children of Odisha can come to the main stream of the society like other tribes. Year after year the children, appearing the High School certificate examination are coming with a hundred percent pass result against the state average of 54% (Patnaik, 2010,p.106). Really, KISS has successfully arrested the problem of dropout without even a single case noticed as yet. The problem of dropout of tribal children including Hill Kharia children are being checked completely. The papers, pens, books and other teaching aids are being provided by KISS to the tribal children, so they do not face any difficulty in getting quality education, students and teacher & including the present author are staying together in campus. The major objective behind the conceptualization of the KISS is to empower the indigenous children through free holistic and quality education (*KISS Annual Report 2015-2016*, p.22). In fact, KISS has many ambitious plans up to its sheaths. In this respect Professor Achyuta Samanta, the Honourable Founder of KISS is of the view that giving education to tribal children is like giving vision to a visually-impaired person. It is really an ideal view of a good philanthropist.

3.9. Change of the Economic system

Changes in agricultural activities: In the agriculture field also the Hill Kharias are now using the modern tools like tractors, power tiller, winnower, in traditional day the bare used the traditional plough. Under the govt. give or supply motor pump is installed for irrigation purposes in the open field as the corn field is at upper level of the *Nala*. After one year the *motor pump* seize to work and become defunct. Thus this project becomes insignificant. The villagers are getting no benefit out of this installed in a house with iron outlet which would provide irrigation facility to the corn field as well as backyard plantation of Hill Kharias. Through the govt. some villages have provided agricultural implements like *bullocks*, plough, *kudal*, *Khanti*, *Khumpi*, etc. and fertilizers as well as insecticides (Senapati and Sahu ,eds. , 1967, pp.360-361).

Change in other economic activities: Hill Kharias are depending onwooded areseries and looking. A properlyphase of PVTGs be determined by land and forests for his or her livelihoods (Senapati and Sahu,eds.,1967, pp.360-361). The people of Hill Kharia tribe are gatherers of honey, arrowroot as well asdifferent minor wooded areaproductsfor his or herexistence. At presentmaximum of the PVTGs favored settled agriculture in place oftransferring cultivation. They at the moment are availing the centers of Governmental Development schemes for his or her source of revenue as well as nourishment. Some adult males

are doing as hired in authorities services, a few are regarding in salary labour, and a few in step with cent are educated students and different occupations along with driving, helping in the big vehicle(www.phdmaodisha.nic.in).

The Hill Kharias were doing small size of trade and even barter scheme. Though Hill Kharias produce of forest items or crops they typically do not bring it to the neighbouring *hatas* to get well value. Traditionally, Hill Kharia women carry slight head loads of fruit for sale when visiting the local weekly markets. They sell a large portion of their surplus products to their. They are not good at selling, exchanging, purchasing and other economic activities and are thus very prone to economic exploitation made by dishonest traders, local creditors, middle men, etc. But now-a-days, they are communicating with the traders / businessmen to vend their agricultural produce or forest produce right at their door steps (Ota, 2009, pp.26-231). Kalipada Bhakta, Dhenkinejia village, Godia G.P, Baripada Suliapada block, +3 passed in 2000, Cultivator and Contractor, he cultivates Sabai grass, in 3 acre.

Labours and migration labours: A number of agricultural labourers from various families are recorded. The remuneration and the period of work can be used to make categories. The labours can be classified as daily Agricultural labours, weekly labours, monthly labours, monthly labours, *Dangers Bagalis*, landless seasonal labours and exchange labours, etc. It is the primary source of income for landless Hill Kharias of Mayurbhanj (Ota, 2009, pp.26-231).

Daily labours: Daily labourers work in various agricultural activities. Owing to their changing patrons every day, they are paid after the one day complete work either in cash or kind. The wages varies from one region to another as well as one season to other, according to the type of work. Among Hill Kharias women are paid less than the male even for the same work. Labours working for complete week are paid on the local market day. Payment day is fixed for the convenience of the labourers they can purchase the necessary items, amenities by the wages paid to them (Upadhyay, 2000, p.93).

It had already been found that from decades ago the labourer (both male and female) from not only Hill Kharias, but also another tribal people had migrated to different town or urban areas / places like Bhutan, Karnatak, Rajasthan, Punja, Kolkata, Anadaman islands, Ranchi either temporarily or permanently. Behind this migration ecological change and growth of population may be the factor which compels the Kharia to be Trans-communicated else-where. They work as casual agricultural labours in the roads work/house building work or so hard work(Roy and Roy,1937. Vol.I, pp.113-115). One Anama Dehuri, 9th class passed, 30 years age, Gurgudia village, Jashipur block, he is working at company in Chennai, getting 20 thousand per month, so he has changed their house and everything. (Sudersana Dehuri is also working at company in Chennai).

3.10.Change in Religious life of Hill Kharias

The Hill Kharia people are very religious by nature. The Hill Kharias also celebrate many fairs and festivals like all other aspects of social and cultural life. Change in religious beliefs among the Hill Kharias haven been widely observed. These changing traits are very much prominent in other tribal or non-tribal areas than in villages due to apparent reasons. Most of the annual rituals among the Hill Kharias are planned keeping in view the agriculture cycle and others. The importance of life style of Hill Kharias rites has also greatly declined due to modern forces of revolution. Like now a days they are also some Hill Kharias have been taken

such as Christian Dharma, *Mohima Dharma* Mohima religious, Shiva Dharma, etc. Their mind also have been changing force of own area neighbouring people and few of them following of the neighbouring tribal people traditional and cultures in the Mayurbhanj district of Odisha, Eastern India.

In many of the Hill Kharias village, Hindus have lived along on the side. Naturally, therefore, these have been some cultural interaction between the two communities. However the degree of influence of Hindus custom varies from village to village. In the villages where the Hindus are in majority, the Hill Karias religious life has been mostly substituted by the Hindu custom or what is called the Hindu cultural traditions. Even now a days, few other prevalent socio-religious practices of the Hill Kharias are found practised through Hindu traditions and its belief. Just in the name of traditional functions, the process is continuing through Hinduisation. The value of Hindu God & Goddesses influenced the way of thinking and the Hill Kharias traditional religion is transferred under the pressure of traits of Great Traditions change. Many Gods and Goddesses of the Hindu pantheon such as Lord Mahadeva, Hanuman, Durga, Kaali, Vishnu, Lord Krishna, etc. have been accepted by the Hill Kharias of Mayurbhanj. They don't go to the temple but they only worship in their own houses on the photos. Accordingly they follow the Hindu arrangement of feasts on religious occasions. Use of scared food and sacred material like coconut, milk ghee, turmeric powder and other observances same as the Hindu do. Again, they also celebrate the major Hindu festivals like *Dasserhra*, *Ram Navami*, *Sarswai Puja*, *Holi*, *Diwali*, *Sankranti*, *Gamha parav*, etc. Participation of the Hill Kharias in all Hindu festivals is common. Now-a-days, they not only do believe in the Hindu thoughts and ideas but also themselves practice the rituals to the extent that they even take the help of Hindu priests in many cases.

Inhabitants or Hill Kharias villages have accepted the worship of Hindu gods and goddesses. In some places they have Brahmin priests. They have given up eating of beef and some of them know the story of the Ramayana and *Mahabharat*, the *Hanuma Chalisa* and *Gita govinda* so on (Vidyarthi and Rai, 1985, p.456). The Hindu idea of holy rivers and the custom of sacred bath have also been adopted by them. Again they have acquired the Hindu tradition of pilgrimage to certain holy Centre's. The Hindu caste system has also influenced the Hill Kharias social structure and interaction. Following the Hindu hierarchy, the Hill Kharias also have higher and lower castes and they do not accept or eat food or take water from lower castes. In a few villages they never take their meals in the house of higher caste also. In many cases they keep themselves aloof from lower castes as well as other tribes living inside the village. Lately, they have started emulating the manners and customs of the higher castes of the Hindus with a view to establish an equation in superiority. Thus it is clear that the Hill Kharias have been greatly influenced by Hinduism around them and have adopted Hindu religious & social behavior to a very great extent. It will not be an exaggeration to say that Hinduism has had the greatest impact on their social and religious beliefs and ways of life of Hill Kharias (Vidhyarthi & Upadhyay, 1980, pp.213-214).

In fact, the Hill Kharias society of Mayurbhanj has been gradually changing, another side can be said that like the 50% educated youths became lazy, idle and felt humbled to their day to day old-fashioned work. The Hill Kharias are now liking the modernity and they restrained their traditional faith. Some people of the Hill bKharia tribe also started *Muni Samaj dharma*, etc. (Rath, 2011, pp.38-39). One Hill Kharia named Balaram Dehuri, age-60, Baripada block, he has taken this Dahrama or other persons also in their areas) or some of them adopted Hinduism. They do not take non-vegetarian foods and abandoned drinking. Traditional worships, beliefs,

practices and fair and festival are declining among the people of Hill Kharia society of Mayurbhanj. They have changed their fair and festival due to impact of the neighbors and other tribal or non-Tribal people..

3.11. Change in Music and Dance

Change in music and dance of the Hill Kharias of Mayurbhanj district is noticed in the fairs and festivals as they were celebrating through their own traditional folk music and dance like *Changu* dance and own language songs. But the impact of modernization or neighboring tribal or non-tribal, they are also changing their music and dance like other tribal people. During the field work the present scholar observed that each every festival, the Hill Kharias are dancing through the electronics sound system like DJ sound. This sound system has been doing from many years before. Some new commerce Hill Kharias have been forgetting their traditional *Changu* dance. *Jhumar* dance was also very interesting or very popular dance in the Mayurbhanj district including with other people, which was commonly performed by the Hill Kharia people. It is not their traditional/societies dance is named after a category of songs known as *Jhumar* specifically found among the *kudmis/Mahata* caste people of Mayurbhanj and Keonjhar Districts of Odisha, India. It was mainly followed by imitating the Hill Kharia people. There are close relation between the *Jhumar* dance, song and *Chhau* dance. *Chhau* dance also doing in the Eastern Mayurbhanj Kharias. *Chhau* dance also spelled as *Chau* or *Chhaau* is a very ancient classical dance of Indian marital tribal dance or folk traditions dance. It was originated in Eastern India. In fact, *Chhau* dance of Mayurbhanj is an important cultural tradition of Odisha for its aesthetic arrangement. This dance has the classical components and it is also performed by the Kharias of Eastern Mayurbhanj (Behuria, 2006, pp.48-49). The present scholars found that the Hill Kharias have their *Chhau* club in the Pandapal village of Suliapada block of Mayurbhanj district.

IV. CONCLUSION

We can conclude that due to implementation of different types of Government development schemes in the Hill Kharias villages, presently the social and cultural life of Hill Kharias are considerably changing in comparison to the previous natural life style maintained by them. The Hill Kharias of Mayurbhanj are cautious and they were initially resided in the remote jungle areas of Mayurbhanj. Now, few Hill Kharias area is good road communications are found to be provided by the Central Govt. and the state Government. Each Hill Kharias village is provided with drinking water through supply of tap water; tube well, etc. Similarly electricity is also provided to some of the Hill Kharias villages of Mayurbhanj of Odisha. Now a days, each Hill Kharia village is connected with main road by village *Pakka* / concrete road or *Marum*/soil road. A few villages like Gudgudia, Solar transformer systems are also arranged for supplying electricity to villages. The Hill Kharia & Mankindia Development Agency of Jashipur, on behalf of the Governments of both Central and State, had provided financial aid for the replacing of the earlier thatched huts, for which most of the old dilapidated thatched huts have been replaced by the burnt clay Ajbest roof or *Pacca* house (*Biju pakka ghara*, *IAY*, *Mo gharia Mo Kadia*), In comparison to that of the earlier period, the present status of Hill Kharia women is in developed condition with political consciousness. Now-a-days, they are getting freedom and working as the ward member, *Anganwardi* worker, peon, teacher, driver, etc. in their locality. Although, the Hill Kharias families are patrilineal still the status of women is slowly developed now. In the beginning, Hill Kharias were not interested in education, for which the literacy rate was the lowest in comparison to other tribal communities

of Odisha. At present, educational and health centers are also found to be established in different places of Hill Kharias areas of Mayurbhanj district. On the basis of different Educational schemes of Central and State Governments, *Anganwardi* centres, free residential school like Angarpada educational Complex is established by the Hill Kharia & Mankidia Development Agency, Jashipur. Also through the ITDA of Baripada, Karanjia ITDA and Kaptipada, LDA, different types of educational schemes of Governments are being introduced for the development of education among the Hill Kharias children of Mayurbhanj. Now-a-days, the Children of Hill Kharias tribe are interested in modern education, at primary school, M.E. Schools and High Schools are found to be established in different places of Mayurbhanj for the Hill Kharia children. With the establishment of the Educational complex for girl's of Hill Kharias at Angarpada, Jashipur block in Mayurbhanj district. The regular drop out of Hill Kharias children is checked. In spite of various Government Educational schemes, some NGOs are also taking care for the spread of education among the Hill Kharias community of Mayurbhanj through different awareness programmes. A few of the Hill Kharias children are admitted into nearby colleges for higher education. In this respect Kalinga Institute of Social Sciences (KISS), Bhubaneswar is also providing different types of education/opportunity for all the tribal children including of Hill Kharia children of Mayurbhanj as well as the whole of Odisha. The Hill Kharias's economic system indicates that they are mostly acquainted with the old-style /primitive practices of hunting, food gathering, collection of fuel wood, rearing of tusser moth and collecting their cocoons, fishing, leaf plate stitching, preparation of *Sabai grass* ropes, bamboo crafts, paddy production, shifting cultivation for their economic subsistence. In comparison to other tribes of Mayurbhanj, the economic condition of the Hill Kharias is very poorer, because they are not adopting the modern education, sciences and the technology for the development of their economic status. The wearing cloths style of the Hill Kharias of Mayurbhanj was not progressive due to their poverty and they are usually wearing chap and coarse type of dress. The Hill Kharias of Mayurbhanj observe the *Sankranti*, *Raja parva*, *Duga puja*, etc. like the non-tribal people of Odisha. The Hill Kharias also observe the *Ganesh puja*, *Gamha parva*, *Saraswati puja*, *kartika*, *Badam uja*, *Lakshmi puja*, etc. like the Hindu community of Mayurbhanj. Actually, the rituals and festivals of the Hill Kharias are found to be changed due to the impact of Hinduism or other their neighbouring tribal people. So the life style of the Hill Kharias tribes is going to be improved. Now-a-days, the Hill Kharias are politically very aware concerning their rights and demands and they are also participating in the present-day election. Like ward member, Sarapanch, Naik Sarapanch, etc. Certainly, the development of Hill Kharia tribe is in traditional phase in comparison to other tribal communities of Odisha. Because of strenuous efforts /endeavours made by both the Central Government and state Government, some development and changes are found in the Hill Kharias community of Mayurbhanj of Odisha. Now, the change and modernity are visible in different spheres of the way of life of the Hill Kharias. Their level of literacy and education as well as income has been improving. Currently, one may look forward to the Hill Kharias to advance socio-economically and come up to the level of the general population in course of time. On the whole, the present study with regard to the different aspects discussed above is very interesting and curiosity to know the changes of the socio-cultural life of the people of Hill Kharia tribe of Mayurbhanj district of Odisha in Eastern India.

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